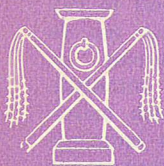


WISCONSIN EVANGELICAL LUTHERAN SYNOD



THE NORTHWESTERN Lutheran

March 11, 1962
Volume 49, Number 5



BRIEFS

by the Editor

The open letter to Cardinal Spellman on the page opposite has already been given prominence by being placed in a box. Equally worthy of your careful reading is a comment on the same subject by Pastor Nitz, "Tax Support for Parochial Schools?" See page 71.

* * * *

A CLARIFICATION

Regarding an Article in the Gemeindeblatt

Last month there appeared articles in two publications which drew certain conclusions from an article in the *Gemeindeblatt* (Oct. 1, 1961). This is the official German periodical of the Wisconsin Evangelical Lutheran Synod. The article referred to was critical of the Synod's action in severing fellowship relations with The Lutheran Church—Missouri Synod. An observer might be justified in attaching great significance to the article *if that article stood all by itself, and if no further official statement regarding it had been made*. Then, too, people reading what was made of this article in the *Badger Lutheran* and the *Lutheran Witness* might justly be disturbed and confused.

But the article did not stand by itself. In the following issue of the *Gemeindeblatt* (Oct. 15, 1961) the editor made this statement (preceding the full text of the Synod's resolution):

"In his report on the suspension of fellowship with the Missouri Synod in the last issue of the *Gemeindeblatt* (Oct. 1, 1961), the reporter in his otherwise objective and correct presentation of the differences which led to this step gave expression also to his own personal opinions with reference to his Synod's position in the matter. In the opinions the writer expressed his own personal conviction which did not always agree with the official position of the Synod. For that reason the complete text of the Synod's resolutions are printed so that they may know precisely what was resolved and in what manner the Synod came to its resolutions to suspend."

In view of this official clarification and correction, it is clearly unwarranted for anyone to draw from the *Gemeindeblatt* article of October 1, 1961, the conclusions given prominence in the publications mentioned above.

"Toleration of Unionistic Activities by Individuals" is the heading for the seventh installment in the series "Entrenched Unionistic Practices." Permit us to add a comment to what Pastor Sitz has written. When a unionistic spirit has invaded a church body, its presence can usually be detected not only by what that body *does* through its officials, its boards, and its responsible spokesmen. Equally significant and revealing is *what that church does not do* about individuals, prominent or otherwise, who engage in unionistic practices. Toleration of such activities speaks just as loud a language as does an official pronouncement sanctioning unionistic endeavors.

Perhaps it is not necessary to say — but we say it anyway so that we are correctly understood — that we are not interested in making personal attacks on the men mentioned. Our sole concern is the issue raised by their unionistic activities and the failure of those responsible to apply the admonition and discipline necessary to check those individuals in their offensive course.

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

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Editorials

To: His Eminence Francis Cardinal Spellman
Your Eminence:

When President Kennedy proposed spending \$2.1 billion over three years for erecting buildings and raising teachers' salaries to aid the nation's high schools and grade schools, he omitted aid to parochial schools. That omission prompted you to state: "If the Federal Government should favor the public schools and put an additional tax on us, from which we would receive no benefit, then, my dear friends, it is the eventual end of our parochial schools."

I take it that you are saying that if Catholics must help support a federal-aid-to-education program, they will no longer be able to support their own school system. Without now entering in upon a discussion of the merits or demerits of any kind of federal aid to public high schools and grade schools, let us assume that you are a true prophet: your parochial-school system will collapse unless it receives benefit from such a federal support program.

This surprises me. The impression I have received from spokesmen for your church is that the Catholic Church claims to be a great church. You say that you alone have the truth. One of your writers has made the exclusive claim that your church has "All the Gospel! Not what suits this or that little sect or denomination, but all the Gospel." (I assume that you are also rating us Lutherans a "little sect or denomination.")

Of your schools you have said, "The public looks to our Catholic schools as power stations, and our pupils as dynamos of good conduct." You point to your numerous institutions of learning, your hospitals, your welfare organizations, to demonstrate that Catholic charity is superior. In fact, you leave no doubt in our minds but that you consider yourselves a superior church — strong, confident, successful.

And now you say that your parochial system will collapse unless the rest of us subsidize it. I take it that you mean that your church will be too impoverished by public-school-aid taxes to afford to maintain a parochial-school system (even though the per-pupil cost of educating in your schools is lower than it is in our Lutheran parochial schools — your budget for salary is much lower than ours).

I'm wondering whether your real poverty isn't of a different kind. It appears to be a lack of spiritual pride that would not be beholden to the general public to help support a church; a lack of a decent respect for the consciences of those who cannot abide your teachings; a lack of motivation or appreciation on the part of your people who do not value their schools highly enough to maintain them themselves. If your prediction comes true, your "great" church will appear to be a shabby one. Your lack of spiritual strength will then be evident. Ought you not to be rather embarrassed to admit it?

Sincerely,
A Lutheran observer

C. TOPPE
505 College Avenue
Watertown, Wisconsin

A Right Evaluation of Things Solomon, to whom had been given wisdom and understanding above that of any man that ever lived, wrote a book, the Book of Ecclesiastes, in which he set down his observations of life. In it he reported what he had found worthwhile and not worthwhile in life. He was not a recluse who had shut himself off from the joys of living. He had tasted and tested the best that this world had to offer.

He was not a man who took the position that anything that gave pleasure was bad and should scrupulously be avoided. He was not a spoilsport but approved of the enjoyment of the earthly gifts which God in His goodness had placed at man's disposal. He stood for what St. Paul stated a thousand years later: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."

But if we think that he stood for just an epicurean way of life, that he was intent only on squeezing every bit of physical enjoyment out of this present life, then we are very much mistaken. He saw these things in their proper perspective, in the light of death and eternity. And when he viewed even the greatest earthly enjoyments in that light, he said of them: "All is vanity."

If death ended all, then the slogan of the worldling: "Let us eat, drink, and be merry, for tomorrow we die," would be the best policy in life. But death does not end all. There is an endless eternity to prepare for, and preparing for that constitutes the highest wisdom. Death, judgment, and eternity are inevitable. To ignore that is a shortsighted and dangerous policy.

That is something of which the passing years remind us. We are not getting any younger. The seconds are ticking out the time of grace remaining to us here on earth. There isn't much time left for us anymore. Let us, then, seek the Lord while He may be found and call upon Him while He is near.

IM. P. FREY

* * * *

More Witnesses The *Chicago Tribune* has published a number of articles quoting scientists of the Chicago area who said that their scientific studies had proved to them that there is a God to whom men may pray for help and guidance. One of these scientists had helped to develop the atomic bomb, and his research on the atom convinced him that a Supreme Being created both man and the universe. A brain surgeon and a researcher in chemistry professed the same conviction.

It requires considerable courage for a scientist of standing in the academic world to admit publicly that he believes that God is a living Being who created man and the universe. One is glad to read that men of such standing have expressed a conviction that is so directly contrary to the usual teachings of scientists. These men

(Continued on page 70)

Studies in God's Word: Satan's Subtle Scheme for Lent

From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men (Matthew 16:21-23).

When the Apostle Peter in his First Epistle describes the devil as a ferocious, "roaring lion," he does not mean to imply that Satan is not also at the same time a sly and stealthy fox. The aim and purpose of the lion are quite obvious; those of the fox are more subtle, but not less dangerous.

Enlisting the Least Expected

Answering a direct question from Jesus, Peter had just declared with supreme certainty: "Thou art the Christ, the Son of the living God." In this way Peter, as spokesman for the disciples, had given expression to their forthright faith in their Lord's divine Person.

