

THE NORTHWESTERN
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BRIEFS

by the Editor

We are observing the festival of the Holy Spirit, Pentecost. When we turn mind and heart to the Holy Spirit in worship, when we address Him in prayer, what gifts of the Spirit engage our attention? In a beloved hymn we answer:

*We now implore God the Holy Ghost
For the true faith, which we need
the most.*

And again:

*Shine in our hearts, O most precious
Light,*

*That we Jesus Christ may know
aright.*

True faith in Christ is indispensable, for without it no man can be a blessed child of God. Therefore the Holy Spirit is indispensable, for He alone brings about such faith in the sinner's dark, dead soul.

But in our worship and prayer we confess ourselves utterly dependent upon the Holy Spirit, as we do in the words of another Luther hymn:

*Come, Holy Ghost, God and Lord!
Be all Thy graces now outpoured
On each believer's mind and heart;
Thy fervent love to them impart.*

It is due entirely to the Holy Spirit's activity within us that there is a con-

tinuation of the faith and life in God, the exercise of faith in watchfulness and prayer, in devotion to daily duties, in forgiving our fellow man and seeking forgiveness from him, in being cheerful and patient under setbacks and misfortunes, in repelling temptation, in attracting others to the way of peace and joy, in bearing witness personally and through our missionaries, in worshipping Christ privately and publicly, in letting the Savior imprint His image on the hearts of our children.

But let us not forget the missionary feature as we consider the gifts of the Spirit. Recall that Jesus had told the disciples ten days before Pentecost: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Then Jesus' followers devoted themselves to praying that the Spirit be poured out upon them. Why? Because they wanted to receive from the Spirit the gifts needed to proclaim Jesus Christ, to be His witnesses among their fellow men. In short, *there is a vital connection between the gifts of the Spirit and*

the missionary task Christ has entrusted to His Church.

This Pentecost finds us confronting an America and a world in which the percentage of professing Christians in relation to the number of non-Christians is turning sharply downward. The missionary call sounds more insistently than ever, and all who love the Lord Jesus will be on their knees imploring the Holy Ghost for all the gifts needed for the execution of the missionary assignment: love, wisdom, zeal, steadfastness, boldness, humility, energy, devotion, forgetfulness of self, generosity.

*Awake, Thou Spirit who didst fire
The watchmen of the Church's youth!*

* * * *

The **FOUR PRESENTATIONS ON OUR SYNOD'S SCHOOLS** which appeared in THE NORTHWESTERN LUTHERAN will be reprinted in an attractive leaflet which will be available soon. The leaflet will be entitled "Steppingstones to Service." Ask your pastor about this.

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PASTOR EDGAR E. GUENTHER'S FIFTIETH ANNIVERSARY AS A MISSIONARY in Apacheland was given space in the issue of March 12. Reading our Newsweek the other day, we were pleasantly surprised to see that this magazine had taken note of the event with a picture of Missionary Guenther and an Apache

(Continued on page 164)

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

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Address all items for publication to:
**The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee 8, Wisconsin**

CONTRIBUTING EDITORS —

I. P. Frey	E. E. Guenther	E. E. Kowalke
C. Mischke	H. C. Nitz	J. Schaad
	C. Toppe	

THE COVER — Trinity Ev. Lutheran Church, Bangor, Michigan; P. Hoenecke, pastor.

Editorials

A Miracle Our Bible contains 66 books, 39 in the Old Testament and 27 in the New Testament. The Bible itself names 33 different authors of these books, while in addition to these there were numerous writers whose names are not mentioned anywhere in the Bible. It is not known, for example, who wrote the books of Samuel, the Kings, and Chronicles, or some 50 of the Psalms.

Among these writers there were men like Moses, who was well educated in all the learning of the Egyptians; or Paul, who was as well educated as any Hebrew of his time; or Luke, who was a physician. There were also men like Peter and John, who had made their living by fishing and of whom the priests could say that they were "unlearned and ignorant men." Among the Old Testament writers there were kings, prophets, sons of Levites, shepherds, herdsmen, plowmen, learned and unlearned, some famous and others hardly known in their own country.

Between Moses, the first of the authors, and John the Evangelist, the last of the inspired writers, there lies a period of about 1600 years. With the exception of just a few chapters in Aramaic, a language closely related to the Hebrew, all the Bible was written in just two languages, Hebrew and Greek, although 16 centuries separated the first writer from the last.

Diverse as the occupations and education and talents of the writers were, and far as they were separated from one another by time and circumstances, yet all of the books together form a unit. From beginning to end they treat of a single theme. All have the single purpose of showing how God in His dealings with the nations and in particular, with Israel, fulfilled His promise given in the Garden of Eden: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." All the books show how that promise steadily advanced toward fulfillment in the crucifixion of Christ, in His resurrection from the dead, and in the preaching of the Gospel to all creatures.

In both Testaments the Bible records many miracles, but the Bible is in itself a miracle wrought by the Holy Spirit. Set down by so many hands, learned and unlearned, known and unknown, separated from each other by hundreds of years, and yet recording just one thing, the slow unfolding of God's gracious promise to man in Christ the Savior, this book is not an accident, it is a miracle. "For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost" (II Pet. 1:21).

E. E. KOWALKE

* * * *

Bearing the Cross After Jesus Being a disciple involves bearing the cross after Jesus, as He Himself warns us. He does not want to draw us into His service under false pretenses. Bearing the cross is not a pleasant task. The cross is heavy. It bruises the back and shoulders and makes those who bear it stagger under its weight.

So it is with being a disciple of Jesus. It involves unpleasant things which others are spared. If we confess Jesus as He really is and uphold His truth even when it

is unpopular, as it often is, we expose ourselves to derision, scorn and ridicule. They charge us with believing old wives' tales, which have been cast aside by the modern mind. We shall be criticized and discredited. We shall be left out of things. We shall be shunned in many respects because of our "queer" beliefs and practices. True church life is characterized by many drawbacks and disappointments. If we remain true to our God and His Word, we shall meet with many unpleasantnesses.

When we meet up with such things in the service of Christ, we are tempted to say: "I don't have to take that. I am going to quit and run elsewhere where I do not have to put up with such unpleasant things." Jesus does not want such quitters. He and His salvation are not for people with such a selfish, worldly spirit. From the very outset in preparing people for discipleship, He warned: "If any man will come after me, let him deny himself, and take up his cross, and follow me." If you are not willing to take such unpleasant things into the bargain in His service, then you do not qualify as a disciple of Jesus.

IM. P. FREY

* * * *

Percentages A pastor lives with percentages. If 50 per cent of the baptized members in his congregation are in church on a Sunday morning, he is grateful for the good attendance. He doubts whether half of the children he baptizes will grow up to become active members of our congregations. The children kneeling before him at the altar on confirmation Sunday — will 60 per cent remain faithful to their vows? These losses, these dropouts, these casualties grieve him, and he works hard to prevent them; but he is also a realist. The Church in its human form must always settle for less than 100 per cent, often far less.

The Church must also reckon with losses in its program of preparing workers for the ministry. The pastor who recruits boys in his congregation for the ministerial course at our synodical academies knows that not every one of these trainees will one day be an officer in the army of the Lord. Only a certain percentage will become pastors.

Some will drop out because they cannot meet the requirements of the course, or because their talents do not incline them toward the particular scholarship demanded by the ministry. A larger number will discontinue their training for the ministry for other reasons: homesickness, lack of interest, negligence, misconduct, illness, emergencies at home, and a variety of other causes.

But as little as a pastor suspends Sunday services because fewer than half of his members come to hear his message on Sunday, or as little as he discontinues the rite of confirmation because many confirmands prove to be unfaithful, so little will all of us who are concerned with recruiting workers for the Church cease to enlist boys for the parish ministry because many will not attain such a goal.

(Continued on page 166)

Studies in God's Word: The Wisdom of God

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit (I Corinthians 2:6-10a).

Perhaps you never completed the eighth grade. Perhaps you completed the eighth grade, but never attended high school. Or, if you were graduated from high school, perhaps you never had the opportunity to go to college. Perhaps you finished college, but have never returned to do post-graduate work in order to earn an advanced degree in some specialized field. By modern educational standards you might be considered deficient. Especially those who have acquired a great deal of worldly wisdom might regard you as unlearned.

What Is the Wisdom of God?

