

# THE NORTHWESTERN Lutheran

FOR YOUR TRAINING AS PASTOR OR TEACHER  
Fourth Presentation

February 26, 1961  
Volume 48, Number 5





# BRIEFS

## by the Editor

"The Final Step in Training Pastors" is found on pages 69-71. This is the fourth and last in the series on the training of our pastors and teachers. Each presentation was prepared by a different man. These men wish to remain unnamed, but we herewith extend our cordial thanks to them. They are all very busy men, yet they took the time and effort to supply these interesting and instructive presentations.

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The financial report for the first seven months of our fiscal year is given on page 79. How do things look? "Progress Report" on page 73 will give you the answer. A lack of time demanded that this report be brief. However, a lengthier analysis will appear in the March 12 issue.

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"Fellowship Then and Now," the first installment of which appeared in the February 12 issue, is continued in this number. See page 74.

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You read recently that Cardinal Spellman (of the New York diocese) demanded publicly that parochial schools receive "their share" of all federal funds voted to aid America's schools. There was a similar demand

made recently in Manitoba, Canada. In a pastoral letter, read throughout the diocese, Roman Catholic leaders stated, "Public funds must be made available," because the financial position of the Roman Catholic schools had "grown precarious." Their view seems to be prevailing, since a governmental survey recommended last year that "some measure of public support be given to private and parochial schools." We, of course, should resist this effort to break down the separation of Church and State wherever we meet it.

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### A CLARIFICATION

Our Wisconsin Lutheran Seminary at Thiensville, Wisconsin, is the subject of a special presentation in this issue. That reminds us to make something clear in regard to another seminary. In the January 1, 1961, issue we published a picture showing eight men from the Wisconsin Synod who are students at Concordia Seminary, Springfield, Illinois. We published it without comment, since we felt that all readers had enough information regarding this seminary of the Missouri Synod so that there would be no questions raised in their

minds. But it turned out that we were mistaken in that belief.

To clarify the matter, we offer the following information. Concordia Seminary at Springfield, Illinois, was established as a "practical" seminary. That means: its purpose was to train for the ministry especially those men who had decided rather late to become ministers. It did not require as much pretheological training, particularly in regard to languages. It still serves as such a "practical" seminary, although the age required for entrance has been set higher and its courses now place a much greater emphasis on the languages (Greek and Hebrew).

Our Synod does not have such a seminary. Over the course of years we have received quite a few ministers from the Springfield Seminary.

In late years we have been conducting a remedial course at Northwestern College. This course enables some young men to go through for the ministry, even though they did not decide to become ministers until they were through high school, or even later. However, if a man arrives at a decision for the ministry still later, the remedial course at Northwestern is not the answer for him. For that reason we still find some sons of Wisconsin attending Springfield.

It should also be mentioned that Wisconsin Synod students at Springfield are encouraged to do their vicar-ing in a Wisconsin Synod congregation and are urged to take their final year of seminary work at our Wisconsin Lutheran Seminary.

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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**THE COVER** — Looking through the tower arch at Wisconsin Lutheran Seminary, Thiensville, Wisconsin.



# Editorials

**Dr. J. Henry Ott** Dr. J. Henry Ott, professor at Northwestern College in Watertown for 54 years, was born January 4, 1861, only a few months before the beginning of the Civil War, just 100 years ago.

J. Henry Ott came to Watertown from Tell City, Indiana, and entered the Sexta class, the ninth grade of the preparatory department, on a trial basis. He was somewhat older and much more advanced than the usual first-year boy and soon showed that he was ready for a much higher class. Before the end of the first year he had advanced through the first three classes and at the end of that year was promoted to the Tertia, the fourth-year class. From then on his course was regular until his graduation with the B. A. degree in 1885.

Immediately upon his graduation the college board extended to him a call to become instructor in English at the college. At the same time the board also called his close friend, William Weimar. These two had entered Northwestern in the same year and advanced together at the same rate, graduating with the class of 1885. In spite of the youth of these two men, the faculty had no fear that they might not command the respect of the students, and the board's choice was justified by the successful teaching of both Ott and Weimar. "Resolute and firm" was the term that President Ernst used in describing them to the board at the end of their first year as instructors.

After joining the faculty, Dr. Ott spent two summers at Amherst College and then two full years in Germany. There he received the Ph.D. degree from the University of Halle.

Dr. Ott's influence began to be felt immediately after he joined the faculty. It was he who shaped the course in English, and it was especially with English that he was identified for over 50 years. Dr. Ernst had directed the general course of the school, but it was Dr. Ott who was responsible for introducing such practical things as careful records, the annual catalog, and essential chemical and physical equipment. Single-handed he built up the excellent library of reference books, which ranks in quality with that of any small college in the country. How he did that with almost no money at his command is something of a mystery. The Synod itself had no money and could barely pay the meager salaries of the teachers. Dr. Ott, for example, had been called at \$600 a year.

With the proceeds from a small bookstore Dr. Ott managed to finance his library. With the modest profits from the sale of textbooks and stationery and with the help of an occasional gift and of small appropriations by the Synod, he little by little built up a library that admirably suits the classical course that characterizes our school. All profits of the bookstore went into books for the library; there were no salaries to be paid. From the start the bookstore and the library had been a rather private venture, but when Dr. Ott finally retired he made it clear that he considered nothing in the store or the library to be his own. Everything belonged to the school, although it was known as "Dr. Ott's library."

During most of the 54 years of his service to the school Dr. Ott lived within 100 feet of the library and recitation building, and during much of that time he

lived not only near the library but in it. If ever a man gave of himself, of his time, his labor, and his loyalty to our school at Watertown, Dr. J. Henry Ott was that man.

E. E. KOWALKE

\* \* \* \*

**Dr. Walther Anniversary** In the year 1811, just 150 years ago, there was born in Germany a man who exerted a tremendous influence on the development of a conservative Lutheran Church in our country. We refer to Dr. C. F. W. Walther. He is recognized as the founder of the Missouri Synod and served as its long-time President. He stood foursquare for the sanctity of the Scriptures and for the Lutheran Confessions as a true exposition of the same.

If his influence had been limited to the group of Saxons who settled in the state of Missouri, his name would not be as celebrated as it is. The fact is that his influence reached almost throughout our country, especially through the columns of the German church-paper, "Der Lutheraner." Then as now, there were liberal and orthodox Lutherans, and when those who wanted to be truly Lutheran heard Walther proclaiming true Lutheranism with a trumpet which gave no uncertain sound, many rallied around his powerful testimony to the Truth, which was largely responsible for the fast growth of the Missouri Synod.

His testimony was not without its effect upon the doctrinal development of our own Wisconsin Synod. It is revealing no secret to say that the founders of our Wisconsin Synod had a unionistic background and that the concern for sound doctrine was not what it might have been. But in the course of time our Synod overcame its doctrinal weaknesses and came to share the correct stand taken by Dr. Walther and his associates.

Nowadays the almost universal craving is for quick church growth. Many take the position that if it does not prove outwardly successful, it is not worth retaining. There is a tendency to suppress, at least soft-pedal, the unpleasant truth for the sake of outward growth.

That apparently had no place in Dr. Walther's mind. He hewed to the line of the truth, let the chips fall where they might. And yet under him the Missouri Synod enjoyed a marvelous growth. There was wide hunger for the truth which he proclaimed. What is needed today is the passion for Scriptural truth which animated Dr. Walther, whether it attracts or repels.

IM. P. FREY

\* \* \* \*

**For Truth and Ethics** The Communist in a non-Communist country usually does not pose as a public enemy of the free country of which he is a citizen. He doesn't go about tearing down its flags, or burning copies of his country's constitution, or selling copies of Marx's and of Lenin's works on the street corners.

Rather, he bores from within. While he sings the "Star Spangled Banner," pays his taxes, and accepts

(Continued on page 75)



# Studies in God's Word: We Preach Christ Crucified

For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God (I Corinthians 1:22-24).

