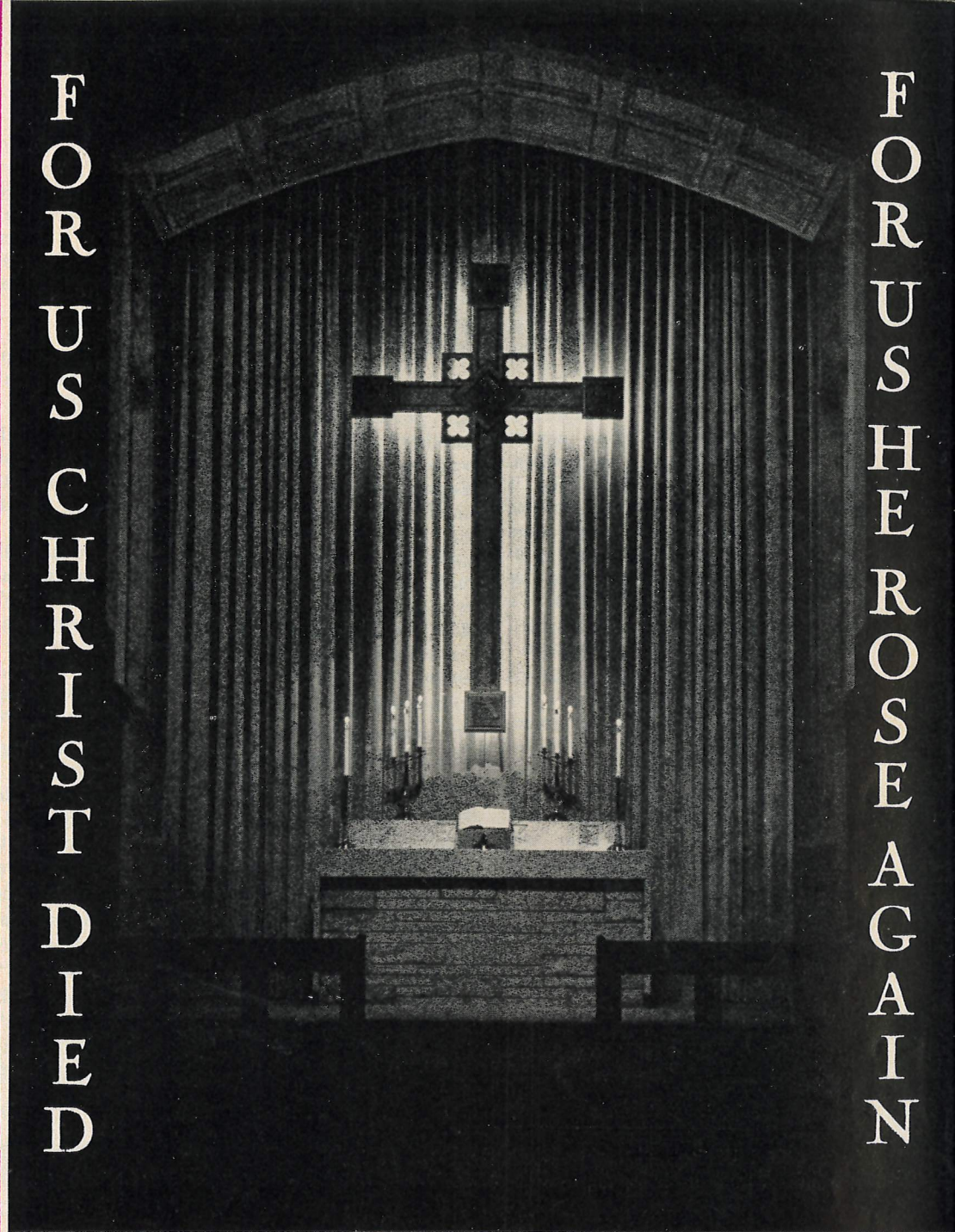


FOR
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Lutheran

THE NORTHWESTERN

In this issue: "The Venture of Trust"
Late Bulletins — Worker-Training Expansion
Pre-Budget Subscriptions — First Report

Volume 50, Number 7
April 7, 1963



BRIEFS

by the Editor

"Take the Wisconsin Synod's position on the military chaplaincy seriously." Such advice from outside our Synod is not heard very often. It is still more noteworthy when it appears in such a periodical as *The Christian Century*, which usually does not share much common ground with us. Yet just this did happen in the *Century* issue of March 6, 1963. We quote from an editorial entitled "Study of Chaplaincy Is Proposed."

"A review of the basis on which government supports religious programs is being considered by executives of agencies which endorse ministers for the armed forces chaplaincy. Such a review should be free and thorough. According to Engebret O. Midboe, Lutheran minister and executive secretary of National Lutheran Council's bureau of service to military personnel, the study will be similar to that made by a presidential commission after World War II. In his report to the 45th annual meeting of the National Lutheran Council, Mr. Midboe criticized the position of those who hold that the ministry to military personnel should be manned and administered solely by

civilians. In Mr. Midboe's opinion this position is "unacceptable to churches which take seriously the problems inherent in providing an adequate ministry for people who are called to guard our freedoms." Citing two opponents of a government-supported military chaplaincy — Rabbi Martin Siegel (whose views were expressed in the August 8, 1962, Century) and the Wisconsin Evangelical Lutheran Synod — Mr. Midboe implied that opposition to church-state involvement in the military chaplaincy could easily be dismissed. It is our conviction that the persons undertaking the proposed study should not underestimate the importance of the position taken by these two critics of a government-supported military chaplaincy. Ministry to men in the armed services of other countries is not bound so closely to the state as in our country." (Underscoring is ours.)

We note first the words: "church-state involvement." In plainer English the expression means: the separation of church and state is not observed, is violated. By using this expression

and then going on to give the advice not to underestimate "the importance of the position taken by these two critics of a government-supported military chaplaincy" — by doing this the writer leaves the impression that he finds the military chaplaincy as now constituted a breach in the separation of church and state.

It should be added, for the sake of completeness, that our Synod also opposes the military chaplaincy on two further grounds: 1) It conflicts with the Scriptural doctrine of the divine call, as to who has a right to call and as to who can be committed to anyone's care by such a call. 2) It creates a unionistic situation and inevitably leads to unionistic practice. Of course, these two evils result from the first evil, the failure to maintain the separation of church and state.

Striking, too, is the manner and tone Mr. Midboe uses in dismissing the position against the government-supported chaplaincy. He simply declines to come to grips with the issue involved. He refuses to consider seriously a civilian chaplaincy because as he sees it, the churches using such a chaplaincy could not provide "an adequate ministry for people who are called to guard our freedoms." That military personnel could not be served well through a civilian chaplaincy is not a demon-

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

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Editorials

The Fruits Of Lent

For six weeks during the blessed season of Lent we have followed in spirit the bloody trail of Jesus from Gethsemane to the cross. In special midweek services in most of our churches the Passion story has been read and the pastors have evidently set forth Jesus as crucified among us (Gal. 3:1). Jesus has been offered to us as the One who suffered and died for the sins of the world, ours too.

What have been the fruits? We are, as it were, confronted by the question of Pilate: "What shall I do then with Jesus, which is called the Christ?" That is a question which confronts each and everyone of us after He has been brought so close to us in the capacity of His suffering and death. What are you going to do with this Jesus? Forget all about Him after the last Lenten sermon has been preached and the last Lenten hymn has been sung? Are you going to do nothing about Him? That is unthinkable for the Christian.

For one thing, we ought to have been strengthened in the assurance that He has atoned for all our sins, that the Lord has truly laid upon Him the iniquity of us all and that with His stripes we are healed. After Jesus has been portrayed in the Lenten services there can be no doubt left in our hearts that the blood of Jesus Christ, God's Son, hath cleansed us from all sin. If that is the major fruit which the Lenten services have achieved in us, then they have not been in vain.

But such a faith cannot leave our lives barren. It must find expression in the things which we do and don't do. St. Paul writes: "We are his workmanship created in Christ Jesus unto good works." If we have stood in a receptive frame of mind at the foot of the cross, we cannot be do-nothing Christians. Our faith will work by love. We shall be better, more active Christians for having been there. We shall say with Paul: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14, 15).

IM. P. FREY

* * * *

Easter or Russia?

