



THE NORTHWESTERN  
**Lutheran**

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May 5, 1963



# BRIEFS

## by the Editor

ITEMS IN THIS ISSUE to which we especially direct your attention are the following:

*The Seminary Centennial Thank Offering* is the topic President Oscar Naumann treats on page 136.

*The Seminary Addition* which you and I are building is pictured in its present stage of construction. (See page 136.)

A sad, ominous agreement between Lutheran bodies regarding the way they will assign pastors for military installations is reported on page 138. Analytical comment by one of our contributing editors follows the news release.

An increase in the tuition rates at our Synodical schools is the subject discussed in another article. The reasoning behind this increase is given. We hope that many will welcome the suggestion made in the editor's note which accompanies the article. (See page 139.)

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"GOD'S MOST ELOQUENT LANGUAGE." This was the Easter sermon theme announced on the bulletin

board of a Presbyterian church. It's a fine theme. When God raised Jesus Christ from the dead, He told sinners in the most eloquent language: "All is well. Do not be afraid of Me. The One I sent to be your Champion, to act and suffer in your stead, has satisfied all my just demands. He has redeemed you. Because of what your Substitute did and suffered you ARE rid, free, and quit of your sins and all their damning consequences."

By all means, let the resurrection constantly speak to us and give us greater certainty that Christ has justified us in God's sight. Ours is the loss if the message of the risen Christ has "grown stale" on us already, not even a month after Easter. Ours will be the loss if we let it grow stale on us between this day and next Easter. Let us keep our ears and hearts open for God's most eloquent language.

\* \* \* \*

**HERE'S AN INTERESTING QUESTION to ponder: How many churchmembers would reduce their giving if they could claim as income tax deductions only such gifts as**

exceed five per cent of their adjusted gross income? The proposal to limit deductions in this way has been made by President Kennedy. Several church bodies have protested against the proposal, asserting that it would have "adverse effects" on the giving of their members.

**What do you think? Do you foresee such an effect among us?**

\* \* \* \*

AGAIN, WHAT DO YOU THINK? This time we refer to the scandals which have rocked the world of sports. They have all had to do with gambling. What causes athletes to jeopardize reputations and big incomes (if they are professionals) either by gambling themselves or by accepting the bribes of gamblers? No doubt the sportswriter is right who ascribes it to the widespread greed for quick gain and the seven devils of corruption begotten by such greed. However, our question to you is more personal: Do you contribute to the situation by your small-time gambling, by your greed for little gains? Do you contribute to the prevailing idea: "Everybody gambles, big-time or small-time. What's the difference? Why all the fuss about gambling?" Let us be salt which acts against the spreading corruption. Let us walk as it becomes the Gospel of Christ.

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

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**THE COVER —** St. Paul's Ev. Lutheran Church, Roscoe, South Dakota; M. P. Janke, pastor.

# Editorials

**Once A Christian, Always A Christian?** According to an Associated Press dispatch

printed in the *Denver Post*, the Arkansas Supreme Court removed a pastor from his pulpit in Traskwood, Arkansas, following an internal conflict over the question which we have placed at the head of this article. The church was a member of the Missionary Baptist denomination, which teaches that one who has been truly converted cannot sin again and fall from grace. In his sermons Elder A. Z. Dovers contended that a converted Christian can sin and must repent of the sin.

The congregation voted to retain the pastor 54 to 47. The minority carried the matter to court on the local level, which rendered a decision in favor of the majority. Upon appeal, the decision was reversed by the Supreme Court. We do not here want to enter into the legal merits of the case or pass on the propriety of the verdict. In fact, the Supreme Court did not base its decision on the theological aspects of the controversy.

We do, however, want to say a few words about the merits of the case as viewed from a Biblical standpoint. In view of what the Bible teaches, we must say that the pastor was right, that the Christian can fall into sin and fall from grace. The Apostle John clearly states: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Even the Apostle Peter once acted the part of a hypocrite at Antioch, so that St. Paul said that he was to be blamed and rebuked him publicly. And if there were no danger of falling from grace again after becoming a believer, it would be out of place for the Bible to warn against such a fall in so many passages, such as: "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." "Let him that thinketh he standeth take heed lest he fall." If that were not true, there would be no comfort for us after our many sins, defections, and backslidings.

The churches which say, "Once a Christian, always a Christian," are not standing on Biblical ground.

**Brotherly Admonition** In the sixth chapter of his Epistle to the Galatians, Paul sets before us a number of opportunities for Christian service. The first one he mentions is this: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness" (Gal. 6:1). Here he lays upon us the duty to restore or reclaim an erring member.

And who is to do it? We are all inclined to shift that duty upon someone else. It looks like an unpleasant and disagreeable task. In order to sidestep that unpleasant duty, it is said that it is the duty of the pastor. Of course it is his duty. Others say that it is the duty of the church officers, particularly that of the elders, who accepted that responsibility when they were elected.

But nowhere does the Bible restrict that duty to pastors, church officers, or elders. Paul says that it is the duty of "ye which are spiritual." Whom does that mean?

It means all Christians. The spiritual ones are those who have the Spirit of God in their hearts, and that includes every true believer. So the duty of restoring and reclaiming an erring brother falls on every Christian who knows about it.

There is no type of service which we can render which surpasses that. James writes: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:19, 20).

IM. P. FREY

\* \* \* \* \*

**Luther on Prayer (II)** What is the proper attitude to take in prayer? It is not said that the person who folds his hands or kneels is praying as a Christian should. He may be assuming a devout posture and yet in his thoughts be far away on a fishing trip, while his neighbor kneeling beside him is lost in sincere prayer. In general, the position means nothing. And yet there are certain postures and gestures that speak the thoughts of the mind as clearly as any words could express them. A person who stands with his hands in his pockets playing with loose coins, or who twiddles his thumbs, or jiggles a bunch of keys during prayer is telling others quite plainly what he thinks of the prayer. Some gestures, like Pilate's washing his hands, tell a plain and clear story, and so some attitudes are clearly unsuited to prayer, although outwardly proper attitudes do not at all necessarily indicate devout prayer.

In connection with the words: "Jesus lifted up His eyes to heaven," Luther has something to say on posture of the body in prayer. "Here you see that Jesus prayed not only with His lips so that the disciples heard His prayer, but also made use of the outward forms that are customary at prayer, such as kneeling, bowing the head, looking to heaven, all of which are mentioned in Scriptures. But it is of no great importance whether one stands, kneels, or falls to the ground, for those are bodily positions that are neither commanded as necessary nor forbidden. The same may be said of other postures, such as lifting the eyes to heaven, folding the hands, beating one's breast. However, let no one despise these outward attitudes of prayer, for Christ and the Scriptures approve of them. St. Paul says, 'I bow my knees to the Father of our Lord Jesus Christ,' and 'I will that men pray everywhere lifting up holy hands.' And yet, no one is doing wrong if, while binding sheaves in the field or while lying in bed, he prays with the heart alone. But when gestures, singing, speaking, reading are done with the intention of stirring up the heart to desire and devotion, that is useful and good. But this is also true: If the postures are merely outward motions, mumbling and babbling, counting beads, turning pages, chanting endlessly, that of course, is not praying."

