

THE NORTHWESTERN
Lutheran

January 28, 1962
Volume 49, Number 2



BRIEFS

by the Editor

Does His glory shine from us?

That's the personal question which the Epiphany season addresses to us.

Before that question, there should always come another: Are you keeping your gaze fixed on the glory of Jesus? Do you bask in His light as the Dayspring from on high, as the Sun of righteousness with healing in His wings? We are able to do so, for the light is come, and the glory of the Lord is risen upon us (Isa. 60: 1). In the Gospel the endless glory of Jesus as the divine Savior shines without ceasing.

What happens when we live in the glory of that light? Consider the case of Moses. When he came down from the Mount where he had been allowed to gaze upon only a part of the Lord's glory, his face shone so from the reflected divine glory that the Children of Israel could not bear to look upon his unveiled face.

The glory of Jesus shining from His Word into our hearts *will* be reflected in our lives. Though our full glory as sons and heirs of God can never be seen by our fellow men (I John 3:2), though there is a glory yet to be revealed in us

(Romans 8:18), yet the glory of Jesus *will* be seen in us. We *will* shine as lights in a dark world — through our individual and corporate proclamation of Jesus as the true and only Light, by a life of love and devotion to the Lord Jesus who redeemed us with His costly sacrifices, by being dead to the ways of a world which aims only to glorify man, and yet being alive and alert to the desperate need of this same world, and by doing good to all men, but especially to them of the household of faith.

At this point our hearts cry out: Repent! Repent! We do so. And then we implore Jesus, the Lord of Light and Glory, for greater strength to answer more steadily the great summons of Epiphany: "*Arise, shine!*"

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In this issue we have the second installment in a series on "All About Our Area Lutheran High Schools." In this installment Winnebago Lutheran Academy and Lakeside Lutheran High School are featured.

* * * *

"Paper is patient." That's our translation of an old German proverb.

The meaning is that paper can't fight back when men write on it things that are not true, whether they do that knowingly or unknowingly. We have a counterpart of the proverb in the English saying: "Don't believe everything you read!"

The old proverb came to mind as we perused accounts of the World Council of Churches' assembly at New Delhi, India. (See editorial on the opposite page.) We refer particularly to the new basis for membership in the Council. Previously, member churches were required to acknowledge only that "Jesus is God and Savior." The New Delhi assembly adopted an altered and expanded version of this membership basis. It reads: "The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Savior, according to the Scriptures, and therefore seek to fulfill their common calling to the glory of the one God, Father, Son, and Holy Spirit."

Now, in listing "notable actions" of the assembly THE LUTHERAN (ULC) stated in reference to this new basis: (The assembly) "stiffened the doctrinal basis for membership by adding belief in the Holy Trinity and IN THE BIBLE AS ESSENTIALS (emphasis ours—Ed.) instead of requiring only recognition of 'Jesus Christ as Lord.'" But if one reads the wording of the above statement, one notices that

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

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Official Publication, Wisconsin Evangelical Lutheran Synod

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

Second-class postage paid at Milwaukee, Wisconsin.

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

Subscription Rates Per Year, payable in advance:

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

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Editorials

New Delhi The biggest piece of religious news in recent months was the convention of the World Council of Churches in New Delhi, India, last November.

The most exciting piece of news connected with it was the admission into that body of the Russian Orthodox Church. The Russian Orthodox Church claims 50 million members. The World Council of Churches membership is claimed by some to be 300 million, but some authorities claim that that estimate is from 75 to 100 million too high. Yet it is an impressive figure.

The size of its affiliated membership is its greatest talking point. It must be a major religious factor because of its very size, it is claimed. Nothing succeeds like success, it is felt. That reminds us of the argument of a Synodical Conference essayist, arguing in favor of the military chaplaincy some years ago. The gist of his argument was: It is successful according to statistics; therefore it must be good. But that is a strange argument in the Church, for according to the Bible few are those who find the way of salvation, and the true followers of Jesus are called a "little flock."

Which are the church bodies which have held themselves aloof from the World and National Council of Churches? Chiefly it is those which put the emphasis on the Bible as the inspired Word of God. Missing are the large and fast-growing Southern Baptist, the National Association of Evangelicals, and American Council of Churches, most of whom had previously left the established denominations because of the liberalism in those church bodies. Many Lutheran synods, though, sad to say, even a number of Lutheran church bodies, are members.

All the World Council of Churches asks as a condition of membership is the acceptance of Jesus as "Lord and Savior according to the Scriptures." But that does not necessarily mean the acceptance of the blood atonement of Christ. The Bible says that there is no unity without agreement in doctrine. The one togetherness which Jesus prayed for was not outward but that all might be one in the sense in which He and the Father were one.

IM. P. FREY

* * * *

Thought Control In the Dictionary? In the recently published (1961)

Third Edition of Webster's New International Dictionary the definition of antichrist reads: "One who denies or opposes Christ." Nothing more.

In the Second Edition (1934) the definition ran to a dozen lines. In addition to supplying the general definition quoted above, the editors of the Second Edition also explained the origin of the term Antichrist (capitalized), cited five Scripture references and then added: "The Antichrist of the New Testament was identified by early Christians with Nero; by some medieval Christians with Mohammed; by Wycliffe, with the Pope or the papal power, and so later by Luther and many Protestants."

The new Third Edition claims among its dictionary-making virtues: accuracy, clearness, and comprehensiveness. It understands comprehensiveness (or coverage of words) to include, obviously, our current vocabulary, but

also such words from the older vocabulary as are useful because they are likely to be looked for in a dictionary.

Then why is Antichrist omitted? The word is still current, and it was also used so frequently in Protestant literature in the past that it meets the requirement that it be the kind of word that is "likely to be looked for" in a dictionary.

Perhaps the Religion editors and outside consultants were responsible for disinfecting the word Antichrist. On the permanent staff of editors of the Third Edition is an authority on Comparative Religion. Among the outside consultants on Religion are two who represent the Salvation Army, one representing Christian Science, and one Roman Catholicism. No consultant on Protestantism or on a Protestant denomination is even listed. The 1934 edition listed no fewer than six Protestant authorities among its special editors.

A dictionary making bold claims for accuracy, clearness and comprehensiveness ought to have defined Antichrist adequately, even without Protestant clergymen on the staff to make a case for the complete definition. Or is Catholic influence able to exercise thought control even on dictionary scholarship?

C. TOPPE

* * * *

Amen All the books of the New Testament, except only the Acts of the Apostles, the Epistle of James, and the Third Epistle of John, close with Amen. In the numerous passages which Jesus says, "Verily, verily, I say unto you," the word for "Verily" in the Greek is Amen. "Verily" is a translation of "Amen." The original, untranslated Amen is used in the English Bible chiefly at the close of a doxology, such as Romans 11:36: "For of him, and through him, and to him, are all things: to whom be glory forever. Amen." Likewise at the end of a benediction, as in Romans 16:20: "The grace of our Lord Jesus Christ be with you. Amen." Most of the Epistles end either with a doxology or with a blessing. Amen appears at the close of the Lord's Prayer in Matthew 6; but it is not used at the close of Jesus' prayer in Gethsemane or in His prayer for the Church in John 17.

In the Old Testament the chief use of the word is in Deuteronomy 27, where God commanded the ceremony by which the people of Israel were to bind themselves to the covenant that the Lord was making with them. The people were to station themselves, six tribes on the slope of Mount Gerizim, and the other six tribes opposite them across the narrow valley on the slopes of Mount Ebal. At the reading of the blessings in the Law all the people on Gerizim were to say Amen; when the curses were read, the people on Ebal were to respond with a loud Amen. With that Amen the people solemnly bound themselves to God's covenant.

Amen is a Hebrew word, whose meaning is *firm, certain, truly*; and when the children shouted the word at the reading of the Law, they meant to say with that

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Studies in God's Word:

Justified By Faith

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed (Romans 5:1-5a).

A Christian nurse was working in the home of an elderly Jewish couple. The Jews, you know, reject Christ as the promised Savior. One day the lady of the house, whose husband was critically ill, asked the nurse, "What must I do to embrace your faith? I want your peace of mind, your calm confidence even in a time of crisis."

Obviously, this Christian nurse must have lived her faith that she was a redeemed child of God, that God had declared her righteous in Christ. Only that faith can give us true peace of mind.