One of the greatest blessings we enjoy during the Lenten season is the privilege of attending special Lenten services in our churches. We hope that all of our able-bodied readers will be present at every Lenten service so that their hearts may again be warmed as they listen to the stupendous story of their redemption. One thing that must strike us as we attend these special services year after year is the fact that we never hear anything new. We always hear the same thing. To be sure, our pastor does not always preach on the same texts. He will use material, not only from the Passion Story as contained in the four Gospels, but from the Epistles and the Old Testament as well. He will not always use the same approach. He will not always say the same thing in the same way. But his message will be the same, the message which Paul summed up when he wrote, "We preach Christ crucified."

Whenever "Christ crucified" is preached, one of two things will happen. Everyone who hears that message will either accept or reject Christ. Where Christ is involved, neutrality is impossible. Jesus once said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). In the mind of those who hear it, the message of Christ crucified is either foolishness or wisdom.

## Foolishness?

Paul states that "the Jews require a sign, and the Greeks seek after wisdom." That was typical of the Jews. Instead of taking Jesus, their

Messiah, at His Word, they were constantly looking for some special sign from heaven. Again and again Jesus had to rebuke them for their unbelief. It was likewise typical of the Greeks that they were always looking for some teacher who would bring them something new in religious teaching, someone who could convince them by means of reasonable and logical argumentation.

Both were disappointed in the message of Christ crucified. The very thought of a Messiah who would be not a glorious earthly ruler, but a Savior from sin, was an offense to the Jews. And to the Greeks, steeped in a philosophy that was wont to extol the dignity of man, the message of the cross was foolishness.

So it will be to everyone who fails to bring his reason into captivity under the obedience of Christ. The preaching of Christ crucified reminds man of his own great sin and guilt, his utter inability to save himself. That's a terrible blow to his pride. The preaching of Christ crucified then goes on to show him that there is hope for him nonetheless. This hope is not based on himself, but on a Savior who lived and suffered and died for him on a cross. That doesn't make sense at all to his sin-blinded reason. Reason argues, "You mean to tell me that I can't save myself? I must look to One who has done that for me? I am to believe that He did this by suffering and dying on a cross?" To a heart that has not been enlightened by the spirit of God, this is foolishness that borders on madness.

Yet this message of Christ crucified is being proclaimed in our churches this Lenten season and, for that matter, throughout the entire church year. Is it foolishness?

## Or Wisdom?

There is no doubt in the mind of the Apostle Paul. There is no doubt in the minds of those who have been called to faith in Christ, whether Jews or Greeks, or whatever they

are. To them there is nothing foolish about the message of Christ crucified. To them it is the ultimate in God's power and wisdom.

It is that for us, too. How could God love us, who had turned our backs on Him, who were dead in trespasses and sin? How could He sacrifice His Best and Dearest in order to reclaim us as His own? How, through His Spirit, could He overcome the darkness and blindness of our perverted hearts, so that we despair of our own righteousness and joyfully accept Christ crucified as our Savior and only Hope of salvation? We don't pretend to fathom it either. Nor does God ask that we do. He simply asks that, for our soul's sake, we believe it. And we do believe it with all our heart; and we will be eternally grateful for love so amazing, so divine.

Now we see clearly why the message never changes. There is no other. There is but one Savior, one Hope of salvation — Christ crucified. That's the message we expect to hear in our churches. That's the message we want to hear. If our pastor should ever preach anything else, let us be the first to tell him politely that we want to see Jesus, Christ crucified, the power of God, and the wisdom of God.

If we must boast, let us boast as Paul did, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

*In the Cross of Christ I glory,  
Tow'ring o'er the wrecks of time.  
All the light of sacred story  
Gathers round its head sublime.*

*When the woes of life o'ertake me,  
Hopes deceive, and fears annoy,  
Never shall the Cross forsake me;  
Lo, it glows with peace and joy.*

*When the sun of bliss is beaming  
Light and love upon my way,  
From the Cross the radiance  
streaming  
Adds more luster to the day.*

(LH 354:1-3)  
C. MISCHKE





## The Final Step In Training Pastors

### PREACH THE GOSPEL

This is the urgent command of our Lord. We to whom the love of our Savior has been channeled through the Gospel are to proclaim His love to the world.

This is the fervent plea of more than 60 vacant pulpits in the churches of our Wisconsin Evangelical Lutheran Synod.

This is the compelling call of mission fields throughout the world, which are ripe for the Lord's harvest.

This is the beckoning cry of city and suburban areas which are teeming with people and still are unchurched.

This is the loving invitation of the Lord to prepare for the highest calling on earth.

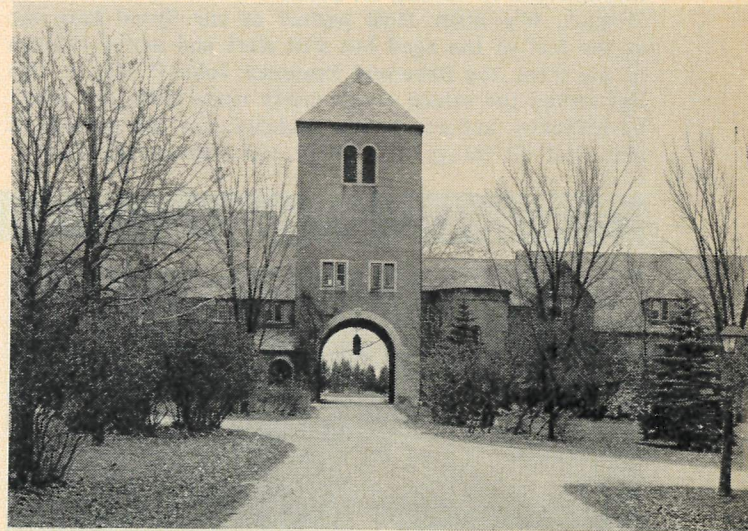
At our Wisconsin Lutheran Seminary men are trained to fulfill this command, to heed this plea, and to follow this invitation.

### WISCONSIN LUTHERAN SEMINARY — SCHOOL WITH A SINGLE PURPOSE

Seminary training is the final step in preparation for the holy ministry. The school exists for the single purpose of preparing satisfactorily those who desire to enter the preaching ministry of the Lutheran Church, particularly the Wisconsin Synod.

Our Theological Seminary had its beginnings in 1863. An important milestone in its history was reached in 1929, when a new complex of beautiful buildings was erected on an ideal site of 80 acres overlooking the village of Thiensville, about 15 miles north of Milwaukee. Conveniently located near the large metropolitan center of our Synod, the Seminary grounds and facilities lend themselves well to quiet meditation and study.

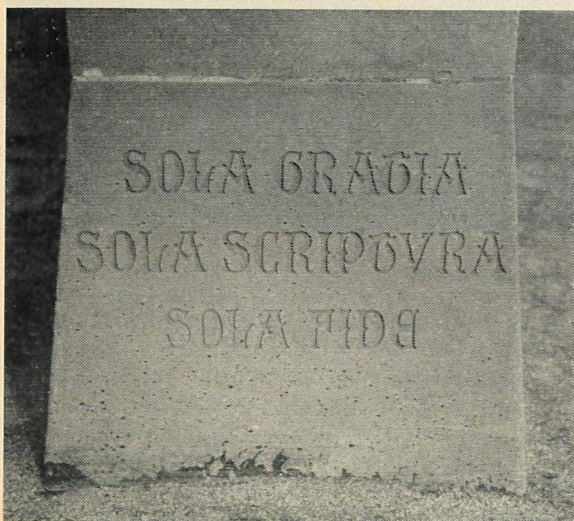
All of the facilities are under one roof, built in a semi-circle, and include the chapel, classrooms, library, and gymnasium in one section and the dormitory and dining



hall in another section. There are accommodations for 72 resident students, with expansion easily possible. Unless these facilities are used to capacity, the extreme shortage of pastors will continue.

