



THE NORTHWESTERN Lutheran

June 4, 1961
Volume 48, Number 12



BRIEFS by the Editor

THE REPORT ON THE RECESSED CONVENTION OF THE SYNODICAL CONFERENCE will appear in the next issue. As we write this, the Convention was just barely over, and the issues and the action of the delegates regarding them are so weighty and potentially of such a far-reaching nature that no hasty report should be written.

* * * *

WE VALUE A LETTER we received not long ago. This lady wrote regarding Bible reading. She told first of her own experience. She had read the Bible for years, but was dissatisfied because so many passages had little meaning for her. She felt that she was not getting the instruction, comfort, and strength that God wanted her to get out of the Bible. Then in connection with a passage which caused her much trouble she looked up the cross references given in her Bible. It was a revelation to her how one or more related passages helped understand the passage under study. Pursuing this method, she found it most rewarding. Now her concern is that others profit by the same method, both in private reading and in group study of the Bible. She also expressed the opinion that if

children were introduced to this method of studying Scriptures in the years before instructions for confirmation, the result would be a better, deeper grasp of Scripture truth and less mechanical memory work, as well as a greater desire to read and study the Scriptures after confirmation and all through adult life.

* * * *

"YOU ARE ON VERY SOLID GROUND," we wrote this reader, "with your point concerning the importance and value of looking up the cross references for a better grasp of the instruction, comfort, guidance, and hope which God wants to convey in a certain passage. In fact, this has always been a basic principle of Lutheran theology. It is impressed on future pastors and teachers in this way: You are not to give your own interpretation of Scripture, but you are to let Scripture explain Scripture. That is the only kind of interpretation we want to know about."

Of course, it should be remembered that the cross references are not inspired. Sometimes these can be misleading. In some Bibles a "slant" in a certain direction is evident. Some passages are given as cross references

which are not related or parallel passages at all.

* * * *

"THE THIRD FORCE" is referred to in the article "Seminarists Concentrate on World Missions" (pages 180 and 181). Readers will want to know what is meant by this expression.

This is a term that was coined about five years ago to designate a group of 17 churches. The First and Second Forces would be the conservative and liberal forces in Christendom. To identify "the Third Force," we can use this description given in *Christianity Today* (Aug. 1, 1960):

"Basically the 17 churches can be grouped in three bodies: (1) Holiness churches associated with the National Holiness Association [the Church of the Nazarene, the Church of God of Anderson, Indiana, and the Christian and Missionary Alliance — Ed.]; (2) Pentecostal churches holding membership in the Pentecostal Fellowship of North America; and (3) 'Others,' a segment independent of any association and varying widely, in some cases even bordering on the status of cults."

* * * *

THERE WAS SUCH A COMOTION stirred up by a commission of the Church of England which has been revising the catechism written in 1661 that it was forced to reconsider the wording of one revision. It had proposed that these words be dropped: "I renounce the devil and all his works," in favor of: "I would
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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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Editorials

The Aim of the Bible All instruction has some practical aim. A course in arithmetic is to teach the pupil to add and to subtract, to multiply and to divide.

The Bible also has a distinct aim and purpose. St. Paul tells us what that is when he says of the Scriptures: "Which are able to make thee wise unto salvation through faith which is in Christ Jesus." The purpose is to make us wise unto salvation, to show us how to obtain salvation and eternal life. Everything in the Bible, however remote, has some bearing on that.

There can be no more profitable aim and goal than that. Nothing else that we can acquire could make up for the loss of that. Jesus said: "What is a man profited if he shall gain the whole world and lose his own soul?" What good did it do the rich man in hell that he had once lived a life of ease and luxury here on earth?

The Bible does not teach many different ways of salvation. It teaches a specific one: "through faith which is in Christ Jesus." Jesus is the only Redeemer who can save sinners, thanks to His vicarious suffering and death. To lead us to faith in Him is the final end and aim of the Bible and all truly Christian teaching.

That is the first and foremost aim of the Bible. But another aim is: "That the man of God may be perfect, thoroughly furnished unto all good works." A true and living faith will express itself in action, in doing the things which God wants and shunning the sins and vices which He condemns. We are saved alone by faith without works. That is the cardinal doctrine of the Bible and of our Church. But God also wants us to express our faith in good works. Jesus said: "Herein is my Father glorified, that ye bear much fruit." James warns: "Faith, if it have not works, is dead." So the Bible also has the aim to produce in us a life which is rich in good works, for "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." May the Bible and the instruction based on it have that effect in our hearts and lives!

IM. P. FREY

* * * *

Fear and Hope There is much to make us anxious about the welfare of our Synod today. Matters that once were a cause for general alarm are beginning to be accepted almost casually by increasing numbers. Close at hand and threatening to find entrance into our Synod are the questionings of fundamental principles that were hard-bought victories over laxity and liberalism. Likewise, there is the danger of being affected by the lack of concern for holding the positions our forefathers won against a theology often surprisingly like the kind that is hailed as a new discovery today.

Our Synod is being tensed by what seems to be a conflict between the duty of love to walk the second mile with one's brethren, and the obligation to safeguard truth against the leaven of error.

Members of our Synod are ever in danger of letting family relationships, sentiment, a desire to avoid discomfort, resentment, and tradition determine attitudes toward intersynodical problems. Things like these deeply disturb us and make us fear for the welfare of our Synod.

And then one recalls a service in a country parish that is dedicating a two-room addition to its school. Members and guests at the dedication service filling the church and crowding the classrooms to overflowing. Christians gathered to hear the Word of God, asking for no other truth than that heard by their fathers more than a century ago, concerned as their fathers were to provide a complete Christian education for every grade-school child in the parish, and willing to assume the burden that such a program lays upon them. The Gospel bringing forth its fruit of willing hearing and doing among God's people.

There are other parishes in our Synod like this one, content with the message of sin and grace, going about God's business, building God's Zion in their communities and establishing it abroad. In their simple, direct, unquestioning obedience to the gracious will of their Lord there is hope for days to come. Where the Means of Grace bring such blessed fruit, there can be confidence that, under God, our Synod has yet the strength to overcome the dangers that beset it.

C. TOPPE

* * * *

Thrills A few weeks ago the world was treated to a big thrill. The Russians enclosed a man in a capsule and sent him miles into the sky, whirled him around the earth and brought him back again to his Russian home. The marvel was that he was brought back alive to solid earth.

Yuri Gagarin thus became the idol of 200 million Russians and of countless readers of space fiction. The applause for Yuri drowned out the applause for Khrushchev himself when the two appeared together in public.

It was a marvelous achievement. It showed how clever and ingenious the human intellect is. It far outshone the poor efforts of the builders of the tower of Babel and showed how far man has progressed since that primitive attempt to reach the sky. It was an achievement that filled American scientists and rocket builders with admiration and envy. Perhaps it made some complacent Americans realize that the Russians are not just crude and inferior foreigners.

What the Russians did in sending this bold young man flying through what is called Space indeed demonstrate to what heights the human intellect can rise. Now the cry is: On to the moon; on to Venus and Mars! Are men at last becoming gods?

For many this spectacular journey through the sky was just a thrill and a promise of things to come. For many it was less a thrill than another reason to fear what use might be made of machines of this kind in the next war. There is even talk of using the moon as a base from which to shoot at the earth in the next war. People call this journey into Space a triumph of Science, but underneath the talk of Science there is always the fear of war.