Unfortunately, even in Christendom there are those who seemingly do not grasp the meaning of this truth. Supposedly mature Christians, who have had a Christ-centered confirmation instruction, who for years have listened to Christ-centered preaching, will at times make remarks that seem to indicate that they find some satisfaction in the fact that they have always tried to live according to the Commandments. Yet anyone who bases his righteousness before God on his keeping of the Commandments hasn't even advanced to the ABC's of Christianity and will be in for a rude awakening on Judgment Day.

My Bible tells me this: Christ died for me, and because Christ died for me, my sins are forgiven and I am now God's child. Anything worthwhile that I have in this life, and

all that I hope for in eternity is the direct result of this blessed truth. What are the blessings that I have through faith in Christ?

I Have Peace With God

We have just passed through that season in which we again heard the announcement of the angel, "Glory to God in the highest, and on earth peace, good will toward men." There are perhaps few words of Scripture that have been more abused than the word "peace" in this announcement. Even well-meaning churchmen often speak of this peace as something that still lies in the future and interpret it to mean a peace between the men and nations of this world. Again this past Christmas we have heard Christ referred to as the symbol of better things to come, who will inspire each one of us to live just a little more unselfishly so that some day "peace on earth" may become a reality.

What meaningless nonsense! The peace that Christ brought does not lie in the future. It is my possession right here and now by faith in Christ. Peace between God and man is meant. The happy relationship which was disturbed by man's sin has again been restored. Unrest at the wall in Berlin or any other troubled spot around the world cannot rob me of that peace, because it does not deprive me of the assurance that I have a gracious Father in heaven. I have that peace, not because I think I've tried to keep the Commandments, but because Christ is my Savior.

I Have the Hope of Glory

Because I am at peace with God, I live in eager anticipation of the future glory that will one day be revealed in me. I have it now by faith; I shall have it then by sight.

But most people have a hope for the hereafter. Everyone who believes in a life after death hopes to reach it. But there are also false hopes.

What about that lie of Satan that it makes no difference what you believe as long as you are sincere about it? Or, that all roads lead to heaven? Think that over for a minute! If it were true, Christ certainly blundered when He died to save us. He might have directed us to an easier road.

The Jewish housewife lived in hope, too. Throughout her life she was quite confident that her faith in a Messiah yet to come was just as good as faith in Jesus of Nazareth, Son of God and Son of Man. In fact, she thought her faith was better. But now that the end of the road was getting closer, she wasn't quite so sure. The peace of mind, the calm confidence, of her nurse made her wonder.

Mine is a sure hope, not because I've lived according to God's Commandments, but because my hope is based on what Christ has done for me.

I Glory In Tribulation

The Christian does not look upon trouble as the evidence of God's wrath. He does not ask, "For what sin am I being punished, that God thus afflicts me?" He knows that his sins have already been punished to the full, in Christ, his Substitute. Hence, he recognizes in tribulation the correcting hand of God. No mature person despises correction; he knows it is for his own good. Nor will the Christian despise the chastening hand of God; he knows that he stands to profit by it.

Tribulation begets patience, not after the spirit of "grin and bear it," grumbling all the while, but in the spirit of cheerfully accepting whatever God sends, knowing that it is best for us. This will in turn make us more experienced Christians, who have endured the test, who have been strengthened for the next trial of faith. Each time our hope becomes just a little stronger as we eagerly

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Topic:

Is Genesis 1 and 2 A Historical Account of Creation?

A Lantern to Our Footsteps

God's Reply to Our Questions

The above question arises out of a request by one of our pastors to give consideration to this subject. He referred to a discussion he had had with a Lutheran professor of zoology who states that "our conservative Lutheran church bodies are going to alienate and lose more and more educated people if we insist on a strict, literal and nonmythological interpretation of Genesis 1 and 2." This same pastor also referred to an article by the Rev. E. T. Dahlberg, a former president of the National Council of Churches, on the subject of creation. The following quotation gives the gist of the article: "While there are many gaps in the evolutionary process still to be accounted for, it seems to me that the evidence is almost indisputable that creation is the result of a long process of development. The Bible was never intended to be a textbook on science. It is rather the record of man's search for God, and of God's search for man, through many civilizations."

The Suggested Solution for the "Conflict"

The above statements point to some of the chief reasons given today for not accepting Genesis 1 and 2 as simple history. 1. So-called indisputable scientific evidence is against it. 2. Scripture is not a book of science, and so the creation account does not necessarily give us a factual account of what actually happened. 3. For the above reasons educated people will be alienated from our churches if we follow a strict, literal interpretation of these chapters. One of the popular ways of eliminating the conflict between evolution and Genesis is to interpret the Biblical account mythologically. What that means is this: The account of creation in Genesis 1 and 2 is not literally true, isn't history, but is a myth which, however, is intended to teach us certain important truths, for example, man's complete dependence upon God.

Before we respond to the above objections, let us ask this question: What does Scripture itself tell us about this? Are Genesis 1 and 2 to be understood as true history *according to the Scriptures*?

Any Hint in Genesis That It Is Intended as Mythology?

First of all, as you read the account of Genesis, is there anything to indicate that it is not true history? Certainly, if it were not to be understood in its true, simple meaning, we should expect the inspired account to tell us that. However, there are those who respond to this by saying: That was not necessary for the people in those ancient times for whom those accounts were originally written. They, according to the way in which writing was done at that time, readily knew that this was not to be true history. You must understand Genesis 1 and 2 according to the way writing was done in those ancient times and the way those ancient people would have understood it.

The Testimony of Our Savior

But let us go on. Let us ask our Savior, the Lord Jesus, how He understood this. In Mark, chapter 10, the Pharisees questioned Jesus about divorce and pointed out that it was permitted by Moses. Jesus answered with these words: "For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh" (10:5-8). Now read Genesis 1:27 and 2:24. We see that Jesus was quoting almost verbatim. But was Jesus basing His answer on a myth, on a mythological account of a creation that didn't at all happen the way the verses He quoted state? Isn't Jesus speaking of a real creation of male and female in the beginning, of events that happened as those accounts relate? Because it really is true that God in the beginning created man and woman and truly said that man is to leave his father and mother and cleave unto his wife, etc., that is why they are not to leave one another, they are one flesh. And if what is said about the creation of man and woman is true history, isn't the same true about the rest of the account? Our Savior, the Son of God who redeemed us, took this to be simple history. Can we believe that He didn't know, or if He did, that He would mislead us in this? The reliability of the account of creation involves the truthfulness of our Savior Himself.

Paul's Inspired Testimony

Consider also what St. Paul by inspiration writes in Romans, chapter 5. There he draws a parallel between Adam and Christ. Adam is the one man by whom sin entered into the world (v. 12), but Jesus is the one through whom the gift of God's grace has come (v. 15). Doesn't St. Paul clearly speak of Adam as having lived in history, as having sinned, as related in Genesis 3? All of this really happened, even as it was true that Christ really lived and died for the salvation of man. Can we believe that Paul is saying that a true Christ really lived and died to redeem from sin, which came into the world through some mythical Adam who wasn't really created and didn't really sin as related in Genesis? If the first Adam didn't really live as told in Scripture, doesn't that raise doubts about everything St. Paul says regarding the Second Adam, Christ?

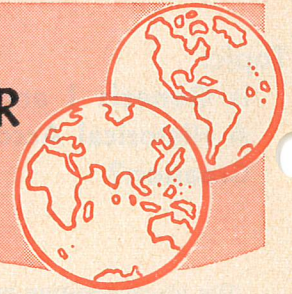
What is at stake in this question then is the entire reliability of the Scriptures. Are they God's true Word or not? We are convinced that they are.

Set Up Science Over Scripture?

Are we going to let so-called indisputable scientific evidence stand above Scripture? Let the Christian

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News FROM OUR Missions



Lumano Lutheran Dispensary Dedicated

The rainy season has begun early this year in Northern Rhodesia, and we have had unseasonably long and heavy downpours for four weeks. Still, the clear skies on Saturday gave us the courage to go through with our plans for an outdoor service for the dispensary dedication on the last Sunday of November. The school benches and planks on bricks were set in neat rows around the east, or front porch, of the building by the schoolboys.

By the time set for the service black, threatening clouds loomed high to the southeast, causing many to look anxiously over their shoulders and to shake their heads. But the clouds suddenly veered sharply to the north and passed Lumano by entirely, while we could see the streamers of rain falling out of them. We concluded the entire service, and the people who had turned out about 550 strong were able to walk through the dispensary and return to their villages before the rain began again.

