



THE NORTHWESTERN  
**Lutheran**

May 6, 1962  
Volume 49, Number 9



# BRIEFS

## by the Editor

A new feature begins with this issue. Its title "What Do You Mean —?" gives some indication of its nature. It is to present the Bible truths in such a simple language and style that all who read these expositions may understand and gain a spiritual profit. The two men who will be paired in writing these articles are introduced on page 138.

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Two items which were submitted to us we have placed together under the heading "Expressing and Nourishing Mission Interest." We felt that many readers would be glad to hear what some have done in the direction indicated by the title.

\* \* \* \*

Do you remember the fine new school at Stevensville, Michigan, pictured and described in the April 22 issue? Through correspondence with the pastor since then we are informed that at the present time 16 young men and women of the congregation are preparing themselves for work in the Church, and that all 16 are products of the parochial school.

Some time ago we had this in a letter from a serviceman at Fort Lewis: "I enjoy *The Northwestern Lutheran* very much. We get it at home, and I get it while in service. I am with the 32nd Division."

\* \* \* \*

Just last week we had a letter with this comment: "I am a new subscriber to *The Northwestern Lutheran*, and I now see that it is too bad that every Lutheran family doesn't have a subscription."

\* \* \* \*

Evidence is not lacking that Lutheran parents, too, are influenced in the rearing of their children by ideas on child training which are being quite widely disseminated. The editorial on the page opposite "Correct or Outmaneuver?" has something pertinent to say on this subject.

\* \* \* \*

This issue also brings you the first in a series of three articles which offer comment and critique on the meetings between representatives of the National Lutheran Council and

those of The Lutheran Church—Missouri Synod, and the proposal for a new cooperative agency which came out of those meetings. (See page 137.)

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Not long ago a pastor wrote to express a wish that we had a translation of the hymn "Herr, dein Wort, die edle Gabe," and he even suggested that we try our hand at it. He said, in effect: "This is truly a prayer for times such as these, and we need a translation of that hymn." It's a difficult hymn to translate, and we are not quite satisfied with the result, but we offer what we have done on page 134. No doubt others can improve on the translation offered.

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Members of the Synodical Council will find an announcement regarding their forthcoming meeting on page 142.

\* \* \* \*

Be sure to read the story of Mikey on page 140.

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In the April 8 issue we had an item and a picture to tell you that President Oscar Naumann and Prof. Lawrenz, president of our Wisconsin Theological Seminary, were making a trip to Australia in the interest of our Synod, with stops in South Africa and Northern Rhodesia scheduled on their way home. These men will report on their journey in the next two issues of *The Northwestern Lutheran*.

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

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THE COVER — St. John's Ev. Lutheran Church, Stoddard, Wisconsin;  
Norbert A. Gieschen, pastor.

# Editorials

**The Objectivity of the Word of God** In *The Christian Century* you find almost exclusively

the most liberal theology. It comes as a tremendous surprise, therefore, to find in the April 10 issue a ringing testimony to the Bible as the reliable Word of God against the views of Barth and Neo-Orthodoxy in general. The writer is H. Daniel Friberg, described as a teacher in a Lutheran seminary in Tanganyika.

In his article he describes the Neo-Orthodox men as follows: "For them the Holy Scriptures of the Biblical canon are not truly and actually the Word of God but merely witnesses to that Word. As such witnesses they are perhaps usually declared to be primary, and by some they are even allowed to be unique. But the idea is that by the possession of the Scriptures we do not strictly have the Word of God." He adds that it is characteristic of that school of thought that you cannot locate God's real Word so as to say: "Here it is. Exactly what I am now about to read or to repeat to you is without reservation the Word of God." The modern idea is that it is not the Word of God until the hearer responds favorably to it. Over against this unbelief Friberg insists: "It is truly God's Word to man even if man hears it and rejects it with unbelief." Referring to the Scripture, he closes with the question: "Why should that utterance be called a witness to God's Word rather than the very Word of God?"

There is much more fine testimony to the Bible as the objective Word of God. Why should we be satisfied with the modern aberration that the Bible among many other things witnesses to the Word of God when it actually is what God says to us? That is the way God wants us to receive it. The holy writer says: "Speak, Lord, for thy servant heareth." Some talk as though the Bible is the Word of God only when it speaks of Jesus as our Savior, which is the first wedge to rob us of the reliability of the Bible. If God is not speaking to us directly in the Bible, then we might as well scrap it, for then we have lost the one and only foundation for our Christian faith. "The Word they still shall let remain."

IM. P. FREY

\* \* \* \*

**The Church's Business** The Church is frequently held responsible for not having prevented the two great World Wars. Because the Church did not keep the peace between nations, it is said to be a failure. The Church is likewise being admonished from many sides to stop the spread of Communism. The Church has no more urgent business right now, say they, than to meet Communism head on and do something about that menace. Those who urge that most loudly also expect the Church to do something about labor-management relations, about slums in large cities, about conflicts, and about many of the other social problems that plague the world.

Regarding the demand that the Church engineer a campaign of anti-Communism, the General Council of the United Presbyterian Church issued this statement: "The Gospel of Jesus Christ, truly preached in our pulpits, fully heard and heeded in our pews, is the chief contribution our church can make to the preservation of American freedom."

That is sound Scriptural language. That is a principle that applies not only to the Church's duty regarding the preservation of our country's freedom, but also the means that the Church rightly employs in regard to the ills that appear in the social life of the nation. The root of all social evils is sin, and the Church attacks evil at its root with the only weapon that God has provided for this kind of warfare.

When St. Paul started out for Greece and Rome, he encountered social conditions that would fill anyone today with horror and disgust, also a heathenism that was more widespread and powerful than modern Communism, but against all of this evil he had and used only one method of attack. He tells us of it in First Corinthians 2:2, "For I determined not to know anything among you, save Jesus Christ, and him crucified." Paul worked a long time in Corinth, a city that was notorious for its filthy morals, but he waged no campaign; he just kept on preaching Christ crucified. His purpose was not to change the world, but to change the individual and to draw him out of the world into the fellowship of Christ. To those who heeded his preaching he wrote: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

E. E. KOWALKE

\* \* \* \*

**Correct or Outmaneuver?** Children will steal. How many children have not taken a playmate's trinkets, a schoolmate's pencil or eraser, or filched coins from trays and purses in the home? How many times have they not deceived their parents by explaining that they "found" the article, or that "nobody wanted it"?

When they discover such thefts, parents are faced with a problem. How shall they correct their children? Deny them privileges? Thrash them? Jar them with a stern lecture? Try to talk them out of stealing? Keep them busy with other activities so that they don't have time to get into such mischief?

When a seven-year-old stole change from a dresser drawer, two psychologists from the Gesell Institute of Child Development recommended locking up what the child was taking to help him remember not to take it.

This is typical of modern psychology. The devil must not be bruised. Don't frustrate the child's Old Adam. Handle him gently. Outwit him, distract him, but do not cross him.

The seven-year-old who stole from the dresser drawer will, however, sooner or later be likely to conclude from the advice of the Gesell psychologists that it is up to people to keep things locked up if they don't want them stolen. The moral: Don't steal anything that is locked up.

As is so often the case, the wisdom of Scripture is ignored or disdained by the wise in this world. But long before the Gesell Institute of Child Development was founded and before current psychology made its pronouncements about child rearing, the Lord estab-

(Continued on page 137)

# Studies in God's Word: "Let Not Your Heart Be Troubled"

**Let not your heart be troubled: ye believe in God, believe also in me. 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 (John 14:1-3).**

"Let not your heart be troubled," said Jesus to His disciples at a time when their hearts were troubled exceedingly. It was the night in which He was betrayed, the eve of His death on the cross. He had just told them that He would not be with them much longer, that He was going away, and that they could not go with Him. The thought of separation from their beloved Master was disappointing and depressing, if not indeed confusing. It was the reason for their troubled hearts.

But as always, the Savior who had no difficulty recognizing the trouble in the hearts of His disciples, had a heart for them in their troubles and prescribed what is best to relieve their troubled hearts. What He offered His disciples then is for us also a word of comfort and a word of encouragement.

## A Word of Comfort

The trouble with our hearts, or the trouble in our hearts, may not be exactly the same as that of the Eleven in that upper room in Jerusalem. Yet it is not entirely different either. The disciples there were disturbed and distressed over their Lord's announced departure. They needed to understand more clearly and more fully the reason for His going away and the blessed result it would have for them. How could they be so blind to what He Himself had plainly told them and to what God had revealed to them in the Old Testament Scriptures concerning the

mission He had come into this world to accomplish? Self-evidently, He had to go away and to take the way of sorrows and the way of the cross and the grave. Then would follow His triumphant victory over death and the grave and His return to the Father's house to make ready for them and for His disciples of all ages the mansions secured for them. Their occupying those mansions and residing in them permanently depended upon His going away and taking the way His Father had set before Him. Jesus spoke to them of His departure, accordingly, not that they should lose heart, but that they should take heart in view of the anticipated heavenly homecoming.