E. E. KOWALKE

# Studies in God's Word: Religion Is A Matter of Life And Death

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal (John 12:25).

Nothing in life is as certain as death, and nothing in life is as uncertain as the hour of death. Yet man was made in the beginning not to die, but to live, and to live forever in perfect harmony and communion with God his Creator. Even after the ugly intrusion of sin and death, therefore, man is consistently conscious in his life of an insistent desire and will to live. He fondly hopes, moreover, though not without some serious misgivings, that his life can somehow continue somewhere after his death, perhaps on a higher plane and possibly even forever.

Apart from the revealed Word of God, however, he has no way of knowing whether or how this could happen. Still he keeps on wishing and hoping and dreaming. He continues to surmise and to speculate. Exercising the religious faculties to the utmost, he inevitably arrives at assumptions which are dead wrong. Always he mistakenly concludes that his life hereafter depends upon the quality and character of the life he can achieve here and now.

## The Life That Is Fatal

"He that loveth his life," says Jesus, "shall lose it." Obviously, He is referring to all those who make this earthly life the object of their heart's affection. While they usually do not realize it and would seldom be inclined to admit it if they did, they have, nevertheless, made up their mind to put all that they can into this life because they are determined to get all that they can out of it. The evidence of many people's almost passionate obsession with the life that now is, is often best seen in the amount of time, energy, and money they are willing to spend in the hope of making things more convenient, more enjoyable, more

luxurious, and more secure for themselves.

How often, however, has not this amorous attachment to a life of self-indulgence been found in the end to be a fatal infatuation. The life that was held so dear came abruptly to an end, and at a price that is truly and terribly dear. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

In more than a few instances, on the other hand, this absorbing and affectionate interest in the temporal life is religiously motivated and seemingly quite unselfish. Most of the religions of the world that have their origin in the mind of man aim to chart a course of conduct or action which is expected to lead to utopia or paradise. In the hope of ultimately realizing an eternal reward, people are persuaded to strive valiantly for a life of outward honor and decency to insure it. Many are moved to heroic efforts for the betterment of mankind or for the improvement of certain segments of society. Others become enamored of a life of ceaseless service in the interest of pet projects of one kind or another. Often the underlying object is to gain credit with God, to win His favor, or to square an account with Him. Because such a life, however sincerely lived, does not recognize its own righteousnesses to be filthy rags before God and does not rely upon the righteousness of Christ alone for peace with God and eternal blessedness, it, too, is bound to be fatal. For he that loveth such a life of work-righteousness is certain to lose both it and the prize he expects it to win for him.

## The Death That Is Vital

Contrariwise, "he that hateth his life in this world shall keep it unto life eternal," says Jesus. This statement, running so completely counter to the religious aspirations of the unregenerate heart, conveys a truth

which even Christians can comprehend only quite painfully at times.

They know, indeed, and believe with all their heart that it is not their own virtues and excellences, but the sacrificial and substitutionary death of Christ their Savior which alone avails before God, and on account of which He bestows upon them the forgiveness of their sins, life and salvation. They rejoice, in fact, and take abiding comfort in the knowledge that their salvation is exactly as St. Paul described it: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8,9).

Yet ever and again Christians must contend with Satan's subtle insinuations to the contrary. How easily their hearts are turned from the Savior's supreme sacrifice on the cross to some supposed sacrifice of their own as the ground of their salvation. The insidious suggestion that years of faithful service in the congregation, that contributions second to none in over a decade, that the patient, uncomplaining endurance of a burdensome cross, or the life-long, determined effort to live by the golden rule virtually entitle them to a heavenly reward, appeals strongly to the vanity which lingers also in believing hearts.

Because this religious philosophy permeates the world in which they live and is what the unbelieving world lives by, because it poses a constant, lethal threat to their life of repentance and trusting faith in the merits of Christ alone, Christians must develop a healthy dislike for it and contend against it wherever it appears. Indeed, they must despise and detest and mortify it lest it take root in their hearts and rob them of their sure salvation.

The life that is fatal to Christians is to the world vital veracity. The death that is vital to Christians is to the world fatal foolishness.

M. BURK

# News FROM OUR Missions



## Reason To Rejoice

### Emmaus, Phoenix, Arizona

On Sunday, March 24, 1963, only a little more than two years after its first service, one of your newest mission congregations had reason to rejoice. The occasion was the dedication of the first permanent chapel of Emmaus Ev. Lutheran Church. Under the Arizona sun, with temperatures of 80 degrees, members and friends of this eighth Wisconsin Synod congregation in the greater Phoenix area nearly filled the new building, which can accommodate about 240 people.

The sentiments of those participating echoed the words of the Psalmist: "This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it" (118: 23, 24). There was ample reason to rejoice.

In September of 1960 the Arizona-California Mission Board purchased three acres of barren desert, unimproved, in Northwest Phoenix, one-half mile beyond the city limits, 14 miles from the heart of the city. The future growth in Phoenix, which recently passed the half-million mark in population, as well as the entire Southwestern United States, is certain.

Less than a year after services were begun, this news item appeared in a local paper: "A subdivision city of 3,500 homes, parks, schools, churches, and shopping center will be built on more than 1000 acres of land west of the Black Canyon Freeway by. . . ." By the grace of God, Emmaus Lutheran Church stands on a plot right in the center of this proposed development. Nearby subdivisions already boast a population of some 20,000. Growth has been described as "eye-popping." Houses



Emmaus Ev. Lutheran Church, Phoenix, Arizona

and industrial buildings are rising in unbelievably short spans of time.

In just such an area you have erected a very presentable and adequate church plant through a \$36,200 grant from our Church Extension Fund. It is constructed entirely of cement block, which by Arizona standards furnishes excellent insulation. A simple roof of 2'x4' lumber decking rests on laminated timber arches. All the decorating and property renovation was accomplished by members.

Until four years ago, miles of valuable irrigated lands yielded harvests of lettuce, broccoli, onions, potatoes, vegetables, and massive citrus orchards dotted the area. Daily,

near the church, Mexican workers still labor long hours packing the produce as it begins its journey to the grocery stores of the Midwest.

But — also daily — new houses are springing up, people are moving in, precious souls redeemed by our Savior. A new type of harvest is beginning. A small group of thankful missionaries is working at Emmaus Lutheran Church in Phoenix. You are supporting them by your prayers and your offerings. You are giving them the necessary tools to preach the Word of God and reap a bountiful harvest of souls for the heavenly garner. This, indeed, is a reason for you also to rejoice.

DUANE K. TOMHAVE

# A Unique Anniversary

## Kapopo, Northern Rhodesia

It was a day of unique thanksgiving when the Kapopo Lutheran Church celebrated the first anniversary of the dedication of its house of worship. The service was not held in its church, but in a village several miles away where the Kapopo Congregation that day sponsored the beginning of another congregation on African soil. People came from miles around. The missionary, the Reverend Raymond Cox, writes, "The home of Mr. Gideon Mbuisa, which will serve as the temporary place of worship for Mtkawa Lutheran Church, was not able to contain the 70 people who had gathered for this special service."