It is possible, however, to be well educated and not possess real wisdom. It is also possible to have very little in the way of formal schooling, and yet be truly wise. It all depends on whether or not we have the "Wisdom of God."

The Apostle Paul first answers the question negatively by explaining that it is not the wisdom of this world. He is by no means ridiculing the learning of his day. Paul himself was an educated man. Nor have we the right to make light of genuine learning. We must certainly be grateful to God for the advancements He has permitted in science, medicine

and other branches of learning. But this is not yet the true wisdom of which Paul speaks.

The wisdom of God does not have its origin in this world. It has not been conceived in the mind of man. There were many learned men in Jesus' day. The scribes and Pharisees, the religious leaders of the Jews, as well as their secular rulers, were, for the most part, men of learning. Yet all their knowledge did not keep them from crucifying Jesus, the Lord of glory. This act revealed their real ignorance. It showed that they did not have real wisdom.

True wisdom has its origin with God. It is nothing else than God's plan of salvation. This has never entered the mind of natural man. In fact, his wisdom is in direct opposition to it. Man's plan of salvation is one of salvation by character, by works. It is a seeking of man after God. God's plan of salvation is the story of God seeking man, loving him, giving His own Son to die for man's sin.

This is God's wisdom. This is the only wisdom that can save man's soul. He who possesses this wisdom, who knows and believes that Jesus is his Savior from sin, is truly wise, even though the world might consider him unlearned; he who does not possess this wisdom, who does not know and believe that Jesus is his Savior, is unlearned, even though he may have a vast storehouse of other knowledge at his command.

How Is This Wisdom Revealed?

Since we are utterly unable to acquire this wisdom by ourselves, God has revealed it to us by His Spirit.

The Holy Spirit overcomes the darkness and blindness of our hearts. He overcomes our willful resistance and teaches us to accept Jesus as our Savior. That is why we confess in the Third Article of our Creed, "I believe that I cannot by my own reason or strength believe in Jesus

Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith."

In this season of the Church year we are privileged to observe one of the major festivals of the Church, the festival of the Holy Spirit, Pentecost. Perhaps we do not always realize that this is a major festival. It seems safe to say that our churches will not be as crowded on Pentecost as they were on Christmas and Easter. Maybe it's because the world hasn't found a way to commercialize it. But this lack of interest is unfortunate, to say the least. It indicates a lack of understanding of and appreciation for the work of the Holy Spirit. And how can we ever be unconcerned about the Spirit's work? Without the Holy Spirit we would not be Christians. We would still be dead in trespasses and sins. "No man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3).

To be sure, there would be no salvation if Christ Jesus had not conquered sin and death and hell by His triumphant resurrection. But there would be no salvation, either, without the gracious work of the Holy Spirit, who brings us to faith in Jesus, who reveals to us the wisdom of God.

C. MISCHKE

Briefs

(Continued from page 162)

woman and her child. A brief caption-story appeared under the picture.

* * * *

PIEPER'S "CHRISTIAN DOGMATICS" IN FINNISH! We put it that way because it was a great event for conservative Lutherans of Finland when this work by the great Missouri Synod theologian was translated into Finnish and appeared in print. For the story see page 170.

**Topic: Do Statues of Jesus
On Our Church
Altars Involve
Idolatry?**



A Lantern to Our Footsteps

God's Reply to Our Questions

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" (Exod. 20:4). Do these words forbid placing statues or symbols of Jesus on our church altars? Are we guilty of idolatry by having such statues in our churches? A request has been received asking that this question be the subject of an article in this column.

What Exodus 20:4 Means

What do the words quoted from Exodus 20 prohibit? If we read the above verse by itself, we may conclude that it forbids every work of engraving or carving or sculpture that represents things in heaven, on the earth, or in the seas. That would put an end to many forms of art. However, we realize that, to understand verse 4 correctly, we must look at the connection in which it appears. Verse 3 reads: "Thou shalt have no other gods before me." In verse 5, God says regarding the images spoken of in verse 4: "Thou shalt not bow down thyself to them nor serve them." Having other gods, the *worship* of images, that is what is prohibited. If anyone makes an image of anything in heaven, on earth, or in the sea and bows down in worship to it, that is idolatry, that is sin. It was sin when the Israelites made the golden calf to worship it as their god, Exodus 32. But it was not a sin when brazen oxen were formed to hold the laver in Solomon's temple, I Kings 7:25. Not the mere making or display of images is sinful idolatry, but the bowing down to them in worship. See also Leviticus 26:1.

The Statue on the Altar Not Addressed in Prayer

The question then for us to answer is this: Are the statues we have in our churches used in a way that is idolatrous? Do we in any way worship, adore, bow down to the statues of Christ, for example, those on the altar? The answer is a very definite *No*. But it may be said: Do you not turn to the statue on the altar when you pray? In our churches it is customary that the pastor turn to the altar when he addresses God. That is not done because we believe that God is present on the altar any more than He is present everywhere else in the congregation gathered in His name. It is rather a symbolical way of showing that we are now addressing God, that we are not speaking to one another when we pray. When the pastor turns to the altar for prayer, he is not turning to the statue on the altar, addressing it, honoring it, bowing down to it. The presence or absence of a statue has nothing to do with his turning to the altar.

In this connection it should be said that in the Roman Catholic and the Greek Orthodox churches images and pictures (icons) are adored in a way that to us is idolatrous. Although they distinguish between the wor-

ship they render God and the reverence they show for the images, they bow down before them, burn incense to them, honor them in a way that we must consider wrong.

The Purpose of Pictures and Statues in Our Churches

What purpose do pictures and statues serve? They adorn and beautify our houses of worship. Nowhere does God tell us that the places where we gather to worship Him are to be void of all beauty. And pictures and statues can well remind us of the truths that mean so much to us. A crucifix directs our thoughts to the great sacrifice Christ brought for our redemption. A statue of Christ with His hands extended in a blessing directs our minds to Him from whom all blessings flow. A picture of Jesus blessing children reminds us of our Savior's great concern for our little ones. Also Christian art can render a useful service to the Lord. "The earth is the Lord's, and the fullness thereof" (I Cor. 10:26).

The Need for the Prohibition in Exodus 20:4

At the time when God gave the Ten Commandments to the Israelites, there was special need to warn them against the idolatry that expressed itself in the worship of images. That is what they saw about them among the heathen. How necessary such a warning was, becomes apparent when we remember that only a short time after they heard this prohibition against image-worship, they persuaded Aaron to make a golden calf for them to worship. For us today, in spite of the wrong use made of images in the Catholic churches, there perhaps is a minimum of temptation to fall into this kind of idolatry. We are little tempted to fall down before an image made of gold or silver, of wood or stone, and to call it our god.

The Idol-Making of Today

But we, too, need God's serious warning against idolatry. We are no less tempted to it, though it may take a somewhat different form. We, too, are tempted to set up our "golden calves" in the form of wealth, pleasure, sex, and science. Those are the false gods we see the world about us worship. Witness the way many will give up everything in their effort to gain riches. Observe the world's mad plunge into pleasure. Take note of the way sex is idolized in movies and magazines. Recognize how "science" is becoming the magic word that in the thinking of the world makes all things possible. These are the idols with which the world tempts us today. It is against them that we today need special warning.

A. SCHUETZE

Prophecy And Fulfillment

The Ascension of Our Lord In Prophecy

Psalm 47:5

God is gone up with a shout, the Lord with the sound of a trumpet.

Psalm 68:18

Thou hast ascended on high, thou hast led captivity captive.

Unbelieving theologians have consistently denied that the Lord Jesus Christ ascended to Heaven as the Scriptures clearly tell us He did. But the teachers of our Lutheran Church have not only always maintained that the Lord was visibly taken up from earth to heaven in the presence of His disciples (Luke 24:51; Acts 1:9; 2:33; Eph. 4:10) and that this truth formed a vital part of the Gospel-preaching of the Apostles, but they have taught that this Ascension of the Lord was also prophesied of Him in the Old Testament. Psalm 110 has been pointed to as teaching the Ascension, and Psalm 47:5 and Psalm 68:18 have been held, and properly so, to be prophecies of this marvelous event.