Unfortunately, however, the disciples still retained a serious misconception regarding the Savior's divine work. Even though the Prophets, especially Isaiah, had written plainly of the Messiah's mission as that of the sinner's suffering Substitute; even though Jesus Himself had made reference earlier to laying down His life, the disciples could not seem to get rid of that vain hope for an earthly kingdom to which the visible splendor and glory of King David would be restored. For this reason Jesus began from this time forth to explain to His disciples with increasing clarity and

detail that, as the Lamb of God, He *must* take the way of sorrow and suffering. The way of the cross was the only way decreed by the Father for the redemption of sin-laden mortals.

The Father's saving will, however, Satan would by all and any means subvert. Enlisting Peter, the confessor of truth and the one least expected, was Satan's subtle scheme to thwart the sinner's only hope. Let Peter's misconceived Messianic dream be the means to contradict the Father's counsel and to turn the Savior's willing heart from Calvary and the cross. Unsuspectingly, Peter plays the part and speaks the lines of Satan when he says of Jesus' death: "Be it far from thee, Lord: this shall not be unto thee."

It is still the least expected ones that the devil drafts to divert the hearts of troubled sinners from the comfort of the cross. And it is still the same satanic scheme: get religious leaders so wrapped up in programs designed to better society economically, socially, and politically, that their vision of the glory and grandeur of an earthly paradise will exclude the saving Gospel of Jesus' blood and righteousness, first from their hearts, and then from their lips. How many, today, are being robbed of their only hope of salvation by those whom they least expect to be mouthpieces of the old evil Foe!

Capitalizing On Good Intentions

There can be no doubt that Peter had the best interests of his Lord at heart when he attempted to discourage Him from the way of suffering and death. The thought of his beloved Master going to Jerusalem expressly to suffer and be killed was exactly the opposite of what Peter had in mind. This could not be permitted to happen under any circumstances. This had to be prevented by all means. Peter's obvious desire to

spare Jesus the humiliation and calamity He had just described, reflected good and well-meaning intentions. But it also reflected on Peter's part a shocking ignorance of the blessed plans and saving purposes of God. And Satan is quick to make capital of good intentions which are rooted in poor contentions or in vain opinions. Thanks be to God, Jesus perceived immediately that Peter's good intentions were a lethal threat to our redemption, and that they thus played directly into the hands of Satan.

The good intentions of those who substitute the unsavory social gospel for the Gospel of the sinner's sole Substitute are a real deathtrap for many unsuspecting souls today. Satan is more than satisfied if he can rivet our attention on such a great number and variety of projects that are supposed to make this world a better and more profitable place in which to live, that we either lose sight of, or taste for, God's good and gracious intentions for all mankind in the Savior's supreme sacrifice for all sinners. And if Satan can persuade us, furthermore, that such well-intended endeavors are far more worthy of our financial support than is the preaching of the Crucified, then he is able to dance with devilish delight at his unhindered gain and heaven's continuing loss.

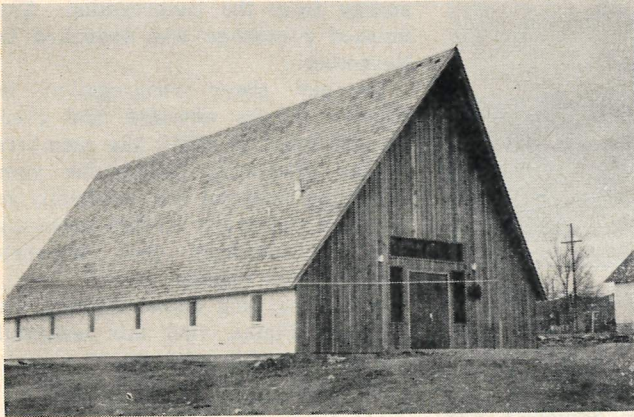
Entering upon another blessed Lenten season, we can be certain that the subtle scheme of Satan is still the same. Unsuccessful with Peter, the rock, he looks for better luck with pebbles like us. May the Savior's tireless and loving care preserve us from unwittingly promoting Satan's cruel cause by mistaken opinions, and from netting him capital gains with good intentions only!

M. BURK

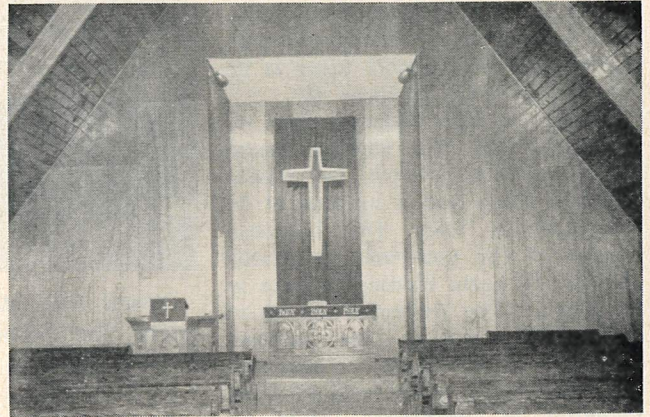
News FROM OUR Missions



Growth in the West



Faith Ev. Lutheran Church, Melstone, Montana



Interior of Faith Lutheran at Melstone, Montana

Located on the Musselshell River, which flows from mountains in the west through the oil-rich ranching country of central Montana, lies Melstone, the location of a young mission congregation of our Synod. It is only three years ago that this mission, Faith Lutheran, organized and incorporated. And, on January 14, 1962, this congregation dedicated a new chapel, the first home of its own, to the Lord.

Faith Lutheran has been led by faith to accomplish extraordinary tasks with the help of God. It shares its pastor, who lives over 80 miles away, with three other mission congregations, and therefore it can only have church services twice a month on Sunday afternoons. In the last two years, 11 youths and four adults have joined the church through confirmation and another four adults by profession of faith. Numbering only 29 communicant members, but led by their faith in God, the congregation felt it was able to build a chapel. In a little over six months, it has erected a beautiful A-frame chapel (with an estimated value of \$30,000-

\$35,000) for the total cost of \$8,500, including furnishings.

How could it be done? Certainly, here God has shown His hand. Every bit of the labor involved in constructing the chapel, technical, professional, and amateur, was done by the members of the congregation and their friends, and was entirely donated. The congregation felt that other missions throughout Synod needed loans from the Church Extension Fund more than it did, and through the consecrated, liberal giving of its members they were able to build this chapel.

The chapel has laminated wood beams rising six feet upward and then slanting in a 16/12 pitch to a roof peak that is 28 feet high. The outside dimensions of the building are 30 by 60 feet, with the auditorium itself being 30 by 40 feet. There are four 10- by 10-foot rooms in each corner of the building. They serve as three Sunday-school rooms, two furnace rooms, a cry room, a temporary kitchen, cloakroom, lavatory, and church office. The roof is of varnished ponderosa pine decking covered with Washington red cedar

shingles. The outside ends are finished in California redwood and the sides are finished in 12" masonite siding. The knee-high casement windows along both sides of the church contain hammered blue-stained glass. The building is heated with two 150,000 BTU counterflow propane furnaces.

Attention is drawn to the front doors of the church as one approaches it. They are solid-core mahogany with a laminated plastic cross imbedded in each. The two doors are framed by irregular stained glass panels set in redwood frames. The vestibule leads to the sanctuary itself through two swinging doors.

The sanctuary, outside of the ponderosa pine decking, is completely finished in mahogany paneling. The pews and additional chairs will seat approximately 200. From the rear of the sanctuary, a stairway leads up to a choir and organ loft which is also finished in mahogany. It has an acoustical tiled ceiling. As we approach the chancel, we note the hand-carved oak pulpit and altar and the large mahogany-redwood cross hanging in front of a crimson-velvet dossal drape.