### CHRIST — THE CORNERSTONE

To fulfill its single purpose of preparing men to preach the Gospel, the Seminary training rests on the cornerstone of Christ. The words inscribed on the cornerstone of the building give silent but strong testimony to the only way of salvation. They read: SOLA GRATIA, SOLA SCRIPTURA, SOLA FIDE — by grace alone, by the Scriptures alone, by faith alone. These are the truths to which we hold and which must be proclaimed to men everywhere.



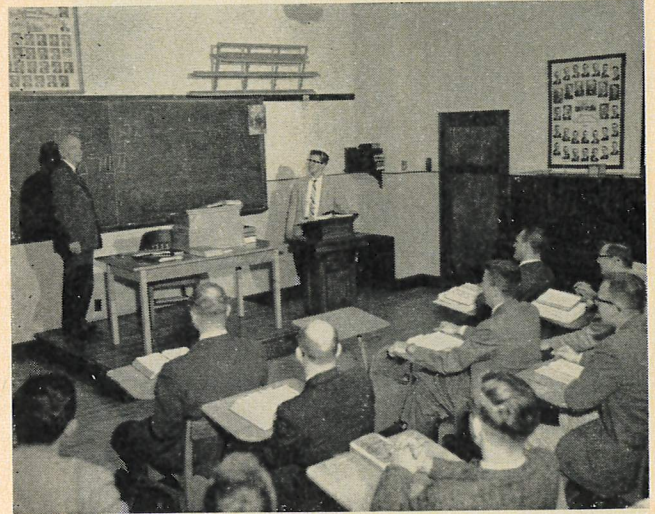


## TEACHING THEM TO OBSERVE ALL THINGS



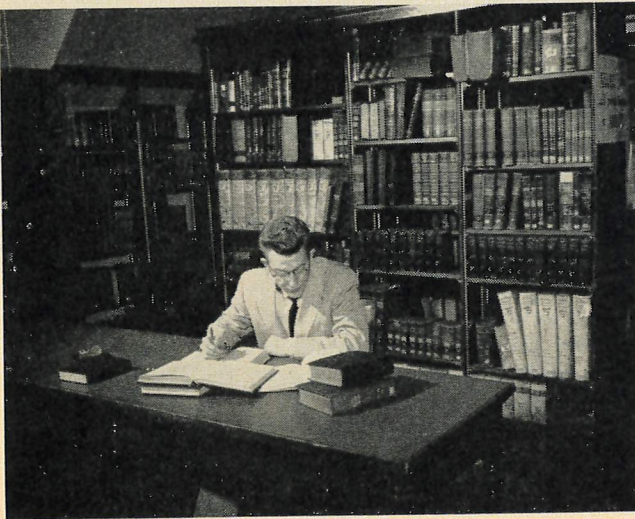
The faculty is composed of seven professors, with the Reverend Professor Carl J. Lawrenz serving as president. Prospective students may secure further information through him by writing to: 11822 N Seminary Drive 65 W, Mequon, Wisconsin. Most pastors of our Synod have sat at the feet of the aged but still alert and active veteran of the cross, the Reverend Professor John P. Meyer, who has served the school continuously since 1920. The Seminary faculty imparts to the students, not the wisdom of men, but all things that Christ has commanded them.

## THE BEGINNING OF WISDOM



Since "the fear of the Lord is the beginning of wisdom," and since that beginning of real wisdom comes through the Word, the Word is studied diligently — also in the original languages, Greek and Hebrew. Extensive courses in the field of theological science give the student the necessary tools for his later pastoral work. A vital part of the pastor's work is the instruction of the Savior's lambs. For this, too, future pastors must be well trained in the principles of teaching.

## SEARCH THE SCRIPTURES



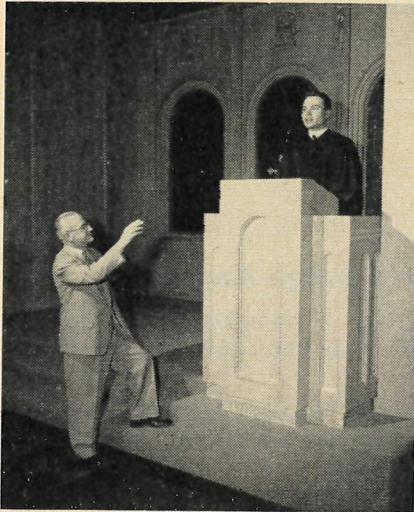
Seminarians are on their own in the stewardship of their time. They no longer are under strict supervision, because they are men, dedicated Christian men. The Seminary student uses much of his time to broaden his knowledge and deepen his understanding. He feels he must use his time to the full, since in a short while he will hear the charge: "Take heed . . . to all the flock, over the which the Holy Ghost hath made you overseers." The library, consisting of more than 13,000 volumes, is an invaluable asset for thorough searching of the Scriptures.

## TEACH ME THY WAY, O LORD

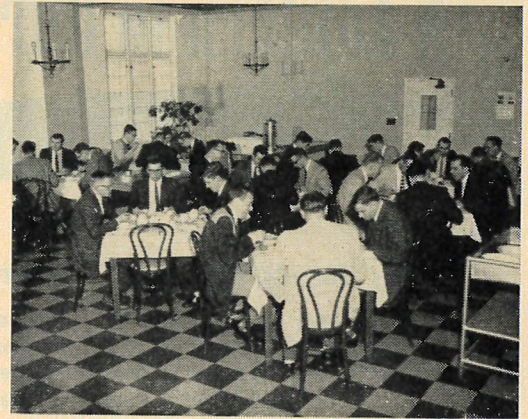


The dormitory, the student's home away from home, is conveniently arranged in five sections, each section consisting of four apartments, and each apartment including bath, bedroom, and two study rooms. Here the student learns to treasure the companionship of his fellow seminarians as well as fulfill his sense of purpose — to study zealously for his chosen work. The only sad note for the visitor to the Seminary, and you are urged to be one, is the number of vacancies in the dormitory. There are also married students at the Seminary, but they live off campus.





One of the most thrilling experiences of the ministerial student is the preaching of his first sermon. This may come after Easter of his first of three years at the Seminary. Not only are the Seminarians taught the principles of sermon writing, but they also are given valuable help and training in proper delivery. Much practical experience is gained through supply preaching. Many students have the opportunity to learn more about the various phases of the ministry by doing, by serving one year as vicars.



The Lutheran Church has a rich musical heritage. Our church is known as the singing church. Future pastors are taught to appreciate this heritage through courses in hymnology, through opportunities to sing in daily chapel services and in the chorus. Perhaps you have heard the Seminary chorus in your church on one of its biennial tours to the different areas of our Synod. The rich liturgy of our church also is studied so that pastors will be able to lead their congregations effectively in praising the Lord.



The spiritual diet at the Seminary is rich and satisfying for the soul. In order to bring the Bread of Life with fervor and zeal to the hungry souls of men, the vessels of God also need to be fed well physically. Good food is served in pleasant surroundings amid good fellowship. The costs at the Seminary follow the pattern of our other synodical schools, with no tuition charges and very reasonable rates for board and room.

*President Carl Lawrenz*



Having completed the prescribed course of study, students are graduated with the Bachelor of Divinity Degree as Candidates for the Holy Ministry, ready for appointment to Church work. Having completed this final step of preparation, they are ready to go into the world to preach the Gospel. They are ready for the most blessed work in which men could be engaged, ready to be coworkers of God. Perhaps this is work for you, for your son, for your grandson.







# A Lantern to Our Footsteps

*God's Reply to Our Questions*

Topics:

Was John's Baptism  
Different?

Shall We Judge Angels?

## Was John's Baptism Different?

Another reader asks: "Was the baptism of John different than the baptism that Jesus commanded?"

John the Baptist was sent as the forerunner of Christ, to prepare among the Jews the way of the Lord. As such God also commanded him to baptize. St. Paul describes John's baptism in this way: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus" (Acts 19:4). The baptism of John, the forerunner of Christ, looked ahead to Him who was coming, who would die for the sins of men, Christ Jesus. When Christ came, suffered, died, and rose again, this baptism that looked ahead came to an end. Jesus then instituted the baptism as we know it now.

