

THE NORTHWESTERN  
**Lutheran**

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# BRIEFS

## by the Editor

"It can't be ignorance. But if it isn't ignorance, then what do we have here?" Such thoughts came to us as we read a November 18, 1963, news release from the National Lutheran Council. We should like to share with you some excerpts from the release and our reactions to them.

"Dr. Fry addressed a meeting of 275 Lutheran laymen and ministers of the nation's capital at a congressional luncheon. Ten Congressmen and two former members of Congress were present. He shared his views on trends toward unity involving Lutherans at three levels — with each other in the U.S., within the worldwide Lutheran family, and with other Christians." As you know, Dr. Franklin Clark Fry is president of the Lutheran Church in America, immediate past-president of the Lutheran World Federation, and chairman of the Central Committee of the World Council of Churches. Now listen to Dr. Fry's explanation of divisions among American Lutheran church bodies and of the trend toward unity today. The news release reports:

"Lutherans in the United States have been most united in point of

faith,' he said, 'while at the same time they have been most divergent in point of organization.'

"However, he said, Lutherans in this country are closer together now than ever before through the operation of the same sociological factors that once kept them apart. This stems from the fact that there were at least 15 different plantings of Lutheranism in the U.S., he observed.

"They differ(ed) from one another according to the sociological differences of the countries from which they came,' he noted. 'As the memory of the conditions of their homeland receded, the common American factors brought them closer together.'"

It was at this point that we exclaimed: "It can't be ignorance!" Dr. Fry is an intelligent, knowledgeable man. He knows full well that his presentation is not factual. He gives "sociological factors" as the reason for divisions among U.S. Lutherans. In other words, nationality, national and cultural customs and viewpoints, were the decisive factors in keeping them apart. This assertion simply is not true. Dr. Fry knows well that it was not the

German origin of the Missouri Synod which kept it apart from the Augustana Synod with its Swedish origin; that it was not chiefly a different sociological background which kept his United Lutheran Church (now a part of the LCA) and the earlier bodies from which it was formed from uniting with the Missouri Synod or the Wisconsin Synod — one could cite many more instances. It was divisions on doctrine, and deep divisions at that, which kept the Lutheran churches of America apart.

Why Dr. Fry would ignore this factor and lay all the divisions of the past to sociological factors, is a mystery to us. One hesitates to charge him with conscious deceit. But if one in charity assumes that Dr. Fry honestly believes that there were and are no deep doctrinal differences, one must question his acumen. If one in like charity assumes that he honestly believes all the doctrinal controversies arose from bad blood between people of differing national and cultural backgrounds, one must question his charity in thus casting doubt on the integrity of many valiant contenders for God's truth.

Our readers will also be interested in this paragraph from the same NLC release:

"On the future of Lutheran cooperation between the three major Lutheran bodies in the U.S. (the 2.5

*(Continued on page 13)*

*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*

*The Northwestern Lutheran*

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**THE COVER** — St. John's Ev. Lutheran Church, Wayne, Michigan; G. Press, pastor.

# Editorials

**Dowsing** Several months ago a reader of *The Northwestern Lutheran* living in Michigan inquired if there were any moral principle involved in the practice of dowsing. A dowser is supposed to be able to locate underground water for anyone needing to drill a well. The dowser will use a forked twig of witch hazel or willow, called a divining rod, which he holds firmly by both hands close to the body while he walks slowly over the land where a well is to be drilled. When he crosses underground water, the end of the forked stick is supposed to dip sharply downward toward the hidden water.

It isn't only the ignorant who employ a dowser to locate water for them. The practice of dowsing was so common in Europe that German and French scientists of good repute investigated the practice, and although they were skeptical, they could not come to any agreement whether there was or was not a natural and scientific reason for the dipping of the end of the rod toward a body of underground water. Those who believe that there is a natural force that attracts a supple willow stick toward a body of water under the ground compare dowsing for water to the practice of locating hidden iron by the use of a magnetized rod, or to the use of a compass to determine which way is north. They say it is like using a Geiger counter to locate uranium ore. The German and French scientists could not disprove their belief, but neither could they find any evidence to support it. People who use a hazel twig to find water in the same way that a prospector uses a Geiger counter to find uranium cannot be faulted for their confidence that water somehow has an attraction for a willow twig.

But there are also those who practice dowsing and profess to have a special gift from God or some other supernatural source to locate water by magical means. They may be frauds, but they let people believe that they have a special understanding with some power other than an earthly one. There is no denying that fortune-tellers, sorcerers, and other practitioners of magic sometimes produce wonders that cannot be explained. Remember what Pharaoh's wise men did in the presence of Moses and Aaron. There is a passage in the thirteenth chapter of the Book of Deuteronomy that instructs us not to let ourselves be led astray by wonder-workers who pose as prophets of God and yet have no call. The passage reads as follows: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him; and cleave unto him."

E. E. KOWALKE

**Better, A Hallowed Memory** The Synodical Conference died last summer when two member bodies, the Evangelical Lutheran Synod (Norwegian) and the Wisconsin Ev. Lutheran Synod, were constrained to sever the bonds of fellowship with one of the other members, the Missouri Synod. The Synodical Conference, in its historic sense, is no more. The name, however, is more than a haunting memory.

Today, when new currents in Lutheranism in America have not yet become polarized, the use of the name is confusing. The announcement of a recent Synodical Conference presentation, for example, raised the perplexing possibility that a severed brotherhood might not have been severed at all, that the Wisconsin and the Missouri Synods, despite differences, were still brethren. If not that, then outward expression was being given to a unity that no longer existed. Only on second thought did it become evident that the name, Synodical Conference, was being used in a transferred sense, particularly by the Missouri Synod. With that thought, the immediate perplexity was cleared away — the Wisconsin and the Norwegian Synods were not involved.

If the immediate use of the name is no longer as perplexing as it appeared to be at first, it remains ironic. The two synods that stepped out of the Synodical Conference, because they were concerned about preserving the character and spirit of the Synodical Conference, are being officially denied the use of the name, while at least one of the two bodies technically remaining in the Synodical Conference has been relinquishing the historic position of the Synodical Conference but has taken advantage of its superior size and voting power to appropriate the name. It is ironic that the "un-Synodical Conference" body claims the name of the Synodical Conference but does not retain its spirit, while the two "Synodical Conference" bodies, now outside the organization, retain the spirit of the original Synodical Conference but do not officially bear its name.

The irony alone might be dismissed with a wry smile or with a philosophical shrug, but not so the tragedy. The death of a strongly confessional Lutheran conference is nothing less than a tragedy. A respected body could no longer agree on what it means to be Lutheran, and its divided testimony lent only confusion to an already uncertain Lutheranism outside its boundaries. There is no longer a powerful united voice to cry out the message of conservative Lutheranism to the world. A smaller anchor must now replace the great anchor that once strongly resisted the drift toward broad latitudinarian Lutheranism. For organized Lutheranism this is a tragedy.

C. TOPPE

**In Remembrance** One of the greatest blessings which we Christians enjoy in our church life is to partake of Christ's body and blood in the Lord's Supper. Jesus arranged this to be a recurring

(Continued on page 13)

# Studies in God's Word:

## Be a Living Sacrifice!

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members of another (Romans 12:1-5).

