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BRIEFS

by the Editor

UNBELIEF! Rejection of the Savior and the divine grace to be had only in and through Him! — those are terrible-sounding words. The trouble is that often we think of them only in connection with others. The possibility of our becoming guilty of obstinate unbelief is often remote from our minds. But a healthy spiritual state will lead us to listen in genuine humility, in fear and trembling, to the warnings against unbelief which God gives us in the Scriptures. Let us bring that mind to the Savior's warning which the writer expounds under "Studies in God's Word."

A SPECIAL CONVENTION of the Synod has been convened for this fall. You will find the official notice regarding it on page 269.

DELEGATES to this special convention are to be the same men (or their alternates) who served at the regular convention of 1961. The paragraph of the Constitution which calls for this is cited by Secretary Norman Berg in the convention announcement.

BEQUESTS made to the Wisconsin Synod from July 1, 1961, to June 30, 1962, totaled no less than \$133,000.00. This is certainly gratifying. For details, see page 271.

PRAYING IN JESUS' NAME is discussed by Professor A. Schuetze in this issue. The points he develops should be helpful in removing some confusion and some misgivings which people have regarding this subject. (See "A Lantern to Our Footsteps," page 261.)

AN EVALUATION of the Cleveland Convention of The Lutheran Church—Missouri Synod has been promised to our readers. The Commission on Doctrinal Matters (the members of which were observers at the Cleveland convention) has now completed a careful analysis made on the basis of observations gathered at Cleveland and in this issue presents its evaluation to you. (See page 262.)

A PAROCHIAL SCHOOL ACTION taken by Roman Catholics in an Australian city was reported in the newspapers. But *The Lutheran* (Aug.

8) adds some illuminating details. We quote the item in its entirety:
 "Roman Catholic parochial schools in Goulbourn, Australia, had shut down last month for a proposed six-month period. The 2,200 pupils had been urged to enroll in the local public school system, which had 2,900 pupils. School officials said only 640 of the parochial school pupils could be accommodated.

"Purpose of the shutdown was to dramatize the failure of the New South Wales government to provide financial aid to parochial schools and to show the scope of Roman Catholic-maintained education.

"After a one-week closing — dubbed a 'strike' by government officials—the parochial schools reopened. Cardinal Norman Gilroy, archbishop of Sidney, said the closing had achieved its purpose and that the 'climate was more favorable' for getting public aid for church schools. He expressed hope 'that relief may come in the not very distant future. Many of our fellow citizens now appreciate the contribution made by the Catholic school system.' Archbishop Eris O'Brien of Canberra and Goulbourn added that it would be 'a sound business proposition' for the government to aid parochial schools.

"Some church spokesmen condemned the closing as 'irresponsible.' The Rev. Bernard Judd, secretary of the New South Wales Council of
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The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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Editorials

Earlier Eligibility For Communion? In a convention held from June 28 to July 1 (1962)

in Detroit, there was completed a merger of four Lutheran synods into the largest church body in our country, composed of The United Lutheran Church in America, The Augustana Lutheran Church, The American Evangelical Lutheran Church (Danish) and The Finnish Evangelical Lutheran Church in America (Suomi Synod). One of the chief goals is the unification of all Lutherans.

According to *Christianity Today* this new church body suggested to the American Lutheran Church and The Lutheran Church—Missouri Synod a study of the question whether children should be admitted to Communion before confirmation. The age of 10 years was suggested.

It has long been the tradition in the Lutheran Church not to admit children to the Lord's Table until after confirmation, usually at the age of 13 or 14 years. Lutherans have been well aware that there is no provision in the Bible which demands that. In fact, confirmation is not demanded in the Bible. The Lutheran Church has in its Christian liberty adopted this as a good custom, though not required in the Bible.

Aside from confirmation the question is whether children at an earlier age, say the age of 10, are advanced enough in Christian knowledge to receive Holy Communion with blessing. The most valuable part of confirmation is the thorough instruction in Christian truth which is to precede it. Without thorough instruction confirmation is only a farce. Just at what age children are prepared to receive Communion is, of course, a matter of Christian judgment. That may vary with the individual child. But one thing is certain: the child is not ready for it without being instructed as to what the Sacrament of the Lord's Supper really is and means. That our children at the age of 10 are equipped for that is, to say the least, open to serious doubt.

IM. P. FREY

* * * * *

"We Don't Know What You Mean" When Lutherans who in the past shared our position on fellowship tell us today, "We don't know what you mean," as they read our statements on fellowship and hear explanations of our position, we are puzzled.

It is true that human documents are deficient. They do not always communicate what they were intended to communicate. Words may be employed in different senses by the authors, and words may be invested with different meanings by the readers. Acquaintance with certain basic facts may be assumed rather than that all the related facts are supplied. It may also be granted that a working document set up for committee discussions is not a comprehensive treatment of the doctrine of fellowship, and it may likewise be granted that each synod may have its own way of formulating its teachings, even when there is complete agreement in substance; yet it remains difficult to comprehend why a position once shared is no longer understood by all who shared it.

It is possible that our statements have not been read with the kind of attention that precise formula-

tions demand of a reader when doctrines are in dispute. Such statements need to be studied with deliberate care. Doctrinal statements must be scrutinized, not scanned.

Even careful reading may fail to communicate, however, if a document has been prejudged. Misinformation and misrepresentation by others can make it difficult to read a statement objectively. The conditioned reader has already decided what it must contain before he reads it to learn what it does contain. In fact, he may be so sure that he knows what it says that he does not read it at all.

Yet one has the uncomfortable feeling that the protest, "We don't know what you mean," may include the admission, "We no longer agree with you." When two no longer think alike, they no longer speak and interpret alike. Then it is indeed difficult to follow another's meaning, even when they were once agreed. If our statement on fellowship is no longer understood by those who once shared its teaching, may the reason not be that it has been discarded, and that a more convenient type of fellowship is being practiced?

The son who has been away from home may tell his father and mother, "I don't know what you mean." Why doesn't he know?

C. TOPPE

* * * * *

The Supreme Court and Prayer "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessing upon us, our parents, our teachers, and our country." That is the prayer that the New York State Board of Regents recommended for use in the New York State public schools. The Supreme Court of the United States has now ruled that the recital of a prescribed prayer in the state's public schools is in violation of the constitutional guarantees of religious freedom. The ruling of the Court caused a tremendous outburst of indignation in the country, as though this decision were starting the country down the road to Communism or back to heathenism.

People liked that prayer. It is the kind of prayer that Freemasons, Jewish rabbis, Mohammedans, and even good-natured unbelievers all could accept. It has a religious ring, it suits nearly every religion, and yet does not confess too much.

It was not an oversight on the part of the Regents of New York State who composed the prayer, that Jesus Christ, the Son of God, was not mentioned. They were careful to compose a prayer that they thought would not offend anyone. One Jewish rabbi did say that he could not see how anyone could take offense at it. Much care had been taken to please many sorts of people, but obviously no care was taken to please Almighty God to whom the prayer was addressed. It is indeed true that God commends Himself to us as the Almighty, but it is in His Son that He is well pleased and through whom He wishes to be approached. It is in the Son of God, whom this prayer so carefully ignores, that God

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Studies in God's Word: The Tragic Rejection of Saving Grace

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord (Matthew 23:34-39).

People who have been accustomed or taught to think of Jesus as a meek, mild-mannered, and gentle man only, would do well to read this twenty-third chapter of St. Matthew in its entirety. Here, with scathing severity, the Savior scores the shallow hypocrisy of the scribes and Pharisees, pronouncing upon them one woe after another. And in the words immediately preceding the paragraph above His righteous wrath lets loose the following violent volley, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Filling the Cup of Iniquity

In effect, the Savior is here pronouncing the sentence of doom upon His own countrymen. They were following in the fatal footsteps of their forefathers. They were obstinately opposing every effort of divine grace to turn them from the folly of their

self-righteous unbelief. The cup of their iniquity was filling rapidly. Keeping pace, their guilt was virtually begging for just retribution. There remained, as Jesus predicted, only their final, furious assault upon the Lord's ambassadors of grace and good will before the death-dealing judgment of divine wrath would descend upon them.

If the persistent rejection of God's saving grace is the height of senseless folly and the depth of defenseless iniquity; if its calamitous consequences are almost too terrifying to contemplate, it is at the same time a tragedy of the most painful description in the light of historical developments.

Love's Labor Lost

The public ministry of Jesus was spent almost exclusively among His own people. "I am not sent," He said once to a woman of Canaan, "but unto the lost sheep of the house of Israel" (Matt. 15:24). Among His own kinsmen He labored with loving devotion and careful concern. Upon them He bestowed the full effort of His teaching ministry. To them He presented Himself as the Lamb of God and the Messiah foretold. They were first in line for the Father's finest benefactions. They were truly a people most highly favored.

Tragically, however, "He came unto his own, and his own received him not" (John 1:11). How earnestly He sought to lead them to recognize their sinful condition and their own hopeless helplessness before God! How frequently He called them to repentance, inviting them to surrender to Him their burden of sin and promising them rest and peace! But how stubbornly they clung to their miserable, self-righteous pride, steadfastly refusing to humble themselves before the throne of divine grace and mercy! In the end they would reject Him completely while accepting fully the

responsibility and the guilt for the shedding of His holy precious blood.