At the first service of the Mtkawa Lutheran Church

In giving an account of the beginning of this new congregation, Missionary Cox writes, "In the early part of January, of this year, five communicant members of Kapopo requested that they might begin a branch congregation. Several miles of bush separated these members from Kapopo Church. During the rainy season it was impossible for them to make the journey to the church. A further difficulty was that it was a hardship for their young children to travel this distance through the bush even in favorable weather. Some of these members have their aged parents and relatives living with

them. They also found it hard to hear God's Word regularly. Besides these factors, there are many unchurched people living in this new area around Headman Mtkawa's Village. These were the main reasons for their urgent request: 'Can we have another Lutheran Church, so that our families and many other people can learn about Jesus Christ?'"

One of the members of the Kapopo Church, Gideon Mbuisa, speaking to the missionary one day, said, "I know we are only a few who are beginning

this new church. But it is the Lord's will that His Word should grow and spread. That is why we are not afraid to begin this work. God will bless His Word, and one day we shall grow large and be strong."

Thus we see the Gospel spreading in our Northern Rhodesian mission field. The missionary writes, "It was indeed a wonderful day of thanksgiving and praise to Almighty God. It was an anniversary service which we shall long remember."

A. L. MENNICKE



Left to right: Miss Katherine Stuhr, Pastor A. Mennicke, Pastor D. Ponath

**Miss Katherine Stuhr was commissioned** at Goodview Trinity Lutheran Church, Winona, Minnesota, on Sunday, April 7, to serve as nurse in the dispensary supported by the women's organizations of our Synod in the Northern Rhodesian mission field. She replaces Miss Barbara Welch, who has served at the dispensary for the past two years. Pastor David Ponath preached the sermon at the commissioning.

A. L. MENNICKE, Chairman

## Topic:

### What Does It Mean To "Make Your Calling and Election Sure"?



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

In II Peter 1:10 we read: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Since, no doubt, this passage is often puzzling and even is misunderstood, a reader submitted the above question. Does Peter contradict Paul, who tells us that salvation is by the grace of God alone? Is it after all true that our efforts do contribute toward our eternal election? Does Scripture contradict itself? Questions of this kind may arise when we read this passage.

#### God Has Chosen Us

We need to take note of some things Scripture tells us about our "calling and election." Regarding this Paul writes to the Romans: "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (9:16). To the Ephesians Paul points out that God "hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (1:4,5). We see that our calling and election is God's doing, not man's.

#### Our Election Is Sure

However, how certain and sure is it? St. Paul tells the Philippians that he is "confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (1:16). God had not called them into His kingdom, only to forsake them again. Concerning the elect of God, our Savior says, Matthew 24:24, that even the false Christs and false prophets that shall be most deceptive in the last days will not, however, be able to deceive them. Their election is sure. Indeed, Peter, too, in his first letter calls his readers the "elect according to the foreknowledge of God the Father," and says of them that they are "kept by the power of God through faith unto salvation" (1:2,5). God's election is not viewed in Scripture as something uncertain.

How, then, can Peter bid us give diligence to make our calling and election sure? Isn't it already sure? Does God elect someone to salvation and yet not truly elect him? God does not at one time say that our election is sure and at another that it is not.

#### The Christian Is to Become More Sure

As we look more closely at the form of the word that is used in the Greek original for "make," we note

that it is better translated, "make for yourself." So the sentence reads: "Make your calling and election sure for yourself." For God it is something sure and certain. But man often still has doubts and fears. Man on his part is to become ever more sure and certain of it.

#### Exercise Your Faith!

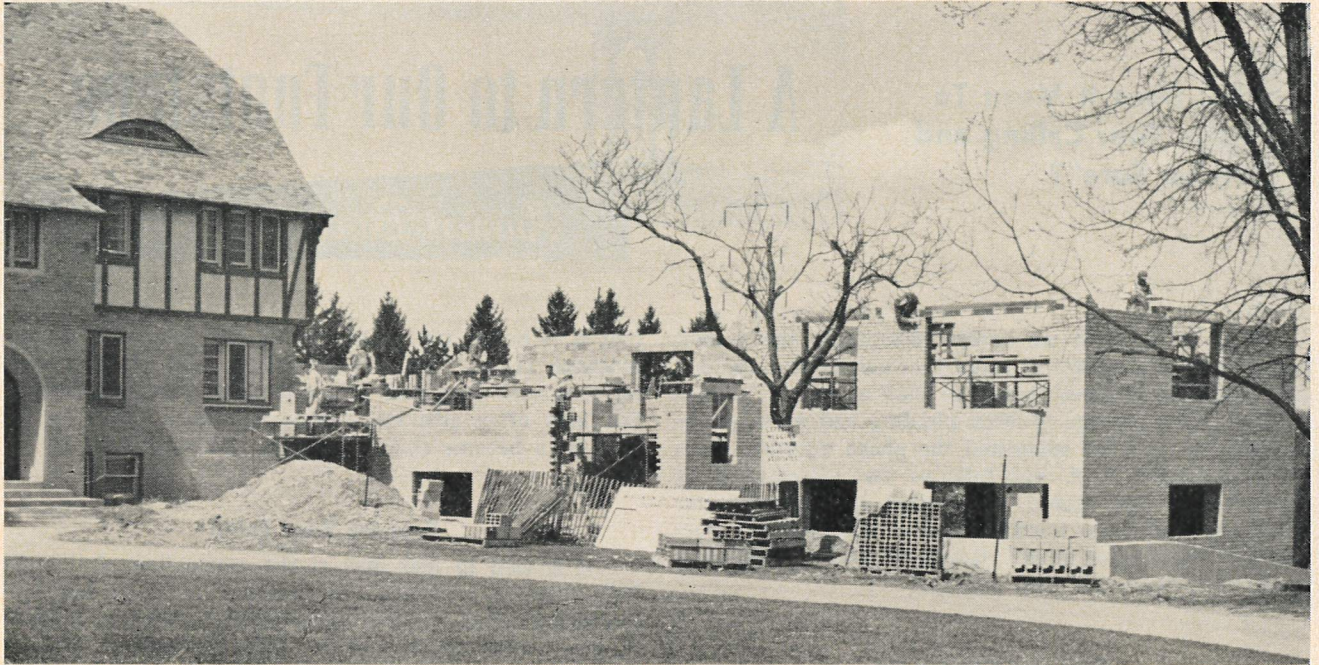
It is well to look also at the entire line of thought that Peter is following. In verses 5 to 7, he has told his readers that, "giving all diligence," they are to "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Their faith is to be a fruitful faith. Their faith is to be diligent in performing these works, is to exercise itself in them. On the other hand, whoever lacks these things, according to verse 9, is blind and has forgotten that he was purged from his old sins. When faith fails to bring forth fruit, it grows weaker and weaker. Then follows verse 10. There we are told to be diligent to make our calling and election sure for ourselves. This happens when we bring forth the fruits of faith, which are evidence of faith and exercise it. On the other hand, failing to bring forth the fruits of faith weakens it and makes us less sure of our calling and election.