So this was a thrill? Because man achieved it with much expenditure of brains and treasure, all the world

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News FROM OUR Missions

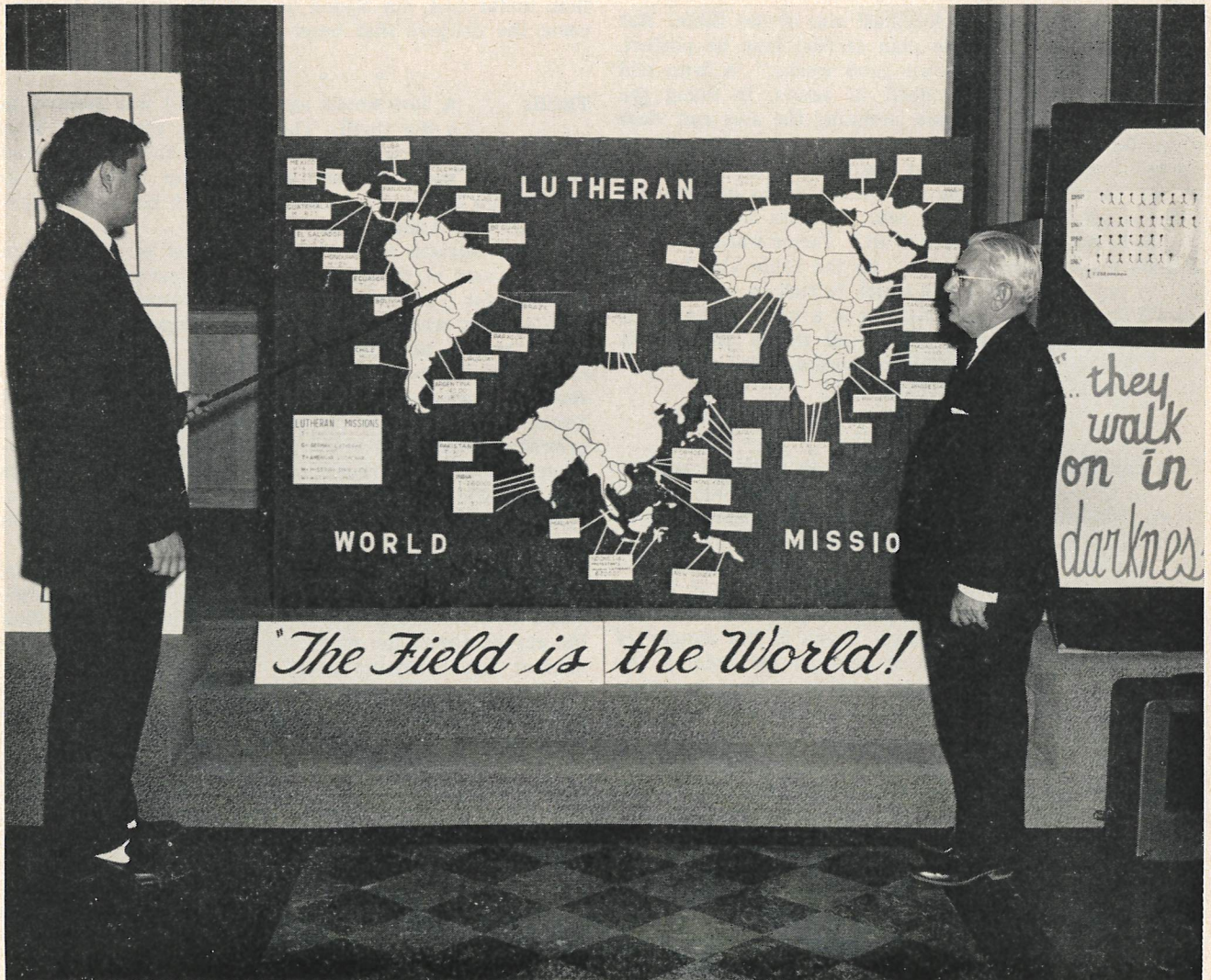


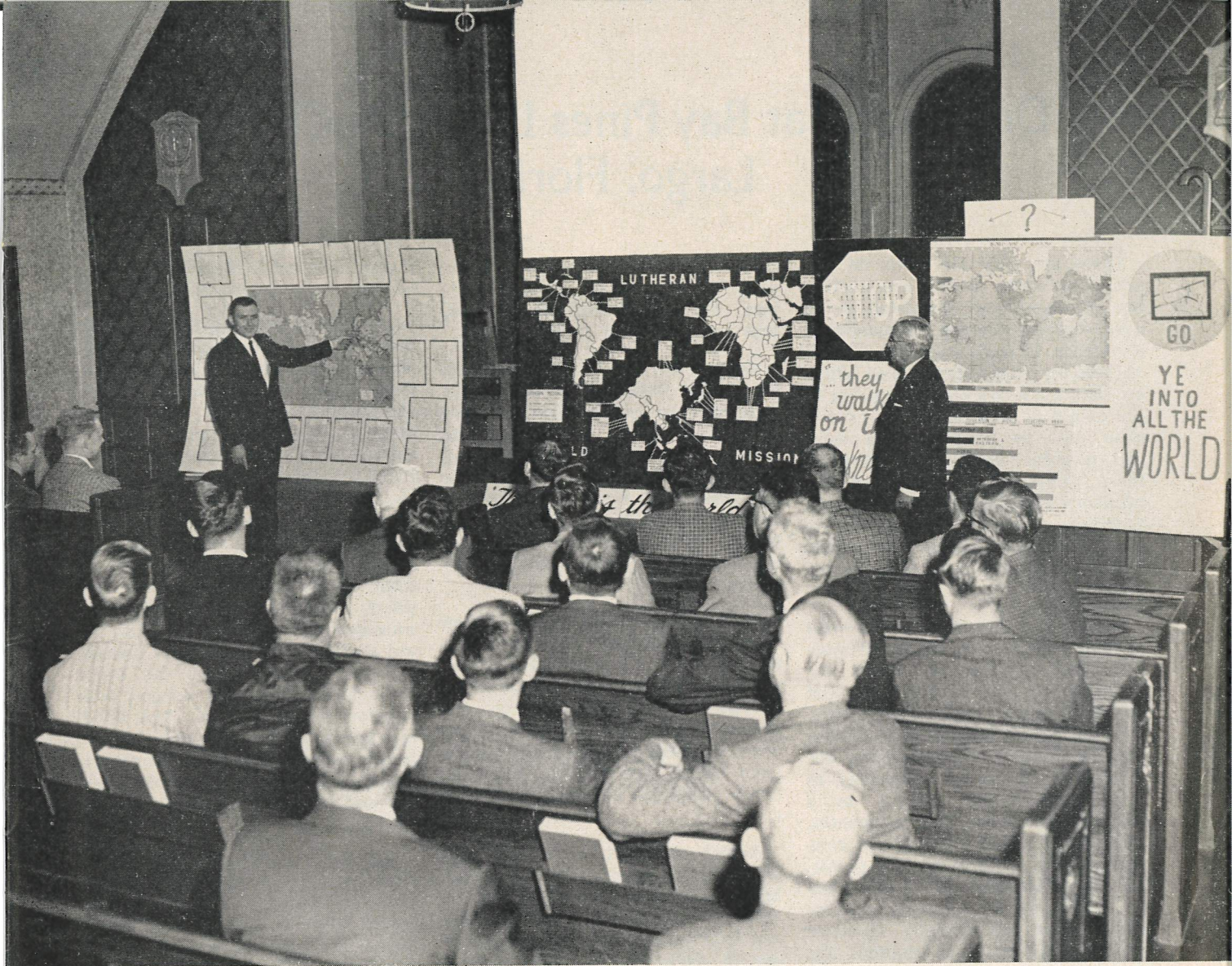
Seminarians Concentrate on Missions

The second series of lectures of the Board for World Missions was held at our Theological Seminary from May 10 to May 16. Both the faculty and the student body cooperated enthusiastically, with the result that an unusual amount of material was covered and all concerned agreed that the meetings had been profitable.

Instead of straight lectures, the chairman of the Board for World Missions had submitted in advance eight topics for discussions.

Prof. Gerald Hoenecke served as faculty contact man. The Seminary student body was divided into six groups, each with a faculty adviser. The various discussion topics were assigned to these groups several weeks in advance. A great deal of time was spent on study, research, and the preparation of the reports which were presented to the entire assembly during the course by elected student essayists. After presentation of the essays, the entire assembly was invited to enter into a discussion of the subject.





The discussion topics were:

1. Our Lutheran Church and World Missions
 - a. The historical record.
 - b. The present performance.
2. Pure Doctrine and Its Implication for World Missions
 - a. In the light of the Great Commission of our Savior.
 - b. In the light of other Scripture texts.
 - c. In view of prevailing perversions of the Truth in the world today and their spread by the "Third Force" in Christendom.
3. Communism — A Menace Only, or a Challenge for Missions?
 - a. The fact of the menace.
 - b. The extent of Christian worship, indoctrination, and propagation possible under Communism.
 - c. What methods, also other than the traditional ones, may we employ to penetrate the world's Communist areas?
4. The State of Religion as to Its Spread in the World Today, and Our Task
 - a. With prepared maps, charts, and graphs show the spread of paganism.
 - b. Areas where the Church ought to concentrate her efforts today.
 - c. The spread of Christian and Lutheran missions.
5. The need for Re-evaluating Our Work
 - a. In view of the need of our fellow man.
 - b. In view of the dangerous trends within our Lutheran Church.
 - c. In view of the growing threat of Communism.
 - d. In the light of the happy outcome promised by the Savior.
6. The Author and Example of Our Work — Jesus Christ our Savior.
7. Lessons to Be Learned from St. Paul.