At times our hearts, too, may be troubled because we feel that our Lord has left us alone in the world without hope or assurance for the future. We forget that He went away for our good and that He took a very definite and effectual way to open up for us an everlastingly blessed and blissful future in the mansions of the Father. Therefore, as we make our way in our earthly pilgrimage, and at times our situation seems helpless and hopeless, He says also to us: "Let not your heart be troubled. I am with you always, even unto the end of the world," and "I will come again, and receive you unto myself; that where I am, there ye may be also."

Believing the precious truths we have heard these weeks in connection with the Savior's cross and empty tomb, we find today that the comfort of the word of reconciliation and of justification is climaxed by the comforting word of blessed reunion in the mansions of the Father.

## A Word of Encouragement

With our eternal residence in the heavenly mansions insured and in sight, there is no real reason now for despair or for dismay. It is not as though there were nothing to look forward to but a life of misery and

disappointment and beyond that a fearful uncertainty. The outlook cannot be glum and gloomy if the outlook is fixed on the perfect paradise above. In the light of our Savior's glorious resurrection and ascension there is hope unlimited for good things to come and reason aplenty for much to be done.

Realizing that "we have here no continuing city, but seek one to come," we can only conclude that our sojourn here is a time in which we confidently anticipate the glories of the mansions on high. This is a time of watching and waiting, not in idleness, however, but in actively showing forth the praises of Him who has called us out of darkness into His marvelous light. This is a time to be about our Father's business as responsible members of His family. This is a time to live as honored heirs who are going to inherit what the Son has won and prepared and what the Father wills and bequeaths.

But "let not your hearts be troubled" when the going gets rough, when problems mount, and when adversities strike. The living Lord who went ahead to prepare a place for you and who will return in due time to call for you knows full well your needs right now. Triumphant from the grave,

*He lives to bless you with His love,  
He lives to plead for you above,  
He lives your hungry soul to feed,  
He lives to help in time of need.*

*He lives to silence all your fears,  
He lives to wipe away your tears,  
He lives to calm your troubled heart,  
He lives all blessings to impart.*

*He lives and grants you daily breath;  
He lives, and you shall conquer death;  
He lives your mansion to prepare;  
He lives to bring you safely there.*

(LH 200:3, 5, 7, adapted)

Let not your heart be troubled!

M. BURK

# Expressing and Nourishing Mission Interest

## I. A Congregational Mission Week

We like Mission Week! The "we" is Zion Evangelical Lutheran Church, South Milwaukee, Wisconsin. Mission Week was held from Sunday through Thursday, March 4 to 7, 1962. We would like to share some of our experiences with you.

World missions is a part of our work as a church, commanded by the Savior in Mark 16:15: "Go ye into all the world, and preach the Gospel to every creature." The purpose of Mission Week was to inform us of our work and to enlist our support for world missions. Our Mission Week schedule was:

### Sunday — Japan

Missionary Richard Seeger preached in the three morning services and presented his slide lecture in the evening service.

### Monday — Germany

In the evening service the filmstrip "Out of the Night, Into the Light" was shown. Grades 2-5-8 of our school sang.

### Tuesday — Spanish

The filmstrip "And He Fell Among Thieves" was shown in the evening service and grades 1-4-7 sang.

### Wednesday —

Northern Rhodesia, Africa  
Missionary Richard Mueller, Jr., preached for both Ash Wednesday services in the evening. The next afternoon he presented a slide

lecture for the children of our school.

### Thursday — Apache

Slides of our mission work among the Apache Indians in Arizona were shown in the evening service and grades K-3-6 sang.

The accompanying pictures show the three displays made for the missions not represented personally by a missionary speaker. The displays were the mission projects of the teachers and pupils of our school. All in attendance at the Mission Week services had the opportunity to examine and study these displays set up in the church basement.

We were fortunate in having the two missionaries, home on furlough from Japan and Africa, as guest speakers. Their devotion to mission work was obvious, and their ability to communicate brought the work of missions to us. The beginning of Lent seemed very appropriate for Mission Week. The message of missions is that Christ died that all might live. We like Mission Week enough to try it again next year. You may like it, too, if you try it.

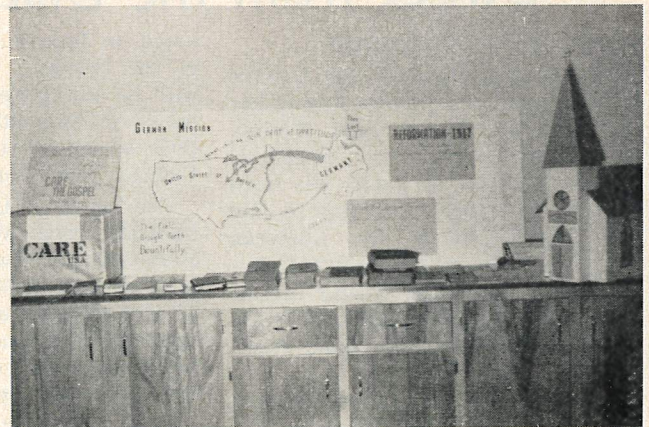


The children of South Milwaukee are interested

MENTOR KUJATH



Featuring the Spanish-Speaking Mission



Highlighting the German Mission

## II. The Northern Michigan Mission Study

Sunday-school teachers were invited to join pastors and teachers at the afternoon session of the Northern Michigan Pastor-Teacher Conference held January 22 at Trinity Lutheran

Church, Bay City. A panel discussion on "Developing Zeal for Missions in Sunday School and Day School" was held, followed by discussion from the floor. The moderator was Mr.

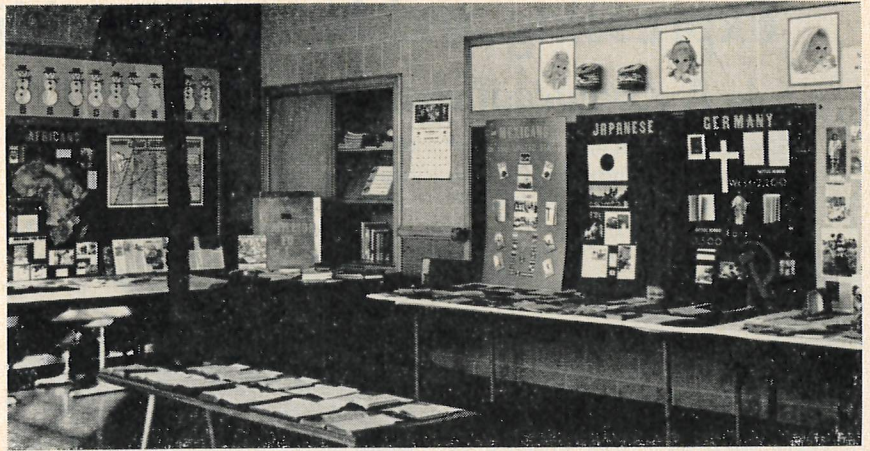
Gerald Cudworth, principal of Mt. Olive Lutheran School, Bay City. The panel included two male teachers, two lady teachers, one lay Sunday-school teacher, and one pastor-professor.

An exhibit of mission materials was set up at Trinity School. These

included large colored posters of the major Wisconsin Synod and Synodical Conference mission areas, and photographs, books, tracts, native handcrafts, projects for children, and decorations for congregational mission nights.

The Apacheland display featured Indian leathercraft and beadwork loaned by Pastor H. E. Hartzell of East Fork Mission, Whiteriver, Arizona. "Finger Fonos" (inexpensive hand-powered phonographs) were demonstrated with records of Bible readings in both Apache and Spanish. To stimulate Spanish studies in our Synod, publishers made available for examination texts, workbooks, and flashcards in the Spanish language. The African exhibit included a nine-foot palm tree constructed of cardboard tubing, wire, and crepe paper.

In the area of Christian literacy and literature, a collection of 15 foreign-language Bibles was loaned by the American Bible Society; foreign-language and English tracts were donated by the Concordia Tract Mission; and Frank C. Laubach "Each One Teach One" literacy charts and booklets were loaned by the Laubach Literacy Fund, Inc., Washington, D.C. Two Sunday-school Evangelism pro-



One section of the displays at Bay City

grams were suggested, with appropriate tracts and visual aids.

The tapes, "Voices from the Field" and "Mulundu Rings the Bell" (available from the Audio-Visual Committee), were played while the visitors walked among the displays.

Copies of an eight-page duplicated list of sources for mission-education materials was distributed to all who attended the conference. Day-school teachers also received copies of a Nigerian-language tract (Hausa), and a Spanish portion to use with classes in stimulating mission interest.