To come to His own with healing in His wings, to come to rescue them from their deserved doom and destruction, and then to be rejected while seeking to save them was tragedy sufficient to break His merciful heart. No wonder His heart cried out in holy horror as He beheld His people's confirmed resistance to every avenue of saving grace. They simply "would not." Can there be any rational reason for such unreasonable rejection of divine mercy and truth?

Averting the Tragedy

Today the same Savior, crucified, risen, and ascended, offers Himself as the only hope for sinful mortals. But to the modern man His cross is quite useless and His empty tomb is pure fiction. He is still rejected. For who in the enlightened twentieth century expects to be saved through the death of One who was rejected by His own people and shamefully humiliated by them in the company of calloused criminals? The cross of our Lord Jesus Christ is still foolishness to them that perish.

But it is also still the power of God unto salvation to every one that believeth. With the Gospel of His redeeming cross the Savior seeks today to turn the hearts of men from the darkness of unbelieving despair to the light of confident hope. Only through their own persistent, perverse rejection of His humbling Word and saving cross will they inherit the tragic fate of Jerusalem.

Among His own people the Savior labored with loving diligence to win them and make them His own forever. But they would not. May His gracious endeavors among us today find none who would not, and many who would!

M. BURK

Topic: What Does it Mean to Pray in Jesus' Name?



A Lantern to Our Footsteps

God's Reply to Our Questions

Some time ago we received this question: "We are told to ask 'in Jesus' name.' Does that mean that we are to end all prayers in this manner if we expect God to hear us? Some of our printed prayers and hymn verses are not written in this manner and yet we use them as prayers. Is God pleased with this?" In view of some of the discussions which have been going on about the prayer that the Board of Regents had written for use in the public schools of New York and that has now been declared unconstitutional by the Supreme Court of the United States, the above question has added importance at this time. Not only the constitutionality, but also the Christianity of the Regents' prayer is a matter of question. We reject it as unchristian, since all reference to Christ has intentionally been omitted. Someone may, however, ask, as is done by the above-quoted reader: What about prayers that we at times use that do not expressly make reference to the name of Christ? Can we condemn in others what we condone among ourselves? That raises the question: When do we truly pray in Jesus' name?

Prayer to Be in Jesus' Name

This question is of great concern to the Christian because Jesus has told us to pray in His name. It is to pray in Jesus' name that the promise of being heard is given. John 14:13, 14: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." See also John 15:16; 16:23, 24. Christian prayer, and that means true prayer that is acceptable to the Father in heaven, is always prayer in Jesus' name.

Two Questions

But when do we pray in His name? By way of answer let us consider two questions: 1. Is a prayer always spoken in Jesus' name when it concludes with those words? 2. Is a prayer always not in Jesus' name when no direct mention of His name is made?

Just a Phrase Doesn't Do It

Ordinarily when we hear someone conclude his prayer "in the name of Jesus," we assume that he is praying in Jesus' name, for his words make that claim. But is it just a matter of using a certain phrase? Jesus gives us the answer in Matthew 7:21-23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Not the simple use of Jesus' name is acceptable to Him, but the use of it by one who does the will of the Father. And the will of the Father is this that we believe in Jesus Christ for our salvation.

Trust in Christ as the Mediator

God, of course, alone can look into the heart of the one who speaks his prayer "in Jesus' name" to see whether it is a mere form, or whether it proceeds from faith. However, when a person who openly denies Christ, as, for example, in the case of a Unitarian-Universalist, nevertheless should use the phrase "in Jesus' name," we too shall recognize his prayer as unchristian because of his confessed unbelief. So praying in Jesus' name does not consist merely in mentioning His name in the prayer, but it involves praying as one who relies upon Jesus as the Mediator through whose redemptive work alone we have access to the Father.

Direct Mention of Jesus' Name Not Essential

But is every prayer an unchristian prayer when no direct mention of the name of Jesus is made? What about a simple table prayer like the following: "Heavenly Father, bless this food to Thy glory and our good"? Is this necessarily an unchristian prayer? Surely, when a Christian prays with these words to the heavenly Father, this prayer is addressed to the Father in the faith that it is only because of the work of Christ Jesus as our Mediator that we can say Father. The fact that no direct mention is made of the name of Jesus does not mean that the Christian is excluding Christ when his faith thus addresses itself to Him who is his Father through Christ. That would be unthinkable for the Christian. Thus it will also be in the case of hymn verses and the like that may be used as prayers; a Christian will always pray them "in Jesus' name" even though that is not directly stated in a formal way. Where it is very evident that a group of Christians is addressing Him whom they know to be their Father alone through Christ, the omission of a certain formal way of stating that need not disturb us.

Intentional Omission of Jesus' Name

How different, however, it is when the name of Jesus is intentionally omitted so as not to offend those who do not hold Him to be the Son of God. Such a prayer we have wherever people of all creeds, of all religions, are to pray together with a prayer that is supposed to be "nonsectarian." Such a prayer is the one proposed for the New York schools. Such a prayer we have in lodges, etc. Such a prayer we shall have to consider as unchristian, and that means that it is idolatry. A Christian will want to have no part in it.

To sum up. Prayer in Jesus' name is prayer that the believing heart addresses to the Father through Christ, the Mediator. Ordinarily this will be expressed directly by a phrase like "in Jesus' name," although the omission of the formal expression need not mean that Christ is denied in the heart. However, when we know that reference to Christ is intentionally omitted for the sake of those who do not believe in Him, we shall need to consider such a prayer a denial of Him and unchristian.

ARMIN SCHUETZE

Report on the Cleveland Convention of The Lutheran Church-Missouri Synod

June 20-30, 1962

In the resolution in which our Wisconsin Evangelical Lutheran Synod suspended fellowship with The Lutheran Church-Missouri Synod, our Synod at its 1961 Convention called attention to the many admonitions and protests which it had lodged with the Missouri Synod during the past 20 years in the hope to win that sister synod from the path that leads to liberalism in doctrine and practice. At the Cleveland Convention of the Missouri Synod in June of this year the members of our Commission on Doctrinal Matters were present as observers only and did not speak on the floor of the Convention or at the open hearing on doctrinal matters held on the two days that preceded the Convention proper. Admonitions and protests, like those that we had repeatedly lodged in the past, were, however, heard also at Cleveland. Convention delegates repeatedly took a brave and bold stand against the liberalism in doctrine and practice of which they felt their synod had made itself guilty. These voices were, however, in a decided minority, and their influence is but little reflected in the resolutions which the Convention adopted.

Neither in the *Book of Reports and Memorials* nor in *Today's Business* (that large volume of mimeographed material by means of which the business to be brought before the Convention was from day to day laid before the delegates) was the text of the resolution in which our Synod last year suspended fellowship with The Lutheran Church-Missouri Synod submitted to this delegate Convention. Our resolution had very carefully set forth the reasons for our action and the spirit in which it was taken. Though the fact that we had suspended fellowship was referred to, both in President Behnken's report to his synod and in the resolutions offered by the Floor Committee on Doctrinal and Intersynodical Matters (Committee No. 3), the text of the Resolution adopted by our Synod in 1961, with "the hope and prayer to God that The Lutheran Church-Missouri Synod" would "hear in this resolution an evangelical summons to 'come to herself' (Luke 15:17) and to return to the side of the sister from whom she has estranged herself," was not made available to the delegates at this Convention.

This report on the action taken by the Cleveland Convention of the Missouri Synod will limit itself to resolutions adopted by the Convention that dealt with matters that are of direct concern to us of the Wisconsin Synod, because of the action taken at our last Convention, and in the light of our admonitions and protests in the past.

The Cleveland Convention replaced the Missouri Synod's former "Committee on Doctrinal Unity" with a new agency named "Commission on Theology and Church Relations." There are 23 members on this new Commission plus three advisory members. The membership of the Commission consists of seven pastors, two teachers,

six laymen, seven theological professors, and one professor of some other educational institution. The Commission will have at least four subcommittees, and the assignments already made to the Commission on Theology and Church Relations are heavy and numerous.

Because of happenings during the triennium since the San Francisco Convention of 1959 and in response to memorials submitted, the Convention adopted a number of

Resolutions Relating to Fellowship

Memorials to repudiate or reject *The Theology of Fellowship, Part II*, were before the Convention. At the open hearings and on the Convention floor these memorials were strongly supported by some speakers; others defended the document. In the resolution submitted by Committee 3 and adopted by the Convention, it was observed that "the reaction to *The Theology of Fellowship, Part II*, by members of [the Missouri] Synod and by churches in fellowship with (it) has shown that this portion of the study is open to misunderstanding and criticism"; it was reported that "a fresh approach to the study of fellowship has been suggested by overseas representatives and by the Synod of Evangelical Lutheran Churches, and has been urged by a resolution of the Synodical Conference"; and the hope was expressed that "such a fresh approach may have the effect of enabling the Synod to renew discussion with our separated brethren in the Synodical Conference." The resolution then authorized Missouri's new Commission on Theology and Church Relations either to revise or to replace *The Theology of Fellowship*. Memorials asking for rejection and repudiation of the document were referred to the new Commission.