Pastors Harry Shiley and Paul Behn also attended the lecture course. The main series of lectures was given by the chairman of the World Mission Board.

The material resulting from the week of study will be submitted to the Board for World Missions for consideration in the future program.

EDGAR HOENECKE

Dedication at Bay Pines Lutheran Church, Largo, Florida

There are very few areas in our Synod in which church construction can be begun and completed in 90 days, especially during the months of November through February. There are also very few congregations which can dedicate a new church building in the month of February, under sunny skies, with the temperature a warm and pleasant 80 degrees. Both of these privileges were granted the members and friends of Bay Pines Lutheran Congregation in Largo, Florida, which is located just outside the northwest city limits of St. Petersburg.

Bay Pines is the fourth and newest mission congregation of our Wisconsin Synod in Florida. Under the direction of the Michigan District Board for Home Missions, the mission was started in August 1958. Pastor William Steih of St. Petersburg, our first Wisconsin Synod missionary to Florida, conducted services in a funeral home chapel for two months, until Pastor Howard Kaiser was commissioned as the first resident pastor. He began his work in October, and in January of the following year the congregation was officially organized and a constitution was adopted. For two and a half years, this mission was to conduct worship services and Sunday school in this funeral home chapel. While this temporary place of worship was a very modern, air-conditioned building, there were many residents in the area who were hesitant to attend services conducted in a funeral home. Then, too, this

chapel could be used by the mission congregation only on Sunday mornings. No evening services or meetings could be held in the chapel.

Because of the building boom in Florida, a suitable site and ample room for the congregation's present and future needs was difficult to obtain. After more than a year of inquiring and searching for a suitable site, three and a half acres of land were purchased from a developer and builder. This property is located in the heart of a rapidly growing residential area.

With the property purchased through a loan from the Church Extension Fund of our Synod, the congregation made plans to erect a church and a parsonage on the property. Both of these buildings were also made possible through loans from Synod. On July 31, 1960, the newly completed parsonage was dedicated.

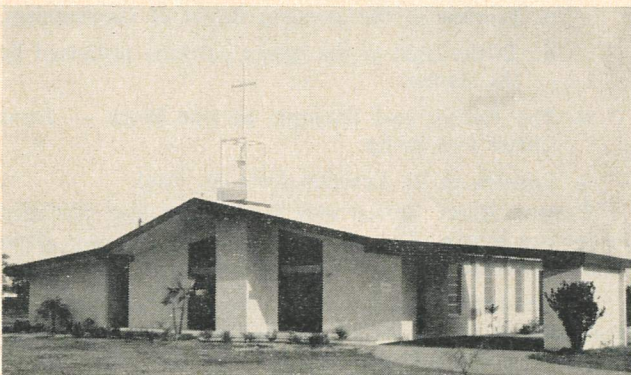
Actual construction of the new church was begun with a groundbreaking ceremony on November 13, 1960. A cornerstone-laying ceremony was held on Sunday afternoon, January 15, 1961, with the Rev. William Steih of Faith Lutheran Church, St. Petersburg, Florida, as the guest speaker. On dedication day, February 26, 1961, two services were held. The guest speaker in the morning service was the Rev. James Vogt of Peace Lutheran Church, Bradenton, Florida. In the afternoon service, the Rev. Edward Renz of Mount Calvary Lu-

theran Church, Tampa, Florida, addressed the congregation.

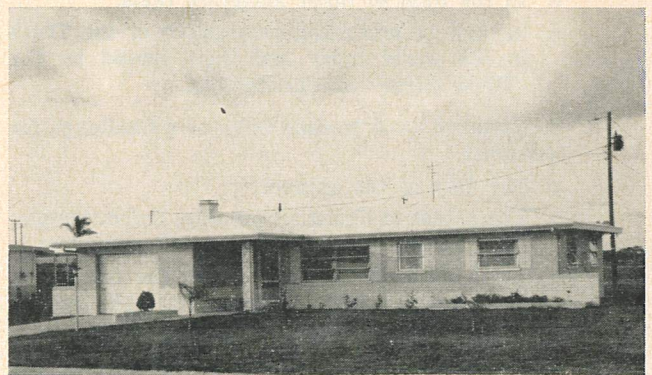
The church building is of masonry construction, measuring 42 by 84 feet with attached restroom facilities. Two large rooms, an office and a kitchen, are located on either side of the chancel. The focal point in the chancel is a large cross of native Florida cypress. Immediately outside the chancel wall, a part of which is a plate-glass window, one sees a garden containing various tropical shrubs and plants. A tower in the front of the church contains a bell which rings out its call to worship whenever services are held. With the use of steel folding chairs for seating, the nave of the church can easily accommodate 300 in a service, with overflow in the narthex. The building has been so designed that, in future years, it may serve the congregation as a school or fellowship hall. The cost of the building was less than \$30,000.00.

Bay Pines Lutheran Congregation, richly blessed by the Lord in only a few year's time, is simply one more reason why our members throughout Synod continue to prayerfully and financially support Synod's mission program. Once again our Savior, who commands us to preach the Gospel to every creature, has kept His promise, "Lo, I am with you always," by establishing another mission congregation in a field white unto harvest.

HOWARD W. KAISER



Bay Pines Lutheran Church, Largo, Florida



Parsonage of Bay Pines Lutheran Church, Largo, Florida

Studies in God's Word: Our Day In Court

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you (Romans 8:1-11).

The Bible and our conscience often picture God as a Judge. They picture us as persons who must come into His court and be tried by Him. Our first reaction to this picture is terror, and it should be. One of the things we know about God is that He is holy. He has never committed a sin; He is opposed to sin; He hates sin. One of the things we know about ourselves is that we are far from holy.

We have sinned seriously and frequently. The thought that we guilty sinners should be tried in the court of the holy God is a dreadful thought. No matter how severe His sentence, we will have to admit that we are getting what we have deserved.

Not Guilty

Surprisingly enough, the Judge returns a verdict of not guilty. There is no sentence pronounced against us. We are set free as though we had never committed a single wrong in our entire lives. It takes time to let the full meaning of this verdict sink into our hearts. Not guilty! No condemnation! Innocent! Free men! The verdict is so different from what we had reason to expect that many persons continue to consider this idea unbelievable. Even Christians have difficulty fully accepting and appreciating the fact that there is absolutely "no condemnation to them which are in Christ Jesus." The very idea of God's justice seems to be called into question.

In Christ

The verdict becomes understandable when we consider the basis of it. The verdict is given only in connection with Jesus Christ. Certainly our consciences tell us the truth when they say we have deserved a verdict of guilty. Certainly they tell us the truth when they say we have deserved the maximum penalty. Still the verdict stands. We are judged not guilty because Jesus has accepted and has paid the full penalty for all our sins. Sin is failure to keep God's Law. Jesus has taken our obligation upon Himself and by a perfect life He has kept the Law which we have failed to keep. Though He has lived an innocent life and has had no need to suffer death for Himself, He has taken upon Himself our penalty. He has died the death we have deserved. Because of Jesus' life and death we are free.

Life and Peace

In Christ we have life and peace. It is a natural and normal thing to

be afraid to die and just as much afraid to live. In God's verdict of not guilty we have reason for ridding ourselves of both these fears. We do not have to be afraid to die. In Jesus we have life. This short statement contains a good many truths. It certainly contains the truth that for us there will be a physical resurrection of our bodies to a perfect and everlasting life with Jesus. It includes the truth that while our bodies will die and be placed into a grave, our real selves, our souls will never die. Even as we close our eyes in that which is called death, our souls will be entering the presence of Jesus where they will be safe and secure. There will be no punishment imposed upon either our souls or bodies at any time after our death. There is no condemnation, no judgment, no penalty for those who are followers of Jesus.

