

THE NORTHWESTERN Lutheran

January 1, 1961
Volume 48, Number 1



BRIEFS

by the Editor

A New Year's issue of our paper requires thought and effort that begin well before Christmas. On a day more than a week before Christmas we were plagued by the usual question: "What to say?" We were not surprised that there came to us a thought for the New Year which was in the framework and the words of Christmas:

Be not afraid! The God who moved heaven and earth to have His Son and Savior born at "the right place," Bethlehem — this same God of truth and grace and might still moves heaven and earth to preserve and extend His Church and to keep and guide and bless each of His children, His elect.

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Because this is the New Year's edition, we have shifted "Studies in God's Word" from its usual position to the page opposite.

* * * *

President Oscar Naumann has written a New Year's message at our request. It is found on page 5.

Great confidence and assurance for the New Year are also afforded by these words of the Apostle Paul:

What shall we then say to these things? If God be for us, who can be against us?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (Romans 8:31, 32.)

* * * *

There is good news to cheer us at the beginning of the new year. We refer to the present financial picture in our Synod. This good news, as well as a summons to gird for a strong effort in the coming seven months, is found on page 14 under the heading: "Five Good Months! — Seven Better Months?" You will also find the Treasurer's statement in this issue.

* * * *

We continue to run the features which show the blessing and the glory of the Lord's ministry in pulpit and in classroom. (See pages 7 and 8.)

We hope that the Lord of the Church will deign to use these true stories to stir up and confirm in many the desire to train for the ministry.

This is a good place to announce a special feature which will be found in the next four issues. It will be called: "This Is the Way to Train for the Parish or Teaching Ministry." It will consist of four presentations on our Synod's training schools. In picture and text these presentations will show the place of each school in the training process and will portray the academic work being done, the extra-curricular activities, and the spirit that prevails in our synodical schools. The area Lutheran high schools will also find a place in these presentations.

* * * *

Professor Armin Schuetze, who writes "A Lantern to Our Footsteps," informs us that he welcomes more questions from our readers. You can help him to continue making his column truly helpful, if you will send in the question which causes you doubt or difficulty. Please note his new address:

PROF. ARMIN SCHUETZE
11844 W. Seminary Drive 65W
Mequon, Wisconsin

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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Studies in God's Word:

The Christian's New Year's Resolution

As ye have therefore received Christ the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving (Colossians 2:6, 7).

At the beginning of a new calendar year many people make New Year's resolutions. Before the year is very old, however, most of them are already broken. Some, of course, are made only in jest and no one seriously intends to keep them. But even those which are made in earnest are so often broken, because the person making them relies too much on his own power.

The beginning of a new year is also a good time for the Christian to take a spiritual inventory of himself. Has his past life been everything that God might rightfully expect of him? Has he truly functioned as "the salt of the earth and the light of the world?" The beginning of a new year is a milestone at which to repent of past failures and neglects and with God's help to do better in the future. Don't overlook the words *with God's help*. The power to do better in 1961 does not lie within us. It must come to us from on high.

Paul writes, "As ye have therefore received Christ Jesus the Lord." By faith we have accepted Christ as our Savior. By faith we have become partakers of the blessed fruit of His redemption, forgiveness of sins, life and salvation. By faith we have been made new creatures. Lifelong love and gratitude toward Christ for all that He has done for us now becomes the motivating power in our lives, and this alone enables us to lead the kind of life that God expects of us. Not in his own strength, but with God's help, making full use of the power which He supplies, the Christian may well make the threefold New Year's resolution suggested by our text.

TO WALK IN CHRIST

Today we say, "In this new year I will live my life according to His Word. I will let my light shine before men, that they may see my good works, and glorify my Father which is in heaven. I will strive to avoid doing or saying anything that will bring shame upon the name of my blessed Lord." No doubt about it, we mean this with all our heart.

But even as we are making this solemn resolution, we are perhaps struggling with some specific sin that constitutes a special temptation for us. We are reminded of the many good intentions we had for 1960, intentions which still remain unfulfilled a year later. We are painfully aware of the fact that our life in Christ has not always kept pace with our profession of Christ.

Let us not become impatient. Let us not despair. In recognizing our past failures, we have made a good beginning. We now realize how weak we are, how utterly unable, of ourselves, to do what we want to do. We are driven into the arms of our Lord to confess our sin, to accept His grace and forgiveness, to receive His strength for tomorrow.

TO GROW IN FAITH

What child of God does not desire the firm faith which the Apostle Paul here describes and which he exhorts his readers to display! As a tree sends its roots deep into the earth in order to draw nourishment; as the winds and storms cause the tree to cling to its anchor in the soil, so we shall be rooted in Christ, drawing our power from Him and clinging firmly to Him in time of adversity. As a tall building rests safely upon a solid foundation, so our faith is secure against the storms of life because it is built upon Christ. What Christian will not say, "That's the kind of faith that I will have in 1961"!

But before we place undue emphasis upon the "I" in this resolve, let's not forget the words that we memo-

rize under the Third Article of our Creed, "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the *Gospel*." Let us then be diligent hearers of God's Word. Let us faithfully read and study it in our homes. Let us be frequent guests at the table where we receive the body which Jesus gave into death and the blood He shed for us. By this means, and by no other, will we be enabled to grow in faith.

TO ABOUND IN THANKSGIVING

Have we perhaps unconsciously gotten into the habit of complaining and finding fault, of seeing only the dark side of things, of being ungrateful and dissatisfied? Then, by all means, let this be a year in which we count our blessings instead of our deficits, a year in which we become truly thankful for all the things that God has given us, a year in which we excel in expressing our gratitude and thankfulness.

Where shall we learn this art? Where else, but at the feet of Jesus! Lost and condemned sinners that we are by nature, here we have experienced an almost unbelievable measure of grace and mercy. God's Son gave Himself for us. We are free from sin; we are God's children; we are heirs of heaven. Even our crosses are a blessing. How can we help being the most grateful people on earth and expressing it with hearts, and hands, and voices!

In Christ we can do the things that we want to do. In Christ this and every year will be a "Happy New Year."

C. MISCHKE

*Whom have I in heaven but thee?
and there is none upon earth that I
desire beside thee.*

*My flesh and my heart faileth: but
God is the strength of my heart, and
my portion for ever. (Psalm 73:25, 26)*

Editorials

The Golden Mean

The December 5 issue of *Time* attributes the following remark to Dr. Geoffrey Fisher, Archbishop of Canterbury: "There are moments when I realize why divisions are transcended even while they exist." While we hold no brief for the gentlemen otherwise, he does call attention to something of which it is well for us to remind ourselves. In our concern for preserving the orthodoxy of the church and maintaining the division which separates us from the heterodox churches, we dare not forget that these divisions are transcended by the fact that the holy Christian Church, the communion of saints, is one. All who believe in the Lord Jesus as their personal Savior are before God one body. We have never denied that, wherever the Gospel is preached, it is the power of God unto salvation — also in heterodox churches. It shows its power in spite of the error which exists there. We dare never go to the extreme of thinking that the Church can be found only in one denomination. We give evidence of the transcending unity of the Church as often as we confess the Creed, which is confessed by not only one denomination. So, too, we sing many of the hymns which are sung also in other churches. On the other hand, there are those who are so swept away by the truth that the Church is one that they say that all differences in doctrine ought to be ignored and that all churches ought to form one outward body. These people go to the other extreme. The Lord is very positive in His command to us to notice false doctrine and to beware of those who support it. The golden mean is to obey His command on the one hand and still to rejoice in the knowledge that even among those from whom we are outwardly separated there are those with whom we are one in the holy Christian Church. When our Lord returns, we shall also be outwardly one — all that is sinful will have been put away forever and with it all error.