With respect to her relations to those church bodies with which she so far has stood in fellowship-relations in the past, The Lutheran Church-Missouri Synod at Cleveland resolved to memorialize the Synodical Conference, which is to meet November 13-15 of this year, "to take immediate steps to form an International Lutheran Synodical Conference." The resolution that dealt with Wisconsin's suspension of fellowship, declared at its 1961 Convention, reads as follows:

Resolved, That The Lutheran Church-Missouri Synod in convention express profound regret over these suspensions of Fellowship by the two mentioned sister Synods of the Lutheran Synodical Conference [NB. those of the Evangelical Lutheran Synod and of the Wisconsin Evangelical Lutheran Synod are meant]; and be it finally

Resolved, That, in order to remove the impasse that developed in 1960, our Synod give further study to the doctrines and practices in controversy within the Lutheran Synodical Conference, and with God's help reestablish fellowship and unity in this Con-

ference; and to that end the Commission on Theology and Church Relations in consultation with the President of the Synod, make every effort to reestablish meetings with representatives in sister Synods in the Lutheran Synodical Conference.

The Convention also declared its readiness and willingness to take over the mission work in Nigeria, after details of the transfer, if undertaken, had been worked out by mutual agreement. The Synod of Evangelical Lutheran Churches (Slovak) was invited to share this work or have assigned to its direct and exclusive care some phase or area of the Nigerian work.

The president of the Missouri Synod was authorized in consultation with the Commission on Theology and Church Relations to appoint seven representatives to meet with a similar number of representatives of other Lutheran church bodies in the United States willing to enter into conversations regarding a Lutheran inter-church association. In this connection it was resolved that "all pastors, teachers, and congregations of the Synod study the pertinent documents, 'Toward Cooperation Among American Lutherans' and 'Essays on the Lutheran Confessions Basic to Lutheran Cooperation,' copies of which are available to members of the Synod from the headquarters of the Synod, and that they send comments to the proposed committee of seven representatives of the Synod." — The entire matter of the proposed new cooperative association of Lutherans in America has been studied and the essays referred to have been evaluated in a series of articles in *The Northwestern Lutheran* under the general heading, "A New Cooperative Association of Lutheran Churches in America?" In the May 6, 1962, issue, page 137, there appeared President O. Siegler's essay, "I. Sufficient Unity on the Doctrine of the Gospel?" The issue of May 20, pages 152f, brought Professor Roland H. Hoenecke's contribution: "II. Agreement on the Meaning of Subscription to the Lutheran Confessions?", and in the issue of June 3, pages 168f, Professor Carl Lawrenz discussed "III. The Kind of Cooperative Association Proposed." More recently an article appeared in the *Wisconsin Lutheran Quarterly* (July 1962, pages 203-216), "Toward Cooperation among American Lutherans," by Professor Heinrich J. Vogel.

The India Evangelical Lutheran Church, a church body affiliated with The Lutheran Church—Missouri Synod, has applied for membership in the Federation of Evangelical Lutheran Churches in India. With but a mild warning to exercise caution, the Convention commended the India Evangelical Lutheran Church and approved its application for membership in the Federation. The "young sister church" (IELC) was declared to have "shown courageous initiative and dedicated service in sound Scriptural witness" but was urged to "exercise care in entering into fellowship with other churches or federations of churches, fully conscious of its responsibility under the Word of God and the Lutheran Symbols." — This commendation and the mild warning to exercise caution directed to the India Evangelical Lutheran Church must be viewed against the background of a National Lutheran Council News Bureau release of December 11, 1961. In the latter the following report is given about the Federation of Evangelical Lutheran Churches in India:

Some 200 participants of the World Council of Churches Third Assembly attended a Lutheran Service of Holy Communion here on November 30. . . . It was

sponsored by the Federation of Evangelical Lutheran Churches in India which invited "all Lutheran Communicant members and other baptized communicant members of the member Churches of the World Council" to come and receive the Sacrament.

It was an application for membership with this Federation that was praised at Cleveland as an example of "courageous initiative and dedicated service in sound Scriptural witness."

The Synod's president and the Committee on Doctrinal Unity were commended for the participation of duly appointed representatives of the Missouri Synod in a discussion conference between Lutherans and Presbyterians; participation in future conferences of a like nature was encouraged, and the direction was given that Missouri's representatives "participate . . . in conformity with the stated principles of our [its] Constitution and with the Scriptural principles of fellowship." It was freely admitted that at the first meetings with the Presbyterians joint prayer was practiced, in which the Missouri Synod participants joined.

Resolutions Reflecting Indecisiveness as to Missouri's Position

At its 1959 Convention in San Francisco, The Lutheran Church—Missouri Synod had expressly taken the following position as to the binding force of the *Brief Statement* as well as other synodically adopted statements: ". . . every doctrinal statement of a confessional nature adopted by Synod as a true exposition of the Holy Scriptures is to be regarded as public doctrine (*publica doctrina*) in Synod," and that "Synod's pastors, teachers, and professors are held to teach and act in harmony with such statements."

At Cleveland this much-discussed "Resolution 9 of Committee 3" of the 1959 Convention was declared unconstitutional on the ground that "said resolution has the effect of amending the confessional basis of the Constitution of Synod without following the procedure required by Article XIV of the Constitution." With regard to the *Brief Statement* and other doctrinal statements, the 1962 Convention resolved: "that the Synod beseech all its members by the mercies of God to honor and uphold the doctrinal content of these synodically adopted statements." Attention should be called to the weakening of the "held to teach and act in harmony with" of the 1959 Convention to the "that the Synod beseech" of Cleveland.

In response to memorials that in a variety of ways were concerned with the doctrine of Scripture, the Missouri Synod at Cleveland "reaffirmed our [its] belief in the plenary, verbal inspiration of Scripture, the inerrancy of Scripture, and that Scripture is in all its words and parts the very Word of God." One memorial (Memorial 331), bearing well over 200 signatures, had presented 15 "propositions" related to the nature of the Word of God and to the inspiration, inerrancy, interpretation, and clarity of Scripture. The 15 "propositions" represented positions that are just the opposite of what has been taught in the Synodical Conference, and Memorial 331 asked that the Convention declare "whether its pastors, teachers, and professors will be permitted to 'teach' them." "The questions raised in Memorial 331" were "referred to the Commission on Theology and Church Relations and to pastoral and teachers' conferences and congregations for study." The Commission was directed

to prepare a progress report within two years and "if necessary to develop a statement on the doctrine of Scripture." With regard to the statement on the "Form and Function of Holy Scripture" adopted by the St. Louis faculty, the Convention asked "the St. Louis Seminary faculty to continue its study of the Doctrine of Scripture with a view toward giving a more definite statement which will more fully express its thinking on the theology of the Word, and submit this statement to the Commission on Theology and Church Relations and to the pastors, teachers, and congregations of Synod for their study that they may convey their thinking to the faculty."

The case of the position held by Dr. Martin H. Scharlemann of the St. Louis faculty on the doctrine of Scripture came before the Convention in dramatic fashion. In its introduction of the matter to the Convention, Committee 3 said: "We have been assured by those who have the responsibility for supervision that charges of false doctrine made against Dr. Scharlemann have not been sustained to date." After the introduction by Committee 3 Dr. Scharlemann read a statement to the Convention, from which we quote:

"At the outset I wish to emphasize that, by the grace of God, I am — as I have been in the past — fully committed to the doctrine of the verbal inspiration of the Sacred Scriptures. I hold these Scriptures to be the Word of God in their totality and in all their parts and to be utterly truthful, infallible and completely without error. . . .

"I deeply regret and am heartily sorry over the part I played in contributing to the present unrest within the Synod. . . . Herewith, then, I withdraw the following papers in their entirety: (1) The Bible as Record, Witness and Medium of Revelation; (2) Revelation and Inspiration; (3) The Inerrancy of Scripture; and (4) God is One. Such withdrawal is here understood to mean that the questions to which these essays proposed to address themselves will not again be dealt with by me on the basis of anything written in them. If and when I need to address myself to these issues again any such effort will be undertaken only in full cooperation with my colleagues on the Seminary Faculty and any others in Synod delegated to carry out this task. At that time, I assure you, a new, more considered and properly safeguarded approach will be used. . . ."

The resolution offered by Committee 3 and passed by an overwhelming majority found the essays named "doctrinally misleading," "subject to much misunderstanding and misconstruction," and "a source of unrest within the church." Since, however, Dr. Scharlemann had "declared his penitence for what he has done, has asked for forgiveness, and has assured the Synod that there would be no recurrence of such an act," the Convention resolved to "assure Dr. Scharlemann of its forgiveness, and manifest this forgiveness . . . by the request that its members refrain from attacks upon him on the basis of these essays." Those who voted in the negative explained that they were certainly not unwilling to forgive, but that the matter was by no means solved through this resolution, since Dr. Scharlemann's statement contained no admission nor retraction of error and no repentance for false teaching but only for having caused unrest in his Synod.