Faith Lutheran's prayer now is not only one of thanksgiving to God, but also one of continual pleading to Him for a resident pastor who will be able to lead them in their growth in God's Word and teach them of His grace each Sunday. Toward this end, the congregation is sending one of

its sons for preparatory studies to become a minister.

Other missions in the area are waiting to be started. Mothers, fathers, lend us your sons, to teach us and others here of God and His Word!

DAVID ZIETLOW

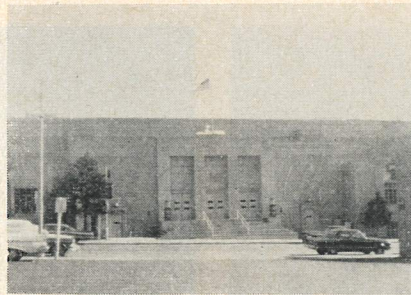
Our Saviour's Evangelical Lutheran Church

Bismarck, North Dakota

Bismarck, the capital city of North Dakota, is a city of 30,000 inhabitants. It is located in a beautiful setting overlooking the Missouri River at its junction with US Highway 10.

It was in this "Garden Spot of America" that the Mission Board granted permission for Pastor Reginald Pope and a nucleus of 30 communicants from The Lutheran Church of The Redeemer, in nearby Mandan, to begin holding services in the Seventh Day Adventist Church in May 1960. During the summer months, vicar Rollin Westendorf canvassed the area and evaluated the potential of Bismarck. After all reports were received, the Mission Board resolved to call a permanent pastor. Pastor A. F. Zimmermann was installed at the end of October 1960.

Toward the end of the year Our Saviour's was formally organized. Shortly thereafter, the congregation was granted the means to procure almost a city block of property, which is so situated in a new area of the city that one can see the entire city and valley below.



World War Memorial building in which Our Saviour's, Bismarck, conducts services.

In February, Our Saviour's was asked to vacate the Seventh Day Adventist Church. Services are now being held in a room of the city's World War Memorial building. This room is not by any stretch of the imagination what we normally think of when we speak of a church. The piano is decrepit; the altar is a card table. There is the roaring of army vehicles as the weekend maneuvers begin, the thumping of arrows in the neighboring archery room, the "warming up" of band instruments for the

morning rehearsal. Yet the 49 communicant members of Our Saviour's all realize that the Lord speaks also to them when He says: "Where two or three are gathered together in my name, there am I in the midst of them." The blessings of God's Word and Sacraments are present. Nevertheless, Our Saviour's is eagerly working on plans for its chapel and prays that the Lord will see fit to bless them with its completion in the near future.

During the summer months of 1961, the work of building a parsonage received a great deal of time and energy from the congregation. The finished parsonage was dedicated in November.

To our sister congregation in Mandan for its unselfish and ever-present help; to YOU, the members of the Wisconsin Synod, for your sustaining financial aid; especially to our Lord and Savior for His unceasing rain of blessings, Our Saviour's humbly gives thanks.

When next you travel through the Northern Plains, visit this beautiful city and worship with us.

Anniversaries

Golden Weddings

Mr. and Mrs. A. C. Redick, members of Trinity Lutheran Church, Jenera, Ohio; at Peace Lutheran Church, Bradenton, Florida, on February 10, 1962.

Mr. and Mrs. Henry Weihe of Zion Lutheran Church, Valentine, Nebraska, on January 31, 1962.

Editorials

(Continued from page 67)

have recognized that the "heavens declare the glory of God; and the firmament showeth his handiwork." They have come to that knowledge which St. Paul in the first chapter of the Epistle to the Romans expresses thus (in the translation of "The New English Bible"): "His everlasting power and deity have been visible, ever since the world began, to the eye of reason, in the things he has made."

But such knowledge is not enough. When a man recognizes the existence of God, he has not yet found the answer to the fundamental question of our life: Who is this God? What is my relation to Him? What must I

do to be saved? St. Paul's Epistle to the Romans just barely mentions that knowledge of God that comes from a study of the physics and chemistry of God's creatures. The sixteen chapters of his epistle have to do with a knowledge that comes not from scientific reasoning, but that is revealed in Christ and by Christ, who gave His life to redeem God's creatures from sin and damnation. These scientists have accepted nature's testimony that there is a God; what a blessing it would now be for them and for those whom they influence if they could accept the greater testimony of the Son of God and through faith in Him come "into the glorious liberty of the children of God," knowing not only that there is a God, but that nothing could separate them "from the love of God, which is in Christ Jesus our Lord."

E. E. KOWALKE

By H. C. Nitz

By the Way

Tax Support for Parochial Schools?

The editor of *Operation Understanding* weeps on our shoulders with the following lament (Feb. 7, 1962):

"No one who understands the financial problems facing parochial schools doubts that something must be done to provide tax aid for parochial school children if the parochial schools are to survive.

"The spiraling costs of construction and instruction, combined with the rising public school taxes, makes it necessary for parochial schools to seek some sort of aid if they are to survive.

"Sincere people of all faiths are concerned about this. Most are agreed on a few pertinent points. First, that diversity in education is good and education solely controlled by the state presents the possibility of serious harm to freedom. Second, our traditional principle of separation of Church and State should be maintained.

"Vitaly concerned persons of all faiths have been thinking earnestly about what can be done to preserve our private school tradition — which pre-dates public schools — without endangering the basic principle of Church and State.

"That it is a difficult problem, no one doubts. Some doubt there can be any real solution and they foresee either the destruction of private schools or the principle of separation. Most believe, however, that a satisfactory solution can be reached within the constitutional framework."

Yes, a "satisfactory solution can be reached." But hardly "within the constitutional framework." Those who want parochial schools — and may their tribe increase! — will reach a legitimate solution by reaching deeper into their pockets. Separation of Church and State may in this case mean more separation of Christian parents and their money. But can they make a better investment? Or will those who are "kings and priests unto God" (Rev. 1:6) ask Caesar for a sop to help them give their children a Christian education?

What Are the Threats to Mission Work In Africa?

The question was asked in an interview with Dr. Albert D. Helsler, general director of the Sudan Interior Mission, and reported in *Africa Now*. He says:

"There are four threats as I see it.

"First, there is materialism. The African wants things — just as people in the homelands want things. They worship money and the ability to get things.

"Then there are *other religions* pressing in, offering many ways to heaven.

"The *indifference* of Christians in the homelands is a great threat. Their attitude of 'Throw in the sponge — the game is up' is crippling the cause of Christ in Africa.

"Arising from this is the fourth threat — the *dearth* of strong young men and women to offer as good soldiers of Jesus Christ, expecting nothing but hard work."

When asked what kind of missionaries are needed, he replied: "The missionaries we want are those with the old-time power of the Holy Ghost and with training to meet the new day in Africa.

"The new missionary must deliberately plan to put himself under the African — whether in church, school, or any other sphere.

"We need radio personnel; editorial, publishing, and printing personnel. We need a stream of evangelists trained to teach — we could put 100 of them into strategic places in the next five years."

With only slight modifications, this report could apply to the fields in Africa in which our church is working.

May One Chew Gum Before Communion?

This question was directed to *Our Sunday Visitor* by an anxious Romanist and was answered thus in the issue of February 4, 1962:

"If it is old gum from which you can no longer extract sugar or flavoring, you may chew it all you please and at any time before Communion.

You are only swallowing saliva, which of course does not break the fast. But if you swallow the gum or a part of it you must remain away from Communion, if that happened within the three hours before. So better not chew any. Do a little more penance!