During the Advent season we were reminded of another way in which the golden mean is to be followed. We heard the words: "Make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). Some go to the extreme of thinking that what their body wants it must have. That leads to immorality, gluttony, drunkenness, laziness. Luther in his days as a monk is an example of how some went to the other extreme. They tortured their body with fasting, lack of sleep, and even by whipping it, thinking that the body as the seat of the sinful flesh deserved no consideration at all. The golden mean is to take care of our body as a good gift of our Lord by giving it proper food, exercise, and rest, but at the same time to realize that it is the seat of sinful lusts to which we are not to cater.

The Greeks had a word for this following the golden mean. Our English Bible uses the word "sobriety" for it. We might also call it temperance or keeping one's balance or remaining in perspective. But call it what you will, it is one of the good fruits of the Spirit which we shall want to cultivate as we live unto Him who

was born for us, lived for us, and died for us in order to save us.

IRWIN J. HABECK

* * * *

Fachtmann

As one reads the history of the founding of congregations along the shore of Lake Michigan north from Milwaukee to Green Bay and then across the state of Wisconsin to the Mississippi, one constantly comes across the name of Pastor Fachtmann. He was a traveling missionary of the Wisconsin Synod and he covered the territory from Milwaukee through Sheboygan, then to Fond du Lac (he is said to be the founder of St. Peter's there), on to Menasha, New London, and across the State to La Crosse, Winona, Rochester, and St. Paul. Much of this ground he covered on foot. He was a man of courage, strong of body, with a keen eye for the beauty of scenery, a theologian with German university training, and wholeheartedly devoted to the work of spreading the Gospel among the settlers in the raw territory that he traversed.

He frequently sent in reports of his travels to the *Gemeinde-Blatt*. The following is taken from one of his accounts:

"On one of my last tours from the Iowa boundary to Winona, I was in danger of losing my life between Rochester and Greenwood Prairie. My horses hitched to my buggy had to swim through a small lake which now had a depth of ten to twelve feet because of heavy rains, although on the day before, all wagons had gone through. Horses, buggy, clothing swam in the water for a few moments, and although I was not afraid for my person, I feared for the horses. But although the Lord let us sink, He did not let us drown. My soaked clothing soon dried in the warm sun, and I had all of my possessions together again with the exception of one boot. My books showed the effects of the bath for the longest time, and some of them have still not wholly recovered. Toward evening I reached the hospitable parsonage of Brother Vomhof at Greenwood Prairie. The following morning at four o'clock I was on my way back to Rochester."

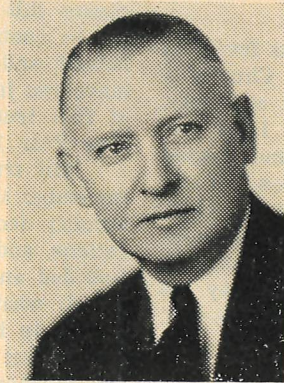
It is on the foundation laid by men like Pastor Fachtmann that many of our congregations are built. Such men should not be forgotten. They had few conveniences, almost no money, hardly any means of transportation but their own feet or a borrowed horse. But they did wonders with what little they had.

E. E. KOWALKE

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

(Philippians 3:8)

A New Year of Our Lord-1961



A Message from President Naumann

"His name was called JESUS." This is the central truth in the Gospel for New Year's Day. For this is the day of the circumcision of our Lord. Even the sinless Son of God, who had been made man by His birth from the Virgin Mary, received the sign of the covenant of God's grace on His body. He fulfilled all righteousness for us including the shedding of His blood at His circumcision.

At that time the name JESUS, meaning Savior, was given to the Christ-Child. This name had been chosen by God and was announced to Joseph by the angel when he said: "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21).

It is my fervent prayer that the name, the redemptive work, and the great commission of our Savior JESUS CHRIST may be kept before all members of our Synod throughout the Year of Our Lord 1961.

Our Purpose

Our Synod's Constitution reads in Article IV: "The object and purpose of the Synod shall be to extend and conserve the true doctrine and practice of the Evangelical Lutheran Church."

To Extend

In order to extend the true doctrine and practice, it is of prime importance that we grow in grace and in the knowledge of our Lord and Savior ourselves. May we, therefore, faithfully and regularly use the means of grace, the Gospel in Word and Sacraments, throughout the year! From it we receive the daily assurance of forgiveness of sins, life, and salvation. For this reason we hope that attendance in services and at the Lord's Table will reach an all-time high during the New Year 1961.

By Witnessing

But the Gospel and these Sacraments are not for us and for our children alone. They are meant for all mankind. May this new year find us diligent in bringing others to hear the Word in our services! Let others know that your church doors are open to them, that your pastor is eager to speak the Word of life to them, also. We pray that this year may see a great increase in the personal witnessing and in the individual mission activity of our members. "Go and tell" is Jesus' commission to each disciple.

By Giving

In 1961 let us extend the kingdom work of our Lord by our gifts and offerings. How can we bow down and worship our newborn King, without opening our treasures and presenting unto Him gifts, whether they be gold, or frankincense, or myrrh? Must we not daily thank and praise our God, not only in words but with grateful gifts and service, for His grace in making us and keeping us His people? Without His gracious election to faith and to salvation, without the miracle of faith which the Holy Spirit creates and sustains in us, we would also be without God and without hope in this world.

But God has made us His own and has blessed our Synod and its members with countless spiritual and material treasures. Let us in a measure never before attained bring our gifts of love and gratitude for the building of His kingdom in every place where He gives us the opportunity.

We gratefully acknowledge the fact that there has been a steady growth in the grace of Christian giving in our midst. But we are still far behind not only in comparison with many other church bodies, but in view of the wealth our God has entrusted to us and the work He has placed before us.

By Doing

At our last convention we recognized a certain measure of work that He called us to do to the glory of His name. In keeping with that program of work we adopted a definite budget. Thereby we pledged ourselves to the performance of that program of work. For we recognized it as the Lord's solemn commission to our Synod. Let us this year resolve to do at least that work which we by resolution promised to do.

Congregations are seeking pastors and teachers. Our school system is growing everywhere. Let us provide our training schools with the necessary tools to prepare pastors and teachers for all congregations. Our mission fields need to be staffed and expanded. You have read the heart-warming reports and appeals from our missions in the pages of *The Northwestern Lutheran* and the *Gemeinde-Blatt*. We have received our talent from the Lord and have been told to place it into His service that He may come in due time and receive His increase. Let us faithfully use our talents in His service, lest they be taken from us and given to another who is ready to use them more faithfully.