The plight of the Russian Christians who traveled 2000 miles to seek help in the American Embassy in Moscow is a tragedy that continues to haunt Christians everywhere. Pathetically they trusted that somehow the Americans could assure them of an asylum where there was no persecution and where they could worship God in freedom. They were turned away at the very gates of the Embassy. Russian agents herded them aboard a bus and took them away. Their fate is unknown.

What kind of Easter will they be celebrating? Will they be able to celebrate it together? Will they be celebrating it at all?

Other Russian Christians will, apparently, be observing Easter in their homes or in the churches still remaining to them. The 7000 in Russia will perhaps be exchanging Easter greetings according to the beautiful old custom of greeting a fellow Christian with the words,

"He is risen!" and hearing him respond with, "He is risen indeed!"

Will there be such Easter greetings a generation hence, two generations hence? The prospects seem bleak and grim. It is true that the brutal and murderous persecutions of the Stalin era have apparently run their course. One no longer hears of the barbarous pogroms against religion that made the 20's and the 30's decades of terror for Christians. Yet Communist atheism has continued to suppress Christianity in Russia. Their sustained policy is the godless indoctrination and inoculation of Russian youth against religion.

Time and tide would seem to be on their side. In another decade or two there will be few of the devout old Christians left who were reared in the Church before the Communists set out to obliterate Christianity. Like German services in our congregations, church services in Russia would appear to be doomed to extinction.

Can the Church survive in Russia? Will Easter not become a dead festival?

At Easter time we have more faith than that. Christ's resurrection was a mighty act of power. The hand of God opened the rock-sealed tomb on Easter morning. The power of official Russia is not as great as the power of death, and God conquered death.

The plotting of evil men may be intricate and devious. The strategy of the Church's enemies may be reasoned out with diabolical shrewdness. But the intelligence of Communism plotting the fate of the Church in Russia is no greater than the combined intelligence and shrewdness of Jews and Satan, who contrived the death of Christ; and God's Easter made foolishness of their wisdom.

As long as there is an Easter, there will be a God, whose power and wisdom brought it into being. Godless might and contriving cannot abolish that Easter in Russia contrary to God's will. If God so determines it, Christians will one day be repeating again, all over Russia, "He is risen indeed!"

C. TOPPE

* * * *

Luther's Language

Martin Luther has often been severely criticized for the language that he frequently used in his polemics. His language, as he sometimes used it, especially in defense against attacks, would become vehement, and sometimes very salty, of a kind that modern opinion would consider to be in very bad taste. But the language that he sometimes used in the heat of debate or when defending himself against attack was not so much his own language as it was the language of the time. Luther spoke as it was customary in his day for educated people to speak, and in harshness and pungency of language he was clearly outdone by several of his opponents.

In his funeral oration Philip Melanchthon had this to say about Luther's nature and his way of expressing

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Studies in God's Word: The Deed That Immortalized A Woman's Name

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bore what was put therein. Then said Jesus, Let her alone; against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always (John 12:1-8).

If one were to judge by the names most apt to be remembered by the general public, such persons as Delilah, Bathsheba, and Jezebel might be considered the real heroines of the sacred record. Their exploits, however unsavory, have been both exploited and immortalized by people who seemingly have little more than a commercial interest in the characters of the Scriptures. This is altogether unfortunate, if not indeed tragic.

Of more positive note and value to Christians, however are those deeds which accredit the Lord Jesus Christ to us and which He in turn accredits. One such deed served to immortalize the name of one of Jesus' closest friends and followers, Mary of Bethany. According to Matthew and Mark, who also relate this incident, Jesus made the prediction that "Wheresoever this gospel shall be preached throughout the whole world,

this also that she hath done shall be spoken of for a memorial of her" (Mark 14:9, Matt. 26:13). Accordingly, we have little difficulty remembering the sister of Martha and Lazarus because the deed which she performed was so much

A Distinctive Act of Devotion

On His final journey to Jerusalem Jesus, as was His custom, stopped off at Bethany. There He enjoyed a meal in the home of Simon the leper, as the other evangelists inform us. It was just about a week before those solemn events of that first Good Friday. It is not surprising to find His three familiar friends and followers as fellow guests at the table. In Bethany Lazarus and Mary and Martha can be expected to be wherever Jesus happens to be.

Without intending anything sensational, Mary is, nevertheless, the one who in her own quiet and modest way is to cause the sensation of the evening. Little did she dream that her unassuming act of deep devotion would call forth the carping criticism which ensued. In anointing Jesus with that precious ointment she was merely trying to demonstrate how sincerely devoted she was to Him who had devoted so many hours to her instruction in the saving truths of the sacred Scriptures. How frequently and how eagerly she had sat at His feet in devout devotion to His every word! Not many, even today, are as distinguished for their dedication to the Word of Life.

It was undoubtedly on account of this careful concern for the one thing needful that Mary decided on this distinctive way of expressing the devotion of her heart. With deeper insight and clearer perception than even the Twelve, Mary was painfully aware of what was soon to happen to Jesus in Jerusalem. It was not going to be a shock to her to learn of His death there. In unmistakable language He had spoken of it as inevitable and as imperative. Consequently, Mary expected it. And therefore she would confer upon Him

one last token of her loving devotion by anointing Him with her precious ointment. Jesus Himself suggests that her service of heartfelt esteem was performed in view of His approaching burial.

In the midst of the growing gloom which was gathering about the Savior here was one gleam of loyal love and devotion, distinguished by its originality and by its aptness and sincerity. It must have been a real joy to Jesus' heavy heart.

A Generous Act of Gratitude

The ointment with which Mary anointed Jesus was called spikenard, a kind of salve produced from a fragrant plant and used by some also as a medicine or as a perfume. It was quite rare and consequently very costly. It may have been worth over fifty dollars in currency today.

But the quality of Mary's act is not determined by the cost or quantity of her ointment except as it reflected the greatness of her gratitude and the largeness of her love. Unquestionably, it did that. Mary had much to be grateful for, and she knew it full well. Her own dear brother had only recently been restored to her from the grave. Of course, it had been done by Him who alone had the power over death. Her own heart had often burned within her as He opened up to her the Scriptures which did indeed make her wise unto salvation through faith in the redeeming sacrifice He was about to make of Himself. For this, above all, she was humbly grateful.

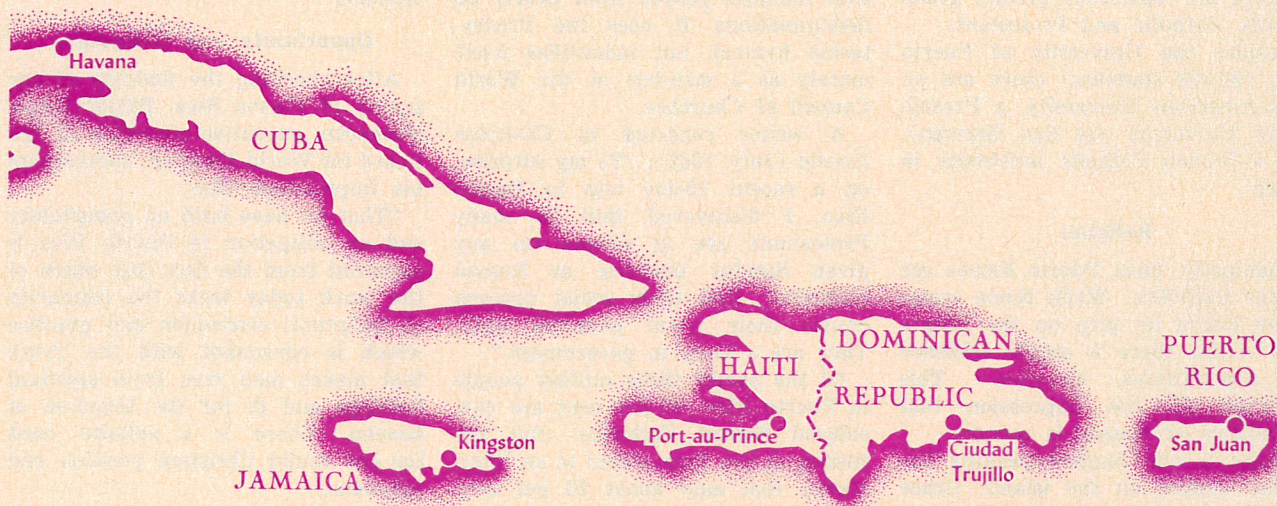
Therefore, while His foes were plotting and His friends were finding fault, Mary gave thanks by bestowing upon Him the best that she had to offer. Nothing was too good or too much for Him, her Savior. True love is always large, and genuine gratitude is always generous. It does not count or care for the cost. Still, the best and most costly ointment which Mary brought to bestow upon her Benefactor was her grateful, humble heart. This, together with her distinctive

(Continued on page 107)



Report

on the Puerto Rican Survey



[Pastor H. C. Nitz received a leave of absence from his congregation in Waterloo, Wisconsin, to make a survey trip to Puerto Rico. The Board for World Missions had asked him to do this exploratory work. This, in turn, was to be a step preparatory to the calling of two men to work on the island, in accord with the Missioner Corps program. Pastor Nitz made the survey during January and February. He reports some of his findings in this report. In the time since his return the Board for World Missions has met and has extended calls to two men to be missionaries in Puerto Rico.—Ed.]