Pictures in our Bible histories of Old Testament believers offering sacrifices to God sometimes seem to be pictures of something far removed from anything in our lives. Then, when the New Testament urges believers in Christ to present their own bodies as a living sacrifice, we need convincing, and reply:

### Why Should I?

The Apostle Paul knew only one plea by which he could urge his fellow believers to action in God's service: "I beseech you, by the mercies of God." God performed a service for us. We did not deserve it, for we — and the whole human race — have made it abundantly clear that God's will and God's standards are not what we want. Nevertheless, to reclaim us from our guilty, deadly folly, God sent His Son. That Son sacrificed Himself for us. He acted not in His own selfish interest, but endured shame and death that we might enjoy eternal bliss and life. Will not such mercy move us to praise God not merely with a grateful heart, but also with words and deeds of thankful service?

And if we will now compare what God's mercy has done for us with what a sacrifice really is, we will find that there is no question about whether or not we are going to make our lives a sacrifice to God. His mercies have already accomplished that.

Every way you look at it, a sacrifice is a drastic change of course, a marvelous "about-face" from the normal course of events. An animal is selected, young and healthy; one wouldn't ordinarily expect that it is going to die soon, but it is slain on the altar. On the other hand, you see a guilty sinner; by all that is written in the Law of the holy God, he ought to receive the wages of his sin, death — yet to him is given forgiveness and life. The animal victim, or the market value of it, might ordinarily have been used for some other purpose; a new purpose was given to it: to proclaim the mercy of God that provides a Substitute to save us from our sins. "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God" (Eph. 5:2). If a sacrifice proclaims that, it is pleasing to God.

And that is exactly what we, as Christians, are. No longer are we conformed to this world. No longer do we seek only the goals and pleasures known by the men of this world. We may happen to be in Rome, we may even live there (as did the Christians to whom this Epistle was first sent), yet that does not mean that we "do as the Romans do." For God has transformed us. We are new creatures. Bound to Christ by the baptismal gift of faith, "we also should walk in newness of life" (Rom. 6:4). We, like the animals of the Old Testament sacrifices, have not any merit of our own; but God has given us a value, the blessed privilege of proclaiming in our lives the sacrifice which made us heirs of life eternal.

Mindful of this, our response to the plea to "be a sacrifice" will not be a rebellious "Why should I?" Transformed, renewed, we eagerly ask:

### How Can I?

How can we carry out in our lives the purpose God has given us? The same way in which Paul could carry out the duties of his apostleship: "Through the grace given unto me." God must do the renewing and transforming. And how shall we *continue* to be living sacrifices, though surrounded by temptations to serve other purposes, though bearing in our own flesh the Old Adam's inclination to seek vanity? Jesus answers: "Abide in me, and I in you" (John 15:4). To continue as living sacrifices, as well as to become such, our faith needs to continue to receive the transforming grace of God, showered upon us through His Word and the Holy Sacraments.

By that grace given to us we can "prove what is that good, and acceptable, and perfect, will of God." To prove something is to demonstrate the real value it has. The Wise Men's journey to Bethlehem proved the will of God, for their journey shows that following God's guidance does not lead one on a fool's errand, on an impossible journey to an unreachable goal. No, they found what God had promised; those who trust and serve God and His Savior end not in shame and confusion but in peace and joy.

Let our lives also make known that "God breaks every evil will and counsel, and hinders whatever would not let us hallow the name of God nor let His kingdom come, . . . but strengthens and keeps us steadfast in His Word and in the faith unto our end" (Explanation of Third Petition). Such lives will not be self-exalting, but will be full of sober, penitent thoughts regarding one's own accomplishments before men and before God. Nor will such lives fail to bring the sacrifice of love to one's neighbors, especially to those who are of the household of faith.

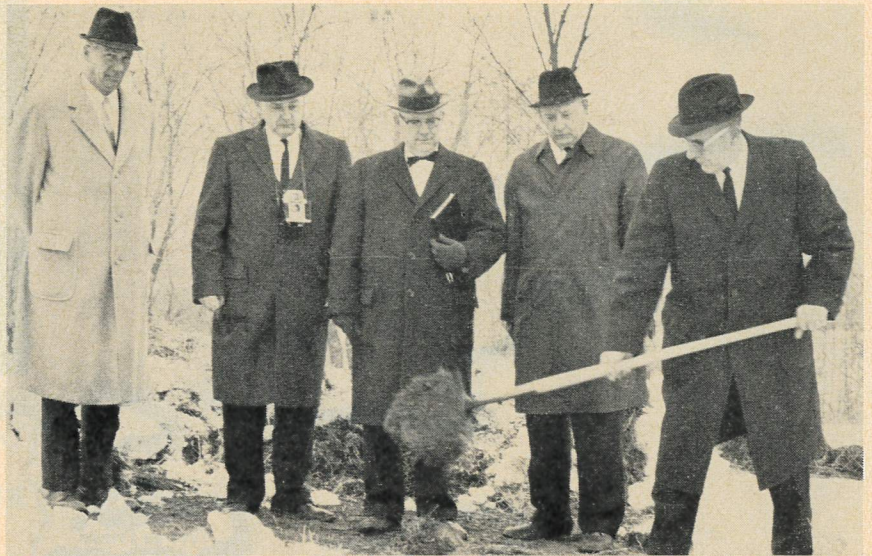
We have received mercy by the gracious will of God; as living sacrifices let us show the world that the will of God — for human conduct and for our eternal future — is good and gracious.

P. WILDE

# Synodical Highlights of 1963



THE NINETIETH BIRTHDAY of Prof. Joh. Meyer was marked late in February of 1963.



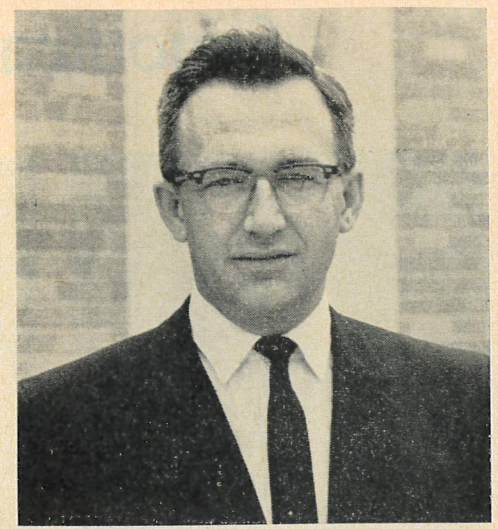
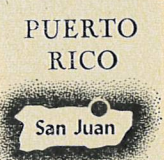
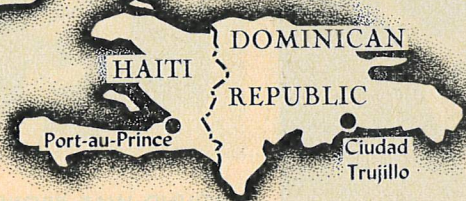
GROUND WAS BROKEN in February for the new dormitory wing at our Theological Seminary, Mequon, Wisconsin. From l. to r.: Mr. Oscar Schober, the contractor, Professor Heinrich Vogel, chairman of executive building committee, Mr. Paul Wolfgram, member of the Seminary Board, Synod president Oscar Naumann, Professor Carl Lawrenz, president of the Seminary.



(Above) OLD MAIN at Michigan Lutheran Seminary during demolition.

(Left) THE TOWER OF OLD MAIN came toppling down one day in February. Condemned, the 76-year-old building made way for a fine big addition to the administration building to be dedicated in a few months.