(Continued on next page)

By Praying

In this New Year of Our Lord, 1961, let us fervently pray for one another, asking the Lord of the Church to make each one faithful in his particular call and duty. What vast stores of unclaimed blessings the Lord has, simply because no one has claimed them and prayed for them. "Ask, and it shall be given unto you," is our Savior's promise also for the year 1961. Let us, then, ask Him daily and fervently that He would make each of us and each of our fellow believers faithful to the call which the Lord has given him. In that way we will be holding up each other's arms to do the Lord's will.

To Conserve

Attacks upon the Word of God are increasing in our day, both from without and from within the Church. God has warned us that this would be the case. Therefore we must daily in all humility ask Him to guard and keep us from this evil. Let us beseech Him daily to keep us true to our Confession of Faith as expressed in our Synod's Constitution, Article II: "The Synod accepts the canonical books of the Old and New Testaments as the divinely inspired and inerrant Word of God, and submits to this Word of God as the only infallible authority in all matters of doctrine, faith, and life."

In line with this, our Synod often referred to John 8:31 and 32 in connection with its history and has virtually

chosen this Word of our Savior as a motto and guide: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." May the Lord keep us in full possession of that truth and of the freedom it gives also in the New Year 1961!

"His truth shall be thy shield and buckler." Let us remember this promise of our God from Psalm 91 in the weighty decisions that face us as individuals, as congregations, and as a Synod in the Year of Our Lord 1961. Guarded and protected by His truth, let us always ask: "Lord, what wilt Thou have me do?" And having the answer in His Word, "let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith" (Heb. 12:1 and 2). Speaking the truth in love and following our God's bidding, we have nothing to fear.

Abide with us, O Lord

Finally, in this New Year 1961 let us repeat the prayer of Solomon: "The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us" (1 Kings 8:57). This prayer is the motto of our *Northwestern Lutheran*. You will find it inside the front cover. With this prayer constantly on our lips let us live confidently and labor diligently to our Savior's glory in the New Year 1961.

OSCAR J. NAUMANN, President

By the Way

By H. C. Nitz

The Lights Are Going Out

"The lights are going out all over Europe," said a British statesman some years ago, referring to the political situation.

With regard to the spiritual condition, it can be said that the lights are going out all over the world. After twenty centuries of missionary work, less than two percent of the world's population is Christian. Moreover, much that goes under the banner of Christianity is not worthy of that designation. The number of converts to Christianity is not keeping pace with the exploding population of our day. A mission journal states that "the world is growing non-Christian at the rate of approximately thirty million annually."

The few missionaries we have in the foreign field testify to increasing difficulty because of nationalism, the resurgence of ancient pagan religions, Communism, Mohammedanism, Romanism, and fanatical non-Christian sects.

According to *The Sunday School Times*, Dick Hillis, editor of the Far East News Service, reports on the alarming conditions in Vietnam: "The battle is a real one — on the plains it is the darkness of Buddhism, among the mountain tribes the fearful bondage of spirit worship, and above all the deepening shadow of Communism, continuously moving on to engulf the whole nation in an atheistic night of no return. I am afraid our days in Vietnam are limited. We should pray that God mightily strengthen and bless the labors of the comparatively small missionary force, and for a true revival that would give fresh power for life and witness in the national church."

Late, But Timely

Lutheran writers and speakers outside the Synodical Conference not infrequently deprecate the Christian day school. Especially from United Lutheran circles have come such references at "undemocratic," "un-

patriotic," "un-American." "Segregated" has also been used.

It was therefore a pleasant surprise to find tucked away among the news items of *The Lutheran* (ULC) the following report (under "WEEKDAY SCHOOLS PROMOTED"):

"A series of conferences is being planned to implement the growth of weekday religious schools in the New Jersey Synod under the direction of the director of Parish Education and Youth Work, the Rev. Paul E. Carl.

"The synod has seventeen schools at present, and at the January conferences it is hoped to create more throughout the 151 congregations."

And This In "Christian" America

The Sunday School Times reports: "According to some recently released statistics from the New York Public Library, this library and its branches now have 120,000 books missing. These figures, says the article, would have been even higher were it not for the fact that 73,000 books have been retrieved in the last five months

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by the library's enlarged staff of seven investigators. Of course some of these are missing because they are carelessly overdue for months, but the larger proportion of these have been stolen. One woman in Brooklyn this year was caught with 1200 books she had been borrowing over a period of three years."

The editor adds: "If anyone reading this paragraph should be personally involved in such a matter as this, do indeed take care of it at once."

Shocking as this wholesale stealing is, it is but a slight symptom of the wholesale fraud that is corroding the moral ideals of America. Frank Gibney in his recent book, *The Operators* (Harper, \$3.95), sums it up with the devastating judgment: "If this republic continues to live by shirking, pleasure-seeking or outright fraud, we must be prepared one day to pick up a fearful check for it, without any expense account left to put it on."

May God make us willing, at any price, to maintain Christian homes and Christian schools, where children learn to "fear, love, and trust in God above all things"!

"Operation Understanding" Juggles Words

According to *The Philadelphia Inquirer*, a Roman Catholic priest addressing a women's guild said in Milwaukee that it was "high time to get really broadminded" in conversations with other Christians than Catholics. He said Catholics should not "assume a disputatious chip-on-the-shoulder attitude, but be willing to find out what we have in common with non-Catholics."

"The Lutherans," said the priest, "have trouble with Purgatory. They're stuck on the word. But when I asked a Lutheran if he would accept the idea if we called it a final time before pure sanctification, he said, 'Of course we would.'"

Really? Does a new label change a bottle of poison into something wholesome?

Shakespeare would say:

"What's in a name? That which we call a rose

By any other name would smell as sweet."

Call purgatory what you will, it still bears the trademark of the Anti-christ.

(Continued on page 8)

MEMORABLE MOMENTS

In My Parish Ministry

(This feature is the fifth in this series)

GOD'S WORD SHARP AS A TWO-EDGED SWORD

In the early days of my ministry I, as any novice minister of the Word, had many lessons to learn; not only lessons for handling the practical aspects of my ministry, but above all, the lesson of the power of God's Word. Every young minister believes what he preaches, sometimes to the point of fanaticism. Yet he himself has to learn from the school of experience, oftentimes bitter experience, that what he believes is still more a matter of the heart than of the head. Well, it didn't take God long to teach me just what tremendous power lay in His Word, which I, a greenhorn pastor, was privileged to handle, to preach, and to teach.

The particular truth that I was soon to learn about God's Word is expressed in Hebrews 4:12, which states: "For the word of God is quick, and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

One day a call came to me to come over at once and baptize a man, up in years, now very seriously ill, a man whom I had known quite intimately, but upon whom up until now the Word of God had seemed to have had little effect. He lived like so many people lived, according to his own rules, and figured if there was a God and a hereafter, he was good enough as he was to receive his eternal reward. So obviously, from his point of view, he needed no Savior.