A Cluster of Facts

When the report on the survey of Puerto Rico was filed with the Board for World Missions on March 12, it was introduced with the following prologue:

According to G. K. Chesterton, "modern masters of science are much impressed with the need of beginning all inquiry with a fact." To begin with a fact, to seek factual information, and to act on the most reliable information attainable is, of course, the strategy of God-pleasing mission endeavor. Now, our inquiry does not begin with one fact, but with a cluster of facts.

1. There is that monumental mandate, that uncomfortably clear command of our Lord: "Go!"

2. There are tens of thousands of "other sheep" among the nearly three million Puerto Ricans whom the Lord included in His yearning statement that they must be brought into His fold. "Them also I MUST bring, and they SHALL hear my voice" (John 10:16).

3. Thousands of Puerto Ricans are being ensnared by a score or more of religions (falsely so called), all of which have one basic venom in common: "You can do something to save yourself."

4. In some manner similar to the genesis of our missions in Apacheland, in Northern Rhodesia, in Japan, Puerto Rico appeared on our synodical radar screen and persistently remained there till it moved us to action.

5. There are a considerable number of fellow Lutherans in Puerto Rico as tourists (450,000 a year), or as more or less permanent residents perforce (thousands of military personnel), or by preference (in the 800 Continental firms doing business there). They are without the ministrations of Word and Sacrament in their purity. Some of them worship with congregations not of our fellowship. Some drift, some succumb to error, most are unhappy.

The People

In the past generation, Puerto Rico has made fantastic progress econom-

ically, industrially, and educationally. The average man on the street is clean-looking, neatly dressed, handsome, and walks briskly.

Schools abound. In city or country, the most frequent highway sign is ESCUELA. Illiteracy is disappearing fast. The displays in newsstands and bookstores (of which there are surprisingly many) indicate the interest of the readers: astrology, Yogi, Bahai, Kierkegaard, Zoroaster, Rosicrucianism, science, sex. The Muehlenberg Press has a well-stocked store (La Reforma) on the plaza in Rio Piedras.

San Juan's two Spanish dailies: *El Mundo*, *El Imparcial*; a well-edited English daily, *The San Juan Star*; and an especially interesting English weekly, *The Island Times*.

According to reports, in 1940 about 32 percent of the population of 10 years or older could neither read nor write. By 1961 it was down to 13 per cent. Allegedly 88 per cent speak English, but this is doubtful. Shoppers find very few clerks who speak fluent English. And some of those who think they speak it are hard to understand.

The instruction in all public schools is in Spanish, with English taught in all grades as a foreign language. But if our observation was a fair sample, the result is not one to boast about.

In San Juan there are two private schools offering courses on the ele-

mentary and secondary level in which English is the medium of instruction. Each school has about 400 pupils. One is under Methodist auspices, the other is nonreligious. The tuition is \$45.00 a month plus textbooks and various fees.

There are numerous private grade schools, Catholic and Protestant.

Besides the University of Puerto Rico (20,000 students) there are an Inter-American University, a Presbyterian University (at San German), and a Roman Catholic university in Ponce.

Religion

Nominally, most Puerto Ricans are Roman Catholics. While Rome seems to be losing its grip on the people as a whole, there is ample evidence of superstitious devotion. This observer got the impression that attendance at masses is meager.

There is one English-speaking Lutheran church on the island: Grace Church, a member of the Lutheran Church in America. This group began Spanish work in Puerto Rico in 1898 and has about a dozen stations, mostly in the metropolitan area of San Juan, a city of half a million.

Practically all shades of Protestantism are represented. Six of the major denominations have a joint theological seminary in Rio Piedras. It has a staff of 10 professors, a student body of 60 men, a library of 10,000 volumes, substantial buildings, a beautiful campus. Each of the participating churches reportedly has about 30,000 confirmed members. They are all planning expansion, but are hampered by a shortage of men and money.

The Lutherans train their men in Philadelphia. The Defenders of the Faith have a seminary in Rio Piedras. The Episcopalians, who seem to have a sizable membership, opened a seminary in San Just last year with 20 students. The Pentecostals reportedly are the most active and numerous sect. Mormons, Unitarians, Jehovah's Witnesses, Seventh Day Adventists, Bahaim, Spiritism, and Christian Science are also bidding for the soul of Puerto Rico. Judged by the size of the Grand Lodge temple in Santurce, Freemasonry has its devotees also.

There is complete religious liberty, guaranteed by the constitution of the commonwealth. Rome does not interfere, at least not openly. But "God's Word and Luther's doctrine pure"

is a scarce article on the island. By stating this fact we would not deprecate the efforts of many evangelical workers.

In all of the larger cities there are so-called union churches. The one in Santurce boasts that its membership includes people from nearly 30 denominations. It uses the Presbyterian hymnal, but identifies itself merely as a member of the World Council of Churches.

A writer reported in *Christian Herald* (July, 1962): "To my surprise, on a recent 10-day trip to Puerto Rico, I discovered that as many Protestants are in church on any given Sunday morning as Roman Catholics. And their social concern equals their warm personal faith. They are a force in government."

Of the nearly three million people in Puerto Rico, 80 per cent are considered Roman Catholics. But the Bishop of San Juan stated to an interviewer that only about 20 per cent of the nominal members are active.

Dr. Thomas A. Liggett, president of the Seminario Evangelico de Puerto Rico, is reported as saying: "The only religion that's really aggressive in Puerto Rico is Protestantism. So far as I know, this is the only country in Latin America, with the possible exception of Chile, where Protestants comprise 10 per cent of the population. Now, while 20 per cent of the Catholics are practicing Catholics, I would say that 80 per cent of the Protestants are practicing Protestants." (Ruth Gruber, *Puerto Rico: Island of Promise.*)

To this author the Bishop of San Juan complained: "The Catholic Church has suffered for years because there were too few priests, about one priest for 7,000 people." It's a lame alibi. Rome has been in Puerto Rico since Ponce de Leon began to settle the island in 1508. But in four centuries, Rome failed to develop a native clergy. Even today most priests and nuns are imported from Spain and Venezuela.

Non-Biblical cults are prevalent. Miss Gruber reports: "There are said to be over 100,000 Spiritualists practicing actively the art of turning to the spirits, holding seances, and listening to voices." She also reports that Rossi, a former newspaper-woman, is a Spiritualist leader near San Sebastian who heals at \$25.00 a visit, is a millionaire, rides a Cadillac, gets her followers to farm her land for nothing.

The Mitas are the newest religious group, followers of Juanita Garcia, who call her Mamita (little mother). Reportedly she says: "I am the vessel through whom the Holy Ghost speaks, . . . Moses is no higher than I am. Jesus is no higher. . . . I am the last messiah."

Opportunity and Obligation

After checking the findings of our survey of Puerto Rico, Pastor Edgar Hoenecke, executive secretary of the Board for World Missions, summed up his impressions thus:

"That we have both an opportunity and an obligation in Puerto Rico is apparent from the fact that much of the work today lacks the solidarity of Scriptural confession and practice which is consonant with the Truth that makes men free from spiritual bondage and fit for the kingdom of heaven. There is a definite need for our sound Christian position and influence.

"We also carry an obligation and have an opportunity in the area of doing work in gathering those among the nonnative residents and citizens on the island who seek our conservative Gospel. Here, as in many large centers of commerce in the world, members of our Synod and of other synods who still seek a confessionally responsible church are looking for a place to worship. This might be either a beginning for us or a second purpose of our entering Puerto Rico; but it cannot be left out of sight.