Psalm 47—Not a Direct Prophecy

When we read Psalm 47, we can see at once that this is not a *direct* prophecy of the Ascension. The Psalm is rather a hymn of triumph celebrating a great victory which the Lord and His People have won over the enemies of God's People, who are therefore also the enemies of this God Himself. The event of the wonderful victory of Jehoshaphat, King of Judah, over the combined armies of Judah's allied neighbors, the Moabites, the Ammonites, and others, as told in II Chronicles 20, is quite obviously the historical occasion for the composition of this, the Forty-Seventh Psalm. A great victory had been won by the Lord, actually without a conflict. For "the

Lord set ambushments" against the enemies of Judah so that "everyone helped to destroy another" (II Chron. 20:22, 23). The Lord, it was felt, had gained a victory for His People, and then He had "gone up with a shout, . . . with the sound of a trumpet" (Ps. 47:5). This return of the Lord to the place where His glory dwells was outwardly represented by the conducting of the Ark back to the Temple at Jerusalem (II Chron. 20:28).

A More Deadly Foe Remained

The defeat of Judah's allied enemies brought peace to the nation and respect for its armed might, since it was recognized that "the Lord had fought against the enemies of Israel" (II Chron. 20:29). But this was no true and lasting peace. When the Lord, who had there fought on behalf of His People, at that time ascended from this earth, this was not yet His ascent above the powers that were most hurtful to His People. Moab, Ammon, Seir were enemies mighty enough. But there remained a much more deadly foe—all the powers of darkness that form the secret and yet militant background of everything taking place on this earth that stands in opposition to the one true God.

The Final Battleground and Victory

There would be One who would do battle with this last enemy and who would gain the victory over him. Gethsemane and Calvary would be that battleground. And having won His glorious victory, signified by His triumphant shout "*It is finished,*" He would likewise ascend from the earth and return to the place whence He had come, to His dwelling place at

the right hand of His heavenly Father.

"Gone Up With a Shout"

Psalm 47 is a song of praise in honor of the Lord's dominion over the whole earth, a dominion just made manifest by His marvelous victory over the enemies of His People. But, in the course of history, believers who have read this Psalm have realized that it has also a prophetic meaning, that the victory gained over Ammon and Moab in Jehoshaphat's reign was but a picture, a *type*, of the victory that the Son of God would win over all of God's enemies, and that the return of the Lord to His throne as symbolized by the return of the Ark to Mount Zion was but a *typical prophecy* of the return of the Son of God to His heavenly throne, a prophecy of that event which we know as the Ascension of our Lord, an event we commemorated on Thursday, May 11, of this year.

God's Victory Over all the World

Psalm 68:18 is another such *typical prophecy* of the Ascension of Christ. The theme of the Psalm is the victory of the God of Israel over all the world, and it is none other than the great Apostle to the Gentiles who tells us (Eph. 4:8) that this victory became a completely fulfilled fact by Christ's Ascension into heaven. Though the words of this Psalm had meaning for God's People at the time they were written, they have their fullest meaning only to us who see them as a prophecy of the Ascension of Christ, whose victory over sin is the only true victory over this world and all the powers of darkness at work in it.

FREDERIC E. BLUME

Editorials

(Continued from page 163)

We should also remember that pastors are God's gifts to the Church, not the end-products of a system of training that is entirely in our control. God has laid a high responsibility upon the ministry; He has assigned to it

demanding tasks; He has made it a glorious calling. Each ministerial candidate who qualifies for this noble vocation is a special gift of God to the Church. We can pray for such gifts; we can work for them; but these gifts are too great and precious to be demanded, like returns on investments.

C. TOPPE

By the Way

By H. C. Nitz

The Peace Corps

Senator Alex. Wiley, in his weekly newsletter, comments on the Peace Corps, groups of volunteer men and women whom the United States government plans to send out to undertake "operational assignments at the grass roots level in carefully planned educational and development projects in selected foreign countries."

Referring to the qualifications of these volunteers, the senator says some things that can be said almost word for word of the men the Church sends into foreign fields to introduce the Prince of Peace to lost sinners:

"However, even though the Corps has a real potential for good, serious mistakes could be committed that would adversely affect United States interests abroad. Strange customs, health problems, physical dangers, unusual foods, low salaries, hard work, hard work, and more hard work will greet most volunteers in the Peace Corps.

"The success of the Corps depends upon the quality, capability and dedication of the individuals involved in its activities. Therefore, a most careful screening of applicants will be necessary. Proper training in the language of the host country will be a 'must'; outstanding skills in one's occupation will be necessary; and extensive orientation to avoid violations of local cultures, customs, etc., also seems essential."

If the government must exercise such great care in choosing its representatives, how much more carefully must the Church screen those whom it sends out, lest they "adversely affect" the interests of God's kingdom abroad. For assignment to the mission field, the best is none too good. For that reason, mission boards must at times refuse to send men who claim to have a "call" which, upon scrutiny, turns out to be just a romantic yen.

Their Giving Surpassed Expectations

Since it is permissible to quote up to 1000 words from *The New English Bible* just published, we take the opportunity to share with our readers

the manner in which II Corinthians 8:1-15 is translated. There are those who complain that the English of the King James Version is "too archaic" to understand. For such, the NEB — at least in the section quoted below — is as modern as the daily paper. It may even speak too plainly to our conscience.

"We must tell you, friends, about the grace of generosity which God has imparted to our congregations in Macedonia. The troubles they have been through have tried them hard, yet in all this they have been so exuberantly happy that from the depths of their poverty they have shown themselves lavishly open-handed. Going to the limit of their resources, as I can testify, and even beyond that limit, they begged us most insistently, and on their own initiative, to be allowed to share in this generous service to their fellow-Christians. And their giving surpassed our expectations; for they gave their very selves, offering them in the first instance to the Lord, but also, under God, to us. The upshot is that we have asked Titus, who began it all, to visit you and bring this work of generosity also to completion. You are so rich in everything — in faith, speech, knowledge, and zeal of every kind, as well as in the loving regard you have for us — surely you should show yourselves equally lavish in this generous service! This is not meant as an order; by telling you how keen others are I am putting your love to the test. For you know how generous our Lord Jesus Christ has been: he was rich, yet for your sake he became poor, so that through his poverty you might become rich.

"Here is my considered opinion on the matter. What I ask you to do is in your own interests. You made a good beginning last year both in the work you did and in your willingness to undertake it. Now I want you to go on and finish it: be as eager to complete the scheme as you were to adopt it, and give according to your means. Provided there is an eager desire to give, God accepts what a man has; he does not ask for what he has not. There is no question of relieving others at the cost of

hardship to yourselves; it is a question of equality. At the moment your surplus meets their need, but one day your need may be met from their surplus. The aim is equality; as the Scripture has it, 'The man who got much had no more than enough, and the man who got little did not go short.'

Did you notice what Paul might have to say to a synod when it unanimously and enthusiastically adopts a budget? "*Be as eager to complete the scheme as you were to adopt it, and give according to your means.*" As we said in this column recently: Stewardship is really a simple thing.

A Catholic Layman Talks Back

A Catholic layman had a little "dialogue" with a Catholic theologian recently. In the March 19, 1961, issue of *Operation Understanding* (the national Catholic Action weekly), editor Dale Francis takes Father Gustave Weigel, S.J., to task for advocating a form of "compromise" in trying to reach an understanding with non-Catholics.

At a university convocation, Weigel "cautioned against harping on things which separate Catholics and Protestants." He cited baptism as an example of a matter in which there is practical agreement. He said "the problems could be solved simply by increasing or decreasing the water."

Layman Dale frankly and clearly lays bare the fallacy of ecumenical theologian Weigel's "compromise" in the following rejoinder:

"There is in this issue a news story about a talk given by Father Gustave Weigel, S.J., theologian and ecumenical spokesman.

"While it is so obvious it hardly need to be stated, Father Weigel is much better equipped than I am to discuss theological matters.

"Yet his superior training and his superior status don't change the fact that I find myself in disagreement with him and, because where I disagree with him is on a point basic to ecumenical discussions. I want to express my disagreement.

"Father Weigel is reported as cautioning 'against harping on things which separate Catholics and Protestants.' He cited baptism as an

example of where Catholics and Protestants 'have more on which to agree than disagree.'

"Those who have read my efforts at ecumenical thinking these last three and a half years know how basically Father Weigel and I are separated on this point.

"While 'harping' is one of those loaded words that have no place in serious discussions since no one should 'harp' about these things, it seems to me absolutely necessary that we do discuss our points of disagreement.