PICTORIAL REVIEW

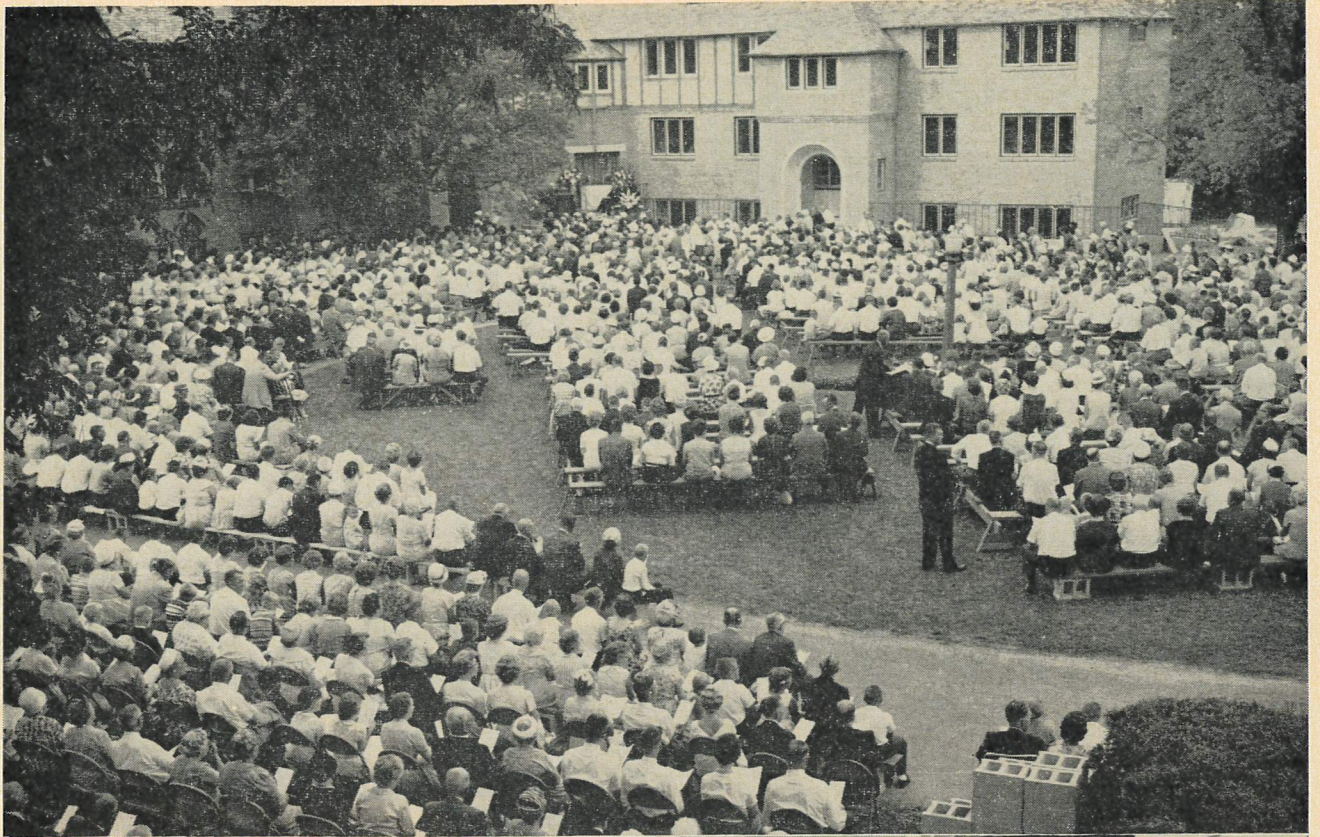


(Above) After a survey trip by Pastor H. C. Nitz to Puerto Rico, the Board for World Missions decided to begin work on this island as the first step in the Missioner Corps program. Pastor R. Eggert (above) has accepted the call of the Board and is preparing for his work with language study.



WE ENTER NYASALAND. In June of '63 Missionaries Richard Mueller and Raymond Cox moved there from Northern Rhodesia and began the work. Pictured are: Missionaries Cox and Mueller, Pastor W. Hoyer and Missionary Theodore Sauer.

WHAT SHALL I DO TO BE SAVED? — Tracts treating this topic were distributed by Missionaries Cox and Mueller on the exploration trip (May).

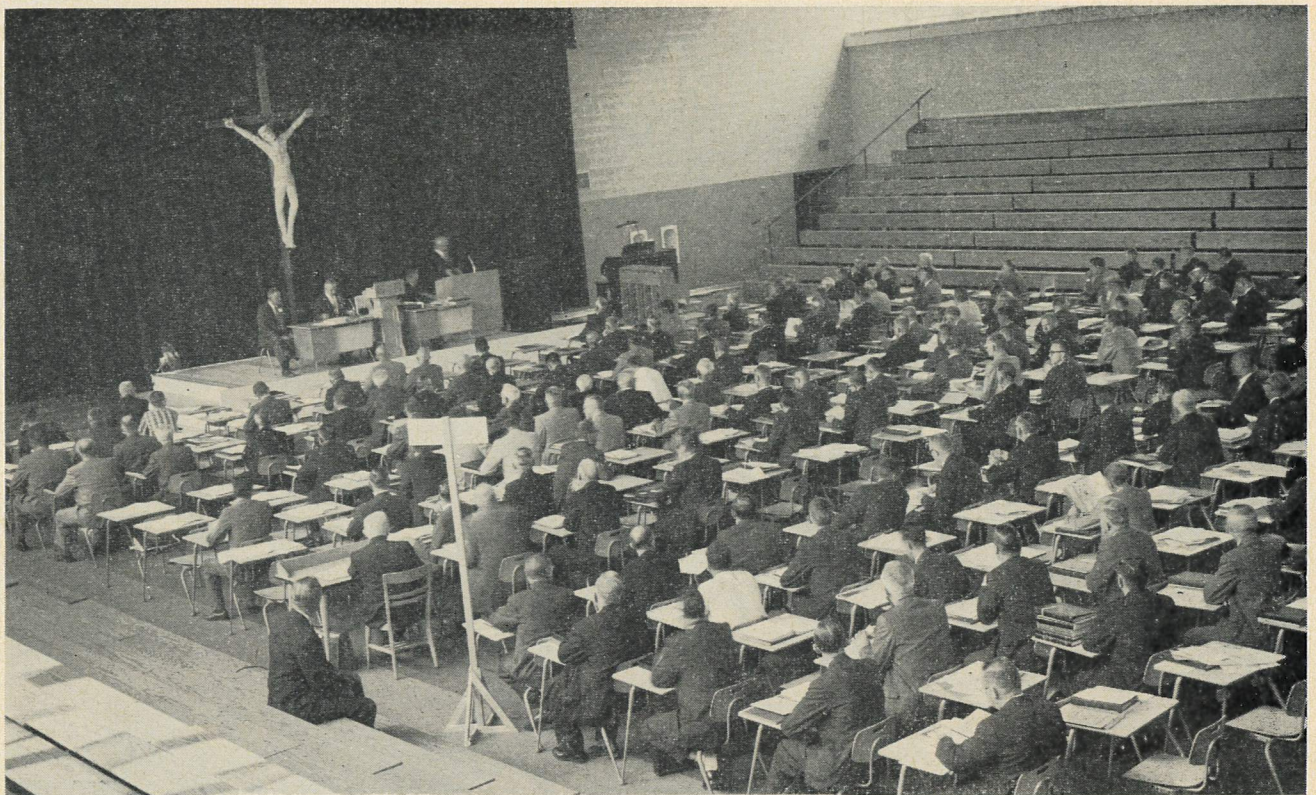


THE SEMINARY CENTENNIAL SERVICE was held on August 11, the Convention Sunday. A large throng, only part of which is pictured, gathered for the solemn and joyous thanksgiving. The new dormitory wing (upper center in picture) was dedicated at the same time.