But the question is this: Was John's baptism, this temporary institution, in any important ways different from the baptism commanded by Christ? Or was it essentially the same?

One important point in our baptism is that we are doing something commanded by God. Our baptism is not just a ceremony instituted by men. John's baptism, too, was commanded by God. Regarding John we read: "There was a man sent from God, whose name was John" (John 1:6). Later in the same chapter John speaks of Him "that sent me to baptize with water" (1:33). The one who sent John was God, and He sent him to baptize.

The who sent John commanded us by Christ consists in using the earthly element, water, in a ceremonial manner. John, too, baptized with water. While we are not told the formula that was used by John when he administered baptism, it is apparent that he must somehow have directed the people to Christ, whose forerunner he was.

Baptism conveys spiritual blessings to the recipients. Of the baptism Christ commanded, we confess in our *Small Catechism*: "It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe." Of John's baptism we read: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Luke 3:3). It was the means whereby man was reborn and entered into the kingdom of God; for Jesus, speaking of John's baptism, said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). So John's baptism, too, brought the blessings of forgiveness of sins, life and salvation.

While John's baptism then looked ahead to the coming Christ, was in use only temporarily, and was replaced by the baptism commanded by Jesus, it nevertheless in all its essential parts was the same and served the same purpose as does our baptism today.

## Shall We Judge Angels?

A reader asks: "In I Corinthians 6:3 we read, 'Know ye not that we shall judge angels?' How is this to be understood?"

Let us see what the Apostle is writing about in chapter 6 and follow his line of thought. In verse one he chastises the Christians, or saints as he calls them, for going "to law before the unjust." If a Christian has a matter against his fellow Christian, why is not that settled among the Christians? Surely, Christians should be able to judge these differences that arise in this present life, for he states in the next verse: "Do ye not know that the saints shall judge the world?" They will somehow have a part with Christ in the final judgment of this world of sin. Jesus speaks of a part which the twelve disciples will have with Him in the judgment when He says: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). If the saints shall judge the world, surely they should be able "to judge the smallest matters," the matters they have against one another, spoken of in verse one.

But not only in judging this sinful world of men shall saints join Christ. St. Paul continues in verse three: "Know ye not that we shall judge angels? how much more things that pertain to this life." In contrast to judging things that have to do with this present life, St. Paul speaks of a judging that does not pertain to this life, the judging of angels in the final judgment. But who are the angels that shall be judged by the saints? They cannot be the good angels, who are ever praising and glorifying God in heaven. Of the evil angels (Satan and his host) we do, however, read: "God spared not the angels that sinned, but cast them down to hell, and delivered them in chains of darkness, to be reserved unto judgment" (II Pet. 2:4). In Jude 6 we also read that the angels "which kept not their first estate" are reserved "unto the judgment of the great day."

To sum up: We Christians somehow will have a part with Christ in the final judgment of this sinful world. At that time the evil angels, too, will be brought into judgment, and we shall judge also them.

A. SCHUETZE

In connection with what is said above of the good angels, consider this description of them:

*Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.* (Psalm 103:20, 21)



## Faith Ev. Lutheran Parsonage Dedicated at Oshkosh, Wisconsin

*"Except the Lord build the house,  
they labor in vain that build it"*  
(Psalm 127:1).

Mindful of this Word of God, the members of Faith Congregation sought the blessings of the Lord upon the project which confronted them, namely, the construction of a permanent parsonage. After all the necessary preliminary work had been completed and the Board of Trustees had given their consent, construction was begun on April 15, 1960. The area was excavated, and the concrete-block walls were erected. Then the men of the congregation took upon themselves all the carpentry work under the able direction of the president of the congregation. Countless man-hours were donated; each evening, Monday through Thursday, and each Saturday were designated as "work time." The project progressed under the gracious hand of the Lord in spite of being hampered at times by weather and outside commitments by the men of the congregation, so that they were not always able to work. Several men gave of their time in an unlimited manner; others came when their activities permitted. The work continued in this manner; every phase of construction was done by the members with the exception of the masonry work and the plumbing.

On October 30, 1960 — about 25 weeks from the beginning of the project — the parsonage was completed and dedicated to the glory of God. Truly, "except the Lord build the house, they labor in vain that build it." The members of the congregation and friends gathered for an afternoon service to sing songs of praise and bring prayers of thanksgiving to our Lord, who graciously made it possible and bountifully blessed the labors of our hands. Pastor Donald Bitter of Kewaskum addressed the congregation in the dedicatory service, basing his message on a portion of the Lord's Sermon on the Mount, Matthew 5:13-16.

In addition to the labors of their hands, the members donated generously to the furnishings of the parsonage. The parsonage is 32 feet wide and 44 feet long with a single-car garage attached. Of brick and wood construction, it has five bedrooms, study,

## PROGRESS REPORT

Since the entire Synod was informed in special conferences and congregational meetings that our Synod is in debt to the program we promised the Lord, a Progress Report is due.

### "What Is Happening To Our Debt?"

**From July 1 to December 31, 1960: 65% of the budget for six months.**

**From January 1 to January 31, 1961: 112% of the budget for one month.**

Does this mean we are out of "Debt"? No, but it does mean we are on the way. Our members have shown their desire to do the Lord's work through their Synod.

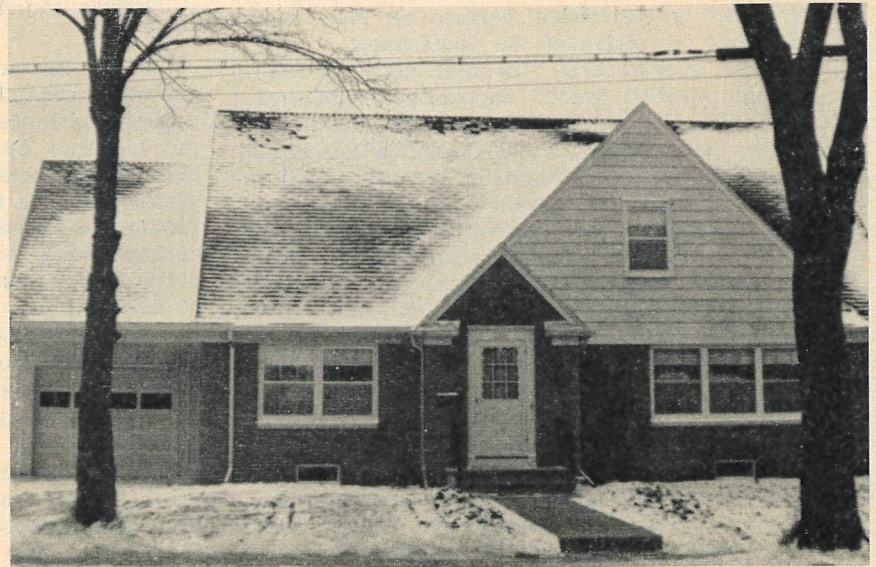
In January we offered \$326,350.00 for the program of our Synod. A sum of \$290,000.00 is needed for each month's work as planned. Thus, some \$36,000.00 of the January offering can be applied toward the unfinished work of the first six months.

A continuation of the generous offerings of January for the last five months of this fiscal year will enable us to:

- Carry out more fully the program of missions at home and abroad.
- "Unfreeze" the Church Extension Fund for supplying adequate places of worship for our missions and opening new missions.
- Add \$500,000.00 to \$700,000.00 to the \$400,000.00 presently in the Building Fund.

### "THE DEBT IS SHRINKING"

The Board for Information and Stewardship



*Faith Lutheran Parsonage, Oshkosh, Wisconsin*

dining room, living room, kitchen, bath, and full basement.

Praise be to God for His marvelous works, and may His blessings rest

upon all who gave of their time and abilities to complete this labor of love!

GLENN UNKE



# Fellowship Then and Now

## SECOND INSTALLMENT

What were the principles of fellowship that guided our forefathers in the years preceding the founding of the Synodical Conference? In our last issue we stated the two conflicting positions that are being held in the Synodical Conference at the present time. Which of the two did they follow? We suggest that it might prove helpful to review these positions from the former article before proceeding with this present installment.