"We are not separated by those things on which we agree, we are separated by those things on which we disagree. If we go along discussing only those points on which we have an agreement, we create a false sense of unity that does not really exist and we fail to meet those problems that do separate us.

"It is quite certain, I am sure, that those who talk about unity would much prefer to hear talk about how we are alike. This is a popular stance certain to make friends. But it only puts to one side those basic issues that separate us.

"I think the fallacy of Father Weigel's position is shown best by the example he offers.

"It is true there seems to be a surface agreement on the necessity of baptism. In the articles, which I hope you will read in full, Father Weigel suggests the only real difference is in how much water is used and how old the recipient should be at the reception of baptism.

"He suggests that there is within these forms room for compromise and that in these compromises there might come unity.

"It is right, of course, that the forms offer a point of compromise. Catholics, for example, accept immersion as well as pouring and it would seem on the surface we should have no trouble with the Baptists over this.

"But this is dealing only with the surface aspects of the problem, and not with the essential differences.

"The real truth is that while Protestants and Catholics both say they believe in baptism — and so appear to be in agreement — they often simply do not mean the same thing when they use the word 'baptism.'

"The point is not, as Father Weigel seems to believe, that some Protestants believe baptism should not be administered to a child until he is 12 or 14 but WHY they believe a

child should not receive baptism until he is 12 or 14.

"Baptists and Catholics both use the word 'baptism' but what each of them means by baptism is quite different. What the Baptist means by 'baptism' is more closely related to what we mean by 'confirmation' than by what we mean by the word 'baptism.'

"Verbally we may seem to be in agreement but this is a semantic delusion. It would be difficult to find a teaching on which Catholics and Baptists have less agreement yet we both say we believe in baptism and the difference of form — pouring and immersion — has nothing to do with this basic disagreement.

"There may well be many Protestants who agree with us on baptism but this should not be taken for granted just because we use the same words.

"Unity will not come through surface likenesses but through hard examinations of basic meanings. We may prolong amity by speaking of our likenesses but we will never reach unity without facing our differences."

The Catholic editor's keen analysis could find application in other church union efforts, also in efforts between Lutheran synods not in doctrinal agreement. His closing sentence is particularly pertinent.

How Do We Spend Our Money?

In his weekly newsletter, the senior senator from Wisconsin recently commented on our tax "bite":

"Most of us know that the annual budget of the Federal Government is about \$80 billion. What a lot of us don't realize is that municipal, county and State taxes total another \$80 billion every year. This means that the people of our Country pay about \$160 billion per year to support their government. Divided by our total population, it figures out that an average of \$888 is paid by every man, woman and child every year in taxes. Let's not increase that amount!"

In this staggering amount all citizens share directly or indirectly. The Christian, aware of the implications of the Fourth Commandment, pays his taxes conscientiously even though perhaps aware that some tax money is *inordinately* wasted.

Under the heading "Giving—U.S. A." the same newsletter says:

"I have recently received a report prepared by the American Associa-

tion of Fund Raising Counsel, Inc., which states that philanthropic giving in the United States generally advanced in 1960; the total amount given estimated at \$8.2 billion — an increase of \$400 million over 1959. The trend of increased giving to education continued during 1960; support of health and welfare remained about stable; and religious giving advanced, but fell slightly behind its normal increase.

And finally, the senator gives some statistics that should speak to our conscience:

"A recent estimate has been made concerning the manner in which the American consumer spends his dollar. It goes (and how!) like this: Housing, 27c; Food, 21c; Clothing, 10c; Medical care, 7c; Gasoline, tires, repairs, 6c; Interest on debt, legal fees, etc., 6c; Recreation, 6c; Tobacco and liquor, 5½c; Autos, 5c; Personal care, beauty parlors, etc., 1½c; Church, and donations, 1½c; Education, 1½c; Public transportation, 1c; and Foreign travel, 1c."

If we are average givers to the Lord's cause, are we giving "as the Lord has prospered" us, when the amount we spend for housing, food, clothing, luxuries, is so woefully out of line with the comparative pittance many of us have to spare for our Lord's work?

Stewardship Is A Blood Mortgage

A traveler in the Orient relates an incident that gives "a painful insight into human nature." A rich Damascene came to a mission hospital for treatment. He pleaded poverty. He was accepted and X-rayed. "But in the dark-room, the doctor and his assistants counted the gold coins in his voluminous pockets!" Thus reports Rita Showden in "Quiet Time," a column she writes in *The British Weekly*.

The story is a sermon on one aspect of stewardship. The late Dr. A. J. Gordon wrote a solemn warning on this theme:

"Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian (home and foreign), will be a missing Christian when the great day comes for bestowing the rewards of service.

"Therefore, ask yourself daily what the Lord would have you do in con-

(Continued on next page)

Direct from the Districts

Arizona-California

Pastoral Conference-Visitors

The Arizona-California District Pastoral Conference convened April 11-13 at First Lutheran Church, Prescott, Arizona. In addition to pastors from Arizona and California, the conference was attended by Pastor Karl Krauss, second vice-president of the Synod and chairman of the General Relief Committee, and Prof. Heinrich Vogel of Wisconsin Lutheran Seminary. Although these men were in the state primarily for other purposes, both of them read essays at the request of the conference. Their essays were highly interesting and inspiring.

Also present as visitors at the conference on the first day were Pastor Jonathan Mahnke of Milwaukee, Mr. Karl W. Fuge of Fort Atkinson, Wisconsin, and Mr. Karl F. Krauss, Jr., of Lansing, Michigan—all members of Synod's Planning Committee, who were in the state for an on-the-spot study of a proposed educational institution for the Southwest.

Vacant Parishes

Three parishes are vacant at present: Mt. Calvary of Flagstaff, Arizona, the combined parish of Douglas and Warren, Arizona, and the Apache Mission at Bylas, Arizona. In addition, several new missions of the District are in need of resident pastors.

Apaches Honor Missionary Guenther

On April 8, at the fairgrounds in Whiteriver, Arizona, some 1200-1500 Apaches of the White Mountain Tribe

gathered to commemorate the arrival of Missionary Edgar Guenther and his wife in Apacheland, which had taken place 50 years previously. The observance included addresses by several members of the tribe, both men and women, who were led to faith through the preaching and teaching of Missionary Guenther. In his response, Pastor Guenther emphasized the purpose for which he had come to them—to preach the Gospel—and urged them to remain faithful, especially in view of the false prophets who have made inroads on the Reservation in recent years. A pit barbecue concluded the celebration.

Fruits of a Difficult Work

On Palm Sunday our Spanish missionary, the Rev. V. H. Winter, experienced the joy of seeing some of the tangible fruits of his difficult work, when he confirmed five children of Mexican descent, all of whom attended the Christian day school of Iglesia de San Pablo Luterana, our Spanish mission in Tucson, Arizona. A fellowship supper and social hour followed the well-attended service.

Personal Notes

The Rev. Edgar Hoenecke, chairman of Synod's Board for World Missions, is at this writing confined to St. Joseph's Hospital in Phoenix, where he is being treated for a severe leg infection of undetermined cause. His ailment prevented his attending a recent meeting of his Board in Milwaukee and has forced cancellation of a series of lectures to stu-

dents of Wisconsin Lutheran Seminary on world mission work. May the Lord of the Church grant him a quick recovery so that he may continue his vital work!

New visitor of the Gadsden Conference and member of the District Board for Information and Stewardship is the Rev. Wernor Wagner of Redeemer Church, Tucson.

I. G. FREY

Michigan

Faith Lutheran Church of Monroe, Michigan, dedicated its new church building to the glory of God on Sunday, April 30. The Rev. Robert Mueller is pastor of Faith Lutheran.

St. Andrew's Lutheran Church, a mission congregation located in a suburban area north of Toledo, Ohio, has changed its meeting place to the Shoreland School on Suder Avenue. Since that time the mission has experienced a healthy response in both church and Sunday-school attendance. Like many others, this mission is hopefully awaiting the day when it can have its own place of worship. The Rev. Glenway Backus is pastor of St. Andrew's.

A few interesting items can be culled from the annual meeting of the Martin Luther Memorial Home, Inc. The fortieth congregation has joined this association. The association authorized its Board of Directors to engage an architect and in six months to present alternate plans as to the size of the proposed Home to a special meeting of the association.

