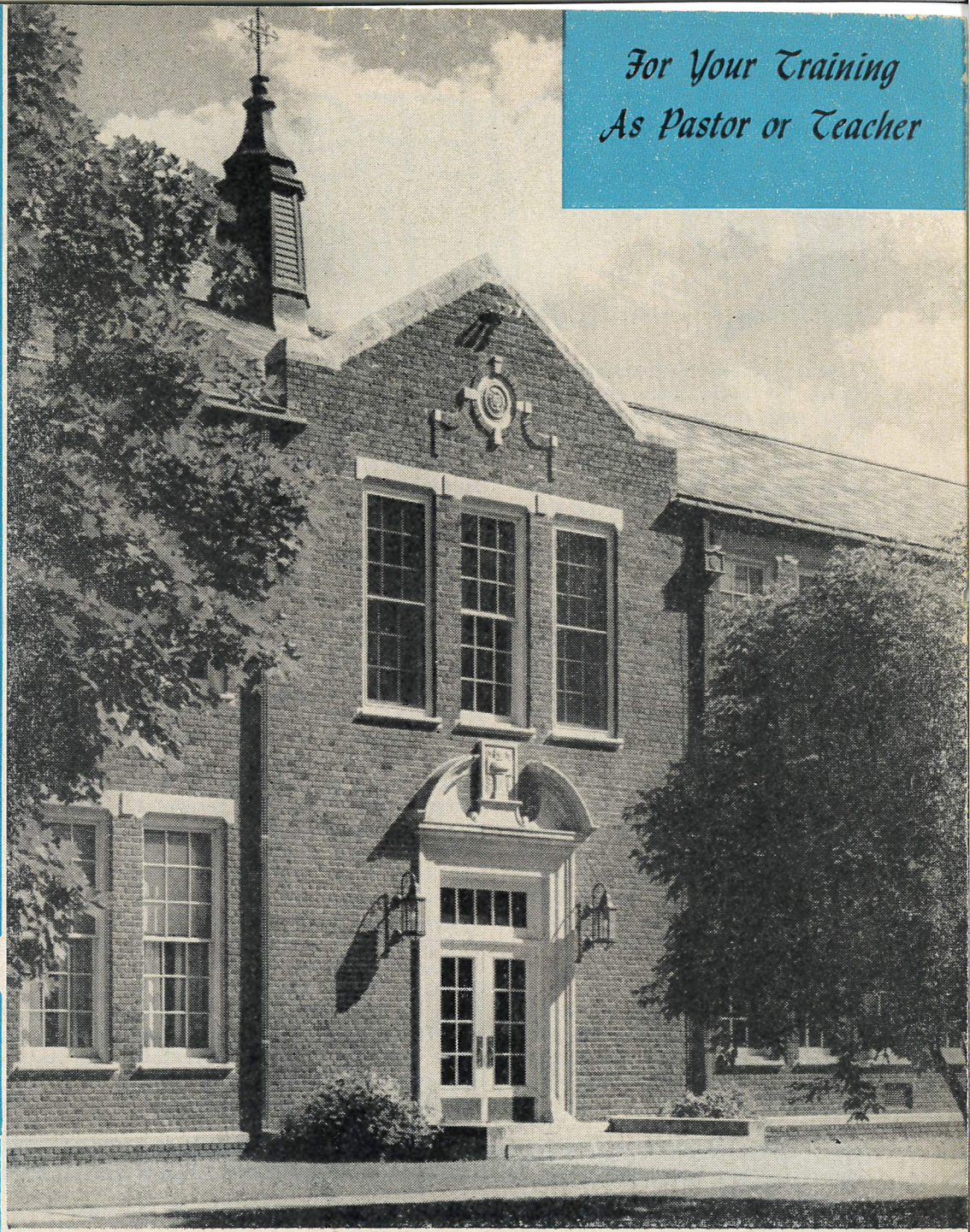


*For Your Training  
As Pastor or Teacher*



# THE NORTHWESTERN Lutheran

January 29, 1961  
Volume 48, Number 3





# BRIEFS by the Editor

Area Lutheran high schools maintained by associations within our Synod were mentioned in "First Steps at Our Schools," the first presentation in the series "For Your Training as Pastor or Teacher." The scope of these presentations does not allow for more information regarding the area high schools. Yet many of our readers have a desire to learn more about these schools. Therefore we are presenting tabulated information on page 45. This tabulation appeared previously in the December issue of *The Lutheran Educator*, the magazine which has the aim to foster Christian education, on all levels, among us.

\* \* \* \*

"I Want to Become a Teacher" is the title of the second presentation in the series referred to in the preceding paragraph. The "teacher" refers, of course, to the Christian day-school teacher. You will find the presentation on pages 39-41.

\* \* \* \*

The third presentation, in the February 12 issue, will portray the training our future pastors and missionaries receive at Northwestern College, Watertown, Wisconsin.

Very likely you have often wondered, as have we, what goes on in the minds of men during the recitation of the Apostles' Creed or the Nicene, when these men no longer believe in some or all of the cardinal doctrines which these creeds set forth.

It's clear that there has to be a good deal of mental reservation in such cases. One liberal stated that he went along in saying the Apostles' Creed though it contained statements he could not accept. He said he did so out of "liturgical obedience." That sounds better than "mental reservation," but it spells religious insincerity just the same. Christians join with all their hearts in the liturgy, not because it is an old tradition in their church which is deserving of some respect and "obedience," but because that liturgy expresses the very truths of Scripture, mostly in the very words of Scripture. If a man denies some or most of those truths, and yet uses the forms which give expression to them, he is practicing a deception on sincere, upright Christians, and if he imagines that his "liturgical obedience" is something good before God, he is deceiving himself.

What recalled this to mind was an article in the December 21 *Christian Century*. In it Episcopalian Bishop James Pike (California) tells the change of convictions he has undergone in the past ten years. He frankly states that he has given up belief in "the historical virgin birth." For some reason or other he concedes the "possibility of the miracle," yet to him "the Biblical evidence and the theological implications seem to be in favor of assuming that *Joseph was the human father of Jesus*." What the Biblical evidence he refers to is, he does not tell us.

Bishop Pike also declares that he no longer believes in the Ascension of Christ, the Trinity, and the doctrine that "no one is saved except through Christ." Is he, then, in favor of eliminating the mention of these truths from the creeds and public worship of the church? Oh, no! "I value all these things *reinterpreted — often mythologically*." In good plain English, he means: We can't take these Scriptural statements at face value, or literally. We must reinterpret them. For instance, the idea that God limits salvation to those who believe in Christ would give us an "impossible God"; in our religious thinking we must find "a bigger God" [Bishop Pike's own phrases]. In some cases we are dealing with legends or myths. Here we have to crack the nut and throw away the shell of myth — thus we get at

(Continued on page 42)

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*

Volume 48, Number 3

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Official Publication, Wisconsin Evangelical Lutheran Synod.

Published bi-weekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

Subscription Rates Per Year, payable in advance:

Individual subscription .....	\$2.00
In Milwaukee .....	\$2.25
For blanket subscriptions .....	\$1.75
In bundle subscriptions .....	\$1.60

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# Editorials

**Expressing Appreciation** In Colossians 3:15-17, Paul exhorts us to thankfulness. One

way in which our Christian thankfulness for temporal and spiritual blessings received can be expressed, Paul says, is by singing psalms and hymns and spiritual songs. But he also points out how we can show our appreciation in deeds. He writes: "Whatsoever ye do in word and deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Our appreciation of God's blessings will find expression in the way we live, in the things which we do and do not do. If our hearts are truly thankful, then we shall do the things which the Lord wants us to do and shun the things on which He frowns. Someone has advised Christians: "Say nothing that you would not want Jesus to hear. Do nothing that you would not want Jesus to see. Go no place where Jesus will not go along with you." That ought to be the motto of Christians. When tempted to sin, they will say with Joseph: "How can I do this great wickedness and sin against God?"

In the Colossians passage, Paul seems to have in mind particularly our relations with our fellow members. He writes: "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." We are called to peace, to live in harmony with one another. Just previously he had written: "Put on therefore, as the elect of God . . . bowels of mercies, . . . forbearing one another, . . . if any man have a quarrel against any; even as Christ forgave you, so also do ye."