Because of this verdict we have no reason to be afraid to live. Life remains uncertain, of course. We have no idea what things we will experience today, let alone next year. We have reason to believe there will be discomfort, sorrows, pain. When troubles come, the verdict of not guilty will bring us courage and strength. Stated negatively, we know we are not being punished for our sins. There is no condemnation to those who are in Christ Jesus. We need not feel that God is passing sentence upon us. Stated positively, we know that in all our troubles we have God as Friend. He will remove the trouble in His good time. He will enable us to profit from our troubles, for as we see our own weaknesses we will be driven closer to Him to receive His strength. We continue to face the uncertain tomorrows with God's verdict ringing in our ears: Not guilty! This will sustain us until we hear Jesus pronounce the verdict publicly as He invites us: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

JOHN SCHAADT

Direct from the Districts

Nebraska

Miss Faye Taecker has accepted the call to teach grades 3 and 4 at St. Paul's of Norfolk and will be leaving Gethsemane of Omaha at the end of the school year. Pastor John Martin of Council Bluffs will be preaching his farewell sermon on June 4, having accepted a call to St. Andrew's of Milwaukee. St. John's of Rising City will be vacant June 18, since Pastor Capek has accepted the call of Trinity of Franksville, Wisconsin. St. Paul's of Gresham is calling a candidate together with St. John's of Rising City. Pastor Alvin Werre, formerly of Nigeria, has accepted the call to the Batesland-Martin parish in South Dakota. Thus at least one of our vacancies is filled; most others have placed calls through the assignment committee.

F. A. WERNER

Pacific Northwest

Salem Lutheran Church of Mountlake Terrace has installed a stained-glass cross window in their chapel. The entire assembly and installation of this window was done by the pastor and members of this mission. For a cost of about \$100 they have a beautiful stained-glass window valued in excess of \$250. As contributions mount, Salem Congregation plans to install stained glass in all the windows of their chapel.

At the recent District pastoral conference held in Ellensburg, Washington, two things were very apparent. The first was the sincere concern of our District over the present state of affairs within the Synodical Conference. Again and again the hope was expressed that our Synod remain firm in its stand on the Word of God in the face of mounting pressures to conform to human judgment and expediency. The second thing that was apparent was the renewed eagerness and zeal for reaching and gaining the unchurched in our midst. Discussions regarding the opening of new missions and various methods and means of gaining the unchurched took up a great deal of time during the sessions and also outside the regular sessions.

Pastor Melvin Teske, formerly of Zillah, Washington, was installed as pastor of Faith Lutheran Church,

Tacoma, and Zion Lutheran Church, Rainier, on Sunday, April 23. The congregations and many pastors of the District welcomed Pastor Teske to his new charge at a gathering after the service.

A. H. ZIMMERMANN

Southeastern Wisconsin

Two congregations of our District will observe centennial anniversaries this summer. They are Zion, Wayne Township, Pastor Wilbert Krueger; and St. John's, East Mequon, Pastor F. C. Knueppel. St. James, Milwaukee, Pastor Waldemar Pless, observed its fortieth anniversary on May 28.

The Reverend John Martin, who had served our congregation in Council Bluffs, Iowa, will be installed as pastor of St. Andrew's, Milwaukee, on June 11. The Reverend Allen Capek, formerly of Rising City, Nebraska, will be installed in the pastorate of Trinity Ev. Lutheran Church, Franksville, on June 18. The present pastor, John Denninger, has accepted a call to serve as instructor in Lakeside Lutheran High School, Fort Atkinson.

Our mission at Palos Heights, Illinois, will call a candidate from the

Seminary graduating class. This mission has been without a pastor for nearly a year.

Pastor Elton Huebner of Grace, Milwaukee, has accepted the call to the pastorate of St. Stephen's Ev. Lutheran Church, Beaver Dam. Pastor Huebner was a member of our District Mission Board and the chairman of the Milwaukee Metropolitan South Pastoral Conference.

Mr. Alan Rosenthal has accepted the call to teach biology and English at Wisconsin Lutheran High School. Mr. Rosenthal, a native of West Allis, will graduate from River Falls State College in June.

The Lutheran Chorale presented its third annual "sermon in song" at Grace Church, Milwaukee, on May 14. The group presented: "The Chorale: a Portrayal in Word and Song of the History, Heart, Heritage, and Home of the Lutheran Hymn." As in the past, the concert was well attended, well received, and well done. Now in its fifth year, this 70-voice mixed choir includes singers from as far away as Watertown and Kenosha. Pastor Kurt Eggert is the director.

RICHARD D. BALGE

Visiting Northern California This Summer?

We suggest that visitors to northern California's vacationlands note the location of our Synod's three congregations in this area. Each is very easily reached from the main US highways 99 or 101. We look forward to welcoming our fellow Lutherans to our worship services.

Lodi (US 99 between Sacramento and Stockton)

CHRIST Ev. Lutheran Church, Gotthold Zimmermann, pastor
2 blks. W. of US 99 on Flora St. Tel.: ENdicott 8-6250
Gottesdienst 9:00 A.M. English service 11:00 A.M.

San Carlos (US 101 between San Mateo and Palo Alto)

GLORIA DEI Ev. Lutheran Church, Robert Waldschmidt, pastor
Worshiping at 1150 Arroyo Ave. (½ blk. W. of US 101)
Morning service 11:00 A.M. Tel.: Lytell 1-3239

Santa Clara (US 101 between San Jose and Sunnyvale)

PEACE Lutheran Church, Robert Hochmuth, pastor
Worshiping at 2838 El Camino Real (US 101 City Route)
Morning service 8:45 A.M. (July, Aug., Sept.)
Tel.: CHerry 8-7967

By H. C. Nitz

By the Way

Where Emptiness Is Fatal

A Congregational minister writing on "Christianity and Education" in *Christian Economics* says in part:

"As a Christian parent I do not want my children to be taught that this universe in which they live is just an accident of creation. I want them to be taught that it is God's universe. I do not want them to learn that what the majority does is right, but rather that there is a God who has ordained the moral law by which men must live if they would discover the ultimate meaning and purpose of life. In short, I want my children to have God at the center of their lives, not society, or the state, or some other abstract principle. Only in this way can education fulfill its true task, not only to instruct but also to inspire, to call out the wonder in the breast, the smoldering spark in the mind.

"Education, in other words, must reach beyond the mind of man to his heart and soul. Many persons have received degrees who have not been educated. They are empty in the heart and soul where emptiness is fatal."

So far, so good. The writer sees what is wrong with purely secular education. "Most of us believe, surely," he says, "that education which seeks to isolate itself from moral principles is a pretty anemic affair; indeed, a pretty dangerous affair. . . . A knowledge of the physical universe without a knowledge of the moral universe is likewise deadly!"

He defines the purpose of education as "directed toward the individual, to help each person develop a wholesome personality, a mature mind, and a sensitive spirit that he may become a truth, a whole personality."

That's a bit hazy, but his meaning becomes clearer when he continues, "This, I am sure, is what Jesus was talking about when He said to His disciples on the shores of the Sea of Galilee, 'If ye love Me, feed My sheep.' The sheep are crying for bread, we dare not give them stones."

The Black Light

From Lusaka, Northern Rhodesia, our Missionary R. W. Mueller sends

an occasional newsletter with the arresting title, "The Black Light." The unusual combination of words reminds one of *Thinking Black*, an autobiographical classic by that great Scot, Dan Crawford, who survived many serious dangers in the African jungle, but died of an infection sustained when he slightly bruised his arm by brushing against a wall.

In a recent issue of his newsletter, Pastor Mueller relates an incident which not only proves that the Light has shined on our Black brethren in Africa, but that the light of the Gospel is being reflected from the mission to the mother church. Which is one of the incidental but by no means unimportant fruits of mission work: the reciprocal effect of the life of the newborn church on those who send the missionaries.

This effect can be embarrassing, as when, for instance, Christians in prosperous communities bring offerings proportionately much smaller than those brought by our poverty-stricken Negro brethren in the rural South; or when, as in Ogoja, not just a handful of people can be cajoled to attend Bible class once a week, but they come in droves and plead for instruction every night.

Comparisons like that come to us when we read the following story in *The Black Light* titled "Is This You?"

"Pastor, I have a problem. What should I do when the time comes for me to marry? From our instruction classes, I have learned that much sorrow and many difficulties can arise in a marriage where husband and wife are of different faiths. But our church is young. There are very few Lutheran girls of my age. I know none of them because Chalimbana is so far from our congregations and there is no Lutheran Church at my home. What shall I do?"

"After a little questioning, we found that this student had settled his own problem. He had become fond of a young lady from his home village. They had spoken of marriage, but he had told her frankly, 'You belong to a church which I do not believe teaches the Word of God in its truth and purity. Before we can think of marrying, you must not only promise to become a Lutheran, but

you must also begin taking instructions. I will marry a girl who believes only as I believe, and I want you to know I will never join your church.'"