It was also correctly pointed out on the floor of the Convention that Dr. Scharlemann's statement, as read to

the Convention, had not answered certain questions that the essays had raised. For in them the author had spoken of the truthfulness, the infallibility, and the reliability of Scripture, while at the same time he questioned the factual precision of the statements of Scripture.

Missouri's position on the governmental chaplaincy was reaffirmed when the Convention commended the Armed Services Commission and staff "for their faithful and efficient peacetime work." This commendation includes the Armed Service Commission's report on the Pan-Lutheran "annual retreat-conferences conducted in the United States, in Europe and in the Far East" jointly by The Lutheran Church—Missouri Synod and the National Lutheran Council.

Its Board for Young People's Work now has the responsibility for the program of Scouting in The Lutheran Church—Missouri Synod. The Board reported, for instance, on its participation in sponsoring the *Pro Deo et Patria* award for boys from congregations of the Synod in the Boy Scouts of America. It announced its plans "to provide the needed materials for Lutheran scout leaders" in order that "the scouting program may serve the Lutheran boys in congregation-sponsored troops to its fullest potential to help the boys in Christian growth and service." These plans of the Board for Young People's Work were endorsed by the Convention.

Instances of Positive Action

A memorial called attention to public statements by members of the Missouri Synod on "the immortality of the soul and the resurrection of the flesh" that were unclear and open to an understanding not in accord with the teachings of Scripture and the Lutheran Confessions. On this matter the Convention, though not fully meeting the concern of the pertinent memorials, resolved to "remind all pastors, teachers, and writers of the church in their presentation of these doctrines to emphasize the sure truth and comfort as clearly stated in Scripture and in the Lutheran Confessions. . . ."

On the lodge question the Cleveland Convention reaffirmed the Missouri Synod's stand and resolved to urge the president of the Synod to give further implementation to a 1959 resolution. This resolution had urgently requested the Synod's President to instruct the District Presidents to make the lodge practice of congregations in their Districts a matter of special concern and to deal with all pastors and congregations not conforming to the synodical policy as stated in the synodical *Handbook*.

It should also be noted that one of the doctrinal convention essays dealt with the lodge question.

Two resolutions that dealt with the supervision of doctrine and practice were passed. One of these reads in part: "Resolved, that the responsible officers of Synod, the Districts, and the Colleges and Seminaries continue to discharge their responsibilities of supervision of doctrine and practice in our Synod and inaugurate prompt and effective disciplinary action when warranted." These resolutions were submitted in response to memorials that spoke, not of lack of synodical machinery for the exercise of wholesome discipline, but of the lack of the requisite use of the same. The latter these resolutions do not admit, since both of them contain words that imply that proper supervision and discipline had been practiced and that the Synod was now but urging that this action be continued.

It is quite apparent that we of the Wisconsin Synod shall for the immediate future be interested in the steps that will be taken by Missouri's new Commission on Theology and Church Relations. We shall eagerly await information on how this Commission carries out just a few of its assignments: the study of the Statement on the Form and Function of Scripture; answers to the questions on the doctrine of Scripture asked for in Memorial 331; a stand on the status and use of synodically adopted doctrinal statements; the revision or replacement of *The Theology of Fellowship*; the answer to the question: "What is Doctrine?"

It is this Commission on Theology and Church Relations that has also received the assignment of making every effort "to reestablish meetings with representatives of sister synods in the Lutheran Synodical Conference."

Assignments that have traditionally been handled by the members of the St. Louis Seminary faculty have, it seems, by action of the Cleveland Convention to a considerable extent been given to the Commission on Theology and Church Relations.

FREDERIC E. BLUME

for *The Commission on Doctrinal Matters*



□ □ □ □ Actual Sin ?

ITS ENORMITY

When you go to church on Sunday, you are invited by your pastor to confess your sins with the familiar words: "Beloved in the Lord, let us draw near with a true heart, and confess our sins." Now in the confession that follows are we merely mouthing words, phrasing pious platitudes, or are we actually confessing sins that we have in the past week committed in thought, word, and deed? Perhaps if we look into this matter of sin a bit deeper, maybe the next time we make this confession of our sins, we will do it not only with our lips but with our hearts. Otherwise the words we speak are nothing but vain repetitions and our religion downright hypocrisy. Worst of all, if our confession is empty and meaningless, then the wonderful words of absolution or forgiveness will also be meaningless.

What then is this dreadful thing called sin, which we confess we are guilty of every Sunday? The Bible calls it by many names, with which you are very familiar: transgression, iniquity, trespass, debt, wickedness. All of these words have this one thing in common, they represent that which is done against God and His holy Law. That's what makes sin, though it be only a little word, the one thing that separates us from our God, and which must be removed before we can be reconciled to our God and become His children.

We often speak of small sins and big sins. Actually, there is no difference. For whether we actually commit the sin of murder, or have hatred in our heart toward someone, it is one and the same thing. For every sin, whether in thought, word, or deed, is an offense against the holy majesty of God, and its guilt must be measured by the yardstick of His exalted position, and not

according to our own standards. Living in our age of laxity and indifference, even we Christians have become calloused in this respect, and have lost the sense of the enormity of our sin. We have become enamored with "behavioristic psychology." This theory holds that a man is the product of his heredity and environment, and his behavior to a large degree is foreordained by both. He is either a product of a happy combination of genes and chromosomes, or an unhappy combination. He moves in an environment that will tend to make him good or evil. He is just a chip tossed helplessly by forces beyond his control, and therefore, not responsible. Well, this theory that misbehavior can be cured by pulling down tenements and erecting in their place elaborate housing is not holding water, for the crime rate continues to rise along with our huge outlays for social service. Clearly, something is wrong. A generation which has sown the dragon's teeth of pseudoscientific sentimentality is now reaping the whirlwind of a legion of delinquents, bearing switchblade knives and bicycle chains. Hence, if we would but realize that any and all sins are against the majesty of our gracious God, we could not but help feel the tremendous debt we all owe God, and that, as we are, we are "too poor to pay."

Yet, here is where our confession of sin comes in. Though we are laden with sin and "too poor to pay," the sweet words of absolution we hear every Sunday tell us: We have the word of Him to whom our debt was owed, who has written His own assurance in crimson letters: "Thy sins are forgiven thee."

KENNETH W. VERTZ

Northern Wisconsin District Convention

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." This passage of Scripture was the theme for the Northern Wisconsin District Convention, held, July 16-19, at Fox Valley Lutheran High School, Appleton, Wisconsin. The assembled delegates had rich opportunity to avail themselves of God's armor of grace and mercy. In the opening service of the convention, held at Mt. Olive Church, Pastor J. Dahlke, the convention speaker, pointed the assembly to the Word for its supply of armor as it labors to fulfill the work of the ministry. He based his address on the words recorded in Colossians 4:17. The delegates also received the Sacrament of the Altar, refreshing and strengthening them in their role as soldiers of the Cross.

In his opening address, President O. Siegler reminded the assembly of the wonders which God has accomplished with His mercy and called upon the assembly to continue to use that mercy most faithfully and joyfully in the battles of the Lord.

The convention essayist, Pastor Donald Bitter of Kewaskum, Wisconsin, pointed the assembly to a specific area for deployment. In his essay, "The Ecumenical Movement and its Effect on Lutheranism in America," he pinpointed the "wiles of the devil," the false and un-Biblical principles behind this movement which seeks a visible union among all churches. They are: 1. outward union is absolutely vital for the extension of Christ's kingdom, for the defense of Christ's Church, and for the fulfillment of Christ's prayer; 2. union is possible with a minimum of unity in doctrine and practice; 3. social, economic, and political reform in the world is the responsibility of the Church. The essay demonstrated how this movement has left its mark on Lutheranism in America, leading many who march under the banner of Lutheranism to forsake the strong, Biblical confessionalism so staunchly upheld by the leaders of the Lutheran Reformation. The essayist emphasized that we cannot, we dare not, lay down the armor of God when approached by the conciliatory, but false, attitude of this movement. Instead, the armor of God's Word of

mercy and grace needs to be grasped ever more tightly and firmly in the face of these wiles of the devil. Only in this manner shall we be able to hold to our heritage of salvation and our confident trust in the Savior.

The District Constitution and Legislation Committee encouraged that individual members on the "home front" be moved to prayer and to write their elected representatives in the government when legislation disturbing our religious heritage is pending.

With adopted resolutions the convention demonstrated its desire to have the warrior ranks extended as far as possible. It welcomed two new congregations into the District, St. Mark's of Stambaugh, Michigan, and Redeemer of Tomahawk, Wisconsin, together with 14 pastors and 15 male teachers, who either transferred to the District or accepted calls received through the Assignment Committee. Concerned over the thinness of the pastor-teacher ranks in Synod, the convention gave considerable attention to the forthcoming educational survey report. It resolved, that after the report has been made available to the District constituency and after all conferences of the District have had opportunity to give the report careful study, a special convention of the District is to be held prior to the next convention (special or regular) of the Synod to consider these matters. Concerning the resolution of the Synod Board of Trustees regarding board, room, and tuition rates at our Synod schools, the convention asked the Board to await the approval and action of the General Synod.