When I reached his bedside, to my surprise I found him not only unconscious, in a coma, but every effort on the part of the doctor and of the family to get through to him in any way was to no avail. He had already been this way for several days, having suffered a severe cerebral hemorrhage. Naturally, I told the upset family that I could not baptize him in that condition. Nevertheless, I believed (but I wasn't quite too sure yet) that God's Word has power, and so I took my Bible and loudly read into his ear John 3:1-17. I had hardly spoken the words of verse 17 "for God sent not his Son into the world to condemn the world," when my friend opened his eyes and gave me a smile of recognition. Still he could not talk nor move any part of his body. Yet when I asked him whether he knew his wife and son or me, his eyes plainly answered Yes. Whereupon I asked him if he repented of his sins and believed in Christ as his Savior. Again his eyes replied Yes. Immediately I proceeded to baptize him, while all the while a look of heavenly contentment lighted his eyes and covered his face. A few moments after I had baptized him, he closed his eyes and again lapsed into a coma from which he never again recovered, for the next day he died, at peace with his God and with himself, an heir of God's eternal promises. Naturally I buried him, and my little chapel was much too small to accommodate the large number of people who turned out for his funeral, all awed by this "miracle" of the power of God's Word. As a matter of fact, this one event established the Lutheran Church, heretofore an unknown quantity, in our little community, as a church "filled with the power of the Holy Ghost," and we needed no public relations department nor public press to do what only God can do.

If there are any young men among our readers who have any compunctions as to their own capabilities for serving their Savior in His Church, I hope that this true story will dispel any doubts, and help lead them to say with Isaiah of old, "Lord, here am I, send me, send me."

This I Remember

FROM MY TEACHING MINISTRY

(This is the third in this series)

NANCY'S CHRISTMAS JOY

Nancy's father died a few days before Christmas. On Christmas Eve she sat in church with her class to participate in the children's service. I marveled how she recited the wonderful story of Christ's birth with the other children and joyfully sang the songs about her Savior's birth. Although death had entered her home and had taken her father, nevertheless, as a child a God, she rejoiced in her Savior who had come to take away all her sins, and in whom she could put her full trust and confidence in the days that lay ahead.

LIKE SON, LIKE FATHER

Every year I made school calls on members who did not send their children to our Christian day school. One of the families whom I visited year after year had an only child. The mother was a member of our church and attended services regularly. The father was unchurched. Although the mother was eager to have her boy attend our school, the father would not give his consent. Finally, when the boy was in fifth grade, he came to our school. It was a pleasure to see how the boy followed the daily religious instruction with rapt attention. His mother also noted a decided change in his whole attitude. Knowing that he was a redeemed child of God and assured of eternal salvation, he wanted his father to learn to know and believe in that same Savior who had also died for him. He talked to his father about the Savior and tried to interest him in taking instructions for membership. When the boy was in the eighth grade, the father joined the pastor's adult membership class. What a joyful occasion it was to see both father and son speak their confirmation vows on the same day at the Lord's altar!

THE BIG ASSET

I often recall a boy in my class whom the Lord had not blessed with great mental ability. Although he was faithful in the application to his studies, he could retain very little in the so-called secular branches. The Lord, however, had given him the ability to retain what he was taught in the religious subjects. Where normal children had difficulty in reciting their Catechism text, Scripture passages, and hymns, he could recite them with little difficulty. What a joy it was for me to hear him tell the Bible stories and express his firm faith and trust in the Lord with the answers he gave me in the periods of religious instruction!

This boy suffered a tragic death. I am confident that he is safe in the arms of Jesus.

*Obey your Lord and let His truth
Be taught your children in their youth
That they in church and school may dwell
And learn their Savior's praise to tell.*

By the Way

(Continued from page 7)

Islam Marches Steadily On

Islam marches steadily on in West Africa according to a report in *The British Weekly*, by Cecil Northcott. "The map of Africa changes almost hourly along this coast," he says, "as the personalities of the new Africa move into the sunlight."

With reference to the missionary effort of Mohammedanism he says:

"There are three religions in Sierra Leone according to the official handbook, Christianity, Islam and Paganism, and the most vigorous of them is said to be Islam. Sierra Leone is an apt sample of the enveloping movement which Islam appears to be directing along the West Coast of Africa, a steady onward march which may well encase the Christian communities of the coast in a ghetto of death.

"The driving force of Islam is its zealous Ahmadiyya Movement directed from Pakistan which has three fundamental purposes — one to reform and purge Islam itself, the second to express Islam in ways that the modern world can understand and thirdly to answer the challenge of Christianity both by copying and borrowing from the Christian faith and seeking to overthrow it.

"Since 1958 Muslim schools have expanded, a medical missionary has arrived in Sierra Leone, and from Pakistan a pamphlet 'Our Foreign Missions' is distributed. Like Christian schools the Muslim schools are part of the government primary school system, that curious amalgam of voluntary service and government money which has so far brought the West African countries along the road to independence.

"Politically Sierra Leone will be within the Commonwealth, alongside its bigger brothers of Ghana and Nigeria, but it is surrounded by the *entente* states of former French Africa, the Ivory Coast, Niger, Dahomey and Upper Volta with Guinea and Liberia as nearer neighbors.

"Will it move towards an *entente* with them in the formation of the new Africa or go the Commonwealth road?

"A 'free for all' is being mounted in West Africa with the U.S.S.R. ready to pounce with men and machines."

News FROM OUR Missions



Trinity Chapel in Walle, Germany, Dedicated

"Surely the Lord is in this place. . . . How dreadful (awe-inspiring) is this place! this is none other but the house of God, and this is the gate of heaven" (Gen. 28: 16, 17).

How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord" (Ps. 84:1, 2).

The Lord God dwells "in the light which no man can approach unto." Yet He is pleased when His faithful people erect churches and chapels where He may come to them in Word and Sacrament and where they may worship Him with songs of praise and adore His most holy name.

Our own little chapel! For years that had been the wish of Trinity Ev. Lutheran Congregation in Walle, District of Verden/Aller. But how could that desire be fulfilled? The members of the congregation were refugees, and had to work hard for the necessities of life. Nevertheless, they managed gradually to gather the sum of DM 8000 (about \$1,850.00). Their brethren of the Wisconsin Ev. Lutheran Synod also contributed to the fund, and so work could be started. A site was bought; plans were drawn up by a member of the building committee, Mr. Kaempfert; and everyone lent a helping hand wherever and whenever possible. Soon the chapel was completed. In addition to the regular place of worship, there is a smaller chapel with a sacristy. The chapel measures 7 by 12 meters (about 23 feet by 40 feet); the total cost was DM 22,500. A small tower with a cross identifies it as a house of God. Someday a bell may be installed to call people to worship.