The Africans appreciated greatly the stained glass window, designed and executed by Mrs. Cox and Mrs. Mueller, for the dispensary chapel. It shows Jesus, the compassionate Savior, bidding the Africans to come to Him for rest and perfect healing.

Guests of Honor

An altar had been set on the porch. On it stood the cross and a bouquet of phlox, orange blossoms, bougainvillea and fiery red hibiscus. Next to it sat our guest of honor, Chief Shakumbila of the Salas; his son Samuel, who is the Elder Counselor and heir apparent of the chief; Mr. Mulundika, our school headmaster and interpreter; seven village headmen; Pastor Robert Sawall; the local missionary; and the undersigned.

The latter delivered the sermon on the words of Jesus, "Come unto me, all ye that labor and are heavy-laden; and I will give you rest" (Matt. 11:

28). Referring to the emblem on the wall of the dispensary, he pointed out that, as the red cross of relief and compassion is placed in the heart of the Christian cross, so the function of the dispensary would not be limited to mere physical healing, but would be motivated by and directed to the true healing, the spiritual rest of the soul in Christ, from sin, from superstition and the fear of death.

Several hymns were sung by our Martin Luther choir and the choirs of the Shabasonge and Lower Lumano schools.

Pastor Sawall Speaks

Pastor Sawall addressed the congregation, composed of people from six of our neighboring village churches, with words of welcome to use the dispensary in the spirit in which it had been sponsored and erected by the Christian ladies of our Synod, that is, to bring the mercy of God toward sinners in Christ in a tangible way to those who would thereby be led to find their Savior and their eternal healing. Mr. Mulundika interpreted in his customary, eloquent way.

Chief Shakumbila Responds

Then he reversed the procedure and interpreted the Sala address of Chief Shakumbila into English. The Chief spoke words of admonition to his assembled people on the count of their duty to show greater appreciation of the Word of God and all the other benefits which the Lutherans of our church had brought to his tribe. The last of these benefits was this dispensary for which the people, the headmen and he and his council had petitioned us especially a year and a half ago, and which they now saw as a wonderful reality before their very eyes. But he also spoke of the duty the people would have to make use of the dispensary in the

right way, not to tell the nursing sister what medicine or shots to use, but to trust and to obey their advice and treatment, and to respect and love them as Christian people who had brought this wonderful, new help for them out of love for their God and Savior. It was a remarkably understanding and practical speech.

The Chief Is Grateful

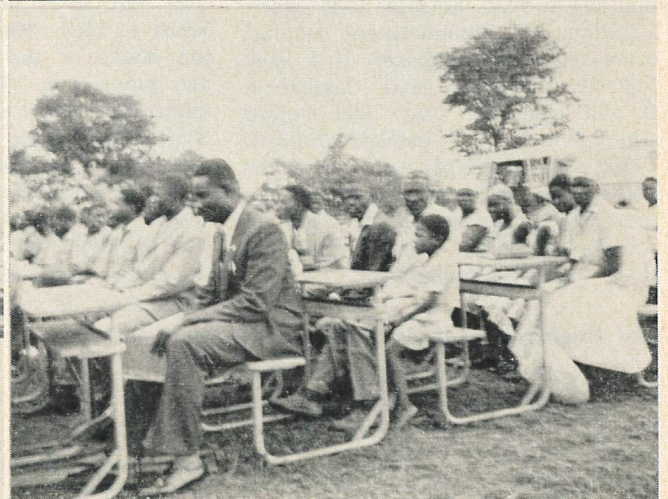
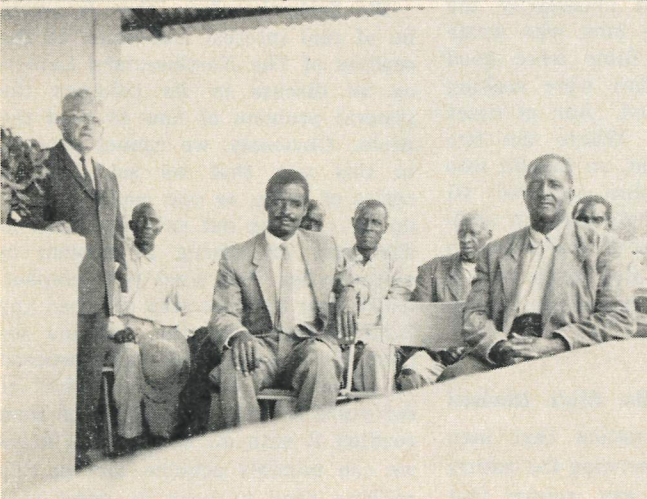
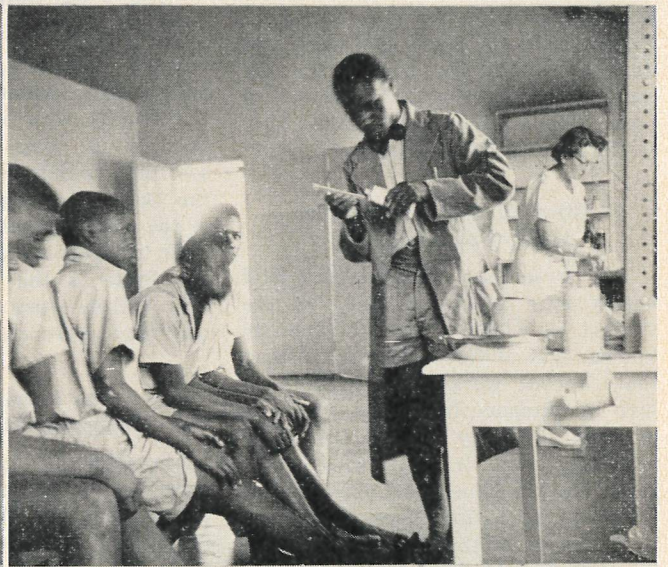
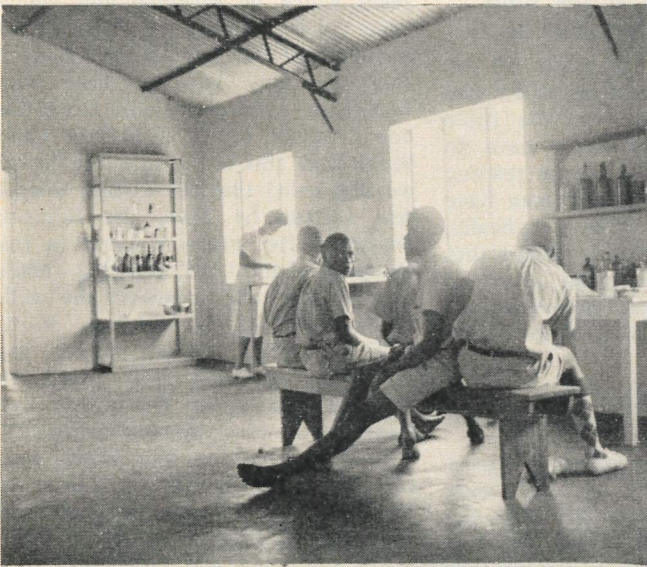
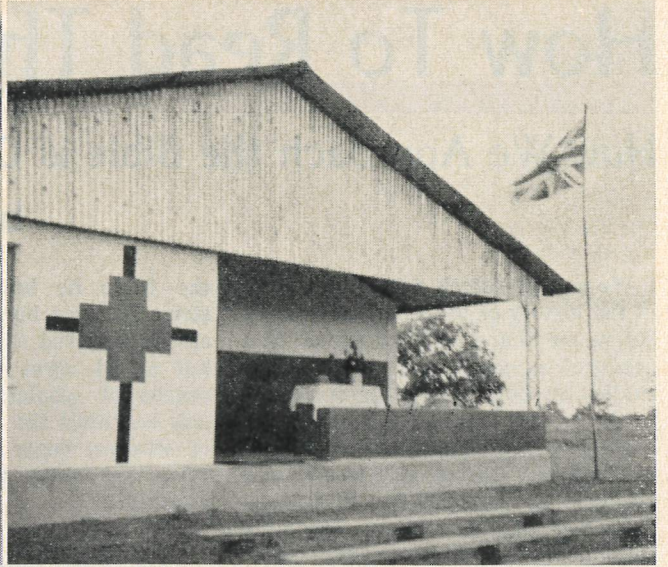
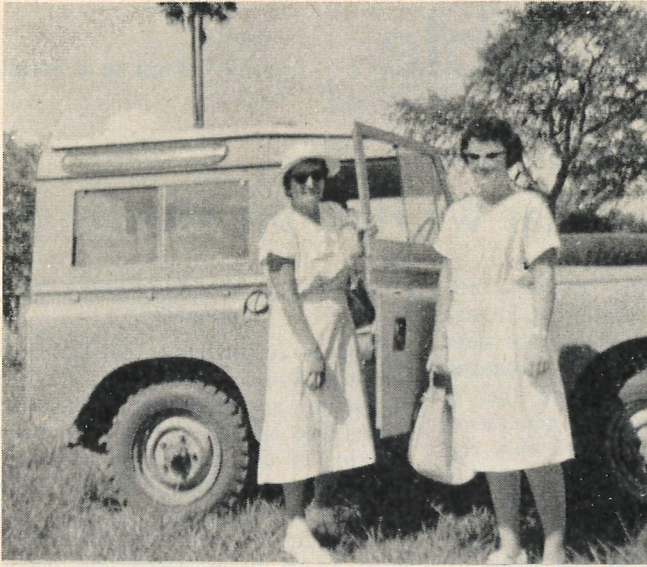
We had gone to visit the Chief at his home near Mumbwa to explain the whole matter to him and to win his support for the program of asking fees from the people for treatment and medicine, and other matters pertaining to the new program. We had also invited him to have dinner with us on the Saturday before the dedication and to view the medical mission film, "Healing in His Wings," which was shown to the school and surrounding villagers. Mr. Mulundika was also of great value to us in giving his cousin, the Chief, a clear understanding of the purpose and function of the dispensary, as was also his son Samuel.