While, on the one hand, the convention noted with regret that the number of battle stations on the mission fields were still far too few, on the other hand, the delegates were heartened by the increase the Lord has granted and appealed for a greater support of our Synod's mission and Church Extension funds. They also noted the closing of St. John's School in Milwaukee, a school no longer being used by the congregation, and encouraged that the Board for Home Missions investigate the possibility of making use of the fa-

cilities for serving the spiritual needs of the unchurched in the area.

The District encouraged the Commission on Doctrinal Matters in its work of seeking out others "who are of one mind with us to identify themselves with us" in our confessional stand. It also expressed its gratitude to the Lord for the success thus far granted, such as, agreement in doctrine and practice with the Ev. Lutheran Free Synod in South Africa, as well as agreement with the Orthodox Lutheran Conference, whose members are being received into the various Districts of the Synod. We pray that these bonds of fellowship will ever prove themselves a blessing to all concerned, serving to strengthen one another in the battles of the Church Militant against the wiles of the devil.

The delegates were also mindful of the time when they will declare with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." That they may have the opportunity to spend the evening of their lives waiting for the realization of the hope that is in them in company with fellow believers of this area, the delegates resolved to request Mt. Zion Congregation of Ripon, which has offered a tract of land for a home for the aged, to present its offer to the Synod Board of Trustees as a possible site for such a home.

That the District's use of the armor of God for the promotion of Christ's kingdom might be done in an orderly fashion, the delegates elected men to the various offices. President O. Siegler earnestly requested that the convention not consider him for reelection. The convention reluctantly heeded his request and elected Pastor J. Dahlke as his successor. The convention thanked Pastor Siegler for his services and resolved that a letter of gratitude be sent to his congregation, thanking the members for their sacrifices and their patient forbearance during the years their pastor served in behalf of the District.

CARL W. VOSS

Direct from the Districts

Michigan

Anniversaries

Special services were held in thankful commemoration of God's continued grace in behalf of the following:

Trinity Ladies Aid, Saline, Michigan, celebrated the seventy-fifth anniversary of its organization on June 3, 1962. Many former members returned for the day to join in the festivities which included an illustrated review of the organization's history from its founding to the present.

Pastor and Mrs. H. L. Engel, Saline, Michigan. On Sunday, June 24, the members of Trinity Congregation (along with neighboring pastors and relatives of the jubilarians) gathered for a surprise celebration of the pastor's twenty-fifth wedding anniversary. After the service, conducted by classmate A. H. Baer of Ann Arbor, refreshments, speeches, and gifts

were presented in the church basement.

Pastor Walter C. Voss, Sebawaing, Michigan. With the Rev. H. A. Schultz of Chesaning delivering the sermon, the Rev. Fred Schroeder of Bay City serving as liturgist, and Teacher Douglas Stindt of Saginaw at the organ, members of New Salem Lutheran Church and friends of the jubilarian observed the thirty-fifth anniversary of Pastor Voss's ordination, on July 29, 1962. A social hour followed in which Pastor Schroeder served as toastmaster.

Lutheran Camps

Killarney: Recently 120 children, most of them members of our congregations in southeastern Michigan and northern Ohio, spent two weeks at Killarney Lutheran Campsite in southeastern Michigan. The program was under the direction of Pastor Daniel Gieschen and Teacher Jerome Birkholz of Adrian and Toledo, respectively. Also serving as in-

structors were Pastors H. L. Engel and K. Vertz of Saline and Owosso.

A heartening sidelight to this year's camping session, it is reported, is the fact that there is a "distinct possibility of gaining 10 souls for Christ and our church . . . as a direct result of the Holy Spirit's presence in our summer camping program. To Him be glory!" An association of 24 of our congregations owns and conducts the campsite.

Minnehaha: During the week of July 22 approximately 50 children attended camp at the Mecosta County Campsite on School Section Lake, near Remus. Camp director was Coach L. Thompson of Michigan Lutheran Seminary. Pastors who served as chaplains and instructors were: R. K. Pankow, Scottville; N. Mass, St. Louis; and V. W. Thierfelder, Saginaw. Participating in the program were our congregations at Broomfield, Clare, Custer, Harrison, Hemlock, Manistee, Remus, Saginaw (Bethany and Christ), St. Louis and Alma, and Scottville.

V. W. THIERFELDER

† Pastor Traugott W. Redlin †

Pastor Traugott Redlin was born April 2, 1902, in Clatonia, Nebraska, and moved to the Appleton area when he was 10 years old. He was a graduate of the Northwestern College at Watertown, Wisconsin, and the Wisconsin Lutheran Seminary. He was ordained into the holy ministry by his father, Emil Redlin, in Trinity Lutheran Church, Town of Ellington, in 1927. Pastor Redlin served Zion and St. John's Congregations at Kingston, Wisconsin, Peace Lutheran Church, Wautoma, and St. Luke's Lutheran Church, Kenosha. Ill health forced his retirement from the active

ministry. He lived in Appleton for the past 11 years. Pastor Redlin was called to rest on July 14, at the age of 60 years.

His death is mourned by his wife, Adelle; his aged mother, Mrs. Emil Redlin; his daughter, Mrs. Ardyth Schlichting, and son, Gerald; by his brothers Hugo and Roland; and by his sisters, Mrs. George Radtke, Miss Elynore Redlin, Mrs. George Paschen, and Mrs. Victor Holz.

Funeral services were held on July 17, 1962, at Bethany Lutheran Church, Appleton, with Rev. Lyle Koenig officiating. His words of comfort to family and friends were based on the Apostolic Blessing, Romans 1:7:

"Grace to you and peace from God our Father, and the Lord Jesus Christ." Pastor Gerhard Kaniess of Wautoma, Wisconsin, performed the committal service. The undersigned conducted the altar service.

O. SOMMER

Briefs

(Continued from page 258)

Churches, said the 'use of children as a political lever' showed that Roman Catholics were 'more interested in getting money than in education. This sort of direct action makes it difficult to take church unity moves seriously.'"

Editorials

(Continued from page 259)

is honored and to whom He bids us give heed: "This is my beloved Son: hear him."

Some good sense has sounded through all the hysterical clamor over the Court's decision. One of the best remarks came from the President, who suggested that the parents, and not the public schools, should teach the children to pray.

The Illinois Supreme Court, as long ago as 1910, expressed what ought to be an accepted principle throughout the land: "Religion is taught, and should be taught, in the churches, Sunday schools, parochial and other church schools, and religious meetings. Parents should teach it to their children at home, where its truths can be most effectively enforced. Religion does not need an alliance with the state to encourage its growth."

E. E. KOWALKE

We Look At Ourselves

We're in a new year of work for our Lord. As you probably know, our Synod's financial year begins July 1. What thoughts come to our minds in these opening months of the new work year?

We Look Back

They say history is a pretty good teacher. What can we learn by looking back over the past 12 months? The record of our performance during the past financial year, as reflected in the treasurer's report, is not the sort of thing that makes one happy. The gifts from the members of our congregations totaled \$2,590,000, slightly under the record of a year ago. The gifts we brought for Christ's work through our Synod represented only 63.3% of the total budget voted by the Synod convention last year.

But we know that our Lord never has been much interested in statistics. What He's interested in is getting work done — work that will show results on Judgment Day. Surely it must be painfully obvious that cutting back on our gifts to the Lord is going to have an effect on the program of work our Lord has given us to do. The record of the past 12 months bears this out. Even though the treasurer's books show a cash balance of \$14,000 as of June 30, 1962, this figure offers us very hollow satisfaction. It was achieved only by cutting back drastically on the program of work we promised our Lord we would do for Him.

The Building Fund for Educational Institutions took the brunt of the cutback. According to the budget adopted by the Synod, each month depreciation charges on all our buildings are to be set aside, to replace these buildings. In the last months these depreciation monies had to be used to cover our operating deficit. Tuition and board payments by the students at our six educational institutions amounted to \$332,033 the past year. The Synod convention had resolved to put these funds (commonly referred to as "revenues") into the Educational Institutions Building Fund. Again, this could not be done. All of these funds had to be taken over to meet operating costs of our Synod's work. \$86,000 was spent for professorages, money which should have come from the Operating Fund, but which, unfortunately, had to come from the Building Fund.

But the Building Fund was not the only area of our Synod's work which was cut back because of the shortage of funds. Our work of missions took its brunt of the cutback, too. Our Japan Mission had asked for \$50,000 for mission chapels and parsonages; it received \$20,000. We had anticipated a salary increase for all our mission pastors and teachers, but our smaller gifts made this increase impossible. Mission Boards in the various districts of the Synod had to be told: "Please hold back on requests for Church Extension Fund money for new chapels, because the money just isn't there." At the most recent meeting of the General Board for Home Missions, for example, not a single new chapel project was allowed.

