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Again we must postpone an item which we had promised. We refer to an analysis of the reaction to "The Surprising Beliefs of Our Future Ministers," which appeared in the September REDBOOK MAGAZINE. The report on the reaction to this article was given in the November issue of REDBOOK under the title "Uproar Over the Modern Minister's Beliefs."

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As Christmas draws near, perhaps our heart is heavy with some personal problem or grief. Thoughtful men do not dismiss the threat of a nuclear holocaust with a shrug. Living in a pleasure-mad, money-hungry, sex-crazed, self-serving, and self-idolizing age is not a light matter for the Christian who would keep himself unspotted from the world. Serious-minded Christians, members and pastors alike, cannot pretend that there are no vexing problems, no formidable and resourceful opposition, no hard struggles for the congregations and their Synod as these strive to live and work in obedience to their Lord and in submission to His Word.

Where is the solution if such thoughts are not to grow rank and stifle the very desire to celebrate Christmas? In the Christmas message itself! "God so loved the world, that he gave his only-begotten Son." "God spared not his own Son, but delivered him up for us all." At Bethlehem "the grace of God that bringeth salvation hath appeared to all men." Again Christmas speaks to us of the Father's love. That love can send us only what is for our good. His love goes with us all our days. Our God is for us. Who can be against us?

*Come, then, banish all your sadness,
One and all, Great and small;
Come with songs of gladness.
Love Him who with love is glowing;
Hail the Star Near and far
Light and joy bestowing.*

*Ye whose anguish knew no measure,
Weep no more; See the door
To celestial pleasure.
Cling to Him, for He will guide you
Where no cross, Pain, or loss
Can again betide you.*



We wish you this Christmastide,
And implore God to give you,
Peace and joy in the Savior
Once born in Bethlehem,
And for the New Year
Confidence toward God the Father,
Whose good will has been secured
Through this same Christ, our Lord.

Your Editorial Staff and the
Northwestern Publishing House

Editorials

Christmas Solicitation

From down the block the sound of Christmas carols entered your home. The carols seemed to add a frost-born warmth of their own to the comfort indoors. A few minutes later the doorbell rang; you opened the door to find a member of the Holy Name Society standing. He wanted a donation to benefit the Catholic Church.

Should you laugh? The resemblance to Hallowe'en trick-or-treating or to a street urchin serenade at a tourist attraction was close enough to be amusing.

Should you slam the door? Such resentment would be justified. It was a brash imposition on the spirit of Christmas good will to solicit the general public for funds for sectarian purposes. It was insulting to request Lutherans and Baptists, Jehovah's Witnesses, and Pentecostals to support the Church of Rome.

Or should you weep? It was saddening to see members of a church that can still make a beautiful confession to the incarnation of the Infant Savior in the manger bed, cheapening the beautiful Christmas message by employing it to wangle contributions from the general public.

Perhaps we should pause and reflect. How high are our own Christmas standards? How keen is our sense of propriety during the Nativity season? Let us be sure that we are nearer the true understanding of the purpose of Christmas than the Holy Name canvassers were.

C. TOPPE

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Tradition

The scribes and the Pharisees once reproached Jesus and His disciples for not observing the tradition of the elders. This tradition of the elders was a vast body of teachings, regulations, and customs that had been handed down by word of mouth from one generation to the next. These unwritten laws that governed every phase of Jewish life were often more highly respected than the Scriptures themselves, so that Jesus said to the Pharisees who criticized His disciples: "Laying aside the commandment of God, ye hold the tradition of men," and "Ye reject the commandment of God, that ye may keep your own tradition." Their own inventions and forms of worship had taken the place of God's law. That kind of tradition is a contradiction of the Truth of God, and as a result, the very word "tradition" has taken on an evil meaning.

There is, however, another kind of tradition mentioned in Scripture. Speaking of the Lord's Supper, Saint Paul says to the Corinthians: "I have received of the Lord that which also I delivered unto you." To the Romans he writes: "Ye have obeyed from the heart that form of doctrine which was delivered you." And to the Thessalonians: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught." The Gospels and Epistles were not yet in written form when the apostles first went out teaching the Gospel. They delivered the doctrines by word of mouth, and these doctrines were in turn carried by the believers to others

by word of mouth. That kind of tradition kept the knowledge of the Gospel alive when there was no written record.

In the Old Testament the knowledge of God was transmitted from one generation to the next entirely by word of mouth until the time of Moses, who lived some 2500 years after Adam. Adam lived to be over 900 years old, and he could transmit the knowledge of God to succeeding generations until the days of Lamech, for Adam did not die till Lamech was 63 years old. Lamech in turn lived long enough to carry the Word to Noah and his sons. Noah and his son Shem then received further revelation from the Lord Himself, and Shem lived long enough to tell all he had heard of God's Word and promises to Abraham. Abraham was the next to receive the promises of the Gospel directly from the Lord, and now in Abraham and his direct descendants the tradition of the Word was assured, because it was now in the hands of the chosen family, known as "the children of Israel." Thus the span of the centuries between Adam and Noah was covered by the one man Lamech, who could relate to Noah what he had heard from Adam; and Noah's son could, in turn, have given to Abraham what he had heard from Lamech — just two links in the chain from Adam to Abraham. From Abraham to Moses there is a clear channel provided by the family of Israel.

It is not tradition as such that Jesus rejected, but rather the tradition that sets aside God's commandment and puts in its place the inventions of men. Tradition of the proper kind is even commanded in the words of Deuteronomy 6:6, 7: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

E. E. KOWALKE

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Christian Adaptability

After being the most rigorous of men as a Pharisee, Paul became the most adaptable of men as a Christian and as a Christian missionary. He said: "I am made all things to all men, that I might by all means save some." To the Jews he became as a Jew, to those under the Law as under the Law, and to those without Law as without Law, with that end in view. That was his attitude in his work because he wanted to gain as many souls for the Lord as possible. He let no forms or traditions which fell under the head of Christian liberty stand in the way. He was not like some churchmembers today. When these join a congregation in another community, they insist that the church forms, church liturgy, and church administration must be just like they were back home and do not rest until they have brought about a change.

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Studies in God's Word:

Whose Birth Do We Celebrate?

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS** (Jeremiah 23:5, 6).

Christmas requires preparation! We are not speaking of the preparations that are so much in evidence these days, those that concern themselves only with the external side of Christmas. Here one may be very busy, attending to every little detail, and still not know what Christmas is all about. God's Word exhorts us to another kind of preparation during this Advent season, the preparation of our heart.

We have before us one of many Old Testament prophecies concerning the coming Messiah. It helped to prepare the Old Testament faithful for the birth of the Savior that had been promised to them. As we today study this prophecy in the light of its fulfillment, may it also lead us to a better understanding of Him whose birth we are preparing to celebrate!