"However Rogatilla (*Sal Terrae* 1958, 175-6) holds that the tiny amount of flavoring in new gum goes down by way of saliva and hence does not break the fast. So if you would ask me whether you may go to Communion because you chewed a stick of new gum during the three hours of fast, I would let you go. But I would also say: 'Don't do it again!'"

This is an interesting example of Roman casuistry, which Webster defines as "the science of dealing with cases of conscience . . . ; application of general moral rules to particular cases."

What a far cry from this conscience-torturing reply to the evangelical statement of Luther's: "Fasting and bodily preparation is, indeed, a fine outward custom; but he is truly worthy and well prepared who has faith in these words, 'Given and shed for you for the remission of sins.' But he who does not *believe* these words, or who *doubts*, is unworthy and unprepared. For the words, 'For you,' require only believing hearts."

God's Word Is Personal

In its "Illustration Round Table" *The Sunday School Times* offers the following story as a commentary on the word of Christ: "Full well ye reject the commandment of God" (Mark 7:9).

Waiting at the dentist's office to be called to his chair, we thumbed through several magazines that we found on the table. In one of the periodicals . . . there was a short paragraph that told of a Vermont editor who, in order to fill a blank space in a column of his paper, printed the Ten Commandments verbatim and without comment. Several days later he received a brief letter:

(Continued on page 77)



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic:
Shall I Join?

A letter from a reader refers to the many organizations and societies that solicit members for various causes and programs. She also inquires about one particular organization, asking whether one should join it. Rather than choosing only one organization for discussion, it may be well to ask in a more general way: What can guide me as a Christian in deciding whether I should join a certain organization or not?

"I Become Identified"

It must, of course, always be remembered that by joining any organization I become identified with it. By joining I make the cause it represents my own. My membership makes me responsible together with the other members for the official principles and program of the group. If I join a group that is against segregation, or one that is for it, I through my membership become identified as being either against or for segregation. If I join a historical society, I become identified as one who is concerned about history. If I join a society for the prevention of cruelty to animals, I am recognized as one who agrees with its aims. I cannot join a society or organization, sign its constitution, and yet divorce myself from what it stands for.

That raises the question: How shall I decide with whom I may be identified? Three questions come to mind that may prove helpful in arriving at a decision.

What About the Organization's Purpose?

First I may ask myself: Does the organization that solicits my membership represent a cause that agrees with Christian principles? Is its purpose one that does not violate Scripture? If a society organized to make propaganda for birth control sought my membership, I would be reminded of the Word of God which says: "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28). I could hardly identify myself with its aims. On the other hand, if I were asked to join a group that has as its aim to preserve one of our precious natural resources, I might recognize that as a very worthy cause, also from the viewpoint of Scripture. God wants us to be good stewards of this world which He has created for our use. A Christian loves His Savior and wants to serve Him. He will not want to be associated with any organization that might in any way hinder him in that. He does not want to be identified with any cause that his Savior rejects.

What Methods Are Used?

I may ask myself this second question: Does the organization use methods that are honest? Does it represent its cause truthfully? "Putting away lying,

and speaking every man truth with his neighbor" (Eph. 4:25). Remember also the Eighth Commandment: Thou shalt not bear false witness against thy neighbor. There are organizations that are ready to resort to "smear campaigns" to gain their ends. They may play fast and loose with accusations, without the evidence to prove what they say. In our day a mere hint that someone has communistic leanings may undermine his reputation. Then, too, there are organizations that have presented themselves as sponsoring a worthy cause which only serves as a front for sinister aims. Certainly, a Christian will carefully examine the methods employed by any organization he may have in mind to join.

What Activities Are Sponsored By the Organizations?

This third question comes to mind: Does the organization engage in or sponsor activities that are not compatible with Christianity? While its aim may be a worthy one, it may attempt to raise money for its cause through games of chance. Gambling is prohibited in most of our states. And it surely is not the way God wants us to gain the goods of this world. Yet, what is considered wrong for the individual is justified when engaged in by an organization that has a worthy aim. The end is made to justify the means. But does that make it right? Does that make it something with which a Christian will want to be associated? Or it may be that organizations sponsor amusements of a questionable nature, like a drinking party. Surely, a Christian will want to know what kind of activities an organization sponsors that solicits his membership and support.

Must Christian Responsibilities Take Second Place?

A closing thought. Jesus said: "Seek ye first the kingdom of God, and his righteousness" (Matt. 7:33). How often does it not happen that people join organizations, become involved in "causes" that so involve all their time and energy that they forget that they have Christian responsibilities that have the first claim upon them! They may become so taken up with an organization that has the noble aim of curbing juvenile delinquency, that they have little time for training their own children in the nurture and admonition of the Lord. Even a pastor may become so deeply concerned in fighting atheistic communism that the preaching of the cross of Christ suffers as a result of it.

We need to remember always that we are children of God, redeemed by the blood of the Lamb of God. As such Christ and His kingdom will always have priority upon us, our time, talents, and treasure.

ARMIN SCHUETZE

Entrenched Unionistic Practices

Seventh Installment

Toleration of Unionistic Activity By Individuals

In the *Lutheran Witness* and in correspondence from the Missouri Synod leaders, we read that they have been saddened by the suspension of fellowship between the Wisconsin and Missouri Synods. We also are saddened by the break which the Missouri Synod has caused not only by its unionistic practice, but also by the gross unionism it has tolerated on the part of individuals in high places within its own ranks. Their names and offenses appear in the official periodicals of the synod without a word of censure. Offense is given whenever anyone says or does anything that tends to obscure, smudge, or draw away from the Word of God, or to hinder, retard, turn aside, lead astray, or dishearten anyone in his faith.

We are saddened by the careless — and to Dr. Walther, Dr. Pieper, and Dr. Pfothenauer utterly unthinkable — unionism as it is practiced by a Jaroslav Pelikan, Jr., and a Martin Marty. We are saddened by the conduct of Dr. Fuerbringer because of loose devotional activity, no less by the unionistic stance of Dr. O. P. Kretzmann in the guise of the pursuit of learning. We are saddened by the uncertain steps taken in the case of men like Dr. Martin Scharlemann, Dr. Arthur Piepkorn, and a Berthold von Schenk.

The secular press has exalted Dr. Pelikan to the high rank of being one of the top spokesmen for the Missouri Synod. No one doubts that God has given Dr. Pelikan eminent intellectual gifts: witness the translation of Luther's Works into English, generally work of high order. But his book, "The Riddle of Roman Catholicism," remains much of a riddle. Far from being "a volume in the strict tradition of the Reformation," as one critic has written, far from portraying the Pope as the Antichrist, the reader will come to the conclusion that Roman Catholicism is not nearly as perverted and heretical as Luther asserted it to be. The book helps to blaze the trail back into the corral of the Antichrist.

Beyond this, Pelikan vacated his chair on the theological faculty at Concordia Seminary in St. Louis and for the past several years has been a member of the Federated Theological Faculty at the University of Chicago. Whoever maintains that the school teaches an unadulterated Biblical theology is far gone. Though now in the process of dissolution, it favored men of every shade of religious opinion. Report has it that now Pelikan will join the similar faculty of Yale Divinity School.

What will Dr. Pelikan — and the Missouri Synod that harbors him — answer when his example leads others in the Lutheran Church to think lightly of loyalty to God's Word (John 8:31, 32) and to think lightly of giving offense? Consider Matthew 18:6, 7. Will anyone in the Missouri Synod assert that Dr. Walther would have tolerated for one moment such offense as Pelikan is giving?