You are all familiar with the parable of the unmerciful servant, to whom his master forgave the great debt of 10,000 talents, but who went right out and had his fellow servant thrown into prison for nonpayment of a trifling debt. By that unmerciful action he forfeited the cancellation of his own great debt. Jesus summed up the lesson of the parable in the words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

If you bear a grudge in your heart, if your heart is filled with hatred toward others and you are out to get even, you do not qualify as a truly thankful Christian. True thankfulness will follow the advice which the Apostle gives: "Whatsoever ye do in word and deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

IM. P. FREY

\* \* \* \*

**Away From Home** In a recent address, Mrs. Vel Phillips, of Milwaukee, a Negro alderman and a member of the Democratic National Committee, spoke about Negro college student "sit-in" demonstrations, which are planned to break down segregation at lunch counters in the South. She pointed out that students are "naturals" for revolutionary movements like these because they are idealistic, they are being educated to better things, they are away from home, and they have no business or job interests to safeguard.

Now, revolutionary ideas of many kinds impinge upon students on college campuses, particularly on the campuses of secular schools. These ideas, whether they originate with teachers, or books, or fellow students,

or national organizations, do more than to instigate college men and women to defy humiliating segregation laws. They also prompt them to break away from the accepted conventions of society, to abandon family standards, to flout the "thou shalt" and the "thou shalt not" of the moral code, to challenge their childhood faith.

Parents of college students are particularly concerned about the third reason Mrs. Phillips gave to account for the participation of college students in revolutionary movements. The students are away from home. They are away from the example of their parents, they do not hear their words of advice and caution, they are removed from the environment of the home that serves as an invisible monitor overseeing their comings and goings.

Concerned parents will try to keep in touch with their distant children — by correspondence, by phone, by visits to the campus. Each communication will be a recall of the ideals their parents represented to them and sought to make their own. But these are often slight holds on absent children. It is so easy to dismiss and ignore these contacts in their new and all-important student life. The home can be far away and unreal.

A greater comfort and reassurance to parents who fear and wonder about the influence that can tear their children from their family moorings lies in spiritual ties rather than in social contacts. The roommate who shares the same Christian faith, the campus pastor to whose care the son or daughter has been entrusted, the prayers that keep them with God, and above all, the family faith — rooted in them since childhood and nurtured by Word and Sacrament — these must steady wavering principles in trying campus years.

Then parents feel they are less distant while their children are away from home.

C. TOPPE

\* \* \* \*

**The Curse** When God forbade Adam to eat of the tree of the knowledge of good and evil, He said that the consequence of disobedience would be that "thou shalt surely die." Adam and Eve disobeyed God. They trusted in the promises of the devil and thus brought upon themselves and their children's children the curse of death. This curse was not postponed until the day that Adam ceased to breathe; it followed immediately upon his sin, for a spiritual death came upon him.

Spiritual death was the real curse. Scripture says that we were dead in trespasses and sins and that God in His mercy raised us up and gave us life again in Christ Jesus. In those words Scripture is speaking not of death and life of the body, but of spiritual death and life.

So spiritual death followed at once upon Adam's sin. The other curses were signs and symptoms of the real curse: the pains of childbirth; thorns and thistles in the fields; the sweat and pain of labor; and finally the return of the body to the dust from which it came!

Since Adam's fall the removal of the curse has been the one great concern of man's existence. As the curse it-

(Continued on page 44)



# Studies in

# God's Word:

Blessed Be the God and Father of Our Lord Jesus Christ

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he 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, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory (Ephesians 1:3-14).

We often say, "I have so much to be thankful for." But when we analyze our reasons for gratitude, what do we find? Perhaps we are thankful for good health, a good job, a good

crop, a good husband or wife, good children, a good home, and the like. These are wonderful gifts of God which we ought never take for granted, for which we ought to thank Him daily. But they are all in the realm of material things. These are not the only, or even the foremost reason for gratitude.

Paul, in the above Scripture text, calls our attention to something else, something we so easily take for granted, for which we so often fail to thank God. He refers to the spiritual blessings which God has so graciously prepared for us and which He gives us for our temporal and eternal happiness. For these above all let us learn to say, "Blessed be the God and Father of our Lord Jesus Christ."

## BEFORE TIME BEGAN HE CHOSE US IN CHRIST

Here Paul calls attention to a doctrine which might seem to be rather dark and difficult. It really isn't. It's most simple and most comforting if we will only silence our reason and believe what God tells us.

Here God assures us that before the world was made, before time began to be counted, before we were born, He already thought of us and chose us as His children. He did this, not because He foresaw that we would be better than others, or that we would come to faith. He did it as a pure act of grace and mercy in Christ.

Thus we, who are believers today, have the assurance that our coming to faith was not something that happened by chance, but something that took place because God in eternity had so decreed it, because God in eternity had chosen us to be His own. That much God tells us and there our reason must also stop. If we ask, "Why did God choose some and not others?" we're going to be in trouble. He simply tells us that those who are saved are saved by God's grace; those who are lost are lost through their own fault, because they rejected God's grace. Instead

of sitting in judgment over God or prying into matters that He has not seen fit to reveal to us, let us rather silence our reason and spend our time praising and blessing God that He has chosen us in Christ before the foundation of the world.

## HERE IN TIME HE BLESSES US IN CHRIST

Because God has chosen us in Christ, He has also called us to faith in Him as our Savior. By faith we partake of all the blessings of Christ's redemptive work, not the least of which is the forgiveness of sins. God no longer charges our sins against us. They are forgiven in Christ. We are free. God accepts us as His children.

Paul also states that God has abounded toward us in all wisdom and prudence. He has given us a wise and discerning heart, enabling us to know the will of God. He has made us new creatures, enabling us to walk before Him as children of God.

Thus what God has planned in eternity is being effectively carried out here in time. One by one, those whom He has chosen unto eternal life are being called to faith in Christ and gathered together in the invisible family of the holy Christian Church. These wonderful blessings will be even more fully revealed in eternity.

## IN ETERNITY HE ASSURES US OF A HEAVENLY HOME IN CHRIST

For this we must yet wait, but there is no doubt in our minds about reaching the heavenly goal. He who has chosen us from eternity, who has called us to faith in time, will through the Gospel also preserve us in faith unto life eternal. Jesus said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." The blessings that we now enjoy in the Gospel are our sure guarantee that we shall reach the heavenly

*(Continued on page 42)*



Topic: Common Cup or Individual Glasses?

# A Lantern to Our Footsteps



God's Reply to Our Questions

"Another topic which might be discussed sometime is this: Which shall it be, the common cup or individual glasses at the Lord's Supper? Does the argument hold that individual glasses are more sanitary than the common cup?" In submitting this question the author also indicated what usually gives rise to it. Is the common cup in the Lord's Supper unsanitary? Need we fear that harmful germs will be passed from one to the other through its use?

## NO "MUST" EITHER WAY

As we consider this question, we should first of all point out that we cannot insist on the basis of the Scriptures that we *must* use the common cup or that we *must* use individual glasses. Jesus distributed the wine in the Lord's Supper with the words: Drink ye all of it, and then commanded: This do. The manner of distribution, whether the wine is divided among the communicants as they receive it from the cup or whether it has been divided in advance into separate portions in small glasses, is not essential to the Lord's Supper. Also in the case of the bread, distribution is made by means of convenient wafers that are prepared individually in advance. What is essential is that we take consecrated bread and wine, distribute both to the communicants, assuring them that they are receiving the true body and blood of our Lord for the forgiveness of their sins. The particular manner of distribution we shall have to leave up to the individual congregation to determine in Christian liberty.

## WEIGHTY CONSIDERATIONS

Although this is a matter of Christian liberty, it is true that the wine has been distributed for centuries by means of the common cup. That also is the most common method today. The accounts of the first Lord's Supper lead to the conclusion that it was used at the time of institution. Then, too, the use of the common cup also well symbolizes the close fellowship we have with our fellow Christians in this Sacrament. These reasons may well weigh heavily in favor of its use. But the question is raised: Is the common cup in the Lord's Supper unsanitary?

## UNSANITARY? AN INTERESTING REPORT

In 1943 *The Journal of Infectious Diseases* contained a report entitled "Survival of Bacteria on the Silver Communion Cup." In this study Dr. Wm. Burrows and Dr. Elizabeth Hemmens from the Department of Bacteriology and Parasitology at the University of Chicago reported the results of their experiments. While the report contains a rather detailed and technical account of the experiments and their results, we are most interested in the conclusions arrived at.

It is noted that, unlike glass, china, and glazed pottery, the metallic surface especially of the heavy metals is actively bactericidal [destroying bacteria—Ed.]. "Of these silver is one of the most active. . . . It seems not unlikely that it (the silver cup) is bactericidal to an appreciable extent," the report states. To a great degree, then, the silver chalice used in the Lord's Supper is found to be self-sterilizing.