After the dedicatory ceremony and prayer, the door was opened formally by Chief Shakumbila himself. This was more than an idle gesture, since we have given him the clear understanding that one day the entire staff and support of this medical program would be expected to be taken over by the people of this area.

The Nurses Are Introduced

Hereupon the two American staff nurses were introduced: Mrs. Hoencke, who had done all the preliminary work in planning on the spot and had assembled the African staff and begun the formal work, and Miss Barbara Welch, who had come out during the week before the dedication to take over the program permanently.

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Top: The two nursing sisters preparing to go out into the villages.

Middle: First day of the clinic. Patients, with Miss Welch in the rear.

Bottom: The front porch on dedication morning.

Top: The new Lutheran Dispensary.

Middle: Clinic — Zaccheus Chindongo, dresser, administering (Mrs. Hoenecke in rear).

Bottom: The dedication audience of over 500.

How To Read The Bible

First in a Series

How We Approach the Bible is Determined

by What We Hold the Bible to Be

We would search for a long time in the history of the Christian Church before we found another period that produced as many books, articles, and studies on how to read or study the Bible as the present generation is producing. The publishing houses of America and Europe that stress their products in the religious or Biblical field are almost without exception announcing to their buying public that now at long last they are offering for sale the book that will give the long-sought-for answer to the question that every Christian has at some time or other surely asked himself: "How should I read the Bible?"

"How to Read the Bible With Understanding"

The present-day books in the field hardly ever give that name to the subject by which it was traditionally known, that of *Hermeneutics*. Instead these recent works that pretend to give us guidance in how to approach or read or study or use the Bible generally claim, in their titles, to set forth the principles of Biblical interpretation, or to introduce the reader to the study of the Bible, or to show him how to read the Bible *with understanding*. An announcement has just come from the publisher of a book that is to appear next October 1. It will bear the title: *The Oxford Annotated Bible — Revised Standard Version of the Holy Bible*, and the title of the first of the special articles that will appear in the latter part of the book will be: "How to Read the Bible with Understanding."

The Intent of Many of These Books

We could very properly expect that the appearance of so many studies on how to read and use the Bible would delight the heart of the true Bible-lover. Unfortunately, such is not the case. Instead of telling how to read the Bible, most of these recent publications are out-and-out attempts at a theological brain-washing of the reader. They do not even make an effort to show the reader how to read

the Bible he knows. Rather, they strive to show him that what he has always believed the Bible to be does not at all agree with the "assured results of scholarship," and that it was not until the present generation of scholars began its work that the Bible was really known for what it actually is.

The View Held of the Bible Determines the Approach to It

Since, therefore, so many of the present-day students of the Bible take a different view of what the Bible actually is, they naturally have to set forth a different way of reading the Bible. For the notion men have of the nature of the Bible, specifically, their doctrine of what it means that the Bible is the inspired Word of God, will in every case determine the way they approach or read the Bible.

The Prevailing Idea Regarding the Scriptures

The idea that has received almost universal acceptance in very wide circles goes something like this: the Bible may well *contain* the Word of God, but it *is* not necessarily the Word of God. The men who wrote the books of the Bible were good and pious men. They were seeking knowledge about God. And at times God sought them. Where the two met, there revelation, an insight into truths of eternal value, occurred. Of course, as these people hold, in addition to much that is of real value in the Bible, there is also much that is misleading, if not downright wrong and harmful.

Ways of Reading the Bible Devised

If such is the notion that men have developed concerning the nature of the Bible, is it any wonder that they have to think up new ways of reading and studying it, ways that stem from their own humanistic and frankly unbelieving opinions concerning the Bible's true nature?

Illustrating the Differences in Approach

Suppose, for instance, that I believe that the Fourth Gospel was written by some second-century Christian leader who had for a long time been thinking of the significance of Jesus Christ for the world and had then clothed his conclusions, not in clear direct statements, but in stories about Jesus which he invented and which never were meant to tell actual incidents of our Lord's life. Then I shall certainly have to read that Gospel in a different way from the one I would use if I believe (and thank God, this is the firm conviction we still hold) that the Fourth Gospel was written by John, the Beloved Disciple, after years of labor in the vineyard of the Lord, and that John's purpose was, not to correct the well-known writings of Matthew, Mark, and Luke, but rather, under the prompting of God's Holy Spirit, to set down on paper the words and works of the most wonderful life that was ever lived, so that other men too might recognize in Jesus of Nazareth the Promised Messiah, the very Son of God.

We feel, therefore, that it would be of real interest and value to the readers of *The Northwestern Lutheran* to discuss in its columns the general problem of how to read the Bible. Obviously, we cannot proceed in this way that we set down a series of rules, as one could perhaps do for carrying out an experiment in chemistry or solving a problem in mathematics. But since it is emphatically true that the way we read the Bible depends on the doctrine we hold of its nature, we shall proceed to show that the interpretation of Scripture is really nothing more than reading it with all the learned helps we can possibly acquire, and in this reading ever to bear in mind that here are 66 books produced in ancient times, each in its own setting, God's Library that is to us THE WORD OF GOD.

FREDERIC E. BLUME

Entrenched Unionistic Practices

Fourth Installment

Conference Retreats For Lutheran Chaplains

Among the causes leading to the disruption of our fellowship with The Lutheran Church—Missouri Synod was our difference in evaluating the government chaplaincy.

Our Objection to the Military Chaplaincy

Though this installment on "Entrenched Unionistic Practices" will not discuss the entire matter of the chaplaincy, a few words are nevertheless in place. Our Wisconsin Synod from the beginning testified to the fact that government regulations placed the chaplains into positions in which it is almost impossible to avoid unionistic practices, for "the chaplain is morally obligated to provide for the religious needs of the entire command." If he cannot conscientiously do so himself, he must secure the services of clergymen of other denominations. This is not in accordance with the word of our Lord Jesus, who said, "Beware of false prophets." We see that the Gospel of our Lord is involved in the chaplaincy as well as our position as Gospel preachers. Our Wisconsin Synod therefore felt constrained to object to the chaplaincy as now constituted.

Missouri's Defense of the Chaplaincy

The Lutheran Church—Missouri Synod, however, has called the military chaplaincy "the Church's Opportunity." In defending its position, it contends that we do not properly distinguish between the chaplain as pastor and the chaplain as military officer. Thus a chaplain in his role as officer might well conduct a funeral service for someone for whom he as pastor would not be able to conduct such a service in good conscience. The distinction escapes us, as it will most Christian people, who look upon their pastors as servants of God and not of men. Burial services conducted by Christian ministers must always be religious services.

The Lutheran Church—Missouri Synod has always denied the validity of our representation and has repeatedly sanctioned the military chaplaincy for her pastors. In one of her recent conventions she encouraged the faculty of Concordia Seminary (St. Louis) to continue its chaplaincy course so that the seminary students might become informed of the needs and requirements of this specialized ministry. This is evidence that our Synod was right in contending that unionistic practices are entrenched in the theology and practice of the Missouri Synod.