#### Luther on This Matter

Luther explains this verse as follows: "The election and eternal providence of God is indeed sufficiently sure in itself so that one cannot make it sure; the calling also is firm and sure. For whoever hears and believes the Gospel and is baptized is called and will be saved. Since we also have been called for this purpose, we should give diligence that our calling and election may be sure also for us, not alone for God. . . . Although the calling and election as such is sufficiently sure, yet it is not so for you, because you are not yet certain that it applies to you. For this reason Peter wishes us to make this calling and election sure for ourselves through good works. . . . Peter means that one should not let faith rest and lie idle because it is able through working and exercise to grow ever stronger, until it is certain of the calling and election and cannot fail."

Peter does not teach salvation by works nor contradict Paul, but he encourages us to exercise our faith diligently, becoming more certain of our election.

ARMIN SCHUETZE



The Seminary Addition is going up!

#### A MESSAGE FROM PRESIDENT O. NAUMANN:

## How Will You Observe Our Seminary Centennial On May 26?

The candidates from the centennial class of our Wisconsin Lutheran Seminary will be assigned to their first congregations on May 17. This will be an added cause for thanksgiving on Centennial Sunday, May 26.

But we already know that some congregations will be disappointed on Assignment Day. There will not be enough candidates to fill all vacancies. Some congregations will have to continue to "call from the field." Will these congregations be able to join wholeheartedly in a service of praise and thanks a week later?

We are confident that they can and will. For 100 years our gracious God has sustained our Theological Seminary in its very essential service of preparing candidates for the Gospel ministry. This is ample cause for thanksgiving even where pulpits are vacant at present. For all our own congregations as well as many congregations in other synods have shared in the fruits of this service. The shortage of pastoral candidates for our own congregations, the many requests asking our Synod to send pastors into areas of our country where we have not yet been represented, and the great need for more workers in our growing missions fields all emphasize the importance of the work our Seminary is doing.

In answer to many prayers for more laborers in His harvest, the Lord is giving us a rapidly increasing number of ministerial students. For this we are deeply grateful. We are confident that at our Seminary they will be

taught to know nothing but Christ and Him crucified. They will be led to base all their preaching on the divinely inspired and infallible Word. They will receive their training in an atmosphere which is fully aware of the fact that the trend today is away from strict confessionism and toward outward union at any price. But at our Seminary they will be taught by men who believe and confess that the Bible is the verbally inspired Word of our God and that it is infallible and inerrant in all it tells us. At our Seminary these students will be directed to Jesus' promise and assurance: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

To teach this growing number of students, additional dormitory and classroom space is being provided in this centennial year. We have been promised completion of this work by August 1. Plans are being made to dedicate the additions on Synod Sunday, August 11.

How, then, shall we observe the Centennial Sunday, May 26? How will you observe it? We have appealed to all our congregations to arrange a service of praise and thanks for that day and to give members an opportunity to bring a special thank offering. This thank offering is to be a gift of gratitude over and above our subscriptions for the Synodical budget. Let it be a very special offering of gratitude and praise. May it at the same time be an investment in the training of more pastors for our congregations and mission fields!



We are confident that many gifts will be offered by a grateful Synod on that day. As we rejoice in the assurance that our Savior offered His very lifeblood for our redemption, so let us bring our choicest offerings for the proclamation of this truth. Let there be not only \$1, \$5, and \$10 offerings, but, as the Lord has prospered us, let us bring \$25, \$50, \$100 offerings and even larger ones. Whatever is received over and above the cost of this Seminary expansion of some \$200,000, will flow into the general building fund for the over-all expansion of our worker-training schools.

May the love of Christ constrain us also in this offering! Surely, the Lenten and Easter messages have

left in our hearts the appeal of the Savior, which the poet expressed with these words:

"I gave My life for thee,  
My precious blood I shed,  
That thou might'st ransomed be  
And quickened from the dead.  
I gave My life for thee;  
What hast thou giv'n to Me?"

May our gifts for the Seminary additions on May 26 serve as a lasting monument of gratitude and praise!

OSCAR J. NAUMANN, President



## The Gospel ?

### GOOD NEWS FOR SINNERS

Jesus has given His Church the solemn charge, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). What is the Gospel?

The dictionary tells us that the word "Gospel" is derived from the Old English "good spell," which meant "good tidings, good news." By contraction "good spell" became "Gospel."

In the German Bible the word for "Gospel" is *Evangelium*, which is derived directly from the Greek word for good news. We also have the word "Evangel" in English, meaning Gospel, but it is not used very frequently. We do, however, commonly speak of the authors of the first four books of the New Testament as the four *evangelists*, that is, Gospel writers, and their books are known as the four Gospels because they tell the good news of our Savior's life and work. The Bible also tells us of men like Philip who were known as *evangelists* (Acts 21:8; Eph. 4:11). Analyzing the word "evangelist," we find in it the word "angel," which literally means "one who brings a message." Philip and others like him were called evangelists because they went about preaching the Gospel, the good news about Christ.

Our Synod has the official name, Wisconsin *Evangelical* Lutheran Synod. The adjective, "Evangelical," indicates that ours is a synod which preaches the Gospel and which intends, by the grace of God, to remain faithful to the Gospel.

We do not find the word 'Gospel' in the Old Testament in our English Bible (King James Version). In the New Testament this word is found 101 times. This does

not mean, however, that the doctrine of the Gospel, the good news of salvation, is to be found only in the New Testament. The saving light of the Gospel shines forth from the pages of the Old Testament as well. Paul says, for example, in his Epistle to the Galatians, "The scripture, foreseeing that God would justify the heathen through faith, *preached before the gospel unto Abraham*, saying, In thee shall all nations be blessed" (3:8).

In the Old Testament the Gospel is often portrayed in brilliant colors, in descriptive types, and picturesque figures. Whose heart is not touched by the dramatic portrayal of the substitutionary death of Christ in the annual sacrifices of the Passover lamb or in the banishment of the scapegoat, upon which the sins of the people had been laid! The very first time God gave the promise of the Savior to Adam and Eve immediately after their shameful fall into sin, the Gospel was clothed in the beautiful and colorful image of the Seed of the Woman crushing the head of the serpent. In this promise Adam and Eve found the hope of deliverance from the power of the devil and from the fearful consequences of their disobedience toward God. That was indeed good news. That was the Gospel.

It is not surprising then, is it, that when the promised Seed of the Woman finally came, the angel of the Lord announced the Savior's birth with these words, "Behold, I bring you *good tidings* of great joy, which shall be to all people"! The good tidings are these: "Unto you is born this day in the city of David a *Savior*, which is Christ the Lord" (Luke 2:11). That is good news for sinners. That is Gospel in the full sense of the word.

WILBERT R. GAWRISCH

## NLC AND MISSOURI UNIFY CONTACT PASTOR PROGRAM

[Under the above heading there appeared the following National Lutheran Council news release (March 27, 1963). Comment on the development reported is given after the release.—Ed.]

Washington, D.C. — (NLC) — A unified Lutheran military contact pastor program has been approved by National Lutheran Council participating churches and The Lutheran Church—Missouri Synod.

The agreement, ratified by the two NLC bodies — the American Lutheran Church and the Lutheran Church in America — and the Missouri Synod, calls for one official Lutheran representative for a particular military post.