Another important factor is that the pastor wipes the rim of the cup with a purificator, a small linen cloth, before another communicant drinks from the same part of the cup. The cup is rotated by the pastor so that no two people will drink from the same place before it can be wiped. The study states: "It is apparent from these data that wiping reduces the bacterial count by 90% or more, further reduction in numbers taking place with exposure to drying on the silver surface."

The fact that wine has a considerable alcoholic content was also noted. In the experiments in which wine was used, as is the case in the Lord's Supper, the reduction in the number of bacteria on the cup occurred much sooner than in the experiments in which wine was not used.

## "NO TRANSMISSION — DETECTED"

The study concludes with this summary: "Evidence is presented which indicated that bacteria swabbed on the polished surface of the silver chalice die off rapidly. Experiments of the transmission of test organisms from one person to another by common use of the chalice showed that approximately 0.001% of the organisms are transferred even under the most favorable conditions (that is, favorable for the bacteria); when conditions approximated those of actual use, no transmission could be detected."

While we cannot claim to be scientifically trained so as to pass conclusive judgment upon this study from a purely scientific point of view, we must say that the study appears to have been conducted in a careful manner and is cautious in the conclusion it makes. This much it will surely show: a congregation by continuing the use of the common cup in the Lord's Supper is not exposing people to disease and harmful bacteria beyond the normal exposure that confronts them in all their contacts in life. In fact, the report even points out that other modes of transmission, notably airborne infection, expose them much more seriously than is the case with the common chalice in Holy Communion.

But even aside from what we may conclude from a report such as this, cannot we come to the Lord's Table, receiving the wine from a common cup, if such is the practice in our congregation, trusting that He who there gives us His blood for the remission of sins will also let no harm come to us in any way?

ARMIN SCHUETZE



# By the Way

By H. C. Nitz

## Polio Victim Plans A Revolution

In Accra, capital of Ghana, the new independent nation on the west coast of Africa, there is a polio-stricken man "who is planning the biggest revolution in Ghana since Nkrumah seized power." (Kwame Nkrumah, graduate of an American university, is the first Prime Minister of the new nation.)

The "revolutionary," according to *The British Weekly*, is Dr. C. A. Akrofi, 60-year-old ex-teacher, severely crippled by polio and "anchored to his chair."

Dr. Akrofi, who recently got an honorary doctorate from the University of Mainz, Germany, is battling with the language problem. This difficulty is great in Ghana, and perhaps even more so in Nigeria, where the missionaries have to cope with a veritable Babel of languages and dialects.

Ghana has numerous languages, "each of which is wedded to a particular section of the people." The chief languages are reportedly Ga, Twi, and Fanti. Dr. Akrofi has translated the Bible and *Pilgrim's Progress* into Twi. He learned his linguistics from German missionaries of the Basel Mission, who came to the Gold Coast — as Ghana was formerly called — a hundred years ago, had to leave during World War II, and have not returned.

It is interesting to note that Dr. Akrofi began his translation work by collecting a thousand Twi proverbs, "which he claims are always the foundation of a people's language."

Dr. Akrofi believes he can weld the chief languages of Ghana into a uniform dialect called Akan, "a language capable of being the medium of the future Shakespeares and Miltons who, he is sure, are lurking somewhere in Ghana or are yet to be born in this confident, booming little country of six million people."

Ghana children must early learn English, but also French, since that is an important cultural language in surrounding countries. But Dr. Akrofi wants a unified language for his country. "He craves for a Ghana language and believes that behind the

dialects of Ghana there is a basic Akan language."

All this is of immediate interest to us, since the Synodical Conference several years ago began mission work in Ghana and now has congregations in Accra and in Tema, the nearby harbor city, reportedly one of the fastest growing cities in the world. A recent release says, "Tema is a fabulous development, probably the only one of its kind in Africa. An entirely new and modern city is being built, with businesses and homes for 80,000. . . . The first stages in the development of 'New Town' (Tema) are already finished, and tens of thousands have moved in. It's a beautiful sight to see — those beautifully laid-out paved streets, the shopping center, hundreds of new homes, and all of it done in the world's latest architecture or engineering design. . . . We have received from the director of the Development Corporation a notice that we will be given space in one of the . . . areas."

Dr. William Schweppe, who was our veteran missionary in Nigeria, but has currently been loaned to our mission in Northern Rhodesia, has the distinction of doing the spade work for the Lutheran Church in Ghana. He lived in Accra for a time, and also made the first contacts for our church in Tema.

## Tongue-Tied Preachers

To become all things to all men includes learning the other man's language, especially in the matter of imparting spiritual truth.

Dr. Jacob Ornstein, language specialist on the staff of the Department of Agriculture's Graduate School in Washington, D. C., in an article in *Saturday Review* (Nov. 26, 1960) reports that at a recent forty-nation educational conference, the delegate from Egypt delivered an address in faultless English, switched to French, and later dictated a report to his secretary in Arabic.

Referring to present-day America, Dr. Ornstein calls us "our tongue-tied generation," and deplores the sad neglect of the study of foreign languages in our schools. Dr. Ornstein himself speaks seven languages and

reads a good many more. With a certain impatience he reports that in some countries, as for instance in Russia, young scientists are expected to learn to read several foreign languages. He avers that an estimated ten million Russians of all ages are currently studying English, while only about five thousand American students are learning Russian.

In the diplomatic service, ignorance of the native language on the part of an ambassador or consul is especially embarrassing. "Interpreters," said the late Secretary of State John Foster Dulles, "are no substitute."

If it is imperative for scientists and diplomats to master foreign languages in order to communicate, it is of vastly greater importance for a missionary, who is an ambassador for Christ, to speak the language of the people to whom he preaches the Gospel. And he must speak it well if he is to be an effective witness. When Paul asks (Rom. 10:14), "How shall they hear without a preacher?" he could have continued: "But how shall they preach if they don't know the language?"

On the mission field an interpreter is even less useful than in diplomatic situations, since the missionary has a much more important message than any ambassador could have. He dare not be misunderstood. Some of us know how distressingly unsatisfactory some of the interpreters were in the early days of our Apache Mission, especially before the missionaries had learned at least enough of the Indian language to control the interpreter. For years the interpreters had no adequate word for "God." And for a long time a proper term for "forgiveness" was not found.

At a recent meeting of the Missionary Board, a young missionary to Nigeria pleaded eloquently and convincingly for the need of mastering the native language in order to preach to the people. Several missionaries from Nigeria are spending large portions of their furlough taking a grueling course in linguistics, a science which enables one to learn a foreign language — especially an unwritten one — with greater ease and speed and accuracy.

(Continued on page 42)



# I Want to Be a Teacher

## HOW DO I GET THERE?

That is what we are going to tell you on these pages.

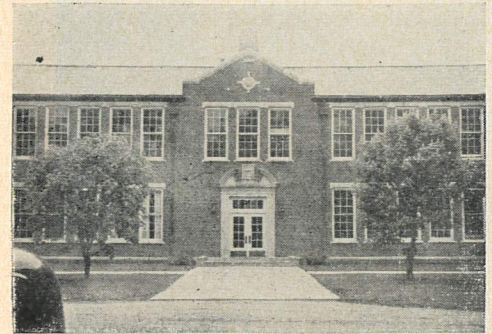
First you have to get a high-school education, either at one of our Synod's preparatory schools (portrayed in the previous presentation, "First Steps") or at an area Lutheran high school, or at a public high school.

Then where do you go?



## THIS IS ONE ROUTE YOU MAY TAKE DOCTOR MARTIN LUTHER COLLEGE

- Q. Where is the school?  
A. At New Ulm, Minnesota.
- Q. Where is New Ulm?  
A. In southern central Minnesota.
- Q. What is the chief purpose of this school?  
A. To train teachers for our Christian day schools.
- Q. How many students are there at this school?  
A. 518. Of these, 253 are in the preparatory department; 265 in the college department.
- Q. How many instructors are there? There are 25, plus 8 assistant music instructors.



## YOU LIVE RIGHT AT THE SCHOOL

D.M.L.C. is a boarding school. There is a dormitory for men, and there are several dormitories for girls.