On the credit side of the ledger, it ought to be said that the last two months of the financial year (May and June) were exceptionally good months. In both of them, offerings from congregations came very close to reaching the monthly average needed to accomplish the full program of work voted by the Synod. But even the heroic effort of these two months couldn't erase the generally unhappy record of the previous months.

We Look Ahead

But we dare not spend too much time looking back. A farmer who keeps looking over his shoulder to see how straight a furrow he's plowed on the field behind isn't going to do a very good job on the field ahead. There's work ahead, critically important work for our Savior, work which isn't going to get done if we spend our time brooding over past shortcomings.

Right now — the summer months — is our opportunity to roll up our sleeves and get busy doing the work our Lord has given us to do. July, August, and September were the months which hurt His work last year. (During these three months last year, we fell over \$600,000 short of our goal — a shortage which we weren't able to make up throughout the rest of the year.)

There's work ahead — make no mistake about it. Right now is the time for every member of every congregation to pray, "Jesus, Thou hast blessed me with the *ability* to bring generous gifts for Thy work. Bless me with the *willingness* to bring them! Grant that the record of this new financial year will show that the members of our Synod, starting with me, have learned to say as never before:

Here am I. Use me! Use mine!"

BUDGETARY OPERATING STATEMENT

July 1, 1961, to June 30, 1962

Budgetary Income:

Offerings from Districts	\$2,590,225
Offerings from Others	6,386
Income from Educational Institutions	332,033
Income from Home for the Aged	88,562
Other Income	22,623
Total Budgetary Income	\$3,039,829

Budgetary Disbursements:

Worker Training:

Wisconsin Lutheran Seminary	\$113,430
Northwestern College	253,937
Dr. Martin Luther College	342,221
Michigan Lutheran Seminary	177,921
Northwestern Lutheran Academy	80,685

CALL FOR ADDITIONAL CANDIDATES

The Board of Control at Michigan Lutheran Seminary herewith petitions the constituency of the Synod to recommend additional qualified **LAY** candidates for a professorship in the field of mathematics. The academic background of these lay candidates should be of such a nature that they can meet the qualifications of the state certification code. Nominees should also have at least a minor in physical education and be able to assist in coaching.

All nominations should be in the hands of the secretary by September 4, 1962.

Gerald Cudworth, Secretary
606 Sidney St.
Bay City, Mich.

APPOINTMENTS

The following men have been appointed as auditors for the Nebraska District: Harvey Carne, Robert Raasch, and Donald Goslin. Send your blue slips to Mr. Harvey Carne, 2508 N. 51st St., Omaha 4, Nebr.

HUGO FRITZE, President
Nebraska District

Milwaukee Lutheran Teachers College	50,934	
Nebraska Lutheran Academy	288	
Academy Subsidies	22,000	
Winnebago Teacher Program	2,084	
Winnebago Lutheran Academy	3,000	
Student Aid	16,030	
Board of Education	26,381	
Teacher Certification	4,638	
Depreciation charges on Inst. Bldgs.	124,640	
Foundation for Reformation Research	10,000	
Total Worker Training		\$1,228,189
Home Missions:		
General Board for Home Missions	\$ 4,193	
Home Missions	867,950	
Lutheran Spiritual Welfare Commission....	18,381	
Commission on Evangelism	2,784	
Madison Student Mission	8,493	
Total Home Missions		\$ 901,801
World Missions:		
Board for World Missions	\$ 14,430	
Indian Mission	158,057	
Northern Rhodesia Mission	84,917	
Japan Mission	51,648	
Refugee Mission	68,748	
Spanish Mission	8,949	
Negro Mission	62,214	
Grant to Free Church of South Africa	10,000	
Total World Missions		\$ 458,963
Benevolences:		
General Support	\$106,504	
Home for the Aged	86,462	
Total Benevolences		\$ 192,966
Administration and Promotion:		
General Administration	\$248,124	
Board for Information and Stewardship	42,611	
Total Administration and Promotion.....		\$ 290,735
Total Budgetary Disbursements		\$3,072,654
Operating Deficit, June 30, 1962.....		(\$32,825)

() Denotes a red figure

BUDGETARY ALLOCATION AND RECEIPTS

Twelve Months of Year — July 1961 through June 1962

Districts	Comm.	District		Per Cent	Deficit
		Allocation of Budget	Offerings Receipts		
Pacific Northwest	1,400	\$ 24,372	\$ 16,598	68.1	\$ 7,774
Nebraska	6,853	119,340	86,031	72.1	33,309
Michigan	26,285	457,716	348,573	76.2	109,143
Dakota-Montana	7,245	126,156	96,663	76.6	29,493
Minnesota	38,745	674,724	454,363	67.3	220,361
Northern Wisconsin	47,714	830,868	465,349	56.0	365,519
Western Wisconsin	51,278	892,932	495,698	55.5	397,234
Southeastern Wisconsin	51,392	894,912	583,078	65.2	311,834
Arizona-California	4,149	72,240	43,872	60.7	28,368
Total	235,063	\$4,093,260	\$2,590,225	63.3	\$1,503,035

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

A SPECIAL CONVENTION OF THE SYNOD

A special convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, at Dr. Martin Luther College, New Ulm, Minnesota, November 7-9, 1962.

As determined by the Constitution of the Synod, Article IX—Representation, Section 2: "The delegates of the immediately preceding convention shall serve as delegates to special conventions." The voting delegates listed on pages 4 and 5 of the 1961 Proceedings of the Thirty-Sixth Convention, or their alternates as certified by the respective District secretaries, shall serve as voting delegates at this special convention.

The purpose of the special convention is stated in the 1961 Proceedings, Report of Floor Committee No. 5, Resolution No. 2: "Be it resolved, That this Convention . . . (5.) Request the Synodical Council to determine whether to submit the recommendations of the Planning Committee following their evaluation of the Consultant's Report to the next regular Convention of the Synod or to a Special Synodical Convention called for this purpose."

The Synodical Council resolved on May 17, 1962: "The motion prevailed that we have a special Synod Convention to consider the report of the Educational Consultant August 7-10, 1962, at Dr. Martin Luther College, New Ulm, Minnesota, if the summary of the report of the Educational Consultant is available by the time of the District Conventions; otherwise that it be held not before October 1, 1962."

As additional matters of business the Commission On Doctrinal Matters will seek directives concerning attendance at certain proposed theological discussions; the Lutheran Spiritual Welfare Commission will seek an appropriation for the calling of contact pastors to serve our military personnel; and a special committee will present for consideration a report relative to the forthcoming Synodical Conference convention.

NORMAN W. BERG, Secretary

CONVENTION OF THE SYNODICAL CONFERENCE

The 47th Regular Convention of the Ev. Lutheran Synodical Conference will be held, God willing, in St. James Lutheran Church, N. Fremont & W. Dickens, Chicago 14, Ill., the Rev. Herbert W. Nommensen, pastor, November 13-15, 1962. The convention will begin with a Communion service, 10 a.m., Central Standard Time. [See "Special Notice" below—Ed.]

Delegates and Visitors will arrange for their own housing. Information regarding accommodations may be secured from Dr. Martin Piehler, 77 W. Washington, Room 713, Chicago 2, Ill., or the Rev. H. W. Nommensen, 2046 Fremont St., Chicago 14, Ill.

All reports and memorials must be sent by September 15, and the names of all delegates and alternates as soon as possible, to the secretary, Dr. H. J. A. Bouman, 801 De Mun Ave., St. Louis 5, Mo.

HERBERT J. A. BOUMAN, Secretary

SPECIAL NOTICE

Steps are being taken by the praesidium of the Wisconsin Ev. Lutheran Synod in cooperation with the praesidium of the Evangelical Lutheran Synod to conduct services for their delegates in an Evangelical Lutheran (Norwegian) Synod congregation near the convention site. Specific details will be announced later.

OSCAR J. NAUMANN, President

REQUEST FOR NAMES

The Wisconsin Synod is opening a new mission in Spokane, Wash. Anyone knowing of Wisconsin Synod Lutherans who have in recent years moved, or are moving, to any place in the Spokane, Wash., area are requested to send names and addresses, if possible, to the undersigned.

Pastor Warren R. Steffenhagen
East 3215 16th Ave.
Spokane 23, Wash.

SCHOOL OPENINGS

Wisconsin Lutheran High School will open with a service at 9 a.m., on September 5, 1962. A record number of students, approximately 850, will be in attendance for this coming school year.

The Wisconsin Lutheran High School, owned and operated by a conference of 43 Milwaukee area congregations, was formed seven years ago when the old Lutheran High School was divided.

The Lutheran Teachers' College in Milwaukee will open with a service at 10 a.m., Tuesday, September 11, 1962. Friends of the College in our area are invited to attend. The largest number of students in the school's brief history will be enrolled for this coming year.

We are grateful to the Lord for the many blessings He has shown, and pray that He would continue to permit us to do this blessed work of preparing workers for His kingdom.