The mission study closed with the reading of Isaiah 40:9 by Professor Martin Toepel of Michigan Lutheran Seminary, Saginaw: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" The group joined in singing the missionary hymn, "From Greenland's Icy Mountains."

D. WILLIAMS

## Direct from the Districts

### Southeastern Wisconsin

Two congregations of our District will welcome new pastors during the month of May. Pastor John Westendorf, formerly of Livonia, Michigan, will be installed at Christ the Lord Church, Brookfield, on May 6. On May 13, Woodlawn Ev. Lutheran Church of West Allis will install Pastor Reuel J. Schulz. Pastor Schulz has served the congregations at Ellensburg and South Cle Elum, Washington.

The number of pastoral vacancies in our District is thus reduced to five. Grace, Milwaukee; Slinger-Cedar Lake; Palos, Illinois; the Chicago mission; and Brownsville-Knowles are still calling. At present, seven men and at least 20 ladies are needed as teachers in our Christian day schools. Mr. Glenn Felsch has accepted the call as principal at Centennial, Milwaukee. He will succeed Mr. Arden Wenzel, who will be the new principal at St. Matthew's, Iron Ridge.

The first class of Milwaukee Lutheran Teachers' College will be grad-

uated on June 7. About 15 graduates of the two-year, two-summer course will be candidates for the teaching ministry. The others will continue their education at Dr. Martin Luther College, New Ulm.

The bands of Luther High School, Onalaska, and Wisconsin Lutheran High School, Milwaukee, presented a joint concert in Milwaukee on March 25. The choruses of Northwestern College and Michigan Lutheran Seminary presented sacred concerts in Milwaukee during the first week in April.

Prof. Frederic Blume preached the sermon for the downtown Good Friday service, which was conducted at Grace Church, Milwaukee. The service was sponsored for the first time by the Milwaukee Federation of Wisconsin Evangelical Lutheran Synod Churches. It had been a Synodical Conference service in previous years.

The mission at Sauk Village, Illinois, became the responsibility of our District mission board on April 1. Organized by Trinity Congregation of

Crete, the mission has about 35 communicant members. One teacher conducts grades 1-4 in a Christian day school. The pastor is Wayne Popp.

RICHARD D. BALGE

### LORD, THY NOBLEST GIFT AND TREASURE

*Lord, Thy noblest gift and treasure,  
Yea, Thy Word preserve for me.  
All the wealth men name or measure  
I would leave for wealth from Thee.  
Could Thy Word no more assure me,  
Where could faith find solid ground?  
Not a thousand worlds allure me;  
Let Thy Word in me be found!*

*Hallelujah! Amen! Hear me!  
Cover we with Thy strong hand!  
In Thy name I strive — be near me!  
Stalwart on Thy Word to stand.  
Cause me e'er to search and ponder  
Ways to serve Thee day and night,  
And with Mary sit in wonder  
At Thy feet, O Lord, my Light.*

(A translation of "Herr, dein Wort, die edle Gabe," Wisconsin Gesangbuch, No. 276. Melody: O du Liebe)

W. H. F.

## Answers to Our Questions About the Books of the Bible

### Preachers to Their Own Times

The people and the congregations to whom the books of the Old and New Testaments were originally addressed had no questions about these books as such, and surely there were very few questions in the minds of the original readers concerning the things that were spoken of in these books. The members of the congregations to which the Apostles addressed their letters were themselves part of the situation to which the inspired writer was addressing himself and would understand what it was that the author intended to say. The Prophets of the Old Testament were first and foremost preachers to their own times, and the people who heard and read their words did not need any instruction in precisely what it was that the prophet was speaking about.

The first readers of the books of the Bible were very much in the position in which we find ourselves when we pick up a copy of today's paper or listen to a sermon preached from the pulpit of the church to which we belong. It is an axiom of good newspaper writing that the printed page must immediately "get its message across." If it fails in this, it has failed in its primary purpose. Likewise, the preacher in the pulpit will make every effort to preach in such a way that his words will be understood as he speaks them. Any unfamiliar word or idea he uses will have to be explained. The congregation to which he preaches has this one opportunity to hear and understand what he is saying to them. The first hearers and readers of the words of the Prophets and Apostles were without question in a position to understand immediately what was being said to them.

### Centuries Away from Biblical Times

When we read the Bible, however, we are many centuries removed in

time from the day when the first readers received any particular Biblical book. A translation will help us to overcome to a great extent the difference in language that separates us from the People of Israel and the congregations to which the Apostles addressed their writings. Still, there will be other matters that we shall have to bear in mind if we are to read the Bible in such a way that we get out of it the meaning that the holy writer intended his words to convey. Only when we are seeking for that meaning, are we reading Scripture aright.

### The Need and Purpose of "Bible Helps"

Each one of the 66 books of the Bible had its own purpose. It was written by the divinely inspired writer at a certain time, to meet a certain situation in a certain place. Unless we read that book of the Bible in full awareness of what that time, situation, and place were, there is surely the likelihood that we will be missing some important facets of the preaching of the Biblical writer in that book.

For a profitable and blessed reading of the Bible, therefore, we should make use of the various "Bible helps," the purpose of which is to make us familiar with the many matters that the writers and first readers of the Bible could take for granted but that are no longer a part of our lives or of the thought-world in which we live.

### Biblical Introduction

First of all, we must become acquainted with those matters that belong to what is called Biblical Introduction. This is a study of each one of the Biblical books according to its author, its occasion, its principal aim, and its content. It will make a great difference in our understanding, for instance, of the books of the

Prophets Jeremiah and Ezekiel if we bear in mind that, while both lived and worked at the time of the Babylonian Captivity, Ezekiel was a priest who was among those Jews who were carried off by the conquering Babylonians and then lived and worked among the captive People of God in the Land of Babylon. Jeremiah, on the other hand, lived and worked among the Jews who were permitted to remain in the land of their fathers. When Jeremiah protested against the policy of those Jews who were seeking help against Babylonia from Egypt, he was himself taken to the land of Egypt and continued his ministry there.

### Selecting Books on the Subject

In some Bibles as they are published today we will find "helps" or "aids to study." These additions to the Biblical text come in a great variety of forms, and it is possible to speak of them here only in the most general terms. Often these "helps" will include material on the introduction to the books of the Bible. Because of the limitations of space, the aids to study included in these Bibles will of necessity be quite sketchy and incomplete. For anyone genuinely interested in a study of the Bible, some book on the subject of Biblical Introduction is a "must." The catalog of our Northwestern Publishing House will suggest titles. Surely, also the reader's pastor will be happy to help him select works on the books of the Old and New Testaments that will open the way for him to a better understanding of the messages of these men of God, who spoke for their own time indeed, but whose words have validity and significance as the Word of God for the Church of God till the end of time.

FREDERIC E. BLUME



# A Lantern to Our Footsteps

*God's Reply to Our Questions*

**Topic: Shall We Participate  
In Baccalaureate  
Services?**

Soon we shall be reading announcements of baccalaureate services arranged for the graduating classes. While the word "baccalaureate" in its strict meaning pertains "to the degree of bachelor, or to the conferring of the degree," baccalaureate services are arranged also on the high-school level, where no degree is conferred. It is simply associated with the idea of graduation. A pastor has asked that we take up this subject in this column. We are here, of course, not concerned with such services arranged at our own Lutheran schools. What interests us are the religious services which public high schools arrange either at the school itself or at one of the local churches for the graduating class. What about them? Shall we participate?

## **The Consideration of Religious Freedom**

The First Amendment of our Federal Constitution prohibits the Federal Government, or Congress, from making any "law respecting an establishment of religion, or prohibiting the free exercise thereof." The Fourteenth Amendment makes this applicable to the states also by stating that "no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." Our states, too, have similar provisions in their own constitutions. Under these provisions it is considered unconstitutional for a public school to engage a Catholic priest, a Jewish rabbi, or a Lutheran pastor, or, for that matter, anyone to conduct a religious class for the pupils under its supervision. But should it not be considered just as much a violation of our constitution for the public school to engage the priest, or rabbi, or pastor to conduct a religious service for its graduating class? Isn't it an infringement of religious liberty when a public school, which is to be equally free and open to all, confronts a Lutheran graduate with this choice: Either to join in worship conducted, let us say, by a Catholic priest (or vice versa), or perhaps to be looked upon as bigoted, narrow-minded, or at best a bit odd and antisocial, for not participating in the service? To us such services at public schools are a violation of true religious freedom and in so far are un-American.

However, many public schools do arrange for such services. With increasing frequency the opinion is expressed that religious freedom does not mean that we must keep our public schools free of all religion. Only recently *Christianity Today* stated that "recital of daily prayer is widespread in our public elementary and secondary schools, being either expressly permitted or required in 24 states and prevalent in the others." It is not surprising, then, that many public schools do arrange a baccalaureate service, although religious in nature, for their graduating classes.

