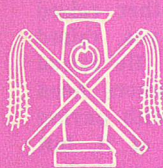


APR 23 1962



Lutheran

THE NORTHWESTERN

April 22, 1962
Volume 49, Number 8



BRIEFS

by the Editor

Our Lord Jesus Christ has paid the toll! Hallelujah!

Here is the meaning of Easter. The thought of putting it as we have above came as we were making a hurried emergency trip just recently. We appreciated the long stretch of toll road. It was safer than many roads. On it we could travel toward our destination with greater speed and with less fatigue. But we had to pay for these advantages, with cash, before we left the turnpike behind. Then in another state we could travel an equally fine road. But we didn't have to pay a toll. This was a "freeway." Or was it really free? No, the people of that state had to pay for part of its construction and maintenance costs with their state taxes. And even we people of another state had to help pay for it with our federal taxes. You and I have to help pay for every mile of state and federal roads that we travel.

This reflection led naturally to the thought: *Jesus Christ is the Road to the Father and so to the heavenly destination.* Jesus says so Himself: "I am the way, the truth, and the life: no man cometh unto the Father, but

by me" (John 14:6). He is our sure Road to the Father's loving favor: "He that hath seen me," that is, has laid hold of Me by faith, "hath seen the Father" (John 14:9). Jesus is our supersafe Road to heaven: "My sheep hear my voice, . . . and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. . . . No man is able to pluck them out of my Father's hand" (John 10:27-29). Jesus is the Road that always leads us to the Father's presence: "For through him (Christ Jesus) we both (that is, Jew and Gentile, all believers) have access . . . unto the Father" (Eph. 2:18).

What is more: *Jesus is our Freeway to the Father and the Father's mansions.* We mean: *altogether free*, with no payment demanded outright and at once or concealed and reserved for a later day of reckoning. At this point our comparison breaks down completely — and no wonder! Jesus is the unique Freeway. Not only is He the Way. He Himself laid down the Way. He created the Freeway by paying the toll in advance for all poor sinners, none of whom could pay a cent of the toll, or to put it another

way, could travel one inch toward the Father. We have just come through the Season which shows Him paying the awesome toll for us, accursed with our dread curse, buffeted, bruised, crushed in His holy soul — no, not nearly so much by men's unfeeling blows of hand and tongue as by "the stroke that Justice gave." He shed His divine lifeblood as our ransom.

Hallelujah! He paid the toll in full!

He said so on the cross: "It is finished." He underscored it with an earthquake a few days later, for He who had laid down His life of Himself was now taking it up again of His own will and by His own power. But the Father, too, said: "The toll has been paid in full!" For it is just as true that the Father raised up Jesus by His power, yea, raised Him for our justification. He raised Him that we and all sinners need no longer be tormented with paying the toll or even a part of it, but might sing with confidence unshaken and unshakable:

"Redemption is purchased!
Salvation is free!"

"Hell today is vanquished,
Heaven is won today!"

"He closed the yawning gates of hell;
The bars from heaven's high portals
fell.

Let songs of praise His triumph tell.
Allelujah!"

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

Risen Indeed

On Easter morning Christian people all over the world hear the joyous angel's proclamation: "He is not here, he is risen." To these tidings faith responds with an exultant "Hallelujah! Jesus lives!" The fears of heavyhearted disciples vanish, and troubled souls are set at rest by His oft-repeated "Peace be unto you." The joy of Easter knows no doubt or gloom.

But the Lord knows our frame. He knows that we are weak and prone to yield to depressing fears. With the rising of the sun another day we tend to forget the assurance of Easter morning. We tend to think and act as if its message did not have the strength to live beyond one holy day — as if the Lord had not once and forever overcome a foe that is stronger, and more terrible, and more deadly than any you and I must face, or you and I can name. We forget what it means, also here and now, that He has routed and destroyed, for all time, the king of terrors and all his hellish hosts.

We forget, and so His Word says it again and again, "Christ is risen!" He has His Evangelist say it with emphasis, "He is risen *indeed!*" as if we hadn't fully grasped it the first time.

He wants us to remember when we read depressing headlines and hear dismaying news that the forces of evil are spreading themselves like a green bay tree; when we feel the futility of trying to change the course of a nation that is caught up in tidal forces from which it cannot free itself. He wants us to remember when personal problems, family troubles, or the weariness of things make our spirits droop. Remember that He is risen *indeed*. When we know what that means, it makes all the difference in the world.

C. TOPPE

The Captain of Our Salvation

That is an expression which is employed in Hebrews 2:10: "It became him, . . . in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." We are told two things here: what the objective of Jesus was and by what means He achieved His objective.