Dr. Martin Marty is pastor of the Missouri Synod Church of the Holy Ghost, Elk Grove, Illinois. At the same time he is associate editor of *The Christian Century*, a religious journal which denies the teachings of Scrip-

ture on Jesus Christ, the inspiration of the Bible, the atonement, the virgin birth, and other cardinal doctrines. It has occurred several times lately that the *Lutheran Witness* has published the fact that Marty is an associate editor of the *Century*, apparently with pride, certainly not with any word of dismay. Whether or not Dr. Marty as associate editor is directly responsible for the shaping of editorial policy, the fact remains that he is responsible before God and the Church for what appears in that periodical, for he has lent his name and sanction as a Lutheran to the blasphemies the unchristian *Century* prints. Again the question: How many may have had a stumbling block put in the way of their faith by this gross offense? And what will the Missouri Synod answer for lending its membership and prestige to that kind of gross offender? Luke 17:1, 2.

We think here also of Dr. O. P. Kretzmann, the head of Valparaiso University. It was reported in the press that Dr. Tillich would speak there. How in the name of higher education could he invite an unbeliever like Tillich to the University, a man who glories in the ungodly and blasphemous conceit of ridiculous paradoxes, shallow and arrogant spoutings which he terms "principles"? And what are these principles he claims every thinking theologian must arrive at? Forsooth: "1. That God is no God; 2. That one must be concerned." Is there a god called "Higher Education" who ranks above the God who created the heavens and the earth? Or are Lutheran universities and university heads exempt from heeding St. Paul's warning against philosophy and vain deceit? Colossians 2:8. Or Christ's: "Beware of false prophets"?

We are also saddened by the unionistic practice of Dr. O. A. Fuerbringer, when Missouri Synod periodicals tell of common devotions with theological faculties not in doctrinal agreement with us. Certainly this goes beyond even that which the Missouri Synod asserts about 'joint prayer' being allowable. For devotions bespeak altar and pulpit fellowship. One thing leads to the next. Saddening also is the Romanizing stand of men like Dr. Piepkorn and a Pastor von Schenk. The uncertain status of the Scharlemann case and the leeway given him to plant his opinions synod-wide raise a grave question.

We know full well that if evangelical correction were undertaken in the Missouri Synod, it would receive a bad press. But is not this part of the cross we must bear for the sake of Christ and the Gospel? No Christian dare cut a pattern to please or accommodate the world. For: "That which is highly esteemed among men is abomination in the sight of God." So says Jesus in Luke 16:15.

"But," it will be said, "the Missouri Synod must progress." The toboggan also progresses — downhill. While the Missouri Synod has certainly done eminent service to the Lord, there is room for return to the simplicity of the Gospel and of faith. Beware of a 300-horsepower motor car with faulty brakes!

E. ARNOLD SITZ

Direct from the Districts

Arizona-California

Pastor Paul Heyn of Pomona, California, has resigned from the Arizona-California District Mission Board to become chairman of the mission board of the newly created California Mission District. Pastor I. G. Frey, Phoenix, Arizona, has been appointed to fill the vacancy.

Pastor Armin K. E. Keibel of Los Angeles, California, has been asked to serve as news reporter of the California area of this District; and Pastor Marcus C. Nitz, Tucson, Arizona, is to report the Arizona news. These men will assume the duties formerly performed by Pastor I. G. Frey, who asked to be relieved of them in order to devote more time to his new position as member of the mission board.

Teaching change: Mrs. Dale Ziegler has accepted the call to teach grades 1 and 2 of Grace Lutheran School, Glendale, Arizona. She replaces Mrs. Charmaine Widmann, who was granted maternity leave.

Several of the mission congregations of this District recently were privileged to be visited by the chairman of the General Board for Home Missions, Pastor Ray L. Wiechmann, Milwaukee, who is in the process of acquainting himself with the needs, problems, etc., of the missions of our various Districts. **MARCUS C. NITZ**

Western Wisconsin

Anniversaries

Several months ago St. Paul's Congregation of Lake Mills, Wisconsin,

surprised Pastor and Mrs. J. Martin Raasch on the occasion of Pastor Raasch's fiftieth year in Lake Mills and their fiftieth wedding anniversary. A special service was held in which Pastor R. Horlamus of Madison, visitor of Circuit 3 of the Central Conference, addressed the couple on Hebrews 13:8. A reception followed in the school auditorium at which gifts were presented from the congregation, the Ladies Aid, and the Mission Society. Pastor Raasch resigned his pastorate in Lake Mills in 1957, but continued to preach the German services until January of 1961.

School News

St. Paul's Lutheran Church of Tomah reports that it has opened its first Sunday school this past fall. It has an enrollment of 75. At the present time there are 263 children enrolled in the Christian day school of the congregation. Miss Marian Warnecke, undergraduate of Dr. Martin Luther College of New Ulm, is filling the vacancy that St. Paul's had in its sixth-grade room. The congregation also has a vicar this year in the person of Carl Hort.

Building Programs

St. Paul's Congregation, Lake Mills, has voted to add two rooms to its school. Construction will begin this coming spring. The new portion will make a nice addition to the beautiful

three-room school that was built and dedicated in 1957.

Zion Congregation (Leeds) Route 1, Arlington, Wisconsin, recently broke ground for a \$100,000 church addition and remodeling program. A new hot-water heating system will be installed and a new "Wicks" pipe organ has been ordered to be included in the program. Construction is expected to take approximately nine months, with the dedication tentatively set for October of 1962. The addition and remodeling will have the effect of doubling the size of the present building. Pastor Marlyn Schroeder informs us that the congregation has launched this program in preparation for the centennial which will be observed in the spring of 1963.

Conferences

The District Council of the Western Wisconsin District met at St. Paul's Lutheran Church, Tomah, on Tuesday, February 13. In addition to the report of President Mueller on District affairs and activities, reports were given by the District Mission Board, and the Education and Stewardship Committees. Committees were also appointed among the pastors, teachers, and congregations of the District for the District Convention which will meet at Northwestern College, Watertown, Wisconsin, on June 12-14.

E. PRENZLOW, JR.

ITEMS FROM OUR NEWS BUREAU

World Board Considers Mission Openings:

The Board for World Missions of the Wisconsin Evangelical Lutheran Synod meeting in Milwaukee, February 15 and 16, was presented with pleas to begin mission work in Hong Kong; Guam; Alberta, Canada; Nyasaland; Swaziland; Balovale, Northern Rhodesia; and South America.

The executive committee of the board was instructed to send out Christian missionaries to explore such of the areas as it deemed most promising.

The Christian Missioners' Corps, now in the process of being organized, is a mobile task force of missionaries who will give intensive instruction to select native workers. According to the plan, the work will then be turned over to these native workers as quickly as possible without a vast expenditure of funds.

"It is obvious," commented Pastor Edgar Hoenecke, chairman of the Board, "that we cannot with our limited resources go to every place that is calling us. But if we want to share the Gospel of the Lord Jesus

Christ with others, we must not hesitate to strike quickly when the opportunity clearly presents itself."

While only a synodical convention can authorize a permanent mission field, temporary fields may be established through an exploration fund at the disposal of the Board. According to Pastor Hoenecke, at least two or three of the more promising fields will be entered on this temporary basis. The fields have not as yet been designated.

Mission fields of the Wisconsin Synod are located in Nigeria, Ghana,

THE NORTHWESTERN LUTHERAN

Germany, Northern Rhodesia, Japan, and the Apache Indian and Spanish Mission in Arizona. The fields are served by 35 pastors and missionaries.

Aid for South African Synod:

The Board for World Missions of the Wisconsin Evangelical Lutheran Synod announced that it had released \$10,000 to the Evangelical Lutheran Free Synod of South Africa. The money will be used for mission expansion in that synod.

The Free Synod has carried on extensive mission work among the natives of South Africa for 75 years, and one native mission church has over 3,000 members.