On the Eighteenth Sunday after Trinity the sound of a trumpet chorus called the congregation and many visitors from near and far to the solemn dedication. The exhortation of the Apostle Paul, "Rejoice with them that do rejoice" (Rom. 12:15), brought together over 300 worshipers. Rainy weather did not permit the usual ceremony to take place at the door of the chapel. The local pastor, A. Drung, dedicated the chapel indoors to the service of the Triune God before an overflow audience. In his address, based on Habakkuk 2:20, Pastor Drung termed the chapel a place of rest and peace for men in a restless world. God is certainly present here in Word and Sacrament according to His promise, and it is our commission to use the means of grace according to His Word.

The president of our Confessional Church, Pastor A. Schlender of Bremen, based his sermon on Luke 11:28. He spoke of the glory and power of God's holy Word. That Word brings with it judgment and grace, death and life, damnation and salvation. It is the only Light



Trinity Chapel in Walle, Germany

in this dark world. The next preacher was Pastor L. Zielke of Oldenburg one of the cofounders of the congregation at Walle. Using the example of Jacob (Gen. 28:17), he dwelt on the past history of the congregation. They had come to this place in the years after the war as poor, forsaken people. But God did not forsake them. He gave them a new spiritual home as well as an earthly one. The congregation should gratefully call that to mind on this festive day. Jacob, too, had been a refugee. Because he was faithful to his God, his flight to a strange land turned out to be a blessing. Jacob's example should be the future guide for the congregation. The prayers and the singing of the congregation and the Oldenburger choir testified that all honor and thanks belong to the Lord of the Church.

The members of the congregation on this day also gratefully remembered their faithful former pastor, E. Lelke. Pastor Lelke, called home to his heavenly Father the previous year, had through his labors contributed much to the building of this chapel.

In the afternoon the parochial mission festival took place. Pastor Wagner of Varel, Bellin of Brunsbock, and Wengenroth of Blomberg were the preachers.

Mission work is a glorious service, both abroad and at home. Because each Christian is blessed with spiritual gifts by the Holy Spirit, he should take an active part in mission work, both in deed and in prayer. It is our prayer that this exhortation kindle a fire in the hearts of all the hearers, so that the Second Petition of the Lord's Prayer, "Thy Kingdom come," may be fulfilled here in Walle and in all the world!

PASTOR B. HENSCHKE



A Lantern to Our Footsteps

God's Reply to Our Questions

**Topic: How Did We Get
the Nicene Creed?**

If you celebrated the Lord's Supper in your church last Sunday, there is a good possibility that you used the Nicene Creed in the service. Why do we use it on Communion Sundays? Where did it come from? Why is it called the Nicene Creed? Perhaps you have wondered about some of these questions.

SOURCE OF THE NAME

The Nicene Creed is named after Nicaea, a city of Asia Minor (present-day Turkey), 60 to 70 miles south-east of Constantinople (Istanbul). But how is it that one of our Christian Creeds is named after this city in a country that today is predominantly Mohammedan? We must go back to the year 325. In that year Constantine the Great, the Roman emperor who first established Christianity as the religion of the empire, convened a council in this city. To it came 318 bishops from the various parts of his empire. The purpose of the meeting was to settle a religious controversy that was disrupting the Christian Church, particularly in Alexandria, Egypt. At Nicaea a creed was adopted to settle this controversy. This creed, with some changes in wording that were made later but which did not change the basic confession of 325, became known as the Nicene Creed.

THE ERROR WHICH IT FOUGHT

We shall appreciate this Creed more fully if we take a look at the error against which it was directed. The error was named Arianism after its leader, Arius, who was one of the presbyters or pastors at Alexandria in Egypt. He taught that Jesus was not really true God, equal with the Father, that the Father had created Jesus out of nothing, so there was a time when the Son did not exist. It is true, he said that the Father created the Son before this world was created, but the Son was still a creature of God, not true God Himself.

A DANGEROUS ERROR

This was recognized as a very dangerous error by Alexander, the bishop of Alexandria, and by his deacon, Athanasius, who later became bishop. It was especially Athanasius who brought it about that the creed adopted at the Council of Nicaea clearly confessed that Jesus is the true Son of God, not inferior nor subordinate to the Father. If you keep the error of Arius in mind, you will appreciate the complete and thorough way in which the Nicene Creed expresses itself about Jesus as the Son of God. This is what we confess in it about Jesus Christ: "the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father." The key word in the creed was the one that is translated with the phrase, "being of one

substance (essence) with the Father." Some Arians were willing to say that He is of a similar substance, others went to the extreme of saying that the Son is of a different substance than the Father. But in either case Jesus was not looked upon as true God from eternity.

A FUSS ABOUT WORDS?

In the original Greek, in which the creed was written, the difference between saying that Jesus is of one substance with the Father (Gr. *homoousios*) and saying that He is of a similar substance (Gr. *homoiousios*) is only one letter, the small letter "i." It has been asked: Wasn't that a lot of unnecessary quibbling over one letter in a word? Wasn't that a lot of fuss just about words, about the way you express yourself? Consider, however, some of the practical consequences if Arianism had prevailed in the church.

CONSIDER THESE CONSEQUENCES OF ARIANISM

We have only recently again celebrated the festival of Jesus' birth. We rejoiced in the fact that in Jesus God Himself assumed our human nature and became one with us. We called Him, according to the Scriptures, "Immanuel — God with us." All of this would lose its meaning if Jesus were not really true God. We could not sing as we do so joyfully:

All praise to Thee, eternal God,
Who, clothed in garb of flesh and blood,
Dost take a manger for Thy throne,
While worlds on worlds are Thine alone. Hallelujah.

Later in the church year we shall observe Lent, Good Friday, and Easter. But what would all this mean if we did not know Jesus to be true God? We would consider Christ's death as that of a great man, but not as the death of the eternal Son of God in payment for our sins. We could not sing with deepest gratitude:

Thou, ah! Thou, hast taken on Thee
Bonds and stripes, a cruel rod;
Pain and scorn were heaped upon Thee,
O Thou sinless Son of God!
Thus didst Thou my soul deliver
From the bonds of sin forever.
Thousand, thousand thanks shall be,
Dearest Jesus, unto Thee.

NO LORD'S SUPPER UNDER ARIANISM

In the Lord's Supper Jesus gives us His true body and true blood so that through them we may be strengthened and preserved in the true faith unto eternal life. If, as Arius taught, Jesus is not the true God, if He did not with the sacrifice of His body and blood on the cross

truly gain for us forgiveness of sins, then He also cannot give us that body and blood in the sacrament for the remission of our sins. How fitting it is that before we celebrate Holy Communion we confess the Nicene Creed, in which we particularly emphasize the fact that Jesus is indeed "God of God . . . of one substance with the Father," that *He* is the one who "was crucified for us under Pontius Pilate." Only since that is true can we sing:

Lord Jesus Christ, Thou hast prepared
A feast for our salvation,
It is Thy body and Thy blood;
And at Thy invitation
As weary souls, with sin opprest,
We come to Thee for needed rest,
For comfort and for pardon.

A. SCHUETZE

Committed to Christian Education



*School Children at Richwood
(Mr. R. Bruesehoff at left rear; Pastor R. Brassow at right rear.)*

Pictured above are the 31 students of St. Mark's Lutheran School of Richwood, Wisconsin. One hundred percent of the children in the congregation are attending this school. Eleven of the students in the picture are not members of the congregation but live in the area.