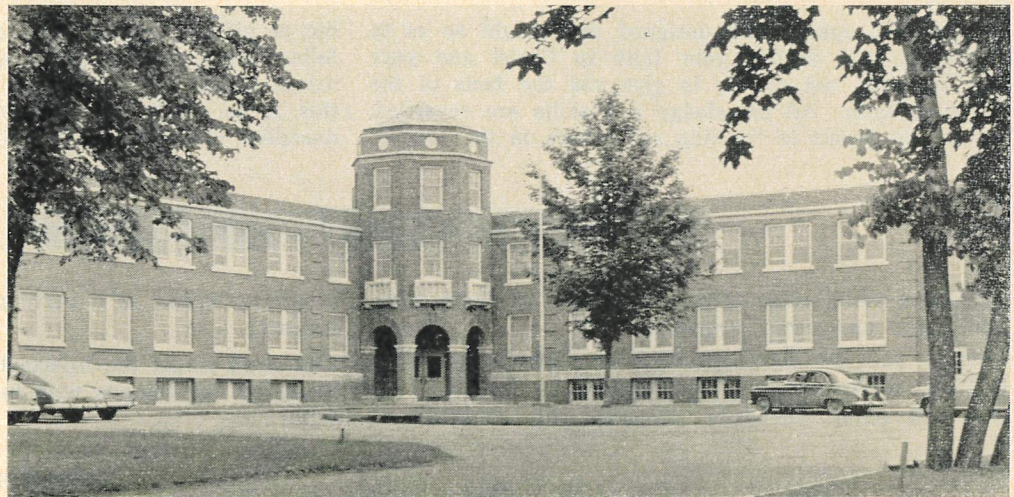
In such a dormitory you study and sleep.

You eat your meals in a large dining hall.

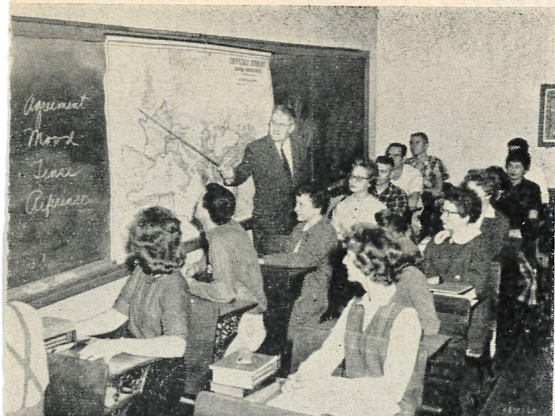
Have you ever had a taste of dormitory life? If not, a unique, satisfying experience lies before you.



Centennial Hall,  
largest unit for  
housing girls







### YOU LEARN WHAT TO TEACH

You want to be a *good*, competent teacher.

To be one, you must know the subjects you are going to teach. In fact, you must know more, much more, than the children do. So you do not expect a "soft" course of studies — and it isn't. Here, for instance, is the curriculum for the freshman college year, the first semester:

Religion	History	Physical Education
English Composition	General Sociology	Vocal Technique
Basic Mathematics	Introduction to Music	Applied Music
	Choir	

### YOU LEARN A LOT OF MUSIC

Our day-school teachers are expected to train children to know and sing the music of the church, to direct choirs, to play the organ at church services. Therefore you will take piano and organ lessons. You will have courses in the theory of music. You will sing in one of several choruses.

### YOU LEARN HOW TO TEACH

Naturally, you love children — not just in a sentimental sort of way, but deeply, because they are the lambs whom Jesus bought with His own blood. Such love will go a long way toward making you a good teacher. But in addition to love for children and knowledge of your subjects, you need to learn sound methods of teaching.

You learn these from books studied under men who themselves have taught in our schools. But you also learn how to use such methods — you do practice teaching under the supervision of your instructor (as in the picture opposite).

### YOU LEARN TO TEACH IN THE SPIRIT OF CHRIST

The religion courses are designed and taught so as to strengthen and deepen your faith in Christ and your love for Him, not merely to give you the facts of the Christian faith. All knowledge and skills are regarded, not as the means of "getting somewhere in the world,"

but as gifts with which you can better serve God, your fellow believers, your fellow men. The whole life at this school is guided and shaped by the Word of God. All this is to equip you to instruct, guide, counsel, and discipline Christ's little ones in the spirit of Christ.

### YOU ENJOY MANY ACTIVITIES WHILE YOU LEARN

There is a well-rounded athletic program, with both inter-school and intramural competition.

Perhaps you can help put out the schoolpaper, "The D.M.L.C. Messenger," or the yearbook.

You will enjoy dramatics, concerts, and other school

programs, either as a participant or as a spectator (or listener).

And don't forget the informal good times you will have living on the campus with many young people of your faith!



## HERE IS ANOTHER ROUTE MILWAUKEE LUTHERAN TEACHERS' COLLEGE

Look at the picture at the right. Do you say: "But I've had high school!" No, we aren't asking you to take high school all over again. Still, you can get your training as a day-school teacher in this building. For the time being your Wisconsin Synod is using the facilities of Wisconsin Lutheran High School. Here the work of Milwaukee Lutheran Teachers' College is being done.

### WHY WAS M.L.T.C. STARTED?

- \*\* The shortage of teachers is so great that we cannot hope to make it up with teachers supplied by Doctor Martin Luther College alone.
- \*\* We are convinced that many more young people who desire to become teachers can be recruited through this school, since it is located in the center of an area where there is a strong concentration of Wisconsin Synod Lutherans and Christian day schools.

### WHO MAY ATTEND M.L.T.C.?

- \*\* Any of our high-school graduates with a fairly good scholastic record.

### YOU WISH TO KNOW MORE?

- Milwaukee Lutheran Teachers' College opened its doors in September, 1960.
- It has an enrollment of 50 students, all in freshman college.
- These are taught by a faculty of 10.
- It is expected that the enrollment will rise to 120 next September.

### WHAT IS THE COURSE OF STUDY LIKE?

The curriculum runs parallel to that of Doctor Martin Luther College. (See above under "You Learn What to Teach.")

### CAN YOU COMPLETE YOUR TRAINING AT M.L.T.C.?

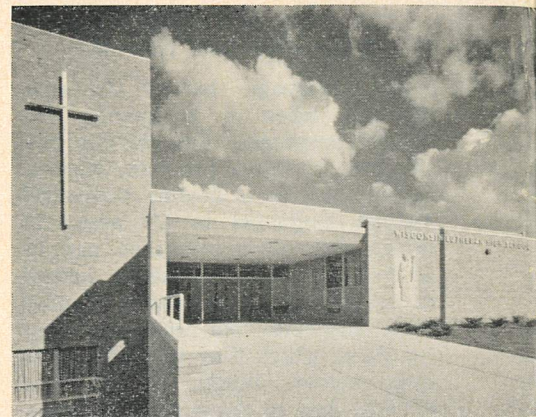
We can't give a single answer to that question. It must be answered like this:

- \*\* If you are a young man, you must continue and complete your training at D.M.L.C. M.L.T.C. is only a junior college. In other words, you need two more years at New Ulm.
- \*\* If you are a young woman, you may
  - 1) Either continue your college training at D.M.L.C.,
  - 2) or you may begin teaching after completing your two-year course, but before you enter the teaching field, you must take additional specialized training in two six-week summer courses at D.M.L.C.

*Whichever route you decide to take,*

**We hope and pray that you will  
arrive at this memorable moment:**

JANUARY 29, 1961





## By the Way

(Continued from page 38)

The language barrier is compounded when a community has several languages. One of our missionaries in Ogoja province, Nigeria, reports that he is dealing with eight distinct languages in his area. To bridge this communications gap he is training English-speaking natives as evangelists in the newly founded Bible institute. He writes sermons for them, which they then preach in their native villages in the local dialect. And so the miracle of Pentecost is repeated: "Every man heard them speak in his own language."

### Is This Witnessing?

"Above all of the noisy confusion, blared the music of Christmas." That is the concluding sentence of a paragraph in "Worship Notebook," a regular feature in *The Lutheran*. The writer has just described scenes in the shopping area of a large city. Over the tumult could be heard "a mixture of tunes," including "Holy, Holy, Holy," sung by a choir.

"I can't help but feel," he continues, "that the church choirs which accept invitations to sing for such occasions are prostituting the great mysteries of the Gospel and doing nothing more than helping to fill the coffers of the merchants. There is something profane, almost sacrilegious, about mixing the precious carols of our faith with modern commercial methods. If a choir, whose chief purpose is to aid the worship of a congregation, lifts its voice, no matter how beautifully, in praise of the 'Little Lord Jesus,' does it really believe that this will bring men to the Savior or is it actually encouraging an over-spent society to dig deeper into its jeans to buy a lot of stuff that is not really needed or wanted?"

He goes on to say "that church choirs will ask what is the ultimate reason in singing praise to God in any place but in the church or as a part of the worship of the congregation."

And then he adds a word that should be pondered by those who claim that public prayer at diverse and sundry functions is an "opportunity for witnessing." He says, "And pastors would do well to inquire whether the frequent invitations to offer prayer at PTA meetings, the dedication of a fire house, or opening

of the weekly meeting of the Rotary Club will really be to the greater glory of God."