"Puerto Rico is important in our Synod's plans for extending her mission thrust into Latin America. Here is an opportunity to begin this important new work in an easier way than to enter into Latin America directly, either in South or Central America. If we learn how to operate among Latin Americans, where our ways are known and imitated and English is understood and spoken by many people, we will be more competent through understanding and experience with the problem to undertake the final, greater assignment in the larger areas of Latin America.

"As much as possible, especially in the back country, we should try to operate under the guidelines of the Christian Missioner Corps program; in the urban centers — and these ought not to be overlooked! — we will have to make certain concessions with support in establishing modest places of worship." H. C. NITZ

Topic: Why Is the Virgin Birth of Christ Important To Us?



A Lantern to Our Footsteps

Answers Based on Holy Writ

The above question arises out of an article that appeared in the March 13 issue of *The Lutheran*, the bi-weekly publication of the newly merged Lutheran Church of America. This article is one in a series on the Nicene Creed, explaining the words: "Incarnate by the Holy Ghost of the Virgin Mary."

Christ a Gift of God's Grace, Yes

In pointing out what this statement in the Creed does *not* mean, the author states that "the virgin birth of Jesus is neither supposed to supply proof for his divinity nor place a premium on virginity." But what does the statement mean? The first point made is that "the virgin birth of Jesus reminds us that the Savior is completely God's gift." Then, too, it "tells us something about the way the gift ought to be received . . . naturally, humbly, gratefully," as we learn from Mary.

An Adequate Answer?

Although we are in complete sympathy with any emphasis upon Christ as the gift of God's grace and upon the humble and grateful reception of Him by faith, the question still arises: Why is the virgin birth of Christ important to us? Is the above answer the full picture and an adequate answer?

"That Holy Thing"

When the angel Gabriel announced the birth of Christ to the Virgin Mary and she wondered how she who knew not a man, who was yet a virgin, should have a child, the angel told her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (Luke 1:35). Thus he pointed to the fact and reality of the virgin birth. But the angel also drew some conclusions from this, which point to its importance for us: "Therefore also that holy thing which shall be born of thee shall be called the Son of God." If Jesus was a man born in this miraculous way, two conclusions were self-evident. First, He can be called "that holy thing which shall be born of thee." A child born in a natural manner from a human father and mother will be "flesh born of flesh" and has original sin. "Who can bring a clean thing out of an unclean?" But here is a pure child born of Mary, for it is one conceived as a miracle by the Holy Ghost. The virgin birth is important in that it assures us of the purity and holiness of Him who gave Himself in our stead upon the cross. Without that holiness His sacrifice would have been in vain.

"The Son of God"

The angel also places the fact that Jesus is called the Son of God in close relationship to His being conceived by the Holy Ghost. The two are closely connected. A child born in the natural way, having original sin,

could never be called the Son of God, the one who from eternity was with the Father. In the face of this, the statement in the above-mentioned article is, at best, misleading when the author says that the virgin birth is not supposed to supply proof for His divinity. It is true: this is no scientific proof. It also is true that the almighty God could, should He so desire, cause a child to be born in this miraculous way who would not be His eternal Son. But Scripture does place the two in the case of Jesus' birth in a direct relationship. His virgin birth according to the prophecy of Isaiah (7:14) makes it possible for Him to be called Immanuel, God with us. Yes, His virgin birth does speak to us about the wonderful, unusual person that appeared on earth in Christ, a man, the son of Mary, but more than a man, He who is called the eternal Son of God.

Faith "Cracks Up" on the Virgin Birth?

Another paragraph in the article in *The Lutheran* reads: "It can be doubted that there is a single person in the two thousand years of Christian history who became a believer because of the virgin birth of Jesus. Rather, there may have been quite a few whose faith has cracked up on this statement in the Creed." It is true, we would hardly attempt to lead unbelievers to faith in Jesus by telling them only about Jesus' virgin birth. That one fact alone would hardly lead them to faith. On the other hand, where the Holy Spirit has worked faith, where this faith humbly submits to the word of Scripture, it will not crack up on the statement in the Creed, recognizing it as a fact that has important significance for the Christian. Where, however, man places his reason and science, which have difficulty with miracles, above Scripture, there indeed this statement creates a problem. But the problem lies in man's pride and conceit regarding his own wisdom and knowledge.

A Detour of the Main Point

The author of the article in *The Lutheran* seems to want to circumvent this problem by not speaking directly of the fact which the statement in the Creed confesses, but by asking what the Creed means when it proclaims that our Lord was born "of the Virgin Mary." You will note that in answering this question (see paragraph 2 of this article) he does not point to what the words say directly and what that means concerning the very nature of Christ's person. He rather speaks of what the statement means in relationship to God and us, the Giver and the receivers of the gift. Instead of letting the statement confess something about the wonderful gift itself, Christ Jesus, he has it say something about how the gift is given and received. The latter, too, is important, but not until we see the nature of the gift itself.

And the statement in the Creed speaks about the gift, Christ Jesus.

How Religious Thinking Goes Astray

We draw attention to this because this reveals the way in which religious thinking is going astray in our day in an attempt to circumvent whatever proves difficult for the modern scientific mind. Man cannot understand the virgin birth. So you don't stress the fact that it truly happened; you speak only about certain meanings

which statements about that kind of birth could have (whether it ever really happened or not). To combat such a trend, we must continue to go to Scripture and see first of all what the facts really are, that God truly caused His Son to come into the world by miraculously being born of a virgin, and then see from the Scriptures what great and important significance this miraculous fact has for us and our salvation.

ARMIN SCHUETZE

What do
you mean..



Guilty ?

THE INABILITY OF MAN TO REMOVE HIS GUILT

All Equally Guilty

Of all human predicaments in which we can find ourselves (and there are plenty), none is more frustrating than the realization that we are all equally guilty of sin, equally corrupt, equally unable to unshackle ourselves from this potent power that continually drags us downward. True, you and I had no choice in joining the human race, but the fact is we belong; and because we belong, the same vicious infection that runs through the bloodstream of the human race has infected us no less than others. That's why our Christian religion has always insisted, that as far as man's inability to change his spiritual plight is concerned, there is no difference between a Ph.D., living, perhaps, in his ivy tower, or the filthy aborigine, living in his grass hut; no difference between the minister in his study, or the prostitute on the street; no difference between the murderer awaiting execution and us. There may be a difference of degree, but not in kind, for all have hearts which fester with the same "evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies" (Matt. 15:19).

Paul's Testimony

Paul sensed and stated this fact of man's utter helplessness to change his corrupt heart and thus remove his guilt with overwhelming force. He even admitted that his own behavior was a constant source of dismay and exasperation to him. It baffled him that he seldom did the good things he resolved to do, but that he always did the evil things that he had sworn not to do. He, therefore, said there was an inexorable principle operating in his life, which dragged him back into sin, as a powerful magnet drags a pin. "It is an agonizing situation," he cried out, "and who on earth can set me free from the clutches of my own sinful nature?" (Rom. 7:24-Phillip's.) Now lest we forget, the man who wrote these honest words about himself was no drunken bum from skid row, no hardened criminal in some penitentiary. He was one of the most moral men of his day, the man who perhaps introduced more people to the Savior than any other living soul. Even in the last years of his life he had to admit, "I often find that I have the will to do good, but not the power. That is, I don't accomplish the good I set out to do, and the evil I don't really want

to do I find I am always doing. Yet if I do things that I don't really want to do then it is not, I repeat, 'I' who do them, but the sin which has made its home within me" (Rom. 7:18-20-Phillip's).

Our Testimony?

Must we not say the same as Paul, if we are honest? Aren't we all in the same sinking boat? How often, for example, have not we made resolution after resolution to do something good, or to cease doing something that is evil? We were going to quit gossiping, but we didn't! We were going to stop being jealous, bitter, smutty, but we didn't! We were going to start being kind, helpful, loving, understanding, but we didn't! We were determined to "love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy might," and to "love thy neighbor as thyself," but we didn't! No matter how hard we tried, we always found a fiendish imp within us, that when we wanted to do something good, it would say no, or when we did not want to do something evil, it kept saying yes. And more often than we would like to admit, the yeses were in the majority when the noes should have had it, or vice versa. That's why, in all honesty, you and I, too, have to hang our heads in shame and cry out with Simon Peter, "Depart from me; for I am a sinful man, O Lord" (Luke 5:8).

