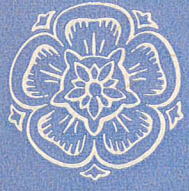
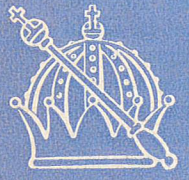


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Lutheran

THE NORTHWESTERN

Volume 49, Number 1
January 14, 1962



BRIEFS by the Editor

IMPORTANT CORRECTION

In Prof. Schuetze's article on I Corinthians 7:25-40 (Dec. 31, 1961, p. 422) there was a very unfortunate omission of words. Under the subtitle "I Have the Spirit of God," in the second paragraph, the sentence should read: "From this it is plain that in verse 25 Paul is not *saying that what follows now is not divinely inspired.*" We regret profoundly that the italicized words were omitted.

In this and the next two issues we will have a series entitled "All About Our Area Lutheran High Schools." In this issue we have reports from Wisconsin Lutheran High School and Fox Valley Lutheran High School. (See pages 12 and 13.)

* * * *

The editorial on the page opposite, "Youth Without Ideals," provides food for serious thought.

* * * *

We should stay abreast of developments in the field of federal aid to parochial schools. As you perhaps

know, last March the U.S. Roman Catholic bishops threatened that they would bring about the defeat of any federal aid to schools legislation which did not provide funds for parochial schools as well. This pronouncement stirred up sharp and determined opposition. As a result, the House Rules Committee did not permit the bill to reach the floor, and no legislation was enacted.

In November (1961) the bishops met again in the National Catholic Welfare Conference. Some people expected a softening of the Catholic demands after several Catholic churchmen in high places had publicly stated their opposition to the making of threats. For instance, Cardinal Richard F. Cushing of Boston, writing in his diocesan paper, *The Pilot*, appealed to Roman Catholics not to seek special privilege "at the expense of national disunity or use their political influence in Congress to block legislation of benefit to education because they do not get their own way."

But such counsel did not prevail. The National Catholic Welfare Conference released a statement in which the bishops did not retreat an inch

from their former position. They unanimously renewed "their stand against any form of general federal aid to education that discriminates against children attending nonpublic schools."

The wording of this statement reflects the well-known view of Catholic churchmen that "distributive justice" demands aid for parochial-school students as well as for public-school students. This "distributive justice" is a clever phrase that will deceive and intimidate many. But our readers, we are sure, will not be taken in by it. They know that, when Catholics or Lutherans exercise the right and privilege of educating their children in their own schools according to their own beliefs, the only justice is that those Catholics and Lutherans maintain their schools from their own private resources, and not from federal or state or community funds.

Not long after the above statement was issued, Mrs. Agnes Meyer, a noted writer and lecturer, sounded an alarm over the Catholic position, in an address delivered in New York. Calling the Catholic demand a "serious challenge to American freedom," Mrs. Meyer stated that the bishops "are saying in plain language, 'We have the power to defeat passage of any legislation of which we disapprove.'" She further asserted that Roman Catholic leaders were attempting "to destroy the wall that has always separated church and state in our own country."

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

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Editorials

The Lord's Prayer and the Ten Commandments The Lord's Prayer is something much more

than a model after which we may pattern our own prayers. The Lord Himself gave the prayer to His disciples in response to their request that He teach them to pray. In this prayer He teaches us not only to pray but also tells us what to ask God for in all our prayers.

Furthermore, since Jesus is Himself the Son of God, the Answerer as well as the Giver of a prayer, there lies in this Lord's Prayer also the promise that the petitions included in it will be granted to the Christian. Christ does not say, "Pray thus," without at the same time promising to answer the prayer.

There is a rough parallel between the petitions of the Lord's Prayer and the Ten Commandments. The First Commandment commands us to worship no other God than the Lord, the one true God. The prayer teaches us to trust God in heaven as our very own Father. It teaches us that faith which is obedience to the first of the Commandments. The prayer that asks that the Father hallow His name among us and in our lives, also promises that God will grant that petition and that thus the commandment will be obeyed that we do not use His name in vain. When God establishes His kingdom in us and among us, He thereby provides that the Sabbath is kept holy and that His word is received for what it truly is, the unerring Word of God. When He answers our prayer that His will be done, He gives us the spirit of obedience to parents and to all to whom we owe obedience. When the prayer for daily bread is answered, there goes with that answer the spirit of thankfulness to God which rules out greed, thievery, and dishonesty. So also when God answers our prayer to forgive our trespasses, to lead us not into temptation, and to deliver us from evil, He gives us as a gift everything that the Commandments require: a chaste and holy life, love for our neighbor, and righteousness before God.

The Lord's Prayer is a part of the Gospel that promises as a gift from the Father all that the Law demands of us. The Law requires righteousness; the Lord's Prayer bids us ask for it and contains the promise of Christ that the Father will grant us His righteousness, which is "even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22). The Lord's Prayer asks for, and God promises to give, everything that we need in this life and everything that the Law of God demands.

E. E. KOWALKE

* * * *

A Rebuke In its report on the severance of fellowship of the Wisconsin Synod with the Missouri Synod, *Christianity Today* introduced the subject with the sentence: "Creeping liberalism within The Lutheran Church—Missouri Synod constituency was dealt a dramatic rebuke this month by a sister synod with which it has cooperated for nearly 90 years." In a later issue, under the head of correspondence, a reader reacted in part as follows: "It is not 'creeping liberalism' in Missouri. It is 'creeping Christianity' in Wisconsin

that has caused the split. Missouri refuses to 'creep' along. The King's business requires haste."

The implication in this letter is that Wisconsin is creeping along in its mission work instead of engaging in the work with flying feet because its only interest is in preserving purity of doctrine. Our reaction ought not to be just resentment of this implication but to consider whether there is not at least some truth in the charge. Are we about the King's business with the haste which the Lord expects of us? If we are honest with ourselves, we shall admit that we have not carried on the work of soul-winning with the dispatch and fervor that the Lord has a right to expect, that others have shown themselves far more mission-minded and have brought far more financial sacrifices. That is something we ought to recognize in heartfelt repentance. We are open to the charge that we have been creeping along instead of being about our Father's business as wholeheartedly as we should.

But that does not mean that we should stop our testimony against creeping liberalism. The Church operates not just with offensive but also defensive weapons. The Lord has also called us as watchmen on the walls of Zion. Doing the one does not excuse us from doing the other. Let us do the one and not leave the other undone!

IM. P. FREY

* * * *

Youth Without Ideals A few months ago the Gallup Poll interviewed 3000 young Americans, ranging in age from 14 through 22. These young people "were a cross section from all regions of the nation, from all levels of family income, education and occupation." Nearly 1300 were high-school students, 1000 were in college, and more than 700 were young people with jobs. More than 200 questions were put to each of the young people to determine what is "truly typical" of American youth.

As reported in *The Saturday Evening Post*, the poll-takers were dismayed, among other things, by the pampered character of our young people. They have been denied little by their parents, and they are unwilling to deny themselves the comforts they have become accustomed to. As the report has it, the average young American "wants very little because he has so much and is unwilling to risk what he has." In fact, a large number are willing to cheat in school and in life, to cheat their country and society in order to get ahead or to keep what they have.

Among these young people there are few who have high ideals and ambitions; they might have to sacrifice a comfortable life if they did. Slightly more than 10 per cent desire from life "a sense of accomplishment" or a sense of service to humanity. Satisfied with creature comforts, satisfied with themselves, they aren't interested in such challenging and demanding careers as those found in foreign service or in government, or in serving

(Continued on page 11)

Studies in God's Word:

Slaves of Christ

But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow (think) not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do (Luke 17:7-10).