## **The Scriptures Speak to the Question**

However, the question that particularly interests us is whether Scripture has anything to say about such services. We need to keep in mind that these services are arranged by the school for all members of the class. (If a congregation wants to arrange a special service in its church for its own members who are graduating, that is an entirely different matter. It goes without saying that a congregation may do that.) Such a class will, as a rule, contain pupils of many different religions, including possibly non-Christian Jews or even atheists. But should people of many different faiths join in the worship of God? Can they all be led in their worship by a pastor, priest, or rabbi who does not at all share the religious beliefs of many of those whom he leads in worship? Scripture gives the answer: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14.) "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). At such joint services of people of many faiths we surely have the practice of un-Scriptural religious fellowship. Such unionistic worship, so widespread in our day, we need to consider as contrary to the Word and will of God. That should answer the question of participation for a Christian.

## **Another Factor Involved for the Pastor**

Shall a pastor conduct such a service if he is asked to do so? He surely cannot have a part in conducting a unionistic service. But he may be assured that the service will be completely under his supervision; and it may be pointed out to him that he is always ready to welcome anyone to his services on Sunday morning. And isn't this an opportunity to preach the Gospel? Why should he not welcome the opportunity to preach to all these people when he alone is conducting the service?

There is another factor involved for the pastor. When a pastor conducts public worship, he does so on the basis of a *divine call*. St. Paul writes: "And how shall they preach, except they be sent?" (Rom. 10:15a.) And it is only through the Church, through a Christian congregation, that such a call to conduct public worship is extended. The public school system, a public school board, the principal or superintendent of a public school is hardly the one qualified to extend a "call" to a pastor to conduct a public worship service.

ARMIN SCHUETZE



# A New Cooperative Association of Lutheran Churches in America?

## I. Sufficient Unity on the Doctrine of the Gospel?

**Proposal** Coming before the 1962 conventions of the major Lutheran bodies in this country is the proposal to initiate steps toward the creation of a new cooperative association of Lutheran churches. This follows a series of preliminary meetings held in 1960 and 1961 between representatives of the National Lutheran Council and The Lutheran Church—Missouri Synod. Should the proposal be adopted by the Lutheran synods involved, "all Lutheran church bodies in the United States are to be invited to participate in the planning and formation of the new association." This invitation would no doubt also be extended to our own Wisconsin Synod.

**God-pleasing Cooperation** If any people ought to cooperate, pray, worship, commune, and work together in spreading the Gospel and in Christian service, it is God's people, the Christians. Yet there is a cooperation, a praying and worshipping together, a carrying out of joint church work which is not good or pleasing to the Lord. It is cooperation which puts truth and error on an equal basis, when it compromises the truth, involves a challenge to God's Word — in short, when it undermines or endangers the very mission of the Church: namely, to bear witness unto the Truth. Then God's Word to "beware," "avoid," "withdraw" comes into play and dare not be ignored.

**Sufficient Unity?** After the preliminary meetings mentioned above, all who participated, also the representatives of the Missouri Synod, reported that sufficient agreement has been revealed "on the doctrine of the Gospel . . . to justify further exploration regarding the possible establishment of a cooperative agency." What is meant by sufficient agreement on the "doctrine of the Gospel"? The answer of the National Lutheran Council representatives is as follows. The doctrine of the Gospel "refers primarily to the teaching of justification . . . its sum and substance is the forgiveness of sins secured by . . . Christ. . . . Altar and pulpit fellowship is the witness to the unity existing among those who profess the same Gospel; withholding such fellowship when this sufficient unity is present is not an act of loyalty to Christ. . . . In the degree to which we can come to a common understanding of the Gospel, in that degree we are able to work together in the ministry of reconciliation. . . . The proposition of complete unity or none at all cannot be defended on Scriptural grounds."

**Gospel vs. Word** To be sure, the Gospel of justification through Christ lies at the heart of Holy Scriptures, and through that Gospel God calls and gathers His Christians also in the midst of, and in spite of, error. But there are few delusions more dangerous than the proposition that the Gospel can somehow or other be separated or divorced from the whole of God's sacred Word. Lay hands on any doctrine or teaching or jot or tittle of God's Word, let any false doctrine stand unchallenged within the Church, and immediately the Gospel itself is involved, as well as the childlike faith which rests on that Gospel. The Christian who has found forgiveness, life, and salvation in the Savior must needs say with Peter: "Thou hast the words of eternal life." For such a one the Words of the Savior, the Holy Scriptures in all their parts, are sacred, holy, inviolate. As a Christian he will still have his weaknesses, his failings; he may also be caught in error. But he cannot knowingly and deliberately challenge or reject this or that portion of the Savior's Word — or make common cause with those who do! Yet the proposal is now made that there is sufficient unity for a cooperative association, so long as there is agreement on the doctrine of the Gospel, though there be disagreement on many other doctrines.

**The Road To Confessional Bankruptcy** As a matter of fact, this kind of church fellowship has long been practiced among many Lutheran church bodies both in this country and abroad. It is to be found particularly where the doctrine of verbal inspiration has been lost, that is, where the Bible no longer is regarded as God's holy and sacred Word in all its parts. Such church fellowship which closes an eye to contradictory and conflicting doctrines indicates a tragic loss of Scriptural moorings. Although the saving Gospel is certainly still proclaimed in these Lutheran church bodies, the full, clear witness to the Truth is beclouded and confused. And who will estimate or number the souls that have been misled entirely where the trumpet gives an uncertain sound or where "the watchman see the sword come, and blow not the trumpet, and the people be not warned"! By all means, let us as Christians zealously seek to glorify our heavenly Father with one mind and one mouth. On that basis may we be ready to cooperate to the fullest extent in carrying out our ministry of reconciliation. But let such cooperation never be carried out on the basis that some doctrines of God's Word are expendable or may be challenged without censure. That way lies the road to confessional and doctrinal bankruptcy!

O. SIEGLER

### Editorials

*(Continued from page 131)*

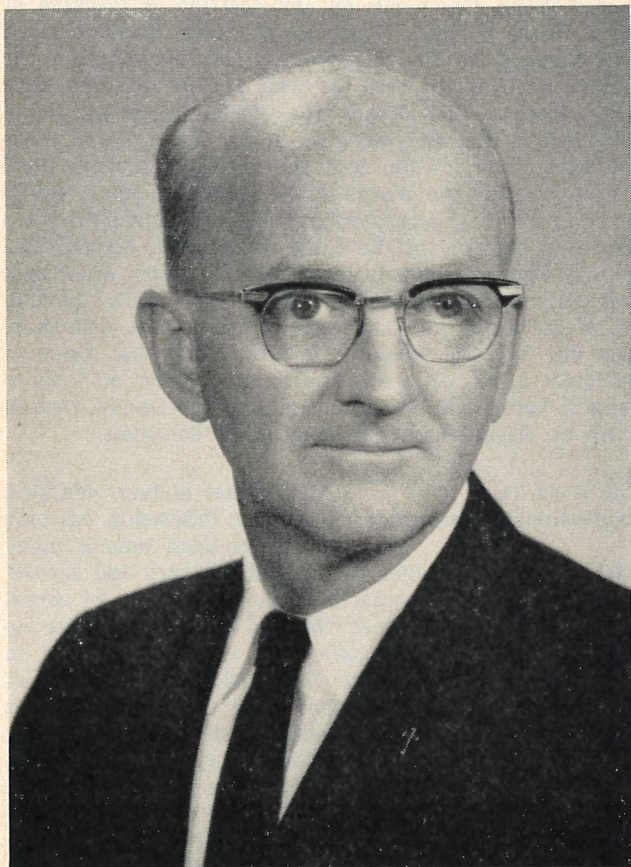
lished His own Institute of Child Development. In that institute He established the Law, which condemns and chastens the sinful child, and the Gospel to comfort the penitent child. God's dealing with sin is not the way of excusing, or diverting, or outmaneuvering wrong-

doing. In the Lord's handbook "the rod and reproof give wisdom," and the parent who loves his child and is truly concerned about his welfare will "chasten him betimes." To such chastisement He adds the assurance: "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Prov. 29:17).

The Lord knows more about psychology than wise men do.

C. TOPPE

## Two New Writers



**Pastor Kenneth Vertz**

Pastor Kenneth Vertz, 52, will collaborate with Pastor Wilbert Gawrisch (see opposite column) in producing a new series of brief articles. The first of these articles appears in this issue.

Pastor Vertz is a native of Mishicot, Wisconsin. He is a product of Northwestern College (1931) and Wisconsin Lutheran Seminary (1934). His first charge was the mission at Hale, Michigan. After about four years there, he became pastor of Mt. Olive Lutheran Church of Detroit. Since 1946 he has been pastor of Salem Lutheran Church, Owosso, Michigan, a congregation of 900 communicants. Congregation and pastor have been broadcasting "The Owosso Lutheran Hour" for the past 15 years. Pastor Vertz has also served as secretary of the Michigan District Board of Missions for the same length of time. This Board also has under its supervision the four congregations of the Florida field.