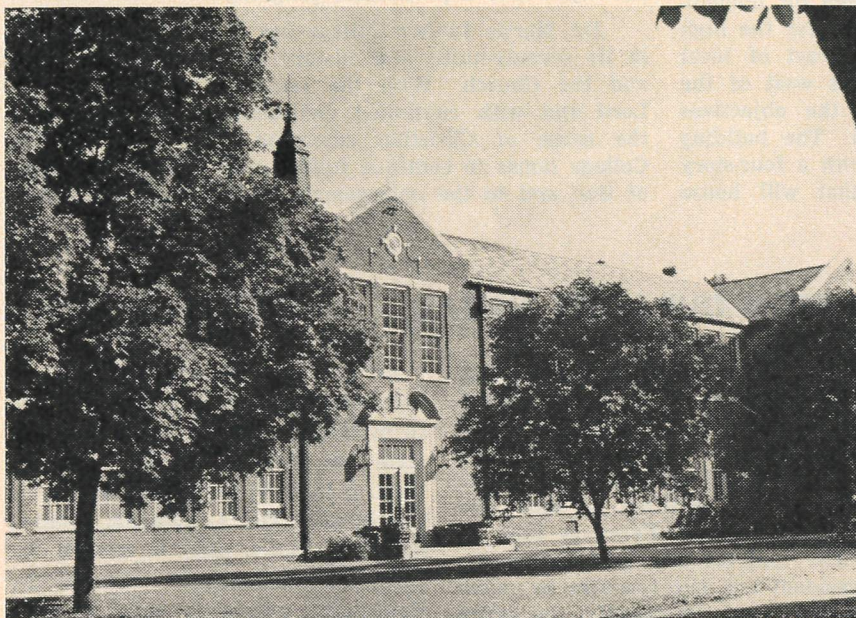
We Are Helpless, But Christ Is Not

Thus both Paul and Peter, in fact, all the holy writers of our Bible, knew and admitted, even as you and I should know and admit, that not only the human race in general, but you and I in particular, are in need of a redemption that is far above our own power to achieve. We need someone who is not only human but divine to remove from us the guilt of sin that both plagues and baffles us. That someone is Christ. What no man could do, Christ did. He took the full guilt of our punishment that rested upon us all alike and placed it upon His own sinless shoulders and nailed it to His cross. Now, though guilty, because of Christ we stand before God "not guilty." That's why with Paul we can't help but shout triumphantly: "I thank God there is a way out through Jesus Christ our Lord" (Rom. 7:25-Phillip's).

KENNETH W. VERTZ

The Venture of Trust

Dr. Martin Luther College



Administration Building,
Dr. Martin Luther College

The resolutions of the special synodical convention last November placed a high trust on Dr. Martin Luther College. This school should continue to serve the Church, but in restricted capacity as a college only. College and high school were to be separated. On the present campus, facilities were to be provided for an enrollment of no fewer than 500 college students, and a curriculum for secondary teacher training was to be inaugurated. Land in the vicinity of the college should be purchased for the separated high school, and plans with firm bids for the first buildings on this new site were to be ready by the 1963 convention of the Synod. The understanding also prevailed that Dr. Martin Luther College would strive to complete its self-study toward accreditation by the end of the current school year.

Implications of the Assignment

In carrying out a trust of such proportions, several matters had to be considered. Complete separation of high school from college would necessitate full-scale reorganization in teaching personnel as well as in responsibilities of administration and governing authority. The dimensions of the building program on two separate campuses demanded careful formulation of master plans based on new curriculum needs, enlarged responsibilities of administration, and projected enrollment growths. New avenues would have to be developed for strengthening the organization of administration and the academic program. Despite crowded living conditions, a bold program of recruitment would have to be initiated to ameliorate the chronic teacher shortage. All available personnel resources at Dr. Martin Luther College needed to be organized so that each person's talents would contribute most to finishing the work.

Expediting the Assignment

A plan of action was therefore proposed to, and adopted by, the faculty and Board of Control. This plan was named *Venture of Trust*. In essence, it involved appointment of four special faculty committees with executive right to solve their specific assignments and to bring the results through a coordinator to the administration and Board of Control for final decision. The executive groups thus formed included the Self-Study, the Building-Planning, the Reorganization, and the Recruitment Committees. Two faculty members charged with the administration of the self-study and with coordination of the entire program were released from all or from most of their teaching duties. Their academic work was assumed by department colleagues and emergency help from the Seminary.

The administrator of the self-study, with committee help, has assumed the major part of the task in writing a comprehensive description of the school in all aspects of its life and work. The Building-Planning Committee has gathered the information respecting academic demands, administration, and student life that is required by the architects to prepare master plans and to furnish the buildings best suited for immediate and long-range needs of the schools. The Reorganization Committee formulated plans for separation of the high school and for orderly creation of administration and governing board on the new campus. It is also directing its efforts toward an improved organization of curriculum and business administration. The Recruitment Committee is carrying out its assignment through printed communication and personal visitations. This program has been intensive and effective, enhanced by willing cooperation of students to speak in behalf of their school and of the Gospel ministry.

What Has Been Achieved?

The spirit in the Venture of Trust has been wholesome and cooperative. The committees have pursued their assignments faithfully. Meetings with the Board of Control have been held at semimonthly intervals. There has been progress. The self-study in consideration of accreditation promises to be finished for immediate needs by the end of April. A new site for the high school has been secured. It is a large tract of level land and wooded ravines about six blocks west of the college. A comprehensive statement of the objectives of Dr. Martin Luther College is written. The building program is going into effect, beginning with a four-story dormitory north of the tennis courts that will house

about 200 girls. The structure will be simple, not in duplication of Centennial Hall. A memorial to the 1963 convention of the Synod for gradual elimination of the three-year teacher training program has the support of faculty and Board. An improved practice teaching plan for college seniors is approved and in process of being developed into a practicable program.

Dr. Martin Luther College has begun a new chapter in its seventy-ninth year history of service to the Lord and the Church. With the continued blessing of the Lord and with continued dedication of our people to the cause of Christian education, Dr. Martin Luther College hopes to continue fulfilling its trust to the glory of God and to the enlargement of His kingdom.

ITEM FROM OUR NEWS BUREAU

Milwaukee Lutheran Teachers' College Contracts with WLHS to Continue:

At a special meeting of the Wisconsin Lutheran High School Conference on March 10, a contract was approved by the Conference which provided that Milwaukee Lutheran Teachers' College could continue to use the facilities of Wisconsin Lutheran High School, 330 N. Glenview Avenue, Milwaukee, Wisconsin, for a six-year period.

The announcement was made by Pastor Reinhardt Pope, Racine, Wisconsin, chairman of the College's Board of Control.

Since the large High School enrollment made it impossible for the

College to continue using the High School building without an addition, the contract also called for the Synod to provide the funds necessary for a 12-classroom addition to the High School. The addition is scheduled for completion by February 1964.

The contract also provided that a president and two teachers be called by the Synod. Previously, the entire instructional staff for the College was provided by the High School, and the College's affairs were administered by Pastor Robert Krause, principal of the High School.

Pastor Reinhardt Pope was hopeful that "the president of the College would be on the campus by June 1 of this year. We are calling without delay."

At a special Synod convention in November 1962, delegates declined to establish separate facilities at this time for the College on a 55-acre tract of land in Brookfield, owned by the Synod. The Convention pointed out that "more time is needed for study and discussion." Instead, the Convention offered to build an addition to the Wisconsin Lutheran High School.

The Wisconsin Synod opened the Milwaukee Lutheran Teachers' College, a junior college for training teachers, in the fall of 1960, using the facilities of the Wisconsin Lutheran High School. Its present enrollment is 120.

Parsonage Dedication at Grace of Durand, Michigan

"This is truly a model home, a home in which Christ Jesus will always be the Head." Thus spoke the Rev. Kenneth Vertz as he delivered the sermon at the dedication of the new parsonage at Grace, Durand. His text was Luke 10:38-42. The date was December 16, 1962. How fitting it was that Pastor Vertz speak at this occasion. Grace is a daughter congregation of his present church, Salem, Owosso. How many times he was on hand to help and guide this mission congregation as he served on the District Mission Board for so many years!