The fact that all the children of school age attend parochial school is not because the school is convenient for all the families. One family, for example, drove about 12 miles one way, or almost 50 miles a day, for eight years in order to bring their children. They since have moved to a farm about two miles from the school. At present two families are bringing their children from between five and six miles away.

St. Mark's of Richwood is a rural congregation of 101 communicant members. It is located about six miles northwest of Watertown, Wisconsin. The parochial school has always been an important part of the congregational life. Although no

date can be established as to when the school was started, it is older than the church, which was organized in 1906. Lutheran families in the area hired their own teacher, so that their children could be given a Christian training. Meanwhile the families attended church services in Watertown, Wisconsin. Then, around the turn of the century, services were held in the school, and the church building was erected in 1906.

The interest in Christian education at St. Mark's is also borne out by the fact that all the students who have graduated from the parochial school in the past three years continued their education at Lakeside Lutheran High School in Fort Atkinson, Wisconsin, which is in its third year of operation. Eight students travel about 30 miles to attend the high school. St. Mark's was the first congregation in the area to support the high school on a congregational basis. They were also among the first to participate in the drive for the

new high-school building, which will have its permanent location at Lake Mills, Wisconsin.

St. Mark's also has a student in the Synod's newly established Teachers' College in Milwaukee.

The congregation has the privilege of having Mr. R. H. Bruesehoff as a part-time teacher. Mr. Bruesehoff assists the pastor by teaching each Monday. At the beginning of the present school year, Mr. Bruesehoff began his fifty-first year as a parochial-school teacher. Although poor health caused him to retire from full-time teaching a few years ago, he has been active in part-time teaching in various parochial schools in the area. He has been assisting us for the past two and one-half years.

The interest in Christian education on the part of St. Mark's does not mean that they as a congregation are interested only in themselves. Rather, the Christian school training has produced a core of Christians who are interested in the work of Christ's kingdom, and in carrying out, to the best of their ability, their charge as His witnesses and stewards on earth.

The reason we share this news with our fellow Christians is the hope that it may serve to encourage all those who possibly can to make use of the Christian training which God has permitted us to have in our country. There is great comfort for Christian parents in knowing that they are not only providing a good education in the "secular" branches, but are also giving their children that training which the Lord has asked us to give them, that is, in His Word. The congregation which provides and participates in Christian training on the parochial- and high-school level is also in the best possible way carrying out the Lord's command: "Feed my lambs."

R. W. BRASSOW

Direct from the Districts

Nebraska

Reformation Services

Although now somewhat removed in time, the various area Reformation services are still fresh in our memories. The general theme was Luther and education: for Luther it was self-evident that where Christians are concerned that would be Christian education. The offerings were designated for the Nebraska Lutheran Academy. As the attendance and offerings show, this is a very live issue in our District. As our first example let us take the Norfolk area. In this area is the heaviest concentration of membership in our District. There was much disappointment among these people when Grand Island was chosen as the future site of our academy instead of Norfolk, but notice how they have put aside their own disappointment and rallied to support the academy. We will give it to you in the words of Teacher Robert F. Meyer of Norfolk:

"October 30, 1960, marks a most memorable and thankful occasion in the hearts of many who attended a mass Reformation service at the City Auditorium in Norfolk, Nebraska. More than 1500 members and friends of St. Paul's at Norfolk, St. John's at Stanton, Trinity at Hoskins, and Immanuel at Hadar heard the speaker, Professor Schweppe of New Ulm, point out the fact that we have the Water of Life, the Gospel, which will bring to us eternal life (text: John 4: 13, 14). Pastor Gerald Free of Hadar served as liturgist and Robert Sonntag of Stanton as organist.

"Luther says: 'Above all things, the principal and most general subject of study, both in the higher and lower schools, should be the Holy Scriptures.' Confident that the Lord would bless an academy in the Nebraska District, these 1500 individuals presented a gift of \$1846.06, in hopes that their long-sought-for dream would soon become a reality.

"In beautifying the service a four-part 256-voice children's a cappella choir sang 'Holy God, We Praise Thy Name' under the direction of Marvin Meihack, Christian day-school teacher at Hoskins. A 110-voice combined choir of the four congregations sang

'Built on the Rock the Church Doth Stand,' and closed the service with 'The Benediction.' This choir was under the direction of Eldon Hirsch, principal of St. Paul's School at Norfolk.

"May the Lord continue to open the hearts of His flock in this area to continue to see the need of a Christian academy in our District where our children are taught the Word of God! We encourage our fellow believers in Synod to carry out this proposal and keep them and their decisions in our prayers."

While the Norfolk gathering was the largest in numbers, other areas had proportionately successful gatherings. Beatrice had 565 people, offering of \$1290; Garrison 150 and \$791; Omaha 155 and \$379; Des Moines 93 and \$121; Cedar Rapids \$21; Winner 11 and \$176; Witten 67 and \$110; Colome 51 and \$23; Grand Island 267 and \$988. Other scattered offerings have come in since, so the total is

around \$6,000. The Nebraska District desires an academy and has shown that it is willing to make offerings in order to establish it!

Brief Items

Pastor Victor Schultz of Newton, Iowa, accepted a call to Lena-Oconto Falls, Wisconsin. This makes over 11 pastoral vacancies in our District. Certainly this should make every one of us ask searchingly: Why? No doubt the doctrinal controversies within the Synodical Conference are part of the problem.

The wife of Pastor Krenke of Colorado Springs was called by her Lord into life everlasting. We comfort our brother with the Lord's promise that where He is, there shall His disciples be.

Mt. Olive of Denver, Pastor I. P. Frey, dedicated its church addition on October 30. Pastor Frey is sending in a full write-up.



Mount Olive Ev. Lutheran Church, Denver, Colorado

(See article on next page)

Addition to Mt. Olive Denver, Colorado

On October 30, 1960, Mount Olive Lutheran Church of Denver, Colorado, was privileged to dedicate an addition to the front of its church building. Pastor M. J. Wehausen of Le Sueur, Minnesota, preached at the morning service and Pastor Herold Schulz of Golden, Colorado, at the afternoon service.

The new construction was originally prompted by the demand of the city authorities that a second exit from the basement be provided. The congregation resolved to build an entire new front to the church to provide this and as the first step in a long-range plan to extend the church to the rear at some future date. The new addition measures 12 by 28 feet. The total cost is about \$11,000.00, partly financed by a loan of \$7,500.00 from the synodical Church Extension Fund.

The construction includes a large attractive tower with a lighted cross, a spacious narthex, mother's room, an additional classroom or meeting room in the basement, a new side entrance, an auxiliary furnace, an organ and choir loft, and various closet spaces.

The new addition adds much to the attractiveness and usefulness of the building.

IM. P. FREY

APPOINTMENTS

Mr. Paul Arndt of Glenham, S. Dak., has been appointed to fill vacancy on the Board of Control of Northwestern Lutheran Academy caused by the death of Mr. John Klein.