According to Pastor Edgar Hoenecke, chairman of the Board for World Missions, the mission grant was made to express fraternal concern for the financial needs of the Free Synod and also to bolster the mission work done by that conservative Lutheran body.

After studying the doctrinal position of the Free Synod, the Commission on Doctrinal Matters of the Wisconsin Synod urged the Board for World Missions to make the grant since "we are in fellowship with them."

A Plea for More Christian Literature:

Pastor H. C. Nitz, Waterloo, Wisconsin, pleaded for more Christian

literature for foreign mission fields. He charged that budget-conscious foreign mission boards "have in general been slow in recognizing the need for Christian literature for the fields in which their missionaries are working."

Pastor H. C. Nitz addressed his plea to the Wisconsin Evangelical Lutheran Synod's Board for World Missions, of which he is a member.

Pastor Nitz pointed out that if literacy continued to increase at its present rate, within 50 years there would be 500 million new readers to plan for.

"But who is planning for them, and how?" he asked. "Dozens of isms are peddling their poison to the word-hungry multitudes, who will read anything to try their new skill."

He warned against sending to foreign mission fields "unattractive matter, written with a Western slant, broadcast gratis." Such literature, he said, accomplishes little. "It is usually about as effective as junk mail."

In urging the board to increase its literature output, he said that the "same Lord who commanded His disciples to give the hungry multitude to eat could well be imagined to say to His Church with regard to the spiritually hungry millions of the world: Give them to read!"

Pastor Edgar Hoenecke, chairman of the Board for World Missions, was instructed to re-examine the literature program of the Synod and make his

recommendations at a subsequent meeting.

Heartening News From Apacheland:

Great strides toward independence are being made among the Apache Indians in Arizona according to a report submitted by Pastor Paul Behn, Milwaukee, to the Board for World Missions of the Wisconsin Evangelical Lutheran Synod.

Pastor Behn is chairman of the Synod's Apache Indian Mission executive committee.

In keeping with a policy adopted in 1959 by the Board for World Missions, the Apaches have been encouraged to organize congregations and assume "home rule" of the congregations. Previous to this, the Wisconsin Synod maintained unorganized preaching stations and the Apaches assumed little financial or administrative responsibility for the Mission.

According to the report, there are 3200 members in seven organized congregations and six preaching stations served by a missionary staff of 11. Elementary and high schools have an enrollment of 426, and a nursery served 56 Apache children last year. The Apaches contributed \$38,000 for church work during the past two years, an increase of 52% over the previous two-year period.

The Wisconsin Synod has been conducting mission work on the Apache Indian Reservation of Arizona since 1893, making it the oldest nonwhite mission field of the Synod.

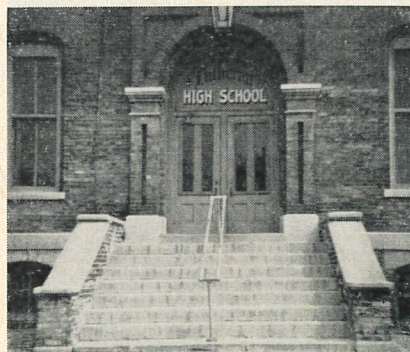
All About Our Area Lutheran High Schools

Manitowoc Lutheran High Manitowoc, Wisconsin

Although Manitowoc Lutheran High has the smallest student enrollment among the area Lutheran high schools with 132, it is not the youngest: *two* senior classes, numbering 17 and 22, have been graduated. Bounded as it is on the one side by Lake Michigan (visible from certain vantage points on the second story), and located in an established, stable community, Manitowoc Lutheran High does not anticipate the phenomenal growth some schools can expect.

This does not mean the school is not growing. In the fall of 1956, MLHS opened its doors to a freshman class of 17; the present freshman class numbers 41. Since we will

graduate our last small class this year, numbering only 20, our anticipated enrollment for next year should be well over 150. This approaches the



Entrance, Manitowoc Lutheran High School

limits our present building, vintage 1872, can manage. We are looking longingly at the choice site of our future new school, located strategically at the corner of Waldo Blvd. and Highway 141, on the western outskirts of Manitowoc.

Manitowoc Lutheran High offers a solid, basic academic curriculum, tempered and permeated by the fear of the Lord, which is the true beginning of wisdom. The school actually offers five courses: a classical course for those who wish to prepare for the ministry, a prenormal course for those who intend to become teachers, a college preparatory course, a commercial course, and a general course. All students are required to take four academic subjects per year, besides religion, regardless of whether

or not the credits are necessary for graduation.

Manitowoc Lutheran High is presently operated by an association of interested individuals from Wisconsin Synod congregations in the Manitowoc area, and is governed by a board of directors.

During these first years of the school's existence, our dedicated, school-minded Christians have experienced the difficulties and discouragements which are, unfortunately, so common to fledgling schools. But the Lord's promise, ". . . In due season we shall reap, if we faint not" (Gal. 6:9), has already found ample fulfillment at MLHS. For example, of the 39 young people whom our school has graduated, the Lord has moved 13, or one-third, of them to enter our Synod's colleges to prepare for full-time work as pastors and teachers.

How thankful we are to our gracious Lord for making this school, and others like it, a reality! How zealous we should be in their support! Our fervent prayers are addressed to the throne of grace for the Lord's special blessing upon all of our schools, and upon all who support them.

LOREN SCHALLER, Principal

✠ Pastor Alfred F. Maas ✠

Pastor Alfred F. Maas was born May 24, 1895, in Milwaukee, Wisconsin, the son of Ferdinand and Emilie



Pastor Alfred F. Maas

Theis Maas, and until his death revealed in his life the influence Christian parents can have on their children. Wisely, they enrolled him in the Christian day school of Jerusalem Lutheran Church. He continued his education at Concordia College, Milwaukee, and the Theological Seminary of our Synod, from which he graduated in 1917.

Following his ordination into the holy ministry and his marriage to Meta Neumann of Arlington Heights, Illinois, on July 21, 1917, he began his public ministry serving five mission stations from Hazelton, North

Dakota. He then served St. John's Lutheran Church in Sterling, Michigan, until he accepted the call of St. John's Lutheran Church on East Northfield Church Road, Ann Arbor, in 1920. There he remained for 32 years, adding to his charge Immanuel Lutheran Church of South Lyon, which he founded in 1932. From 1952 until his retirement last year because of ill health, he served St. Paul's Lutheran Church of Sodus, Michigan.

During these many years he was very active in the mission program of our Synod, serving first for many years on the Michigan District Mission Board and the General Home Mission Board of Synod, and then on the Foreign Mission Board, specifically as executive secretary of our Mission in Germany, which he visited many times.

Pastor Maas moved to Ann Arbor, Michigan, in October of last year. He failed to improve in health and on January 13 was taken to the hospital, where he passed away on January 20. He is survived by his wife; a son Norman, who is pastor of Zion Lutheran Church, St. Louis, Michigan; two daughters: Mrs. Richard Reid of Wayne, Michigan, and Mrs. Donald Miller of Ann Arbor; one brother Walter and a sister, Mrs. Elmer Ekmark, both of Milwaukee.

Funeral services were conducted by Pastor Raymond Frey in St. John's Lutheran Church on East Northfield Church Road. Pastor Ernest Wendland delivered the sermon based on Psalm 116:10-19. The undersigned officiated at the interment.

The members of our Synod have cause to thank the Lord of the Church for what He gave to the Church on earth through Pastor Maas, and to pray for his replacement in a ministry which is so desperately needed in this our day. We commend to the Lord and His gracious care those who mourn his passing, assured that He will not leave them comfortless.