Up to now, most armed forces installations have been served by two Lutheran military contact pastors. One represented the NLC and the other the Missouri Synod.

In 1962, both groups listed a total of 912 military contact pastors. The NLC had 350 designated in the U.S. and in 36 other nations, the Missouri Synod had 562 here and in 23 other countries.

The twofold purpose of the assignment is to establish a unified Lutheran approach to military installations and to provide a comprehensive ministry at camps and bases.

Since 1951, both the NLC and the Missouri Synod have cooperated in a ministry to servicemen through the

Lutheran Service Commission which maintains service centers throughout the world and provides funds for congregations in the U.S. which have accelerated programs for military personnel.

The Missouri Synod and the NLC also share in directing the activities of the Lutheran Immigration Service, Lutheran World Relief, Inc., and Lutheran Church Productions, Inc.

Implementation of the unified military contact pastor program is to be carried out by the Missouri Synod's Armed Services Commission and the NLC's Bureau of Service to Military Personnel. Both groups are instructed in the agreement to outline principles and procedures involved in such a coordinated ministry and to review it periodically.

The official Lutheran representative will coordinate the ministry in a particular area to all service-related Lutherans or prospective Lutherans outside the reach of a local parish ministry. Also provided for is a standby representative who will assist in coordinating the ministry and function as the official Lutheran representative in the other's absence.

The Rev. E. O. Midboe, executive secretary of the NLC's Bureau of Service to Military Personnel, said that the appointment of a single military contact pastor for a specific location will be valuable for the commanders and supervisory chaplains of military installations.

"This will assist them," he said, "in providing the special ministry of Lutheran pastors and will facilitate the referring of Lutheran military personnel to congregations in the civilian community."

## Engagement Announced

When church bodies establish pulpit and altar fellowship with each other, they agree to exchange pulpits and altars. Their pastors preach in each other's pulpits, and their communicants receive the Sacrament at each other's altars.

Such pulpit and altar fellowship proclaims them essentially one. They subscribe to each other's doctrines and worship. They seal their unity by celebrating the Lord's Supper together. Side by side they kneel at one altar, one in spirit and one in confession, eating of one bread and drinking of one cup. Celebrating the Sacrament of Christian unity together proclaims their concord to the world.

On March 27 a National Lutheran Council news release stated: "A unified Lutheran contact pastor program has been approved by National Lutheran Council participating churches and The Lutheran Church—Missouri Synod. The agreement, ratified by the two NLC bodies — the American Lutheran Church and the Lutheran Church in America — and the Missouri Synod, calls for one official Lutheran representative for a particular military post. Up to now, most armed forces installations have been served by two Lutheran military contact

pastors. One represented the NLC and the other the Missouri Synod."

With only one official Lutheran representative of the two bodies stationed at a particular military post, this means that the pastor at such a post, be he of the LCA or the ALC or the Missouri Synod, will preach to an integrated audience of LCA, ALC, and Missouri Synod members. At such a post Missouri Synod servicemen will also be going to Communion with servicemen belonging to LCA and ALC congregations, no matter who the officiating Lutheran pastor may be.

This agreement officially establishes pulpit and altar fellowship between the LCA, and ALC, and the Missouri Synod at military installations.

That this fellowship will sooner or later be extended to the local parishes, there is little doubt. As these fellowshiping servicemen rejoin their congregations, they will be promoting Lutheran unity. Military contact pastors will spread the message of Lutheran good will among the clergy and laity. A synod already conditioned to fellowshiping (joint church work, joint prayer, etc.) with heterodox Lutherans will find it hard to refute

the sheer logic of the question, "If our sons have pulpit and altar fellowship with members of the LCA and the ALC, why can't we?"

For the practical purposes of a policy and a commitment, the Missouri Synod has established pulpit and altar fellowship with the LCA and the ALC, thereby taking another significant step in affiancing itself with broad and hazy Lutheranism in the National Lutheran Council. By so doing it has definitely written itself off as a champion of conservative Lutheranism in America.

Some will still try to make a clear distinction between such "semifellowship" as joint work, joint prayer, etc., and pulpit and altar fellowship, as if they were not

of a piece with each other, as if one did not involve the other. Did "cooperation in externals" and "joint work" have nothing to do with this new union? Writing books together, producing movies together, doing welfare work together, maintaining service centers together, promoting Lutheran music and art together — these had nothing to do with it?

Did "joint prayer" have nothing to do with it? Did praying together and then refusing to call it prayer fellowship have nothing to do with it?

When John and Mary announce their engagement after "going together" for several years, hardly anyone is surprised.

C. TOPPE

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## Student Costs at Synodical Schools To Be Raised

Over the years, students attending our Synodical schools have been paying slightly more than one-third of the cost of their education. The Synod at large has been subsidizing the other two-thirds as well as the costs of all capital improvements. Generally, then, the student has been paying only for his board and room, light, heat, and water in the dormitory.

While the Synod will continue its policy of educating its future full-time workers at far less than the actual cost, the student is being asked to assume a little more of the financial outlay involved. Beginning with the next school year, students in the preparatory departments will be charged annually a nonrefundable educational fee of \$75.00 in addition to room and board and any other existing fees. A similar fee of \$150 will be charged all college and theological seminary students annually. Board and room will continue at the present rate of \$325 per year.

In order to lessen the financial burden for those parents who have more than one child attending Synodical schools, the educational fee for each of the other children will be reduced by \$75.00.

Despite the allowance mentioned, the increased costs may work financial hardships in some instances. This has been true in some cases in previous years, especially where girls are concerned since they have never been

eligible for support from the Synod's Student Aid Fund.

In recent years an increasing number of congregations have felt an obligation to assist students preparing for work in the Church. They have made it their business to pay the fees, or book bills, or even part of the room and board of all students of the congregation preparing for work in the Church. Certainly this is a most commendable practice. It ought to set a good example for those congregations which rarely, if ever, have given a son or a daughter for the preaching or teaching ministry. Such congregations might well consider placing funds at the disposal of the Synodical institutions to assist students who need financial help.

Another heart-warming experience has been the practice of a few of the members of our congregations of "adopting" students in need of assistance by putting them through school. Surely, more of our members must have the means and the willingness to do this.

The Advisory Committee on Education has proposed to the Synod a scholarship program which is currently under study. However, until such a time that the Synod sees fit to inaugurate an unrestricted, functioning scholarship program, our congregations might well take under advisement the propriety of making assisting funds available to the Synodical schools or to students directly. In

this era of dire need for full-time church workers, it would be sad indeed if any prospective pastor or teacher were lost to the Church for purely financial reasons.

The primary purpose of the Synodical educational institutions is to train students for the preaching and teaching ministry. These institutions are not intended to provide a general education under religious direction with Synodical subsidies. It is consistent, then, with these principles that the following tuition policy will prevail, beginning with the next academic year. Those who are not preparing for full-time service in the Church, those who of their own volition discontinue such preparation, and those who do not enter full-time Church work in our fellowship will pay an annual tuition of \$100 in the ninth and tenth grades, \$150 in the eleventh and twelfth grades, and \$250 on the college level. This tuition schedule, together with the educational fee and the charges for room and board, permits the education of general students, if there is room for them, at little cost to the Synod.