* * * * *

Mr. Martin Roehler, teacher in Zion Church, South Milwaukee, has been appointed to the Board of Control of the Milwaukee Lutheran Teachers' College to replace Mr. Fred Bartel, whose inability to attend the meetings because of a conflict with responsibility in his congregation led him to resign from this office.

OSCAR J. NAUMANN, President

CALENDAR OF CONFERENCES

MICHIGAN

SOUTHEASTERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Jan. 23-24, 1961.

Place: Zion Lutheran Church and School, Monroe, Mich.

JANUARY 1, 1961



STUDENTS FROM WISCONSIN SYNOD ATTENDING
CONCORDIA SEMINARY IN SPRINGFIELD

Shown in the lounge of Selcke Hall at Concordia Theological Seminary, Springfield, Illinois, are a group of students from the Wisconsin Evangelical Lutheran Synod currently attending the Springfield Seminary. Present enrollment at the seminary is 489, including 111 vicars.

Shown seated, left to right: Lyle F. Schalow, Christ Lutheran Church, Marshfield, Wisconsin; Robert E. Ehlers, Redeemer Lutheran Church, Hastings, Nebraska; Frederic A. Seefeldt, St. Lucas Lutheran Church, Kewaskum, Wisconsin; Donald R. Garvue, Christ Lutheran Church, Marshfield, Wisconsin.

Standing, left to right: Donald A. Seifert, St. John's Lutheran Church, Redwood Falls, Minnesota; Gerold W. Goetz, St. John's Lutheran Church, Riga, Michigan; Kenneth C. Beltz, St. John's Lutheran Church, Stanton, Nebraska; Myron F. Sordahl, St. Peter's Lutheran Church, Chaseburg, Wisconsin.

Time: 10:00 a.m. (Communion service at the church).

ROBT. A. BAER, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: Tuesday, Jan. 10, 1961.

Time: 9:00 a.m., Communion service.

Place: St. John's Lutheran Church, St. Paul, Minn., M. Petermann, host pastor.

Agenda: Exegesis Col. 1:1-8, by L. Lindloff; Discussion leader—Article VII, Formula of Concord, by A. Schubring.

Preacher: W. Beckendorf (alternate E. Bode).

J. G. HOENECKE, Secretary

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REDWOOD FALLS PASTORAL CONFERENCE

Date: Feb. 7, 1961.

Place: St. John's, Redwood Falls, Minn.; E. A. Birkholz, host pastor.

Speaker: W. J. Henrich (alternate: H. Kesting).

Agenda:

1. A Discussion on Church Fellowship on the Basis of the Thesis Drawn up by Our Wis. Synod Union Committee, H. Kesting.
2. Isagogical study of Obadiah, L. Wenzel.
3. How to conduct a Sunday School Teachers' meeting more effectively, V. Siegler.
4. Exegesis, II Thess. 1, W. Henrich.

By resolution of the conference, the pastors will provide for their own meals. Send excuses to host pastor.

WARREN J. HENRICH, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: Jan. 9, 1961, 9:30 a.m.

Place: Zion Ev. Lutheran Church, Rhineland, Wis.

FIVE GOODMONTHS!

SEVEN BETTER MONTHS?

WE HAD FIVE GOOD MONTHS FROM JULY 1 TO NOVEMBER 30, 1960.

Treasurer Niedfeldt's figures under "Comparative Statements" (next page) bear this out.

In 1959 the disbursements for this period were.....	\$ 1,338,592.36
In 1960 the disbursements for this period were.....	1,393,009.81
Therefore disbursements increased by.....	54,417.45
Yet the operating deficit for this period decreased by.....	84,040.69

How was this possible?

God moved the hearts of His people to give more, considerably more. Let the figures speak:

Collections in 1959 (July 1 to Nov. 30) were.....	\$780,866.65
Collections in 1960 for the same months were.....	919,324.79
Therefore collections increased by no less than.....	138,458.14

Let us all say: "Oh, give thanks unto the Lord, for He is good." In the same breath, however, we should add the fervent prayer:

O Jesus, our Savior, help us to grow still more in the grace of giving for Thy cause. Give us seven months that are even better than the past five. Amen.

WE HAVE GOOD REASON TO PRAY AND WORK FOR SEVEN BETTER, MUCH BETTER, MONTHS.

1. We have run up an operating deficit of \$473,685.00.
2. This means, unless we wipe out the deficit and avoid future deficits:
 - No or very little expansion in world missions. — We have only six missionaries from the U. S. in three foreign fields.
 - Not opening more than a few of the 39 promising home mission fields which beckon to us. — Last year we opened only five new missions.
 - Not being able to set aside enough monies to provide the buildings we need right now for training more pastors, missionaries, and teachers. In other words: no prospect of relieving and ending the manpower shortage.
 - Not keeping of our promise to the Lord to do all these things.

"No" and "Not" — those aren't the words we want to go on speaking, are they?

3. Remember that each item in the budget represents a phase of the work which our Savior wants us to do out of love for Him.
4. Note that even now detailed plans are being drawn for these projects:
 - Gymnasium, dormitory, and classrooms at Dr. Martin Luther College.
 - Milwaukee Lutheran Teachers' College.
 - Classroom replacement at Michigan Lutheran Seminary.

If we should reach 100% of this year's budget, \$900,000.00 could be added to the \$400,000.00 balance we have in the Building Fund for the above projects.

"Yes!" and "Forward!" — surely, these are the words we want to speak when the Savior invites us to share in His blessed work!

In the last month on record we spoke a hearty "Yes!"

Our gifts in November ran close to.....\$280,000.00

SHALL WE SAY "YES!" EVEN MORE EMPHATICALLY IN THE SEVEN MONTHS STILL TO BE RECORDED?

Preacher: J. Kingsbury (D. Kuske, alternate).

Papers: M. Radtke, F. Bergfeld, D. Kuske. WILLIAM HEIN, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON SPECIAL CIRCUIT MEETING

Date: Jan. 15, 1961.

Place: St. John's Ev. Lutheran Church, Lomira, Wis.

Time: 2:00-4:00 p.m.

All church councilmen of all conference congregations, also all pastors and teachers are urged to attend.

CARL J. HENNING, Secretary

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DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Jan. 18, 1961.

Place: Peace Ev. Lutheran Church, Hartford, Wis.; A. von Rohr, host pastor.

Opening Communion service: 9:30 a.m.

Speaker: E. Froehlich (B. Hahm, alternate).

Assignments: Exegesis I Cor. 5, J. Ruege; Exegesis Gen. 6, C. Weigel; The Prophet Malachi, E. Breiling (alternate paper).

CARL J. HENNING, Secretary

WESTERN WISCONSIN

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: Cochrane, Wis., K. Neumann, host pastor.

Date: Tuesday, Jan. 17, 1961.

9:30 a.m.: Communion Service (P. Spaude, speaker; G. Albrecht, alternate).