During the month of January many of our congregations conduct their annual voters' meeting. Many decisions need to be made at such a meeting, decisions that vitally affect the health and well-being of the congregation. Reports on the preceding year's work are heard. Projects to be carried out in the future are agreed upon. The budget for the new year is adopted. Elections are held to fill vacancies on the church council and important committees of the congregation. There is much other business which requires the interest and cooperation of every voting member.

But finally, whether we are men, women or children, there will be opportunities to serve if we will but keep our eyes open. The parable above teaches us the proper attitude toward church work.

We Belong To God

In order to grasp the true meaning of this parable, we need to understand the word "servant." The exact translation is "slave." A slave has no rights of his own. His will is not his own. His body is not his own. His very life is not his own. All belongs

to his master. The master, who represents God in the parable, has absolute authority over the slave. The Christian, who is represented by the slave, belongs to God. The Apostle Paul writes, "Ye are bought with a price." God purchased us at the highest price that has ever been paid for anything, the holy, precious blood of His Son. Therefore we are not our own. We belong to God. Our body, our soul, our mind, our talents, our energies, our time, our possessions, all that we are and have, are not ours to be used as we see fit. They belong to God to be used in His service.

We Are On Call Twenty-four Hours

The parable states that the slave had been working in the field all day. When he came back to the farmhouse at night, he was tired and hungry. But he still could not think of resting. He still had to cook a meal and serve it to his master. Only after that was finished could he begin to think of his own needs. Even then, if the master wanted something, he was on call. He would be expected to interrupt his own dinner or rest in order to wait on his master.

So it is with the Christian and his Lord. He is always under obligation to serve. He is not a Christian for eight hours a day, forty hours a week, and something less than that the rest of the time. He is a Christian twenty-four hours of each day. At times it may inconvenience him, it may interfere with his own pleasures and interests, yet as a slave of Christ he is to serve. The Christian belongs to God. When God needs him, everything else must be put aside.

We Are To Serve In the Proper Spirit

The servant had been working in the field all day. When he came home he did not say to his master, "I've had it for today. First I'll rest;

after that I'll take care of you." He did not expect his master to excuse him from further duty. He took for granted that there would be additional duties to perform. He did not complain that too much was expected of him.

As slaves of Christ we do not complain that He is asking too much of us. We do not act as though we are serving above and beyond the call of duty. We do not shirk our duty because some are doing less than we are and some are doing nothing at all.

We Do Not Look for Special Rewards

When we serve to the best of our ability, we do not look to God as though He now owed us something. The parable rules out such an attitude with the words, "We are unprofitable servants: we have done that which was our duty to do."

Perhaps we have done our work faithfully year in and year out. No one bothered to speak a word of appreciation. But the moment we made one little mistake, more than one person let us hear about it. When this happens, we often begin to feel sorry for ourselves. We feel that we are not appreciated. We say we're not going to serve any more. But why get so upset? What right have we to expect special praise and reward simply for doing our duty?

Fortunately, we know from other passages of Scripture that our Lord is not as demanding as the master in the parable. The Lord has a reward for us in spite of our frequent failures and shortcomings. It is not a reward of merit, but a reward of grace and mercy. So whenever our Lord calls us to serve, even though we are busy or tired, let us be ready to answer with the prophet of old "Lord, here am I; send me."

C. MISCHKE

News FROM OUR Missions



The Arizona-California District

and

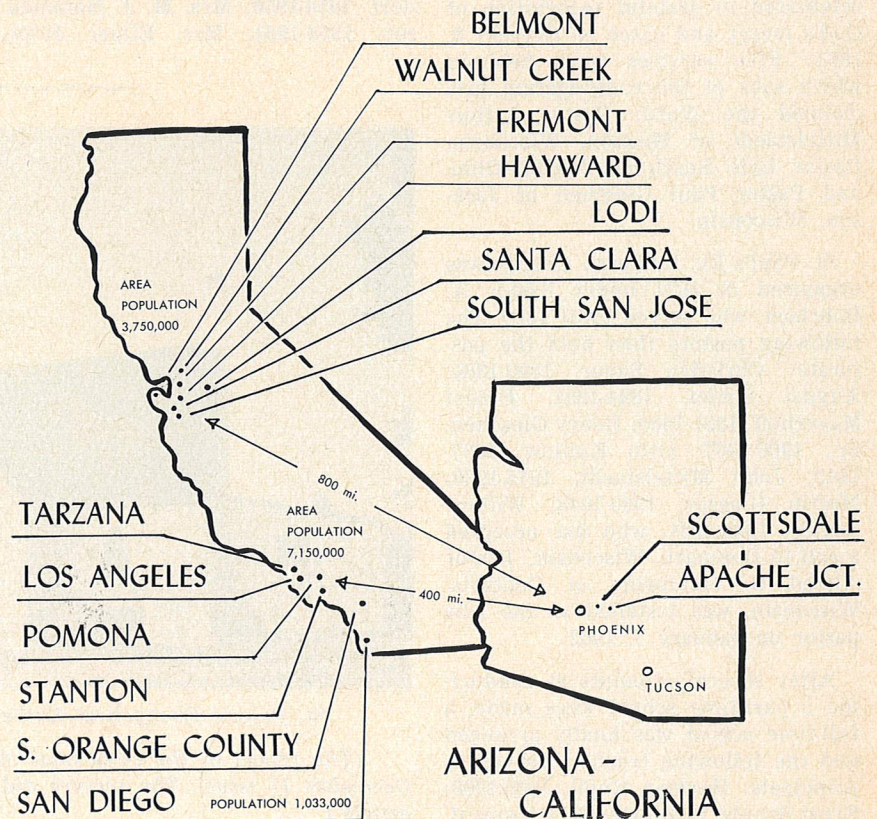
The California Mission District

Our Synod decided at its 1961 convention that one cannot well administer missions 375 to 800 miles away. It has authorized the formation of the California Mission District. The seven congregations in California will remain a Conference of the Arizona-California District. They will have their own Mission-District Mission Board. As the accompanying outline map shows, this will aid mission development and planning because of distance and different circumstances. The congregations at Tarzana, Lodi, and Pomona are self-supporting. Los Angeles is nearing that goal. Santa Clara is now in possession of land and is looking for an architect to design its building. Belmont-San Carlos has an allotment for land and is on priority for a chapel. Stanton has an appropriation for land. Permission was given to call a man to open a mission in San Diego, though no funds for land or chapel are available. Much survey work needs to be done there, before services are held or the location is considered. South Orange County, Hayward, Fremont, Walnut Creek, South San Jose have been planned as the next missions. Millions of people have moved and are moving into these areas. Surely congregations and a mission board in the area will better be able to plan and supervise. May God bless the California Mission District, which organized its Mission Board on November 2, 1961!

Equally important for the growth of God's kingdom is that more time and planning can be concentrated upon Arizona. This state too has grown. In fact, it has grown by a greater percentage, though by a smaller number of people. The Tucson area grew from 100,000 to 300,000 and the Phoenix area from 400,000 to 700,000 during the last 10

years. Growth is continuing even more rapidly. In south-southwest Phoenix the largest subdivision development ever planned is just opening. For three years we have wanted to open a mission in Scottsdale, a Phoenix suburb. Now we have received permission to use the services of a neighboring pastor of a self-supporting congregation who is interested in doing the work. However, no appropriation for land or chapel could be made. It is a difficult question, whether it is wise to begin in such a well-built-up area, when no definite commitment for land or chapel can be made. Even at Tucson, where we last opened a mission in 1950, we

received permission only to call a man and a small allotment for land. But no priority could be given for a chapel. These are all in the large population centers, where we grow more rapidly and can reach more souls. We ought to open a mission in southwest Phoenix also, and obtain land at Apache Junction and land for another mission in Scottsdale. Also, Tucson should be permitted to plan another mission in addition to the one just granted. May the Lord continue to bless our missions by the prayers and support of our Synod! May He keep us aware of the great population growth in the Southwestern United States!