(Right) DEDICATING THE NEW WING to the service of Christ and the Church, Pastor Oscar Naumann, president of the Wisconsin Synod, read the rite.

PICTORIAL REVIEW

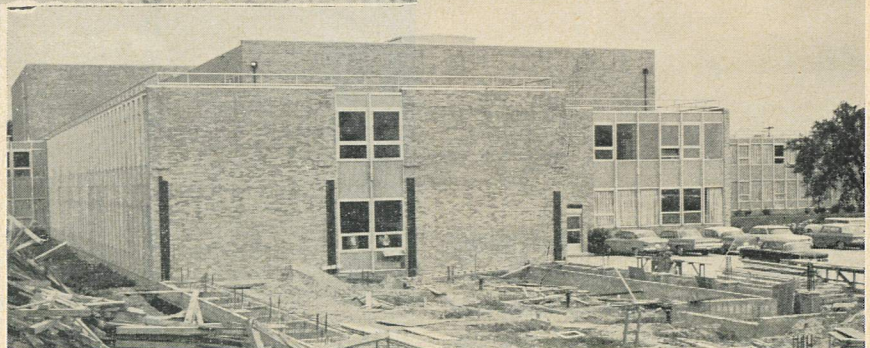


(Above) THE THIRTY-SEVENTH CONVENTION met August 7-14, 1963, at the Wisconsin Lutheran High School, Milwaukee, Wisconsin.



(Left) A NEW DORMITORY FOR WOMEN at DMLC, with space for 220 future teachers, had its beginning with this groundbreaking ceremony at the end of July. L. to r.: Board member E. Birkholz, President Carl Schweppe, Pastor Otto Engel, Board chairman.

(Right) FACILITIES FOR MILWAUKEE LUTHERAN TEACHERS COLLEGE will be housed in a new addition to Wisconsin Lutheran High School. This shows the construction scene in August. The building is nearing completion.





**Topic: Is Pacifism  
Unchristian?**



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

To answer this question from a reader we need to note carefully what the definition of pacifism is. Webster's International defines pacifism as "opposition to war or to the use of military force for any purpose; esp., an attitude of mind opposing all war, . . . and advocating settlement of international disputes entirely by arbitration."

## Defining the Question

Pacifism as used here is not only opposition to war; it not only advocates settlement of international disputes by arbitration. If that were the complete definition, we should all be pacifists. But the key phrases in the definition are "for any purpose" and "entirely by arbitration." The question is whether it is wrong for a country under all circumstances to engage in war. Is arbitration the *only* manner a country under all circumstances must settle all disputes? In other words, is it wrong for a country even to have an army, and for its citizens to serve as soldiers?

So the question is this: Is pacifism as defined in the above paragraph unchristian? This is the same as to ask: Is it unscriptural? Or: Does Scripture require Christians to be pacifists in the above sense?

## John the Baptist and the Soldiers

When John the Baptist was calling men to repentance, telling them that they should bring forth fruits worthy of repentance, soldiers came to him and asked: "And what shall we do?" Does John tell them that they must stop being soldiers? Does he tell them that no nation dare have an army? His answer is this: "Do violence to no man, neither accuse any falsely; and be content with your wages" (Luke 3:14). He tells them not to abuse their power and position. They were not to use their power to terrify, intimidate, or take advantage of the civilians who might be at their mercy. But soldiers they could be. They could carry out all functions that properly belonged to this profession.

## What Romans 13:1-4 Says

May the government ever resort to the use of force? St. Paul speaks of the "powers that be" as the "minister of God" who "beareth not the sword in vain" (Rom. 13:1-4). The government has been given the sword, force, and this it does not have in vain, but it has the power to make use of it. "For he is the minister of God, a revenger to execute wrath upon him that doeth evil" (v. 4). This force is to be used by the government for good purposes, to avenge evil. This does not permit a

government to go to war arbitrarily, for any reason, for purposes of territorial expansion, as an aggressor, but it does have the sword in order to protect its citizens, to maintain law and order. That purpose is the God-given responsibility of government.

How wrong it is to advocate a policy which would make it impossible for government to carry out this responsibility! To deny it the right even to have an army and to use it, to deny its citizens the right and responsibility to serve their country as soldiers is contrary to Scripture and would be disastrous.

## Warmongers? Not at All!

Will this make us warmongers? Does this mean that we will despise every effort made at peaceful settlement of disputes among nations? Will we consider all efforts by such organizations as the United Nations simply a waste of time? Not at all. The very purpose of government is "that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:2). For that reason we are called upon to pray for all in authority (v. 1). The goal of all efforts will be a quiet and peaceable life. We consider it a blessing from God when a government is able to maintain peace. We give our government full support that it may be able to do this. We support every effort toward this end even though we know from Scripture that until the end of time there will be wars and rumors of war (cf. Matt. 24:6ff).

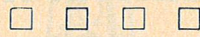
So to demand that the "sword" may never be used by government is unscriptural. Such pacifism is not taught in the Bible and is impossible because of sin.

## We Are Peacemakers

But there is what we may call true Christian "pacifism." Christians will strive to be pacifists, which means peacemakers. Jesus tells us: "Blessed are the peacemakers; for they shall be called the children of God" (Matt. 5:9). St. Paul calls upon Christians: "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). Even though it is not always possible, Christians should strive toward peaceful relations. This applies first of all to their personal relations with others, whether they are Christians or unbelievers. Surely, this striving for peace applies to us as a nation in our relationship with other nations. We will maintain peace, if possible. But where this is not possible — and the reason it often is not possible is man's sin — the "sword" has been given to government to use as circumstances and sound reason may demand.

ARMIN SCHUETZE

What do  
you mean..



# Atonement ?

## Man Helpless to Redeem Himself

The guilt of sin, of even a single sin, is so enormous that natural man is completely incapable of comprehending its magnitude. It is his failure to grasp how reprehensible sin is in the sight of God that deludes him into imagining that he can atone for his sin and balance his account with God by an equal weight of good deeds. He fails to realize that in the eyes of God all our righteousnesses, our "best" deeds, those which the world views with approval and which we ourselves contemplate with pride, are nothing but "filthy rags" (Isa. 64:6). They are not only completely worthless but utterly repulsive in the sight of God. Man's guilt is so great that he, a sinner, is altogether helpless to do anything to redeem himself.

## Helpless to Redeem Another

The words of Psalm 49:7,8 are clear and plain, "None of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious, and it ceaseth forever." (The last clause is aptly paraphrased in the *Amplified Old Testament* in this way, "And [the price they can pay] can never suffice.") Nothing that a man can do will ever be enough to settle his debt incurred through sin. Neither is any man able to make satisfaction for the sins of a fellow man. Even if a person were able to offer the riches of the whole world in payment, which, of course, no one can, it would still not be enough to ransom a single soul. Jesus points this out when He asks the soul-searching question, "What is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:26.)

## The Price of Our Atonement

The price of our atonement was infinitely greater. Peter tells us what it was: "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but *with the precious blood of Christ*, as of a lamb without blemish and without spot" (I Pet. 1:18, 19).

A life was required. Blood had to be shed, for "without shedding of blood is no remission" (Heb. 9:22). God told the Israelites, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11). Blood is the carrier of life. If the blood supply is shut off from one of the limbs of the body, that limb will soon die. If the body suffers a substantial loss of blood through illness or injury, death is inevitable unless the blood that was lost is rapidly replaced.