He could have listed a good many other functions, but he sums up thus: "The church at worship is the family of God gathered round His table to celebrate His presence. All of us, it seems to me, ought to have a good idea of what we're doing, and who is going to be permitted to join with us." For him, prayer is worship, and joint prayer is joint worship.

### Think Miles Ahead

At a year's end housecleaning of our file called "Sparks," we found two items lying close together. The first is a clipping from *Grit*, bought from a poor lad trying to earn a little money. A passenger on a large Navy ship going from the Philippines to Japan asked the captain how long it would take to stop the ship. He replied; "I think we could manage it in about two miles." Then he went on to say: "You see, when you are in charge of a ship like this you have to think miles ahead."

Meditating on this reply, the writer says: "A good parent can understand that thinking! When you are dealing with growing lives, you have to think miles ahead. It is not enough simply to rescue a bad situation. One must plan ahead for character, for good education, for a sound marriage. It is under the influence of the house, the school, and the church that such planning is aided. Once young lives start in a given direction they are seldom stopped short of shipwreck. We must think 'miles ahead.'"

The second is from a copy of *Broken Shackles*, a monthly bulletin published by Christian Jail Workers, Inc., of California. Referring to the inmates of the city jail of Los Angeles, a chaplain writes: "Here are men who have drunk deep from the cesspool of sin and here are some who have minor traffic violations. Regardless of their present offense and consequent predicament, sin is sin and can only be dealt with in God's way, it matters not whether it is minor or major, it is forgiven and the man experiences the new birth and finds peace.

"But why wait until his life is marred with 'a record'? Faithful use of God's Word could have brought this experience in life in many cases, as they themselves testify. Should we not profit from these experiences and

increase our efforts to reach the child before worse things happen?" (Emphasis added.)

Congregations are "thinking miles ahead" when they go to great expense to build primary and secondary schools for their children.

## Briefs

(Continued from page 34)

the meat of truth that lies within (although there may be a great deal of disagreement as to just what that truth is). But how can one get the idea across to the people that they are confessing the-truth-behind-the-myth, not what the words plainly say? Here is Bishop Pike's solution: "I prefer the creed to be *sung* . . . some things I would rather *sing* than *say*."

To illustrate his point, he refers to the fact that "The Star Spangled Banner" is often sung without much thought given to the words. Yet, he says, "a sort of emotion is carried that has been a positive force in our national heritage." Then he continues: "There are several phrases in the creed that I cannot affirm as literal prose sentences [that is, I cannot agree to them as they read—Ed.] but I can certainly sing them — as a kind of a war song picturing major convictions in *poetic terms*."

There is the sad picture: Bishop Pike, the spiritual leader of a large diocese (and an influential leader in the ecumenical movement), cannot honestly *say* and confess certain vital, cardinal truths as a part of his faith; yet he can *sing* them lustily, without the flicker of an eyelash or a flutter of conscience.

[Emphases are ours. Because Bishop Pike's article is very revealing, and because the Bishop is playing such an important role in the ecumenical movement, we hope to bring a further analysis of his article in a future issue.—Ed.]

## Studies in God's Word

(Continued from page 36)

home where we shall praise and bless our Lord throughout eternity.

We have much to be thankful for. But the greatest blessing of all is this: God has chosen me in Christ — He has called me to faith in Christ — He will also lead me to glory. What a precious comfort for every believer! What an exalted motive for undying gratitude and praise!

C. MISCHKE



# Direct from the Districts

## Pacific Northwest

### A Mission Possibility

Before the close of 1960, the District Mission Board traveled to Vancouver, British Columbia, to investigate mission possibilities in this rapidly expanding city, the third largest metropolitan area on the Pacific Coast. Although the general survey disclosed nothing conclusive, the opinion prevails that Vancouver is a promising field for mission endeavor.

The District Mission Board respectfully requests the readers of this column to notify Chairman Lee Sabrowsky of any persons in the greater Vancouver area (West Vancouver, North Vancouver, New Westminster) who might value the services of our Synod.

### Services Begun at Portland

The first service of a new mission was held in the Community Clubhouse of Metzger, Oregon, a suburb of Portland, on January 8, 1961.

In July 1959, Pastor Julius Young came to serve as founding missionary of this new mission. Before the first service could be held, however, God in His infinite wisdom summoned him to his eternal rest. The field was temporarily closed to us.

The West Portland area was reopened as a mission field when Pastor A. Habben followed the call to serve this field last year. He re-established the contacts Pastor Young had made, and arranged for the first service. The new field encompasses the Tigard, Progress, and Metzger areas.

### Mission in Seattle Growing

Grace, Seattle, is experiencing growing pains. Under discussion at the January meeting were possible plans for "intramural" expansion because of increased attendance at Sunday services. This mission is worshipping in a remodeled mansion which houses the chapel on the ground floor and the parsonage on the second floor. The first-floor study of Pastor A. Zimmermann may have to be vacated to provide extra seating area.

## Missionary Conference

The second annual missionary conference of our District was held at Faith, Tacoma, January 17-18. A program dealing particularly with practical matters was followed. A special slide-lecture project drew nearer completion when all pastors submitted slides of their congregations for consideration, screening, and arranging by the District Mission Board.

PAUL E. NITZ

## Western Wisconsin Anniversaries

St. Jacobi Lutheran Church of Norwalk was recently privileged to celebrate the fiftieth anniversary of the dedication of the present church building. The building, erected at a cost of \$9,750.00 in 1910, was dedicated in May of that same year in services at which Prof. J. P. Koehler of Milwaukee and Pastors E. Pankow and A. Stock officiated. To celebrate the anniversary, special services of thanksgiving were held, with the resident pastor, F. H. Senger, and Pastor O. Heier of Tomah officiating. In commemoration of God's 50 years of blessings the church was redecorated.

Pastor H. Lange's twenty-fifth anniversary of ordination was celebrated by the members of his congregation, St. Paul's of Wisconsin Rapids, and the brethren of the Wisconsin River Valley — Chippewa River Valley Pastoral Conference. The observance was held during the month of December.

The twenty-fifth anniversary of ordination of Pastor O. Heier of Tomah, Wisconsin, was held during this past fall. Pastor Karl Bast of Madison and District President R. W. Mueller officiated at the special services held by the congregation and the brethren of the Southwestern Pastoral Conference.

### Dedication

On Sunday, November 27, St. Paul's Lutheran Church of Ridgeland (Town Prairie Farm) was able to dedicate a new addition to the present church building. In addition to the extensive remodeling that was done to the existing church, the 14' by 28'

extension contains several Sunday-school classrooms, a new sacristy, restrooms, and an office for the pastor. Cost of the work amounted to somewhat over \$14,000.00. Dedicatorial services were held at which the resident pastor, L. Schroeder, officiated.

### News about our Pastors

Pastor Marcus Schwartz was recently installed as pastor of St. Paul's, Menomonie.

Pastor Harold Johne, formerly of Beaver Dam, was installed as associate pastor of Immanuel Lutheran, St. Paul, Minnesota.

Pastor R. Hillemann of Beloit and Pastor W. Schulz of Wonewoc have both undergone serious surgery within recent weeks.

Pastor R. A. Siegler of Rock Springs, has been asked by the District Mission Board to conduct services at Sauk City, Prairie du Sac, Wisconsin. Sauk City had its first service on November 13. It was held in an apartment used for public meetings. E. J. C. PRENZLOW, JR.

## Fiftieth Anniversary of Church Dedication

The fiftieth anniversary of the church dedication of St. Paul's Ev. Lutheran Church of Tacoma, Washington, the oldest congregation of our Synod in the Pacific Northwest, was observed on November 13, 1960. Pastor William Lueckel of Snoqualmie Washington, delivered the anniversary message.

Following the service, a fellowship dinner was held at which special recognition was given to members who had belonged to the congregation when the present church was dedicated in 1910. Mr. John Moeller, a member for 58 years, recounted early history of the church.

The congregation was organized in 1894 by Pastor F. Wolff, who had been serving Lutherans of German origin for a number of years previously. The same year a small frame church was built. In 1910, during the pastorate of Rev. R. C. Ave-Lallemant, the original church building was moved to another location and the present church was built. According to an account dated 1911, the cost

(Continued on page 45)



# Sharing God's Gifts to His Church

In this Epiphany and post-holiday season we continue to rejoice over the Father's great Gift to mankind. We rejoice that the Gentiles were chosen by God to share in the Gift He bestowed through His chosen people.