In our outline we called the years before the founding of the Synodical Conference

### THE PERIOD OF GROPING

The fellowship principles followed during this period become evident from the conduct of our forefathers at so-called free conferences and at official colloquies between representatives of various synods.

#### A. The Free Conferences from 1856 to 1859

Much is being made of the fact that the sessions of the Free Conferences, called by Dr. Walther and conducted during the years 1856 to 1859, were opened with joint prayer although the participants came from synods that were not in confessional fellowship. What was the situation? If this is correctly understood, it will be apparent that the same principles were followed which throughout the years were enunciated in Synodical Conference literature and also now are expressed in our Commission's Statement on Fellowship.

At that time a great number of Lutheran synods were united in the General Synod, organized in 1820. The confessional stand of that body was, generally speaking, unionistic. In the General Synod's constitution the Lutheran Confessions were not even mentioned. There was, however, also an increasing number of men in the General Synod who defended the Confessions.

In 1855 S. S. Schmucker, "the most influential man in the Lutheran General Synod," anonymously published a statement called the *Definite Platform*. This was to serve as a guide, both "Doctrinal and Disciplinary, for Ev. Luth. District Synods, Constructed in Accordance with the Principles of the General Synod." This *Platform* denied baptismal regeneration and the real presence of the body and blood of Christ in the Lord's Supper. It rejected Christ's descent into hell, eliminated the Athanasian Creed, and insisted on the observance of Sunday in the fashion of the Jewish Sabbath. These mutilations were added to the *Augsburg Confession*, which in this altered shape was to be considered as the "American Recension [Revision] of the Augsburg Confession."

Although the *Definite Platform* was never adopted by the General Synod, and only by a few of the district synods, it caused a great stir among the members. Many of them, in spite of the laxness of the General Synod, wanted to stand on the *Unaltered Augsburg Confession*. Yet because of the prevailing laxness there was much uncertainty and much uncertain groping regarding the Truth.

The confessional stand of the nominally Lutheran General Synod and of its constituent districts was indeed "in flux" and in confusion.

In 1856 Dr. Walther, in the Foreword to Volume II of *Lehre und Wehre*, the theological magazine of the

Missouri Synod, suggested the calling of free conferences of such Lutherans as subscribed to the *Unaltered Augsburg Confession* without reservation, to discuss the situation and to pave the way for a doctrinally united, truly Lutheran Church in North America. Having received encouragement from numerous favorable replies, he published an invitation, signed by himself and four other men from St. Louis. It read: "The undersigned ministers of the Ev. Luth. Church in the United States, with the conviction that the unity and the well-being of our Lutheran Zion will be greatly advanced through the free expression of opinions regarding the various interests of our Church in this land by brethren who are united in faith, herewith extend an invitation to all members of the Ev. Luth. Church in the United States who hold the *Unaltered Augsburg Confession* to be a true presentation of the teachings of the Word of God to meet with them . . . in a free and brotherly conference concerning the status and needs of the Church in America" (*Lehre und Wehre*, 1856, p. 186f. — emphasis ours).

The following points should be noted regarding these Free Conferences:

1. The invitation was based on a wholehearted acceptance of the *Unaltered Augsburg Confession*. This was done over against the mutilations offered by the *Definite Platform*. Under the circumstances, wholehearted acceptance of the *Unaltered Augsburg Confession* showed a readiness to submit to the full truth of the Scriptures. The account of the first Free Conference reports: "The Conference agreed to convince itself thoroughly that all its members truly and faithfully confessed themselves to the *Unaltered Augsburg Confession* and that each one who was present truly accepted it without reservation according to the plain meaning of the words" (*Lutheraner* — German churchpaper of the Missouri Synod — 1856, p. 33).

2. The invitation was not extended to church bodies, but was a general call for individuals who wanted to be confessional Lutherans to step forth. (It is inexact when the *Lutheran Cyclopedia* calls the participants in the Free Conferences "representatives" from the various synods.) In the report on the second Free Conference (1857) the statement is recorded that "the Conference declared from its very beginning that its purpose was not to be a meeting and powwow for people of all shades of faiths, if only they called themselves Lutheran, but that only such persons would be recognized as members who subscribe to the *Unaltered Augsburg Confession* without reservation" (*Lutheraner*, 1858, p. 84).

Another question required answering in that connection, as reported in the *Lutheraner*: "This led to the question as to how we are to look upon those who indeed for themselves accept the *Unaltered Augsburg Confession*, but who belong to a church body that does not recognize the binding force of this confession as a symbol. . . . This question was answered in this way, that we acknowledge such as brethren as long as they testify with vigor against the prevailing errors and for the Truth. It was also stated that we consider it their duty to continue membership in their respective church bodies as long as there still is a basis for hope of improvement" (*Lutheraner*, 1856, p. 50).



Thus the fellowship expressed at the Free Conferences was not with the unionistic General Synod, but with whoever stepped forward with a positive confession for the Truth and against the General Synod's laxness.

3. Therefore, since the Free Conferences consisted of men who confessed unreserved acceptance of the *Unaltered Augsburg Confession*, there was present a fundamental unity. Whatever errors one or the other may have held, was a matter of weakness and not of persistence. To refuse joint prayer under such circumstances would have been a violation of the brotherhood.

## B. Colloquies with the Buffalo Synod and the Iowa Synod

In 1866, representatives of the Missouri Synod met in a colloquy with representatives of the Buffalo Synod. In the following year a similar meeting was held with representatives of the Iowa Synod. The reports of both colloquies make mention of the devotional services with which all meetings were opened. Did our forefathers thereby practice joint prayer with persistent errorists, which however could be justified on the basis of the evaluation of the situation and the character, purpose, and probable effect of the prayer? We must again consider the historical situation.

The confessional position of the Lutheran Church bodies in America was still "in flux." It still was a period of groping.

In the Buffalo Synod, founded in 1845, the chief leader had been Grabau. He soon revealed errors, especially concerning the doctrine of the church and ministry, and very persistently clung to them. In 1866 he, together with a small group, left the Buffalo Synod. The *Lutheraner* described the situation in the Buffalo Synod as follows: "When last spring (1866) Grabau revealed himself in his synod as a tyrant and hypocrite by arbitrarily deposing a brother in the ministry with the help of his trustees and driving him out, and would accept no admonition, indeed when he finally with four pastors left his own synod and organized a new one, then many began to have doubts also as to his doctrine" (*Lutheraner*, 1867, p. 82 — emphasis ours). The Buffalo Synod accepted the invitation of the Missouri Synod for a colloquy, stating that they wanted to do everything they

could "with the gracious help of God to arrive at unity of doctrine and peace and Christian reconciliation" (*Lutheraner*, 1866, p. 28). Under the circumstances they could hardly be considered as such who were set and hardened in error. They were men whose doctrinal position was somewhat uncertain, but who were looking for the Truth and willing to bow to the Word of God.

To understand the Missouri Synod's relationship toward the Iowa Synod at the colloquy of 1867, we must remember that in 1866 and 1867 the General Council was organized. Since the General Synod continued in its unionism, the General Council was to provide a spiritual home for such Lutherans as held faithfully to the *Unaltered Augsburg Confession*. However, the General Council also proved inadequate because it failed to take a clear and definite stand with regard to the so-called Four Points (Lodgery, Pulpit Fellowship, Altar Fellowship, Chiliasm).

Among the synods which for this reason refused to join the General Council was the Iowa Synod. This showed that the Iowa Synod was in earnest with its acceptance of the *Unaltered Augsburg Confession*. (The Wisconsin Synod had first joined the General Council, but then left it when further testimony appeared to be of no avail.)

The dividing line separating the various synods was the stand which a body confessed with respect to the *Unaltered Augsburg Confession*. There was a fundamental unity drawing these confessional bodies together, although clarity was often woefully lacking.