R. P. KRAUSE, Principal

WISCONSIN LUTHERAN SEMINARY

The new school year of Wisconsin Lutheran Seminary at Mequon, Wisconsin, will open with a special service on Wednesday, September 5, 1962, at 10:00 a.m. In this service the newly called member of our faculty, Prof. Martin Albrecht, is to be installed into his office by the chairman of the Seminary Board, Pastor Herman Cares. Pastor Adolph Buenger will preach the sermon for this occasion. All friends of our Seminary are cordially invited.

CARL LAWRENZ

NEW SCHOOL YEAR NORTHWESTERN COLLEGE

The new school year at Northwestern College will begin on Monday, September 10, with a service in the gymnasium at 2:00 p.m. New students are to report at 9:00 a.m. the same day.

C. TOPPE

ANNOUNCEMENT

The new school year of Northwestern Lutheran Academy will begin with an opening service and registration at 2 p.m., Tuesday, September 4. Class work will begin at 8:15 a.m., Wednesday, September 5. A testing period during the opening days of school has been arranged so that the abilities of new students can be more closely determined.

R. A. FENSKE

FROM THE LSWC OFFICE OF THE WISCONSIN EV. LUTHERAN SYNOD

Pastors who have servicemen of the 32nd Division listed with the Lutheran Spiritual Welfare Commission, need not send in their notice of discharge. We have already removed their names from the files.

Since the Lutheran Spiritual Welfare Commission has been designated as the contact agency for people moving into the Milwaukee area, pastors are asked to send in the names of members who are to be referred to Milwaukee churches to the following address:

Lutheran Spiritual Welfare Commission
3614 W. North Ave.
Milwaukee 8, Wis.

A REQUEST AND A MESSAGE FROM MISSIONARY SEEGER

Missionary Richard Seeger has returned to Japan, leaving the United States on July 22. He therefore requests that no further communications be sent to him in care of his father. He happily reports that the Chapels for Japan Fund has been over-subscribed, and he wishes to thank all of you for your gifts to this fund. To this expression of gratitude he adds the plea: "We beseech you, by the merites of God, to exercise the same eager stewardship not only for the continuing needs of the Japan field, but also for all phases of our Synod's program, so that the Gospel can move forward on all fronts."

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

The special delegate Convention of the Western Conference of the Dakota-Montana District will be held on Thursday, Sept. 13, 1962, beginning at 10:00 a.m., at the Northwestern Lutheran Academy, Moberly, S. Dak.

DAVID ZIETLOW, Secretary

The fall pastoral conference of the Western Conference of the Dakota-Montana District will be held on Sept. 25 and 26, 1962, at Faith Ev. Lutheran Church, 19th & Howard, Billings, Mont.; Norbert Meier, pastor.

Time: 9:00 a.m. M.S.T.

Preacher: L. Wurster (G. Enderle, alternate).

Essayists: Exegesis of I John 3, D. Krenke; A Review of Current Adult Instruction Courses, C. Spaude; Augsburg Confession, Article VII, M. Janke; Practical Application of Gen. 1:28, K. Lenz, substitute paper.

Missionary conference, Monday evening, Sept. 24, at 8:00 p.m. M.S.T.

DAVID ZIETLOW, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Sept. 24, 25, 1962.

Place: Zion, Chesaning (H. Schultz, host pastor).

Preacher: Leonard Newman (alternate, R. Pankow).

The conference begins with a Communion service on Monday at 9:00 a.m. Teachers and delegates are required to be present the first day.

Only noon meals will be served by the host congregation. Requests for lodging and excuses are to be sent to the host pastor.

R. A. SCHULTZ, Secretary

SPECIAL DISTRICT CONVENTION

Date: Monday, Sept. 17, 1962. Opening session at 9:50 a.m.; adjournment at 9:00 p.m., or when the business at hand is concluded.

Place: Emanuel Lutheran Church, Lansing, Mich.

Business: Study of the Educational Consultant's report, and instruction of delegates to the special Synod Convention concerning a Worker-Training Building Program.

Membership: Pastors, male teachers, lay delegates (those who attended the regular District Convention, if possible).

M. R. KELL, Secretary

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: Oct. 2, 1962; 9:50 a.m.

Place: St. Mark's Lutheran Church, Mankato, Minn. M. Birkholz, pastor.

Preacher: L. Lotherth (alternate, Wehausen).

Agenda: Exegesis, Matt. 3, cont., R. Haase; essays as assigned.

D. E. KOCK, Secretary

RED WING DELEGATE CONFERENCE

Date: Aug. 28, 1962, 9:00 a.m.

Place: St. John's Lutheran Church, Nodine, Minn. (Dakota, 4 Mi. W.), Ruben A. Kettenacker, host pastor.

Agenda: Confessional speaker: Harold Schwertfeger (Ronald Uhlhorn, alternate). Missions of the District Detailed Report: Mission Board Member Gerhard Horn; Building Needs of Synod: Teacher How-

ard Wessel; Pre-Budget Subscription System.

F. G. KOSANKE, Secretary

CROW RIVER PASTORAL CONFERENCE

Date: Sept. 18, 19, 1962; opening session at 10:00 a.m.

Place: Mt. Olive, Graceville; H. A. Mutterer, host pastor.

Sermon: M. J. Lenz (W. E. Neumann, alternate).

Agenda: Sermon Study on Rev. 2:8-11, Geiger; Isagogics of Obadiah, Schulz; Exegesis of Titus 3, Wilde; The Real Presence in the Sacrament, Bauer; Prayer and Prayer Fellowship, Roth.

Please announce to the host pastor if you require lodging.

W. E. NEUMANN, Secretary

NEBRASKA

SOUTHERN DELEGATE CONFERENCE

Date: Sept. 25, 26, 1962; opening session at 10:00 a.m.

Place: Redeemer, Hastings; H. Lichtenberg, host pastor.

Sermon: J. Rockhoff (G. Snyder, alternate).

Papers: An Isagogical Treatise on the Book of Esther, D. Redlin; The Pioneer Movement Evaluated, R. Ehlert; Augustana XIX, H. Schnitker; Exegesis of I Thess. 4:1-7, J. Rockhoff.

Reports: Mission Board, Academy Board, Stewardship, Financial.

Please announce to host pastor.

PAUL A. MANTHEY, Secretary

NORTHERN WISCONSIN

MISSIONARY CONFERENCE

For all missionaries of the District. Place: Emanuel Church, New London, Wis. Time: Sept. 24, 12 noon to Sept. 25, 12 noon.

CARL W. VOSS, Secretary

RHINELANDER

PASTORAL CONFERENCE

Time: Sept. 10, 1962, 9:00 a.m.

Place: Hiles, Wis., J. Kingsbury, host pastor.

Preacher: W. Gawrisch (D. Kuske, alternate); Communion service at 7:00 p.m.

Papers: Study of Ephesians, F. Bergfeld; Confirmation Class, W. Hein.

WILLIAM HEIN, Secretary

LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONVENTION

The thirty-third annual Lake Superior Sunday School teachers' convention will be held on Sunday, Sept. 16, 1962, at Zion Lutheran Church, Peshtigo, Wis. The meeting will start promptly at 3:00 p.m. C.S.T. Kurt Geyer is the host pastor.

MRS. JOHN KALLMAN, Secretary

PACIFIC NORTHWEST

SPECIAL CONVENTION OF PACIFIC NORTHWEST DISTRICT

The Pacific Northwest District Convention, which recessed June 28, 1962, will reconvene Sept. 18, 1962, at Withrow Lutheran Church, Withrow, Wash., Henry Klug, pastor. The session will begin at 2:00 p.m.

Purpose: To study the report of the Educational Consultant in preparation for the special Synod Convention to be held this fall.

All pastors, male teachers, and a lay delegate from each congregation are to attend. Please notify the host pastor in ample time.

GEORGE FREY, Secretary

THE WINNEBAGO TEACHERS' CONFERENCE

Weyauwega, Wis. — September 27, 28, 1962

Thursday

9:00-10:00 Opening Service, Weyauwega, Wis.
 10:00-10:15 Announcements, Election Committee
 10:15-10:45 Board of Education—Wisconsin Synod
 10:45-11:00 Recess — Assemble for sectional meetings
 11:00-11:50 Grades 5-8 Discussion Unit "Patriarchs",
 Pastor A. Meyer
 Discussion Leader, A. Moskop
 Grades 1-4 "Solving Behavior Problems in the Light
 of Scripture," Mrs. H. Schnitker
 Discussion Leader, Miss C. Rupprecht
 Kindergarten Religious Discussion and General
 Problems, Mrs. Sells

12:00- 1:00 Dinner
 1:00- 1:50 Displays — Faculties of Algoma and Kewaunee
 1:50- 1:45 Devotion, Chairman
 1:45- 2:45 "Making History His Story," U. Seidl
 2:45- 3:15 Business Meeting
 3:15- 3:50 Recess
 3:50- 4:50 Music

Section I Choir (Religious, General) R. Stolz
 Section II 5-8 (Secular), R. Averbeck
 Section III K-4 (Secular), Mrs. Schoeneck