10:45 a.m.: "The Historical Background and the Comparison in Thought of Biblical Commands in Matt. 18:17; Rom. 16:17, 18; II Cor. 6:14; and II Thess. 3:14, 15," by Prof. Carl Lawrenz.

1:00 p.m.: Discussion of the paper.

2:45 p.m.: Business.

HAROLD A. ESSMANN, Secretary

INSTALLATIONS

Pastors

Schwartz, H. Marcus, as pastor of St. Paul's Lutheran Church, Menomonie, Wis., by H. A. Pankow, assisted by H. J. Schwartz; Nov. 6, 1960.

Schultz, Victor, as pastor of Our Savior's Lutheran Church, Lena, Wis., and of St. Paul's Lutheran Church, Oconto Falls, and of St. Mark's Lutheran Church (Spruce), by R. Biesmann; assisted by H. Warnke and E. Krueger; Dec. 11, 1960.

Scheitel, Walter, as pastor of St. Peter's Lutheran Church, Appleton, Wis., R.R. 3, by L. Koenig; assisted by T. Redlin and W. Wojahn; Nov. 27, 1960.

Schaller, Loren, as principal of the Manitowoc Lutheran High School, by Armin Roekle; assisted by T. Stern, L. H. Koeninger; Sept. 25, 1960.

Schmeling, Arlyn, as pastor of Our Savior Lutheran Church, Two Rivers, Wis., by A. Roekle; assisted by W. Haase and T. Stern; Nov. 6, 1960.

Walther, Alfred, as pastor of Ephrata Lutheran Church, Milwaukee, Wis., by A. Halboth; Nov. 20, 1960. (Pastor

THE NORTHWESTERN LUTHERAN

Walther is now serving both Divine Charity and Ephrata, whose pastor was called to serve in our Wisconsin Lutheran High School.)

CHANGE OF ADDRESS

Pastors

Pankow, H. A., 1015 9th St., Menomonie, Wis.

Schaller, Loren, 1118 S. 12th St., Manitowoc, Wis.

Schmeling, Arlyn, 2143 34th St., Two Rivers, Wis.

Schwartz, H. Marcus, 1120 9th St., Menomonie, Wis.

Siegler, V. J., Route 1, Boyd, Minn.

Spaude, Alvin A. (Instructor at Manitowoc Luth. H. S.), 511 Waldo Blvd., Manitowoc, Wis.

MISSION FESTIVALS

October 9, 1960

Trinity Church, Hullsberg, Wis.
Offering: \$708.25. W. Reinemann, pastor.
Grace Church, Pueblo, Colo.
Offering: \$412.45. Ernst Kuehl, pastor.

October 16, 1960

St. Paul Church, North Freedom, Wis.
Offering: \$582.00. A. K. Hertler, pastor.

TREASURER'S STATEMENT

July 1, 1960, to November 30, 1960

Receipts

Cash Balance July 1, 1960..... \$ 64,128.64
Budgetary Collections\$ 919,324.79
Revenues 190,075.37

Total Collections & Revenues...\$ 1,109,400.16

Non-Budgetary Receipts:

Payments on Accounts
Receivable 3,300.00
Luth. S. W. C. — Prayer Book 40.50
Bequests 4,999.73
Miscellaneous 2,692.20

Total Receipts \$ 1,120,432.59
\$ 1,184,561.23

Disbursements

Budgetary Disbursements:

General Administration 55,812.01
Board for Information and Stewardship 25,560.48
Wisconsin Luth. Seminary..... 52,768.18
Northwestern College 124,233.18
Dr. Martin Luther College..... 162,946.55
Michigan Lutheran Seminary 96,848.91
Northwestern Luth. Academy 71,000.56

Milwaukee Lutheran

Teachers' College 7,922.10
Nebraska Academy 1,007.00
Academy Subsidies 15,000.00
Winnebago Teacher Program 7,637.44
Home for the Aged 20,897.21

Missions —

General Administration

Home Board 65.90
Board for World Missions 6,831.52
Indian Mission 59,182.02
Colored Mission 26,214.13
Home Missions 246,190.34
Refugee Mission 32,754.18
Madison Student Mission 64,786.84
Northern Rhodesia Mission... 15,626.47

Lutheran Spiritual Welfare

Commission 3,362.85
Japan Mission 11,962.62
Spanish Mission 3,653.00
Winnebago Luth. Academy.... 1,250.00
General Support 40,275.50
Student Aid 4,357.62
Board of Education 12,021.02
Teacher Certification 1,118.96
Depreciation on Inst. Bldgs. 59,672.55
Revenues designated for Special Building Fund..... 162,050.67

Total Budgetary Disbursements \$ 1,393,009.81

Deficit November 30, 1960..... \$ 208,448.58

COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For Period of July 1, 1960, to November 30, 1960

	1959-60	1960-61	Increase	Decrease
Collections	\$ 780,866.65	\$ 919,324.79	\$138,458.14	
Disbursements	1,338,592.36	1,393,009.81	54,417.45	
Operating Deficit	\$ 557,725.71	\$ 473,685.02		\$ 84,040.69

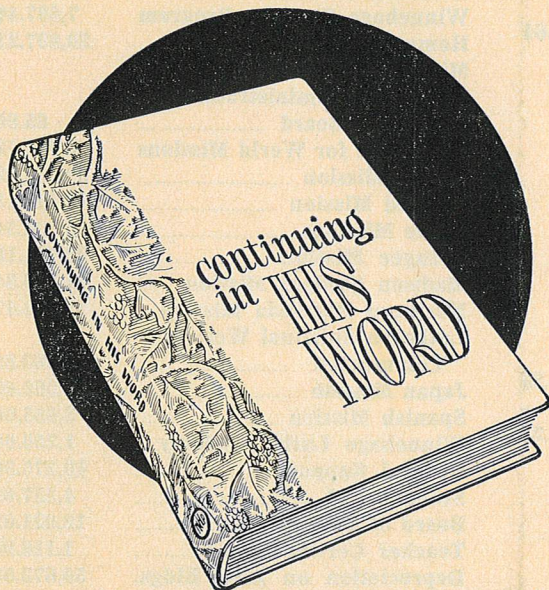
ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	\$ 3,568.15	\$ 8,668.75	\$ 5,100.60	41.16
Nebraska.....	6,893	35,518.78	43,081.25	7,562.47	82.45
Michigan.....	26,030	112,184.78	162,687.50	50,502.72	68.96
Dakota-Montana.....	8,040	35,284.21	50,250.00	14,965.79	70.22
Minnesota.....	39,286	164,717.13	245,537.50	80,820.37	67.08
Northern Wisconsin.....	48,129	176,269.29	300,806.25	124,536.96	58.60
Western Wisconsin.....	50,004	172,792.15	312,525.00	139,732.85	55.29
Southeastern Wisconsin.....	50,004	205,971.24	312,525.00	106,553.76	65.91
Arizona-California.....	3,584	12,161.78	22,400.00	10,238.22	54.29
	233,357	\$918,467.51	\$ 1,458,481.25	\$540,013.74	62.97

C. J. NIEDFELDT, Treasurer

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