HANS A. SCHULTZ

By the Way

(Continued from page 168)

nection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself with the Gospel to every creature.

"Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Christ's work on earth — how much you owe to the unsaved — because of what you owe to Christ

— for redeeming you with His precious Blood.

"I warn you that it will go hard with you, when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations — instead of being sacredly devoted to giving the Gospel to the lost."

In the same vein is the urgent plea uttered by a heathen woman on the foreign field: "Remember to tell your people how fast we are dying and ask if they cannot send the Gospel a little bit faster."

It is refreshing to find men and women — may their tribe increase! — who pay no attention to quotas, allotments, fair share. Though perhaps in moderate circumstances, they keep on giving cheerfully and liberally for missions. Their liberality is sometimes embarrassing to their fellow Christians. Perhaps they think like Mrs. Booth, the mother of the Salvation Army. Some one reportedly said to her, "You do far too much. You work far too hard. Why do you do so much?"

"Because, my sister, you do so little," was the quiet reply.

Pieper's Dogmatics Published In Finnish

Small nations have their own natural limitations. This is especially apparent when we think of the smallest individual groups of a small nation. That which elsewhere is of a routine nature may to those in different circumstances be a wonder of God.

The first standard dogmatics in the Finnish language appeared as late as the year 1924, and only two other dogmatics have appeared since then. These dogmatics are not, however, Confessional Lutheran doctrinal presentations. The fact that the first standard dogmatics in the Finnish language appeared at such a late date can be explained by the fact that the main Western languages are studied in Finland's schools, and therefore our universities also use textbooks in these languages. It should also be remembered that Swedish is still the second official language of Finland.

When theological liberalism prevailed generally in Finland (around the year 1919 for example), we thought that we alone would have to unearth the truly Lutheran theology. At that time we knew nothing about the Confessional Lutheran churches in other countries. In an extraordinary manner God permitted us to become acquainted with these churches (1920). At that time, small Finnish groups began using the German language literature of The Lutheran Church—Missouri Synod. When our Free Ev. Lutheran Church of Finland came into being (1923), these State Church groups supporting Lutheran doctrine began opposing us strongly, and the theological literature of the Missouri Synod was largely abandoned at the same time. However, at least Pieper's Dogmatics continued to exert some influence on these groups.

After the last war we had a series of free conferences with some of the State Church pastors belonging to these groups, and as a result the attention of one of the younger leaders of a certain State Church organization was especially directed to Pieper's Dogmatics. This work pleased him, but he noticed the difficulty involved because of the fact that the work was in a foreign language. He was interested in getting the condensed edition (Pieper-Mueller, 1946) translated into Finnish so that it could be made available for more general use. With this purpose in mind he approached me in 1949.

At that time, because of the war and the heavy war reparations, our country was in an extremely difficult position economically. Thus it can be understood that even a relatively large organization did not dare to undertake such a costly task. The number of copies of a work of this type that can be expected to be sold in Finland is only in the hundreds. When the economic situation improved somewhat in 1955, and some financial assistance had been received for the work of translating, this organization decided to publish the work. The translating was done during the years 1958-1959, and the completed work was published at the beginning of March 1961.

The translator, Pastor Heikki Koskeniemi, Ph.D., has performed his task in an especially faithful manner to which I can attest with deep satisfaction in my capacity as examiner of the translation.

In our own midst an impressive Pieper-festival was held on March 12. The program included among other numbers the reading of an address which Dr. Pieper delivered in 1930, Isaiah 66:26, and the reading of some of Dr. Pieper's examination questions and their answers. A copy of the Finnish Pieper Dogmatics was given to each of our theological students and a framed photograph of Dr. Pieper was presented also to the translator.

This Finnish translation of Pieper's Dogmatics is the very first faithfully Lutheran standard dogmatics in Finland. Its appearance here is therefore a once-in-a-century event, and this year of its publication is to us a year of jubilee. Even many of our laymen are reading the work, and it has already been purchased by many in the State Church who are interested in Lutheran doctrine. Pieper's Dogmatics in Finnish is strengthening pure Lutheran doctrine throughout all of Finland and will continue to do so in the future. The entire circumstances of the birth of this work are a testimony in actual deed of the significance of the vanguard position of true Confessional Lutheranism, despite the fact that its activity, judged outwardly, is small. From this work has risen a great and widespread and an ever-spreading blessing.

A. AIJAL UPPALA (Wegelius)

A student of Pieper, 1922-23

Pastor, Free Lutheran Church, Finland

Bethesda Opens New Training Home

"The opening of our new training home or 'Half-way House' for some of our more advanced 'children,'" according to Rev. C. F. Golisch, executive director, Bethesda Lutheran Home, Watertown, "is another big step in our habilitation program of our mentally retarded."

This new training home is located in a residential section of Watertown to give its advanced residents a home-like environment. Here they will live and sleep, perform normal household

tasks, and be subjected to the problems of life in a city. They will be confronted with simple problems that those who are not retarded have solved over a period of years and take for granted.

Work assignments for the "children" will still be at Bethesda facilities. These assignments will include working in the laundry, infirmary, kitchen, sewing, and housekeeping areas of the Home. Here their work will also be supervised, evaluated, and necessary instruction provided.

The habilitation program is under the guidance of John C. Mueller,

director of social services at Bethesda. Mr. Mueller has this to add in explaining the program: "Bethesda's children who successfully complete this step of the habilitation program will next be placed on jobs in industries, stores, or homes, depending on their particular skills or capabilities, and will continue to live at the 'Half-way House.' Finally, those who have become socially adjusted and adequately trained will become partially, if not wholly, self-supporting in their various communities. This is our challenge and our aim!"



Glorify God in your offering

TO THE

WISCONSIN EV. LUTHERAN SYNOD

The closing weeks of the festival half of the Church year bring to mind the glorious acts of salvation of the Triune God. Our hearts leap to respond with "Glory to God!" Personal and public worship find full expression in personal and public proclamation of God's glory.

This is the purpose of the program of our Synod. Thus your offering to your Synod is an effective way of glorifying God.

To what degree are we glorifying God in this respect?

In April the receipts of \$268,633 represent a \$45,000 increase over April of last year

The first 10 months of this fiscal year show an increase of \$228,000 over last year

This will undoubtedly result in the largest annual increase in budgetary offerings in our history! — Wonderful! — And yet it may well leave us \$900,000 short of our adopted program and work, unless each of us makes a special effort in the final month of June.

May our offerings reflect an even greater desire to glorify God in carrying out the program He has laid before us! Now is the time to work!

Commencement at Northwestern

Commencement exercises at Northwestern College will be held on Thursday, June 8, at 10:00 A.M.

The alumni will meet on Wednesday, June 7, at 3:00 P.M. The alumni luncheon will follow at 5:00; the commencement concert, at 8:00.

C. TOPPE

Commencement at D.M.L.C.

Commencement exercises at Dr. Martin Luther College, New Ulm, Minnesota, will begin at 10 o'clock on Friday, June 2. President Hugo Fritze of Norfolk, Nebraska, will deliver the address.

The alumni and friends of the institution will assemble for a luncheon

at 5 o'clock in the dining rooms on Thursday, June 1. This will be followed by the concert at 8:15. Everybody is welcome.

Closing Exercises at Northwestern Lutheran Academy

Northwestern Lutheran Academy will close the present school year with commencement exercises at 10:30 A.M., Wednesday, June 7. Pastor D. C. Sellnow, Rapid City, South Dakota, will be the guest speaker. The traditional commencement concert will be rendered at 8:00 P.M., Tuesday, June 6, Prof. W. Birsching directing. We cordially invite all our friends to be our guests during these activities.

R. A. FENSKE

Graduation Service and Concert at Wisconsin Lutheran Seminary

The current school year at our Theological Seminary, Thiensville, Wisconsin, will close with a special graduation service on Thursday morning, June 1, at 10:30 A.M.

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

All friends of the Seminary are cordially invited.

CARL LAWRENZ

* * *

Golden Wedding Anniversaries

Mr. and Mrs. George Wachter, lifelong residents of the Hadar, Nebraska, area and members of Immanuel Lutheran Church, were married on April 20, 1911. On April 16, 1961, they

(Continued on page 173)

Dr. Martin Luther College Summer School

Summer sessions will be conducted at Dr. Martin Luther College of New Ulm, Minnesota, beginning at 8:00 A.M. on June 19, and ending on July 28. The College invites interested individuals to write for a bulletin and an application blank. Address all communications to Professor Erich H. Sievert, 31 Waldheim Drive, New Ulm, Minnesota.