The God-Man

God had promised King David that the Messiah would be one of his descendants. Jeremiah calls the coming Savior a Branch, an offshoot of David, a member of his royal family. There is no doubt in our minds that this prophecy was fulfilled in Jesus of Nazareth, who descended from "the house and lineage of David." By being born of a human mother, the eternal Son of God became a human being, a true man.

In one outstanding respect, however, this Branch of David would differ from the other members of the

human family. He would be a "righteous Branch." He would be holy and without sin.

We may well ask how it is possible for a sinful, human mother to give birth to a sinless Child. Is it not true that every human child is conceived and born in sin? Is it not also true that sin is transmitted from parent to child from generation to generation? Indeed it is! But this was a supernatural birth, one that was not governed by the natural laws of reproduction. Jesus had no human father; God was His Father. Hence, the Child born to Mary was not only true man; He was also true God, holy and sinless. Jeremiah indicates as much when he writes, "This is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**"

The doctrine of the virgin birth is ridiculed by many. They feel this could not have happened. Besides, why insist on it, what difference does it make? It makes all the difference in the world. It is a doctrine that belongs to the very foundation of our Christian faith. For if Jesus was not born of the *Virgin Mary*, if He had a human father, if God was not His father, then Jesus of Nazareth is not and cannot be our Savior. Then He is only man, a sinful human being like us. It is most important that we continue to believe and confess, "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the *Virgin Mary*, is my Lord." Only by being this unique person could Jesus be what God intended Him to be.

Our Savior

Jeremiah continues, "In his days Judah shall be saved, and Israel shall dwell safely." In the day that the Messiah would be born the salvation for which God's people had longed and waited would be accomplished. He would save mankind from the ruinous consequences of the fall. By

his disobedience man had brought the wrath of God upon himself. The Messiah, however, would rescue man from sin and its curse.

He would do it by becoming "our Righteousness." He, who was holy and sinless, became sin for us. He took our place under the Law. He paid the debt which we could not pay. He died the death that rightly belonged to us. By taking our place, as our Substitute, He became "our Righteousness." The fruit of His work belongs to us. His victory is our victory. For His sake the Father declares us to be righteous, free from sin, holy and blameless in His sight.

Now it becomes clear why our Savior had to be the unique person that He was. He had to be man to place Himself under the Law, to suffer and die. At the same time, He had to be God so that His sacrifice for sin might be sufficient for all men.

We can profitably spend some time this Advent season to review what Holy Scripture teaches concerning all of us as we are by nature. We are sinful and unclean. We are dead in trespasses and sins. We don't even realize our wretched condition, and if we did, we would be powerless to do anything about it. We have deserved nothing but God's wrath and condemnation.

Let us ponder these truths often during these days. Let us realize that we need a better righteousness than we can provide. Let us be assured that God has provided that better righteousness in Christ. Then we will know whose birthday we celebrate at Christmas. Then the Christmas Gospel will never grow old. For although we have heard it often, it will be a thrilling sound as we listen again to the announcement of the angel, "Unto *you* is born this day . . . a Savior."

C. MISCHKE

News FROM OUR Missions

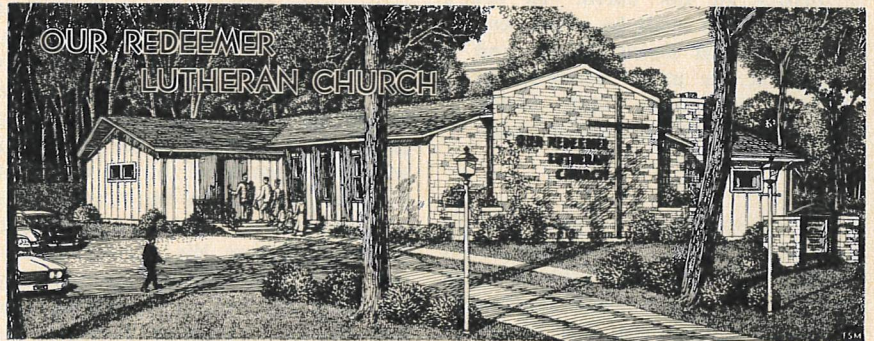


Our Redeemer Lutheran Church Madison, Wisconsin

W. G. Hoffmann, Pastor

While the Wisconsin Synod was represented by two congregations on Madison's east side, it had no church on the west side. The Eastside Lutheran Church began mission work in this rapidly expanding area in the summer of 1953. A church-member donated the use of his garage and home. A Vacation Bible school was conducted by teachers and members of Eastside.

The same year the Mission Board called candidate James Michael to this field. Two families besides the pastor's formed the nucleus of the new congregation. In 1954 a chapel-parsonage was constructed on Merrill Crest Drive. This was soon too small. In 1956 a site was procured on the northeast corner of East Hill Uni-



versity Farm. A church with a seating capacity of 250 was erected at a cost of \$35,000, supplied by your Church Extension Fund. The new church was dedicated May 26, 1957.

On January 1, 1961, the congregation, numbering 256 souls and 154

communicants, ventured to become self-supporting. When Pastor Michael accepted a call to another field early in the year, the congregation called Pastor W. G. Hoffmann of Savanna, Illinois. He was installed as pastor on August 27, 1961.

Too Eager for the Word of God

Is it possible to be too eager to hear the Word of God? What a ridiculous question to ask in this day and age! Nevertheless, ridiculous things happen when you are on a mission field. Sometimes they are amusing, other times they are pathetic. This case, however, has a little bit of both.

For sometime we have been eyeing a new field by the name of Chabota with a large congested population. On October 29 Pastor Hoenecke and I traveled over to the Chabota area to make the necessary arrangements to conduct services.

Upon arrival we met Mr. Chihota, a member of our Lunano congregation on the main station. He kindly took us over to a nearby village to meet with the headman who was presently engaged in a "beer party."

After we were properly introduced to the headman, we were warmly and happily received. As quickly as we could, we approached the headman with the real purpose of our visit. We told them that we wanted to share with them the love of God in Christ Jesus, the Savior of all mankind. They were very eager to have a Christian service held within their community. Immediately the date was set. We were to come and hold services at 3:00 P.M. on Thursday afternoon. After a short period of "twalumbas" (thank you's), we departed with joy in our heart.

On the following Thursday, Mr. Mulundika (the interpreter) and I proceeded to Chabota with great anticipation. We arrived as planned promptly at 3:00 P.M. But we beheld not a living soul. Only some cattle

milling about. Our anticipation was soon changing to disappointment.

We were bewildered! What was the problem? Were they so filled with beer at our previous meeting that they could not understand us? Were they confused as to the time? Were they disinterested in the Word of God?

Soon a boy named Ammon came by. He led us to the headman. It was then that we received the incredible news. As the word spread through the village that the Lutheran missionary was coming to preach the Word of God and have prayers, the people became very excited. When Thursday finally arrived the natives were too excited and too eager to wait for 3:00 P.M. In their primitive way of thinking, they decided to meet at

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Topic:
Does Matthew 7:1
Prohibit All Judging?