All sorts of ideas prevail as to what Jesus wanted to accomplish here on earth. It is said that He wanted to improve the lot of the workingman, correct social and economic abuses, abolish war and establish universal peace on earth. But as the Captain of our Salvation Jesus had a different objective in mind. He is described as one who wanted to bring many sons unto glory. That is the main goal He had in mind, nothing else. He wanted to bring many sons to glory, into eternal life in heaven. He still had that goal in mind the night before His death when He said in His high-priestly prayer: "Father I will that they also whom thou hast given me, be with me where I am; that they may behold my glory."

That was not an easy and simple matter even for the great Captain of our Salvation. It involved a bloody campaign. Some say that Jesus leads men unto glory by His example, that what Jesus made of Himself you can make of yourself; that as He worked His way into heaven, so you can work your way into it if you but imitate Him. But that does not solve the great problem of sin which blocks the way. To do that, He had to

do what the Epistle to the Hebrews calls making reconciliation for our sins. To function as the Captain of our Salvation He had to take our sins out of the way. Because He did that He deserves to be called the Captain of our Salvation.

By what means did He accomplish that? The answer is: "Through sufferings." It was His suffering and death that made Jesus our perfect Savior. That it was which made Him an adequate and successful Captain of our Salvation. That was the key to the whole situation. If the Bible stresses one thing, it is that.

IM. P. FREY

* * * *

Easter Eggs

There is no mention in the Bible of Easter eggs. But that is no reason why we should give up the custom of coloring eggs for the children at Easter. The Puritans would have considered Easter eggs an abomination. They were opposed to admitting anything into their churches that was not mentioned in the Bible as pertaining to the worship of God. So they were opposed to such festivals as Christmas and Easter. They also opposed the use of bells, organs, colored windows, and pictures in their churches. It wasn't until after the Civil War, when thoughts of death and resurrection were forced upon every family in the nation, that the celebration of Easter became general in the United States.

The custom of coloring and giving Easter eggs as gifts is a very old one. The egg seems always to have been regarded as a symbol of life coming from what was dead or seemed to be dead. In ancient Egypt the egg was an emblem of the renovation of mankind after the great flood. In late Old Testament days the Jews added the egg to the objects used at Passover as a symbol to represent the new life that came after the departure out of Egypt. In Greece, in Russia before Communism, in England and Germany the egg became in Christian circles the emblem of the Resurrection. That the egg should then be colored and decorated was a natural development, like the decoration of evergreen trees at Christmas. The egg as an emblem of life hidden in a seemingly inert object is extremely old.

The Bible has a different symbol to represent the hope of resurrection and life after death. In The New English Bible's translation of First Corinthians 15:35-38 we read: "But, you may ask, how are the dead raised? In what kind of body? A senseless question! The seed you sow does not come to life unless it has first died; and what you sow is not the body that shall be, but a naked grain, perhaps of wheat, or of some other kind; and God clothes it with the body of his choice, each seed with its own particular body." This pictures the resurrection more accurately than does the egg, since the body, like a seed of grain, shall rise to life after first being laid away in the grave. No doubt the egg became the symbol of the resurrection to life rather than a seed of grain because it is so much larger and more easily decorated and preserved than a single seed of grain would be.

E. E. KOWALKE

Studies in God's Word:

He Is Risen

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead (Matthew 28:5-7a).

Nearly 20 centuries ago God used an angel to tell the world that the Savior had been born. When the purpose of His coming into the world had been realized in His triumphant death and resurrection, God again used an angel to make the announcement. "He is risen," the angel said. That was the first Easter sermon; it is still the best. Our Easter sermons today, if they are at all worth preaching, will continue to re-echo the original Easter proclamation, "He is risen."

Come and See

Come and see for yourself that He is risen. Search the Scriptures! Listen to the report of the witnesses! Be assured that we are here dealing with a fact, a fact that dare not be challenged or questioned. See the angel at the tomb, pointing to a grave that is empty. Watch the terror-stricken guards hurry to Jerusalem, because the One whom they were to guard is missing. Listen to the priests vainly trying to bribe the guards to tell a lie, to testify that the disciples of Jesus had robbed the tomb while the guards slept. Hear the eyewitness report of Mary Magdalene and the other women as they also tell of an empty tomb and a personal meeting with the risen Lord. Question the disciples who saw their Lord alive, who talked with Him, ate with Him, after His resurrection. Ask the two who went to Emmaus. Find out what Paul saw on the road to Damascus. All of them have the same message: "He is risen."

Come and see why the chief priests and Pharisees didn't protest when Peter told them on Pentecost, "This Jesus hath God raised up, whereof we all are witnesses." They did not dare to object. They knew that Peter was telling the truth.