Thus when representatives of the Missouri and of the Iowa Synods met for a colloquy, the question was not: Can unity be attained? but: Can unity, threatened by some error, be preserved? The aim was to overcome the unclarity and to avert a breach.

Since basic unity of confession, though threatened by error, was present between Missouri and Iowa, opening the session of the Colloquy with joint prayer was in place. This was hardly joint prayer with representatives of bodies who were persistently adhering to an error.

In our next installment we shall show what principles of fellowship were voiced at the founding of the Synodical Conference.

(To be continued)

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## Editorials

(Continued from page 67)

and enjoys the material advantages his country provides, he is working secretly to destroy its independence and to betray his country to world-wide Communism. His goal is to advance the cause of the Comintern; to accomplish this purpose, he is willing to sacrifice his country.

Church bodies are like nations. They, too, have flags and constitutions and structures of government. They also have principles and ideals and beliefs which they have fought for and cherish. And they also have foes within.

These foes within observe many of the traditions of their church body; they repeat its confessions; they accept official responsibilities and honors, but even as they do, they are bent on betraying their church body's heritage and independence.

Such internal foes are the ecumenicists (who would have all who call themselves Christians unite to form one world-wide communion). While they remain within

their denominations, they work to subvert them. One such ecumenicist (a pastor in a Synodical Conference congregation), writing in *The Christian Century*, calls upon his fellows to "work for constructive subversion, encirclement, and infiltration, until anticommunal forces bow to the evangelical weight of reunion." To accomplish this purpose, the ecumenicist needs to develop an "inner aloofness" from the denomination of which he is a member. "Let those who live in denominations do so as if they did not . . ." and let the prophets of ecumenicism "somehow telegraph to the world who it is they serve and where their loyalties already lie."

What happens to the Scripture truth that binds their church body's confession is not the primary concern of such ecumenicists. Somehow the least-common-denominator-Christian superchurch must be built, even if the ethics employed are cynical. But why should one be surprised that there is so little concern for ethics when there is so little regard for truth?

C. TOPPE



# Dr. Martin Luther College Choir 1961 Concert Season



*"WHERE IN THE WORLD IS BURKE?"*

*Standing, left to right: Gwen Muenkel, Zumbrota, Minnesota; Eunice Hagedorn, La Crosse, Wisconsin; Elmer Wohlers, Lake City Minnesota.*

*Seated, left to right: Ruth Albrecht, La Crosse, Wisconsin; Mildred Horman, West Salem, Wisconsin.*

More states will be visited on the choir's approximately 35 years of 1961 tour than ever before in the touring.

The states on the itinerary: Minnesota, South Dakota, Nebraska, Iowa, Illinois, Wisconsin.

The concert in Sioux City, Iowa, will be the choir's first appearance in the state of Iowa.

The 1961 concert season will also include more appearances by the choir than in any previous season, namely 26.

The membership of the choir, limited to students of the college department, totals 67.

Prof. Martin Albrecht, head of D.M.L.C.'s music department, is the conductor of the choir.

Whatever is realized over and above expenditures by means of the free-will offerings received will flow into the Memorial Organ Fund. The total in this fund at this time is approximately \$17,000. Considerably more is needed to purchase the organ desired.

Let us hope that the offerings during the concert season will be generous so that a sizable surplus is realized to purchase another sorely needed organ for the training of our future church organists.

May our pastors and teachers utilize these concerts as another means by which to interest our youth in our institutions and the preparation for work in the church!

## ITINERARY

### Dr. Martin Luther College Choir

#### 1961 Concert Season

Sunday,	March 12	8:30 a.m. Sleepy Eye, 10:30 a.m. Minnesota (Services) 3:00 p.m. Redwood Falls, Minnesota 8:00 p.m. Lake Benton, Minnesota	Sunday,	March 26	8:00 p.m. Grand Island, Nebraska
Sunday,	March 19	9:00 a.m. Arlington, Minnesota 10:30 a.m. (Services) 3:00 p.m. St. Paul, Minnesota (Emanuel) 8:00 p.m. Buffalo, Minnesota	Monday,	March 27	8:00 p.m. Plymouth, Nebraska
Thursday,	March 23	8:00 p.m. Watertown, South Dakota (St. Martin's)	Tuesday,	March 28	8:00 p.m. Sioux City, Iowa
Friday,	March 24	8:00 p.m. Mobridge, South Dakota (N. W. L. A.)	Wednesday,	March 29	8:00 p.m. Fort Atkinson, Wis- consin (St. Paul's)
Saturday,	March 25	8:00 p.m. Winner, South Dakota	Thursday,	March 30	8:00 p.m. Juneau, Wisconsin
Sunday,	March 26	9:30 a.m. Burke, South Dakota (Joint Services) 3:00 p.m. Hadar, Nebraska	Friday,	March 31	1:00 p.m. Oshkosh, Wisconsin (Grace) 8:00 p.m. Baraboo, Wisconsin
			Saturday,	April 1	8:00 p.m. Moline, Illinois
			Sunday,	April 2	a.m. Savanna, Illinois (Services) 8:00 p.m. La Crosse, Wisconsin (First)
			Monday,	April 3	8:00 p.m. Red Wing, Minnesota
			Sunday,	April 9	9:00 a.m. Gibbon, Minnesota (Services) 3:00 p.m. Boyd, Minnesota 8:00 p.m. Hutchinson, Minnesota
			Sunday,	April 16	8:00 p.m. New Ulm, Minnesota (Homecoming)



# Direct from the Districts

## Dakota-Montana

### Pastoral Situation

The manpower shortage in our District continues to be acute and crippling. Calls in great abundance have been received by pastors in this District. Some have chosen to remain, some have chosen to accept the calls. Pastor V. Thierfelder of Goodwin, South Dakota, has accepted the call to Bethany Lutheran Church in Saginaw, Michigan. Pastor W. Lindloff of Elkton, South Dakota, is now leaving for Austin, Minnesota. Our District will feel a great loss when Pastor Lindloff leaves us, for he has been in this District for over 42 years. Through him the Lord has wrought many and great blessings to the District. The vacancies at the present time in our District are: Isabel, South Dakota; Mound City, South Dakota; Willow Lake, South Dakota; Goodwin, South Dakota; Bowdle, South Dakota; Elkton, South Dakota; Hendricks, Minnesota; and Zeeland, North Dakota. May we all remember to raise our voices to the Lord of the Harvest and plead with Him to send us more pastors and teachers!

### Conferences

The Western District Conference met for a special fiscal conference November 29. We were privileged to have President Naumann with us for this conference. After the close of the conference there was an informal session in which President Naumann presented other Synod matters in a question-and-answer session.

Conference stewardship meetings were also held after Christmas in order to urge the individual congregations of our District to try to do their share in making their mission budget so that the work of the Lord need not be hampered.

### Song Service

A mass Song Service was held at Northwestern Lutheran Academy Sunday, November 27. There were more than 175 voices participating in the mass choir, composed of the Academy chorus and choirs from nine congregations. Total attendance was over 500. President Naumann was the guest speaker at the service. The next day,

Monday, November 28, President Naumann was a guest of the Academy, and he addressed the students in a special assembly.

### An Important Step

St. Paul's Lutheran Church of Rapid City, South Dakota, became a self-supporting congregation on January 1 of this year. Both pastor and people are most grateful to the Synod for its generous support over the years. Above all, this congregation is grateful to the Lord who has granted them steady growth and has brought them to this longed-for point in their development as a congregation. St. Paul's presently numbers 130 communicants and 226 souls. May this also be an encouragement for other mission congregations!

### Property Improvements

St. Paul's Congregation of Roscoe, South Dakota, dedicated new interior lighting fixtures to the glory of the Triune God on Sunday, December 18. These lanterns were built by Pastor N. Barenz of Slades Corners, Wisconsin, and installed by a member of the congregation. Glass used in these lanterns was made in Germany. These new fixtures, together with the stained glass windows installed a year ago, add appreciably to the beauty of the church's interior.

Zion Lutheran Church of Moberge, South Dakota, has added a complete line of playground equipment for its school, consisting of seesaw, basketball standards, slide, swings, and flagpole.