What a powerful sermon that last sentence preaches! What insight, courage, conviction after a comparatively brief exposure to the Gospel! The wind bloweth where it listeth.

The Church of Judas

The word "Church" is being so abused, and has been so robbed of its meaning that it shocks us but slightly to hear of a new organization which calls itself "The Church of Judas."

Quoting the *Monthly Record* of the Free Church of Scotland, *The Sunday School Times* reports that one of the sights now to be seen in Scotland is that of a man carrying a cross and advertising this new organization.

"This modern missionary is acting in the interests of a Spiritualist body who, in their necromantic excursions, claim to have made contact with Judas Iscariot, and think that the betrayer of our Lord has suffered the contempt of men for quite long enough. Judas, apparently, is now trying to make amends for his betrayal of Jesus by founding a church on earth. What next! Is there any limit to the extremes of nonsense and irreverence that men will go to when they turn away from the Gospel of Grace?"

"It is not often, however, that a heretical movement describes itself with any regard for truth and accuracy; but, in this instance, Spiritualism has been unguardedly and unintentionally honest. It is indeed 'The Church of Judas,' and such contacts as it may have with the other world are certainly with the region to which that man went of whom Jesus said, 'Woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born!'"

"The idea of founding of a 'church' in the name of Judas Iscariot must be repugnant and revolting to all right-minded people, and that such an idea could be conceived is proof of the complete alienation of the mind of fallen man from the mind of God."

Faith Missions

"Young man, you will never see the Sudan, neither will your children, nor your grandchildren." Thus spoke a veteran missionary to Rowland V. Bingham, founder of the Sudan Interior Mission, when he landed in Lagos in 1893 on his way to the great Sudan, then a closed land.

The dire prophecy was not fulfilled. Today the Sudan Interior Mission is the largest mission in Africa, with 1200 workers and an annual budget of nearly three million dollars.

This is typical of a number of missions in many parts of the world. They were largely started by men with a "vision." Some called them "cranks" and "screwballs." (Such a man was Prof. Edward L. Arndt, who went alone in China to found a mission without synodical support. And there were uncomplimentary remarks made about the men who agitated for the Apache Mission nearly 70 years ago. And the men who sparked our mission in Northern Rhodesia were not generally popular.)

But these "faith missionaries" felt they had a "call." They went out without any visible means of support, trusting the Lord would supply their needs. Such undertakings are known as "faith missions," and it is not always meant as a compliment.

Most of these men — and some women — are generally so-called "Fundamentalists." Although they are never mentioned when the World Council of Churches speaks of World Missions, and they are not connected with any denominational boards, they represent almost 25% of all the Protestant missions on the foreign field today.

In 1917, in Philadelphia, four of these groups organized in International Foreign Mission Association of North America, which now comprises 36 societies, with a membership of over 6300. The combined budget of the IFMA member missions now runs over 12 million dollars annually. The Association has certain basic requisites for membership, which includes giving "evidence of stability and growth, a reputable governing Board or Council at the home end, sound business and financial policies, including the issuing of an annual audited financial statement of all monies received and expended, etc."

All members are held to "adhere strictly to the conservative position in matters pertaining to the funda-

mentals of the historic Christian Faith. A Statement of Faith, which all new members are expected to sign, includes the following items:

1. The Bible, which is the divinely inspired and authoritative Word of God.
2. The Triune Godhead in Three Persons — Father, Son, and Holy Spirit.
3. The personality of Satan, called the Devil, and his present control over unregenerate mankind.
4. The fall and lost estate of man, whose total depravity makes necessary the New Birth.
5. The deity of Jesus Christ, His Virgin Birth, death, bodily resurrection, present exaltation at God's right hand, and personal and imminent return.
6. The atonement by the substitutionary death and shed blood of Jesus Christ our Lord and Savior.
7. The resurrection of the saved unto everlasting life and blessedness in heaven, and the resurrection of the unsaved unto everlasting punishment in hell.
8. The Church, the Body or Bride of Christ, consisting only of those who are born again, for whom He now makes intercession in heaven and for whom He shall come again.
9. Christ's Great Commission to the Church to go into all the world and preach the Gospel to every creature, baptizing and teaching those who believe."

While this Statement of Faith is not specific enough to satisfy a confessional Lutheran, it does justify appreciation.

In conclusion, a paragraph from *Faith Mighty Faith*, the Handbook of the IFMA, describing the character of a "faith mission":

"Although the member missions of the IFMA are commonly known as 'faith missions,' they would be the first to admit that they have no monopoly on faith. *All true missionary work is a work of faith.* (Emphasis added.) Nor do they necessarily believe that their particular financial policies are the only ones ordained by God. In the very nature of the case, they have no such stable constituency as the denominational boards. They cannot impose quotas, nor can they demand support. In a peculiar way they are dependent upon God and must look to Him alone for

the supply of their daily needs. This does not mean, however, that there is no solicitation of funds. That matter is left to the discretion of the members, and each mission is free to follow whatever course it deems to be most in accord with New Testament principles."

It is amazing to learn how widespread the work of the IFMA is. The list of the lands in which they have stations reads almost like the index to an atlas of the world.

"The Darkness Deepens"

In its survey of religious life and thought, *The Sunday School Times* has an item about the resurgence of old religions in India. The report is by Major R. P. D. Snow of the Poona and Indian Village Mission, who writes in *New Life*, a missionary paper published in Melbourne, Australia:

"Religiously we find India stirring herself as never before. There is evidence of a resurgence of the old religions, amazingly along the lines of Christian missionary methods. For instance, the Governor of Bombay, in opening a new Jain Temple a few days ago, is reported in 'The Times of India' as saying that 'Janism and Hinduism preached the gospel of peace and happiness for which the fearstricken world yearned today. It was therefore necessary,' the Governor declared, 'for the followers of these faiths to translate into practice the precepts of the two religions through humanitarian service like the Christian missionaries. . . . Stress is being laid by educational authorities upon the 'spiritual' life of students from primary school to university. As an example of this, it is interesting that, in a teachers' training college very near our mission house here in Bhor, we hear the students in their morning devotions from a very early hour. This would appear to be quite an innovation in Government institution of this secular state of India, and indicative of the present general trend."

Buddhism is waking up and sending missionaries by the thousands, including some to America. Mohammedanism is showing the same zeal and is beginning to build mosques in the United States. The darkness deepens, and the days are coming when the Son of man shall find little of "the faith" on earth.

Woodlawn Dedicates School and Chapel Building, West Allis, Wisconsin

April 16, 1961, will be a day long remembered by the grateful members of Woodlawn Congregation, West Allis, Wisconsin. On this day the Lord permitted them to dedicate formally to His glory the 68- by 106-foot four-classroom, two-story school and temporary chapel building.

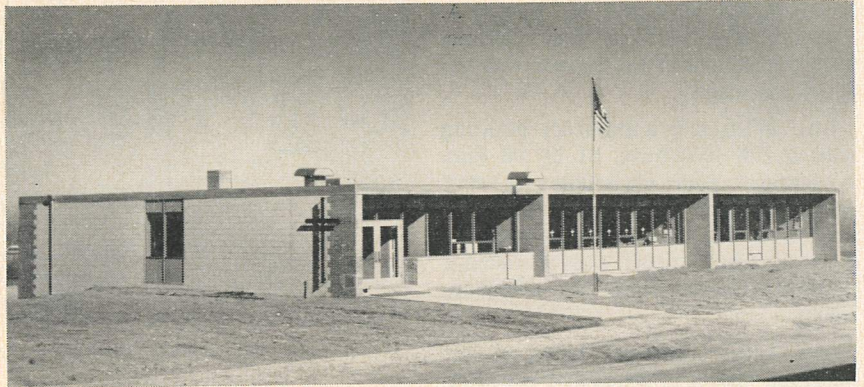
In spite of the wet, dreary spring snowstorm, 413 persons were in attendance at the afternoon dedicatory service, at which Pastor Harry Shiley preached. His sermon was taken from the tenth chapter of Nehemiah, verse 39. Pastor Shiley's sermon was concluded with all present repeating a portion of the sermon text after him, "And we will not forsake the house of our God." Pastors Harold Schwertfeger and Reinhard Schoeneck served as liturgists at this service. The prayer of dedication was offered by Pastor Adalbert Schultz, the present pastor of the congregation since 1958.