**Pastor Wilbert Gawrisch**

Pastor Wilbert R. Gawrisch, 38, was born in Milwaukee, Wisconsin, where his father was a teacher in Bethesda Lutheran School. His boyhood was spent in Fond du Lac and La Crosse, Wisconsin. In preparation for the ministry, he attended Dr. Martin Luther College, New Ulm, Minnesota, and received his B.A. degree from Northwestern College at Watertown, Wisconsin, in 1944. He pursued further studies at La Crosse State College, the University of Wisconsin-Milwaukee, and the University of Chicago. Prior to his graduation from the Seminary at Thiensville in 1947, he taught the one-room Christian day school of Mt. Olive Lutheran Church, Mankato, Minnesota. From 1947 to 1951 he taught religion, science, and Latin at Winnebago Lutheran Academy, Fond du Lac. He then accepted the call to become the first resident pastor of Good Shepherd Ev. Lutheran Church at West Bend, Wisconsin. When this mission became self-supporting, he accepted a call to Zion Ev. Lutheran Church at Rhinelander, Wisconsin, where he has served since 1956. He is presently also chairman of the Board of Education of the Northern Wisconsin District. Married to the former Marilyn Schroeder of Fond du Lac, he is the father of five children.

# What do you mean..

## □ □ □ □ Grace?

### First Article

"Grace! 'Tis a charming sound, Harmonious to the ear." Why? "Grace first contrived the way To save rebellious man. . . . Grace first inscribed my name In God's eternal Book; 'Twas grace that gave me to the Lamb, Who all my sorrows took."

What is this wonderful, mysterious thing called grace, described here so beautifully and accurately by the hymnist? It is a little word with the big meaning. It is all of what God is and does for us unworthy sinners, wrapped up in one little five-letter word. It is a word that saturates the pages of your Bible, and is used by Paul especially, to describe God's favor shown to the utterly undeserving for Christ's sake. Here is one of the many definitions of this grace of God, used by Paul, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

Paul, I believe, more than any man that has ever lived, understood and appreciated this grace of God, for he well knew what he had been before he himself had experienced this limitless favor of God. And so all his life he could not help but tell others of this grace of

God, which manifests itself toward all sinners, irrespective of what they are or what they do, in the hope that they too, even as he, might become the sons and daughters of God. That's why his harp had only one string: "By the grace of God I am what I am" (I Cor. 15:10).

Isn't this a soul-sustaining fact? How often in our lives are we not "tossed about by many a conflict, many a doubt." Or, how often have we not felt that we have trampled on this grace of God too long to still be forgiven? If so, take heart! For the Scriptures tell us that "where sin abounded, grace did much more abound" (Rom. 5:20). If you are still able to read these words, it is not too late. The thief on the cross was late — very late — but not too late. He still heard these precious words fall from the Savior's lips, "Today thou shalt be with me in paradise" (Luke 23:43). So it is not a question of being late or early, of being more guilty or less guilty, of being old or young! It's a question of accepting now the abundant pardon that is ours through the boundless love of Jesus, our Savior.

So, nothing we can do can make up for our whole life of sin. But Christ can! Yes, Christ did! Therefore, God is gracious!

## A Reply From Wisconsin

[Under the above heading the following letter appeared in the April 1962 issue of the *American Lutheran* — Ed.]

Editor, AMERICAN LUTHERAN:

I should like to respond to the January contribution by Imaprea Chertoo. I refer especially to the second paragraph: "We are having problems. . . . The Synodical Conference is split wide open. Some cliques do not believe in Boy Scouts and do not want a chaplain available for men in the armed forces. They do not want to pray with others who are sinners but who believe in the Christ. They have the privilege of feeling that way, but they want all of us to eat what they eat and think what they think. We don't, and they pulled out." I trust you will permit me a few comments. The other paragraphs can best be weighed by members of The Lutheran Church—Missouri Synod.

I fear that your good readers may gain the impression that the action

of the Wisconsin Synod in suspending fellowship with The Lutheran Church—Missouri Synod was arbitrary and capricious. In all our literature on the growing rift within the Synodical Conference — a fair survey will show — we have tried to avoid the spoiled child complex. I do believe there was more behind our August resolutions to suspend fellowship than a spoiled child picking up his marbles and going home.

We "do not believe in Boy Scouts," is true, though one might add "in our churches." We find it quite difficult to integrate the Scouts' deistic program — mandatory elements of the program — into our churches which teach the constellation of truths which cluster around justification alone by the grace of God through faith in the all-sufficient merit of the Crucified and Risen Lord Jesus Christ.

We do not want "a chaplain available for men in the armed forces" does not quite cover the situation. We believe that the military chap-

laincy as it is now constituted — in spite of well-meant safeguards — does not permit a pastor of our Synod to carry out his ministry in strict accord with Scripturally based principles, especially as they concern fellowship.

We have appealed to the Government to permit us to serve our Lutheran boys, in accordance with our principles, through camp pastors, serving without rank or pay, accredited as are news correspondents. We have not been successful in our petitions, but whatever our shortcomings, they are not due to indifference. As a second best choice, we maintain a spiritual ministry through correspondence and, where possible, neighboring pastors serve our boys.

"They do not even want to pray with others who are sinners and believe in Christ." This is an unduly short sentence to cover a complicated situation. We believe that, on the basis of the Word of God, we cannot express an outward confessional fellowship with persistent errorists because it does not exist. Now there are many gradations between per-

sistent errorists and Christians whose faith is weak, or uninformed, or even misinformed. We believe that on the basis of his confession and stout defense of it, we can identify a persistent errorist. But there are many other Christians who confess their Lord and Savior whom we cannot so identify. In these instances, each situation must be considered by itself.

Through the last decades we have observed a pattern developing which we believe may ultimately threaten the foundation of faith. Without claiming divine infallibility our convention gave its answer to that incipient threat. We only ask that it

be measured and tested by the Lord and His Scriptures.

As the years of fruitless negotiation sped by and the differences multiplied instead of diminished we began to fear with our Lutheran fathers that the "result of these things at length is that the pure doctrine is obscured and lost, and nothing is transmitted to posterity except academic opinions and suspensions of judgment." (Preface to the Book of Concord, *Triglotta*, p. 23.)

Our approach may not always have been with the proper regard for Christian humility — and for this we have repented a thousand times —

but in the matter of the life and death of precious souls committed to our charge indifference ought to be deplored rather than zeal.

Luther has said that the Christian is a solitary bird, sitting somewhere on a rooftop, warbling his little song. We are solitary, but we fervently hope and pray that the winds will waft our little song to the four corners of the Christian world.

Cordially,

James P. Schaefer  
Director of Public Information  
Wisconsin Ev. Lutheran Synod  
Milwaukee, Wisconsin

### Will Mikey Stay Sad?

Little Mikey looked at our missionary and his wife with an expression of sadness which one does not often see in the eyes of a four-year-old. Several other children about his age were running about and laughing. Mikey just stood and looked unsmilingly at people and things which obviously were new and strange to him.

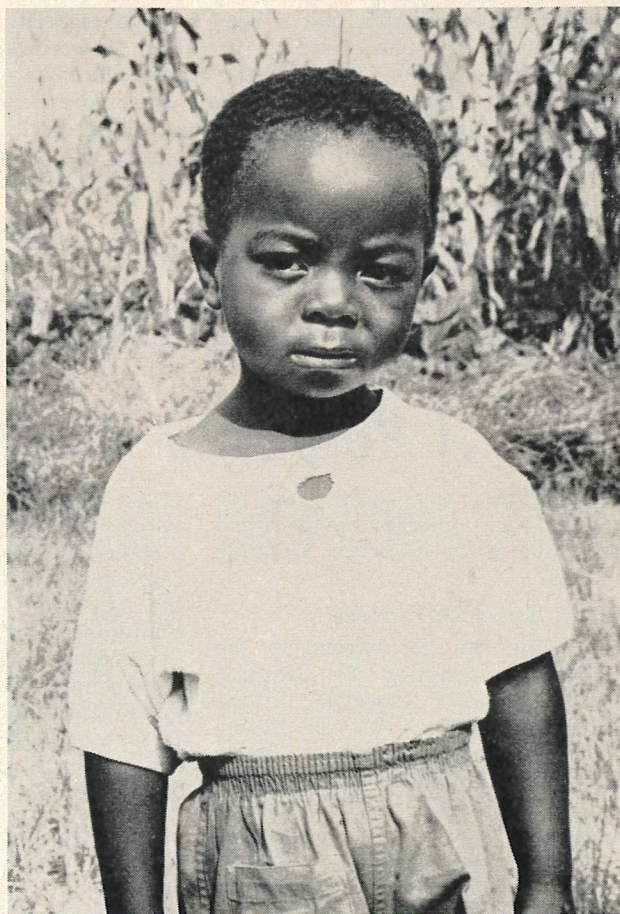
There was a reason for his sadness. For the first time in his short life he was hundreds of miles away from his home in Southern Rhodesia. His father had died two weeks before.