This new parsonage is a ranch-style, three-bedroom home built at a cost of slightly over \$15,000. It was a loan of about \$13,800 from the Parsonage-Teacherage Fund of Synod which

made possible its erection. In this respect especially, the congregation sees the grace of God showered upon it. The monies realized from the sale of the old parsonage plus the offerings of the congregation during the time of construction make it possible for the congregation to plan the liquidation of the debt by the end of 1963.

During the reading of the dedicatory service by the undersigned, the Sunday-school children sang a hymn verse. These words form our prayer as we begin the use of this new building —

*This house that Thou dost give
We dedicate to Thee.
Oh, grant that all who dwell therein
Shall faithful be.
Make here Thy throne;
Lord Jesus, come, Thy presence
Makes this house a home. Amen.*

E. G. SCHULTZ

St. Stephen's Lutheran School Children Have a Complete Music Program

Music has become an important part of the school program at St. Stephen's Lutheran School at Beaver Dam, Wisconsin.

One year ago inquiries to form a band and teach instrumental music was sent to parents of children from fourth through eighth grades. The interest and response was overwhelming, and this school now enjoys music played by 55 student musicians. This is 25 per cent of the enrollment of the eligible grades participating in the new program.

Interested students are tested for musical knowledge and ability at the beginning of the year. They are then interviewed to determine interest and instrument best suited for the stu-

dent. The student then purchases his own instrument. This program is conducted outside regular school hours and student pays for the lessons.

A couple of instruments have been donated for students to use on a rental basis while attending school. This enables some students who can not purchase an instrument to participate.

Mr. Fred Parfrey, teacher and director, has again shown his exceptional skill and talented teaching ability for instrumental music. Although he teaches music in the public schools, he has willingly consented to teach pupils of St. Stephen's School after regular school hours in order to give them an opportunity to play an instrument and develop music appreciation.

To build confidence and poise in the members, Mr. Parfrey encourages students to play solos. Four members played solos at this concert and were accompanied at the piano by Mr. Tank, teacher of St. Stephen's School. Soloists at this concert were Bonnie Raymond, sixth grade, playing flute; Robert Giebnow, seventh grade, clari-



St. Stephen's Lutheran School Band, Beaver Dam, Wisconsin

net; Linda Schroeder, seventh grade, alto sax; Steve Linke, seventh grade, trombone.

Although the band practices together only one evening each week, it has demonstrated its capabilities in providing added enjoyment to the students as well as members of the congregation. Thus students who

attend public school after graduation can participate in a continued music program without handicap.

Congregations of St. Stephen's and Good Shepherd Lutheran Churches are grateful for the opportunities students have in music through the choir and the new band program.

DELMAR WINNING

† Mrs. Wm. Peters †

On February 16, 1963, the Lord of life and death called from among the living the soul of Mrs. Sophia Peters. After a long eventide and a short illness she quietly fell asleep at the age of 90 years and 5 days.

Mrs. Sophia Peters, the daughter of Fredrick Heidenreich and his wife Marie nee Garloff, was born on February 11, 1873, in Mecklenburg, Germany. There she was placed into the blessing arms of Jesus in Holy Baptism. In childhood she came to America with her parents to Saginaw, Michigan. Having been instructed in the chief parts of Christian doctrine, she was confirmed by Pastor Eberhardt.

On September 26, 1900, she entered the holy estate of matrimony with William Peters, who had just graduated from the Theological Seminary at Saginaw. She was a faithful helpmeet to her husband in the parsonages at East Tawas, Michigan, from 1900 to 1902, and in Escanaba, Michigan, from 1902 to 1914. The Lord called her husband from her side in 1914. She continued to live in Escanaba the rest of her life. The

Lord blessed this marriage with six children, One, a son, preceded her in death.

She leaves to mourn her departure: three daughters, Marie of Escanaba, Ruth of Ann Arbor, Esther, Mrs. Richard Weber, of Chicago; two sons, William of Escanaba, and Walter of Rapid River, Michigan.

Funeral services were conducted at Salem Ev. Lutheran Church, Escanaba, Michigan, on February 19, 1963, by the undersigned. He based the words of comfort on Revelation 21:1-7.

JOHN J. WENDLAND

Studies in God's Word

(Continued from page 100)

service of loving devotion, she gave to Him personally and without reservation, and she is remembered for it even today.

Take my love, my Lord, I pour
At Thy feet its treasure-store;
Take myself, and I will be
Ever, only, all, for Thee.

(LH 400:6)

MILTON BURK

Briefs

(Continued from page 98)

strated fact; indeed, it is simply an assumption.

And isn't Mr. Bidboe hitting below the legal zone when he calls into question both our concern for souls and our patriotism? He could not have said much more plainly that we are indifferent about the spiritual welfare of our servicemen. He and all who endorse the military chaplaincy as it is now are credited with "taking seriously the problems" of serving military personnel. We and others who oppose the present military chaplaincy are not seriously concerned — such is his implication. Dr. Midboe gives the matter the patriotic touch with the reference to "people who are called to guard our freedoms." He could take for granted that we are American citizens — and Lutheran Christians! — who know how to appreciate their servicemen. We should be able to take for granted that a Lutheran clergyman would not wave the flag at a point where such flag-waving only distracts from issues weighing heavily on the minds and hearts of other Lutherans.

PROGRESS REPORT

The Pre-Budget Subscription System

- Q. What is the total of congregational "Statements of Intention" regarding their gifts for the year beginning July 1, 1963?
- A. \$2,874,148
- Q. How does this compare with what our congregations gave from July 1, 1961, to June 30, 1962?
- A. The total subscribed is almost \$300,000 or 11 per cent more than our congregations gave to their Lord for His work in that 12-month period.
- Q. What is the picture that emerges from this first experience with the Pre-Budget Subscription System?
- A. On the whole, it is a most encouraging one. We have something further to base this on, in addition to the figures cited above. Various indications from the field lead us to believe that the subscriptions by the congregations are conservative, and we have good reason to hope that most congregations will exceed their self-set goals.

We thank Thee, O God our Father, that Thou hast put such willingness into the hearts of Thy children. In Jesus' name we bring our thanksgiving. Amen.

LATE BULLETINS

on the Worker - Training Expansion Program

- March 14, 1963 — The Synod's Planning Committee today approved the master plan for Dr. Martin Luther College providing for the new construction, remodeling, and changes necessary for a college with a minimum enrollment of 500.
- March 22, 1963 — The Dr. Martin Luther College Board of Regents today called a principal or administrator for Dr. Martin Luther High School (the new name for the preparatory department, soon to be separated from the College).
- March 25, 1963 — The Board of Regents for Milwaukee Lutheran Teachers' College is preparing to call a man to serve as president of the College (see "Announcements").
- March 26, 1963 — Milwaukee Lutheran Teachers' College is issuing a request for candidates in order to call two department heads (see "Announcements").
- March 27, 1963 — Construction on the new dormitory unit at Wisconsin Lutheran Seminary has brought the new structure above ground level.
- March 29, 1963 — The site for the new Dr. Martin Luther High School has been secured. Planning for this new campus is going ahead with vigor. (See "The Venture of Trust," page 105.)

Editorials

(Continued from page 99)

himself: "Everyone who knew Martin Luther well will agree that he was a very kind man and in conversation with all classes of people gracious, friendly, pleasant, not at all insulting, violent, stubborn, or contentious.

And yet there was at the same time in him an earnestness and vigor in words and manner as was fitting for such a man. So it should be plain that the harshness that he displayed in his writings against the enemies of pure doctrine was not the harshness of a contentious and malicious spirit, but rather of a deep seriousness and zeal for the truth."

E. E. KOWALKE

AUDIO-VISUAL AIDS — NEW FILM JAPAN HARVEST (F-8-JH) 50 min. cl.

Produced by the Board for World Missions to show the work of our mission and missionaries in Japan. Here is a land, civilized for centuries and steeped in Shintoism and ancestor-worship. The preaching of the Gospel has brought light, life and salvation to those who accept Jesus, the Savior. Here are pictured the trials and the triumphs of mission work in the Far East. This film ought to be shown in all our churches and schools.