You've listened again to the story of Christ's suffering and death in your Lenten services. But don't stop there! Get out your Bible! Go on with the Acts of the Apostles. Continue with the Epistles. Note the many references to the resurrection of Christ. He is risen indeed.

Come and see that Jesus of Nazareth is the very Son of God. How could an imposter rise again from the dead? Come and see that all He ever taught and said is divine truth. He who has fulfilled the greatest of His promises, His claim that He would rise again on the third day, can be trusted to keep His Word in all things. Come and see that the Father has indeed accepted the sacrifice of His Son as the full payment for all our sin and guilt. "He was raised again for our justification." Come and see that Christ is "the firstfruits of them that slept," that all believers shall rise again unto the glorious harvest of eternal life.

There is no room for doubt, for fear, for uncertainty, for gloom and sadness. Come and see that He is risen indeed.

Go and Tell

The command to go and tell was given first to the women who had come to the tomb early. They were to go quickly and tell the disciples what they had seen and heard. They were still sitting behind locked doors for fear of the Jews. They knew what had happened to their Lord. Would the disciples be next?

But even worse was the gnawing fear that they might not be at peace with God. Certainly they couldn't be if Christ were still in the tomb. They had to be set free. The simple

announcement, "He is risen; we have seen Him," would do it. There was no time to lose. With all possible haste they were to go and tell.

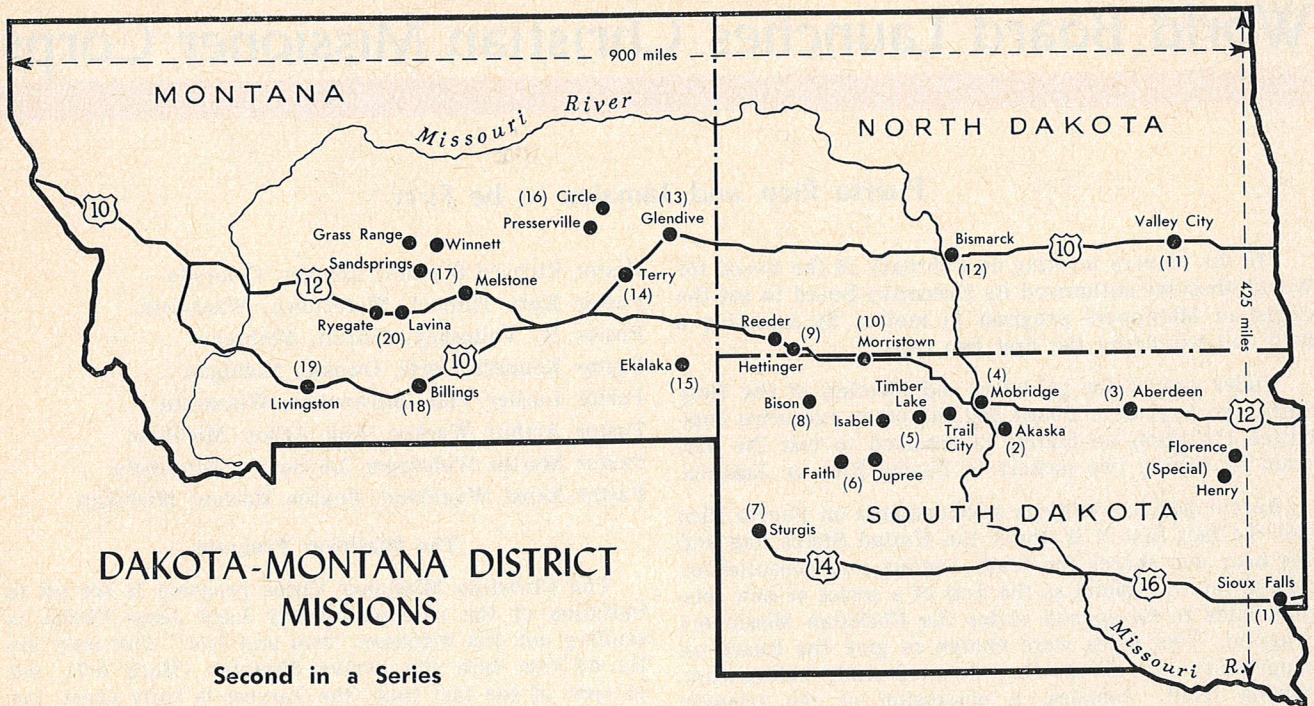
Nor were the disciples to hear the good news for their comfort alone. They were to know so that they might also go and tell. The Lord had an assignment for these disciples. For three years He had been preparing them for it. The final details would be spelled out during the next 40 days. "Go and teach all nations," He would tell them. They had to know that Christ was risen so that they, too, might go and tell.