For the same reason many congregations place great emphasis upon mission work during the Epiphany season. In some churches, January is designated as Evangelism month.

In either case, the emphasis is upon sharing the gifts which God has bestowed upon us. One of the Christian virtues which we are to cultivate above all else is the virtue of Christian love or charity, which "envieth not and seeketh not her own" (I Cor. 13:4,5). For that reason we are happy in the service of our Savior who has charged us to share with others the blessing by which we have been enriched.

We are to share the message of salvation, to preach the Gospel, to do mission work. We are to love one another and serve one another as the Savior loved us and served us, setting an example that we should follow.

For the work of the ministry of reconciliation, He has bestowed all necessary gifts upon His Church. These gifts we are to share with one another, using the gifts which the Lord has bestowed "for the perfecting of the saints (believers), for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12).

This often involves sharing God's gifts with our fellow believers. Such

sharing of God's gifts to His Church we ought to recognize and appreciate. Many of our pastors, teachers, and professors are asked to serve the church at large in addition to the immediate congregation or school to which they have been called.

We think of the many elected and appointed officials and committee members in our Synod and in the Districts and Conferences of our Synod. Their congregations and schools are sharing the gifts, abilities, and services of these men with their fellow believers throughout the Synod. A synod or larger body of many congregations could hardly exist or function without such sharing. All of our members should be aware of this and should recognize and appreciate this Christian virtue wherever we meet it.

These thoughts were prompted by a particular instance of such Christian sharing. No doubt many of our members had heard that our St. Jacobi Congregation in Milwaukee, the congregation of our Executive Chairman of the Board of Trustees, Pastor Harold Eckert, had asked their pastor to resign his synodical office. Their reason for this request was the congregation's school-building and possible relocation program. The members of St. Jacobi felt that this program would require the full-time attention of their senior pastor in his large congregation.

After long deliberation St. Jacobi Congregation has resolved to remain at its present site and to build its new

school on its present property at 13th and Mitchell. Following this decision, the church council and the voters' assembly both agreed to withdraw their request and to let Pastor Eckert serve in his synodical office for the remainder of the biennium.

For this decision of our sister congregation the members of our Synod ought to be duly grateful. We know that our Lord has richly endowed Pastor Eckert with the gifts and abilities required by the office to which he was elected and in which he is completing ten years of service. Our Synod and its many departments have benefited through a faithful use of these gifts. We want to acknowledge such wise and faithful stewardship, not only on the part of Pastor Eckert and St. Jacobi Congregation, but on the part of many other congregations and institutions of learning in our midst, who are sharing the time and talents of their called servants with the other members of our Synod.

May the Lord keep us ever conscious of His great Gift to us! May we in turn, out of love and gratitude to Him serve both Him and our neighbors by sharing His gifts with others! "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). "I have given you an example, that ye should do as I have done to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:15,34). "By love serve one another" (Gal. 5:13).

OSCAR J. NAUMANN, President

## Editorials

*(Continued from page 35)*

self is of a twofold nature, so too the means of removing it appears in a twofold form, the one form being of man's devising, the other of God's providence. By nature man does not feel the spiritual death and does not believe in it. But he does feel pain, he is well acquainted with sickness and death, and knows what it is to sweat in order to earn his bread. Those things are real to him. With those aspects of the curse he is concerned, and by nature he believes that if he can remove pain, poverty, and hard labor from his existence, then he has achieved salvation from the curse. If he can banish sickness, prolong life, eat his bread without first earning it with hard labor, and make this world a pleasant place to live in, that is all the happiness he hopes for.

Men have achieved much in their attack on these outward forms of the curse. Scientists are predicting the cure of all forms of diseases; economists predict a three-hour workday; the politicians predict an end to poverty.

One hears very little of deadly epidemics sweeping the country; and doctors are confidently predicting that by 1975 cancer and heart disease will have been brought under control. All of this makes life more pleasant; and a pleasant life here and now is all the salvation that man craves by nature. But this kind of relief leaves the real curse wholly untouched. The wages of sin will still have to be paid. The fever may have been somewhat reduced, the symptoms may have been covered up; but the deadly sickness remains.

The other means of removing the curse is the means that God Himself has provided. He revealed it in the Garden of Eden when He promised that the Seed of Woman should crush the head of the seed of the serpent. The bringer of salvation whom God Himself elected is indeed also a true Man, but not a sinful man. He is the Son of Man whom God sent into the world to bear the sins of all mankind and to bring life and immortality to light in a world that lies under a curse of death.

E. E. KOWALKE



## Fiftieth Anniversary

(Continued from page 43)

of the church, including all furnishings, was \$14,147.53.

Pastor Ave-Lallemand served St. Paul's until 1918. There followed: Pastor A. Sydow, who served until 1947; Pastor W. Amacher, who served

until his death in 1955; Pastor P. Madson, who served until 1959; and the present Pastor, Rev. George Frey, who has served since November of 1959.

The interior of the church had been renovated for the occasion of the anniversary celebration.

# Area Lutheran High Schools in the Wisconsin Synod

<b>Fox Valley Lutheran High School</b> Appleton, Wisconsin	
Total Enrollment .....	348
Increase Over 1959 .....	2
Full-Time Instructors .....	16
Grades Taught .....	9-12

<b>Lakeside Lutheran High School</b> Fort Atkinson, Wisconsin	
Total Enrollment .....	171
Increase Over 1959 .....	80
Full-Time Instructors .....	7
Part-Time Instructors .....	2
Grades Taught .....	9-11

<b>Luther High School</b> Onalaska, Wisconsin	
Total Enrollment .....	101
Increase Over 1959 .....	29
Full-Time Instructors .....	6
Part-Time Instructors .....	3
Grades Taught .....	9-12

<b>Lutheran High School*</b> Racine, Wisconsin	
Total Enrollment .....	367
Increase Over 1959 .....	21
Wisconsin Synod Enrollment.....	122
Decrease Over 1959 .....	20
Full-Time Instructors .....	16
Wisconsin Synod Instructors.....	4
Grades Taught .....	9-12

\* This school is operated jointly by Wisconsin and Missouri Synod Lutherans of the area.

<b>Manitowoc Lutheran High School</b> Manitowoc, Wisconsin	
Total Enrollment .....	121
Increase Over 1959 .....	15
Full-Time Instructors .....	6
Part-Time Instructors .....	1
Grades Taught .....	9-12

<b>St. Croix Lutheran High School</b> West St. Paul, Minnesota	
Total Enrollment .....	103
Increase Over 1959 .....	39
Full-Time Instructors .....	6
Grades Taught .....	9-11

<b>Winnebago Lutheran Academy</b> Fond du Lac, Wisconsin	
Total Enrollment .....	233
Decrease .....	6
Full-Time Instructors .....	11
Grades Taught .....	9-12
Enrolled in Teachers' Course.....	9

<b>Wisconsin Lutheran High School</b> Milwaukee, Wisconsin	
Total Enrollment .....	667
Increase Over 1959 .....	49
Full-Time Instructors .....	33
Part-Time Instructors .....	2
Grades Taught .....	9-12
Enrolled in Junior College.....	50

State Teachers College of Whitewater, Wis. Please send students' names and if possible their addresses to:  
Rev. D. A. Tetzlaff  
120 South Church Street,  
Whitewater, Wis.

## CALENDAR OF CONFERENCES

### MICHIGAN

**SOUTHWEST PASTORAL CONFERENCE**  
Time: Jan. 30 and 31, 1961, 10:00 a.m.  
Place: Grace Ev. Lutheran Church, Benton Harbor, Mich.  
Preacher: H. Zink.  
Host pastor: Ronald Freier.  
PAUL HOENECKE, Secretary

### MINNESOTA

**MANKATO PASTORAL CONFERENCE**  
Date: Feb. 7, 1961, 9:30 a.m.

Place: St. Peter's Lutheran, St. Peter, Minn.  
Preacher: P. Hanke (alternate: A. Martens).  
Agenda: Exegesis, G. Bunde; Essays: A. Martens, R. Schlicht.  
M. BIRKHOLZ, Secretary

### NEW ULM PASTORAL CONFERENCE

Date: Feb. 8, 1961.  
Time: 9:30 a.m.  
Place: St. John's, New Ulm, Minn.  
Confessional speaker: B. Backer (alternate: R. Schuman).  
Agenda: Doctrine of the Church and Ministry and how it affects the inter-synodical controversy, Prof. T. Hartwig; Old Testament Exegesis of Gen. 1 to 2:3, N. Luetke. Various reports by committees.  
A. KIENETZ, Secretary