With no one to care for him and his two-year-old brother, his father's sister had borrowed the 30 shillings necessary to make the long train trip from Lusaka, in Northern Rhodesia, to Bulawayo and had brought these two little boys back to live with her. Her earthly possessions are few, and she is already caring for two little grandchildren. Yet, as are most Africans, she is willing to stretch the little she has so that these little ones, too, might have a home.

We do not yet know why God left little Mikey and his brother fatherless at such a tender age. We do know, however, that the home in which they will be living is one in which they will have the opportunity to learn of the Savior and of His love for them.

The boys' aunt, Mrs. James Tembo, is a member of our congregation at Chunga Line, out in the African bush. When the Word is preached, she is there, and her two little granddaughters with her. Now her two little nephews will be there, too. Weekly they will have the opportunity not only to come to the open-air worship service, but together with the other children to sit each week at the feet of Timothy Tonga, former Nyasaland schoolteacher, and now the faithful interpreter and Sunday-school teacher at Chunga Line.

We do not know what the future holds for Mikey and his brother. Of one thing we are certain, however. The Gospel which he will have the opportunity to hear and learn is the one thing which is able to turn his sorrow into joy.

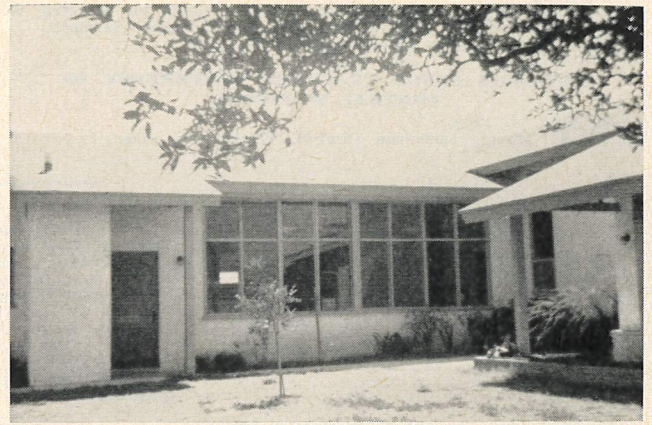
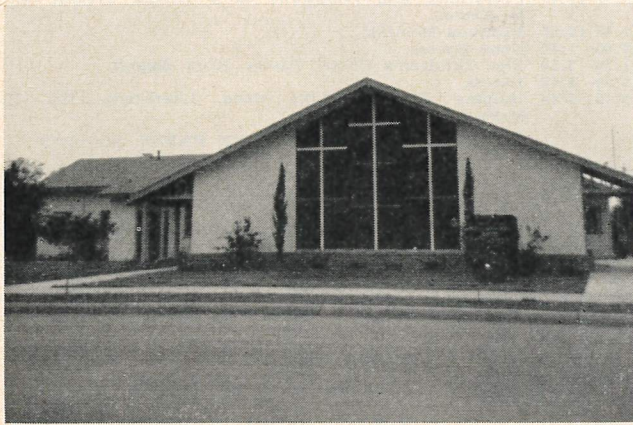


Mikey

Your personal part in bringing the Gospel to little Mikey may seem to be rather small and remote. *Yet it is very real.* We hope you will know that each time you do something to aid our Synod's work in Central Africa and each time you pray for those who work in this far distant mission field, you will at the same time be asking that little Mikey's joy, too, may be made full.

T. SAUER

# "Miracle" in the Southwest



Our Savior Church and School, Pomona, California

The day of miracles may seem to have passed for many people, but not for the people of Our Savior Church in Pomona, California. Started only four years ago, this congregation — with Synod's help — now has a beautiful church, school, and parsonage and has become self-supporting.

This mission was started in 1957 by the Arizona-California Mission Board for the Pomona Valley area east of Los Angeles. Beginning on August 25, services were held in a big house in North Pomona until land could be purchased and a building erected to serve the congregation's immediate needs. By April 20, 1958, the congregation closed its charter membership with 48 communicants.

A three-acre orange grove was purchased for \$18,000 — a bargain in these parts. Part of the land was cleared, and with another Synod loan of \$34,500 a beautiful chapel was erected, able to seat up to 250 people when the accordion door to the class-

room is opened. This building, with the usual facilities, was dedicated August 30, 1959. Before and since the dedication the congregation supplied about \$15,000 in labor and materials to complete the building.

From the very beginning the members were determined to have a Christian day school. Since the local mission board did not encourage them to start the school while receiving Synod help, the congregation made plans to go independent and start its own school. Synod's Board of Trustees granted a parsonage loan, with a deferred payment plan. The men of the church also did some of the work on this project to cut down on the cost. This seven-room parsonage was dedicated on Thanksgiving Day 1961, truly a day of thanks for this young congregation.

During the summer of 1961 a call was extended to Miss Barbara Winter, daughter of our Spanish missionary, to become the first day-school teacher.

When she accepted the call, the men of the church went to work in earnest to build school desks and get the room ready for school. The school was opened with a special service on September 11, 1961, with 15 pupils in grades 1-4. This has now increased to 19. Plans for school expansion are now being studied.

Numbering 125 communicants on January 1, 1962, and with a budget of about \$17,000 a year, the congregation will still have some difficulties; but the members know that the Lord of the Church will be with them to help them surmount these minor obstacles.

For all the prayers, encouragement, and financial help of our fellow Christians, we of Our Savior Church in Pomona, California, want to express our thanks. May our Lord continue to shower His blessing upon this and other mission projects of our Wisconsin Synod! The Lord has truly performed a "miracle" here in the Southwest.

P. HEYN

## DR. MARTIN LUTHER COLLEGE SUMMER SESSIONS

Summer sessions at Dr. Martin Luther College of New Ulm, Minn., will begin on June 18 at 8:00 a.m. and continue through until July 27. The following courses will be offered:

### 7:00-9:00 a.m.

The Life of Christ  
 El. Dogmatics II  
 Romans  
 Children's Literature  
 World Literature I  
 The Lutheran Church in America  
 The History of the Midwestern States  
 Botany II (Taxonomy)  
 Basic Mathematics I  
 Teaching Religion (7:00-8:00)  
 Teaching Arithmetic (8:00-9:00)  
 Elementary Curriculum  
 Tests and Measurement  
 Use of the Organ and Church Music  
 The Geography of Europe

T. Hartwig  
 R. Hoenecke  
 E. Scharf  
 E. Arndt  
 C. Trapp  
 V. Voecks  
 E. Fredrich  
 R. Swantz  
 H. Kaiser  
 E. Sievert  
 L. Raabe  
 I. Johnson  
 J. Oldfield  
 B. Backer  
 M. Schroeder

### 9:00-10:00 a.m.

Luther's Thought and Theology  
 Creative Writing  
 Constitutional History of the U.S.  
 Conservation of Natural Resources  
 Mathematics of Business Affairs  
 Teaching the Language Arts  
 Remedial Reading Techniques  
 Elementary Thorough Bass

T. Hartwig  
 C. Trapp  
 E. Fredrich  
 R. Swantz  
 J. Oldfield  
 E. Sievert & L. Raabe  
 E. Arndt  
 B. Backer

### 10:00-12:00 a.m.

Genesis  
 Studies in the Catechism  
 The Lutheran Confessions  
 Age of Romanticism in English Literature  
 The Age of Discovery  
 The Diplomatic History of the United States  
 Laboratory Experiences in Science  
 Basic Mathematics II  
 Educational Psychology  
 Principles and Techniques of Teaching

R. Hoenecke  
 L. Hahnke  
 E. Scharf  
 C. Trapp  
 T. Hartwig  
 E. Fredrich  
 I. Johnson  
 J. Oldfield  
 E. Sievert  
 I. Johnson

Biblical Geography  
Physical Ed., Health, Safety

Applied Music, Organ and Piano: O. Stelljes, Ames Anderson,  
F. Krook, D. Timm

Inquiries concerning the summer session should be directed to  
Professor Erich Sievert, Director of Summer Sessions,  
Dr. Martin Luther College, New Ulm, Minn.

### WISCONSIN SYNOD TEACHERS' CONFERENCE OF CENTRAL WISCONSIN

Date: May 11, 1962.

Place: St. Mark's Lutheran Church, Watertown, Wis.