CONRAD FREY, Advisory  
Committee on Education

EDITOR'S NOTE: The information and suggestions to be found in this article provide material for a beneficial discussion in your next voter's assembly, or ladies' aid or men's club meeting.

# A Message From Your Committee on Relief

## Walking In Love

Perhaps the most significant word in all the Scriptures is the word "love." In its various forms this word is found more than 200 times in the New Testament. In its most meaningful form it is written as "agape" in the Greek New Testament. However, it is not its frequent use, but its richness of meaning which gives this word its significance. Love comprehends all of religion. It comprehends all of the saving acts of God and all of the sanctified actions of believing man.

Love permits us to look into the very heart of God. "God so loved the world, that he gave his only-begotten son" (John 3:16). "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him" (I John 4:9). There was nothing lovable about mankind. He was vile and

reeking with sin. Yet, in the greatness of His love, God determined to save, cleanse, and purify him.

Love caused His Son Jesus Christ to come to earth and shed His precious blood as a ransom for many. He Himself said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). It was the immensity of that love that caused Him to give His life as an offering and sacrifice to God.

By faith love has also been born in the heart of the Christian. Such love is more than a mere feeling, or emotion, or sentiment. It is an active and working principle. It is a motive power that goes out into action. Because we have received the love of God and the love of Christ Jesus, we show our love to others. Our very outward life of love is an expression of our inward life of faith.

One manifestation of that love is to be found in our deeds of charity. The poor and needy, the orphan and outcast, the crippled and down-and-out—all are the objects of our love. Their need will cause our love-filled hearts to come to their aid. Where this is not the case, the Scripture asks the very pointed question, "Who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17.)

To assist us in displaying love towards God and our fellow man, our Synod has established a Committee on Relief. Support the program of this Committee with your prayers and with your generous gifts, ever heeding the injunction which St. Paul gives to Christians in Ephesians 5:2: "Walk in love, as Christ also hath loved us."

## Direct from the Districts

### Southeastern Wisconsin

The District Mission Board reports the purchase of properties at Brown Deer and Sussex, Wisconsin, and at Sauk Village, Illinois. St. Mark's of Sauk Village is presently planning its chapel and school. The Huntington Park area of Hales Corners will be canvassed on April 24, and the purchase of property will probably follow. Six of the eight missions which conduct schools have a teacher vacancy at this time. All nine of the missions are being served by a full-time pastor at this time.

Good Shepherd Church of West Bend will open bids on its proposed four-room school next week. The congregation hopes to begin using the building in September.

Four men will be added to the faculty of Wisconsin Lutheran High School in the coming school year. The High School Conference approved the contract for continuation of Mil-

waukee Lutheran Teachers' College in the High School facilities. Not only an expanded faculty but an expanded building will be necessary, since the combined enrollment of High School and College will exceed 1,000 students next year. The Conference has engaged the architectural firm of Grellinger-Rose and Associates to plan the needed addition to the High School facilities. It is hoped that the new section of the building will be in use for the second semester of the next school year.

Pastor Norman Schlavensky of the Wisconsin Lutheran High School religion department has accepted a call to begin a new mission in Tucson, Arizona. Pastor Gerhardt Hillmer of St. Paul's, Franklin, has accepted a call to a congregation of The Lutheran Church—Missouri Synod. Pastor Delton Tills of St. Paul's, Tess Corners, has accepted a call to Redeemer Church in Tucson. Nain, West Allis, remains without a pastor at this writing. District President

Buenger reports a minimum of 12 teacher vacancies.

St. John's, Lannon, is undertaking its fourth building project in 12 years. A six-classroom annex, three rooms unfinished, will be added by September. The seating capacity of the church will be increased from 250 to 400. The original church-school-parsonage complex was built in 1951; two classrooms and offices were added to the school in 1958; a teacherage was built in 1959. The school, which was opened with 31 children in 1954, has a present enrollment of 143. Pastor Lyle Hallauer reports that the congregation has increased from 295 members in 1951 to 550 members today.

RICHARD D. BALGE

## Anniversary

### Golden Wedding

Mr. and Mrs. Albert Beyers of St. Pauls Ev. Lutheran Church, Roscoe, South Dakota, on April 7, 1963.

## Northwestern College Chapel Organ

On March 15 members of the Northwestern College faculty and of the Board of Control, together with students of the College, held a service of dedication for the organ which was installed in the College chapel in February. Prof. A. Lehmann played the organ and directed the Male Chorus and the Prep Chorus in several choir selections; Prof. H. Oswald served as liturgist and read the rite of dedication; the undersigned preached the sermon, consecrating the organ to a precious ministry to our Christian hymns.

The classic-style organ was built by the Schlicker Organ Company of Buffalo, New York. Features of the organ include two manuals and pedal, 19 stops, and 23 ranks of pipes. The total cost of the installation was \$24,300.

The Chapel Organ Fund, which made this installation possible, was established in 1956, the year the College chapel was dedicated. A sizable bequest, a dedication offering, and a generous donation gave the fund a promising start. Several large donations were also subsequently received, but the fund also grew steadily as a number of modest gifts and memorials from members of our Synod and from friends of Northwestern College flowed into it. At the time of dedication, more than \$26,000 was available to cover the cost of the organ and its installation.

Donations and memorials that were not needed for the chapel organ have been placed into the Chapel Window Fund. This fund was recently established to complete the installation of art-glass windows that will complement the lancet windows in the chancel. When this project has been completed, the College chapel will be fully appointed, a sanctuary to please the eye and the ear of the worshiper.

For the bequest that built our chapel, for the gifts that have provided fine chancel windows and a distinguished organ for the chapel, and for the gifts that are now making the rich artistry of other beautiful windows possible, Northwestern College is deeply grateful. God bless the gifts and those who gave them!

C. TOPPE

### † Pastor Arthur Sydow †

Pastor Arthur Sydow, a member of Trinity Lutheran Church, Omak, Washington, since his retirement from the active ministry in January of 1958, was called to his eternal rest on April 1, 1963. He was born on October 9, 1881, in Columbus, Wisconsin. In preparation for the ministry, he attended Northwestern College, and our Theological Seminary. His ordination took place on July 1, 1906. On October 31, 1906, Pastor Sydow and Fannie Kringel were united in marriage in Milwaukee. During the early years of his minis-

try he served congregations in Rib Lake, Greenwood, and Spirit, Wisconsin. During World War I he also served for a time as chaplain to the Armed Forces in Texas. The greater part of Pastor Sydow's ministry was spent in the Pacific Northwest District, where he served faithfully for many years as chairman of the District Mission Board. Failing health forced him to retire after almost 52 fruitful years in the ministry. Pastor and Mrs. Sydow were privileged to celebrate their fiftieth and fifty-fifth wedding anniversaries.

Besides his faithful wife Fannie, Pastor Sydow is survived by two daughters, Mrs. John Viebrock of Douglas, Washington, and Mrs. George Wessels of Omak, Washington; one son, Pastor Gilbert Sydow of Ellensburg, Washington; 11 grandchildren, and two great-grandchildren. One son preceded Pastor Sydow in death.