The following schedule of classes has been arranged:

7:00-9:00 A.M.

Paul's Letter to the Galatians
 Elementary Dogmatics I
 The Life of Christ
 Teaching Religion
 Teaching Arithmetic
 Principles of Teaching
 Children's Literature
 World Literature I
 Analytic Geometry
 Colonial America
 Geography of Africa

V. Voecks
 R. Hoenecke
 E. Scharf
 E. Sievert
 J. Oldfield
 I. Johnson
 E. Arndt
 C. Trapp
 H. Kaiser
 E. Fredrich
 F. Heidrich

9:00-10:00 A.M.

Teaching the Language Arts
 English Grammar II
 Use of Organ and Church Music

E. Sievert
 C. Trapp
 M. Albrecht

America in Transition
 Weather and Climate
 Tests and Test Construction
 Remedial Reading Techniques

E. Fredrich
 F. Heidrich
 J. Oldfield
 E. Arndt

10:00-12:00 A.M.

Studies in the Catechism
 Letters to Timothy and Titus
 Basic Mathematics I
 Teaching Science in the Elementary School I
 Educational Psychology
 Fundamentals of Speech
 United States in the Twentieth Century
 Lutheran Church in America
 Chemistry I
 Physical Education, Health, Safety
 Theory of Music II

R. Hoenecke
 E. Scharf
 J. Oldfield
 I. Johnson
 E. Sievert
 C. Trapp
 E. Fredrich
 V. Voecks
 H. Palmbach
 H. Kaiser
 M. Albrecht

Guest instructors on the Dr. Martin Luther College Faculty are Professors Emanuel Arndt of Milwaukee Lutheran Teachers' College, Edward Fredrich of Michigan Lutheran Seminary of Saginaw, Iver Johnson of Bethany College, Mankato, Minnesota, Theodore Pelzl of St. Paul's School of New Ulm, and Ervin Scharf of Northwestern College of Watertown. Prof. Otis Stelljes will give instruction in instrumental music.

Teacherage Dedication

On February 26, 1961, the God of all grace permitted the St. Paul Congregation of Green Bay, Wisconsin, to dedicate a new teacherage, the latest step in their recent building program. This building was preceded by a new church and school in 1953, and a new parsonage in 1955.

The teacherage is located across from the church. It is a brick structure of Cape Cod styling. The home has a full basement, automatic gas heating, four bedrooms, two on the first floor with a full bath and two on the second floor with a half bath, a large modern kitchen, and a spacious living room. The complete cost of the home, double garage, and lot amounted to \$22,600.

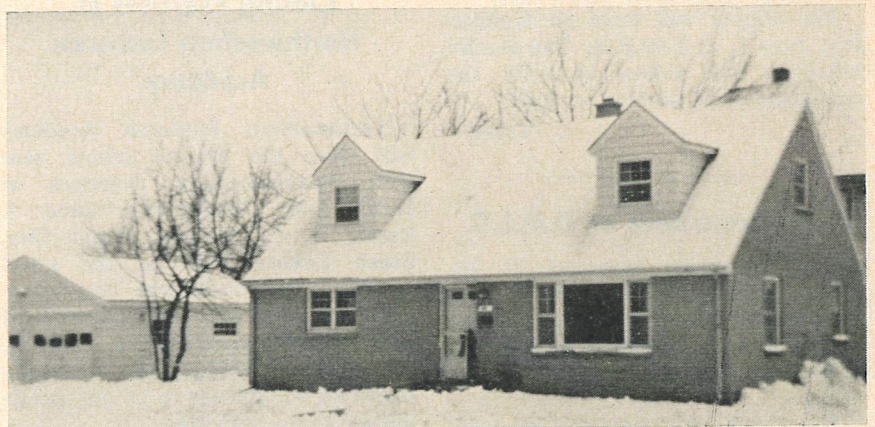
It was a special privilege for Principal Quentin Albrecht and his family

to move into the new home at this time, since it also commemorates his tenth year of teaching duties at St. Paul's.

The old teacherage, adjoining the

church property, has been razed, and the lot will be used to enlarge the present playground and parking area.

A. W. VOIGT



New Teacherage, St. Paul's, Green Bay, Wisconsin

Anniversaries

(Continued from page 171)

shared their thankfulness to God for their 50 years of married happiness and joy with their relatives and friends. A brief program followed a family supper during which their pastor spoke to them on the basis of II Samuel 7:18. May the Lord who has helped them hitherto, be with them in the future with His grace, kindness, and goodness!

G. FREE

* * * *

By God's grace Mr. and Mrs. Herbert Pieper, faithful members of Zion Ev. Lutheran Church, Louis Corners, Town Schleswig, Manitowoc County, Wisconsin, were privileged to observe their golden wedding anniversary on April 9, 1961. In grateful appreciation of the bountiful and unmerited blessings of their gracious God, they brought a thank-offering of \$25.00 for the Northern Rhodesia Medical Mission.

May the God of all grace continue to be with these jubilarians as He has been in the past, for His mercy's sake in Christ Jesus!

WILLIAM J. HARTWIG

* * * *

On Sunday, May 7, 1961, Mr. and Mrs. William L. Knospe, members of Christ Ev. Lutheran Church of Cochrane, Wisconsin, were privileged by the Lord to celebrate their fiftieth wedding anniversary. After the general prayer at the morning service, the undersigned addressed them briefly on the basis of Psalm 40:5. An open house was held for them in the church basement in the afternoon, where many friends called on them. May the Lord God grant them His grace and mercy also in the years to come!

KARL H. NEUMANN

* * * *

Mr and Mrs. R. F. Reiners were privileged by the grace of God to celebrate their golden wedding anniversary on February 26, 1961. In their church home, Redeemer Ev. Lutheran Church of Hastings, Nebraska, their pastor addressed them on the basis of Isaiah 41:10. This same Word of God was directed to them 50 years ago. They were reminded of the timeless comfort and strength of God's living and abiding Word. Relatives and friends joined them in their celebration at an open house in the afternoon.

May the Lord continue to uphold them with the right hand of His righteousness!

H. F. LICHTENBERG

* * * *

God graciously privileged Mr. and Mrs. Fred Luck, members of Friedens Ev. Lutheran Church, Randolph, Wisconsin, to observe their golden wedding anniversary on March 12, 1961. A dinner was served to the jubilarians and their close relatives and friends in the church parlors. At the close of the open house in the afternoon, the undersigned briefly addressed the jubilarians and their many friends on the basis of Luke 24:29.

A thank-offering of \$25.00 was made to the Church Extension Fund by Mr. and Mrs. Fred Luck.

"In life, in death, O Lord, abide with me," is their fervent prayer.

ALBERT A. WINTER

NOTICE

The supply of pamphlets containing the "Four Statements on Fellowship" has been exhausted to the point where not enough copies could be secured to mail one additional pamphlet to each pastor. Originally a copy of the proceedings with the "Four Statements" attached and an additional copy of the "Four Statements on Fellowship" were mailed by the Synodical Conference officials to every pastor in the Conference. The additional copy was intended for the president of the congregation.

About three hundred copies are available in my office for those who may request them, especially where pastors are serving several congregations. Copies will be mailed upon request as long as the supply lasts.

OSCAR J. NAUMANN, President

THE SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet May 24 and 25 in the Synod Office Building, 3616-32 West North Ave., Milwaukee 8, Wis. The first session will begin at 9:00 a.m., Central Daylight Time. The Committee on Assignment of Calls will meet in the Tower Room at Thiensville May 26 at 9:00 a.m., C.D.T.

The following preliminary meetings have been announced:

Conference of Presidents: May 22, 9:00 a.m., President's office.

Board of Trustees: May 22, 9:00 a.m.

Commission on Doctrinal Matters and Advisory Committee on Doctrinal Matters: May 22, 7:00 p.m., President's office.

Board for World Missions: May 22, 9:00 a.m., Auditorium of the Synod Office Building.

Board of Education: May 22, 10:00 a.m., 3612 W. North Avenue.

Lutheran Spiritual Welfare Commission: May 22, 1:30 p.m., in the Spiritual Welfare Office, 3614 W. North Ave.