### Appointments

Pastor L. Dobberstein of Mazepa, South Dakota, has been appointed to fill the vacancy on the District Mission Board. The undersigned has been appointed as District reporter to *The Northwestern Lutheran*.

ROBERT J. ZINK

## Northern Wisconsin

On November 27, the Rev. Walter Scheitel was installed as pastor of St. Peter's Congregation, Town of Freedom. This church is located a few miles northeast of Appleton. Pastor Scheitel moved from Rib Falls, West-

ern Wisconsin District, where he served two congregations for six years.

Pastor Edgar Greve was installed as teacher of religion in the Fox Valley Lutheran High School, Appleton, on January 9. Pastor Greve formerly served our Northern Rhodesia Mission.

The recent resignation of Pastor Edward Kionka from our little congregation in the Town of Carlton left a vacancy apparently impossible to fill. After much planning and discussion, this St. Peter's Congregation expressed the desire to be served by the pastor of Immanuel Congregation of Kewaunee. Both Immanuel Congregation and Pastor W. Zink supported this plan. Pastor Zink was installed in St. Peter's Lutheran Church by the Visitor of the Fox Valley Conference, the Rev. E. Habermann.

Trinity Congregation, Neenah, mourns the death of Mr. William Hellermann, who served them as principal and teacher since 1912. Burial services were held on January 20.

Plans are under way for establishing a Sunday School Teacher's Conference in the Appleton area. An initial meeting is being held on February 12 at Bethany Lutheran Church, Appleton.

ORVIN SOMMER

### Golden Wedding Anniversaries

On November 6, 1960, Mr. and Mrs. Emil Schlicht, members of St. Matthew's Ev. Lutheran Church, Stoddard, Wisconsin, were privileged to observe their golden wedding anniversary, and on November 20, 1960, Mr. and Mrs. Herman Leo, also members of St. Matthew's Ev. Lutheran Church, Stoddard, Wisconsin, were similarly privileged to celebrate their golden wedding anniversary.

Remembering that it is our Lord alone to whom we owe all blessings, both couples observed the occasion with a brief devotional service. Their pastor addressed the first couple on the basis of Ecclesiastes 7:14, and the second on the text in Isaiah 25:9. Open house was held for both couples in the church parlors in the afternoon. May the God of all grace continue to bless them in the future as He has in the past!

NORBERT A. GIESCHEN



# MEMORABLE MOMENTS

## In My Parish Ministry

(This feature is the eighth in this series)

### FLICKERING FAITH — THEN FIRM CONVICTION

It was rather late that night as the phone rang. I was tired and not very eager to deal with more problems. But later events proved this to be the beginning of one of many memorable moments in my ministry.

The call came from an unidentified source, asking that I visit a dying man at a local hospital. The man had once belonged to one of the most prominent churches of our Synod, but had been excluded from its membership when he joined the Masonic Lodge. That had been about 30 years before, according to my informer.

Contact was made with the patient early the next day. Contrary to my expectations, he appeared happy to see a pastor and anxious to be guided and instructed for his approaching walk "through the valley of the shadow of death." Such guidance, of course, could not sidestep the importance of his Masonic affiliation, but had to meet it "head-on."

I explained to the patient the difference between Masonic philosophy and Bible Truth, between work-righteousness and salvation by faith in Jesus. I showed him why his former church had to take action against his continuing membership. And, to my surprise, he listened intently.

Before I left the room he made a few remarks indicating that his one hope for pardon from sin rested in Jesus, not in his own good character or in his many exemplary accomplishments as vice-president of a large manufacturing company. I asked the Lord to bless this flickering faith and let it grow into firm conviction and comfort.

Weeks followed in which my calls on the man became more and more frequent because his life was swiftly ebbing away. On each visit the Word spoke to his heart of man's sin and God's limitless grace for the penitent. Then, one day, his wife was standing outside his door with a very perplexed look on her face. She was troubled, not only because her husband was breathing his last, but also for another reason. She had a letter in her hand, and it was addressed to her husband from his Masonic Lodge. She said: "All the years of our marriage we have never opened each other's mail, but I believe that this letter should be opened. You know how I feel about his lodge (she was a Catholic), and I am curious about the contents of this letter." Under the circumstances I convinced her that she ought to open the envelope. This she did, and both of us received a most pleasant surprise.

Somehow or other, probably with the assistance of a nurse, our patient had managed to write a letter of resignation to his lodge. He hadn't mentioned a thing about his decision to his wife or to me. So we were amazed to see that the letter contained his "Demit" (release) from membership. We had but a few moments with him after this, but it was time enough to thank God with him for giving the angels in heaven another occasion for joy and for singing the praises of the Lamb slain for sinners.

[EDITOR'S NOTE: The above is an instance of the blessing God works through our institutional missionaries.]

### RECESSED CONVENTION OF THE SYNOCDICAL CONFERENCE

The recessed convention of the Ev. Lutheran Synodical Conference will be held, God willing, at Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee 13, Wis., May 17-19, 1961, the first session beginning at 9:30 a.m.

The delegates and/or alternates certified for the August, 1960, convention are to serve.

Please direct all inquiries regarding housing reservations to Prof. Robert P. Krause, 1500 Valley Ridge Drive, Brookfield, Wis. All delegates are asked to bring their Pro-

ceedings. For further information regarding delegates, materials, etc., write to the undersigned.

Prof. H. J. A. Bouman, Secretary  
801 De Mun Ave.  
St. Louis 5, Missouri

### CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Thirty-sixth Convention of the Wisconsin Evangelical Lutheran Synod will be held August 8 to 17, 1961, at the Wisconsin Lutheran High School, Milwaukee, Wisconsin. Kindly note that the convention time is extended two days beyond the time

specified in the Constitution and Bylaws because of the great amount of business and the weighty decisions to be made.

THEODORE SAUER, Secretary  
Wisconsin Evangelical Lutheran Synod

### RHODESIAN MEDICAL MISSION Names of Nurses Wanted

Synod endorsed the establishment of a dispensary in the Northern Rhodesia mission field. Limited medical aid has already been given by wives of missionaries. The Executive Committee is now ready to engage a full-time registered nurse to operate the dispensary. Applications or suggested names are to be sent to Arthur Tacke, M.D., 2465 W. Capitol Drive, Milwaukee 6, Wis.

A. L. MENNICKE

### HELP WANTED

We need house-parents (male and female) in our indoor or institutional program of treatment of emotionally disturbed boys.

House-parents perform the duties of a substitute parent in a Christian manner, in caring for and guiding a group of boys 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. Gary Kirst, Institutional Director, Lutheran Children's Friend Society, 8138 Harwood Ave., Wauwatosa 13, Wis.

HERBERT P. KOEHLER

### NOTICE

It has come to our attention that Mr. Peter Chang of Hongkong, China, presently at a Bible School in Seattle, Washington, is soliciting financial support directly from our pastors. In his correspondence he is making reference to a visit by the chairman of our Board for World Missions to inquire into his work. The report of our Board for World Missions to the Synod is that we cannot support Mr. Chang nor the manner in which he is doing his work. We would advise our pastors to ignore Mr. Chang's direct solicitation of gifts.

OSCAR J. NAUMANN, President

### CANDELABRA WANTED

Some used but stable altar candelabra are needed by St. Andrew's Lutheran Mission of Toledo, Ohio. Will pay reasonable price.

Pastor Glenway Backus  
5408 Suder Ave.  
Toledo 12, Ohio

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### PASTORAL CONFERENCE

Place: Zion Lutheran Church, Mission, S. Dak.; K. A. Fuhlbrigge, pastor.

Date: April 11 to 13, 1961 (Tuesday, 10:00 a.m. to Thursday noon).