There is an interesting legend about an imaginary conversation between Jesus and the angel Gabriel. Gabriel asks the Lord what plans He has made for telling the world that He is risen. The Lord replies that He has asked a few disciples to tell others. Their converts are to tell still others, and so on to the uttermost parts of the earth. But Gabriel asks, "Suppose they don't do it?" The Lord answers, "I haven't made any other plans. I'm counting on them."

Similarly, the Lord is counting on us to go and tell. He wouldn't need us. He might still use His holy angels as He did when the first Easter sermon was preached. There is no doubt that they would do a much better job than sinful human beings. The point, is, however, that God has chosen us. He is counting on us. He hasn't made any other plans.

Hence, we will not only come and see. We will not only listen to the angel's Easter sermon, be deeply moved by it, rejoice once more in our own salvation, and then do nothing about it. We will listen just as intently and be moved just as deeply by the second part of the angel's sermon, "Go and tell." So until "each remotest nation has learned Messiah's name," or until the Lord invites us to celebrate eternal Easter above, let us with our gifts, our prayers, our lives, our words, go and tell the world that "He is risen."

C. MISCHKE



DAKOTA-MONTANA DISTRICT MISSIONS

Second in a Series

Number of Parish corresponds with number on map. . . .

1. *Sioux Falls, South Dakota* — Good Shepherd
H. A. Birner, pastor
Founded — 1952
2. *Akaska, South Dakota* — Zion
Edgar Gieschen, pastor
Founded — 1911
Note: Supporting School here only.
3. *Aberdeen, South Dakota* — Trinity
Cyril Spaude, pastor
Founded — 1954
4. *Mobridge, South Dakota* — Zion
Vacant
Founded — 1912
Note: Supporting School here only.
5. *Isabel—Timber Lake—Trail City, South Dakota, Parish*
Peace—Isabel — Founded—1942
St. Paul's—Timber Lake — Founded—1915
Emmanuel—Trail City — Founded—1917
David Krenke, pastor
6. *Faith—Dupree, South Dakota, Parish*
St. Paul's—Faith — Founded—1914
First English—Dupree — Founded—1914
Vacant at present time — served out of Mobridge and Sturgis, South Dakota
7. *Sturgis, South Dakota* — Trinity
George Rothe, pastor
Founded — 1940
8. *Bison, South Dakota* — Christ
Vacant—served by R. Buss of Hettinger, North Dakota
Founded — 1937
9. *Hettinger—Reeder, North Dakota, Parish*
Redeemer—Hettinger — Founded—1953
Zion—Reeder — Founded—1910
Richard Buss, pastor
10. *Morristown, South Dakota* — Christ
Founded — 1919
J. Carl Hillmer, pastor
Note: Supporting School only.
11. *Valley City, North Dakota* — St. Paul's
Marvin Putz, pastor
Founded — 1935
12. *Bismarck, North Dakota* — Our Savior's
Roland Zimmermann, pastor
Founded — 1960
13. *Glendive, Montana* — located in what is known as West Glendive — Messiah
Kenneth Lenz, pastor
Founded — 1958
14. *Terry, Montana* — Trinity
Leland Wurster, pastor
Founded — 1937
15. *Ekalaka, Montana* — Trinity
Served by Leland Wurster from Terry, Montana
Founded — 1956
16. *Circle—Presserville, Montana, Parish*
Salem—Circle — Founded—1933
Richard Strobel, pastor
17. *Winnett—Melstone—Sandsprings—Grass Range, Montana, Parish*
First Lutheran—Winnett — Founded—1952
Faith—Melstone — Founded—1959
Sandsprings Lutheran — Sandsprings — Founded —
Preaching Station
Grass Range—St. Paul's — Founded—1960
David Zietlow, pastor of parish
18. *Billings, Montana* — Faith
Norbert Meier, pastor
Founded — 1954
19. *Livingston, Montana* — St. Paul's
Vacant—served by N. Meier of Billings, Montana
Founded — 1948
20. *Lavina—Ryegate, Montana* — Holy Trinity
Served by N. Meier of Billings, Montana
Founded — 1959
- *Special (Listed so on map.)*
Henry—Florence, South Dakota, Parish
St. Paul's—Henry — Founded—1894
St. Peter—Florence — Founded—1927
Paul Schliesser, pastor
This parish is self-supporting on a trial basis as of October 1, 1961. Will be under our Board for at least one more year. No subsidy.

TOTALS: 20 parishes — 30 congregations —
16 missionaries at present.

E. O. SCHULZ

World Board Launches Christian Missioner Corps

Puerto Rico and Jamaica to be First

In the plenary meeting on February 15 the Board for World Missions authorized its Executive Board to set the Christian Missioners program in motion by selecting a field and extending the first two calls.