M. Schroeder  
H. Kaiser

### Conference Program

9:00-9:30 Opening Service.  
9:30-10:30 The Word of God — A Vital Force in the Life of the  
Christian Child, Mr. R. Sievert.  
10:30-10:45 Recess.  
10:45-11:45 Uniformity and Continuity in a School System, Mr.  
H. Krenz.  
11:45-12:00 Business Meeting.  
12:00-1:30 Noon Recess.  
1:30-2:30 The Children's Choir, Pastor Kurt Eggert.  
2:30-2:45 Recess.  
2:45-3:30 Helping Children Like Good Literature, Mr. H.  
McFarland.

MAGDALENE PABST, Secretary

### APPOINTMENTS

Pastor William E. Fischer of Milwaukee has been appointed to the Board of Education—Wisconsin Synod, to serve the remainder of the term of Pastor W. O. Pless. Pastor Pless resigned from this office when accepting the appointment to the Board of Control of Milwaukee Lutheran Teachers College.

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Mr. James H. Albrecht of Milwaukee has been appointed to the Board of Control of Milwaukee Lutheran Teachers College to serve the remainder of the term of Mr. Lawrence Rosenthal. Mr. Rosenthal felt constrained to resign this office because his health has been impaired.

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Pastor Milton Burk of St. Philip's Lutheran Church, Milwaukee, has been appointed by the Conference of Presidents to serve as contributing editor for **The Northwestern Lutheran**. Pastor Burk is replacing Pastor John Schaadt, who had resigned from this office. The chairman of the Conference of Presidents regrets that this appointment was not officially announced at an earlier date.

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Pastor Kenneth Vertz of Salem Lutheran Church, Owosso, Michigan, and Pastor Wilbert Gawrisch of Zion Lutheran Church, Rhinelander, Wisconsin, have also been appointed by the Conference of Presidents as contributing editors for **The Northwestern Lutheran**.

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Pastor Karl F. Krauss of Lansing, Michigan, has been appointed to fill the vacancy on the Executive Committee for Missions in Germany. This vacancy was caused by the death of Pastor Alfred F. Maas.

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Pastor David J. Plocher of Winner, South Dakota, has been appointed a member of the Board of Control of Northwestern Lutheran Academy of Moberge. He will serve the remainder of the term of Pastor Reginald Pope of Mandan, North Dakota, who recently accepted a call to Florida.

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Pastor W. O. Pless has been appointed to the Board of Control of the Milwaukee Lutheran Teachers College. He replaces Pastor Paul Gieschen, who resigned from this office for reasons of health.

OSCAR J. NAUMANN, President

### ANNOUNCEMENT

The Commission on Doctrinal Matters met on February 28, 1962, with the following pastors, who at present constitute the entire pastoral membership of the Orthodox Lutheran Conference fellowship: Otto G. Schupmann, Minneapolis, Minnesota; Albert M. Schupmann, Minneapolis, Minnesota; Arthur W. Schupmann, Ballwin, Missouri; Harold W. Bittorf, Halstead, Kansas. Also present were the following laymen from congregations in fellowship with the Orthodox Lutheran Conference: F. J. Niebruegge, Creve Coeur, Missouri; P. Froehlich, Halstead, Kansas.

To the extent that the doctrines of Church Fellowship and of Church and Ministry were discussed, the Commission wishes to state that it found itself in doctrinal agreement with these men. These pastors agreed that with expected agreement also on the

part of their congregations it is their intention to dissolve the Orthodox Lutheran Conference and to apply individually as pastors and congregations for membership in the Wisconsin Evangelical Lutheran Synod. Action on the individual applications will, of course, lie in the jurisdiction of the respective Districts of our Synod.

CARL LAWRENZ, Chairman  
COMMISSION ON DOCTRINAL MATTERS  
WISCONSIN EV. LUTHERAN SYNOD

### AN OFFER

A four-piece set of silver-plated communion ware and a pair of five-light electric altar candelabra to any mission congregation in need of same. Please contact Zion Evangelical Lutheran Church, Pastor Mentor Kujath, 2300 Ninth Avenue, South Milwaukee, Wis.

### WORLD'S FAIR — SEATTLE

The Seattle World's Fair began April 21 and will continue through October 21. Since there will undoubtedly be many members of our Synod visiting the fair, we are listing our Wisconsin Synod churches in the Seattle area, together with the times of services.

Grace Lutheran Church  
11050 Greenwood Ave. N.  
Seattle .....9:00 a.m.  
Salem Lutheran Church  
238th S.W. and 56th W.  
Mountlake Terrace .....11:00 a.m.  
Calvary Lutheran Church  
N.E. 6th St. and 164th Ave. N.E.  
Bellevue .....11:00 a.m.

For further information call, WISCONSIN SYNOD INFORMATION SERVICE, in Seattle, PRospect 8-0753 or write to the Rev. A. H. Zimmermann, 11050 Greenwood Ave. N., Seattle 33, Wash.

A. H. ZIMMERMANN

### CHURCH PEWS WANTED

Our Saviour's Lutheran Mission, located at Sault Ste. Marie, Ontario, Canada, is looking for used church pews. Anyone, having such pews for sale, please contact:

Pastor R. Lauersdorf  
345 Elizabeth St.  
Sault Ste. Marie, Ontario  
Canada

### SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet on May 16 and 17, 1962, in the Synod Office Building, 3624 W. North Avenue, Milwaukee 8, Wisconsin. The first session is to begin at 9:00 a.m., Central Daylight Time.

We again call attention to Section 3.01e of the Constitution and Bylaws: "Reports of the departments of the Synod to the Synodical Council shall be submitted in writing and duplicated for its members."

The following preliminary meetings have been announced:

#### Monday, May 14

9:30 a.m. General Board for Home Missions  
9:30 a.m. Board of Education—Wisconsin Synod  
10:00 a.m. Conference of Presidents  
10:00 a.m. Planning Committee

1:30 p.m. Lutheran Spiritual Welfare Commission  
2:00 p.m. Commission and Advisory Committee on Doctrinal Matters  
7:00 p.m. Bursars and/or Business Managers with Presidents of Institutions

### Tuesday, May 15

9:00 a.m. Board of Trustees  
9:00 a.m. General Board for World Missions  
9:00 a.m. Advisory Committee on Education  
10:00 a.m. General Board of Support

There will be ample meeting rooms available in the two Synod Buildings, 3612-52 West North Avenue and the newly acquired, though not as yet refurbished building at 3512 West North Avenue.

The Committee on Assignment of Calls will meet in the Tower Room of the Wisconsin Lutheran Seminary on Friday, May 18, at 9:00 a.m., Central Daylight Time.

OSCAR J. NAUMANN, President

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### DISTRICT CONVENTION

Date: June 5-7, 1962.  
Place: Gethsemane Ev. Lutheran Church, 3734 Centinela Ave., Los Angeles 66, Calif.  
Host congregation will provide housing and meals.

ARMIN K. E. KEIBEL, Secretary

### MINNESOTA

#### ST. CROIX PASTOR-DELEGATE CONFERENCE

Date: Wed., May 23, 1962.

Place: Trinity Lutheran Church, St. Paul, Minn.; E. Knief, host pastor.

Time: Communion service at 9:30 a.m. C.S.T.

Preacher: B. Stensberg (H. Pankow, alternate).

J. G. HOENECKE, Secretary

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#### REDWOOD FALLS PASTOR-DELEGATE CONFERENCE

Date: Tuesday, May 29, 1962.

Time: 2:00 p.m.

Place: St. Paul's Ev. Lutheran Church, Seaford, Minn.; W. J. Henrich, host pastor.  
Agenda: Pre-Budget Subscription Plan, O. Engel; Reports for District Convention.

Send excuses to host pastor.

WARREN J. HENRICH, Secretary

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#### NEW ULM DELEGATE CONFERENCE

Time: June 7, 1962, 9:30 a.m.

Place: Brighton Township; Zion Ev. Lutheran Church, R. Schoeneck, host pastor.

Agenda: Prospectus for the District Convention; Character of the man of faith — Abraham, Pastor John Parger; Why do we practice closed Communion? Pastor Henry Koch.