Retreats in the Light of the Brief Statement

In its 1959 San Francisco convention the Missouri Synod reaffirmed its adherence to the "Brief Statement," which says: "We repudiate unionism, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing division in the church, Romans 16:17; II John 9,10, and as involving the

constant danger of losing the Word of God entirely, II Tim. 2:17-21." In its work of caring for and supervising its chaplains it has consistently ignored and set aside this position, as is evident in the close cooperation existing between the Armed Services Commission of The Lutheran Church—Missouri Synod and the National Lutheran Council's Bureau of Service to Military Personnel. Otherwise disciplinary action should long ago have been taken to correct situations such as the joint Conference Retreats for Lutheran Chaplains sponsored jointly by the above two agencies. These retreats have been held without any objection on the part of Missouri's officials.

The Purpose of the Retreats

The contention is raised that such meetings were designed merely to discuss the practical problems arising in the chaplaincy, especially those of a military nature. That, however, was not the basic purpose of these meetings. These Conference Retreats were what we in civilian life would call pastoral conferences with all that they imply: joint devotions, joint use of the Sacraments, joint study of God's Word. Here then was a joint use of the Means of Grace — Word and Sacrament.

Joint Worship Without Unity

What's wrong with that? The fact is that here men (chaplains: ordained ministers!) were worshipping together though not united in faith and doctrine. Here was praying together, partaking of the Sacrament together, preaching to one another by such who did not hold the same faith in the Word of God. The church bodies of the National Lutheran Council, for example, do not at all agree with what the Missouri Synod once adopted in its "Brief Statement," declaring that the Holy Scriptures are the verbally inspired Word of God, without error and contradiction. Joining in worship with men who reject that can only make of the "Brief Statement" a scrap of paper.

Some Details on the Retreats

But let us get down to specific cases. In November of 1951, all Lutheran chaplains of the European command (including those of the Missouri Synod and the National Lutheran Council) joined in a two-day retreat at Garmisch Military Post in Germany. The sessions began with a Lutheran Communion service conducted by a Missouri Synod Lutheran chaplain. He also served as essayist, sharing this assignment with other NLC pastors. The retreat was closed with a devotional service conducted by a chaplain of the NLC. This was joint worship by men not in doctrinal agreement. Nor can anyone plead "emergency." It was planned that way! This is a departure from God's Word and Missouri's former position.

Similar conferences were held in 1959 in Japan and Germany. In Japan a professor of the Augustana Theo-

logical Seminary was lecturer, and in Germany a professor from Concordia Seminary (St. Louis). Similar convocations were also held in 1960, all of them conducted in the framework of devotions (worship) and devoted to spiritual study. Those in Germany and Japan were sponsored jointly by the respective boards of the Missouri Synod and the National Lutheran Council. Chaplains of both groups participated in similar convocations again in 1961, the theme of the Tokyo conference being "Jesus' Witness to Himself as Messiah: Preaching the Gospel Tradition."

This Is Unionism Such practice is rank unionism. Chaplains (ordained ministers!) of The Lutheran Church—Missouri Synod were practicing church fellowship with men of the National Lutheran

Council, though the two church bodies had not as yet declared themselves in fellowship, in fact, differed in doctrine and practice. These are actions forbidden by the Word of God. Read Matthew 7:15-19; II John 9-11; Romans 16:17, 18. Despite our protests, our former sister synod persisted in these practices, thereby contributing to the break in relations.

It hurts us to see our former sister synod deliberately following this path, for it can only result in finally losing the precious Gospel heritage. We cannot go along — for our own sake and for the Lord's sake. May our Lord perform a miracle of grace, recalling our former sister synod to the paths she formerly walked with us, so that by His grace we may again work the works of God together!

H. WICKE

Briefs

(Continued from page 18)

there is no express reference to belief in the Bible.

It's true that normally the statement that "Jesus is God and Savior, according to the Scriptures" should have that weight. But this is not a normal situation. To the member churches that profession can and does mean a variety of things. Many of them will be quite ready to state that "Jesus is God and Savior, according to the Scriptures" — and quite sincerely too. "According to the Scriptures," as they read and preach them, means that Jesus was a very great man and a model of goodness and morality, a master teacher and in His death a martyr for the noble and worthwhile — but not "Very God of Very God" . . . Who for us men and for our salvation came down from heaven" (the Nicene Creed). Nor do they feel bound by Scriptures to believe and teach that Jesus actually was born of the Virgin Mary, that He died to atone for the sins of men, that He arose from the grave by a physical resurrection, that He ascended physically into heaven.

Those who proposed this altered basis may have used the words of the statement just as we would. We do not want to impugn motives. But the fact remains that the many liberal and modernistic bodies whose views we have sketched above will remain members in good standing just as well as those churches which take the words of the basis in their native, traditional sense. Certainly, "belief in the Bible" is not "required" at present for membership in the World Council. Therefore it is not correct to report that the adoption of this statement is an actual STIFFENING of the doctrinal basis for mem-

bership in the World Council of Churches.

Studies in God's Word

(Continued from page 20)

await the day when our future glory will be revealed in us.

Christ died for me. Because of that God has declared me righteous and accepted me as His child. That's why it's a great thing to be a Christian. That's the faith I want to reflect so that others may ask, "What must I do to embrace your faith?"

C. MISCHKE

News From Our Missions

(Continued from page 22)

The Dispensary Is Popular

At this writing the dispensary has been in operation a little more than a week in the new building and a case load of over 100 patients a day has been carried by the staff. The latter includes also two African dressers, Zaccheus Chindonga and Alfred Mkandawire. In a month Mr. Benjamin Chindongo, an experienced, fully trained African medical assistant, will join the staff. He is a man of great popularity and stature in the Sala area, having conducted the Sichobo Dispensary with success for years.

Notable Visitors

On the afternoon of the dedication our superintendent, Pastor Theodore Sauer, his wife, and two children came out from Lusaka to see the dispensary and to take some pictures.

Mr. Andre Geysler, medical officer of the Mumbwa District to which we belong, came out with the district veterinary officer on Monday. Both of the men expressed their approval of the building and the equipment.

But one of the outstanding visits was that of one of the village head-

men, Shalwabala, a week later. This man is regularly in the Sunday church service. After church, on the Sunday after the dedication, he and another headman objected to the fact that the African patients were being asked to make a donation for the treatment at our dispensary, while the government treatment is free.

We explained this through our Mr. Mulundika and wondered whether our explanation had satisfied.

Early on Monday morning we had our answer. Headman Shalwabala came to the dispensary and began to unwrap something from his kerchief and then presented Mrs. Hoenecke with a shiny half-crown (35 cents) which, he explained through Zaccheus, was his gift for the work our church is doing for his people. The gift assumes its proper proportions when one considers that this man because of his poverty comes to the missionary every week to ask for a newspaper which he uses for making his cigarettes.

When we took him into the chapel-consultation room and showed him the stained glass picture of Jesus welcoming the sick Africans also to find the perfect healing from sin, his old wrinkled face broke into radiant happiness, while he clapped his hands and exclaimed over and over: "Chibotu, chibotu!" (Good, good!) It was perhaps the purest tribute paid to the efforts of the two missionaries' wives who created the window.

We have been asked to convey the "Twalumba!" (thank you) of Chief Shakumbila and all his people to the kind Christians of our Synod who have made this dispensary and its blessings available to them.

EDGAR HOENECKE, Chairman
The Board for World Missions

Direct from the Districts

Dakota-Montana

Academy Auxiliary

Although this is not recent news, yet it may still be of interest to some in the District. The Northwestern Academy Auxiliary met again last October on the Academy campus. About 175 ladies were present from all parts of the District. Some even came from as far away as Circle and Presserville, Montana. Professors W. Ten Broek and K. Sievert of the Academy had the devotions for the Auxiliary, and Pastor C. Hillmer of Morrystown, South Dakota, spoke about the part sacred music plays in the life of a believer, and also what an important part it plays in the everyday life of an Academy student. At noon hour the ladies all toured the buildings. After dinner a business meeting was held, and the following officers to the Auxiliary were elected: President, Mrs. Edmond Schultz of Hazelton; Vice-President, Mrs. Donald Giese of Glenham; Secretary, Mrs. Robert Menzel of Morrystown; and Treasurer, Mrs. Arthur Pfeifer of Mobridge. The project the Auxiliary plans to undertake this year is to furnish the kitchen off the gymnasium with utensils. Last year they furnished the boys' dorm with a washer and drier. The students closed the afternoon session with a program of music and skits.