## THE PRICE OF THE ATONEMENT

### The Sacrifice of a Life Necessary

"The wages of sin is death" (Rom. 6:23), and therefore, to make atonement for sin, a life had to be sacrificed. But it had to be the life of a just and holy One. The life of a human being who was himself sinful and unclean would not be sufficient to atone for his own guilt, much less for another's.

### Human Sacrifice Abhorrent to God

In the blindness of his sinful heart man has at times turned to human sacrifice in an attempt to expiate his guilt. It was abhorrent to the Lord, however, when Ahaz, the king of Judah, imitating the practice of his Canaanite neighbors, "burnt his children in the fire after the abominations of the heathen" (II Chron. 28:3). Making one's children pass through the fire was a common practice associated with the worship of the idol Moloch. Child sacrifice is a shocking crime that even today is still being practiced in certain areas of the world which are steeped in paganism.

### Animal Sacrifices Do Not Avail

Equally worthless is the sacrifice of animals. It was a complete misunderstanding of the significance of the sacrifices which God had commanded the people of Israel to bring when they imagined that the blood of those animals in itself had the power to cleanse them from their sins. "To what purpose is the multitude of your sacrifices unto me?" the Lord asks through His prophet Isaiah; "I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats" (1:11). Micah, who was a contemporary of Isaiah, emphasizes the same thought that without repentance and faith burnt offerings and sacrifices are worthless: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (6:7.) No, as the writer to the Hebrews reminds us, "It is not possible that the blood of bulls and of goats should take away sin" (10:4).

### Only One All-Sufficient Sacrifice

There was only one offering which could suffice to remove the guilt of the sin-cursed world. That was the life of God's own Son. Jesus is "the Lamb of God, which taketh away the sin of the world" (John 1:29). "We have redemption through his blood, even the forgiveness of sins" (Col. 1:14). His blood "cleanseth us from all

(Continued on page 13)

## Some Thoughts on Biblical Archaeology

### Light on the Language of the New Testament

Just before His ascension into heaven our Lord told His disciples that they would be witnesses to Him "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). In the rest of his Book of Acts the sacred writer Luke shows how the Lord fulfilled this promise to His disciples, so that in the last chapter we have before us the picture of the Apostle Paul, though a prisoner of the Emperor's government, still "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ" (Acts 28:31) in the imperial city of Rome itself. Before that, Paul had traveled many lands of the eastern Mediterranean and had visited countless cities, towns, and villages in order to carry out the plan that the risen Lord had for him, namely, that Paul be His chosen vessel, to bear His name before the Gentiles (Acts 9:15).

#### The Language Problem In the Missionary Work

If we were today to try to follow Paul's footsteps and to speak to as many people as he did in the places which he visited, we should immediately be met with the problem of language. The peasant in a Syrian market place, the factory-worker in one of the cities of Asia Minor, the well-to-do owner of a textile-manufacturing establishment of a Macedonian city, a slave on the streets of a Greek city like Corinth — how could we today not only speak about everyday matters to all these people but know their language well enough so as to touch their very hearts, without knowing almost as many different tongues as there were different nationalities among those with whom we wished to converse?

#### How God's Providence Solved a Big Problem

In the providence of God, Paul did not have to meet the problem of difference of language that we would

have to meet if we were to attempt to do missionary work in the same areas that the Apostle Paul knew. In his day, and for well over two centuries before his time, the lands around the eastern end of the Mediterranean Sea were using one common language. It was one brought to them by the Greek armies of Alexander the Great and those who followed him in power and authority. The native dialects still continued in use, to be sure, but the civilized world that was then virtually identical with the Roman Empire spoke and understood, wrote in, and generally thought, in the popular Greek language of the day.

#### How the First Missionaries Employed Language

In their missionary work and in their many writings, therefore, Paul and the other Apostles of our Lord were not obliged to acquire a knowledge of the language of every new country in which they worked, nor did they create a *new* language in which to express the meaning of the Gospel of a Christ crucified, risen, and glorified. Had they attempted to do the latter, how could they have reached, with the strange new language thus created, the hearts of that vast throng of hearers to whom their words were to be the very breath of spiritual life? Rather than trying to use language that in itself would have been new and strange, Paul and his coworkers made use of the terms they found in familiar, everyday use in the world about them, but constantly showed that they meant these old familiar words in a new and special way, one that expressed the deepest thoughts that came from the heart of God Himself.

#### The Language of the People

In answering the two questions: "Why do the writers of the New Testament speak as they do?" and: "What special meanings must we see in the words they use?" the study of

archaeology has been especially helpful. In the last three-quarters of a century there have come to light many examples, in their own handwriting, of the way people of the time when the New Testament came into being were talking and thinking. Students of the ancient past have recovered for us many examples of how people of that day wrote and spoke without any thought of ever having their words recorded in a book. In their writing, as the needs of the day demanded, they wrote just the way they talked, whether they were sending someone a friendly note or were addressing an appeal to an official for redress of a wrong they had suffered, and whether their writing was on a piece of broken pottery that came to hand, or on a piece of Egyptian papyrus they may have bought for the purpose, or even on a stone that would be set up in quite a formal way to let their world know something they had to tell it, just as we might insert a notice in a daily or weekly newspaper.

Before the archaeological finds were made that bore the very words of the people who lived and wrote at the time when our Lord and His Apostles walked this earth, it was thought that those words in the New Testament which were not known from the older Greek writings but appeared for the first time in the New Testament were something that the Apostles and their followers had either themselves thought up or had taken over from their own Jewish background. In case after case these words are now coming to light from areas far outside of Palestine.

#### Familiar Terms Enriched and Elevated

The fact that they are being found at all shows that the Apostles of our Lord used the Greek language that was in common use in the world round about them. They spoke to the people in terms that were long familiar to their hearers, but now

*(Continued on page 14)*

# Direct from the Districts

## Northern Wisconsin

### Conference

The Fox River Valley Conference met on November 19 at Immanuel Lutheran Church in Kewaunee. Pastor W. F. Zink was the host.

### Vacancy

Martin Luther Church at Neenah was added to the list of vacancies and is calling a pastor. Its former pastor, Paul Hartwig, has accepted a call to Zion Lutheran, South Milwaukee.

### Anniversary

About 500 people attended a surprise twenty-fifth anniversary celebration for Pastor Sylvester Johnson of St. Matthew's, Appleton, on December 1 at Fox Valley High. A gift from the congregation and Conference was presented to Pastor Johnson. Preaching at the service was Pastor F. M. Brandt of St. Paul's in Appleton; music was furnished by the church choir and school children. Pastor Harvey Kahrs, Winneconne, a seminary classmate, was master of ceremonies. Brief addresses were given by the congregation's chairman, Mr. L. Schroeder, by Mr. Paul Stegert, and by Mr. Gerhard Rolloff. Pastor Johnson came to St. Matthew's in 1938 as successor to the deceased Pastor Philip Froehlke.

### Retired

Pastor K. F. Toepel, who for 27 years was pastor of St. Paul's Lutheran Church at Algoma and assistant pastor there for the last nine years, retired last July 1. Pastor and Mrs. Toepel are living in Algoma.

### Installed

Pastor Herman Scherf, formerly of Daggett, Michigan, was installed on Sunday evening, November 17, as pastor of St. John's at East Bloomfield (Fremont). Pastor Edward Stelter of Readfield conducted the rite and preached the sermon.