Formation of the California Mission District

Our Synod called its first missionary to Southern California almost 11 years ago. Since that time the Lord of the Church has permitted the founding of four congregations in the Los Angeles basin area and three congregations in the Northern California area. Recognizing the many advantages of an independent status for the California congregations and missionaries, the Arizona-California District petitioned Synod to grant the California Church the status of a Mission District. At its recent convention in August, Synod honored the District Memorial by granting such Mission status to our California Church.

Appropriately, the formal organization of the California Mission District took place at the home of the first congregation of the Wisconsin Ev. Lutheran Synod in California, St.

John's Ev. Lutheran Church at Tarzana, Pastor Frederick Knoll, also chairman of the California Delegate Conference. This meeting took place on November 1, 1961, following the Pastoral Conference of the Arizona-California District which convened at St. John's for three days. Present were the pastors and delegates from St. John's, Tarzana; Gethsemane, Mar Vista; Our Savior, Pomona (the latter two pastors representing also King of Kings of Stanton, which congregation they serve during a vacancy); and the pastors representing the Northern California congregations of Christ, Lodi; Peace, Santa Clara; and Gloria Dei, San Carlos. The pastor emeritus, W. Pifer of Alhambra, who has served most of our congregations in various capacities, was likewise present.

Those men who were elected to direct with foresight, zeal, and courage the mission work of our Synod in this land beckoning with opportunities unlimited were: Pastor Paul Heyn of Pomona, Mr. Carl Loeper of Granada Hills and Pastor Robert Hochmuth of Santa Clara. We beg the members of Synod to remember this youngest of our Mission Districts with their prayers, their sons and daughters, and their treasures. In just a few years California will have the largest population of the states in the Union. Each statistic is a soul to whom the Savior asks that the Gospel be preached. Dear Lord, give us the means! Amen.

R. WALDSCHMIDT, Secretary,
California Delegate Conference

Ninetieth Anniversary

St. Paul's Ev. Lutheran Church Wonewoc, Wisconsin

The ninetieth anniversary of the founding of St. Paul's Ev. Lutheran Church at Wonewoc, Wisconsin, was celebrated in grateful recognition of God's mercy and grace on October 8, 1961. Five services were held in which sons of the congregation proclaimed the Word: Pastor Arthur Mittelstaedt of Mequon, Wisconsin, Pastor Lyle Rasch of Toledo, Ohio, and Pastor Paul Gieschen of Jackson, Wisconsin.

St. Paul's Ev. Lutheran Church was organized in 1871 under Pastor A. Rohrlach, who served until 1880. The following pastors then held the pastorate: Christian Sauer, 1880-1884; August Schlei, 1884-1891; Ernest Mayerhoff, 1891-1900; Henry Gieschen, Sr., 1900-1907; Otto Kuhlow, 1907-1913; John Mittelstaedt, 1915-1930; Martin Glaeser, 1930-1948; Wilbert Schulz, 1946-1961, who has accepted a call to Denmark, Wisconsin. Pastor Alfred G. Schubring of Centuria, Wisconsin, was installed as the new pastor on January 7, 1962.

After several attempts at conducting a part-time school were made, a full-time school was finally arranged and the following teachers served as principals: Herman Knoll, 1906-1908; Ernst Schulz, 1908-1913; Paul Hippauf,

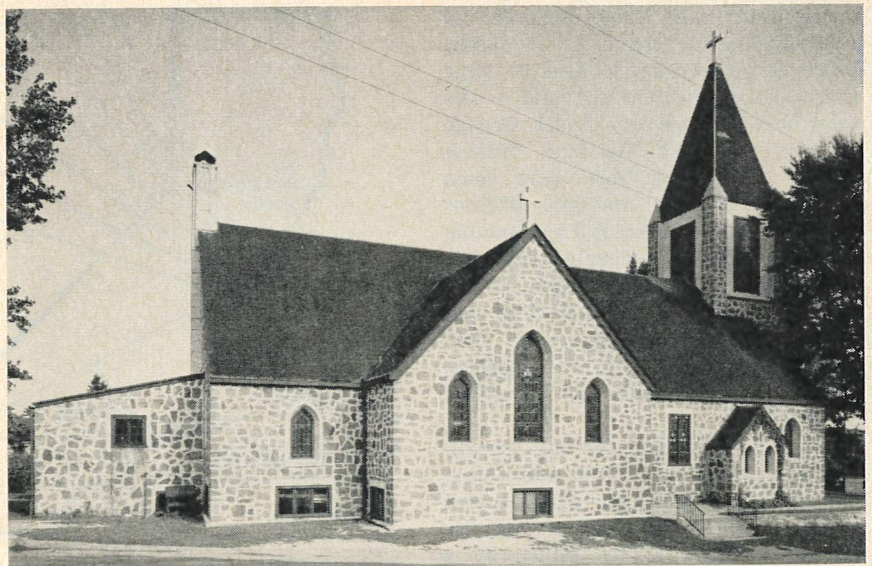
1913-1918; Herman Gurgel, 1918-1958; Elmer Jirtle, 1958-1960; and the present principal, James Raabe.

Women teachers who served the school are: Loretta Krenz, 1944-1946; Phyllis Gade, 1946-1949; Dorothy Schmolesky, 1949-1954; Elaine Lauersdorf, 1954-1956; Mrs. M. J. Nommensen, 1956-1961; Mrs. Elmer Jirtle,

1958-1959. The faculty teaching in a newly erected building now consists of Mr. James Raabe, principal; Mrs. John Dreischmeier, Mrs. Robert Flohr, Mrs. James Raabe, and Mrs. Dane Nash.

The congregation now numbers 787 communicants.

M. J. NOMMENSEN



St. Peter's Evangelical Lutheran Church, Mishicot, Wisconsin

(The report of the centennial observance at St. Peter's appeared in the December 17 issue. The picture did not arrive in time to be run with the article.)

Topic:

Some Questions About Heaven, the Christian's Future Home



There are many questions about heaven and eternity that we Christians may sometimes wonder about. But there are also many questions that have not been fully answered for us in the Scriptures. In our present weakness we still see as through a glass darkly, as St. Paul puts it. And we need to take care that we do not attempt to know more than what Scripture reveals to us. Keeping that in mind, we shall consider a number of questions a reader of *The Northwestern Lutheran* submitted about heaven, our future home.

Where Is Heaven?

1. Where is heaven? Scripture often speaks of heaven, and various expressions are used for it as, for example, "my Father's house" (John 14:2), "Abraham's bosom" (Luke 16:22), God's "garner" (Matt. 3:12), "kingdom of heaven" (Matt. 7:21), etc. But nowhere does Scripture tell us the location of heaven. We sometimes think of it as being "up there somewhere." We hear that Jesus "ascended into heaven." But those expressions, too, do not localize heaven for us. Rather than concerning itself with revealing a place somewhere up there beyond certain stars or planets, far off in space — Scripture does not speak of heaven in those terms — it is concerned to reveal to us that heaven is the place where the blessed children of God "shall see God," where they shall "rejoice, and be exceeding glad" (Matt. 5:8, 12), where "we shall be like him; for we shall see him as he is" (I John 3:2).

What Will Become of This Earth?

2. What will become of the earth and all stars and planets after the last day? Will a new earth be created as the home of the believers? We read in II Peter 3:10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." From this we conclude that this present universe, the earth, the stars and planets, will be destroyed. That will take place on "the day of the Lord," that is, on Judgment Day. Will this destruction be a complete annihilation? Will all material in any and every form completely cease to exist? We read in Hebrews 1:11, 12, "They (the foundation of the earth, the heavens) shall perish; but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." St. Paul also writes (I Cor. 7:31): "For the fashion (Greek: form) of this world passeth away." This does not give the impression that the "passing away," and the melting and burning up of which Peter speaks is necessarily a complete annihilation, but rather a changing of some kind. And Peter in verse 13 of the same chapter writes: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." See also Isaiah 65:17 and 66:22.