Pastor Harold Schwertfeger preached at both the 8:00 A.M. and 10:30 A.M. services. Pastor Reinhard Schoeneck was liturgist at both of these services.

The three ministers who, together with Pastor Schultz, took part in this joyous occasion were former pastors of Woodlawn who have faithfully served the congregation during the 33 years of its existence. The many friends and fellow members who turned out to celebrate this event were happy to visit again with their former pastors, two of them returning from another state for this day.

Former teachers present were Mr. Arnold Meyer, his wife and daughter, from Brillion, Wisconsin, and Miss Marcia Guenther, from Stratford, Wisconsin.

A special Wednesday evening service, April 19, 1961, emphasized Christian education. Prof. Armin Schuetze, of our Seminary, who served as Woodlawn's vacancy pastor during a part of 1958, based his sermon on the words of the Twenty-third Psalm. Mr. Martin Rauschke, a former teacher of Woodlawn and now school visitor, spoke briefly after the service. Mrs. Robert Schumann, of Kenosha, Wisconsin, another former teacher, was also present Wednesday evening.



Woodlawn School and Chapel Building, West Allis, Wisconsin

Woodlawn was started as a mission church in 1928 and from the beginning was blessed with a Christian day school. The school grew, and in 1942 a barracks was added behind the original frame structure to provide room for the lower grades. In 1954, on the twenty-fifth anniversary of its organization, Woodlawn became self-supporting. The words of Pastor Schoeneck as quoted in *The Northwestern Lutheran* of August 8, 1954, are as fitting today as they were then: "The future of Woodlawn, whether we are aware of it or not, hinges on one factor — a factor so vital that it constituted the strength of our past, and will prove to be our only hope for tomorrow. There is nothing that can ever take the place of the Word of God, as it resounds from our church pulpit and teachers' desks. May we continue to hold fast the priceless heritage which has been handed down to us, that no one may take the crown of life from us!"

The year 1954 also saw the formation of a building and planning committee, which recommended that the congregation purchase three acres of land on the northwest corner of South 99th Street and West Lincoln Avenue, about three blocks west of the original location in West Allis. With the new site, it meant that there would be suitable playground and parking area and enough room to build eventually the type of structure which would be a fitting house of worship for the area which Woodlawn must serve. The school, with the temporary chapel on the ground level, is only the first portion of a two-stage building pro-

gram. The building plans call for a future church with seating room for 400 people. The church will be adjacent to and a part of the present contemporary structure.

The new four 24- by 36-foot classrooms of painted concrete-block walls, acoustical steel-paneled ceiling, fluorescent lighting, with individual formica-topped desks, are being used by 89 pupils attending the day school. On Sundays these rooms are taken over by the 80 young people enrolled in Sunday school. A principal's office and bookstore, an office for the pastor, and spacious halls connecting these and the classrooms constitute one floor of the building. The lower level is used for the temporary chapel on one side and a kitchen and assembly hall on the other side, which can also be utilized for overflow church seating.

The building was designed and the plans drawn by Roy E. Heise, a member of the congregation. With a number of faithful members doing the painting and carpentry work, the cost of the building was kept under \$120,000.00.

Mr. Robert Kolander is school principal, teaching grades five to eight. Miss Ruth Tietz teaches grades one to four. Mrs. Ellen Ennslin and Mrs. Doris Ehrlichmann share the duties of kindergarten teaching.

The congregation offers its thanks and praise to the Triune God, to whom the school-chapel building has been dedicated.

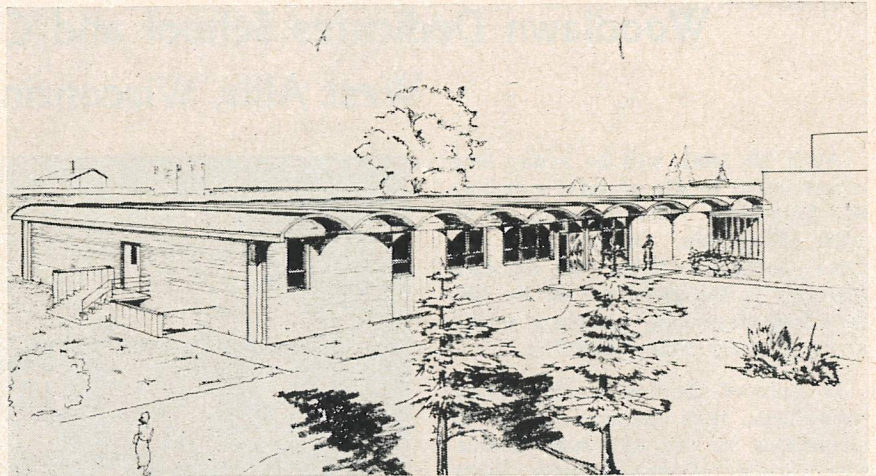
St. John's of Waterloo Dedicates School Addition

St. John's Church, Waterloo, Wisconsin, dedicated a \$130,000 addition to its school on April 30. Pastor A. Victor Suehs, of Prior Lake, Minnesota, a graduate of the school, was the guest preacher.

The addition is a one-story building with a full basement, 61 by 98 feet. It contains four classrooms, a staff room, a principal's office, storerooms, and lavatories. The basement contains a large dining room and a spacious kitchen, a service room, and a furnace room.

The rather unusual form of the building, which is attracting considerable interest, is described by architect George S. Hinkens as follows:

"The school building for St. John's Evangelical Lutheran Congregation is a new approach to economy in design coupled with a graceful appearance. The roof and structural system is reinforced concrete formed into a thin monolithic shell which is bent to give it a structural rigidity. The reasons for this construction were economy in cost, ability to freely plan the open space under the roof and complete



St. John's Lutheran School, Waterloo, Wisconsin

fireproof construction throughout. Some statistics of the roof construction are an average thickness of concrete of three inches, a clear span between columns across the building of 60 feet, and 10 feet between columns at the windows. The floors are structural concrete, precast planks, which form a finished ceiling on the lower floor and a smooth surface on the upper floor for direct application of tile. The walls of the building are face brick on the outside and light-

weight concrete block on the inside. All materials in the entire building were chosen for economy in construction but arranged in ways to give an individual design."

St. John's School now has eight classrooms, of which only six are used at present. But if enrollment increases at the rate it has been growing for the past 10 years, the whole plant will be used in the foreseeable future.

H. C. NITZ

St. John's Lutheran Church of Renville Celebrates Its Seventy-fifth Anniversary

The members of St. John's Lutheran Church of Renville, Minnesota, observed the seventy-fifth anniversary of their congregation on May 7, 1961. The Rev. R. Korn of St. Charles, Minnesota, preached in the 10 o'clock morning service. The Rev. W. Dorn of Minneapolis was the guest speaker in the 3 P.M. service. Both are former pastors of the congregation. The Rev. Im. Lenz of Olivia preached in the 8 P.M. service. He served the congregation as vacancy pastor.

St. John's was organized on June 13, 1886. At that time it formed one parish with Bethany Lutheran Church of Emmet Township. There were 11 charter members. G. Fischer served as pastor until 1889. Later that same year, St. John's separated from its mother church and formed a new parish with St. Luke's Lutheran Church of Winfield Township. Pastor

P. Burkholz was the first resident minister. Outgrowing the schoolhouse in which services were held, the congregation erected a church building and parsonage in 1889.

In 1895, the congregation was incorporated under the laws of the State of Minnesota. Pastors H. Albrecht and W. Ulrich served the people between the years 1895 and 1903. Under the pastorate of Rev. M. Schuetze, the church building was enlarged and remodeled in 1904. Pastors R. Korn and R. Schierenbeck served the congregation with the Word of God during the years 1913 to 1929. The congregation has belonged to the Wisconsin Evangelical Lutheran Synod since 1918.

During the time of Pastor A. Sauer additional improvements were added to the church property. Also the fiftieth anniversary of the church was observed on June 14, 1936. On that occasion the congregation numbered 325 baptized souls, 230 communicant members, and 78 voting members.

The Rev. W. Dorn served the congregation during the years 1944-1955. A new spacious parsonage was erected in 1951 at a cost of \$17,000. In 1954 serious efforts were begun to raise money for a new church building.

The Rev. L. Wenzel, the present pastor, was installed in the fall of 1955. In the spring of 1958, the old church building which had served the congregation for 70 years was torn down and a beautiful new church edifice was dedicated to the Triune God on May 3, 1959, at a cost of \$110,785.00.