### High Schools

At Winnebago Lutheran Academy, Fond du Lac, an open house concluding Education Week was held for parents on November 17. Over

200 attended. Many parents had an opportunity to meet and speak with instructors and see displays in various rooms. A program was presented by the Science Department, Business Department, and the Dramatics Club. The concluding service, at which the choir sang, was conducted by L. Ristow of the faculty. On November 24 the annual Academy banquet was attended by about 148. An address was given by Pastor Clare Reiter; Pastor W. Hoepner acted as master of ceremonies. On the afternoon of that day the Patrons' Association also had its annual meeting.

The annual Christmas concert was given December 15. The Concert Choir, Student Chorus and Freshman Class took part, with music on harp, organ, and piano. The choirs are under the direction of T. W. Zuberbier.

Manitowoc Lutheran High: At a Luther Rally in November in Two Rivers a drive for funds for the proposed new high school was begun. Pastor J. Dahlke preached, and a chorus under the direction of Prof. Frederick Manthey sang. November was the month set for solicitation among the 20 congregations of the Manitowoc area. Costs have been estimated at about \$350,000. A 23-acre site at Waldo Boulevard and Highway 141 at Manitowoc has been acquired. The building will accommodate 250-350 students and will have a large gymnasium. There will also be an athletic field. This high school

has been using the 90-year-old Madison Public School in Manitowoc. There are eight full-time teachers. Pastor Loren Schaller is the principal. The school offers commercial and general education. The two chairmen of the funds campaign are Pastor Waldemar Geiger of Shirley and Mr. Robert H. Petznick of Manitowoc. Treasurer is Mr. Harold Schiffleger.

Fox Valley High, Appleton: The annual Christmas concert was presented on December 20. Participating were the band and choir under the direction of G. Rolloff, and a triple trio under the direction of Mr. Kurt Oswald.

### Anniversary of Church Dedication

Peace Lutheran Church, Green Lake, celebrated the tenth anniversary of its church dedication on December 8, 1963. Pastor Clayton Krug, Waukesha, Wisconsin, preached the anniversary sermon. In the afternoon service the rebuilt and enlarged organ was dedicated. Professor Martin Albrecht, of our Theological Seminary, served as the guest organist. The pastor of Peace Lutheran is D. Hallemeyer.

\* \* \* \* \*

In a recent list of officers of the Winnebago Teachers' Conference we failed to include the name of Mr. Ben Boese of New London as vice-president.

Pastor Roman Biesmann of Abrams (Brookside), who was confined to a hospital in Green Bay for some weeks, returned to his home the day before Thanksgiving. He is progressing satisfactorily. L. Ristow

## Future Concerts at Northwestern College Director Lehmann Announces Schedule

Jan.	12	4:00	7:30 p.m.	Handel's MESSIAH part I by the Festival Chorus
Jan.	19	4:00	7:30 p.m.	Organ concert by Prof. Bruce Backer, DMLC, New Ulm, Minnesota
Feb.	9*	4:00		Pop Concert by Band and Male Chorus
March	1*		8:00 p.m.	Piano and Trombone recital by Mr. and Mrs. John Leisenring. (Mrs. Leisenring is the NWC piano instructor.)
March	15		8:00 p.m.	Easter Concert
April	19	4:00	7:30 p.m.	Handel's MESSIAH part II and III by the Festival Chorus.
May	3		8:00 p.m.	Spring Concert
June	3		8:00 p.m.	Commencement Concert

\* Free concerts; freewill offering at other concerts.

\* The College Male Chorus will tour in the Michigan District of our Synod during the Easter recess.

## Briefs

(Continued from page 2)

million-member American Lutheran Church, the 3.2 million-member Lutheran Church in America, and 2.6 million-member Lutheran Church—Missouri Synod), Dr. Fry said 'it now seems that it is all but certain that some kind of an association will come into being Jan. 1, 1967.'

\* \* \* \*

You will have some difficulty understanding Prof. Toppe's editorial unless you have knowledge of the latest development regarding the "Synodical Conference." To supply this, and to keep the record complete, we offer you these paragraphs from a statement issued by President John Daniels (*Lutheran Witness*, Nov. 26, 1963):

"After 90 years of blessed work and fellowship the Synodical Conference, organized in 1872, experienced the loss of two synods this past summer. In June the Evangelical Lutheran Synod withdrew from membership, and in August the Wisconsin Evangelical Lutheran Synod did likewise. These withdrawals from membership were officially acknowledged by me and were discussed and dealt with at meetings of the officers of the Syn-

odical Conference and the Missionary Board in September with members of all four synods present.

"In the present situation we now have two synods, The Lutheran Church—Missouri Synod and the Synod of Evangelical Lutheran Churches, as members to carry on the work and program of theological consultation, hymnological and liturgical study and publication, and the mission support of the Evangelical Lutheran Church of Nigeria and Ghana.

"*The Synodical Conference will continue this work under God.* The effectiveness of this work program will not be affected. The two present synods will wholeheartedly continue the full budgetary and capital fund needs of the conference in the United States and Africa. In fact, after consultation with the Presidents of the two Synods, Dr. O. R. Harms and Dr. John Kovac, we look forward to expanded, more intensive and extensive work and study in the future.

"There is no desire or plan on the part of the synods of the conference as now constituted to dissolve this body, although some changes in structure are planned. Rather, we all pray that we may continue to go forward together in doctrinal harmony and fraternal peace, do the work we have before us in unity, invite and

attract others outside our fellowship who are in agreement with our Biblical, doctrinal, confessional position—fellow Lutherans.

"We have heard and heeded the pleading voices of overseas brethren in fellowship with us, and of others who would like to be, to preserve the Lutheran Synodical Conference as a meaningful rallying point for the free churches who wish to remain faithful to the Word of God and the Lutheran Confessions. We hope to continue our theological discussions and confrontations with Lutherans in North and South America, Europe and Asia, Africa and Australia, and the islands of the seas.

"An international Synodical Conference, having such continuing theological study and unification, has been urged by resolutions of the present constituent synods. This is also in agreement with the aims of the Synodical Conference constitution. The officers of the conference hope to work this out with the continuation committee of the theological conclave held in Cambridge, England, in August.

"The next convention of the Synodical Conference will be held the first week of August 1964 at a place not yet chosen."

## Editorials

(Continued from page 3)

event. But He certainly did not want it to be a mechanical routine with us. In the New Testament Jesus does not require routine observances of us. He no longer treats us as immature children who simply observe certain routines without our hearts being involved. No, He treats us as grownups, as Christian adults.

He does not just order us to observe the Lord's Supper but makes it attractive to us and encourages us to do it because our new, spiritual nature wants to. He said, "This do in remembrance of me." It is a memorial meal which reminds us of something which He has done for us. We are to observe it in memory of His suffering and death for us to take away our sins, the greatest service which He has ever rendered us.

Church members sometimes say, "I have not gone to the Lord's Table for quite a while; so I had better go this time." Some are driven to it by the remark of Luther that one who does not desire to partake of the Lord's Supper at least four times a year arouses doubts that he is a Christian. Luther thereby did not want to set up a rule and regulation but wished to stir up the conscience. He was not interested in a mere statistical report.

We ought to be moved to partake of the Lord's Supper by what is offered to us there. It is a vivid reminder of His suffering and death for us. We have sins to have washed away. And nothing gives us greater assurance that our sins are washed away than to receive His own body and blood as the pledge and guarantee that He gave and shed it for the very people who appear at His Table. What greater incentive can be supplied to us who are conscious of our sin. That is not only the strongest motivation there is, but it will turn our appearance at the Lord's Table from a mechanical routine into a living expression of faith and trust.