Assignments: Exegesis of Rom. 10:1-13, C. Nommenson; Exegesis of one of the Minor Prophets, H. Schulz; Exegetical paper on Ps. 3, G. Frey; The controversy in the Lutheran Church between 1546-1580 reflected in our present day controversies, R. Hoenecke; The meaning of the word "ekklesia" in the New Testament usage, R. Shekner; The purpose of our fellowship in Christ in the light of Eph. 4:11-16, essayist to be assigned; Discussion on the Wisconsin Synod and Missouri Synod Statements on Fellowship, to be lead by Im. P. Frey.

Reports: Board of support, finance, academy, missions, and education.

Note: Communion service Wednesday at 8:00 p.m. Speaker: G. Frank (alternate: M. Weishan).

Please announce to Pastor K. A. Fuhlbrigge, host, by or before April 1, if at all



possible. If so desired, he will make motel reservations.

G. FREE, Secretary

### INSTALLATIONS

#### Pastors

**Henning, Walter L.**, as pastor of St. Paul's Lutheran Church, Belleville, Mich., by R. Baer; assisted by K. Koepf, G. L. Press, N. Berg, J. Westendorf, H.

Hoenecke, K. Biedenbender, W. Koelpin; Feb. 5, 1961.

**Tessmer, L. A.**, as pastor of St. Matthew's Lutheran Church, Iron Ridge, Wis., by W. F. Schink; assisted by A. F. Halboth, E. Breiling, M. Westerhaus, and C. Weigel; Feb. 5, 1961.

#### Teacher

**Woltman, William**, as principal of Emanuel Lutheran School, Flint, Mich., by J. Spaude; Nov. 6, 1960.

### CHANGE OF ADDRESS

#### Pastors

**Greve, Edgar**, 829 E. Glendale Ave., Appleton, Wis.

**Henning, Walter L.**, 481 High Street, Belleville, Mich.

**Spaude, Jerome**, 323 W. McClellan, Flint 5, Mich.

#### Teacher

**Woltman, William**, 3201 Dupont, Flint 4, Mich.

### TREASURER'S STATEMENT

July 1, 1960, to January 31, 1961

#### Receipts

Cash Balance July 1, 1960.....	\$	64,128.64
Budgetary Collections .....	\$	1,462,257.77
Revenues .....		233,644.59
<b>Total Collections &amp; Revenues.....</b>		<b>\$1,695,902.36</b>
<b>Non-Budgetary Receipts:</b>		
<b>Payments on Accounts</b>		
Receivable .....	3,820.00	
Luth. S. W. C.—Prayer Book .....	55.28	
Bequests .....	3,999.73	
Miscellaneous .....	300.00	
<b>Total Receipts .....</b>		<b>\$ 1,704,077.37</b>
		<b>\$ 1,768,206.01</b>

#### Disbursements

<b>Budgetary Disbursements:</b>		
General Administration .....	81,589.26	
Board for Information and Stewardship .....	31,468.59	
Wisconsin Luth. Seminary.....	69,356.80	
Northwestern College .....	165,288.07	
Dr. Martin Luther College.....	209,473.72	
Michigan Lutheran Seminary .....	125,209.81	
Northwestern Luth. Academy .....	78,189.23	
Milwaukee Lutheran Teachers' College .....	13,123.99	
Nebraska Academy .....	1,007.00	

Academy Subsidies .....	33,600.00
Winnebago Teacher Program .....	10,931.26
Home for the Aged .....	30,513.94
Missions —	
General Administration	
Home Board .....	331.43
Board for World Missions .....	8,867.47
Indian Mission .....	88,215.42
Colored Mission .....	44,329.65
Home Missions .....	349,148.09
Refugee Mission .....	41,192.78
Madison Student Mission .....	66,098.42
Northern Rhodesia Mission.....	21,600.62
Lutheran Spiritual Welfare Commission .....	5,511.25
Japan Mission .....	18,356.91
Spanish Mission .....	5,084.20
Winnebago Lutheran .....	1,750.00
General Support .....	56,508.55
Student Aid .....	8,356.88
Board of Education .....	16,367.63
Teacher Certification .....	1,283.71
Depreciation on Inst. Bldgs. .....	83,541.57
Revenues for Spec. Bldg. Fd. .....	194,372.72
<b>Total Budgetary Disbursements.....</b>	<b>\$1,860,668.97</b>

#### Non-Budgetary Disbursements:

Taxes on Property Sold.....	558.00
<b>Total Disbursements .....</b>	<b>\$ 1,861,226.97</b>
<b>Deficit January 31, 1961 .....</b>	<b>\$ 93,020.96</b>

### COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For Period of July 1, 1960, to January 31, 1961

	1959-60	1960-61	Increase	Decrease
Collections .....	\$ 1,320,549.66	\$ 1,462,257.77	\$ 141,708.11	
Disbursements .....	1,815,588.44	1,860,668.97	45,080.53	
<b>Operating Deficit .....</b>	<b>\$ 495,038.78</b>	<b>\$ 398,411.20</b>		<b>\$ 96,627.58</b>

### ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	\$ 7,824.34	\$ 12,136.25	\$ 4,311.91	64.47
Nebraska.....	6,893	49,943.66	60,313.75	10,370.09	82.81
Michigan.....	26,030	181,290.47	227,762.50	46,472.03	79.60
Dakota-Montana.....	8,040	52,791.36	70,350.00	17,558.64	75.04
Minnesota.....	39,286	264,717.13	343,752.50	79,035.37	77.01
Northern Wisconsin.....	48,129	293,018.04	421,128.75	128,110.71	69.58
Western Wisconsin.....	50,004	277,159.19	437,535.00	160,375.81	63.35
Southeastern Wisconsin.....	50,004	312,846.90	437,535.00	124,688.10	71.50
Arizona-California.....	3,584	21,006.74	31,360.00	10,353.26	66.99
	<b>233,357</b>	<b>\$1,460,597.83</b>	<b>\$ 2,041,873.75</b>	<b>\$581,275.92</b>	<b>71.53</b>

C. J. NIEDFELDT, Treasurer

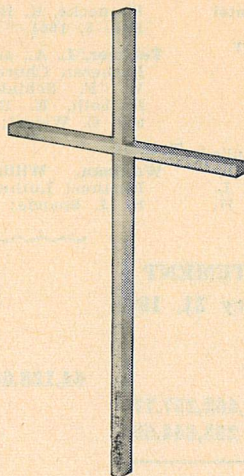


**BRASS CROSS**

The exquisite simplicity of design and richness of metallic texture recommends this cross for the most modern or traditional home. Quality solid brass with a soft finish and lacquered. Cross has angle-hole bored in back for flush mounting. An excellent gift item for the home, the office, the study. Gift-boxed.

**No. 5541.** Size, 12¼ in. long, 6¾ in. wide, and ½ in. deep.....**\$5.00**

**No. 45-1192.** Size, 18 in. long, 8 9/16 in. wide, ½ in. deep.....**\$7.50**



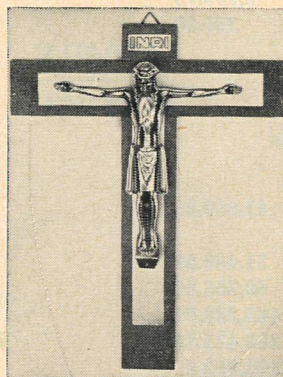
George M. Kappin  
1005 South Alford Street  
7 Brookfield, Wis

Jan 61

**CRUCIFIX**

The cross is made of dark-stained oak. The figure of Christ is of brass-colored metal and rests against a brass plaque. 9¾ inches high. Gift-boxed.

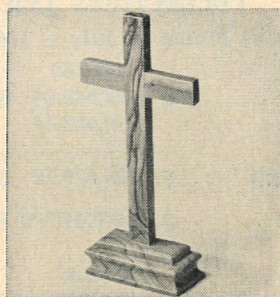
**No. BF-102** .....**\$5.95**



**CROSS of OLIVEWOOD**

This lovely cross is fashioned of olivewood from the Holy Land. Often called the "most beautiful wood" and grows very slowly. There are olive trees in Palestine which saw the beginning of Christianity. A gift with a special meaning. Six inches high.

**No. 030** .....**\$2.50**



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