A. H. BAER

✠ Pastor H. C. Kirchner ✠

On September 8, 1889, the home of Pastor August C. Kirchner and his wife Laura nee Knickrehm, in Weston Township near Menomonie, Wisconsin, was gladdened with the



Window in Dispensary at Lumano, Northern Rhodesia

birth of a son, Herbert Carl. Here he was then brought to the Lord in Holy Baptism. In 1891 the family moved to Lowell, Wisconsin. After confirmation he entered Northwestern College at Watertown, Wisconsin, graduating in 1910. He then entered the Theological Seminary of the Wisconsin Ev. Lutheran Synod, then located at Wauwatosa, Wisconsin. Finishing his course of study here, he was ordained into the holy ministry in 1913 and served St. John's Lutheran Church at Gibson, Wisconsin, for 11 years, then St. Peter's at Stambaugh, Michigan, for five years. From 1928 until his retirement on January 1, 1959, he shepherded St. John's at Baraboo, Wisconsin. During his ministry at Baraboo the plans were made and the building of the present spacious school was begun,

which was dedicated in the summer of 1959. Pastor Kirchner also served the Western Wisconsin District of Synod as vice-president and from 1938 to 1946 in the time- and energy-consuming office of District president. His active ministry numbered 45 years.

On October 18, 1914, he was united in marriage with Henrietta Lugenheim at Hustisford, Wisconsin. This marriage was blessed with one son, August, of Anchorage, Alaska. Besides the widow and son, he is survived by the daughter-in-law, one grandson, and two sisters: Mrs. Wm. A. Eggert of Milwaukee, and Mrs. W. F. Beitz of La Crosse, Wisconsin.

Stricken at his home on Saturday morning, January 20, he was taken to the hospital at Baraboo where he died on January 25. Funeral services

were held on January 29. Pastor R. Mueller, District president, brought words of comfort on the basis of Isaiah 57:2. His pastor, E. Toepel, conducted the altar service and the committal, R. Horlamus read the obituary. The children of St. John's School sang two hymns.

The body was laid to rest in Walnut Hill Cemetery at Baraboo to await the glorious summons of the resurrection morning. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who hath loved us, and hath given us everlasting consolation and a good hope through grace, and hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." "There remaineth therefore a rest to the people of God."

By the Way

(Continued from page 71)

"Please cancel my subscription. Your newspaper is getting far too personal."

Ye Parents

"America's juvenile criminality is directly traceable to the failure of adults to meet their moral obligations. In all too many cases, the primary responsibility rests with the parents." (J. Edgar Hoover in a recent speech.)

"The family has become too scared of its children; the children too insecure in their remoteness from their parents; and the church too much of a social welfare organization for the good of the family or the church or society." (Dr. A. Whitney, president of Yale University, in an interview.)

H. C. NITZ

Introducing a New Writer —

Pastor Milton Burk

Milton Burk, 38, graduated from Northwestern College in 1945. He taught for one year at Wisconsin Lutheran High School, Milwaukee, before continuing his theological studies. Graduating from Wisconsin Lutheran Seminary in 1948, he served as an instructor at Northwestern Lutheran Academy until 1950. His first parish was at Platteville, Colorado. After three years there, he served another mission congregation at Hastings, Nebraska, for the same length of time.

Since 1956, he has been pastor of St. Philip's Lutheran Church of Milwaukee. His work among our fellow Lutherans at this Negro mission includes the guidance and direction of a flourishing Christian day school.

Married, he is the father of six children.

In this issue you will find Pastor Burk's first contribution to "Studies in God's Word." His sermonettes will alternate with those by Pastor Carl Mischke.



Pastor Milton Burk

A REQUEST

For **MEDITATIONS** subscribers who plan to move

If you plan to move, will you please send your new address either before you move or as soon after as possible? **MEDITATIONS** sent to your old address cannot be forwarded to your new address because of a new postal regulation. Pastors, will you please assist us by reminding subscribers of the above facts? Thank you.

NORTHWESTERN PUBLISHING HOUSE
3616-32 W. North Avenue
Milwaukee 8, Wis.

IN NEED OF PEWS

St. Timothy, a small congregation, is sorely in need of church benches. These should be at least 10 feet wide. Any congregation having benches available contact Pastor H. G. Walther, 3360 Nebraska Ave., Toledo 7, Ohio.

CANDELABRA WANTED

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

Pastor Glenway Backus
5408 Suder Ave.
Toledo 12, Ohio

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.

NOMINATIONS REQUESTED
Northwestern College

The Northwestern College Board requests the members of the Synod to submit names in nomination for the new professorship. The man called is to work in the music department. He is to be qualified as organist and as band director.

Nominations must reach the secretary by March 26, 1962.

Kurt A. Timmel, Secretary
612 5th St.
Watertown, Wis.

SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet on May 16 and 17, 1962, in the Synod Office Building, 3624 W. North Avenue, Milwaukee 8, Wisconsin. The first session is to begin at 9:00 a.m., Central Daylight Time.

We again call attention to Section 3.01e of the Constitution and Bylaws: "Reports of the departments of the Synod to the Synodical Council shall be submitted in writing and duplicated for its members."

Preliminary meetings of various boards and committees will be held on May 14 and 15.

The Committee on Assignment of Calls will meet in the Tower Room of the Wisconsin Lutheran Seminary on Friday, May 18, at 9:00 a.m., Central Daylight Time.

OSCAR J. NAUMANN, President

CALENDAR OF CONFERENCES

NEBRASKA

PASTORAL CONFERENCE

Place: Grace Lutheran Church, Geneva, Nebr.; James F. Rockhoff, pastor.
Date: May 1 to May 3, 1962 (Tuesday, 10:00 a.m. to Thursday noon).

Assignments: Exegesis of Rom. 10:14-21, C. Nommensen; Exegesis of one of the Minor Prophets, H. Schulz; Exegetical paper on Ps. 8, G. Free; The Purpose of Our Fellowship in Christ in the Light of Eph. 4:11-16, P. Manthey; Procedure in Consideration of Call, W. Siffring; Luther's Stand on the Word against the Theology of the Middle Ages with Application to Present-day Controversies, A. C. Bauman.

Reports: Board of Support, Finance, Academy, Missions, Relief, and Education.

Note: Communion service Tuesday evening at 8:00 o'clock (preacher M. Weishan; alternate: Wm. H. Wietzke).

Please announce to Pastor J. Rockhoff, host by or before April 22, if at all possible. If so desired, he will make motel reservations.

G. FREE, Secretary

NORTHERN WISCONSIN

DISTRICT CONVENTION

Date: July 16-19, 1962.

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

S. KUGLER, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: March 19, 1962.

Time: 9:00 a.m.

Place: St. Andrew's, 12th and Oklahoma.

Preacher: Stern (Tills).

Exegesis: I Pet. 3, Krug.

Essays: The Integrated Service, Eggert; The New CEF Plan — Its Anticipated Effect, Wiechmann.

Business and Casuistry.

RICHARD D. BALGE, Secretary

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: March 26, 1962; 9:00 a.m.

Place: Trinity Ev. Lutheran Church, South Mequon; A. Mittelstaedt, pastor. Please send excuses to the host pastor.

Preacher: P. Janke (J. Jeske).

Program: To be announced later.

HENRY A. W. LANGE, Secretary

WESTERN WISCONSIN

DISTRICT CONVENTION

Date: Tues.-Thurs., June 12-14, 1962.

Place: Northwestern College, Watertown, Wisconsin.

Opening Communion Service: College Chapel, 2:00 p.m. Tues., June 12, 1962. Speaker: W. Voigt (alternate: N. Lindloff).