Under prayer for guidance and blessing of the Holy Spirit the Executive Board and the other executive committee chairmen on March 13 resolved to test the program by calling two pastors to Puerto Rico or Jamaica.

Recent politico-religious developments on Puerto Rico and the fact that it is under the United States flag and lies near our shores for ready contact and consultation, argued for this island as the first of a series of new mission fields to be opened under the Christian Missioners program. Two fields were chosen to give the Board an opportunity to make further detailed study before committing itself. Jamaica, a possession of the friendly United Kingdom, seemed the other area in the same general region best suited to the initial thrust with the Gospel. May the Lord in His faithfulness and grace lead us the way He will want us to go!

Partial List of Candidates

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8).

The following list of pastors was then set up. It is only a partial list. Your Board for World Missions invites the members of the Synod to submit other names before May 5 which could be added to this slate of candidates. Another statement of the main features of the Christian Missioner Corps program is appended below to serve as a guideline in making such further nominations.

Christian Missioner Corps Candidates

Pastor George Baer, St. Paul, Minnesota
Pastor Paul Behn, Milwaukee, Wisconsin
Pastor Edwin Biebert, Zion, Illinois
Pastor Ernst C. Birkholz, Brewster, Nebraska
Pastor Adolph Buenger, Kenosha, Wisconsin
Pastor Walter Diehl, Tempe, Arizona
Pastor L. A. Dobberstein, Summit, South Dakota
Pastor Arthur Guenther, Whiteriver, Arizona
Pastor Eugene Hartzell, East Fork, Arizona
Pastor Willard Kehrberg, Minneapolis, Minnesota
Pastor Manfred Lenz, Delano, Minnesota
Pastor Nathanael Luetke, Nicollet, Minnesota
Pastor Gerhard C. Marquardt, Schofield, Wisconsin
Pastor Arnold Mennicke, Winona, Minnesota
Pastor Frederic Nitz, New Ulm, Minnesota
Pastor Karl J. Otto, Wauwatosa, Wisconsin
Pastor Arnold H. Schroeder, Wauwatosa, Wisconsin
Pastor Walter A. Schumann, Jr., Watertown, South Dakota

Pastor Richard Shekner, Denver, Colorado
Pastor Kurt Timmel, Watertown, Wisconsin
Pastor W. Valleskey, Detroit, Michigan
Pastor Kenneth Vertz, Owosso, Michigan
Pastor Luther Voss, Milwaukee, Wisconsin
Pastor Arthur Wacker, Ann Arbor, Michigan
Pastor Martin Wehausen, Le Sueur, Minnesota
Pastor Ernst Wendland, Benton Harbor, Michigan

The Missioner Program

The Christian Missioner Corps program is set up in imitation of the example of our Lord Jesus Christ in sending out His witnesses "two and two." Not only did He do this with the twelve disciples (Mark 6:7), but in view of the fact that "the harvest is truly great, but the laborers are few," "the Lord appointed other seventy also, and sent them two and two" (Luke 10).

As Paul the Apostle took with him the younger Timothy (Acts 16), so your Board intends to send a team of two pastors, an older and a younger man, into world centers of population and influence, after due preparation and missionary indoctrination, with the instruction to preach the Gospel of Christ and to "establish churches in the Faith."

From these Christian nuclei the Church is to grow indigenously, that is, without more men or financial support than that which is necessary to maintain our own missioners in their labors of the Gospel. This is, again, in keeping with the experience of the Early Church: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place our faith to God-ward is spread abroad; so that we need not to speak anything" (I Thess. 1:8).

The two-man teams are to comprise veterans of the Cross who, like old Caleb, have learned to work and wait on the Lord in faith and prayer for the results which He has promised (Isa. 55:8-13), as well as younger men with the confidence and enthusiasm of Joshua.

For a more detailed description of the provisions of the program, please, refer to your Board's report on page 43 and the Synod's action thereon on page 62 of the "Proceedings of the Thirty-Sixth Convention" of 1961; also to *The Northwestern Lutheran* of September 10 and 24.