A Lantern to Our Footsteps

God's Reply to Our Questions

Our Savior says: "Judge not, that ye be not judged" (Matt. 7:1). Does He in these words condemn all judging? Our Synod has passed judgment and rejected the teaching and practice of the Missouri Synod in certain matters in which we are convinced they are departing from the Scriptures. Is that forbidden by the words of our Savior? We are also reminded of the time the scribes and Pharisees brought a woman taken in adultery to Jesus and asked whether she should be stoned. Jesus told them: "He that is without sin among you, let him first cast a stone at her" (John 8:7). Since no one is without sin, does that mean that Jesus prohibits all condemning of evil? Is it "casting the first stone," is it unwarranted judging to reject and condemn false doctrine and practice?

God Calls for Judging of Error and the Errorist

In the same chapter in which Jesus says "judge not," we hear Him saying: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. . . . Wherefore by their fruits ye shall know them" (Matt. 7:15-20). With these words Jesus tells us to judge, to examine and condemn whatever is wrong. St. John writes: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). When God tells us to "try the spirits," that is, to put them to a test, to examine them, He calls for judging. We are to examine them and reject error. Again when John writes: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II John 10:11), it is obvious that this calls for judging the doctrine of those who come to determine whether they are to be received or not. When St. Paul writes: "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6), this calls for judging of words as to whether they are vain or not. Of the Bereans it is reported in the Book of Acts: "They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (17:11). This involved passing judgment on the basis of the Holy Scriptures upon the preaching they heard. If upon examination they would have found that Paul preached falsely to them, they would very correctly have rejected him with his preaching.

Clearly, Jesus did not have this kind of judging in mind when He said: "Judge not." Rather than prohibiting it, he commands it. Regarding false teachers we are told: Examine, beware, do not receive, avoid. In the face of this, if a church body fails to do this, if it sees false

doctrine and practice and does not judge in the matter, does not warn against it and finally avoid the persistent errorist, it fails to do the very thing God is looking for.

A Warning Against a Party Spirit in Judging

However, the words of Christ to which we referred in the first paragraph do contain warnings it will be well to take note of. The scribes and Pharisees who brought the adulterous woman to Christ, who judged and condemned her, had little thought for her welfare. They were not concerned about bringing her to repentance. When they said to Jesus: "Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" it was not concern for the woman that moved them to ask this. Nor was it concern for the truth. They were using her case to test Christ and to find something of which they might accuse Him. Behind their whole action lay a party spirit that was out to condemn Christ.

When false doctrine and practice is judged and condemned, this is not to proceed out of party spirit. It is not to flow out of a spirit that wants to prove one synod as right and the other synod as wrong. It must proceed from a deep love for the truth of God's Word. It should be done with a deep concern for the one who is erring. The aim is not to be destruction, but correction.

A Warning Against Self-Righteousness in Judging

Jesus' words also serve to warn us against judging with a self-righteous spirit. Christ's warning against trying to correct another while not seeing one's own faults also is a warning against self-righteousness. It is a warning against concerning oneself only with the faults of others and ignoring and excusing one's own faults.

When we are told to try the spirits whether they are of God, we are to do that with true humility, not with any feeling of superiority, but always testing and examining ourselves by the same standards that we use towards others. As we let the bright rays of God's Word shine upon ourselves, we shall be conscious of too many sins and failings of our own to become self-righteous when we need to judge and condemn the false doctrine and practice that God's Word reveals in others.

So doctrine and practice is to be judged. Error is to be rejected and condemned. The errorist is to be avoided. That is the will of God. But let it all proceed from a spirit of love for the truth and for the salvation of souls. Let it proceed from a humble spirit that recognizes its own weaknesses, yet finds strength from the Word of God to resist error.

ARMIN SCHUETZE

By the Way

By H. C. Nitz

The Obligation of Orthodoxy

"Evangelical Christians are aware of the importance of a correct doctrine of the Scripture itself. This is the foundation of all Christian belief and action. We believe in the full inspiration of the Bible; that this inspiration is unique in that it is not comparable with any other concept of inspiration such as that of a great poet or musician. The Bible is God-breathed, God-inspired. The Scriptures therefore are entirely trustworthy, not only in matters of faith but also in matters of history. There must be considered, of course, the matter of interpretation. The Bible is God's infallible Word, but to be that infallible rule to each of us, it must be properly understood. The consequence of all this is that the Scriptures are authoritative.

"Too often we stop right here. We are content with an orthodox confession concerning the doctrine of Scripture. We are determined at all costs to maintain this position. We believe in the Bible 'from cover to cover,' but for many this is as far as it goes.

"But we cannot stop right here. If the Bible is God's authoritative Word, then it is the expression of God's will. Ignorance of the Scriptures inevitably results in ignorance of His will for us. But such ignorance is inexcusable. We have the Bible, we confess that it is God's inerrant Word, we have the Holy Spirit to teach us, to illumine our minds, and to incline our hearts to obey the Lord. God holds us responsible to know and understand His Word and consequently His will for our lives. We shall only know God's Word as we give ourselves to the thoughtful reading of a meditation on the Scriptures.

"The Bible, God's inerrant Word, the authoritative expression of His holy will for our lives, must therefore have priority in our interest and study. Our chief concern must be to understand this revelation and declaration of God's authoritative will. The truth of God's Word should be uppermost in our conversation with others, especially Christians, and the focal point of our interest. This will determine our education, our vocation, our recreation, our home life,

because God's Word demands acceptance, submission, obedience, conformity. The Bible is either a minister of life or death to each of us. Our obedience to Christ validates our confession of Him as our Lord, so our knowledge of and obedience to the Scriptures determine the reality and significance of our orthodox doctrine of Scripture. The obligation of orthodoxy is obedience." (*The Sunday School Times*, Sept. 9, 1961.)

Is This A Good Way Out?

There seems to be a general impression that the Catholics have almost unlimited financial resources or at least have a way of getting money when needed. That this is not always the case came to light recently when a parish had to engage a lay teacher to take care of enlarged enrollment in the parochial school. There was considerable complaint. Said one parishioner, "She will cost us more than four sisters." But teaching sisters are getting scarce. How serious the situation has become in some instances can be seen from the following item reported in *Operation Understanding* of July 23, 1961.

"Cincinnati — Three large parochial schools in the Cincinnati archdiocese will drop the first grade this fall.

"The parishes are St. Helen's, Dayton; St. Vivian's, Finneytown; and Our Lady of the Rosary, Greenhills. The latter two are in Cincinnati suburbs.

"A shortage of teachers, coupled with rising costs and enrollment, was given as the principal reason for the move.

"Recently the Archdiocesan School Board issued a regulation placing at 50 the maximum number of children in a parochial school classroom. At the same time the board announced as a general policy that where any curtailment of parochial school operations is deemed necessary, lower grades are to be dropped rather than upper grades."