IM. P. FREY

## What do you mean . . . Atonement?

(Continued from page 10)

sin" (I John 1:7). As we confess in Luther's explanation of the Second Article, Jesus "has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent sufferings and death." That was the price of our redemption, "the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:19). What a tremendous price!

WILBERT R. GAWRISCH

## In those days . . .

(Continued from page 11)

they filled those terms with a special and rich meaning all their own. In teaching the truths of the Gospel they taught them by means of words and things that were already well known, but now their words received added meaning and thus became a ready vehicle for the use of God's Holy Spirit in giving the revelation of His New Covenant to men.

How rich a content New Testament writers put into the words that they drew from many aspects of the life around them can best be seen from examples that the study of Biblical archaeology has brought to light. We shall turn to a consideration of a few of these items in the next installment in this series.

FREDERIC E. BLUME

## Anniversaries

### Golden Weddings

Mr. and Mrs. Fred Launer of Christ Ev. Lutheran Church, Grand Island, Nebraska, on December 7, 1963.

Mr. and Mrs. August Marquardt of St. Paul's Ev. Lutheran Church, Litchfield, Minnesota, on December 10, 1963.

Mr. and Mrs. Emil Vierhuf of Trinity Ev. Lutheran Church, Hendricks, Nebraska, on December 15, 1963.

Mr. and Mrs. Arthur Heller of Timothy Ev. Lutheran Church, St. Louis Park, Minnesota, on December 22, 1963.

Mr. and Mrs. Christ Benker of Redeemer Ev. Lutheran Church, Hastings, Nebraska, on December 25, 1963.

### CALL FOR NOMINATIONS

The Synod in convention established a new professorship in the department of music for Dr. Martin Luther High School at New Ulm, Minn. The Board of Control therefore requests that members of the Synod nominate men to fill this position. The man called should be qualified to teach music classes, direct choruses and band, and teach piano.

Nominations and pertinent information concerning the candidates must be in the hands of the secretary no later than January 18, 1964.

Ervin Walz, Secretary  
Dr. Martin Luther High School  
Board of Control  
17 1st St. NE  
Fairfax, Minn.

### CALL FOR NOMINATIONS

Members of the Synod are herewith invited to nominate men for the professorship in the department of science and mathematics at Dr. Martin Luther College. The man to be called should be qualified to teach in the field of physical science. Kindly include pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned by January 22, 1964.

Arthur Glende, Secretary  
DMLC Board of Control  
17 South Jefferson St.  
New Ulm, Minn.

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### BLACK CANYON DELEGATE CONFERENCE

Date: Jan. 27, 28, 1964.

Place: Pilgrim Lutheran Church, Mesa, Ariz.; Walter Diehl, host pastor.

Time: 10:00 a.m. (Communion service, Tues. 9:00 a.m.)

Papers: The Teaching of the Word of God in the Home, John Gaertner; The Organization of the Apostolic Church, E. Tacke.

ROBERT C. HARTMAN, Secretary pro-tem

#### GADSDEN PASTORAL CONFERENCE

Date: Jan. 28, 1964.

Time: 9:00 a.m.

Place: Grace, Tucson.

In charge of Communion service: K. Hering.  
Essays: The Mystical Body of Christ, R. Paus-tian; Christ in the Books of Moses, C. Metz; I Cor. 1:18-31, M. Nitz; An Isagogical Survey of Romans, N. Schlavensky. Substitutes: Is the Pope the Antichrist? E. A. Sitz; Exegesis of Ps. 130, V. Winter.

Secretary

### MICHIGAN

#### NORTHERN

#### PASTORS-TEACHERS CONFERENCE

Date: Jan. 20, 21, 1964.

Place: St. John, Hemlock (O. Drevlow, host pastor).

Preacher: M. Schroeder (alternate, A. Schultz).

The conference begins with a Communion service at 9:00 a.m. on Monday. Excuses and requests for lodging are to be sent to the host pastor before the conference. Only the noon meals are served by the host congregation.

R. A. SCHULTZ, Secretary

#### SOUTHEASTERN CONFERENCE

Pastor-Teacher Conference, St. John's Lutheran Church, 3640 Elizabeth St., Wayne, Mich., Jan. 27, 28, 1964.

Opening time, Jan. 27, 10:00 a.m.

Opening time, Jan. 28, 9:00 a.m.

Make your own motel arrangements. Meals obtainable at the church.

G. BACKUS, Secretary

#### SOUTHWESTERN PASTORAL CONFERENCE

Date: Jan. 20, 21, 1964.

Place: Sodus, Mich.

Time: 10:00 a.m. Jan. 20, Communion service.  
WAYNE BARTELT, Secretary

### MINNESOTA

#### RED WING PASTORAL CONFERENCE

Date: Tues., Jan. 21, 1964.

Place: Our Redeemer Lutheran Church, Wabasha, Minn.; L. Lillegard, host pastor.

Time: Communion service at 9:00 a.m.

Speaker: W. Godfrey (alternate, R. Goede).

Agenda: Engagement, F. Werner; Exegesis of I Tim. 3:1-7, T. Haar; Evangelism, D. Malchow.

NATHAN RETZLAFF, Secretary

#### ST. CROIX PASTORAL CONFERENCE

Date: Tues., Jan. 14, 1964, 9:30 a.m.

Place: St. James Lutheran Church, West St. Paul, Minn. (C. Bolle, host pastor).

Preacher: A. Eberhart (alternate, K. Neumann).

Agenda: Exegesis, Col. 4:1-18, by D. Grummert; Article X of Formula of Concord, P. Siegler.

J. G. HOENECKE, Secretary

### NEBRASKA

#### ROSEBUD DELEGATE CONFERENCE

Place: Winner, S. Dak.

Time: Jan. 28, and 29, 1964, beginning at 10:00 a.m. on the 28th.

Preacher: Hermann.

Chaplain: Engel.

Essayists: L. Kratovil and J. Lindquist on "The Relationship Between a Christian Congregation and Its Pastor"; M. Doelger on "The Obligation of a Christian Congregation Toward Its Delinquents."

Please announce to the host pastor, D. Plocher.

A. G. WERRE, Secretary

\* \* \* \*

#### CENTRAL DELEGATE CONFERENCE

Date: Feb. 3, 4, 1964.

Place: Gethsemane Lutheran Church, Omaha, Nebr.; Herbert Lichtenberg, host pastor.

Time: Opening session at 10:00 a.m.

Sermon: Pastor C. E. Cone, Sr. (R. Michel, alternate).

Papers: The Augsburg Confession—Articles 13, 14, 15, C. E. Cone, Sr.; The Book of Haggai, an Isagogical Study, with Emphasis on Christian Giving, G. Free; Church Life in Apostolic Times, W. A. Wietzke; Falling From Grace and Its Relationship to the Sin Against the Holy Ghost, D. Grummert; Regular Reports.

Please announce to host pastor.

W. A. WIETZKE, Secretary

### SOUTHEASTERN WISCONSIN

#### METROPOLITAN SOUTH CONFERENCE

Date: Jan. 20, 1964, 9:00 a.m.

Place: Divine Peace Ev. Lutheran Church, R. D. Balge, pastor; 3203 S. 76th St., Milwaukee, Wis.

Conference preacher: E. Biebert (alternate, H. Eckert).