Planning Committee for the Educational Institutions of the Synod: May 22, 9:00 a.m., Room 210.

Board for Home Missions: May 23, 9:00 a.m., Annex Building, 3614 W. North Ave.

General Board of Support: May 23, 10:00 a.m., Room 210.

Advisory Committee on Education: May 23, 10:00 a.m., Annex Building, 3614 W. North Ave.

All boards and committees are requested to duplicate their reports in accordance with Section 3.01a of the revised Constitution and Bylaws.

OSCAR J. NAUMANN, President

CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Thirty-sixth Convention of the Wisconsin Evangelical Lutheran Synod will be held August 8 to 17, 1961, at the Wisconsin Lutheran High School, Milwaukee, Wisconsin. Kindly note that the convention time is extended two days beyond the time specified in the Constitution and Bylaws because of the great amount of business and the weighty decisions to be made.

THEODORE SAUER, Secretary
Wisconsin Evangelical Lutheran Synod

RESULT OF COLLOQUY

The outcome of a colloquy held on April 8, 1961, is that Pastor J. S. Hering, 5659 Connecticut St., Gary, Ind., has been found to be in agreement with us in doctrine and practice and is declared eligible for a call into the public ministry in our Wisconsin Evangelical Lutheran Synod.

Second Vice-President Karl F. Krauss
Professor Heinrich J. Vogel
District President E. Arnold Sitz

ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy has received the following donations, for which we wish to express our heartiest thanks to the donors: St. Peter, Goodwin, S. Dak.: \$21.00; St. John, Altamont, S. Dak.: \$14.00; Aid, First Lutheran, La Crosse: \$50.00; Aid Association, Branch 3053, Elgin, N. Dak., \$25.00; W. G. Arndt, Minn. Dist.: \$5.00.

R. A. FENSKE

COMMUNION VESSELS AVAILABLE

St. John's Lutheran Church, Route 1, Watertown, S. Dak., has a used communion set which it is offering to a mission congregation in need of such a set. The set includes a flagon, chalice and paten which are all in good condition. The set may be had by writing to:

Pastor L. Dobberstein
Route 1
Summit, S. Dak.

AN OFFER

Ten (10) art glass windows, sash 41 inches wide and 111 inches high. Two (2) art glass windows, sash 41 inches wide and 104 inches high. Address all communications to:

Rev. L. Wenzel
Box 277
Renville, Minn.

JUNIOR CHOIR ROBES AVAILABLE

Thirty-six junior-choir robes for children from 9 to 13 years of age are being offered for sale at a very low price. For particulars write to:

Mrs. Dick Winter
605 N. 11th St.
Norfolk, Nebr.

ALTAR CROSS WANTED

The Canadian Mission, located at Sault Ste. Marie, Ontario, seeks an altar cross and candlestick set to help improve the Armoury, their present place of worship. Write to:

Pastor R. Lauersdorf
3345 Elizabeth St.
Sault Ste. Marie
Ont., Canada

CANDELABRA WANTED

Some used but stable altar candelabra are needed by St. Andrew's Lutheran Mission of Toledo, Ohio. Will pay reasonable price.

Pastor Glenway Backus
5408 Suder Ave.
Toledo 12, Ohio

AVAILABLE FOR PURCHASE

Zion Lutheran Church of Morgan, Minn., has the following furnishings available:

Bell, pews (10 feet and 7 feet), 2 altars, 2 pulpits, 2 baptismal fonts, light fixtures, 2 organs, rug, furnace, 2 fuel tanks (265 gals. each).

Anyone interested please contact Pastor H. F. Koch, Box 176, Morgan, Minn. (Telephone 174R).

A REQUEST FOR NAMES

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

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

CHURCH WINDOWS AVAILABLE

For sale: 11 stained glass church windows 66"x33"; 2 art glass church windows 85"x29 1/2" with storm windows for same. If interested, contact the undersigned.

Rev. I. Lenz
507 S. 11th
Olivia, Minn.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: June 22, 1961 (Thursday), beginning at 9:00 a.m.

Place: St. John Lutheran Church, T. Mazzeppa, Summit, S. Dak., L. Dobberstein, host pastor.

Agenda: Communion service at 9:00 a.m. A study of the program for Synod's August Convention. Standing Committees are to have their reports ready. Election of conference officers.

H. A. BIRNER, Secretary

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WESTERN DELEGATE CONFERENCE

Date: June 27 and 28, 1961.

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

Time: 10:00 a.m. (C.S.T.). Communion service at Zion Ev. Lutheran Church, Mobridge, S. Dak.

Speaker: George Enderle (Cyril Spaude, alternate).

Essay: "Pastor and Layman as Coworkers in Synod's Program," by D. C. Sellnow.

Reports on our synodical work will be heard and discussed. Each congregation is to send a delegate. Lodging will be provided in the dormitories. Guests are to bring their own bedding.

MARTIN JANKE, Secretary

MICHIGAN

DISTRICT PASTOR-TEACHER CONFERENCE

Place: Michigan Lutheran Seminary, Saginaw, Mich.

Date: Tues., Wed., Thurs., June 20-22, 1961. Communion service: at St. Paul's, Saginaw, Tues. at 7:30 p.m., L. Newman, preacher (E. Tacke).

TREASURER'S STATEMENT

July 1, 1960, to March 31, 1961

Receipts

Cash Balance July 1, 1960.....	\$	64,128.64	
Budgetary Collections	\$	1,779,080.10	
Revenues		300,388.04	
<hr/>			
Total Collections & Revenues....	\$	2,079,468.14	
Non-Budgetary Receipts:			
Payments on Accounts			
Receivable		4,340.00	

Essays: How a Congregation is to Deal with a Member Who is Guilty of False Doctrine, W. Voss; An Exegetical Study of Titus 1, H. Buch; Are Government Regulations Relating to Educational Standards Infringing upon our Civil and Religious Liberty? Wm. Krueger.

Reports: Study of Synod's "Reports and Memorials" for the August Convention, by assigned committees, on Wednesday. Lay delegates to the Synod Convention are asked to attend on Wednesday.

NORMAN W. BERG, Secretary

MINNESOTA

RED WING DELEGATE CONFERENCE

Date: June 6, 1961; 9:00 a.m.

Place: St. John's Lutheran Church, Mazeppa, Minn.; Th. Haar, host pastor.

Agenda: Communion service: H. Muenkel, confessional speaker (Wm. Lindloff, alternate).

Comparison of the Fellowship Statements, N. Retzlaff; Report on the Reconvened Synodical Conference Convention by the pastor and lay delegates.

F. G. KOSANKE, Secretary

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CROW RIVER DELEGATE CONFERENCE

Place: Village of Greenfield, Salem Ev. Lutheran Church, W. Haar, pastor.

Time: June 6, 1961, at 10:00 a.m.

Agenda: Study of the Reports and Memorials to be acted upon at the Synod Convention.

Registration: Address your announcement of intended presence or absence to Pastor W. P. Haar, Loretto, Minn.

W. E. NEUMANN, Secretary

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ST. CROIX PASTOR-DELEGATE CONFERENCE

Place: St. James Lutheran Church, St. Paul, Minn.

Date: Tues., June 13, 1961.

Time: 9:00 a.m. (Communion service).

Preacher: E. Bode (L. Lindloff, alternate).

Essay "The Roman Church and the Ecumenical Movement," by W. Dorn.

J. G. HOENECKE, Secretary

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REDWOOD FALLS PASTOR-DELEGATE CONFERENCE

Date: June 27, 1961.

Place: Immanuel, Gibbon, Minn.; H. H. Kesting, host pastor.

Time: 2:00 p.m., with evening session.

Send excuses to host pastor.

WARREN J. HENRICH, Secretary

SOUTHEASTERN WISCONSIN

THE MILWAUKEE METROPOLITAN NORTH DELEGATE CONFERENCE

Place: St. John's Lutheran Church, East Mequon.

Date: June 4, 1961 (2:00 p.m. - 4:00 p.m.).

All pastors, male teachers, church councils, and duly elected delegates to Synod are considered members of this conference.

G. E. BERGER, Secretary

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CIRCUIT MEETING OF DODGE-WASHINGTON CONFERENCE

Time: June 4, 2:00 p.m.

Place: St. Peter's Lutheran Church, Kekoskee, Melvin Croll, pastor.