Let Us Hear!

"It is fairly well established," writes a distinguished linguist, "that

in a normal conversation the hearer really hears only about 50% of the sounds produced by the speaker, and supplies the rest out of his own sense of the context" (Mario Pei, *The Story of Language*).

If that is true of *normal* conversation in *normal* circumstances, it is not surprising that people with impaired hearing have difficulty in understanding words spoken on a background of noise or in a place with faulty acoustics.

Vowel sounds are more perceptible to the human ear than consonant sounds. Impaired hearing is often so serious that *only* the vowel sounds are audible.

Modern architecture seems to have conspired against the hard of hearing. Steel, stone, glass, concrete in walls, floors, ceilings form echo-filled auditoriums, classrooms, offices in which people with a hearing loss are at a serious disadvantage.

In some instances, especially in churches, the situation would perhaps be promptly remedied *if the hard of hearing would confess their hearing loss*. But because of their sensitivity they prefer to suffer in silence. They have an outlook all their own. They may not mind wearing eyeglasses, false teeth, or even a wig, but a button in the ear is just too humiliating! Perhaps they would more readily come out of their shell if they could be made to realize how widespread impaired hearing is.

Better Living, a magazine devoted to better hearing, in a recent issue brings this startling information: "Not many persons realize how widespread the problem of deafness is in this country — including those who, like our readers, are so well acquainted with the handicap on a personal basis.

"New studies show that loss of hearing is this country's No. 1 physical impairment. Nearly six million Americans have some hearing handicap, which is one-quarter of the estimated 24 million disabilities among the noninstitutionalized population. Visual impairments, for example, affect only half as many persons as hearing problems.

"Hearing defects are not only a problem of advancing years either, as so many believe. Almost three out of every five persons with hearing losses are under 65 years of age."

This is a "commercial," not for the makers and sellers of hearing aids, but for the Gospel. The number of people who get little or nothing out of sermons because of defective hearing is much greater than the average person realizes. A good public address system with amplifiers properly placed and adjusted would in many instances increase the number of hearers. Individual outlets for those with a serious hearing loss are as great a boon as Braille print is to the blind.

Most congregations seem to be eager to make it possible for their hard-of-hearing members to take an intelligent part in the services. Unfortunately, many of those with impaired hearing refuse to make use of the facilities offered. One of the reasons for this inexcusable attitude has been indicated above. But don't criticize such an attitude too severely. You may be deaf yourself some day, and then you will begin to understand the peculiar difficulties of handicapped hearing. The corporate yearning, however, of those afflicted with partial or complete deafness is, "Let us hear!"

Nearer To What?

With increasing frequency it is reported that Catholics and Protestants are "drawing nearer." Says George W. Cornell, Associated Press religion writer, "A steady, quiet cross-fertilization is going on today between Roman Catholics and Protestants." He points to an exchange of ideas in so-called "dialogues" and in a gradual incorporation of some of each other's ways of worship.

As evidence of an approach to Rome he mentions "robed choirs, offertory and choir processions, altar effects such as candles or crosses, printed orders of service, set readings and prayers, more classical religious music, pastors in clerical collars, and pulpit vestments" (*The Arizona Daily Star*, Aug. 21, 1961).

On the other hand, he observes, there is in Roman churches a "tendency toward less rigidity of form and more congregational participation." He also finds a widespread use of English-language missals, congrega-

tional singing, and encouragement of Bible study.

Most of the things he mentions are externals, which, may, however, in some cases be a symptom of a deterioration of doctrine, so that in some so-called Protestant churches (including some Lutherans) the form of worship is such that a Romanist feels quite at home.

But when Rome here and there yields to popular pressure and uses less Latin and permits congregational singing it does not indicate a change of doctrine.

This apparent "drawing nearer" does not mean that Rome is yielding one iota of its anti-Christian doctrine. Let us not be deceived by appearances. The only reunion the Pope will ever acknowledge is unconditional surrender to his dogma.

Movies' Influence On Youth

The Sunday School Times (Oct. 28, 1961) reports: "Research indicates that movies exert a greater influence on American young people than parents, even conscientious Christian parents, a National Council of Churches official has said. The Rev. D. J. Kliphardt, of the NCC's Audio-Visual and Education Department, told a meeting of United Church Women in Chicago that, whatever their other faults, movies rate an A-plus in influence. He said that a study conducted by a staff member of a Midwestern university's research department showed that youngsters 'learn more theology, life values, and patterns of conduct from the movie film than from the school, the church, or even the home. Even in the religious home the theatrical film has more influence in shaping young minds than the parents, regardless of how loving they may be and how adept at family discipline.'"

If these findings are correct, they supply at least a partial answer to a complaint pastors sometimes voice regarding the fantastic and baffling attitudes they find expressed by young husbands and wives whose marriage is in danger of falling apart. The children of "even conscientious Christian parents" at times hold views on marriage that the most patient and pointed admonition on the basis of God's Word fails to remove. Such persons seem to have been "conditioned" in their outlook. And movies could have done it.

Answer A Fool According To His Folly

Critics are useful, even when they succeed only partially in making us see ourselves as others see us. But there are those who use a bludgeoning bluntness that does little good.

Such critics are described by Dr. Griffith Thomas, the noted Bible expositor, when he writes: "There are men who pride themselves on their candor, and it degenerated into brutality. One such man said to John Wesley once, 'Mr. Wesley, I pride myself on speaking my mind; that is my talent.' 'Well,' said John Wesley, 'the Lord wouldn't mind if you buried that!'"

Men with a talent for mind-speaking like to break out in print. Their victims may join David in the complaint, "Printers have persecuted me without a cause," as Psalm 119:161 is misprinted in the so-called "Printers Bible."

There's No School Like Home

A missionary in Beirut, Lebanon, reports that his daughter has among her pals a Mohammedan girl named Selwa, daughter of Muslim neighbors. Selwa has attended Christian schools all her life; but when she was asked whether this Christian schooling made her doubt her Muslim faith, she answered, "Father taught us our religion at home. Why should what we hear in school make any difference?"

Selwa's attitude is not unique. In most areas of living, children follow the pattern set by the example of the parents. A pastor who knows his flock fairly well can quite accurately predict the future faithfulness of his confirmands. There will, of course, be surprising exceptions. Not all pastors have cause to lament as did the veteran minister of a blighted area of a metropolitan "inner city." His parishioners were moving to the suburbs. His confirmation classes were composed largely of children of unchurched in the immediate neighborhood. "The youngsters I am now confirming," he said with a sigh, "are largely liabilities." He knew from experience that most of them would likely drift away from the church after confirmation. Yet he faithfully kept on gathering children and instructing them, knowing that his labor was not in vain in the Lord. (Even as in Selwa's case, the Seed may some day sprout and bear fruit.)