On the occasion of this, the seventy-fifth anniversary, the congregation gives thanks to the Lord of the Church for its 550 baptized souls, 365 communicant members, and 130 voters. It also praises God for the many and great temporal and spiritual blessings which He bestowed upon His flock in the past, confesses its unworthiness and that it in no way deserves even the least of His mercies, and asks and is confident that Jesus will abide among them with all His blessings.

Editorials

(Continued from page 179)

applauds. But if we were to choose between Yuri's experience and that of Lazarus raised from the dead, which is the real thrill? What of the thrill experienced by the malefactor on the cross when he heard Jesus say: "Today shalt thou be with me in paradise"? Has the world forgotten the thrill of Enoch's journey, who "walked with God: and he was not; for God took him"? Or the thrill of Elijah when "there appeared a chariot of fire, and

He Kept His Vow

This is the story of a man who went half way round the world to keep a vow. His name? It doesn't really matter. People call him "Barbarossa" because of a flaming red beard and a head as bald as an egg.

During the last war, in the midst of heavy artillery fire, this Barbarossa from England vowed that, if God spared his life, he would return some day to India to work among the Muslims, whom he had grown to admire for their stubborn will.

Barbarossa took up residence in the midst of a strict orthodox group of Muslims. He tried as far as he could to dress as they did and eat their food. Each day he visited their part of town and spoke in the busy market place. One day an angry shopkeeper spat in his face and called him a "heathen pig." Barbarossa wiped his face, smiled and quietly walked away.

Day after day Barbarossa continued to go about these people, distributing Bibles and tracts wherever he could. Eventually the Muslim priests in the vicinity protested to the authorities. They charged that this intruder was a public nuisance who was turning Muslims away from the Prophet Mohammed to the Prophet Jesus. The people now began to jeer and interrupt Barbarossa when he tried to speak in the center of the crowded bazaar. So, lifting a hand, he cried: "Please hear me just once more! Listen, and I promise I shall leave."

As he stood there in the middle of the square, he suddenly pulled off his turban. The blazing sun seemed to reflect its rays from his bald head as from a sparkling mirror.

"Look," he continued, rubbing his smooth head, "God has given me a natural bald head, but your priests must shave their heads. Neither has Allah given them natural red beards; they must dye their beards. But see what a thick red beard God has given me! Although I am no longer per-

mitted to speak to you here in the market place, be assured that I shall remember you and continue to pray for you, commending you to the Great Prophet Jesus, who can enable you to love as victoriously as He loved. If you need me in any way, come to me. You know where I live."

By this time the crowd started to laugh. But there was one in that crowd who was strangely moved. It was the man who had spat in Barbarossa's face. Late that night he went to Barbarossa's room and apologized.

"Now," said the Muslim, "I am ready to know more about the Prophet Jesus, who can make love possible. Somehow I always felt that people wrote about love in books because that is the only place it can exist."

So among that fanatical Muslim community one person accepted the Master. It was only one; but praise God, it was one.

The last time Barbarossa was seen, he was making his way toward the border of Kashmir, intent on keeping his vow. **BLAISE LEVAI**

Briefs

(Continued from page 178)

renounce all that is wrong and fight against evil." As a result of many protests, the commission changed the revision to read: "I would renounce the devil and fight against evil."

Golden Wedding Anniversary

Mr. and Mrs. Otto Holzhueter, members of St. John's Church, Watertown, Wis., observed their golden wedding on May 7. All but one of their ten children were present for the joyous occasion. In the morning service the congregation joined the jubilarians in a prayer of thanks. **H. C. NITZ**

horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven"? May the Russians and the space-travelers have their thrills, the climax of which is to get back to earth again! We still prefer the thrill that Christ promised in John 14:2,3: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

E. E. KOWALKE

A REQUEST FOR NAMES

The undersigned would appreciate learning the names and the addresses of Wisconsin Synod families living in the Beloit, Wis., and Rockford, Ill., area. He would also appreciate being notified of families intending to move into this area.

Pastor Roland C. Hillemann
Good Shepherd Lutheran Church
2447 Park Ave.
Beloit, Wis.

CHURCH WINDOWS AVAILABLE

For sale: 11 stained glass church windows 66"x33"; 2 art glass church windows 85"x29½" with storm windows for same. If interested, contact the undersigned.

Rev. I. Lenz
507 S. 11th
Olivia, Minn.

COMMUNION VESSELS AVAILABLE

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

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

REQUEST FOR MUSIC TEACHERS

Dr. Martin Luther College and High School is in need of piano and organ instructors for the coming school year, 1961-1962. We therefore request that names of candidates be sent to the Chairman of the Music Department, Dr. Martin Luther College, New Ulm, Minn.

MARTIN ALBRECHT

NOTICE

Pastor T. Zaremba of Barron has been appointed as Visitor of the Chippewa River Valley Conference to fill the unexpired term of the former Visitor, now District Secretary.

R. W. MUELLER, President
Western Wisconsin District

SUSPENSION

Pastor Joel C. Gerlach has been suspended from membership in the Wisconsin Evangelical Lutheran Synod for cause.

The Praesidium of the
Arizona-California District

President: E. Arnold Sitz
1st Vice Pres.: R. H. Zimmermann
2nd Vice Pres.: I. G. Frey

NOTICE

The supply of pamphlets containing the "Four Statements on Fellowship" has been exhausted to the point where not enough copies could be secured to mail one additional pamphlet to each pastor. Originally a copy of the proceedings with the "Four Statements" attached and an additional copy of the "Four Statements on Fellowship" were mailed by the Synodical Conference officials to every pastor in the Conference. The additional copy was intended for the president of the congregation.

About three hundred copies are available in my office for those who may request them, especially where pastors are serving several congregations. Copies will be mailed upon request as long as the supply lasts. **OSCAR J. NAUMANN, President**

**CONVENTION OF THE WISCONSIN
EVANGELICAL LUTHERAN SYNOD**

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

THEODORE SAUER, Secretary
Wisconsin Evangelical Lutheran Synod

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: June 22, 1961 (Thursday), beginning at 9:00 a.m.

Place: St. John Lutheran Church, T. Mazzeppa, Summit, S. Dak., L. Dobberstein, host pastor.

Agenda: Communion service at 9:00 a.m. A study of the program for Synod's August Convention. Standing Committees are to have their reports ready. Election of conference officers.

H. A. BIRNER, Secretary

* * * *

WESTERN DELEGATE CONFERENCE

Date: June 27 and 28, 1961.

Place: Northwestern Lutheran Academy, Moberge, S. Dak.

Time: 10:00 a.m. (C.S.T.). Communion service at Zion Ev. Lutheran Church, Moberge, S. Dak.

Speaker: George Enderle (Cyril Spaude, alternate).

Essay: "Pastor and Layman as Coworkers in Synod's Program," by D. C. Sellnow.

Reports on our synodical work will be heard and discussed. Each congregation is to send a delegate. Lodging will be provided in the dormitories. Guests are to bring their own bedding.

MARTIN JANKE, Secretary

MICHIGAN

**DISTRICT PASTOR-TEACHER
CONFERENCE**

Place: Michigan Lutheran Seminary, Saginaw, Mich.

Date: Tues., Wed., Thurs., June 20-22, 1961.

Communion service: at St. Paul's, Saginaw, Tues. at 7:30 p.m., L. Newman, preacher (E. Tacke).

Essays: How a Congregation is to Deal with a Member Who is Guilty of False Doctrine, W. Voss; An Exegetical Study of Titus 1, H. Buch; Are Government Regulations Relating to Educational Standards Infringing upon our Civil and Religious Liberty? Wm. Krueger.

Reports: Study of Synod's "Reports and Memorials" for the August Convention, by assigned committees, on Wednesday. Lay delegates to the Synod Convention are asked to attend on Wednesday.

NORMAN W. BERG, Secretary

TREASURER'S STATEMENT

July 1, 1960, to April 30, 1961

Receipts

Cash Balance July 1, 1960..... \$ 64,128.64
Budgetary Collections\$ 2,047,909.41
Revenues 331,184.03

Total Collections & Revenues...\$ 2,379,093.44

MINNESOTA

RED WING DELEGATE CONFERENCE

Date: June 6, 1961; 9:00 a.m.

Place: St. John's Lutheran Church, Mazzeppa, Minn.; Th. Haar, host pastor.