We need to take note also of what Paul writes to the Romans (8:21): "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The whole creation came under the curse of God because of man's sin. It is under the "bondage of corruption." But it shall be delivered from that. Paul in the following verses points out that the whole creation is groaning and travailing in pain and compares that to the groaning of Christians as they await the redemption of the body, their final glorification. The composite picture we get from all of this seems to be the following one: This present world, under God's curse because of man's sins, will be destroyed, but not, it seems, in the sense of total annihilation, but some kind of renovation will take place so that there will be a new heaven and a new earth, void of sin, one in which dwells righteousness. But we need to take care lest we attempt to picture this to ourselves in detail and concern ourselves unduly with the nature of this new heaven and new earth that shall be our home in our glorified state. What we want to rejoice in particularly is that it will be one "in which dwelleth righteousness," one where God dwells with men (Rev. 21:3).

What of Our Activities in Heaven?

3. Will there be eating and drinking and other such activities in heaven as it is the case now on earth? In the 21st chapter of Revelation, St. John describes the new heaven and new earth. We read in verse 4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." And in the next verse we read that "he that sat upon the throne said, Behold, I make all things new." From this it would appear that we cannot think of life in heaven in terms of the life we know now. In eternity our bodies shall be fashioned like unto Christ's glorious body (Phil. 3:21). We shall have to await eternity to see what life in these glorified bodies will be like. What matters is not whether we shall then eat and drink as we do now on this earth, but what does matter and mean everything to us is that we may then partake of the "marriage supper of the Lamb" (Rev. 19:9), that is, rejoice in the blessed fellowship with our Savior and all His redeemed.

A Difference In Rank?

4. Will there be a difference in the rank of the believers in heaven? This question was discussed in an article in the issue of January 17, 1960, page 24. So we sum up briefly here: There will be no difference in the salvation and bliss and joy of all believers in eternity. But, on the basis of II Corinthians 9:6 and Luke 19:11-27, we believe that there will be degrees of glory in heaven.

ARMIN SCHUETZE

Entrenched Unionistic Practices

Third Installment

Conference of Lutheran Professors of Theology

The "Proceedings" of last summer's convention of our Wisconsin Synod (on page 170) mentions "The Conference of Lutheran Professors of Theology" as an instance where Missouri Synod leaders meet with "leaders of other church bodies with whom they are not in doctrinal unity and hence not in confessional fellowship." This Conference, which held its seventeenth annual meeting in Rock Island, Illinois, from June 5-7, 1961, includes among its participants men of the Augustana Synod, the American Lutheran Church, the United Lutheran Church, the Missouri Synod. These church bodies do not maintain pulpit and altar fellowship because they are divided in their confession, among others, on such vital points as the inspiration of the Scriptures, election and conversion, objective justification. Yet the theological professors of these divided church bodies hold educative conference meetings opened with joint devotions, members from the various bodies leading the worship.

Importance of Theological Seminaries For what purpose do church bodies maintain and operate theological seminaries? It is a part, a very important part, of their *church work*.

St. Paul instructed his assistant Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). St. Paul had carefully instructed his young assistant in the work of Gospel preaching. Paul was now in prison; his part of the work had come to an end; he expected to be executed soon. However, the work had to go on. Timothy had to continue where Paul left off. — The Church needs pastors and teachers. Timothy must give attention to their proper training.

Jesus wants His Gospel to be preached by the Church to the end of time. To prepare men for carrying out this assignment the churches maintain theological seminaries. If they did not, mission work in the world and Gospel work within the churches themselves would suffer greatly.

Responsibility of Theological Seminaries Pastors need more than instruction in the technique of sermon making and sermon delivery, of conducting instruction classes, of administering the Sacraments. They need a thorough understanding of sin and grace, of the person and work of our Savior, who won for us redemption, of the work of the Holy Ghost, who brings the fruits of our Savior's labors to us, of the means which He employs to lead us to Christ, to assist us in our struggles, to preserve us to the end. Paul says in the passage to Timothy quoted above: "The things that thou hast heard of me." These things are rich and important.

It is the responsibility of the theological seminaries to transmit these truths of life to the student without addition or subtraction or alteration. This work requires humble, diligent, prayerful application on the part of a seminary teacher. It requires also special gifts. Just as not every Christian is qualified to serve as a pastor, neither is every pastor qualified to train future pastors. As there are different members in the human body, each one serving a different purpose, so there are different gifts in the Church, the Holy Spirit "dividing to every man severally as he will" (I Cor. 12:11).

The great responsibility of a seminary teacher is obvious. If he makes a mistake, this will affect not only his own person, not only a comparatively small group of Christians in a local congregation: it will, by corrupting the future leaders, ruin many congregations and ultimately the entire church body. It is evident that teachers in a theological seminary must walk very circumspectly.

Dangers The work of a seminary teacher is certainly difficult because of the amount and the depth of the truths to be transmitted, and that to persons whose "natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). There is also danger connected with it. The teacher must treat the same subject year after year; that brings with it the danger of routine, the kernel may slip away from him while he retains the husks. There is also the danger of yielding to innovations, dangerous ones at that.

Faculties Represent the Synod Since theological seminaries train the pastors of a synod, and the ministry within the synod will be conducted as the seminary shapes it: the faculty of a theological seminary is by the very nature of its work a representative of the synod. It is generally looked upon in this light by the members of the synod itself and perhaps still more so by members of other church bodies. What a seminary faculty does is credited to (or charged against) the whole body which it serves. Though not so by special appointment, faculty members find themselves in this respect in a similar position as the duly elected officials of their body.

This applies also to the organization of the "Conference of Lutheran Professors of Theology." If these leaders of disagreeing churches can work together for mutual edification in spite of the confessional differences which keep their bodies apart, and if they can together approach the throne of God in joint devotions without being disturbed by the strident discord in confession: then what is to stop pastors, and congregations, and the body as such from following their example?

(Continued on page 10)

By the Way

By H. C. Nitz

"The First Shilling Is His"

One of the indirect results of mission work is the reciprocal, fructifying effect of young churches on the mother church. The first love of recent converts from paganism often puts to shame the indifference of the church through whose mission program the Gospel is preached in heathen lands.

This is illustrated by a story from Nigeria, printed in the parish leaflet of a British church and reprinted in *The British Weekly*.

"In the past the old woman had known the joy of contributing her tithe towards God's word, but for nine months an injury to her foot made walking and working impossible. When, at length, she was able to limp along the hot, dusty track to the Mission House, it was to tell the Missionary that she was anxious to make up for the lost time. She would make and sell bean cakes and, of the first three shillings that she earned, she would give to God, not a tithe, but a third.

"Shortly afterwards, she returned and with quiet satisfaction glowing in her wrinkled face, she handed over a shilling.

"The Missionary was puzzled. 'You can't have earned three shillings already.' The old woman was indignant. 'Do you think I would give my Lord the last of the three? The first shilling is His; the other two will be for me.'"

Funeral Music

Erik Routley of Scotland does not hesitate to call a spade a spade in pleading for good church music. (His valuable book *Church Music and Theology* is listed in the Northwestern Publishing House Catalog.) In *The British Weekly* he recently said some uncomfortable things about the use of secular music at church weddings.

In the issue of November 23, 1961, he warns: "Perhaps if anything is to be said in general here, it would be that hymns of very high emotional content are liable to fail of their

effect at a funeral service: to increase grief rather than provide comfort."

It seems that in Scotland, as in many of our churches, there is still congregational singing at funerals. He recommends the Twenty-third Psalm, "Jesus Lives," "The Strife is O'er," "I'll Praise My Maker," "How Firm a Foundation."