Friday

9:00- 9:15 Devotion, Chairman
 9:15-10:15 "The Teacher's Position in the Ministry,"
 Pastor Pankow
 10:15-10:30 Recess
 10:30-11:50 "Missions," Pastor Greve
 11:50- 1:30 Dinner
 1:30- 1:40 Devotion, Chairman
 1:40- 2:20 Report of the District President
 2:20- 3:10 "Civil Defense," G. Mallman
 3:10- 3:50 Recess
 3:30- 3:45 Business Meeting
 3:45- Closing

ROBERT MOLDENHAUER, Secretary

ACKNOWLEDGMENT AND THANKS

With gratitude to God for moving the hearts of these Christians to remember in their wills the Lord's work of our Wisconsin Ev. Lutheran Synod, we gratefully acknowledge the receipt of the following bequests during the past 12 months of this fiscal year July 1, 1961, to June 30, 1962:

July, 1961	Anna S. Menk Estate for Bible Institute in Northern Rhodesia.....	\$ 10,000.00
	Anna S. Menk Estate for Church Extension Fund.....	53,078.41
	Ernst Kuesel Estate for Parsonage-Teacherage Fund.....	1,000.00
	Martha Grambow Estate for Church Extension Fund.....	500.00
August, 1961	From the Estate of Anna S. Menk in memory of Rev. A. C. Haase for The Haase Memorial Trust Fund.....	100.00
September, 1961	Fred Rossmann Estate for Church Extension Fund.....	1,000.00
	Emma Hubbert Estate for Northwestern College.....	200.00
October, 1961	Henry Hacker Estate for CEF.....	1,000.00 (bond)
December, 1961	Emma Strenzel Estate for Church Extension Fund.....	500.00
	Emma Strenzel Estate for East Fork Lutheran Nursery.....	500.00
	Emma Strenzel Estate for Home for Director of Northern Rhodesia Bible School.....	500.00
January, 1962	Amanda Werth Estate for Church Extension Fund.....	300.00
	Anna S. Menk Estate for Church Extension Fund.....	916.67
March, 1962	William Stelljes Estate for Church Extension Fund.....	27,660.92
May, 1962	Meta Stelljes Estate for Church Extension Fund.....	1,746.67
June, 1962	Meta Stelljes Estate for Church Extension Fund.....	34,452.65

HAROLD E. WICKE, Secretary
 Board of Trustees

REQUEST FOR NAMES

If anyone knows of families living in the St. Louis, Mo., area who are members of the Wisconsin Synod, please send their names and addresses to the undersigned, Trinity Lutheran Church of Ballwin, Mo., now a Wisconsin Synod congregation, is located about 15 miles west of St. Louis, just off Clayton Rd. Services are held each Sunday morning at 11:00 A.M., with Sunday school at 10:00 A.M.

Seventy miles west of St. Louis, at Owensville, Mo., is Peace Lutheran Church. This congregation is also served by the pastor of Trinity Lutheran Church of Ballwin. Services are every Sunday at 8:45 A.M., with Sunday school at 9:45 A.M. Please contact:

Pastor A. W. Schupmann
 938 Crestland Dr.
 Ballwin, Mo.
 Phone LA 7-6152

NAMES WANTED

Rochester, New York

Anyone knowing of Wisconsin Synod Lutherans or of unchurched people in the Rochester, N.Y., area, please write to the undersigned. He serves the Indian Landing Lutheran Church, Rochester, N.Y., located in a good residential section about 10 minutes from the downtown loop. This congregation is a member of the Evangelical Lutheran Synod (Norwegian).

The Rev. George Schweikert
 626 Landing Road North
 Rochester 25, N.Y.

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

AN OFFER

Following is a description of an altar and pulpit cloth offered by the Trinity Lutheran Church, Lime Ridge, Wis., free to any mission church:

One 20" by 18" pulpit or lectern cloth; one 32" by 86" altar covering (both purple with gold fringe); also one yard of new material.

The above pieces are in fine condition. Write:

Mrs. Lee Myers
 418 S. Walnut St.
 Reedsburg, Wis.

AN OFFER

Altar, Communion rail, Baptismal font, and hymnboard, available to mission congregation or small congregation, without charge, except for cost of packing and shipping same. Kindly notify,

The Rev. V. C. Schultz
 St. Paul's Ev. Lutheran Church
 Box 121, Lena, Wis.

A REQUEST

Our recently opened preaching station at Lancaster, Wis., is in need of a used Communion set and a kneeling bench. We would also enlist our fellow Christians to give us names of people from our circles who have moved or are moving into Lancaster or in the vicinity of Lancaster. For information please contact

B. A. Borgschatz
 218 Broadway
 Platteville, Wis.

A REQUEST FOR NAMES

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

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

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Albrecht, Paul G., as pastor of Good Hope Ev. Lutheran Church, Ellensburg, Wash., and Good Faith Ev. Lutheran Church, South Cle Elum, Wash., by C. L. Tessmer; assisted by W. Lueckel and W. Lindke; July 15, 1962.

Schwefter, Harold W., as pastor of Lincoln-Trinity Ev. Lutheran Church, T. Gillford (Rt. 1, Lake City), Minn.,

by H. Muenkel; assisted by T. Albrecht, R. Goede, L. Lillegard, C. Serwe and R. Reimers; July 29, 1962.

Ordained and Installed

Pastors

Buske, Daniel M., as pastor of St. Paul's Lutheran Church, Hazelton, N. Dak., by W. Ten Broek; July 8, 1962.

Doelger, Marvin, as pastor of St. Paul's Ev. Lutheran Church, Colome, S. Dak., by D. Plocher; July 1, 1962.

Kempf, Dennis, as pastor of St. Paul's Lutheran Church, Hustler, Wis., by G. Schmeling; assisted by L. W. Meyer, Jr., and A. Engel; and as pastor of St. Peter's Lutheran Church, T. Clifton, Wis., by G. Schmeling; assisted by L. W. Meyer, O. Heier, and R. Kobs; July 15, 1962.

Lindemann, Edward, as pastor of St. John's Ev. Lutheran Church, Stanton, Nebr., by G. Frank; June 17, 1962.

Paustian, Richard, as pastor of Grace Lutheran Church, Safford, Ariz., and as pastor of St. Peter's Lutheran Church, Globe, Ariz., by J. Hering; July 15, 1962; and as pastor of Trinity Lutheran Church, Morenci, Ariz., by J. Hering; July 22, 1962.

Schaeve, Edward, as pastor of St. Peter's Ev. Lutheran Church, T. McMillan, Marshfield, R. 4, Wis., by T. Bradtke; assisted by W. Lange; and as pastor of Emmanuel Ev. Lutheran Church, March Rapids, Stratford, R. 1, Wis., by T. Bradtke; assisted by G. Krause, C. Weigand, G. Gerth; July 15, 1962.

Schmeling, David, as pastor of St. Paul's Lutheran Church, Broken Bow, Nebr., by G. Schmeling; assisted by G. J. Snyder; July 1, 1962.

Serwe, Cyril L., as pastor of St. John's Ev. Lutheran Church, Frontenac, Minn., by H. Muenkel; assisted by T. Albrecht, R. Goede, R. Reimers; and as pastor of Immanuel Ev. Lutheran Church, T. West Florence, Goodhue County, Minn., by H. Muenkel; assisted by G. Horn and H. Schwefter; August 5, 1962.

CHANGE OF ADDRESS

Pastor

Paustian, Richard, 638 North Devereaux, Globe, Ariz.

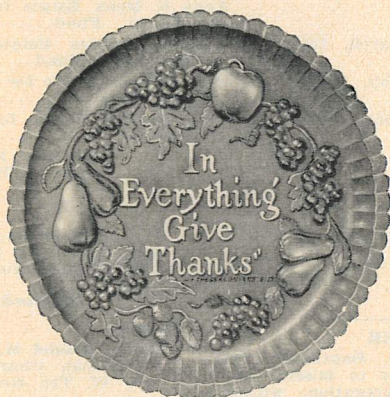
CORNUCOPIA ART-WOOD PLAQUE



This is an attractive and inspirational wall plaque featuring the caption "Give Thanks Unto the Lord." This cornucopia (horn-of-plenty design) is a truly wonderful gift item that will brighten up any home. With an exquisite fruitwood finish. 15 $\frac{3}{4}$ x9 $\frac{3}{4}$ inches.

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FRUIT TRAY



A beautiful de luxe tray that will be welcomed in any home. Made of non-shatter thermo-plastic. Rugged, attractive, decorative, useful. Blends the art of master wood carvers and modern techniques of production. Scripture text is featured in raised letters. Overall diameter 13 $\frac{1}{2}$ inches. Boxed.

No. V6611 — Off-white color with design and text highlighted in gold. . \$6.95

No. V6612 — Fruitwood color with design and text highlighted in gold. . \$6.95



PRAYING HANDS ART-WOOD

You will thrill at the beauty and reverence of Duerer's masterful carving of "Praying Hands," fashioned in this lovely Art-Wood plaque. This popular plaque, molded in deep relief with highlighting has a beautiful fruitwood finish. Size, 9 $\frac{5}{8}$ x5 inches. Sawtooth hanger on the back for easy hanging.

No. N4900.....\$3.95

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or fraction thereof to cover postage.

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