Kindly send all nominations, preferably with a letter giving particulars as to your candidate's qualifications for the call as a member of the Christian Missioner Corps, before May 5, to

Rev. Edgar Hoenecke, Chairman
Board for World Missions
902 West Eleventh Street
Mesa, Arizona

Some Reflections on the Ecumenical Movement

II. In Particular, Missouri and the Ecumenical Movement

Some Things That Are Hard to Understand

In view of such an evaluation of the WCC by non-Lutheran churches, some of the things we have recently read in publications of The Lutheran Church—Missouri Synod are difficult to understand, to say the least. The *Walther League Messenger* of January 1962, in an article by a Leaguer, reports on the North American Youth Assembly held at Ann Arbor, Michigan, last August. In attendance were 1825 youths from the United States, Canada, and various parts of the world, representing "nearly fifty denominations, ranging from Greek Orthodox to Baptist." Worship services were conducted by leading churchmen of various churches, Greek Orthodox, Baptist, Salvation Army, Episcopal. The daily program included presentations and group discussions on various Biblical themes. The special reason for a report on this ecumenical, and surely unionistic, youth assembly in the *Walther League Messenger* was, that "the International Walther League sent a delegation of twelve observers to represent the League and to profit from the Assembly experience." It is true, as the article states, that this group of Leaguers had the chairman of the Synod's Board for Young People's Work as counselor, and that other Missouri Synod leaders, including a member of its Committee on Doctrinal Unity, "served as resource leaders." Yet we ask, how a Lutheran church which claims orthodoxy for itself can justify sending its youth, even if only as observers, to a unionistic youth gathering such as the Ann Arbor Assembly. And why, if the object is nothing more than to have the young people get firsthand information, is such a procedure followed for a second time? For, according to the report, "seven of the eleven (at Ann Arbor) had attended the European Youth Assembly meeting in Lausanne, Switzerland, the previous summer."

An "Excellent" Article on the WCC

The writer of the *Messenger* refers to "the excellent article by Dr. John Tietjen in the November *Messenger*," entitled, "Why Be Ecumenical?" The article was intended to offer the young readers "resource material for evaluating the assembly" at New Delhi, India. After reading this article one wonders if the author is speaking about the same movement which was in no uncertain terms denounced by the fundamentalist Protestants quoted earlier. The author avoids any adverse judgment on the WCC. Rather, the reader gets the impression that he speaks of it and its work with approval. He calls it "a many-sided, world-wide movement that is attempting to break down the barriers that separate Christians from Christians." How? He says, "The churches began serious discussions about their differences." But he adds, without any apparent disapproval, "Even though there were differences, many churches felt that it was important for Christian people to cooperate in certain phases of church work. They were anxious to express the unity which they felt did exist, while 'they were at work discussing their differences.'" Speaking specifically about the WCC, he states, again with no sign of disapproval, "It serves also as a means through

which churches can cooperate in carrying on their work. This is especially true in regard to the mission fields of the church. . . . Representatives from churches all over the world will discuss essays on different areas of Christian teaching. They will consider ways and means of cooperating in doing the work of the Church. And perhaps most important they will be expressing their concern to be ecumenical." After declaring "that The Lutheran Church—Missouri Synod is not a member of the WCC," he adds a statement that is at best confusing, "Though membership in the WCC is one way of fostering the ecumenical movement, you don't have to belong to the WCC to be ecumenical." Most confusing to the young readers must also be the fact that several times he speaks of "the divided state of the Church," yet once correctly says, "Christ's body, the Church, cannot be divided." Surely, the closing directive lacks clarity and could easily be used to justify un-Scriptural fellowship practices: "And, when possible, we should also work together with other Christians." Young Christians need to be pitied who are given the kind of guidance expressed in this article. And when their evaluation of this article is "excellent," we have every reason to question whether they were sufficiently fortified to attend a world-wide, unionistic youth assembly.

Two Evaluations — A Striking Contrast

Equally surprising is the evaluation of the recent WCC Assembly on the pages of *The Lutheran Witness*, especially considering the forthrightness in the "Report on New Delhi," which appeared in the December 22, 1961, issue of *Christianity Today*, a periodical of Protestant fundamentalists. In this Report we find statements such as the following: "A fluid, ambiguous concept of authority (despite the WCC *Basis*) over-arched the proceedings. The gap between Christianity and non-Christian religions was frequently underestimated, despite affirmation of the Gospel's uniqueness; spokesmen like Dr. Joseph Sittler refused to declare unambiguously that salvation is impossible outside of Christ. . . . Delhi proceedings marked a turn in ecumenical destinies that more than ever may discourage evangelical identification with WCC. . . . At Delhi evangelical participants were being driven to ask more deeply than ever before, whether the renewal of the Church is being achieved through the present ecumenical process of ecclesiastical elephantiasis. . . . Distinguished speakers were 'confounding confusion.' . . . Protestantism in the Reformation sense is a crippled ecumenical force, since WCC presupposes that all adherents legitimately belong to the Church of Christ. Many Protestants supporting the ecumenical effort had in fact done so as a reflex of their revolt against the Reformation."