Funeral services were held in Trinity Lutheran Church on April 4, 1963, with the undersigned officiating. The sermon was based on I Thessalonians 5:9, 10. Pastor George Frey of Tacoma, Washington, read the obituary, and Pastor William Lueckel of Snoqualmie, Washington, conducted the committal service.

We thank the Lord for the many years of faithful service which He permitted our departed brother to render to the Church.

May the message of the Easter dawn comfort the bereaved!

E. H. ZIMMERMANN

#### 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

#### NOTICE

##### Membership Conservation Program

Our Wisconsin Evangelical Lutheran Synod has instituted a membership conservation program. Because a program of conserving members for our Synod will succeed only to the extent that our membership cooperates, we ask that the following be observed.

1. All members who move, please give your new address to your home pastor. Do this before you move, if possible. If not possible, mail it to him as soon as your new address is known.
2. Pastors, please notify the clearinghouse immediately when a member moves. Use Card "B."

3. Address all requests for supplies and all correspondence regarding the program directly to the clearinghouse in Detroit.

WELS Membership Conservation  
10729 Worden  
Detroit 24, Mich.

#### 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 meet-

ings 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

#### WISCONSIN SYNOD YOUTH CAMP

Place: Camp Luther, Three Lakes, Wis., three miles north of Three Lakes on Highway 45.

Time: July 14-21, 1963.

Dormitory Accommodations: Campers' meals in dining hall; first aid, with nurse on duty at all times.

Activities: Outdoor sports of all kinds; supervised swimming and boating; campfires; singingspirations; devotions, topical Bible study.

Ages: Children from grades 7 through 12.  
Cost: \$18.00 per week, includes insurance and registration fees; \$5.00 deposit required with each registration.

For additional information or reservations write to Rev. T. Bradtke, 700 West Fourth St., Marshfield, Wis.

#### IMMEDIATE HELP NEEDED

A lady to serve as assistant cook is needed immediately at Northwestern Lutheran Academy, Moberidge, S. Dak. Free

board and room will be provided. Write for particulars to:

President R. A. Fenske  
Northwestern Lutheran Academy  
Moberg, S. Dak.

**WANTED**

Communion ware for Resurrection Ev. Lutheran Church of Rochester, Minn. Contact:

Richard Gates  
2024 — 18½ St. N.W.  
Rochester, Minn.

**CHURCH FURNITURE AVAILABLE**

Altar, pulpit, and baptismal font are available for transportation cost to any mission congregation. Contact:

Pastor Edward Stelter  
Box 49  
Readfield, Wis.

**GRADUATION SERVICE AND CONCERT  
Wisconsin Lutheran Seminary**

The current centennial school year at our Theological Seminary, Mequon, Wis., will close with a special graduation service on Tuesday morning, June 4, at 10:00 a.m.

The Seminary Chorus will present the annual closing concert on the evening before at 8:00 o'clock.

All friends of our Seminary are cordially invited.

CARL LAWRENZ

**LISTS OF CANDIDATES**

The following have been nominated for the position of **president of Milwaukee Lutheran Teachers' College:**

- Prof. Martin Albrecht, Mequon, Wis.
- Pastor Richard Balge, Milwaukee, Wis.
- Prof. Siegbert Becker, Melrose Park, Ill.
- Prof. Hoge Bergholz, Appleton, Wis.
- Pastor Werner Franzmann, Milwaukee, Wis.
- Prof. Conrad Frey, Saginaw, Mich.
- Pastor Wilbert Gawrisch, Rhinelander, Wis.
- Pastor Daniel Gieschen, Adrian, Mich.
- Prof. Roland Hoenecke, New Ulm, Minn.
- Prof. Lloyd Huebner, Ft. Atkinson, Wis.
- Pastor Norval Kock, Wood Lake, Minn.
- Pastor Leonard Koeninger, Lansing, Mich.
- Prof. Robert Krause, Brookfield, Wis.
- Prof. Ulrik Larsen, Milwaukee, Wis.
- Prof. Carl Leyrer, Watertown, Wis.
- Pastor Carl Mischke, Juneau, Wis.
- Pastor Waldemar Pless, Milwaukee, Wis.

- Mr. Martin Roehler, South Milwaukee, Wis.
- Prof. Erwin Scharf, Watertown, Wis.
- Pastor Robert Voss, Milwaukee, Wis.
- Pastor Harold Wicke, Watertown, Wis.
- Prof. William Zell, Watertown, Wis.

The following is the list of candidates nominated to teach **religion at Milwaukee Lutheran Teachers' College:**

- Dr. S. W. Becker, River Forest, Ill.
- Pastor Wilbert Gawrisch, Rhinelander, Wis.
- Pastor Daniel Gieschen, Adrian, Mich.
- Pastor Max Herrmann, Manitowoc, Wis.
- Prof. Martin Lutz, Milwaukee, Wis.
- Pastor William Schink, Woodland, Wis.
- Pastor Victor Schultz, Lena, Wis.

The following is the list of candidates nominated to teach in the **Education Department of Milwaukee Lutheran Teachers' College:**

- Mr. Robert Behnke, East Fork, Ariz.
- Mr. Roland Hoefler, Kenosha, Wis.
- Mr. Mervin Ingebritson, Wauwatosa, Wis.
- Mr. Robert Landvatter, South Milwaukee, Wis.
- Mr. Lawrence Marowsky, Milwaukee, Wis.
- Mr. Marvin Meihack, Hoskins, Nebr.
- Prof. Arthur J. Schulz, New Ulm, Minn.
- Dr. Neelak Tjernagel, River Forest, Ill.
- Mr. A. Woldt, Milwaukee, Wis.

The Board of Control will meet at 9:00 a.m. at the Northwestern Publishing House on May 13, 1963, to call a man from each list. All correspondence concerning these candidates must be in the hands of the secretary not later than May 12, 1963

M. W. Roehler, Secretary  
Board of Control of Milwaukee Lutheran Teachers' College  
1435 S. Chicago Ave.  
South Milwaukee, Wis.

**CALENDAR OF CONFERENCES**

**MINNESOTA**

**NEW ULM DELEGATE CONFERENCE**

Date: June 27, 1963.  
Time: 9:30 a.m.  
Place: Zion Ev. Lutheran Church, Morgan, Minn., Henry Koch, host pastor.  
Agenda: Isagogical Review of Hosea, Prof. C. J. Trapp; The Beloved Disciple in the School of the Savior, Prof. H. Birkholz.  
ALVIN R. KIENETZ, Secretary

**WESTERN WISCONSIN**

**SOUTHWESTERN PASTORAL CONFERENCE**

Date: May 14, 1963.  
Place: St. Paul's Ev. Lutheran Church, North Freedom, Wis., A. Hertler, pastor.  
Time: 9:30 a.m.

A. HELLMANN, Secretary

**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. KOEPSSELL, Secretary

**CENTRAL PASTORAL CONFERENCE**

Date: May 7-8, 1963.  
Place: St. Stephen's Ev. Lutheran Church, Beaver Dam, Wis.; Pastors E. Huebner and L. Kirst.  
Time: The conference will begin at 10:00 o'clock. A Holy Communion service will be held at 11:00 o'clock with Pastor Theo. Mahnke delivering the sermon (Prof. E. Scharf, alternate).