Agenda: Exegesis—II Pet. 1, K. Otto; Panel discussion regarding Pupil Personnel Services; Further consideration of essay "Admonition and Romans 16."

MARTIN L. STERN, Secretary

\* \* \* \*

#### DODGE-WASHINGTON

#### PASTORAL CONFERENCE

Date: Jan. 21, 1964.

Place: St. Peter's Lutheran Church, Theresa, Wis.; Benjamin Hahm, pastor.

Holy Communion service: 9:00 a.m. (Preacher: C. Weigel; alternate: M. Westeraus).

Essay: An Exegetical-Homiletical treatise on Isa. 60:1-6.

CARL J. HENNING, Secretary

### WESTERN WISCONSIN

#### WISCONSIN — CHIPPEWA VALLEY PASTORAL CONFERENCE

The pastors of the Wisconsin River Valley and Chippewa River Valley will meet Jan. 21, 1964, at Zion Lutheran Church, Stetsonville, Wis., Wilbert Frank, pastor. Holy Communion service at 9:00 a.m. The church is located east of Hwy. 13.

M. KOEPSSELL, Secretary

\* \* \* \*

#### MISSISSIPPI VALLEY PASTOR CONFERENCE

Place: St. Paul's Lutheran Church, Onalaska, Wis.

Time: 9:30 a.m., Communion service.

Speaker: W. Gutzke (R. Kant, alternate).

THE NORTHWESTERN LUTHERAN

Exegesis of Jude, D. Ponath; Sermon Study, D. Lindloff.

H. ESSMANN, Secretary

\* \* \* \*

**SOUTHWESTERN PASTORAL CONFERENCE**

Date: Feb. 4, 1964.

Place: St. Paul Lutheran Church, Hillsboro, Wis.; M. Nommensen, host pastor.

Opening Communion service: 9:30 a.m. G. Neumann, speaker (C. Nommensen, alternate).

Agenda: Continuation of Heb. 11, H. Winkel; The Writing and Use of the Application in Sermons, E. Toepel; Exegesis of Heb. 12, D. Kempf; Continuation of subject of Area and Synod-supported High Schools, L. Boernecke.

L. MEYER, Secretary

**CHANGE OF ADDRESS**

Professor

Siegler, Oscar J.  
309 N. Jefferson  
New Ulm, Minn.

Pastor

Geyer, Kurt  
605 E. Grand Ave.  
Loves Park, Ill.

**TREASURER'S REPORT**  
**BUDGETARY OPERATING STATEMENT**  
July 1, 1963, through November 30, 1963

	This Year		Last Year	
	November 1963	Five Months July 1963 thru November 1963	November 1962	Five Months July 1962 thru November 1962
<b>Budgetary Income:</b>				
Offerings from Districts.....	\$284,734.92	\$1,072,974.80	\$273,263.21	\$ 980,155.36
Gifts and Memorials from Members.....	509.94	3,981.10	483.98	2,497.80
Bequests for Budget.....	—	1,000.00	—	832.17
Trust Funds Income.....	19,516.57	19,516.57	—	—
Educational Charges from Educational Inst. ....	17,794.97	278,194.36	11,164.85	202,825.06
Other Income.....	92.26	633.26	159.19	1,658.15
Total Income.....	\$322,648.66	\$ 1,376,300.09	\$285,071.23	\$ 1,187,968.54
<b>Budgetary Disbursements:</b>				
Worker-Training .....	\$160,214.01	\$ 787,442.92	\$140,091.05	\$ 789,914.88
Home Missions.....	86,655.15	386,337.23	40,646.55	314,780.51
World Missions.....	29,917.53	175,130.93	42,604.61	208,335.87
Benevolences .....	16,653.00	83,154.73	9,595.30	46,584.30
Administration and Promotion.....	10,744.60	102,661.67	15,442.24	102,202.93
Total Disbursements.....	\$304,184.29	\$ 1,534,727.53	\$248,379.75	\$ 1,461,818.49
Operating Gain or (Deficit).....	\$ 18,464.37	(\$ 158,427.44)	\$ 36,691.48	(\$ 273,849.95)

**Comparative Detail of Budgetary Disbursements**

	Five Months — July thru November		
	This Year	Last Year	Increase (Decrease)
<b>Operation, Replacement and Renewal</b>			
Worker-Training .....	\$ 546,202.90	\$ 499,690.86	\$ 46,512.04
Home Missions .....	287,127.68	248,134.62	38,993.06
World Missions .....	175,006.13	169,557.75	5,448.38
Benevolences and Pension .....	83,154.73	46,584.30	36,570.43
Administration and Promotion.....	96,975.90	102,102.93	( 5,127.03)
Total .....	\$ 1,188,467.34	\$ 1,066,070.46	\$122,396.88
<b>New Capital Investments</b>			
Worker-Training .....	\$ 9,990.02	\$ 25,079.21	(\$ 15,089.19)
Home Missions .....	36,709.60	—	36,709.60
World Missions .....	124.80	38,778.12	( 38,653.32)
Administration and Promotion.....	340.77	100.00	240.77
Total .....	\$ 47,165.19	\$ 63,957.33	(\$ 16,792.14)
<b>Appropriation for Future Capital Investments</b>			
Worker-Training (to Building Fund) .....	\$ 231,250.00	\$ 265,144.81	(\$ 33,894.81)
Home Missions (to CEF) .....	62,500.00	66,645.89	( 4,145.89)
Administration and Promotion (to Building Fund).....	5,345.00	—	5,345.00
Total .....	\$ 299,095.00	\$ 331,790.70	(\$ 32,695.70)
Total Budgetary Disbursements.....	\$ 1,534,727.53	\$ 1,461,818.49	\$ 72,909.04

( ) Denotes a red figure

NORRIS KOOPMANN, Treasurer

## What They Are Saying

about

### The Northwestern Lutheran ANNUAL AND YEARBOOK

"Every member of our Synod will want to have a copy of *The Northwestern Lutheran Annual and Yearbook* for 1964, it is hoped. Of great interest will be the section of 32 pages 'the progress and prospects of the Board for World Missions.' Here, under the title, 'They Come to Thee,' we have the story of the beginnings, the development, and the present status of the Lord's work being done by our missionaries in Africa, Asia, Europe, and Apacheland. The text is well written, and the illustrations (for the most part candid camera shots taken by our workers in the field) add immeasurably to the value and interest of the report.

"A second purpose is served by this yearbook. It brings much factual information about our Synod: certified lists of our public ministers of the Word, the name, location, and the time of services for the congregations in fellowship with us, and a brief outline of the organization and function of the various departments of our Synod. — A second copy for the glove compartment of the family car would be an excellent idea."

PROF. FREDERICK BLUME  
Wisconsin Lutheran Seminary

"Congratulations on a fine piece of work in producing the new *Northwestern Lutheran Annual and Yearbook*! One of the few resemblances to former issues is the name, and perhaps that should be changed, too. Those of us in the department of the Synod's missions are most grateful for the opportunity to tell Synod's members of the work that is being done in their name. The many pictures in the yearbook will make this even more vivid for them. Now how do we get these attractive and informative booklets into the homes of our lay members?"

PASTOR RAYMOND WIECHMANN, Chairman  
The Board for Home Missions

"Your latest edition of the *Northwestern Lutheran Annual* was a great stride forward. Format, size, and print are all excellent. The mission pictures with the text add much."

One of our Michigan day school teachers

Order your copy now — Price: \$ .75



### 1964 SCRIPTURE TEXT CALENDAR

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