Stewardship Meetings

The Montana Circuit Stewardship Meeting was held December 1 at Winnett, Montana. There were 30 in attendance. The Board also presented the Synod's program, "Progress with Faith," at some congregations of the 11-church circuit.

In November the different circuits of the Eastern Conference also held their stewardship meetings. The Synod's program was also presented at these meetings.

Vacancies

Pastor Herbert Kuske of Mobridge recently accepted a call to Saginaw, Michigan. Pastor Kuske was the Visitor of the Western Conference. Since Pastor Kuske has left us, we again find ourselves with five vacant parishes in our District. All of them

are in the Western Conference. They are: Livingston, Montana; Faith-Bison-Dupree, South Dakota; Bowdle, South Dakota; Mobridge-Glenham, South Dakota; and Tappen, North Dakota.

Dedications

Trinity Lutheran Church, Ekalaka, Montana, recently dedicated a house of worship to the glory of God. Pastor K. Lenz was the dedicatory speaker. The new chapel was formerly a house which was given, together with an acre of land, by an 82-year-old member, Lena Kowitz, to the congregation.

Trinity Lutheran Church, Terry, Montana, has also finished enlarging its chapel. It will now seat 150 people. The congregation also received a Baldwin organonic spinet model electric organ. Plans for the dedication of chapel and organ are set for next June, on the twenty-fifth anniversary of the congregation. Pastor R. Kettenacher, the pastor who organized this congregation, will be the guest speaker. L. Wurster is the pastor of these two congregations in Ekalaka and Terry, Montana.

On Sunday, December 3, at 8:00 P.M., a special service was held at St. Paul's Lutheran Church, McIntosh, South Dakota. On this evening a new Hammond electric organ was dedicated to the glory of God. The guest organist was Prof. Wm. Birsching, head of the music department of Northwestern Lutheran Academy. Also dedicated during the service was a new 14 by 12-foot maroon-colored velour dossal curtain. It provides a fine background for the newly dedicated brass cross and candlesticks. The new lights, made by Pastor Barenz, a former pastor of the District, help to bring out the rich color of the curtain. The guest speaker for the festive occasion was Pastor E. W. Hillmer, formerly of North Branch, Michigan.

At the writing of this District news, your reporter also received an invitation to attend the dedication of the new church of Faith Lutheran Congregation, Melstone, Montana, on Sunday, January 14. The guest speakers were Pastors H. Birner of Sioux Falls, and E. Schulz of Hazelton, North Dakota.

R. ZINK

Michigan

Vacancies

Vacancies still exist at Elkton, Sodus, Freeland, Yale-Greenwood, and North Branch-Marlette, Michigan. Our Mission Board has added one to that list by starting to call a pastor for a new mission in Fort Lauderdale, Florida. The Board hopes to start a new mission in Grand Rapids, Michigan. A favorable survey has just been completed of one area of this city. The survey was made by pastors and lay members of congregations in that area. The Board also contemplates a new mission for the District area. Following a request for service from Wisconsin Synod people in Terre Haute, Indiana, the Board will soon investigate the possibilities there.

Buildings and Plans

Tampa, Florida, is in process of building its chapel which it hopes to dedicate around Easter. Durand, Michigan, is planning a new parsonage, and hopes to start construction this spring. Hartford, Michigan, has found a suitable site, and will soon apply for a chapel. Both Bethany, Saginaw, and East Ann Arbor, Michigan, are planning relocation.

Martin Luther Memorial Home

The Board of Directors of the Martin Luther Memorial Home is vigorously pursuing the work essential to the establishing of a home for the aged at South Lyon, Michigan. A schematic plan for the building was agreed upon at a special meeting of the Association of Congregations and complete preliminary plans will be in the hands of the Board shortly. It is estimated that the cost of the building will be around \$400,000. A building fund has been established, into which all individual gifts and memorial wreaths, as well as private loans, will flow. Recently a gift of \$1000 and another of \$500 were received, and the hope is that similar generous gifts will be forthcoming to help make this home a reality as soon as possible. Applicants for residency are eagerly waiting for it. The Board of Directors looks for individuals willing to make sizable loans to the building fund. HANS A. SCHULTZ

All About Our Area Lutheran High Schools

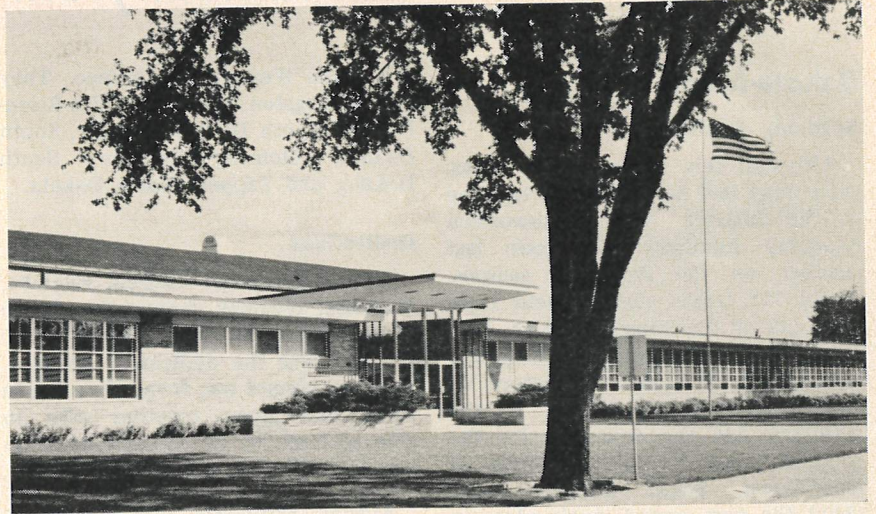
Winnebago Lutheran Academy Fond du Lac, Wisconsin

Winnebago Lutheran Academy is housed in a one-story brick building on an 11-acre campus situated in a beautiful residential section of Fond du Lac. This building, dedicated in 1955, has 10 classrooms (including a spacious science laboratory), library, combination auditorium-gymnasium, kitchen, and other facilities needed for a modern school. It comfortably accommodates the 227 students presently enrolled.

Winnebago Lutheran Academy was founded in 1925 by St. Peter's Lutheran Church of Fond du Lac. The following year an Academy Association was formed by members of St. Peter's and other Lutherans of this area. This organization of individuals owned and operated this school under articles of incorporation until 1953. Since 1953 the Academy Association is composed of member congregations. These, now 13 in number, pledge financial support according to their communicant membership. Also active, as a member of the association, in the support of the school is the Patron Association. This is a group of individuals from various congregations.

The purpose of the Academy is to serve Lutheran families, especially in its immediate area, who desire a Christian high-school education for their children. Four courses are offered: a classical course for those who wish to prepare for the ministry, a prenormal course for those who intend to become teachers, a general course, and a commercial course for those who wish to prepare for a business or a professional career.

The use of department heads aids coordination in the various areas and permits a unified direction. At present there are nine departments: English, Martin Drews; social studies, Jackson Petrie; Latin, Walter Hoepner; mathematics, Raymond Spangenberg; science, Karl E. Bauer; German, LeRoy Ristow; religion, T. W. Zuberbieber. In the commercial department Mrs. Roberta Oberbeck and Miss Ruth Huth are active. Physical education and athletics are under the direction of Raymond Seibel. Basketball, track, and baseball are popular with the students. A committee of



Winnebago Lutheran Academy, Fond du Lac, Wisconsin

the board was recently appointed to investigate the possibility of introducing football.

The Academy is unique among our Wisconsin Synod high schools insofar that it owns a sizable dormitory which accommodates girls. Parents of out-of-town students are grateful for this dormitory where their teenage daughters are under the direct supervision of the school.

Two choir concerts, one at Christmas time and the other in spring, are given in the auditorium and attended by large numbers of people. In addition, the concert choir appears in concert in a number of our churches.

Various gatherings, such as the alumni banquet, the student-faculty banquet at Christmas time, the Asso-

ciation banquet, the athletic banquet, the seniors' class banquet are features of the social life. Students also participate in dramatics and in instrumental work.