### CROW RIVER VALLEY PASTORAL CONFERENCE

Place: Immanuel, T. Acoma, N. E. Sauer, host pastor.  
Date: Feb. 8, 1961.  
Time of first session: 10:00 a.m. Conference shall open with a Communion service.  
Topic for the day: A round-table discussion on Fellowship, with F. Stern serving as moderator.  
W. E. NEUMANN, Secretary

### NEBRASKA

**ROSEBUD DELEGATE CONFERENCE**  
Time: Jan. 31 and Feb. 1, 1961.  
Place: Zion Lutheran Church, Colome, S. Dak.  
Papers: How a Congregation is to Deal with Indifferent Members, E. C. Birkholz; Weighing the Call by both Pastor and People, K. W. Strack.  
Preacher: George Tiefel, Jr.  
KENNETH W. STRACK, Secretary

**SOUTHERN DELEGATE CONFERENCE**  
Date: Feb. 7-8, 1961, beginning at 10:00 a.m.  
Place: Geneva, Nebr., J. Rockhoff, host pastor.  
Speaker: P. Manthey (O. Nommensen).  
Old Papers: An Isagogical Treatise on the OT Book of Daniel, A. Capek; Augustana XVII, P. Manthey; May Tithing be Used as a Guideline for Proportionate Giving? L. Gruendeman; How to Present the Evils of Fraternal Orders, J. Rockhoff.  
New Papers: Augustana XVIII, G. Snyder; I Cor. 13, W. Greenwald; The Sixth Commandment as it Pertains to Christian Youth, H. Lichtenberg.  
Reports: Mission Board, Academy Board, Financial.  
Please announce to host pastor.

**CENTRAL DELEGATE CONFERENCE**  
Date: Feb. 7 and 8, 1961; opening session at 10:00 a.m.  
Place: Lincoln Heights Lutheran Church, Des Moines, Iowa; W. Weishan, host pastor.  
Sermon: G. Free (F. Werner)  
Papers: Augsburg Confession Article 10, D. Grummert; How Lay People Can Help in Bringing New Members Into the Church, Layman from Sioux City, Iowa; The Historical and Doctrinal Background of the Nicene Creed, W. Sprengeler; Isagogical Study of the Book of Haggai, With Emphasis on Christian Giving, V. Schultz; Engagement and Its Scriptural Place in Marriage, F. Werner; Church Life in Apostolic Times, W. A. Wietzke.  
Reports: President, Mission, Board of Education, Academy, Financial.  
Please announce to host pastor, Milton Weishan.  
W. A. WIETZKE, Secretary

### NORTHERN WISCONSIN

**FOX RIVER VALLEY PASTORAL CONFERENCE**  
Date: Feb. 7, 1961.  
Place: St. Peter's Lutheran Church, Sturgeon Bay, Wis.

### RECESSED CONVENTION OF THE SYNODICAL CONFERENCE

The recessed convention of the Ev. Lutheran Synodical Conference will be held, God willing, at Wisconsin Lutheran High School, 350 N. Glenview Ave., Milwaukee 13, Wis., May 17-19, 1961, the first session beginning at 9:30 a.m.

The delegates and/or alternates certified for the August, 1960, convention are to serve.

Please direct all inquiries regarding housing reservations to Prof. Robert P. Krause, 1500 Valley Ridge Drive, Brookfield, Wis. All delegates are asked to bring their Proceedings. For further information regarding delegates, materials, etc., write to the undersigned.

Prof. H. J. A. Bouman, Secretary  
801 De Mun Ave.  
St. Louis 5, Missouri

### REQUEST FOR STUDENTS' NAMES

A request of all pastors of our Synod who have members attending Whitewater



Time: 9:00 a.m. Communion service.  
 Speaker, F. Brandt (alternate, R. Carter).  
 Agenda: Exegesis of Eph. 1 (continued) H. Pussel; Eph. 5 (continued) I. Boettcher; Eph. 6, H. Bergholz; Heb. 1:5-14, G. Zimmermann.  
 Exegetical-Homiletical Study of Mark 8: 27-38, C. Voss; The Form of the Confession made by Sponsors at Baptism, P. Kuske; Separation of Church and State According to Scripture and According to our Federal Constitution, P. Eggert; A Study of Fellowship Principles, J. Manteufel; A Pastor's Avocations: Benefits and Dangers, C. Schlei.  
 C. SCHLEI, Secretary

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**WINNEBAGO PASTORAL CONFERENCE**  
 Place: Martin Luther Church, Oshkosh, Wis.  
 Date: Monday, Feb. 6, 1961.  
 Agenda: The conference will begin with a Communion service at 9:00 a.m. Pastor H. Heckendorf will be the preacher, with Professor W. Hoepner as his alternate. Dan. 3, Pastor N. Mielke; I Tim. (cont.), Prof. M. Drews; Suggestions for Uniform Practice in Unison Recitations of Creeds and Confessions, Pastor O. Siegler; Stewardship in the Life of the Teen-ager, The Winnebago Academy Faculty; Casuistry; Financial Secretary's Report; Assignments.  
 GLENN UNKE, Secretary

**WESTERN WISCONSIN**

**SOUTHWESTERN CONFERENCE**  
 Place: Hillsboro, M. Nommensen, host pastor.  
 Time: 9:30 a.m.  
 Date: Feb. 7, 1961.  
 Communion sermon: A. Werner (H. Winkel).  
 Exegesis: Heb. 4, E. F. Lehman (Heb. 5, W. Paustian).  
 Practical: Tithing, C. Rosenow (Review of Scriptural Marriage Laws, H. Krause).  
 Business, Visitor's Report, Financial Report, Stewardship, Casuistry.  
 C. R. ROSENOW, Secretary

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**CENTRAL PASTORAL CONFERENCE**  
 Place: St. Peter's Ev. Lutheran Church, Helenville, Wis.  
 Date: Feb. 7, 1961.

**TREASURER'S STATEMENT**

July 1, 1960, to December 31, 1960

**Receipts**

Cash Balance July 1, 1960.....	\$	64,128.64
Budgetary Collections .....	\$	1,135,904.85
Revenues .....		203,528.44
<b>Total Collections and Revenues</b>		<b>\$1,339,433.29</b>
<b>Non-Budgetary Receipts:</b>		
<b>Payments on Accounts</b>		
Receivable .....		3,710.00
Luth. S. W. C. — Prayer Book .....		49.79
Bequests .....		4,999.73
Miscellaneous .....		2,692.20
<b>Total Receipts</b> .....		<b>\$ 1,350,885.01</b>
		<b>\$ 1,415,013.65</b>

**Disbursements**

<b>Budgetary Disbursements:</b>		
General Administration .....		71,524.68
Board for Information and Stewardship .....		31,184.61

Time: 9:00 a.m. Communion service at 11:00 a.m.  
 (A.M.) Exegesis: James 3, C. Leyrer.  
 (P.M.) Melancthon's Doctrinal Compromise, G. Westerhaus; The Marburg Colloquy, H. Jaster; Reports and Business.  
 Preacher: Carl Mischke (alternate: F. Dobratz).  
 Please announce immediately to the host pastor, G. Fischer.  
 O. PAGELS, Secretary

**INSTALLATIONS**

**Pastors**  
**Breiling, Edwin A.**, as pastor of Good Shepherd Ev. Lutheran Church, West Bend, Wis., by W. T. Krueger; assisted by Wm. Schink and W. Sauer; Sept. 11, 1960.  
**Johne, Harold R.**, as associate pastor of Emanuel Lutheran Church, St. Paul, Minn., by G. S. Baer; assisted by P. R. Kurth and D. E. Kolander; Dec. 18, 1960.  
**Leyrer, Edmund C.**, as pastor of St. Paul's Ev. Lutheran Church, Hurley, Wis., and of Zion Ev. Lutheran Church, Mercer,

Wis., by C. Leyrer; assisted by W. Gawrisch, W. Hein, J. Kingsbury, F. Weyland; Nov. 13, 1960.

**Teachers**

**Peter, Arvon**, as teacher in Emanuel Lutheran School, New London, Wis., by W. Pankow and F. Heidemann; Aug. 21, 1960. (Also inducted as teachers of Emanuel School were Dianne Enter, Erla Schroeder, and Sue Voigt.)

**CHANGE OF ADDRESS**

**Pastors**

**Tetzlaff, D. A.**, 120 South Church St., Whitewater, Wis.

**Teachers**

**Kock, Robert W.**, 606 Madison, Watertown, Wis.  
**Peter, Arvon**, 1702 Lawrence St., New London, Wis.

**MISSION FESTIVAL**

November 13, 1960

Christ Church, Lodi, Calif.  
 Offering: \$253.18. W. K. Pifer, supply pastor.