In contrast, the following are statements from a *Lutheran Witness* (March 6, 1962) article, entitled "Unity and Trinity at New Delhi": "Doctrine is playing a larger role in the ecumenical movement. . . . We can therefore be grateful that the churches are searching the Scriptures. . . . The addition to the *Basis* constitutes the most laudable achievement of the Assembly. . . . The relatively

emphatic confession of faith in the Triune God is by no means an adequate definitive statement of the doctrine of the Trinity and is not a sufficient basis for Christian unity. . . . Nevertheless the new *Basis* is a step in the right direction because it accents the importance of confessing Christ 'according to the Scriptures.'" Similar surprisingly optimistic statements occurred in a *Witness* article (January 9, 1962), entitled "Frustrations at New Delhi," among them these: "Observers from The Lutheran Church—Missouri Synod could be heartened by the general tone of the discussion of the conference theme 'Jesus Christ, the Light of the World,' but as observers they could not contribute to it. While there was admission that God has revealed Himself in some fashion to all men, there were voices from every side that insisted, 'Jesus Christ is God and Savior: He is God's unique revelation of Himself.' It was also heartening to note that the WCC strengthened its doctrinal basis appreciably, by adopting an explicit Trinitarian confessional platform."

**Not an Uncharitable Judging,
But Necessary Wariness**

Lest we be misunderstood, we are by no means advocating uncharitableness in judging others, least of all in judging

the motives of men, also of church leaders. Nor dare we be above recognizing and acknowledging the good things other churches are doing or the Scriptural teachings which false churches are still holding to and proclaiming. In fact, we thank God for what of the truth still prevails in such churches, particularly for the Gospel light which still shines in them and despite their errors exerts its saving power on many a soul. We are also sincerely interested in what goes on at a meeting such as the WCC Assembly and are confident a word of God's truth spoken there will not return unto Him void. However, we have every reason to be extremely wary and pessimistic about an organization such as the WCC, which is unionistic to the core, and we need to be overly cautious and slow in hailing as evidence of a return to Scripturalness fine-sounding statements adopted by a group made up of all degrees of errorists, many of them such who deny even the fundamental doctrines of the Holy Scriptures. Surely, true unity or ecumenicity cannot be served or promoted by a movement or an organization which was born not of the Truth, but of error. For only the Truth unites, while error divides.

GERALD HOENECKE

By the Way

By H. C. Nitz

"Give Ye Them To Read"

The same Lord who commanded His disciples to give the hungry multitudes to eat could well be imagined to say to His Church with regard to the spiritually hungry millions in the world: "Give ye them to read."

Dr. Frank Laubach has dedicated his life to teaching illiterate people to read. Through his unique and untiring efforts he has taught millions to read their language. As soon as an illiterate has learned to read he is pledged to teach an illiterate neighbor to read. The results have been amazing.

Dr. Laubach said recently: "If the curve of literacy follows its present trend, within 50 years we shall have 500 million new readers to plan for."

But who is planning, and how? Dozens of isms, like the apocalyptic swarms of locusts out of the bottomless pit, are peddling their poison to the word-hungry multitudes, who will read anything to try their new skill.

Commenting on Dr. Laubach's report, Rita Snowden in her column in *The British Weekly* writes: "Such a world-wide event may be a great

blessing, or it may resolve into a world menace. *It all depends on who provides the books* — for it can lead to life, or into a prison-house of false propaganda, of subjection and fear."

Unfortunately, budget-conscious mission boards have in general been slow in recognizing the need and potential of providing Scripture portions and appropriate Christian literature for the fields in which their men are working. Most, if not all, mission boards do have a literature program; but in most cases it needs to be expanded, and the manner of distribution needs to be re-examined. Unattractive matter, written with a "Western" slant, broadcast gratis, accomplishes little.

The Sudan Interior Mission, with some 1500 missionaries in Africa, is making a considerable impact on the natives with an attractive English monthly written entirely by natives and sold to the readers. (Free literature is usually about as effective as "junk mail.")

P.S. Some Africans have a way of getting names and addresses of American Christians, which they use to write pious pleas for Bibles. Mission-

aries warn against heeding such requests. In most cases the writers are working a racket. Recipients of such begging letters are advised to send them to their mission board or to the missionary on the field, who will investigate the merits of the request. A missionary in Ghana reports of instances where a shameful traffic is carried on with Bibles obtained under false pretenses from gullible Americans.

What A Change!

That is the theme of the February issue of *The Apache Lutheran*, which is devoted entirely to the observance of the fiftieth anniversary of the statehood of Arizona.

The editor, Pastor A. M. Uplegger, sketches the marvelous, even fantastic, development in various areas during the half century. Of particular interest to us are changes in the life of the Apache Indian tribe, which in the past 50 years has grown from 4800 to 8400 members.