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

APPOINTMENT

Pastor William Krueger of Kawkawlin, Mich., has been appointed to the Board of Education—Wisconsin Synod to serve the remainder of the term of Pastor John F. Brenner. Pastor Brenner resigned because of increasing work in his large congregation.

OSCAR J. NAUMANN, President

NOMINATIONS REQUESTED

Milwaukee Lutheran Teachers' College

In accord with the resolution adopted at the Synod Convention, November 1962, the Board of Control of Milwaukee Lutheran Teachers' College requests the members of the Synod to nominate candidates for the presidency of Milwaukee Lutheran Teachers' College. All nominations and pertinent information must reach the secretary no later than April 19, 1963.

M. W. Roehler, Secretary
2435 S. Chicago Ave.
South Milwaukee, Wis.

Complying with the resolution of Synod adopted at the 1962 convention, the Board of Control of Milwaukee Lutheran Teachers' College requests the members to nominate men who are qualified to teach religion on the college level.

All nominations and pertinent information must reach the secretary no later than April 27, 1963.

M. W. Roehler, Secretary
2435 S. Chicago Ave.
South Milwaukee, Wis.

Complying with the resolution of Synod adopted at the 1962 convention, the Board of Control of Milwaukee Lutheran Teachers' College requests the members to nominate men qualified to teach in the Education Department of the College.

All nominations and pertinent information must reach the secretary no later than April 27, 1963.

M. W. Roehler, Secretary
2435 S. Chicago Ave.
South Milwaukee, Wis.

NAMES REQUESTED

California Mission

Monthly services, for the present, are being conducted in the home of Mr. and Mrs. Robert Lehman, 2607 Naples Ave., Hayward, Calif. These services are being held for the purpose of exploration. The undersigned would appreciate receiving from the members of the Synod referrals to people in Hayward, San Leandro, San Loranzo, Alameda, Oakland, Berkeley, Castro Valley, Walnut Creek, Lafayette,

Concord, Pleasant Hill, and any city in the East Bay Area.

The Rev. R. Waldschmidt
2520 Carmelita Ave.
Belmont, Calif.

37th BIENNIAL CONVENTION AND SEMINARY CENTENNIAL

God willing, the 37th Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held in the Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee 13, Wis., from August 7 to 14, 1963. These dates are determined by the Synod's Constitution and Bylaws.

The Centennial of the founding of our Wisconsin Lutheran Seminary will be observed at a service to be held on the Seminary grounds on Sunday, August 11.

OSCAR J. NAUMANN, President

SYNODICAL COUNCIL and COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet in the Synod office building, 3624 W. North Avenue, Milwaukee 8, Wis., on Wednesday and Thursday, May 15 and 16, 1963. The first session will begin at 9 a.m., Central Daylight Time. Preliminary meetings of the various boards and committees will be held on May 13 and 14.

The Committee on Assignment of Calls will meet in the Tower Room at our Seminary in Mequon on Friday, May 17, at 9 a.m. C.D.T.

OSCAR J. NAUMANN, President

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN DELEGATE CONFERENCE

Date: April 29, 1963.

Time: 9:00 a.m.

Place: Redeemer Church, Tucson, Ariz.

Agenda: Gal. 1, R. Sprain; Just What is Christian Training? K. Moeller; What does the Third Commandment Mean to us in the New Testament? M. Nitz.

Note: All teachers of the Gadsden Conference attend this one-day conference.

V. H. WINTER, Secretary

SPRING PASTORAL CONFERENCE

Date: April 25-25, 1963.

Place: Grace Ev. Lutheran Church, Tucson, Ariz.; E. Arnold Sitz, host pastor.

Agenda: The Operation of the Holy Spirit in the Christian Life. A. M. Uplegger; Paul's Missionary Approach to the Un-churched. E. Hoenecke; Exegesis on Zech. 6:9-15 (David's Branch). G. Zimmermann.

Requests for meals and lodging are to be made with the host pastor.

DUANE K. TOMHAVE, Secretary

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 16-18, 1963.

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

Opening Communion service: 10:00 a.m. CST.

Essays: Are We in Danger of Succumbing to Reformed Theology? G. Bunde; The History of the Controversy Between Wisconsin and Missouri on the Doctrine of the Church, V. Weyland; Faith Healing and Speaking in Tongues as Presently Practiced by the Episcopalsians and the ALC, L. Wurster; Exegetical and Homiletical Treatment of John 14:23-31, E. Gieschen; Exegetical-Homiletical Treatment of Ps. 118:14-24, G. Rothe.

Please bring own bedding for lodging in dormitory.

The Missionaries' Conference will meet on April 15 at 8:00 p.m.

CYRIL W. SPAUDE, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: April 29, 1963.

Place: Trinity, Lincoln, Mich. (J. A. Ruege, host pastor).

Preacher: R. Scheele (alternate, E. Schmelzer).

The conference begins with a Communion service at 9:00 a.m. Only the noon meal will be served by the host congregation.

R. A. SCHULTZ, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: St. Clair, Minn., St. John's Ev. Lutheran Church; D. E. Kock, pastor.

Date: April 23 and 24, 1963. Opening session on Tuesday at 10:00 a.m., and evening Communion service at 7:30 p.m. Preacher: Harold Johnne (alternate, John Parcher).

Program: The New Testament Canon Through Twenty Centuries, P. Wilton; The Marburg Colloquy, Prof. H. Jaster; Luther's Interpretation of Psalm 2, W. Hoyer; Study To Be Witnesses (manual on Evangelism), presented by D. Malchow; Reports by District officers, boards, and special committees.

Request cards for meals (nominal charge) and lodging (free) will be mailed later. Kindly inform the host pastor if you are unable to attend. The visiting elders will serve as the excuse committee.

NORVAL W. KOCK, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Place: St. Paul's Lutheran Church, Naper, Nebr., Kenneth Strack, pastor.

Date: April 23 to April 25, 1963 (Tuesday, 10:00 a.m. to Thursday noon).

Assignments: Exegesis of Rom. 10:14-21, A. Werre; Exegesis on Ps. 2, V. Bittorf;

Exegetical paper on Ps. 8, G. Free; Pledging in the Light of the Scriptural Doctrine of Stewardship, M. Weishahn; Luther's Stand on the Word against the Theology of the Middle Ages with Application to Present-Day Controversies, A. C. Bauman.

Reports: Board of Support, Finance, Academy, Missions, Relief, and Education. Note: Communion service Tuesday evening at 8:00 p.m. (Preacher: Wm. Wietzke; alternate, H. Meyer).

Please announce to the host pastor by April 7, 1963. If you so desire, he will make motel reservations.

G. FREE, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Time: April 29, 1963; 9:00 a.m. (Communion service).

Place: St. John's Lutheran Church, Phelps, Wis.

Preacher: D. Kuske (E. Leyrer, alternate).

Papers: Continuation of a study of Hosea, D. Kuske; Continuation of a study of Ephesians, J. Radloff; Missionary Methods in the Light of the Book of Acts, M. Radtke.

J. RADLOFF, Secretary

FOX RIVER VALLEY PASTOR AND TEACHER CONFERENCE

Date: April 29, 1963.

Time: 9:00 a.m.

Place: Fox Valley Lutheran High School, 2626 N. Oneida St., Appleton, Wis. The opening service will be held at Bethany Lutheran Church, 1617 N. Alvin St., Appleton, Wis.

Speaker: L. Koenig (F. Kosanke, alternate).

Agenda: The Sixth Commandment and its Application to the Children of our Day Schools, A. Meyer; Study of Eph. 6, H. Bergholz; Reports by Officials; Round Table: Preparing Children for Confirmation, E. Ploetz, Moderator.

The noon meal will be served at the school.

C. SCHLEI, Secretary

PACIFIC NORTHWEST

DISTRICT PASTORAL CONFERENCE

Date: April 23-25.

Yakima, Wash.

Redeemer, Charles Tessmer, pastor.

Speaker: Paul Pankow (alternate: H. Klug).

Agenda: Homiletical Study of Mark 12: 28-37, C. Tessmer; Isagogical Study of Zephaniah, S. Baur; The Pastor As Administrator, Counselor, etc., T. R. Adascheck; The Pastoral Approach to Alcoholism, A. B. Habben; N. T. Exegesis of Galatians, G. J. Albrecht; Do Human Factors Negate a Divine Call? W. Lueckel.

M. F. TESKE, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN PASTORAL CONFERENCE

Date: May 14, 1963.