But even in the average "normal" parish, a child from an indifferent home, in which family worship is unknown, in which no churchpaper is read, whose members do not attend church regularly nor commune frequently, who contribute sparingly and grudgingly to the congregational budget and to synodical missions — such a child will likely say also: "Father and mother taught us our religion at home by their example."

The best Christian school and the most thorough confirmation instruction will rarely raise a child's spiritual level above that of the home from which it comes. Parents dare never "sublet" the "nurture and admonition" of their children to any other agency. We need to be reminded that Luther inscribed each explanation of the chief parts of the Small Catechism: "As the head of the family should teach them in all simplicity to his household." Such instruction, accompanied by exemplary living, has the promise of the Lord's blessing.

The Jews Make A Point

The Jews have refreshingly frank and definite views on separation of church and state, as is shown by the following two items clipped from *Operation Understanding* of July 23, 1961.

"New York — The Central Conference of American Rabbis has announced its opposition to any use of Federal funds to aid private and parochial schools or their pupils.

"The conference, representing 800 reform rabbis, said in a statement of policy from its 72nd annual convention that it favors confining Federal aid 'to those institutions responsible directly to public supervision.'

"It also said that freedom of religion 'is best maintained through the separation of Church and State.'

"The conference also opposed participation by Jews in 'public school-sponsored religious baccalaureate services.'

"Washington — A national Jewish group complained here about public school graduation exercises with a religious slant.

"It said such ceremonies, called baccalaureate services, violate separation of Church and State.

"The complaint was made in a resolution adopted by the National Community Relations Advisory Council, a coordinating group of

Jewish community councils and national organizations.

"The resolution said: 'Since the education provided in the public schools must not be religious, the ceremony conducted by the public school authorities marking the termination of the period of education likewise must not be religious.'

A Typical Protestant?

Louis Cassels in his "Religion in America" column (*Alabama Journal*, Aug. 25, 1961) begins his contribution by asking, "Do you believe in justification by faith?" He continues, "Spring that question on a typical Protestant today, and you are likely to draw a blank stare."

Who is a Protestant? And who is a typical Protestant? The word "Protestant" has become so depolarized that it is practically meaningless. There was a time, some four centuries ago, when Protestants were people who would shed their blood in defense of the basic truth of justification by faith. But today, secular writers, modernists, and the Roman Catholic press apply it to all religionists not belonging to the Church of Rome. And in the military chaplaincy even such pagan philosophies as Christian Science and Mormonism are rated as Protestant. To such classification we answer with a blank stare.

But to Mr. Cassels' question a truly typical Protestant will answer with the most beautiful and most meaningful sentence outside the Holy Scriptures: Luther's explanation of the Second Article of the Apostles' Creed.

Too Many Cooks

According to an Associated Press report there are "clashes between American religious groups over public issues." Likely such problems as nuclear tests, recognition of Red China by the United Nations, federal aid to schools, racial integration are some of the issues.

Dr. Lewis Webster Jones, president of the National Conference of Christians and Jews and a "key interdenominational diplomat," has undertaken a four-year project to attempt a reconciliation of the clashes. His attempt is underwritten with a \$325,000 Ford Foundation grant.

In Geneva he will meet with World Council of Churches leaders. In Rome

he will consult Augustin Cardinal Bea. He will also confer with the Archbishop of Canterbury and with "a score of other Protestant, Catholic, and Orthodox prelates in Europe, and in Jerusalem with the chief rabbi and Prime Minister David Ben-Gurion."

Dr. Jones will likely get an earful. But what kind of a stew will he concoct after he has filed all the recipes?

Sixtieth Anniversary Green Lake, Wisconsin

Peace Ev. Lutheran Church, Green Lake, Wisconsin, observed the sixtieth anniversary of its organization on October 29 with Pastor Erdmann Pankow, one of its former pastors, delivering the sermon in a special morning service.

This congregation of our Synod was founded on Reformation Festival Day, October 31, 1901, by eight families under the leadership of the sainted Pastor Adolph R. Hoyer. Its first resident pastor was the Rev. A. Arndt, who served the congregation from 1904-1905. Since that time the congregation has been served by the following pastors: Martin Bunge, A. O. Engel, Edwin Sauer, Eric Moebus, Erdmann Pankow, Hugo Warnke, Clayton Krug, and the undersigned.

A school building was erected in 1922 to accommodate the confirmation instruction classes. This building made possible the establishment of a Christian day school in 1927. The first teacher was Pastor Erdmann Pankow. Other teachers since that time have been the following: Pastor Albert Pankow, Florence Raddatz, Rhoda Schroeder, Eunice Hagemann, Doris Mehlberg, Carol Stelljes, Mrs. Arnold Loeffler, Robert Landvatter, Paul Schwartz, Mrs. Harold Kelm, Robert Eberhardt, Lorraine Maertz, Mrs. Richard Brooks, Ann Long, Mrs. Walter Wichmann, Gerhard Bauer, and the present teachers Janet Hayman and Wayne Rost.

Enjoying the Lord's richest blessings throughout the past 60 years, the congregation has grown to the present membership of 150 families, 470 souls, with a school enrollment of 59.

May God ever remain our Refuge and Strength and continue to graciously feed His little flock with the blessed nourishment of His holy Word!

D. E. HALLEMAYER

Direct from the Districts

Michigan

Installations

We are happy to announce a number of installations. Pastor Herbert Buch has been installed in St. John's, Saginaw, Michigan. He had formerly served the Yale-Greenwood Township parish in Michigan. Pastor Amos Schwerin has been installed in Faith, Dexter, Michigan. He had been called from Freeland, Michigan. Pastor John A. Ruege, formerly of the Slinger-Cedar Lake, Wisconsin parish, has been installed in the Trinity, Lincoln, and St. John, Mio, parish. Pastor Herbert Kuske came from the Mobridge-Glenham, South Dakota, parish, and has been installed in Christ, Saginaw (Swan Creek). Mr. Arvon Peter will be installed after the holidays as principal of St. Bartholomew School at Kawkawlin. He had served at New London, Wisconsin. Despite these changes, the Michigan District still has five pastoral vacancies (at this writing).

Retirement

About a year ago, St. John's, Saginaw, began to call a new pastor. Its pastor desired to retire. However, because of the manpower shortage,

he was kept in office until the vacancy was filled. Since the retirement has now become effective, this column would like to take note of the 58 years which Pastor Oscar Frey has spent in the active ministry. Pastor Frey was ordained in 1903. He served in the Allegan, Michigan, area for seven years, and in the Ludington, Michigan, area for six years. In March, 1916, he entered the ministry of St. John's, Saginaw. He served this congregation for 46 years, until the middle of November 1961. This column joins St. John's Congregation in its prayer "that the Lord will continue to shower Pastor and Mrs. Frey with His every blessing."