ALVIN R. KIENETZ, Secretary

**DISTRICT DELEGATE CONVENTION**

Date: June 11-14, 1962, Monday to Thursday.  
Place: Dr. Martin Luther College, New Ulm, Minn.  
Opening Communion service on Mon., June 11, at 10:00 a.m., in St. Paul's Ev. Lutheran Church; speaker to be announced.  
Information about registration, program, and lodging requests will be sent by the secretary and housing committee in due time.  
NORVAL W. KOCK, Secretary

**NEBRASKA**

**NEBRASKA DISTRICT CONVENTION**

Date: July 17-20, 1962.  
Place: St. Paul's Lutheran Church, Plymouth, Nebr.  
A more detailed announcement will follow soon.  
M. WEISHAHN, Secretary

**NORTHERN WISCONSIN**

**LAKE SUPERIOR PASTOR-TEACHER CONFERENCE**

Date: May 8 and 9, 1962; opening time: 9:30 a.m., C.S.T.  
Place: Trinity Ev. Lutheran Church, Marinette, Wis.  
Note: Requests for meals and lodging should be made to the host pastor, A. A. Gentz, no later than April 28.  
H. JUROFF, Secretary

**DISTRICT CONVENTION**

Date: July 16-19, 1962.  
Place: Fox Valley Lutheran High School, Appleton, Wis.  
S. KUGLER, Secretary

**SOUTHEASTERN WISCONSIN**

**DODGE-WASHINGTON PASTORAL CONFERENCE**

Date: May 8 and 9, 1962.  
Place: St. Paul's Lutheran Church, Brownsville, Wis.  
Opening Communion service: May 8 at 9:30 a.m.  
Preacher: W. Krueger (E. Froehlich, alternate).  
Essay assignments: Exegesis I Cor. 6 (continued), W. Krueger; The Fate of Those "who never had a chance to hear the Gospel," M. Croll; Exegesis of Gen. 7, E. Weiss; The Baptism of Non-Trinitarian Churches, E. Froehlich; Objective and Subjective Faith, B. Hahm; How to Establish the Canonicity of the Books of the Bible, L. Tessmer; Admonishing the Weak, C. Henning.  
CARL J. HENNING, Secretary

**SOUTHERN PASTORAL CONFERENCE**

Date: May 8, 1962.  
Hour: 9:00 a.m., DST.  
Place: St. James Lutheran Church, Evanston, Ill.  
Assignments: The Operation of the Holy Spirit In Our Life As Pastor and Layman, W. Lehman, Sr.; A Study and Evaluation of the Spiritual Content of the Program of Alcoholics Anonymous, D. Meier; Luther's Essay on Ordination, J. Bernthal; An Exegesis of Phil. 4:11ff. (continuation), E. Biebert; The Doctrine of Church Fellowship, M. Kujath, discussion leader.  
Reports: Visitor's Report, Financial Secretary's Report.  
Note: Communion Service at 9:00 a.m. (preacher: M. Kujath — Text from

Romans 8; alternate: O. Lemké — Text from Romans 9).

H. WIEDMANN, Secretary

**DODGE-WASHINGTON CONFERENCE CIRCUIT MEETING**

Date: May 20, 1962; 1:45 p.m.  
Place: Good Shepherd Ev. Luth. Church, West Bend, Wis., Edwin A. Breiling, pastor.  
B. R. HAHM, Secretary

**METROPOLITAN SOUTH PASTORAL CONFERENCE**

Date: May 21, 1962.  
Time: 9:00 a.m.  
Place: St. Paul's, Tess Corners.  
Preacher: Tills (Volkman).  
Exegesis: I Peter 3:13ff., Lehninger.  
Essays: The Integrated Service, Eggert; Pre-Budget Subscription Film, Jeske. Business and Casuistry.  
RICHARD D. BALGE, Secretary

**WESTERN WISCONSIN**

**CENTRAL PASTORAL SPRING CONFERENCE**

Date: May 22-23, 1962.  
Place: Trinity Ev. Lutheran Church, Pastor Theo. Mahnke, R.R.2, Mt. Carroll, Ill. (Directions: Two and one-half miles south of junction of Highways 64 and 78 on Highway 78, then one mile east).  
Time: Opening Devotions: 10:00 a.m. Central Daylight Saving.  
Communion service: Tues., May 22, 7:30 p.m. Preacher: James Fricke (alternate: B. Borgschatz).  
Essays: Exegesis of Jude, A. Koelplin; The Doctrine of the Church and the Ministry, Carl Mischke; Theology of Stewardship, Victor Prange; Isagogical Study of

Hebrews, Elton Huebner; Ascension Day sermon, A. Dobberstein; Adult Bible Classes, H. Schaar; Use of Visual Aids, Marlyn Schroeder.

Deadline for announcements for sleeping quarters is May 18. Please announce promptly to: Pastor Theo. Mahnke, R.R. 2, Mt. Carroll, Ill.  
ELMER J. ZEHMS, Secretary

**CORRECTION DISTRICT CONVENTION**

Date: **MONDAY** thru **THURSDAY, June 11-14, 1962** (not Tuesday).  
Place: Northwestern College, Watertown, Wis.  
Opening Communion service: College Chapel, 2:00 p.m., **Monday, June 11, 1962**; N. Lindloff.  
Closing Service of Evangelism: College Chapel, 7:30 p.m., Wednesday, June 13, 1962; H. Winkel.  
Essayists: Traugott Bradtke, "Christian Burial"; R. Siegler, "The Procedure of the Call."  
Registration to be made with the Secretary and Convention Committee at the N.W.C. **Chapel entrance beginning Monday, June 11, 10:30 a.m.** Advance registration and lodging requests to be sent to Prof. Carl Leyrer, N.W.C.  
All those requesting dormitory lodging will be required to take a full meal ticket.  
ELMER PRENZLOW, JR., Secretary

**ORDINATIONS AND INSTALLATIONS**

**Installation**  
Pastor **Lindke, Walter**, as pastor of Grace Church, Zillah, Wash., by T. R. Adascheck; assisted by C. Tessmer, R. Schultz; April 8, 1962.

**CHANGE OF ADDRESS**

Pastor **Lindke, Walter**, Box 207, Zillah, Wash.

**BUDGETARY OPERATING STATEMENT**

July 1, 1961, to March 31, 1962

**Budgetary Income:**

Offerings from Districts.....	\$1,762,774
Offerings from Others.....	4,392
Income from Educational Insts.....	262,962
Income from Home for the Aged.....	53,879
Other Income.....	5,585
<b>Total Budgetary Income.....</b>	<b>\$2,089,592</b>

**Budgetary Disbursements:**

<b>Worker Training:</b>	
Wisconsin Lutheran Seminary.....	\$ 88,631
Northwestern College.....	198,806
Dr. Martin Luther College.....	268,046
Michigan Lutheran Seminary.....	137,517
Northwestern Lutheran Academy.....	57,321
Milwaukee Lutheran Teachers College.....	39,367
Nebraska Lutheran Academy.....	288
Professorages for Educational Insts.....	29,026
Academy Subsidies.....	22,000
Winnebago Teacher Program.....	1,824

Winnebago Lutheran Academy.....	2,000
Student Aid.....	12,490
Board of Education.....	21,317
Teacher Certification.....	2,722
Inst. Income to Special Bldg. Fund.....	262,962
Depreciation charges on Inst. Bldgs.....	112,176
Foundation for Reformation Research.....	5,000

Total Worker Training..... \$1,261,493

Home Missions:

General Home Mission Board.....	\$ 4,052
Home Missions.....	668,546
Lutheran Spiritual Welfare Commission....	12,183
Commission on Evangelism.....	1,494
Madison Student Mission.....	5,363

Total Home Missions..... \$ 691,638

World Missions:

Board for World Missions.....	\$ 11,713
Indian Mission.....	116,064
Northern Rhodesia Mission.....	67,071
Japan Mission.....	18,326
Refugee Mission.....	49,591
Spanish Mission.....	6,558
Negro Mission.....	47,249

Total World Missions..... \$ 316,572

Benevolences:

General Support.....	\$ 80,017
Home for the Aged.....	61,979

Total Benevolences..... \$ 141,996

Administration and Promotion:

General Administration.....	\$174,742
Board for Information and Stewardship....	39,162

Total Administration and Promotion..... \$ 213,904

Total Budgetary Disbursements..... \$2,625,603

Operating Deficit, March 31, 1962..... (\$536,011)

( ) Denotes a red figure

BUDGETARY ALLOCATION AND RECEIPTS

Nine Months — July 1961 through March 1962

Districts	Comm.	District		Per Cent	Deficit
		Allocation of Budget	Offerings Received		
Pacific Northwest.....	1,400	\$ 18,279	\$ 12,544	68.6	\$ 5,735
Nebraska .....	6,853	89,505	58,347	65.2	31,158
Michigan .....	26,285	343,287	228,687	66.6	114,600
Dakota-Montana .....	7,245	94,617	64,183	67.8	30,434
Minnesota .....	38,747	506,043	290,057	57.3	215,986
Northern Wisconsin.....	47,714	623,151	338,873	54.4	284,278
Western Wisconsin.....	51,278	669,699	329,434	49.2	340,265
Southeastern Wisconsin.....	51,392	671,184	408,874	60.9	262,310
Arizona-California .....	4,149	54,180	31,775	58.6	22,405
	235,036	\$3,069,945	\$1,762,774	57.4	\$1,307,171

Norris Koopmann, Treasurer  
3624 W. North Avenue, Room 202  
Milwaukee 8, Wisconsin

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 GEORGE M. KOPPEL  
 1065 South Alford Street  
 Brookfield, Wis

Jan 61 63