Of "Handel's Largo" he says: "This piece should never be played on such an occasion. It is a secular song, almost a comic song, from a secular opera, and although Handel never misses fire as a musician, he would have been horrified to hear it played on any occasion of Christian death."

"Funerals, like weddings," concludes Routley, "often include a number of people in the congregation who are not regular churchgoers, or instructed Christians. If the music and the praise clearly set forth the Gospel of the risen Christ, it does its first duty. For there are some present who need to be called to comfort, and others who need to be called to repentance."

Witnessing To The "Witnesses"

Under this title we reported about two years ago on the one-man campaign waged by William J. Schnell against the false religion of Jehovah's Witnesses.

His first book, *Thirty Years a Watchtower Slave*, for sale by Northwestern Publishing House, has been signally blessed in bringing JW's to faith in the Gospel. His second book is titled *Into the Light of Christianity*. A third volume, *Christians Awake!* is in the press. It instructs Christians how to witness to Jehovah's Witnesses.

Mr. Schnell, who belongs to a Lutheran church in Youngstown, Ohio, also publishes *The Converted Jehovah's Witness Expositor*, a journal now distributed in 112 countries. In a recent release he reports of this paper: "Close to 2800 Jehovah's Witnesses are presently receiving it as a gift subscription, sent to them by some Christian."

Regarding the effectiveness of his witnessing, he writes: "You who have

read the *Expositor* already know of the fact that I have in my possession 8,012 letters from JW's who have read *Thirty Years a Watchtower Slave*, discovering that they had no Savior but have since found Him and took the trouble to write me."

Those interested in effective material on the JW sect may write to Mr. Schnell at 2889 Guss Avenue, Youngstown 8, Ohio.

Drastic Surgery

The Lutheran Beacon, official English organ of The Synod of Ev. Lutheran Churches (new name of the Slovak Lutheran Church), in its May 1960 issue prints a fictitious (?) letter addressed by City Civic Club to a delinquent member. It reminds him that he has been absent from the meetings for three months and is in arrears with his dues for the same period. They threaten to strike his name from the rolls if he does not apply for reinstatement within 10 days.

Using this letter as a springboard, Pastor Joseph Fabry writes a letter addressed by the Church of Jesus Christ to a delinquent member and asks the reader, "What would your reaction be?" It is the kind of letter many a pastor and church council is tempted to write. The letter reads thus:

"Dear Brother Brown:

"The Church Council of our congregation met last week and looked over the membership rolls.

"It was discovered that you have not been present for any worship service in the Lord's House for three months. As far as we are able to determine, neither have you made any contribution for the cause of Christ at our church in a like period of time.

"We investigated your case and found that you are in good health, that you go to work daily and have time to engage in leisure-hour activities regularly. We also found that you pay your bills promptly.

"As leaders of this Christian congregation, together with our pastor, we are deeply interested in your eternal welfare. However, if we do

not see you in attendance at church services by the end of the month, we cannot but conclude that you have deliberately chosen to sever your association with the Christian Church. In that event, we shall direct the secretary to strike your name from our rolls.

"It is our fervent prayer that you will follow the Spirit's leading and return to the fold of the faithful."

That would be one way of dealing with delinquent members, a perennial problem in most churches. But it is certainly not the way the Good Shepherd and His faithful undershepherds deal with straying members of the flock. But the sting in the letter could serve as a forceful reminder to those of us who take the obligations of our church membership lightly. May it remind us not only of the serious loss we suffer but also of the grave offense we give to our brethren when we fail to keep the Third Commandment as it is explained in our Catechism!

Parochial Schools Undemocratic?

It is distressing to hear parents even in our circles refuse to send their children to a Christian day school, or especially to a Christian high school, because for them such schools are "segregated" and "undemocratic." Those are loaded words, but they impress the unthinking.

The editor of *Operation Understanding* (July 16, 1961) refutes this argument quite effectively. What he says about Roman Catholic parochial schools applies with equal force to other parochial schools:

"Some years ago Dr. James Conant said that parochial schools were divisive and a threat to our democratic unity.

"During the current debate over aid to parochial schools this same theme has been repeated over and over. Dr. Gerald Knoff, speaking on behalf of the National Council of Churches, said that aid to parochial schools would bring about a 'cultural schism' which 'would tend to impair our democracy.' Reinhold Niebuhr, writing in *The New Leader*, said, 'A religiously pluralistic and semiseccular society cannot afford to imperil the unity of a people through a pluralistic school system.'

"It seems to me there is in such statements not only a misunderstanding of the parochial-school system but a basic misunderstanding of our national unity.

"We are always affected by figures of speech, an unfortunate thing but a fact nevertheless, and the figure of speech that affects us here is one of long standing. The United States has long been spoken of as a 'melting pot' and while there is a certain amount of truth in the figure, there is an untruth in it, too.

"Our unity — and our greatness — comes not from the fact that we are thrown into a pot to be melted down into one mould, not in a kind of a homogenizing of our people, but in a unity of respect for our varying cultures. The Jews, while becoming Americans, nevertheless hold fast to traditional Jewish values of family culture; the Irish while becoming Americans are no less Irish for that

fact; those who are of Mexican descent become Americans but hold fast to traditional aspects of their Mexican culture. I do not mean that we are not in a real sense all Americans but that we are no less Americans because we retain much that is good from the cultures from which we are derived.

"Our unity it not impaired because of our unlikeness but our unity could well be impaired by those who insist we must all be alike.

"Parochial schools are no more divisive than Sunday schools and Sunday schools are not divisive at all. There is nothing wrong in our society for Baptists to be Baptists, Jews to be Jews, Presbyterians to be Presbyterians, Catholics to be Catholics, Episcopalians to be Episcopalians. A part of the unity we prize comes from the fact that we are able to hold our loyalties and allegiances to our faiths while still being Americans. It is wrong to suggest that we are any less American because we hold such loyalties.

"What seems to me most dangerous to our democratic unity is this growing tendency to insist we should all be alike. There is a very real movement in the nation to insist that the only proper education is that which comes under the government, that unless a student is educated in public schools he is somehow educated in a less American manner.

"The danger to our unity is not from those who are different but those who are afraid to be different."

Entrenched Unionistic Practices

(Continued from page 8)

An Illuminating Incident On the program for 1961 appears the name of a man who formerly served as lecturer in a course given at Concordia Theological Seminary, St. Louis, but whose name was dropped from the roster of Concordia Seminary because of some error which he espoused. He joined the American Lutheran Church and accepted a position as instructor at Wartburg Seminary, Dubuque, Iowa. Now he appears as one of the leaders in the Conference of Lutheran Professors of Theology.

Conclusion Our Wisconsin Synod is sometimes charged with harping unduly on the impropriety of joint prayer without agreement in doctrine. An item comes to mind which appeared in the *Lutheran Standard* (published by the American Lutheran Church) of January 28, 1950. It reported that on January

5 a delegation of the Missouri Synod attended a meeting of a National Lutheran Council committee. The reporter expressly noted that "*the meeting was opened with prayer.*"

The faculty of our Wisconsin Lutheran Seminary has repeatedly received invitations to attend meetings of "The Conference of Lutheran Professors of Theology." Our faculty replied in substance that we would be glad to accept the invitation provided the divisive nature of the confessional differences between us were frankly recognized and, before any other joint theological work could be begun, earnest efforts would be made to remove those differences, and unity of confession would be reached, and provided that in the meanwhile there would be no practice or demonstration of fellowship.

The plea of our faculty was ignored, and the avalanche of unionism swept on, gaining momentum in its course.