HANS A. SCHULTZ

Nebraska

"To foster interest in the Nebraska Lutheran Academy, congregations in various areas conducted joint Reformation services. Such area services were held again this year in Norfolk, Omaha, Grand Island, Beatrice, David City of Nebraska, and Denver of Colorado. Attendance at these services was gratifying. Members of the Nebraska District expressed their interest and their conviction regarding the need of an academy in this

outlying District of the Synod by adding over \$3,000 to the Synod's Nebraska Lutheran Academy Building Fund." Thus writes Pastor W. F. Wichman of Grand Island, chairman of the Nebraska Lutheran Academy Board. At a recent Missionary Conference of this District, 15 pastors reported that they had a total of about 22 students at various synodical schools — in spite of considerable distances for most of them. Would not a school in our own midst increase this number mightily!

On November 12, 1961, Zion Lutheran Church of Colome, South Dakota, celebrated its fiftieth anniversary of organization. Former pastors Marvin Volkmann (Waukesha, Wisconsin) and Lester Groth (Stanton, Nebraska) preached at the services. Many former members and friends were present to thank the Lord for the many blessings bestowed through His Word these 50 years. Zion was organized November 12, 1911, with six charter members. It has been served by the following pastors: Martin Wagner, Frederic Brenner, W. J. Schaefer, Wm. Huth, Lee Sabrowsky, Fritz Miller, Lester Groth, Marvin Volkmann, Eugene Kitzerow. John M. Engel is the vacancy pastor.

F. A. WERNER

Lutheran Chapel of the Air Marks Eighth Year

Using a Reformation Day theme, the Lutheran Chapel of the Air, sponsored by the 13 Wisconsin Synod churches of the Winona area, began its eighth year of broadcasts on October 29. The format of the broadcast has been changed to follow that of other Lutheran Chapel of the Air broadcasts in the New Ulm, Minnesota, and La Crosse, Wisconsin, areas. Pastors of the area congregations take turns preaching the sermons. Pastor Harold Essmann of Fountain City, Wisconsin, is the chairman of the radio committee and director of the broadcast. Ray Burmester, St. Matthew's, Winona, is secretary of the radio committee, and Erwin

Wilde, St. John's, Lewiston, is the treasurer.

Centennial Celebration

St. Peter's Lutheran Church of Mishicot, Wisconsin, was privileged to celebrate its one hundredth anniversary this fall. The congregation was organized on May 20, 1861, joined the Wisconsin Synod immediately, and was first served by Pastor Goldammer from Manitowoc. From 1863 to 1902, St. Peter's was served by the pastors of St. John's in Two Rivers, with one exception. For a brief time in 1873-74, Pastor Frankenstein served as a resident pastor.

Since 1902, when St. Peter's and Rockwood (Town of Kossuth) combined to form one parish, Mishicot

had resident pastors. They were Gustav Vater (1902-07), E. Ph. Dornfeld (1908-11), Edward F. Zell (1911-58), and the undersigned.

During the month of September 1961, St. Peter's thankfully observed "100 years of Grace" with special services. The following pastors, sons of the congregation, were the guest speakers: Kenneth Vertz, Owosso, Michigan; Edward Zell, Jr., of Detroit, Michigan; and Prof. Wm. Zell, Northwestern College, Watertown, Wisconsin.

All centennial offerings were placed into the Christian Day-School Fund, with fervent prayers that the Lord may lead the congregation to establish its own school in the near future.

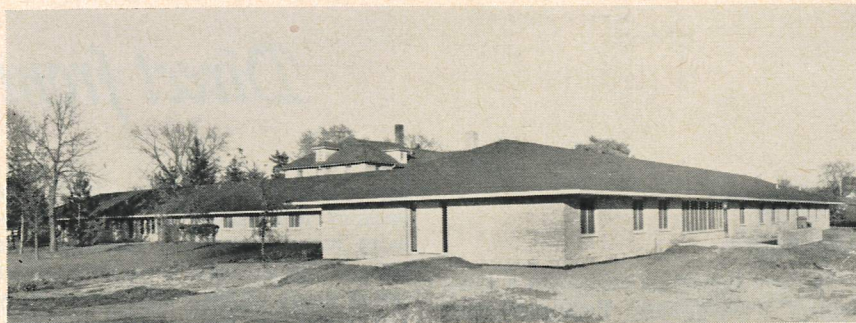
DAVID WORGULL

New Wing Dedicated

Home for the Aged, Belle Plaine

On October 19, 1961, at a special service at the Belle Plaine High School, we took note of the Lord's continual blessings upon our Home for the Aged at Belle Plaine, especially in His providing the new south wing to our building complex. Pastor Carl F. Bolle, chairman of the Board of Control for the Home, served as liturgist, and the veteran superintendent of our Home, Pastor L. F. Brandes, currently residing at Peoria, Illinois, served as guest preacher for the occasion. His well-chosen remarks were an inspiring exhortation to the end that we should not grow weary in well-doing. The Trinity Lutheran Choir of Belle Plaine, under the direction of Principal Schultz, rendered the selection, "Praise to the Lord, the Almighty."

Following the service, the rite of dedication took place at the entrance to the new wing, with Pastor M. J. Wehausen and Pastor R. W. Schlicht formally dedicating the structure to the glory of God and the welfare of our senior fellow Christians. The



In the foreground, new addition of the Evangelical Lutheran Home for the Aged, Belle Plaine, Minnesota.

large number of friends present for this occasion were then invited to inspect the new addition as well as the entire Home. Many renewed acquaintances with residents. Lunch was served to all visitors and guests.

The new wing consists of 16 rooms. It is designed to accommodate two residents per room in a hospital-type setting. It was constructed to meet the acute need for facilities necessary for the care of our aged residents when sickness strikes unexpectedly. Also provided in the new wing are a nurses' station, matron's quarters, and various storage areas. The new

wing, serving mainly as an infirmary area, has already proven its worth and is recognized as a distinct blessing, especially by those who are charged with the immediate care of our residents.

May the Good Lord richly bless the kind donors whose hearts He has moved to help us build this addition with their many gifts, their prayers, and other help! And may the Giver of all good gifts continue to shower His blessings on our Home for the Aged, its staff, the Board of Control, and our residents!

R. W. SCHLICHT

Lutheran Missionary Rally

The fall rally of the Lutheran Women's Missionary Society was held at St. Matthew's Church, Winona, Minnesota, on October 18, 1961. More than 150 women, representing congregations of the Winona circuit, were in attendance. The Rev. Arnold H. Schroeder, who has served as institutional missionary in the Milwaukee area since 1938, was the guest speaker. Representatives of the Southwestern and Wisconsin River Valley Conference were also in attendance.

The aims of the LWMS as stated in its constitution are: "To increase interest in and support of charitable and mission endeavors which are a part of or in the interest of our Synod." Annually mite boxes are distributed and topics are published to reach the objectives of the society. This year's topics are on our Japanese Mission, institutional missions and medical missions. Copies of the topics are available from Pastor Harold Essmann, Fountain City, Wisconsin.