The debt on our building has been substantially reduced; at present the debt is approximately one-fifth of the original cost. Much credit for reducing the debt is owed the "WAMB" (Winnebago Academy Mortgage Burners), consisting of interested members who pay on the average two dollars a month toward the liquidation of the mortgage.

The Lord has wonderfully blessed Winnebago Lutheran Academy, its students, faculty, alumni (nearing 900), and supporters. May He continue to do so in the future!

T. W. ZUBERBIER

Lakeside Lutheran High School Lake Mills, Wisconsin (Permanent Site)

Groundbreaking for New Building at Lake Mills

Ground was broken on November 26, 1961, for the new building of Lakeside Lutheran High School on the 33-acre property which will be the permanent site for the school. The ceremonies began with an afternoon service at St. Paul's Church in Lake Mills. Addressing an overflow audience, the Rev. Carl Mischke, Juneau, spoke on the prayer of Moses in Psalm 90:17: "And let the beauty

of the Lord our God be upon us: establish thou the work of our hands upon us; yea, the work of our hands establish thou it." He said, in part: "For the past years the members of our various affiliated congregations have been encouraged to make this prayer of Moses, the man of God, their own, in view of the proposed establishment and erection of a Lutheran high school." In accordance with this prayer the members were encouraged to place their trust and confidence in God, who had guided them in the past, and to invoke His guidance and blessings for the future. With regard to the purpose of the school itself, the speaker reminded



Ground breaking ceremonies: (left to right) Carl Hefke, student council president; Ferdinand Kutz, Jr., Fort Atkinson, chairman of the finance committee; Edward Rindfleisch, Jefferson, chairman of the campaign; George Lehman, Watertown, chairman of the building committee; Prof. Lloyd Huebner, principal; Rev. Roy Brassow, Richwood, president of the board of regents; Alfred Piette, general contractor; Rev. Robert Hoenecke, Fort Atkinson.

his hearers that they were to let the truth of God's saving love in Christ permeate all the work in this new school, training students not only for this life, but also for eternity. Only in this way would the school be assured of success in doing the work which would last beyond this life.

The liturgist at the church service was Pastor D. W. Kuehl of Lake Mills. The organist was John Schultz, principal of St. John's School. The Lakeside Girl's Choir, making its first public appearance, sang under the direction of Marvin Koch, musical director at Lakeside.

From the church those attending the service went to the building site on South Main Street. In the ground-breaking ceremony, Prof. Lloyd Huebner, principal of Lakeside, turned the first spadeful of dirt. For others who

participated in the ceremony, see the accompanying photo.

The new school building will have 24 teaching stations and a double gymnasium. Construction is under way. Plans call for the completion of the academic wing by September 1, 1962. The entire building is to be ready by December 1, 1962.

Other Information Regarding Lakeside

Lakeside Lutheran High School is now in its fourth year of operation, making it a fourth (four-year) high school. Using the old Lutheran grade-school building in Fort Atkinson, which St. Paul's Congregation there had vacated for a new plant, the high school had an initial enrollment of 41 students. In the second year this grew to 90 students. The third year

saw 167 students enrolled. In the present school year there are 197 students.

The enrollment in this fourth year had to be limited, since there simply was no more space in the school's temporary quarters.

The faculty of Lakeside Lutheran at the present time is made up of 10 full-time instructors. They are: Lloyd Huebner, Robert Adickes, Christine Buroff, John Denninger, Robert Eberhardt, Richard Gungel, Marvin Koch, Wayne Kreklow, Ronald Stelter, Philip Strohm.

Lakeside Lutheran High School is operated by an association of Wisconsin Synod congregations in Jefferson County. Students from outside this area can be accommodated in private homes.

Editorials

(Continued from page 19)

one word: "We agree; so let it be." The word has been taken over from the Hebrew without any attempt at translation into the Greek, the Latin, the English, the German, and into many other languages, with hardly any change in spelling or pronunciation.

Luther explained the word as meaning "Yea, Yea, so shall it be." We use the word in our liturgy at the close of every confession, doxology, benediction, and

prayer. We use it after even the shortest table prayer. In each case the word has a slightly different shade of meaning; but fundamentally its meaning is always connected with the idea of truth and sincerity. When we close with Amen, we mean to say that what we have confessed we truly believe; what we have prayed for we ask in all faith and sincerity. In this sense, too, the word is used in II Corinthians 1:20: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." E. E. KOWALKE

A Lantern to Our Footsteps

(Continued from page 21)

scientist examine his evidence to see whether it really is so indisputable in the points where it seems to be at variance with Scripture. Let him interpret his evidence in harmony with Scripture and not expect Scripture to be interpreted according to his evidence, or even given up for the sake of his evidence. As little as we are ready to accept the Pope or man's reason as an authority above Scripture, just as little are we ready to accept science in that role.

A REQUEST

Regarding 1961 Convention Proceedings

All pastors who find that they have surplus 1961 Convention Proceedings are requested to return them to Northwestern Publishing House. They are needed to meet a continuing demand for them.

Northwestern Publishing House
3616-32 W. North Ave.
Milwaukee 8, Wisconsin

NOMINATIONS

In response to the request of the Board of Control of Dr. Martin Luther College for names of men qualified for the two positions in the department of music, the following have been nominated by members of Synod:

Mr. James Albrecht, Milwaukee, Wisconsin
Prof. Bruce Backer, New Ulm, Minnesota
Mr. Marvin Busse, St. Paul, Minnesota
Rev. Kurt Eggert, Milwaukee, Wisconsin
Prof. Victor Hildner, River Forest, Illinois
Mr. Robert Kirst, Beaver Dam, Wisconsin
Mr. Arnold Lehmann, Lakewood, Ohio
Mr. Edward Meyer, Milwaukee, Wisconsin
Mr. Waldemar Nolte, Winona, Minnesota
Rev. Henry Paustian, La Crosse, Wisconsin
Mr. Theodore Pelzl, New Ulm, Minnesota
Mr. Otto Schenk, Oshkosh, Wisconsin
Prof. Wayne Schmidt, Onalaska, Wisconsin
Mr. Lester Schulz, Appleton, Wisconsin
Mr. Ronald Smith, Mio, Michigan
Mr. Ivan Spangenberg, Appleton, Wisconsin
Prof. Meilahn Zahn, Saginaw, Michigan
Mr. Roy Zimmermann, New Ulm, Minnesota
Prof. T. W. Zuberbier, Fond du Lac, Wisconsin

From this list the Board will call two persons — one for the professorship in the department of music granted by Synod in the last convention, and the other one as chairman of the music department, replacing Prof. Martin Albrecht.

Correspondence which will help the Board in the calling of men for these two positions should be in the hands of the undersigned not later than February 14, 1962.

ARTHUR GLENDE, Secretary
17 South Jefferson Street
New Ulm, Minnesota

DR. MARTIN LUTHER COLLEGE New Ulm, Minnesota

The dedication of our new Music Hall has been set for Sunday, June 3, at 2:30 in the afternoon, to be followed by the meeting of the alumni and the closing concert in the evening. Our graduation exercises will begin on Monday morning, June 4, at 10 o'clock.

CARL L. SCHWEPPE

APPLICANTS WANTED

The primary purpose of the Northwestern Publishing House is to serve the Church through the printed word. For this reason the Publishing House has always welcomed applications from Christian men and women who are willing to devote their talents to the service of the Church through employment in one of its departments.

At this time the management is especially interested in receiving applications from persons who have had training or experience which would qualify them for positions in

But is the Bible a book of science? Surely not. We have something far more precious in the Scriptures. We have there God's own revelation, a book in which we find Christ and salvation. But does that mean that when it speaks of scientific, geographical, or similar matters it is unreliable? That hardly follows.

Need we fear to alienate the educated by accepting Scripture on its own terms? What we need to fear is departing from God's own inspired Word. The Scripture is not putty that may be molded to satisfy the varied reasoning of man. We shall need to say: "The Word they still shall let remain."
ARMIN SCHUETZE

the sales and merchandising department, the business office, the mailing and subscription department, the art and layout department, and the building maintenance department. Please address your letter to Edgar D. Hahn, Office Manager, Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin, or call him for an appointment at Hilltop 2-1810.

NOTICE

Regarding the Sending of Christian Literature to Ghana

Since August 21, 1961, we have had a called missionary resident in Ghana. We would encourage all Lutherans who have been sending literature and other items to Ghana to coordinate their mission activity with that of our (called) missionary on the field. Such cooperation will prevent duplication of effort, while consolidating our mutual witness — that of the sending body at home and the ambassador-for-Christ on the field.