JOH. P. MEYER

Anniversary of Church Dedication

Calvary Congregation of Glenwood, a mission church of our Minnesota District, located in the west-central part of the state, observed the fifteenth anniversary of the dedication of its house of worship on the first Sunday in Advent, December 3. It was a most happy and gratifying occasion for various reasons. Above all, of course, that our ever gracious God and Lord has kept His protecting arm over the small flock during the often trying years and preserved to it in truth and purity His Word and Sacraments. Special significance, however, was lent to the joyous and thankful event by the fact that Christ, the Head of His Church, had enabled and made willing the members of the mission to complete the full payment of its loan from the Church Extension Fund on this anniversary celebration.

Two praise-and-thank services were held. In the morning services Pastor Harold Hempel, the first missionary at Calvary, now pastor at Hutchinson, Minnesota, served as guest speaker. In the afternoon services Pastor Martin Wehausen of Le Sueur, Minnesota, chairman of the District Mission Board at the time the mission was begun, proclaimed the encouraging Word. The parochial-school children and senior choirs of Trinity Church, Johnson, Minnesota, under the direction of Teacher Arthur Hackbarth, enhanced the afternoon services. Not a few Christians and pastors of the neighboring congregations joined in the praise services.

Calvary Congregation is deeply grateful for the love of our brethren in the Wisconsin Synod, whose contributions make possible the Church Extension Fund and enabled Calvary to obtain a loan for the erection of a house of worship, as also for the granting of subsidies to support the mission.

The Lord graciously continue to bless Synod's Church Extension Fund and all our missions!

FRED E. STERN

Editorials

(Continued from page 3)

humanity as social workers or as ministers and missionaries.

If the Gallup Poll accurately represents American youth, and even approximates the attitudes of youth in our congregations, our Church faces a formidable task as it endeavors to get through to them the meaning of

Missionary Mueller Available for Preaching and Speaking Engagements

Missionary Richard Mueller, with his family, arrived in the United States on December 3 for his furlough after four and one half years in Northern Rhodesia, Africa.

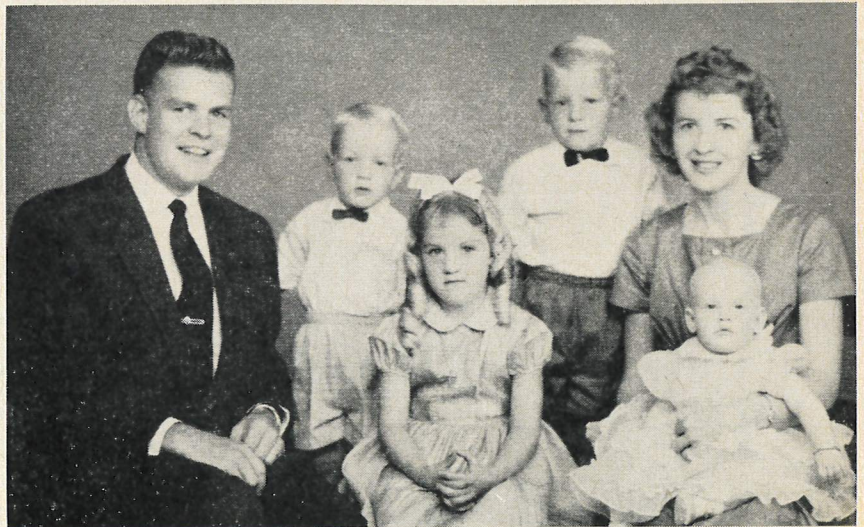
Pastor Mueller has a number of preaching engagements. But he is available for more of these. He also welcomes opportunities to speak on our work in Rhodesia at weekday gatherings. His lecture will be illustrated with slides.

If pastors who wish to have Missionary Mueller either as a preacher or speaker will write to him soon, he will be able to plot out his itinerary with better effect.

The Board for World Missions requests that all special collections which are received in connection with Missionary Mueller's appearances be designated for the Bible Institute soon to be constructed in Northern Rhodesia.

The address is:

THE REV. RICHARD W. MUELLER, JR.
1418 Willow Street
Watertown, Wisconsin



Missionary Richard W. Mueller and family

Anniversaries

Sixtieth Wedding

Mr. and Mrs. Ernest Wichmann of St. Paul's, Norfolk, Nebraska, on November 28, 1961.

Golden Wedding

Mr. and Mrs. Wm. Schumann of Immanuel Lutheran Church, rural Hutchinson, Minnesota, on December 17, 1961.

a discipleship that denies itself, the meaning of unselfish service for His sake, and the meaning of taking up one's cross and following Him.

The materialistic attitudes of youth will also make it more difficult to enlist many of them for professional service in the Church as pastors and teachers. Too many will prefer comfortable lives to significant ones.

C. TOPPE

All About Our Area Lutheran High Schools

Wisconsin Lutheran High School Milwaukee, Wisconsin

(These are the first in a series of reports on the area Lutheran high schools. You will read about the other schools in coming issues.—Ed.)

The healthy increase in the enrollment of Wisconsin Lutheran High School represents a continuation of the trend that began six years ago. At the time we opened as a separate school in 1955, we had 358 students. Now in 1961 the number is 748. From all indications, this trend will continue, and we anticipate an enroll-

ment of almost 825 for the next school year.

This already puts us beyond the capacity of a building which was considerably larger than some people estimated we would ever need. Right now, to meet the needs of the High School and Milwaukee Lutheran Teachers' College, we could well use the additional twelve classrooms which had been planned at the time the original structure was designed. In addition to the 748 high-school students, we also began the year with 93 in the Teachers' College. Teaching this large student body is a faculty consisting of 37 full-time and two

part-time instructors in addition to principal, business manager, and librarian.

It is interesting to note that there is a rising percentage of our students planning to continue in the work of the Church after graduation. This is in spite of the fact that we have a general academic high school preparing for many different fields of work. Here certainly is testimony to the interest of our people in the work of the Lord and to their desire to dedicate their children to this particular work.

Like all Lutheran high schools, we have our share of financial difficulties.

Entrance to Wisconsin Lutheran High School



The Board of Directors together with the pastors of the Conference have, however, taken steps which in their estimation will do much to eliminate this particular source of difficulty. We are grateful for what the Lord has given us up to the present time, and we are particularly grateful, too, for the opportunities with which He still continues to bless us: the opportunities of increased enrollments, of larger service to the Church and to our young people. It is true that these opportunities in themselves present new problems. They are, however, the kind of problem which we like to anticipate.

A normal expansion is taking place in the school program in the areas of Home Economics and Industrial Arts. The new courses being arranged for the coming years are, however, the natural outgrowth of fundamental courses now being offered. Our faculty is currently considering additional courses in History and Social Studies, as well as the addition of a third foreign language. A larger enrollment makes it advisable and economically feasible to do this.

R. P. KRAUSE

* * * *

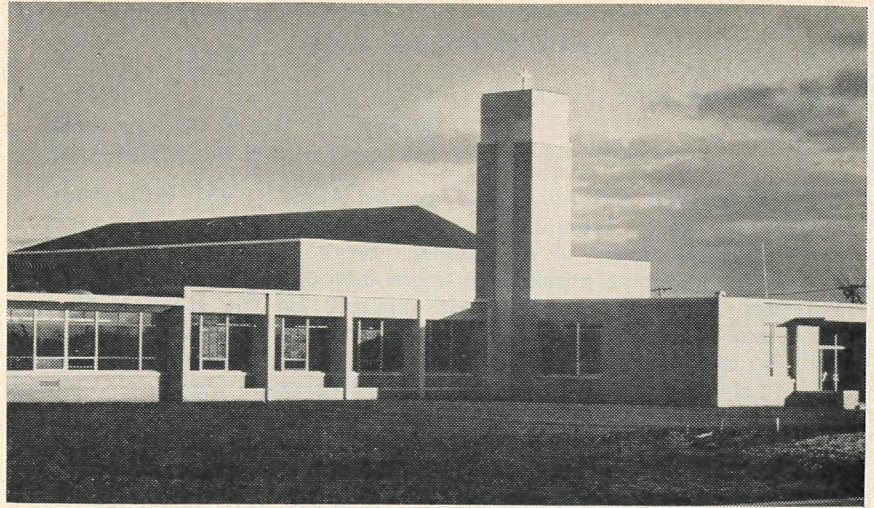
Fox Valley Lutheran High School

Appleton, Wisconsin

Fox Valley Lutheran High School began its school year with 339 students, just a few less than last year. The freshmen class, numbering 96, is the largest for some time. One new teacher has been added to the staff — Miss Lois Hellerman, who was called to teach English and Girls' Physical Education. New courses that have been introduced include a second year of Mechanical Drawing and Graphic Arts.