*At Lutheran Missionary Rally —
Left to right: Pastors R. G. Kobs, G. C. Marquardt, A. H. Schroeder,
H. A. Essmann.*

Lutheran Spiritual Welfare Commission Student Service Workshop

"Three and three-quarter million persons are enrolled in some college or university today. It is said that by 1970 this figure will reach seven million. A generation ago only about 5% of all high-school graduates went to college. But today more than 45% of all high-school graduates attend some college or university."

This astonishing statement was made in an address by the Rev. H. J. Wackerfuss, student pastor at Northwestern University in Evanston, to a Student Service Workshop conducted in Milwaukee by the Lutheran Spiritual Welfare Commission on November 28. Among those attending were student pastors from Wisconsin and Minnesota, representatives of mission boards, President Naumann, and members of the Commission. The workshop was held in order that information might be gathered and new insights gained regarding the problem of serving our Wisconsin Synod students at their

many colleges more adequately during this time of rapid expansion. Synod has asked the Lutheran Spiritual Welfare Commission to take responsibility for this work, for the time being at least, in addition to its ministry to the Synod members in the armed forces.

Personal contact of students by an on-campus pastor was given as the best solution to the problem of spiritual guidance of our students by the three student pastors who presented essays at the workshop, Pastor Richard Ziesemer of Ripon, Wisconsin, Pastor H. Wackerfuss, and Pastor A. L. Mennicke of Winona, Minnesota. It was pointed out that the constantly increasing ratio of college graduates among our population will, on the one hand, be a blessing to the Church, if their added training is used to the glory of God; but it may, on the other hand, become a disastrous loss if the all-too-prevalent humanistic, materialistic type of education offered is per-

mitted to alienate our youth from God and weaken or destroy their Christian faith. Here is where the Church's obligation and opportunity lies. We must counteract the dangerous influence in education with the positive, soul-saving power of the Gospel of Christ. In his remarks, President Naumann expressed the conviction of all present when he said, "Our Synod should enter this work more intensively."

While it was not within the scope of the Workshop to arrive at definite conclusions, there seemed to be general agreement on the following points: 1. That there be a separate listing of student pastors and schools served in the Northwestern Lutheran Annual. 2. That it would perhaps be helpful if the Lutheran Spiritual Welfare Commission were to make a more definite division between its armed forces and student work. 3. That pastors and parents be encouraged to send in names of students promptly. 4. That a workshop similar to this one be held again next year.

C. E. KRUG

✠ Pastor Walter T. Meier ✠

On Tuesday, November 28, 1961, the family, congregation members and former members, and many co-workers gathered at St. Paul's, Marshall, Wisconsin, for worship. They reassembled at Oak Hill Cemetery, Waterloo, Wisconsin, to lay to rest the mortal remains of Pastor Walter T. Meier.

His rich life began when God-fearing parents John and Frieda Meier brought him into the world at Ash Grove, Illinois, and unto the Lord in Holy Baptism. When they moved to St. James, Minnesota, they enlisted the aid of St. Paul's Lutheran Church and School, Dr. Martin Luther College, Northwestern College, and the Theological Seminary, Wauwatosa, Wisconsin, to a life of service to his Savior, Jesus Christ.

Blessings were added to him when in 1922 he was joined in marriage with Esther Detert at St. John's Church in Waterloo, Wisconsin. Theirs was a rich life in many ways, not the least among the many blessings, two sons: Donald, presently pastor at Lake Geneva, Wisconsin; and Norbert,

presently pastor at Billings, Montana; and one daughter Muriel, Mrs. Matthew Somero, Babbitt, Minnesota.

Pastor Meier counted it a rich blessing to have been permitted to serve the Lord in His Church for 40 years. In his humble, quiet, and consecrated way he was a blessing to the many whom he faithfully served with the Gospel of Christ at Ipswich and Loyalton, South Dakota; Raymond and Clark, South Dakota; Watertown, South Dakota; Marshall, Wisconsin. Our Synod also appreciated 25 years of service in responsible positions on various boards, and the Dakota Montana District especially remembers his 16 years as District president.

Though some might question the richness of the concluding years of his life because of failing health, the Lord continued to bless him with strength to carry on a full ministry in his accustomed way. He was doing the Lord's work, instructing the young, when the Lord suddenly called him to Himself on the morning of November 25, thus concluding his earthly ministry at the age of 65 years.

The richest portion of life has begun for Pastor Meier now, for the Lord of the Church Himself has promised: "Blessed is that servant, whom his Lord when he cometh shall find so doing" (Luke 12:43). It is the hope and prayer of Pastors H. C. Nitz and Karl G. Bast, who were asked to arrange the service, that these words may echo for a long time to comfort the surviving widow and the family, and to inspire all who watch and work in the Lord's kingdom.

Anniversaries

Golden Weddings

Mr. and Mrs. Ernest Glaser of St. John's, Stanton, Nebraska, on November 19, 1961.

Mr. and Mrs. Frederick Schilf of Peace Congregation, Green Lake, Wisconsin, on October 26, 1961.

Mr. and Mrs. Frederick Scheiderer of Grace Congregation, Kenton, Ohio, on November 30, 1961.

Editorials

(Continued from page 404)

With Paul the all-important factor was the saving of souls, no matter what the peculiar forms and traditions of a certain group or person were. He made no fuss about such things but adjusted and accommodated himself if that made it easier for them to accept the saving Gospel. He was willing to sacrifice his own preferences about such things in the interest of saving souls.

But it would be a mistake to think that Paul was willing to do that at the cost of doctrine. When that was involved, he refused to budge. There he was animated by the principle: "We can do nothing against the truth, but for the truth." Consequently, he at times did what were seemingly two contradictory things.

News From Our Missions

(Continued from page 406)

10:00 A. M., hoping that an early gathering would hasten the arrival of the missionary.

They waited until noon. The sun was hot and their hunger grew fierce. Still they waited. Soon the children began to cry. By 1:30 P.M., hot and hungry, they feared that the white missionary would not come and that

their waiting was in vain. Each one, over a hundred, made their way back home. When 3:00 P.M. arrived there was not a soul about. They were too eager for God's Word.

Perhaps the passage in Psalm 42:2 now comes to their mind: "My soul thirsteth for God, for the living God: when shall I come and appear before God?"

Dear Christian friends, there are still many souls eager for God's Word,

When he took Timothy along as his missionary helper, he first circumcised him because he felt that it would remove an obstacle to the work among the Jews. And yet he refused to circumcise Titus, another missionary helper, when the Jews insisted that God required it. He never denied the Gospel for the sake of outward growth and numbers.

Many church workers are unlike him in that respect. They are very mission-minded. But alas! they do not hesitate to compromise the truth if it will win people for the church. They operate according to the Jesuitic principle that the end justifies the means. The fact that a thing is successful does not make it right in the eyes of God. Let us never sacrifice the truth for the sake of outward results.