B. R. HAHM, Secretary

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DISTRICT CONFERENCE

Pastors' and Teachers' District Conference, St. Matthew Lutheran Church, 8444 W. Melvina St., Milwaukee, Wis.

Date: June 12 and 13, 1961.

Opening service: 9:00 a.m. with the Lord's Supper.

Essay: Pastor Werner Franzmann, "The Power of Christ's Resurrection."

Noonday meals will be served by the ladies of St. Matthew Church.

If you are unable to attend, please send your excuse to the pastor of St. Matthew Church, Arthur F. Halboth, 8419 W. Melvina St., Milwaukee, Wis.

WESTERN WISCONSIN

DISTRICT PASTORAL CONFERENCE

Place: Northwestern College, Watertown, Wis.

Date: Tues. and Wed., June 13, 14, 1961.

Agenda: Preacher, A. Stuebs, (alternate, C. Mischke).

Essays: "Article VII of the Augsburg Confession in the Light of the Apology," James Fricke; "Church Fellowship," Prof. C. Lawrenz.

Registration details will be sent to each pastor of the District.

E. J. C. PRENZLOW, JR., Secretary

INSTALLATION

Pastor

Nitz, Paul, as pastor of Centennial Ev. Lutheran Church, Milwaukee, Wis., by R. W. Huth; assisted by H. C. Nitz, A. Halboth, C. Lawrenz, E. Pankow, and R. Wichmann; April 23, 1961.

Luth. S. W. C.—Prayer Book	106.43
Bequests	3,999.73
Miscellaneous	300.00

\$ 2,088,214.30

\$ 2,152,342.94

Disbursements

Budgetary Disbursements:	
General Administration	105,975.17
Board for Information and Stewardship	36,730.76

Wisconsin Luth. Seminary.....	83,724.69
Northwestern College	206,557.49
Dr. Martin Luther College.....	262,078.98
Michigan Lutheran Seminary	154,022.73
Northwestern Luth. Academy	90,734.13
Milwaukee Lutheran	
Teachers' College	17,621.48
Nebraska Academy	1,007.00
Academy Subsidies	33,600.00
Winnebago Teacher Program	14,392.57
Home for the Aged.....	40,759.86
Missions —	
General Administration	
Home Board	367.83
Board for World Missions	10,737.43
Indian Mission	119,064.45
Colored Mission	59,517.47
Home Missions	441,412.25
Refugee Mission	49,675.73
Madison Student Mission.....	67,364.75

Northern Rhodesia Mission....	28,486.45
Lutheran Spiritual Welfare	
Commission	7,400.75
Japan Mission	22,715.51
Spanish Mission	6,564.66
Winnebago Luth. Academy....	2,250.00
General Support	73,176.95
Student Aid	12,734.88
Board of Education.....	19,750.20
Teacher Certification	1,551.97
Depreciation on Inst. Bldgs....	107,410.59
Revenues for Spec. Bldg. Fd.	249,331.97

Total Budgetary Disbursements \$2,326,718.70

Non-Budgetary Disbursements:

Taxes on Property Sold.....	558.00
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Total Disbursements \$ 2,327,276.70

Deficit March 31, 1961..... \$ 174,933.76

**COMPARATIVE STATEMENTS OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS**

For Period of July 1, 1960, to March 31, 1961

	1959-60	1960-61	Increase	Decrease
Collections	\$ 1,595,641.13	\$ 1,779,080.10	\$183,438.97	
Disbursements	2,276,807.36	2,326,718.70	49,911.34	
Operating Deficit	\$ 681,166.23	\$ 547,638.60		\$133,527.63

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest	1,387	\$ 9,165.61	\$ 15,603.75	\$ 6,438.14	58.74
Nebraska	6,893	58,224.20	77,546.25	19,322.05	75.08
Michigan	26,030	221,249.81	292,837.50	71,587.69	75.55
Dakota-Montana	8,040	62,118.91	90,450.00	28,331.09	68.68
Minnesota	39,286	317,070.61	441,967.50	124,896.89	71.74
Northern Wisconsin	48,129	354,699.88	541,451.25	186,751.37	65.51
Western Wisconsin	50,004	335,759.24	562,545.00	226,785.76	59.69
Southeastern Wisconsin	50,004	388,000.99	562,545.00	174,544.01	68.97
Arizona-California	3,584	28,648.38	40,320.00	11,671.62	71.05
	233,357	\$ 1,774,937.63	\$ 2,625,266.25	\$850,328.62	67.61

C. J. NIEDFELDT, Treasurer

CONTRIBUTIONS SENT DIRECTLY TO TREASURER'S OFFICE
For Month of March, 1961

For General Support	
Doris Schoenke, Winona, Minn.	\$ 20.00
For Japan Mission	
Christian Fellowship Society, Christ Lutheran Church, Morristown, S. Dak.	\$ 15.00
For Obit Idim Memorial Chapel Twenty-Fifth Anniversary	
Mr. and Mrs. Harold Hochmuth, Woneucc, Wis.	\$ 10.00
For Lutheran Spiritual Welfare Commission	
Mr. and Mrs. John Dreier, Green Bay, Wis.	\$ 20.00
Immanuel Ev. Lutheran Church, Manitowoc, Wis.	10.00
	\$ 30.00
For The Haase Memorial Fund	
Memorial wreath in memory of Rev. and Mrs. A. C. Haase by their children	\$ 20.00
For Church Extension Fund	
Students of Northwestern College, Watertown, Wis.	\$ 31.50
Pupils of St. Paul's Ev. Lutheran School, Ft. Atkinson, Wis.	171.66
— Memorial Wreaths —	
In memory of Miss Elsa Wendt by Rev. and Mrs. H. C. Buch, Yale, Mich.	5.00
In memory of Mrs. Anna Johnson by Rev. and Mrs. David A. Tetzlaff, Whitewater, Wis.	5.00
	\$ 284.16
	\$ 379.16

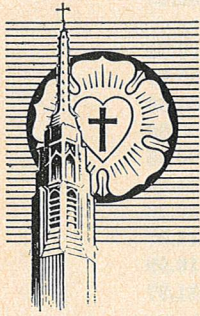
C. J. NIEDFELDT, Treasurer

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

January - February, 1961

In Memory of — Sent in by	Budgetary	C.E.F.
Julius Mitzenheim — M. E. Kujath.....	\$ 60.00	\$ 20.00
Mrs. Eunice Groth — W. O. Pless.....	112.00	
Gerald Wendt — Herman Cares.....	10.00	
Wm. Timper, Sr. — Herman Cares.....	40.00	
	\$ 222.00	\$ 20.00



GUIDES TO CHRISTIAN LIVING

George M. Koppin
1005 South Alford Street
Brookfield, Wis
Jan 61 62

WHAT'S THE ANSWER? By OTTO E. SOHN.
210 pages. Paper cover.....\$1.50

A collection of articles on Christian ethics and church customs. The author states that the information and counsel that is given should not in all cases be regarded as the official pronouncement of The Lutheran Church—Missouri Synod, nor does he presume to declare that his answers are perfect answers. Nevertheless the book will serve the Christian pastor, teacher, and layman with a permanent ready reference on such categories as: The Bible, The Sacrament, Old and New Testament Problems, Church Customs, Relations to Other Churches and Religious Groups, Marriage, Divorce and Remarriage.

HAPPINESS CAN BE YOURS. By WM.A. KRAMER.
118 pages. Cloth.....75 cents

Here are challenging guideposts showing how to become right with God, how to find contentment and purpose in life, how to find happiness in your home, in your work, in trouble and sorrow, in your social contacts, in your church.

A book that may be of value to hosts of people, young and old, living in these feverish times.

MY SOUL MORE BENT. By ALLEN LEE as told to Melva Rorem.
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The dramatic story of a young man stricken with polio just before his graduation from the seminary, of his prolonged suffering and treatment, and his final victory over a serious handicap, and the courageous dedication of his life to greater usefulness to God.

HELPING FAMILIES THROUGH THE CHURCH. Edited by OSCAR E. FEUCHT.
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THESE ALSO SUFFER. By WILLIAM GOULOOZE.
86 pages. Cloth.....\$1.75

These are the stories of the experience of ten of God's children in the crucible of suffering.

Everyone of these stories is rich in human interest. Individually and collectively they will give the readers the strong reassurance that all things work together for good to those that love God.

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