Since Fox Valley's facilities are greatly overcrowded, its general board has authorized a special four-year program whereby it hopes to collect \$500,000 for debt retirement and expansion. If the goal is reached, the school will be able to take care of its present enrollment adequately besides providing room for another 150 pupils.

Last fall our school helped to organize the first athletic conference entirely within our Synod. The conference will be known as Badger Lutheran; it includes the high schools at Manitowoc, Fond du Lac, Fort Atkinson, and Appleton. For the time being the conference will be active



A view of Fox Valley Lutheran High School

in basketball only. Perhaps later other sports will be added.

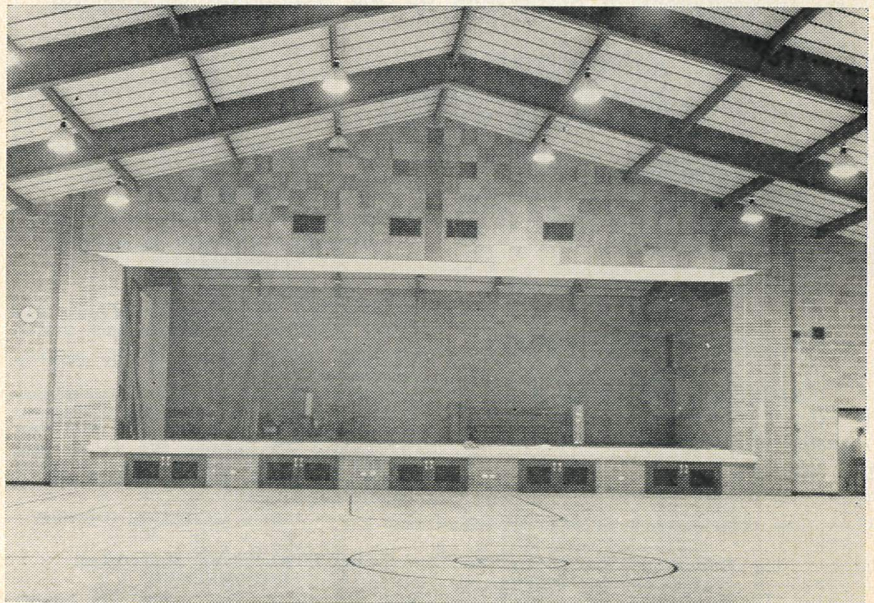
To provide additional means for the spiritual growth of parochial- and high-school teachers within the area, Fox Valley Lutheran's Board of Regents is providing two in-service training courses. The course in the Lutheran Confessions, taught by Professor Armin Schuetze, meets on alternate Saturday mornings; the course on the Christian Philosophy of Education, taught by Pastor Warnke, meets on alternate Friday evenings. About ten people have enrolled in each course.

Recently a scholarship fund was established by friends of the school. Our hope is that the fund will grow

sufficiently, so that its interest might be used to aid at least several needy students each year. Something of this type seems to be a necessity in our day when educational costs are constantly increasing.

Most people do not realize how much work is involved in establishing and maintaining a good high-school library. That is why Fox Valley Lutheran library feels itself particularly fortunate to have help from Mr. Tim Sauer. Mr. Sauer recently retired from the Wisconsin State Bank and since that time has been freely helping our librarian in his many daily tasks.

HAROLD WARNKE



Gymnasium with Stage at Fox Valley High

AUDIO-VISUAL AIDS

NOW IS THE TIME (FS-17-NT)

30 min. cl. 7½ & 3¾ ips tapes
33 1/3 rpm. record MICROGROOVE

The on-the-scene account of the historic August 1961 Convention of our Wisconsin Evangelical Lutheran Synod held at Wisconsin Lutheran High School in Milwaukee. Major decisions were made to expand our home missions by more adequate use of the Church Extension Fund; to expand world missions by the creation of a "missioner's corps"; to train more workers by the purchase and building of additional training facilities; and to suspend our fellowship relations with The Lutheran Church—Missouri Synod.

PROGRESS WITH FAITH (FS-18-PF)

10 min. b&w no commentary

This filmstrip is an effort to make available for viewing by a larger audience the flip-chart on the program of our Synod for the 1961-62 biennium. To be used primarily in circuit meetings, but also effective in the local congregations.

TEACH THEM DILIGENTLY (FS-16-TD)

20 min. cl. 7½ & 3¾ ips tapes
33 1/3 rpm. record MICROGROOVE

"Calvary Congregation is concerned about the Christian education of its children. After much prayer, study and thorough discussion it decides that a Christian day school is the best answer to the problem, and then proceeds to erect, furnish, dedicate and use the new facility." Produced by the Board of Education—Wisconsin Synod to promote the cause of full-time Christian education for our children.

WE ARE IN DEBT (FS-15-D)

20 min. cl. printed commentary

Produced by the Board for Information and Stewardship—Wisconsin Synod in the early months of 1961 to provide information on the needs of the synodical budget. Used extensively when first released to District Stewardship representatives, it can still be used effectively by congregations in preparation for the pre-budget subscription.

Order from:

AUDIO-VISUAL AIDS
3614 W. North Avenue
Milwaukee 8, Wisconsin

APPOINTMENT

Mr. Arthur R. Hintz of Watertown, Wisconsin, has been appointed to the Board of Control of Northwestern College to fill the vacancy caused by the death of Mr. Harold Schumann.

OSCAR J. NAUMANN, President

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTORAL CONFERENCE

Date: Jan. 22, 1962.

Time: 9:00 a.m.

Place: San Pablo, 5065 S. 12 Ave., Tucson, Ariz.

Agenda: The Evangelistic Program of the Church, K. Hering; Hebrew Exegesis of Psalm 110, V. Winter; The Claims of Jesus, M. Nitz.

V. WINTER, Secretary

MICHIGAN

NORTHERN PASTORS-TEACHERS CONFERENCE

Date: Jan. 22-23, 1962.

Place: Trinity Ev. Lutheran Church, Bay City, Mich.; E. Kasischke, host pastor.

Preacher: Norman Maas (Orville Maasch, alternate).

The conference begins with a Communion service at 9:00 a.m. on Monday. Teachers are required to be present the first day. All requests for lodging are to be sent to the host pastor prior to the conference. Only noon meals will be served by the host congregation.

R. A. SCHULTZ, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: Jan. 22-23, 1962. 10:00 a.m. service with Holy Communion. Speaker: Ronald F. Freier (alternate: Daniel Habeck).

Place: Trinity Lutheran Church, Bangor, Mich.; Paul Hoenecke, pastor.

Agenda: Between the Testaments, Walter Beckman; Exegesis of I Tim. 4, Ernst Klaszus; The Preacher and his Study Habits, Ronald F. Freier. Book Reviews: "The Power of Pentecost," Harold Zink; "American Lutherans," Paul Hoenecke.

RONALD F. FREIER, Secretary

MINNESOTA

RED WING PASTORAL CONFERENCE

Date: Jan. 16, 1962, 9:00 a.m.

Place: St. John's Lutheran Church, Minneola Township, R.R. 2, Goodhue, Minn.; Nathan Retzlaff, host pastor.