**First day:**

Exegesis I John 2, R. Kobs; The Pastor and the sick call, H. Gieschen; Report from Puerto Rico, H. Nitz; Reports: President; Mission; Financial; Information and Stewardship.

**Second day:**

Isagogical study of Jonah with practical application, Prof. W. Zell; Ascension Day sermon, C. Broecker; Is there a certain form of church government prescribed in Scripture? A. Laper; Are our Day Schools and area High Schools a spiritual luxury? Prof. L. Huebner; Witnesses unto me, M. Schroeder; Questions of Casuistry; Conference business.  
Send requests for overnight lodging to the host pastor, Pastor Elton Huebner.  
E. J. ZEHMS, Secretary

**WISCONSIN EVANGELICAL LUTHERAN SYNOD  
BUDGETARY OPERATING STATEMENT**

July 1, 1962, to March 31, 1963

	This Year		Last Year	
	Nine Months		Nine Months	
	July 1962		July 1961	
	March 1963	March thru 1963	March 1962	March thru 1962
<b>Budgetary Income:</b>				
Offerings from Districts.....	\$174,155	\$1,882,861	\$162,491	\$1,762,774
Gifts and Memorials from Members.....	1,340	8,669	1,144	4,392
Bequest for Budget.....		1,949		
Revenues from Educational Institutions.....	22,860	321,791	19,230	262,963
Other Income.....	3,053	7,254	470	2,945
Income from Home for Aged.....	9,514	73,864	7,476	53,879
<b>Total Income.....</b>	<b>\$210,922</b>	<b>\$2,296,388</b>	<b>\$190,811</b>	<b>\$2,086,953</b>
<b>Budgetary Disbursements:</b>				
Worker Training.....	\$138,535	\$1,361,859	\$128,554	\$1,261,493
Home Missions.....	63,648	572,892	67,673	691,638
World Missions.....	34,758	362,264	30,315	316,572
Benevolences.....	20,482	164,943	16,742	141,996
Administration and Promotion.....	12,497	172,661	40,787	213,904
<b>Total Disbursements.....</b>	<b>\$269,920</b>	<b>\$2,634,619</b>	<b>\$284,071</b>	<b>\$2,625,603</b>
<b>Operating Gain or (Deficit).....</b>	<b>(\$ 58,998)</b>	<b>(\$ 338,231)</b>	<b>(\$ 93,260)</b>	<b>(\$ 538,650)</b>

**BUDGETARY ALLOCATION AND RECEIPTS**

Districts	March 1963			Nine Months — July thru March 1963				
	Comm. Allocation	Budget Offerings	Per Cent	Budget Allocation	Offerings Received	Per Cent	Deficit	
Arizona-California .....	4,149	\$ 6,020	\$ 3,814	63.4	\$ 54,180	\$ 44,421	82.0	\$ 9,759
Dakota-Montana .....	7,245	10,513	5,918	56.3	94,617	72,329	76.4	22,288
Michigan .....	26,285	38,143	30,260	19.3	343,287	252,674	73.6	90,613
Minnesota .....	38,747	56,227	28,511	50.7	506,043	306,786	60.6	199,257
Nebraska .....	6,853	9,945	4,343	43.7	89,505	60,550	67.6	28,955
Northern Wisconsin .....	47,714	69,239	33,709	48.7	623,151	386,091	62.0	237,060
Pacific Northwest .....	1,400	2,031	570	28.1	18,279	12,979	71.0	5,300
Southeastern Wisconsin .....	51,392	74,576	35,255	47.3	671,184	404,629	60.3	266,555
Western Wisconsin .....	51,278	74,411	31,775	42.7	669,699	342,402	51.1	327,297
<b>Total This Year.....</b>	<b>235,063</b>	<b>\$341,105</b>	<b>\$174,155</b>	<b>51.1</b>	<b>\$3,069,945</b>	<b>\$1,882,861</b>	<b>61.3</b>	<b>\$1,187,084</b>
<b>Total Last Year.....</b>		<b>\$341,105</b>	<b>\$163,491</b>	<b>47.6</b>	<b>\$3,069,945</b>	<b>\$1,762,774</b>	<b>57.4</b>	

**RECEIPTS FOR RESTRICTED FUNDS**

	March 1963			July 1962 thru March 1963		
	Offerings From Districts	Gifts & Memorials	Bequests	Offerings From Districts	Gifts & Memorials	Bequests
Church Extension Fund.....	\$3,817.26	\$ 443.47	\$ 21.30	\$58,783.88	\$ 4,813.15	\$1,982.94
Parsonage-Teacherage Fund.....			2,000.00	82.77	52.50	2,000.00
Educational Institution Building Fund.....	65.00	504.00		774.00	659.00	1,000.00
Wisconsin Lutheran Seminary Centennial Thank Offering.....		23.50			23.50	
Committee on Relief.....	818.64	90.00		13,783.15	2,598.95	
Rhodesian Medical Mission.....	23.43	1,414.58		1,598.14	9,138.68	
East Fork Lutheran Nursery.....		1,087.72		510.79	23,993.59	
Bible Institute of Northern Rhodesia.....	108.63	367.35		3,043.06	15,250.76	
Chapels for Japan.....	84.00	55.19		153.00	1,326.13	
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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:**

Make check payable to "Northern Wisconsin District Home for Senior Citizens Building Fund"  
Send to Mr. Gerald C. Herzfeldt, 1331 Green Grove Rd., Appleton, Wisconsin

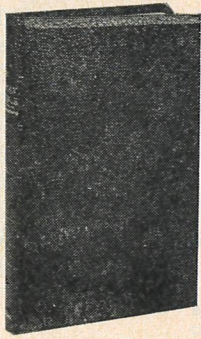
**All Other Funds:**

Send either to (1) Your District Cashier along with a "Collections for Budget" report, or to  
(2) Wisconsin Evangelical Lutheran Synod, 3624 W. North Ave., Milwaukee 8, Wisconsin  
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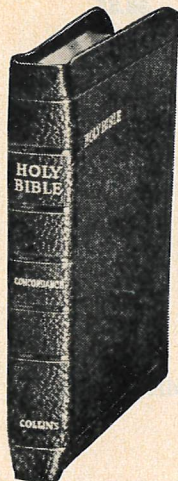
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<p><b>I</b>n the <sup>a</sup>beginning God <sup>b</sup>created <sup>c</sup>the heaven and the earth.                  2 And the earth was <sup>d</sup>without form, and void; and <sup>e</sup>darkness was upon the face of the deep. And the <sup>f</sup>Spirit of God <sup>g</sup> moved upon the face of the</p>	<p><sup>a</sup> Pr. 8. 22  <sup>b</sup> ch. 2. 3  <sup>c</sup> ch. 2. 4</p>
	<p><sup>d</sup> Isa. 34. 11                  (Heb.)  <sup>e</sup> Jb. 38. 9, 19  <sup>f</sup> Jer. 10. 2                  Sec                  Isa. 13. 10</p>

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to him, and saith of him, Behold an Israelite indeed, in whom is no guile!  
 48 Nā-thān'-ā-ēl saith unto him,

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