IM. P. FREY

Sunday-School Teachers' Institute Mississippi Valley Conference

The annual Sunday-School Teachers' Institute of the Mississippi Valley Conference was held at Mt. Calvary Lutheran Church, La Crosse, Wisconsin, October 22. One hundred thirty-five Sunday-school teachers and guests were in attendance. The officers who planned the program were Frank Italiano, president; Alvin Stellick, vice-president; Miss Marian Jansky, secretary. The general theme of the institute was, "Feed My Lambs — Today, That I May Have Sheep — Tomorrow." Leading in the discussion were Pastor David Schmiel, "Should Sunday-School Children Also Attend Church Service?"; the Rev. Wayne Schmidt, "How Shall They Hear Without A Preacher?"; Pastor E. G. Hertler, "Furthering Missions Through the Sunday School"; Pastor Leroy Boerneke, "Grow In Grace and In the Knowledge of Our Lord and Savior, Jesus Christ." The host pastor, the Rev. Lloyd Lambert, opened the meeting with devotions and led in a discussion on choosing the children's Christmas Eve service. An interlude of music was played by Gordon Follendorf. The newly elected

officers who are to serve for a two-year period are, Howard Heup, president, Gerald Timm, vice-president, Duane Baertsch, secretary. Teachers

soils which we are unable to reach. How can their thirst for God's Word, forgiveness of sins, and salvation be satisfied? Truly, the field is white unto harvest, but where are the laborers? Must the eagerness of these thirsting souls be swallowed up in despair? Pray the Lord of the harvest to send your son to preach the Gospel unto every creature!

Your missionary,

ROBERT SAWALL

who attended had the opportunity of viewing a book and gift display. Women of Mt. Calvary served the evening meal. A. L. MENNICKE



Top row (left to right): Pastor Lloyd Lambert, Pastor Wayne Schmidt, Pastor Leroy Boerneke, Pastor E. G. Hertler.

Front row: Miss Marian Jansky, Mr. Frank Italiano, Mr. Alvin Stellick.

CONCERNING THE SYNOD CALENDAR

Due to an error by the printer of our "Synod Calendar," well over half of the orders had to be rerun. This unforeseen incident caused many pastors and congregations the inconvenience of receiving their orders later than promised. Our printer extends his sincerest apologies to all who were affected by this unfortunate delay.

The Board For Information and Stewardship
By K. F. KOEPLIN

APPOINTMENTS

According to the Synodical resolution our Commission on Evangelism was to be reconstituted to consist of an Executive Committee of three members and the chairmen of District Commissions on Evangelism.

The following pastors have accepted appointment to the Executive Committee: Pastor E. C. Pankow, chairman; Pastor Armin Roekle, vice-chairman; and Pastor Herbert Kruschel, secretary.

OSCAR J. NAUMANN, President

CALL TO NORTHERN RHODESIA ACCEPTED

Dr. William Schweppe, former superintendent of the Synodical Conference Mission in Nigeria has accepted the call as missionary to Northern Rhodesia. He will be available for mission lectures on the Rhodesian Mission, which he has already served for 15 months, for the last weeks of this fall. His present address:

Dr. Wm. Schweppe
308 Bruce St.
New London, Wis.

A. L. M.

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College should like to fill two positions in the department of music: one professorship granted by the last convention of Synod, and one vacancy, the position of chairman of the music department, caused by Prof. Martin Albrecht's acceptance of the call he received from our Seminary at Mequon, Wisconsin.

One person to be called should possess qualifications necessary to teach instrumental music and to teach courses in the theory of music. The other should possess the additional qualifications necessary to assume the responsibility of the chairman of the music department.

Members of Synod are herewith invited to nominate candidates for these two positions. Kindly accompany each nomination with pertinent information about the nominee.

All nominations should be in the hands of the undersigned by January 3, 1962.

ARTHUR GLENDE, Secretary
17 South Jefferson St.
New Ulm, Minn.

ALASKA ADDRESSES WANTED

Anyone knowing of Wisconsin Synod Lutherans who are residing in Alaska or who are moving there is asked to send names and addresses to:

Pastor Lee Sabrowsky
1804 N.E. 25th Ave.
Portland 12, Oreg.

Or

Pastor R. L. Wiechmann, Chairman
General Board for Home Missions
2611 Kinnickinnic Ave.
Milwaukee 7, Wis.

CALENDAR OF CONFERENCES

MINNESOTA

NEW ULM PASTORAL CONFERENCE

Date: Feb. 28, 1962.

Time: 9:30 a.m.

Place: St. John's Ev. Lutheran Church,
New Ulm, Minn.

The Program: The Validity of the Means of Grace, R. Hoenecke; John 10:32-36, G. Birkholz; The Athanasian Creed, R. Schoeneck.

The Confessional Speaker: W. J. Schmidt (alternate, A. H. Reaume).

ALVIN R. KIENETZ, Secretary

NORTHERN WISCONSIN

DISTRICT CONVENTION

Date: July 16-19, 1962.

Place: Fox Valley Lutheran High School,
Appleton, Wis.

S. KUGLER, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Professor

Kuehl, Paul, as professor of classical languages at Northwestern College, by C. Toppe; Nov. 27, 1961.

Pastors

Buch, Herbert C., as pastor of St. John's Ev. Lutheran Church, Saginaw, Mich., by O. Frey; assisted by J. Brenner, R. Gensmer, and A. Kehrborg; Nov. 19, 1961.

Koelpin, Arnold, as pastor of St. James Ev. Lutheran Church, Cambridge, Wis., by L. Huebner; Sept. 3, 1961.

Kuckhahn, Philip, as pastor of St. Paul's Lutheran Church, Hyde, Mich., by A. Panning; assisted by Th. Hoffmann; and as pastor of Grace Lutheran Church, Powers, Mich., by A. Panning; assisted by H. Scherf, Th. Hoffmann, H. Juroff; Nov. 26, 1961.

Maas, Gale, as pastor of Zion Lutheran Church, Morton, Minn., by H. F. Koch; assisted by W. Nommensen, W. Vathauer; Nov. 19, 1961.

CHANGE OF ADDRESS

Pastors

Buch, Herbert C., 1441 Bliss St., Saginaw, Mich.

Schweppe, Dr. Wm., 308 Bruce St., New London, Wis.

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The Northwestern Lutheran
ANNUAL for 1962

THE OFFICIAL DIRECTORY OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

The 1962 ANNUAL is the latest official directory of all pastors, professors, teachers, congregations, and officers of the Wisconsin, Norwegian, and Slovak Synods. The list includes the address, pastor's telephone number, and time of service. The directory includes all the colleges, high schools, and day schools of the Synod. Besides the directory, the Annual features the story of our African missions, and a calendar of all church festivals and civil holidays, with space for appointments and notes for every day of the year.

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