Closing Service of Evangelism: College Chapel, 7:50 p.m., Wed., June 13, Speaker: H. Winkel (alternate: M. Zank).

Essayists: Traugott Bradtke, "Christian Burial"; R. Siegler, "The Procedure of the Call."

Registration: to be made with the Secretary and Convention Committee at the N.W.C. Chapel entrance beginning Tues., June 12, 3:30 p.m. Advance registration and lodging requests to be sent to Prof. Carl Leyrer, N.W.C.

ORDINATIONS AND INSTALLATIONS

Installed

Pastor

Brassow, R. W., as pastor of St. Paul's Ev. Lutheran Church, Cudahy, Wis., by A. Halboth; Feb. 4, 1962.

Teacher

Gronholz, Jerry, as principal and teacher of St. Marcus Lutheran School, Milwaukee, Wis., by Paul W. Knickelbein; Jan. 28, 1962.

BUDGETARY OPERATING STATEMENT

July 1, 1961, to January 31, 1962

Budgetary Income:

Offerings from Districts.....	\$1,482,103
Offerings from Others.....	2,793
Income from Educational Insts.....	204,281
Income from Home for the Aged.....	39,105
Other Income	4,090

Total Budgetary Income..... \$1,732,372

Budgetary Disbursements:

Worker Training:	
Wisconsin Lutheran Seminary	\$ 73,487
Northwestern College	153,378
Dr. Martin Luther College	209,665
Michigan Lutheran Seminary	105,512
Northwestern Lutheran Academy	50,799
Milwaukee Lutheran Teachers College	28,643
Nebraska Lutheran Academy	183
Professorsages for Educational Insts.	29,026
Accrual for Arizona Academy Purchase....	16,000

Academy Subsidies	22,000	
Winnebago Teacher Program	1,208	
Winnebago Lutheran Academy	1,500	
Student Aid	9,807	
Board of Education	16,685	
Teacher Certification	2,430	
Inst. Income to Special Bldg. Fund.....	204,281	
Depreciation charges on Inst. Bldgs.	87,248	
Foundation for Reformation Research.....	5,000	
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Total Worker Training		\$1,016,852
Home Missions:		
General Home Mission Board	\$ 3,633	
Home Missions	540,817	
Lutheran Spiritual Welfare Commission	9,564	
Commission on Evangelism	241	
Madison Student Mission	4,372	
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Total Home Missions		\$ 558,627
World Missions:		
Board for World Missions	\$ 9,009	
Indian Mission	86,635	
Northern Rhodesia Mission	54,661	
Japan Mission	14,106	
Refugee Mission	38,980	
Spanish Mission	5,014	
Negro Mission	39,262	
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Total World Missions		\$ 247,667
Benevolences:		
General Support	\$ 62,089	
Home for the Aged	46,372	
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Total Benevolences		\$ 108,461
Administration and Promotion:		
General Administration	\$119,007	
Board for Information and Stewardship	33,593	
<hr/>		
Total Administration and Promotion....		\$ 152,600
<hr/>		
Total Budgetary Disbursements.....		\$2,084,207
<hr/>		
Operating Deficit, January 31, 1962.....		(\$351,835)

() Denotes a red figure

BUDGETARY ALLOCATION AND RECEIPTS

Seven Months — July through January 1962

Districts	Comm.	Allocation of Budget (7/12th of Year)	Offerings Received (1st 7 Months)	Per Cent	Deficit	
Pacific Northwest	1,400	\$ 14,217	\$ 10,316	72.6	\$ 3,901	
Nebraska	6,853	69,615	48,964	70.3	20,651	
Michigan	26,285	267,001	192,087	71.9	74,914	
Dakota-Montana	7,245	73,591	56,846	77.2	16,745	
Minnesota	38,747	393,589	248,813	63.2	144,776	
Northern Wisconsin	47,714	484,673	290,311	59.9	194,362	
Western Wisconsin	51,278	520,877	273,925	52.6	246,952	
Southeastern Wisconsin.....	51,392	522,032	336,734	64.5	185,298	
Arizona-California	4,149	42,140	24,107	57.2	18,033	
		235,063	\$2,387,735	\$1,482,103	62.1	\$905,632

Norris Koopmann, Treasurer
3624 W. North Avenue, Room 202
Milwaukee 8, Wisconsin

COMMISSIONING

Authorized by the Rev. G. Press, president of the Michigan District, the undersigned in a vesper service held on Feb. 18, 1962, at Redeemer Lutheran Church, Mandan, N. Dak., commissioned Pastor Reginald E. Pope, Mandan, N. Dak., to serve as missionary in the Fort Lauderdale, Fla., area; Pastors R. Zimmermann, Bismarck, N. Dak., and Edmund Schulz, Hazelton, N. Dak., assisting. May the Lord's blessing attend his labors!
R. A. FENSKE

A REQUEST

Our recently opened preaching station at Lancaster, Wis., is in need of a used Communion set and a kneeling bench. We would also enlist our fellow Christians to give us names of people from our circles who have moved or are moving into Lancaster or in the vicinity of Lancaster. For information please contact

B. A. Borgschatz
218 Broadway
Platteville, Wis.

A REQUEST FOR NAMES

The undersigned would greatly appreciate receiving the names and addresses of Wisconsin Synod Christians who either have moved or are moving to the area east of Portland, Ore. (All N.E. addresses above 82nd Ave. or 8200.)

Thank you for your cooperation.
Pastor Gerhard Haag
Woodland Park Lutheran Church
1345 N.E. 109th Ave.
Portland 20, Ore.

CHOIR ROBES AVAILABLE

We are offering our choir robes for sale at \$3.00 each. There are 34 maroon-colored robes with eggshell satin collars. Write Mrs. Mona Schloesser, choir director, Grace Lutheran Church, 731 Beechwood Ave., Waukesha, Wis., or phone Mrs. Mona Schloesser, Milwaukee, HOplins 3-1231.

REQUEST FOR NAMES

A new Wisconsin Synod congregation, Redeemer Ev. Lutheran Church, is being organized in Tomahawk, Wis. Services are held Sundays at 2:00 p.m. in rented quarters at the corner of W. Lincoln and N. Tomahawk Ave. Anyone knowing of Wisconsin Synod Lutherans who are moving to Tomahawk or of people in the Tomahawk area who are interested in affiliating with a congregation of our Synod is kindly requested to contact the undersigned.

PASTOR WILBERT R. GAWRISCH
19 W. Frederick St.
Rhineland, Wis.

NOTICE

The California Mission Board is calling a man to survey San Diego County and to begin a mission there. (This includes such cities as: San Diego, Oceanside, Carlsbad, Encinitas, Del Mar, Escondido, Coronado, National City, Chula Vista, Imperial Beach, La Mesa, El Cajon, Lemon Grove, Alpine, and others.)

The Board would like to have the names and addresses of Wisconsin Synod people living in this area. Would you please send these names to the chairman of the District Mission Board, the Rev. Paul Heyn, 250 E. Grove Ave., Pomona, Calif.

Those living in the area may contact our local representative, Mr. Myron B. Dickey, at 6115 Montezuma, San Diego, 15, Calif.
PAUL HEYN

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.

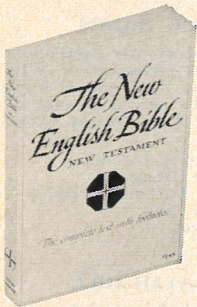
CARL L. SCHWEPPE

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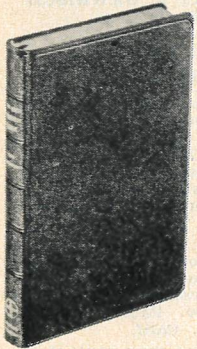
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