The Missionary Board of the Lutheran Synodical Conference

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

BLACK CANYON DELEGATE CONFERENCE

Date: Jan. 29-30.

Place: Resurrection Ev. Lutheran Church, North 17th and East Yale Streets, Phoenix, Ariz.

Time: 10:00 a.m.

WILLIAM O. BE'N, Secretary

MINNESOTA

MANKATO PASTORAL CONFERENCE

Feb. 6, 1962, 9:30 a.m.

St. Peter's Lutheran Church, St. Peter, Minn.

Preacher: R. Hoenecke (alternate: L. Lothert).

Agenda: Exegesis, Matt. 3; Essays as assigned.

M. BIRKHOLOZ, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: Tues., Feb. 27, 1962.

Time: 9:00 a.m.

Place: St. John's Ev. Lutheran Church, Redwood Falls, Minn.

Speaker: N. W. Kock (alternate: C. W. Kuehner).

Agenda: Exegesis, II Thess. 1, W. Henrich; Church Discipline; the dangers of letting it be neglected; importance of carrying it out in an evangelical manner, W. O. Nommensen.

Arrange for your own meals.

Send excuses to the secretary.

WARREN J. HENRICH, Secretary

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

CROW RIVER PASTORAL CONFERENCE

Date: Feb. 28, 1962.

Place: T. Ellsworth, St. Peter's Lutheran Church.

Host pastor in charge of Communion service.

Agenda: Round Table Discussion on Evangelism.

W. E. NEUMANN, Secretary

NEBRASKA

SOUTHERN DELEGATE CONFERENCE

Date: Feb. 27-28, 1962; opening session at 10:00 a.m.

Place: Mt. Olive, Lincoln; L. Gruendeman, host pastor.

Preacher: Rockhoff (Greenwald).

Papers: Augustana XVIII, Snyder; The Sixth Commandment As It Pertains to Christian Youth, Lichtenberg; II Cor. 6: 1-10, Tischer; An Isagogical Treatise on the Book of Esther, Redlin; Augustana VII, Nommensen; The Pioneer Movement Evaluated, Ehler.

Reports: Mission Board, Academy Board, Stewardship, Financial.

Please announce to host pastor.

C. NOMMENSEN, Secretary

ROSEBUD DELEGATE CONFERENCE

Date: Feb. 20, 21, 1962.

Place: Zion Luth. Church, Bonesteel, S. Dak.

Papers: Christian Brotherhood in our Personal Relationships in View of these Controversies, K. Fuhlbrigg; Church and Politics, J. Engel.

Please announce to the host pastor, G. Tiefel, Jr., if you require lodging.

KENNETH W. STRACK, Secretary

CENTRAL DELEGATE CONFERENCE

Date: Feb. 27 and 28, opening session at 10:00 a.m.

Place: Immanuel Lutheran Church, Hadar, Nebr., G. E. Free, host pastor.

Sermon: F. Werner (W. Sprengeler, alternate).

Papers: Augsburg Confession, Articles 11 and 12, L. Groth; Isagogical Study of the Book of Haggai, with Emphasis on Christian Giving, G. Free; Engagement and Its Scriptural Place in Marriage, F. Werner; Church Life in Apostolic Times, W. A. Wietzke.

THE NORTHWESTERN LUTHERAN

Reports: President, Mission, Board of Education, Academy, Financial, Convention.

Please announce to host pastor, G. E. Free.
W. A. WIETZKE, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR PASTORAL CONFERENCE

Date: Feb. 6-7, 1962.
Place: Grace Ev. Lutheran Church, Crivitz, Wis.
Opening Session: 9:30 a.m. C.S.T.
Requests for lodging should be made to the host pastor, E. Kitzerow, by Jan. 31, 1962.

H. JUROFF, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Feb. 20, 1962.
Place: St. John's Lutheran Church, Valmy, Wis.
Time: 9:00 a.m.

Preacher: W. Fuhlbrigge (alternate: E. Habermann).

Agenda: Exegesis: Eph. 1 (continued), H. Pussehl; Eph. 6, H. Bergholz; Heb. 1:9-14, K. Voss; Heb. 2, T. Baganz; Heb. 3, W. Zink; Exegetical-Homiletical Study, K. Toepel; Separation of Church and State According to Scripture and According to our Federal Constitution, P. Eggert; A Pastor's Avocation: Benefits and Dangers, C. Schlei.

C. Schlei, Secretary

DISTRICT CONVENTION

Date: July 16-19, 1962.
Place: Fox Valley Lutheran High School, Appleton, Wis.

S. KUGLER, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON CONFERENCE CIRCUIT MEETING

Date: Feb. 18, 1962.
Time: 1:45 p.m.
Place: Good Shepherd Ev. Lutheran Church, West Bend, Wis.

B. R. HAHM, Secretary

BUDGETARY OPERATING STATEMENT

July 1, 1961, to December 31, 1961

Cash Balance July 1, 1961.....	\$	46,768.26
Budgetary Offerings	\$	1,108,058.12
Revenues		208,736.28
Total Offerings and Revenues.....		1,316,794.40
Non-Budgetary Receipts:		
Payments on Accounts		
Receivable	1,900.00	
Lutheran S.W.C.-Prayer Book	95.40	
Total Receipts	\$	1,995.40
Total Offerings, Revenues and Receipts		1,318,789.80
		\$ 1,365,558.06

Budgetary Disbursements:

General Administration	103,411.48
Professorages for Educational Institutions	29,025.99
Board for Information	27,582.65
District Bd. for Information	232.35
Public Relations Committee	118.55
Wisconsin Lutheran Seminary	64,835.90
Northwestern College	129,918.07
Dr. Martin Luther College	181,428.78
Michigan Lutheran Seminary	92,099.08
Northwestern Academy	44,237.56

Milwaukee Lutheran Teachers College

College	22,974.82
Nebraska Academy	112.24
Academy Subsidies	20,400.00
Winnebago Teacher Program	1,207.96
Home for Aged	37,782.39
General Home Mission Board	2,742.26
Board for World Missions....	7,608.43
Indian Mission	70,972.93
Colored Mission	31,856.82
Home Missions	476,712.67
Refugee Mission	34,078.65
Madison Student Mission.....	3,381.94
Northern Rhodesia Mission....	50,921.48
Lutheran Spiritual Welfare Commission	7,711.43
Japan Mission	12,384.95
Spanish Mission	4,239.64
Winnebago Luth. Academy....	1,500.00
General Support	53,065.38
Student Aid	5,672.22
Board of Education	15,259.82
Teacher Certification	2,357.38
Depreciation on Inst. Bldgs.	74,783.70
Revenues for Special Building Fund	175,892.42
Foundation for Reformation Research	5,000.00

Total Budgetary Disbursements	\$ 1,791,509.94
Cash Deficit, December 31, 1961	(\$425,951.88)
() Denotes red figure	

BUDGETARY ALLOCATION AND RECEIPTS

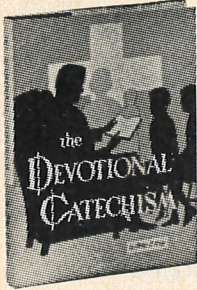
Six Months — July through December, 1961

Districts	Comm.	District Allocation of Budget	Offerings Received	Percent	Deficit
Pacific Northwest	1,400	\$ 12,186.00	\$ 8,709.00	71.5	\$ 3,477.00
Nebraska	6,853	59,670.00	38,877.00	65.2	20,793.00
Michigan	26,285	228,858.00	143,652.00	62.8	85,206.00
Dakota-Montana	7,245	63,078.00	44,480.00	70.5	18,598.00
Minnesota	38,747	337,362.00	178,687.00	53.0	158,675.00
Northern Wisconsin	47,714	415,434.00	217,999.00	52.5	197,435.00
Western Wisconsin	51,278	446,466.00	198,520.00	44.5	247,946.00
Southeastern Wisconsin	51,392	447,456.00	254,937.00	57.0	192,519.00
Arizona-California	4,149	36,120.00	19,772.00	54.7	16,348.00
	235,063	\$ 2,046,630.00	\$ 1,105,633.00	54.0	\$940,997.00

NORRIS KOOPMANN, Treasurer

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By PETER C. KREY



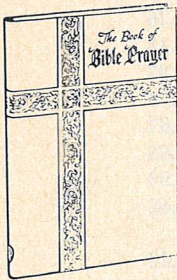
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