Agenda: Communion service speaker: R. Reimers (alternate: N. Retzlaff).

Essays: The New English Bible, R. Goede; Communism and the Church, L. Lillegard; Continued Exegesis of Isa. 43, J. Chworowsky.

F. KOSANKE, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: Tues., Feb. 27, 1962.

Time: 9:00 a.m.

Place: St. John's Ev. Lutheran Church, Redwood Falls, Minn.

Speaker: N. W. Kock (alternate: C. W. Kuehner).

Agenda: Exegesis, II Thess. 1, W. Henrich; Church Discipline: the dangers of letting it be neglected; importance of carrying it out in an evangelical manner, W. O. Nommensen.

Arrange for your own meals.

Send excuses to the secretary.

WARREN J. HENRICH, Secretary

NEW ULM PASTORAL CONFERENCE

Date: Feb. 28, 1962.

Time: 9:30 a.m.

Place: St. John's Ev. Lutheran Church, New Ulm, Minn.

The Program: The Validity of the Means of Grace, R. Hoenecke; John 10:32-36, G. Birkholz; The Athanasian Creed, R. Schoeneck.

The confessional speaker: W. J. Schmidt (alternate, A. H. Reaume).

ALVIN R. KIENETZ, Secretary

NEBRASKA

ROSEBUD DELEGATE CONFERENCE

Date: Feb. 20, 21, 1962.

Place: Zion Luth. Church, Bonesteel, S. Dak.

Papers: Christian Brotherliness in our Personal Relationships in View of these Controversies, K. Fuhlbrigge; Church and Politics, J. Engel.

Please announce to the host pastor, G. Tiefel, Jr., if you require lodging.

KENNETH W. STRACK, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR PASTORAL CONFERENCE

Date: Feb. 6-7, 1962.

Place: Grace Ev. Lutheran Church, Crivitz, Wis.

Opening Session: 9:30 a.m. C.S.T.

Requests for lodging should be made to the host pastor, E. Kitzerow, by Jan. 31, 1962.

H. JUROFF, Secretary

DISTRICT CONVENTION

Date: July 16-19, 1962.

Place: Fox Valley Lutheran High School, Appleton, Wis.

S. KUGLER, Secretary

THE NORTHWESTERN LUTHERAN

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: Jan. 22, 1962.

Time: 9:00 a.m.

Place: St. James Ev. Lutheran Church, 2028 N. 60th Street, Milwaukee, Wis.

The Program: to be announced by the Program Committee.

Communion service speaker: F. Blume (alternate: P. Gieschen).

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: Jan. 15, 1962; 9:00 a.m.

Place: St. Peter's Church, Milwaukee; host pastor, Paul Pieper.

Conference opens with Holy Communion. Preacher: Schultz (alternate: Semenske).

Morning Session: W. Keibel, Exegesis of I Pet. 2:18.

Afternoon: Prof. F. Blume, Discussion of the neo-orthodox influence on today's theology; Business, Elections, Casuistry.

Host pastor is excuse committee.

N. MENKE, Secretary.

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Tues., Jan. 16, 1962.

Place: St. Paul's Ev. Lutheran Church, Cedar Lake, Wis.

Opening Holy Communion service: 9:30 a.m. Preacher: P. Huebner (W. Krueger, alternate).

Essay assignments: Exegesis, I Corinthians 6, W. Krueger; Objective and Subjective Faith, B. Hahm (alternate essay).

CARL J. HENNING, Secretary

CHANGE OF ADDRESS

Teacher

Bauer, Gerhard C., 8750 Nicollet Ave., Minneapolis 20, Minn.

BUDGETARY OPERATING STATEMENT

July 1, 1961, to November 30, 1961

Cash Balance July 1, 1961.....	\$	46,768.26
Budgetary Offerings	\$	891,391.72
Revenues		194,907.75
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Total Offerings and Revenues...	\$	1,086,299.47
Non-Budgetary Receipts:		
Payments on Accounts		
Receivable		1,600.00
Lutheran S.W.C.-Prayer Book		73.34
Bequests		10,000.00
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Total Receipts	\$	11,673.34
Total Offerings, Revenues and Receipts		1,097,972.81
		<hr/>
		\$ 1,144,741.07

Budgetary Disbursements:

General Administration	84,488.04
Board for Information	23,359.61
District Bd. for Information	94.30
Public Relations Committee	70.00
Wisconsin Lutheran Seminary	58,247.85
Northwestern College	109,148.10
Dr. Martin Luther College....	158,636.74
Michigan Lutheran Seminary	76,531.14
Northwestern Luth. Academy	36,771.17
Nebraska Academy	3.93
Milwaukee Lutheran Teachers College	10,813.64

Academy Subsidies	18,800.00
Winnebago Teacher Program	1,207.96
Home for Aged	30,341.61
Missions — Gen. Adm.	
Home Board	2,285.54
Board for World Missions	6,657.00
Indian Mission	58,821.27
Colored Mission	24,820.50
Home Missions	399,582.08
Refugee Mission	28,777.65
Madison Student Mission	2,938.31
Northern Rhodesia Mission....	45,489.23
Lutheran Spiritual Welfare Commission	6,123.93
Japan Mission	10,485.62
Spanish Mission	3,469.20
Winnebago Luth. Academy....	1,250.00
General Support	43,884.38
Student Aid	4,862.22
Board of Education	13,194.56
Teacher Certification	2,322.95
Depreciation on Inst. Bldgs.	62,319.75
Revenues for Spec. Bldg. Fd.	169,604.06
Foundation for Reformation Research	5,000.00
Professorages for Educational Institutions	28,997.79
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Total Budgetary Disbursements	\$ 1,529,400.13
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Cash Deficit, November 30, 1961	(\$384,659.06)
() Denotes red figure	

BUDGETARY ALLOCATION AND RECEIPTS

Five Months — July through November, 1961

Districts	Comm.	District Allocation of Budget	Offerings Received	Percent	Deficit
Pacific Northwest	1,400	\$ 10,155.00	\$ 4,743.00	46.7	\$ 5,412.00
Nebraska	6,853	49,725.00	31,093.00	62.5	18,632.00
Michigan	26,285	190,715.00	117,733.00	61.7	72,982.00
Dakota-Montana	7,245	52,565.00	39,456.00	75.1	13,109.00
Minnesota	38,747	281,350.00	145,694.00	51.8	135,656.00
Northern Wisconsin	47,714	346,195.00	169,024.00	48.8	177,171.00
Western Wisconsin	51,278	372,055.00	162,002.00	43.7	209,553.00
Southeastern Wisconsin	51,392	372,880.00	205,006.00	55.0	167,874.00
Arizona-California	4,149	30,100.00	15,359.00	51.0	14,741.00
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	235,063	\$ 1,705,740.00	\$890,610.00	52.2	\$815,130.00

NORRIS KOOPMANN, Treasurer



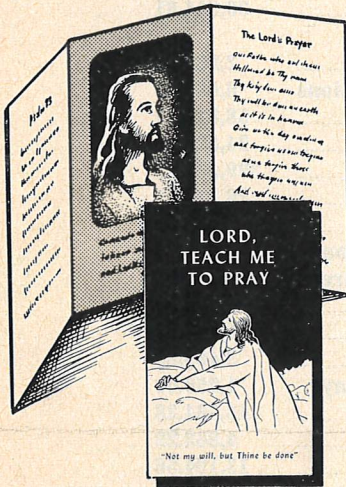
GOD BE WITH YOU

A Greeting Card to Men In the Armed Forces

This 12-page folder is an excellent way of sending a token of your prayers to a loved one who is away from home.

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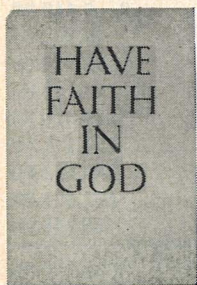


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