**AUDIO-VISUAL AIDS  
 NEW FILMSTRIPS**

1 — "AND HE FELL AMONG THIEVES" — 25 minutes, color, 7 1/2 and 3 3/4 ips and 33 1/3 rpm record. This is the story of our Church's work among the Mexican-speaking Americans in southwestern United States. Produced by the Board for Information and Stewardship—Wisconsin Synod.

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Northwestern Luth. Academy	66,863.38
Milwaukee Luth. Teachers'	
College .....	13,069.98
Nebraska Academy .....	1,007.00
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Winnebago Teacher Program	9,249.01
Home for the Aged .....	25,956.33
<b>Missions —</b>	
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Board for World Missions	8,132.49
Indian Mission .....	73,346.31
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Refugee Mission .....	37,030.78
Madison Student Mission .....	65,501.55
Northern Rhodesia Mission...	19,022.83
Lutheran Spiritual Welfare	
Commission .....	4,861.70
Japan Mission .....	13,959.14
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Winnebago Luth. Academy....	1,500.00
General Support .....	48,315.35
Student Aid .....	5,067.70
Board of Education .....	14,634.15
Teacher Certification .....	1,147.96
Depreciation on Inst. Bldgs.	71,607.06

Revenues for Special Building Fund .....	169,578.07
Total Budgetary Disbursements	\$ 1,625,458.16
Deficit December 31, 1960.....	\$ 210,444.51

COMPARATIVE STATEMENTS OF BUDGETARY  
COLLECTIONS AND DISBURSEMENTS

For period of July 1, 1960 to December 31, 1960

	1959-60	1960-61	Increase	Decrease
Collections .....	\$ 1,021,429.02	\$ 1,135,904.85	\$114,475.83	
Disbursements .....	1,568,935.02	1,625,458.16	56,523.14	
Operating Deficit .....	\$ 547,506.00	\$ 489,553.31		\$ 57,952.69

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest .....	1,387	\$ 5,928.14	\$ 10,402.50	\$ 4,474.36	56.99
Nebraska .....	6,893	40,952.95	51,697.50	10,744.55	79.22
Michigan .....	26,030	146,205.51	195,225.00	49,019.49	74.89
Dakota-Montana .....	8,040	40,376.59	60,300.00	19,923.41	66.96
Minnesota .....	39,286	189,717.13	294,645.00	104,927.87	64.39
Northern Wisconsin .....	48,129	224,510.75	360,967.50	136,456.75	62.20
Western Wisconsin .....	50,004	217,191.76	375,030.00	157,838.24	57.91
Southeastern Wisconsin .....	50,004	252,850.47	375,030.00	122,179.53	67.42
Arizona-California .....	3,584	16,845.61	26,880.00	10,034.39	62.67
	233,357	\$ 1,134,578.91	\$ 1,750,177.50	\$615,598.59	64.83

C. J. NIEDFELDT, Treasurer

CONTRIBUTIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Month of December, 1960

For Lutheran Spiritual Welfare Commission	
St. Lucas Ladies Guild, Milwaukee, Wis. ....	\$ 20.00
Ruth Mission Club of Siloah Ev. Luth. Church, Milwaukee, Wis. ....	30.00
Ladies Aid Society of St. Paul's Luth. Church, Green Bay, Wis. ....	10.00
	\$ 60.00
For Refugee Missions	
Ruth Mission Club, Siloah Ev. Luth. Church, Milwaukee, Wis. ....	\$ 50.00
Zion Ev. Lutheran Church, Morrison, Wis. ....	78.59
	\$ 108.59
For "Books for Missions"	
Mr. and Mrs. Harvey Callies, Ixonia, Wis. ....	\$ 15.00
Grover Emmanuel Lutheran Ladies Aid Society, Watertown, S. Dak. ....	21.00
	\$ 36.00
For Japan Mission	
Mrs. E. A. Pomrenke, Sheridan, Mont. ....	\$ 5.00
William J. Miller, Paullina, Iowa .....	5.00
	\$ 10.00
For General Relief	
Emanuel Lutheran Ladies Aid, Lansing, Mich. ....	\$ 50.00
N. N. ....	20.00
Emanuel First Ev. Lutheran Church, Lansing, Mich. ....	250.00
Memorial Wreath in memory of Mr. Dan Schlewitz by Mr. and Mrs. E. P. Bruns and Mrs. Clara Brands	5.00
St. Paul's Ladies Aid, Algoma, Wis. ....	25.00
Mrs. Helen Eickhoff, Fond du Lac, Wis. ....	5.00
	\$ 335.00
For Northern Rhodesia Mission	
Mr. and Mrs. Harvey Callies, Ixonia, Wis. ....	\$ 15.00
William J. Miller, Paullina, Iowa .....	10.00
Rollo Korth, South Shore, S. Dak. ....	25.00
St. John's Lutheran Ladies Aid, Florence, Wis. ....	5.00
	\$ 55.00
For Rhodesia Medical Mission	
Zion Lutheran Ladies Aid Society, Columbus, Wis. ....	\$ 50.00
Bethany Ev. Luth. Ladies Aid Society, Manitowoc, Wis. ....	10.00
Grace Ev. Luth. Ladies Mission Society, Milwaukee, Wis. ....	50.00
St. John's Ladies Aid, T. Grover, Wis. ....	25.00
	\$ 135.00

For Indian Mission

Memorial wreath in memory of Julius Ed. Mizenheim by Mrs. Julius Mizenheim, Rev. Len Bernthal, Rev. J. B. Bernthal .....	\$ 15.00
Mt. Olive Luth. Ladies Aid Society, Appleton, Wis. ....	50.00
	\$ 65.00

For Missions

N. N. ....	\$ 80.00
Memorial wreath in memory of Louisa Burfeind, Lake City, Minn. ....	4.00
R. K. ....	10.00
	\$ 94.00

For Special Building Fund

Memorial wreath in memory of Mrs. Bertha Mueller by Mr. and Mrs. Martin Michael .....	\$ 2.00
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For Collections for Budget

Mrs. Reinhard Stuewer, Bonduel, Wis. ....	\$ 4.50
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For Home for the Aged

Memorial wreath in memory of Mrs. Julia Luebke sent in by Rev. Paul G. Hartwig, Neenah, Wis. ....	\$ 30.00
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For Church Extension Fund

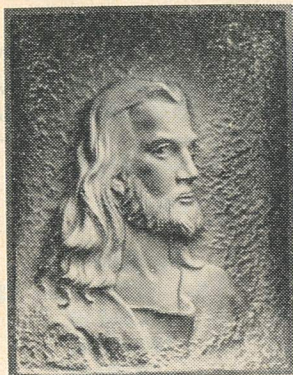
Emanuel Luth. Ladies Aid, Lansing, Mich. ....	\$ 50.00
Rev. Ph. Henry Hartwig, Salem, Ore. ....	150.00
Mr. and Mrs. Erich H. Koehler, Detroit Lakes, Minn. ....	1,000.00
Gertrude Schoknecht, Milwaukee, Wis. ....	100.00
Northwestern College Students .....	181.80
N. N. ....	20.00
Mr. and Mrs. Robert E. Medenwald on their 53rd wedding anniversary, Reedsburg, Wis. ....	100.00
St. Lucas Ladies Aid Society, Kewaskum, Wis. ....	20.00
Memorial Wreaths —	
In memory of Mrs. Kunigunde Pillsburg by Mrs. Herman Schiefer, Frankenmuth, Mich. ....	2.00
In memory of Mrs. Walter Krenke sent in by the pastors of the Southern Conference, Nebraska District. ....	21.00
In memory of Mrs. Marie Hillmann by Mr. and Mrs. John Rusch, Mr. and Mrs. Paul Gilbert and son, Mr. and Mrs. Hugo Gilbert, Mr. and Mrs. Robert Fuge, and Mr. and Mrs. Herbert Fuge .....	13.00
In memory of Rev. Adolf J. Fischer by Mrs. Adolf J. Fischer .....	15.00
	\$ 1,675.80
	\$ 2,610.89

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450 Firelite	8"x10"	Gethsemane	5.95
560 B/W	8"x10"	Praying Hands	5.95
560 Firelite	8"x10"	Praying Hands	5.95
970 B/W	8"x10"	The Messiah	5.95
970 Firelite	8"x10"	The Messiah	5.95
825 B/W	8"x10"	Daniel in the Lion's Den	5.95
910 B/W	8"x15"	Last Supper	14.95
910 Firelite	8"x15"	Last Supper	14.95

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