Place: Palos Lutheran Church, Palos Heights, Ill.

Time: 9:00 a.m.

Host pastor: D. Sabrowsky.

Preacher: F. Naumann on Romans 12, with M. Otterstatter as alternate on Romans 13.

Offering: C.E.F.

Agenda: The Work of the Holy Ghost in our Lives as Pastors and Laymen, Wm. Lehmann, Sr.; Titus (Chap. 2) Exegesis, Daniel Sabrowsky; To what Extent Should We as Pastors Combat Communism? George Boldt; Advantages and Disadvantages of Saturday School, Norman Barenz; Sermon and Service Critique; What Should our Ecumenical Action Be? Harry Wiedmann; A Critique of the New Form of the Rite of Confirmation, Herbert Lau; Visitor's Report; Financial Sub-Visitor's Report; Questions of Casuistry; An Evaluation of the New English Bible, Paul Eickmann.

H. WIEDMANN, Secretary

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: April 30 - May 1, 1963.

Place: St. Paul's Lutheran Church, Neosho, Pastor E. Weiss.

Opening Communion service 9:30 a.m. Preacher: Wm. Schink, (L. A. Tessmer).

Essay assignments: Exegesis Gen. 8, Edward Weiss; Establishing the Canonicity of the Books of the Bible, L. Tessmer; Exegesis I Cor. 7, L. Groth; The Lutheran Pastor and Modern Psychiatry, E. Breiling; The Implication of the Third Commandment in the New Testament, P. Huth; Communism an Outgrowth of the Antichrist? B. Hahm.

CARL J. HENNING, Secretary

DISTRICT PASTORAL CONFERENCE

Place: St. James Lutheran Church, 2028 N. 60th Street, Milwaukee, Wis., W. O. Pless, pastor.

Time: Tuesday and Wednesday, June 18 and 19, 1963.

Communion service Tuesday morning at 9:00 o'clock.

Essay: The Ecumenical Movement and True Ecumenicity, Pastor James Schaefer.

HEINRICH J. VOGEL, Secretary

WESTERN WISCONSIN

WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

The pastors of the combined Wisconsin River Valley and Chippewa River Valley Pastoral Conference will meet Tuesday, May 7, 1963 — one day only — 9:00 a.m. to 5:30 p.m. at Grace Lutheran Church, Tn. Maine, the Rev. Adolph Schumann, host pastor. Holy Communion service at 9:00 a.m. Sermon by H. Marcus Schwartz (T. Bradtke, alternate). The church is located between Hwy. 107 and Hwy. 51 on County Trunk A, 8 mi. NW of Wausau, Wis.

M. KOEPESELL, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastor

Stieve, Robert, as pastor of Faith Lutheran Church, Monroe, Mich., by G. Cares; assisted by L. Nolte, G. Press, R. Mueller, G. Backus, R. Westendorf, W. Henning; March 3, 1963.

WISCONSIN EVANGELICAL LUTHERAN SYNOD BUDGETARY OPERATING STATEMENT July 1, 1962, to February 28, 1963

	This Year		Last Year	
	February 1963	Eight Months July 1962 thru Feb. 1963	February 1962	Eight Months July 1961 thru Feb. 1962
Budgetary Income:				
Offerings from Districts.....	\$147,035	\$1,708,706	\$118,180	\$1,600,283
Gifts and Memorials from Members.....	1,199	7,329	455	3,248
Bequests for Budget.....		1,949		
Educational Charges from Educational Institutions.....	298,931*	298,931	243,733*	243,733
Other Income.....	556	4,201	395	2,475
Income from Home for Aged.....	9,139	64,350	7,298	46,403
Total Income.....	\$456,860	\$2,085,466	\$370,061	\$1,896,142
Budgetary Disbursements:				
Worker Training.....	\$408,770*	\$1,223,324	\$336,368*	\$1,132,939
Home Missions.....	65,907	509,244	65,338	623,965
World Missions.....	48,980	327,506	38,590	286,257
Benevolences.....	21,499	144,461	16,793	125,254
Administration and Promotion.....	20,550	160,164	20,517	173,117
Total Disbursements.....	\$565,706	\$2,364,699	\$477,606	\$2,341,532
Operating Gain or (Deficit).....	(\$108,846)	(\$ 279,233)	(\$107,545)	(\$ 445,390)

* Included as February income are the Educational Charges (Board and Tuition) from the Educational Institutions for the eight-month period, July 1 to February 28. The same amounts are also included in the Worker Training disbursements. These represent appropriations to the Educational Institution Building Fund.

BUDGETARY ALLOCATION AND RECEIPTS

Districts	February 1963			Eight Months—July thru Feb. 1963				
	Comm.	Budget Allocation	Offerings Received	Per Cent	Budget Allocation	Offerings Received	Per Cent	Deficit
Arizona-California	4,149	\$ 6,020	\$ 4,699	78.1	\$ 48,160	\$ 40,607	84.3	\$ 7,553
Dakota-Montana	7,245	10,513	5,185	49.3	84,104	66,410	79.0	17,694
Michigan	26,285	38,143	19,724	51.7	305,144	222,414	72.9	82,730
Minnesota	38,747	56,227	18,831	33.5	449,816	278,276	61.9	171,540
Nebraska	6,853	9,945	3,051	30.7	79,560	56,207	70.6	23,353
Northern Wisconsin	47,714	69,239	28,186	40.7	553,912	352,382	63.6	201,530
Pacific Northwest	1,400	2,031	827	40.7	16,248	12,410	76.4	3,838
Southeastern Wisconsin	51,392	74,576	31,013	41.6	596,608	369,373	61.9	227,235
Western Wisconsin	51,278	74,411	35,519	47.7	595,288	310,627	52.2	284,661
Total This Year	235,063	\$341,105	\$147,035	43.1	\$2,728,840	\$1,708,706	62.6	\$1,020,134
Total Last Year		\$341,105	\$118,180	34.6	\$2,728,840	\$1,600,283	58.7	

RECEIPTS FOR RESTRICTED FUNDS

	February 1963			Eight Months July 1962 thru February 1963		
	Offerings From Districts	Gifts & Memorials	Bequests	Offerings from Districts	Gifts & Memorials	Bequests
Church Extension Fund	\$3,266.32	\$ 688.77	\$6.00	\$ 54,966.62	\$ 4,369.68	\$1,961.64
Parsonage-Teacherage Fund		2.50		82.77	52.60	
Educational Institutions Building Fund.....	100.00			709.00	155.00	1,000.00
Committee on Relief	1,066.29	375.06		12,964.51	2,508.95	
Rhodesian Medical Mission	87.99	1,062.24		1,574.71	8,424.10	
East Fork Lutheran Nursery		3,097.07		510.79	22,905.87	
Bible Institute of Northern Rhodesia.....	167.16	114.71		2,934.43	14,883.41	
Chapels for Japan		58.77		69.00	1,270.94	
Books for Missions				100.00	310.07	
Hong Kong or Other World Missions.....				5.00	577.68	
Dr. Martin Luther College Boys' Dorm. Fund.....					50.00	
Nebraska Luth. Academy Building Fund.....				343.16	4,149.15	
Nebraska Luth. Academy Equipment Fund.....					50.85	
Northern Wisconsin District Home for Senior Citizens Building Fund.....					352.13	

INSTRUCTIONS FOR SENDING CONTRIBUTIONS FOR RESTRICTED FUNDS

East Fork Lutheran Nursery:

Send to East Fork Lutheran Nursery, c/o Rev. Charles E. Found,
750 East Baseline Road, Phoenix 40, Arizona

Make check payable to "East Fork Lutheran Nursery"

Northern Wisconsin District Home for Senior Citizens Building Fund:

Send to Mr. Gerald C. Herzfeldt, 1331 Green Grove Rd., Appleton, Wisconsin

Make check payable to "Northern Wisconsin District Home for Senior Citizens Building Fund"

All Other Funds:

Send either to (1) Your District Cashier along with a "Collection for Budget" report, or to

(2) Wisconsin Evangelical Lutheran Synod, 3624 W. North Ave., Milwaukee 8, Wisconsin,
and a letter stating the fund for which given

Make check payable to "Wisconsin Ev. Lutheran Synod"

Norris Koopmann, Treasurer
3624 West North Avenue
Milwaukee 8, Wisconsin

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