Agenda: Communion service: H. Muenkel, confessional speaker (Wm. Lindloff, alternate).

Comparison of the Fellowship Statements, N. Retzlaff; Report on the Reconvened Synodical Conference Convention by the pastor and lay delegates.

F. G. KOSANKE, Secretary

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CROW RIVER DELEGATE CONFERENCE

Place: Village of Greenfield, Salem Ev. Lutheran Church, W. Haar, pastor.

Time: June 6, 1961, at 10:00 a.m.

Agenda: Study of the Reports and Memorials to be acted upon at the Synod Convention.

Registration: Address your announcement of intended presence or absence to Pastor W. P. Haar, Loretto, Minn.

W. E. NEUMANN, Secretary

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**ST. CROIX PASTOR-DELEGATE
CONFERENCE**

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

Date: Tues., June 13, 1961.

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

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

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

J. G. HOENECKE, Secretary

* * * *

**REDWOOD FALLS PASTOR-DELEGATE
CONFERENCE**

Date: June 27, 1961.

Place: Immanuel, Gibbon, Minn.; H. H. Kesting, host pastor.

Time: 2:00 p.m., with evening session.

Send excuses to host pastor.

WARREN J. HENRICH, Secretary

NORTHERN WISCONSIN

WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet at Grace Ev. Lutheran Church, Oshkosh, Wis. on Sunday, June 25, at 1:30 p.m.

GLENN UNKE, Secretary

* * * *

**FOX RIVER VALLEY PASTORAL-
DELEGATE CONFERENCE**

Place: St. Matthew Ev. Lutheran Church, W. Lawrence and S. Mason St., Appleton, Wis.

Date: June 27, 1961.

Time: 9:00 a.m.

All pastors and delegates will furnish their own noon meal.

C. SCHLEI, Secretary

PACIFIC NORTHWEST

**PACIFIC NORTHWEST DISTRICT
DELEGATE CONFERENCE**

Place: St. Paul's Ev. Lutheran Church, Tacoma, Wash.; Geo. Frey, pastor.
Date: June 27-29, 1961.

Essay: Pastor C. L. Tessmer, "A Helpful Guide for the Missionary."

Business: Review and discussion of Reports and Memorials to the Synod Convention.

Dinner will be served at noon the opening day. Opening session will begin at 2 p.m. An evening Communion service will be held the opening day with Pastor Tessmer preaching.

All pastors are to announce the intended presence or absence of themselves and their delegates to the host pastor, the Rev. Geo. Frey, 515 S. 27th St., Tacoma 2, Wash.

All delegates are to have the proper credentials from their congregations.

A. H. ZIMMERMANN, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT CONFERENCE

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

Date: June 12 and 13, 1961.

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

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

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

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

WESTERN WISCONSIN

DISTRICT PASTORAL CONFERENCE

Place: Northwestern College, Watertown, Wis.

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

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

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

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

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

INSTALLATIONS

Pastors

Schumann, Robert, as pastor of St. Luke's Ev. Lutheran Church, Kenosha, Wis., by F. Naumann; assisted by Prof. W. Schumann, Prof. F. Blume, A. Buenger; April 9, 1961.

Teske, Melvin F., as pastor of Faith Ev. Lutheran Church, Tacoma, Wash., and Zion Ev. Lutheran Church, Rainier, Wash., by George Frey; assisted by T. R. Adascheck, T. Henning, Reuel Schulz, W. Lueckel, H. Theiste; April 23, 1961.

Non-Budgetary Receipts:

Payments on Accounts	
Receivable	4,750.00
Luth. S. W. C.—Prayer Book	158.57
Bequests	3,999.73
Miscellaneous	300.00
Total Receipts	\$ 2,388,301.74

\$ 2,452,430.38

Disbursements	
Budgetary Disbursements:	
General Administration	123,433.85
Board for Information and Stewardship	39,561.18
Wisconsin Luth. Seminary.....	89,625.31
Northwestern College	225,788.60
Dr. Martin Luther College.....	291,168.69
Michigan Lutheran Seminary	166,818.34
Northwestern Luth. Academy	95,276.91
Milwaukee Lutheran Teachers' College	22,072.83
Nebraska Academy	1,007.00
Academy Subsidies	33,600.00
Winnebago Teacher Program	15,992.87
Home for the Aged	47,344.33
Missions —	
General Administration	
Home Board	967.83
Board for World Missions	11,757.25
Indian Mission	133,947.29
Colored Mission	67,466.99
Home Missions	490,257.72

Refugee Mission	59,408.93
Madison Student Mission.....	68,040.84
Northern Rhodesia Mission....	33,640.84
Lutheran Spiritual Welfare Commission	8,007.52
Japan Mission	28,715.69
Spanish Mission	7,300.30
Winnebago Luth. Academy.....	2,500.00
General Support	81,683.45
Student Aid	13,664.38
Board of Education	21,588.59
Teacher Certification	1,622.97
Depreciation on Inst. Bldgs.	119,345.10
Revenues for Spec. Bldg Fd.	270,260.11

Total Budgetary Disbursements \$2,571,865.71

Nonbudgetary Disbursements:

Taxes on Property Sold 558.00

Total Disbursements \$ 2,572,423.71

Deficit April 30, 1961..... \$ 119,993.33

COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1, 1960, to April 30, 1961

	1959-60	1960-61	Increase	Decrease
Collections	\$ 1,816,032.58	\$ 2,047,909.41	\$231,876.83	
Disbursements	2,500,700.29	2,571,865.71	71,165.42	
Operating Deficit	\$ 684,667.71	\$ 523,956.30		\$160,711.41

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	\$ 10,582.45	\$ 17,337.50	\$ 6,755.05	61.04
Nebraska.....	6,893	68,884.43	86,162.50	17,278.07	79.95
Michigan.....	26,030	254,497.50	325,375.00	70,877.50	78.22
Dakota-Montana.....	8,040	73,269.21	100,500.00	27,230.79	72.90
Minnesota.....	39,286	371,506.45	491,075.00	119,568.55	75.65
Northern Wisconsin.....	48,129	401,401.95	601,612.50	200,210.55	66.72
Western Wisconsin.....	50,004	389,484.85	625,050.00	235,565.15	62.31
Southeastern Wisconsin.....	50,004	442,687.16	625,050.00	182,362.84	70.82
Arizona-California.....	3,584	31,257.44	44,800.00	13,542.56	69.77
	233,357	\$ 2,043,571.44	\$ 2,916,962.50	\$873,391.06	70.06

C. J. NIEDFELDT, Treasurer

CONTRIBUTIONS SENT DIRECTLY TO TREASURER'S OFFICE For Month of April, 1961

For Missions	
Memorial wreath in memory of Arthur Haefner, La Crosse, Wis., by relatives and friends.....	\$ 20.00
Memorial wreath in memory of Mrs. F. E. Stern by Rev. F. E. Stern, Glenwood, Minn.	40.00
	\$ 60.00
For General Support	
Doris Schoenike, Winona, Minn.	\$ 20.00
For Synod Budget	
Rev. Ernest G. Schoenike, Winona, Minn.	\$ 8.00
For Nigeria Mission	
Pupils of St. Paul's Lutheran School, Appleton, Wis. ...	\$ 100.00
For Rhodesia Medical Mission	
Ladies Mission Society of Peace Lutheran Church, Hartford, Wis.	\$ 69.35

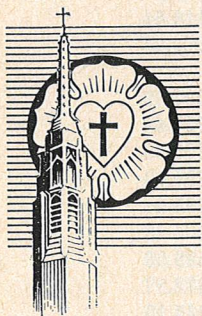
Golden wedding anniversary offering by Mr. and Mrs. Herbert Pieper, Kiel, Wis.	25.00
	\$ 94.35

For Church Extension Fund	
N. N.	\$ 15.00
Wisconsin Synod Churches of Appleton, Wis.	189.32

— Memorial Wreaths —	
In memory of Ernst Hoppe, Milwaukee, by Rev. and Mrs. W. Kleinke	5.00
In memory of Mrs. F. E. Stern by Rev. F. E. Stern	25.00
In memory of Mrs. Oscar Behnke, Collins, Wis., by St. Peter's Lutheran Church, Chilton, Wis.	2.00
In memory of Herbert J. Koch by Rev. J. Martin Raasch and family and Mrs. and Mrs. Herman Zur, Lake Mills, Wis.	13.00
	\$ 289.32

	\$ 531.67
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C. J. NIEDFELDT, Treasurer



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