To one whose acquaintance with Apacheland is close to 50 years, the following items are of special interest:

"Christian faith proves itself in changed attitudes of mind. The former superstitions have largely become foolish and ridiculous. It is no longer necessary for an Indian to shuffle his feet when crossing the tracks left by a rattlesnake, nor is it taboo anymore to kill them or the dreaded tarantulas and black widow spiders. Children are no more frightened into silence by a mother's saying: *Mbuq adnni* (The owl speaks). No more does anyone chase the children into hiding by saying: *Nda hicalq!* (White man is coming, meaning: Hurry, get out of sight of the enemy!) Only those who were old enough to understand 50 years ago will remember this from actual experience. No more, as far as we know, does anyone hesitate to go anywhere on account of the 'evil eye,' that was dreaded lest anyone having it might bring disaster upon one for revenge."

To a Synod that since 1893 has been supporting the Apache Mission with prayers and gifts, the following item gives cause for rejoicing: "That the Gospel of our Lord Jesus Christ is the *Power of God unto Salvation* to everyone that believeth" (Rom. 1:16) is amply demonstrated in church worship attendance. What once was thought of as humbling to a proud Indian, bowing before the altar of the Lord, that has become a harbor of refuge and peace that is sought in the blessing of the forgiveness of sins in both Baptism and the Lord's Supper. Truly, the Lord by His Spirit has broken down the wall of opposition, has reborn, regenerated and quickened hearts and minds of all dearly redeemed by the shedding of His blood for them. Now they feel that those who do not confess the Lord as their Lord and Savior are losing the most precious blessing and sinning against the heavenly Father in slighting His Word of life."

Among the fantastic changes we would list a notice in *The Apache Lutheran* which announces: "Hear the Apache Lutheran Hour over KVWM Showlow, 1050 klc., Saturday mornings at 10:15."

(If you are interested in this eight-page monthly paper, with its edifying reading matter and interesting pictures, send one dollar for a year's subscription to Philip Storby, East Fork Mission, Whiteriver, Arizona.)

Evangelicals Increase in Spain

In spite of all their difficulties, the evangelicals continue to increase in

numbers as the result of conversions and at present are believed to have some 242 regular places of worship. Although their converts are invariably from amongst the irreligious, the established Church regards their work as an encroachment on its rights.

A pastoral by the Bishop of Madrid-Alcala at the beginning of this year, published in *Ecclesia* (the official organ of the Spanish Catholic Action), summarized the attitude of the Church. "In spite of the ecumenical movement and the Week of Prayer for the re-union of Christendom, we must move without any humane considerations against Protestants when they try to spread their errors and heresies, because *true ecumenicalism*, after all, means only return to Rome."

That pastoral heralded a new drive to suppress the evangelical churches. At the moment, 27 of the largest Protestant churches throughout Spain have been closed by the police, without explanation or lawful authority. There is no appeal against such edicts.

From THE BRITISH WEEKLY, February 15, 1962. (Emphasis added.)

Modern Dances

We have always personally felt that dancing is a bad form of recreation for Christian people. Even when individuals dance alone, there is a tendency to go back to the jungle in their actions and it is amazing how much influence savage Africa is having over the behavior of our people. So much of the music we hear over the radio today is based upon the African music played at their wild dances. It is a shame for a civilization like ours to be influenced downward in the art of music.

Along with copying this music, Americans are succumbing to a type of dance, "the twist," which outdoes the savage Africans in the gyrations of this particular dance. We have read much about this dance. From what we understand about it, it emphasizes the sensual nature of men and women and therefore, cannot add anything to the individual's spiritual or cultural life.

We realize that the lost world will continue to invent means of entertaining itself for every generation [and] produces a type of music and dance which stress the physical nature of man, but it is our duty to call the Christian's attention to the origin of these fads and what they are in nature, lest we find the children of

God acting in a manner which brings no glory to our Father.

We believe Christians would be better off pursuing some type of recreation which leaves them spiritually strengthened and morally preserved as well as physically blessed.

From THE ALABAMA BAPTIST, February 22, 1962.

"Needed: Good Stewardship"

In a recent newsletter sent out by Senator Alexander Wiley there are spiritual overtones for those who have ears to hear them. Mr. Wiley writes: "NEEDED: GOOD 'STEWARDSHIP' OF NATIONAL WEALTH: In 1960, we — as a Nation — had a gross national product of about \$504 billion and national income of 417 billion dollars. (For 1961, the rates are even higher: 540 billion dollars GNP and 426 billion dollars national income. Of U.S. annual income, about 80 billion dollars 'plus' were 'siphoned off' for Federal taxes; of this amount over a billion dollars was contributed by Wisconsin. As taxpayers, we attempt to require — and rightly so — responsible handling of funds by Uncle Sam.

"In these times of great national challenge, however, I believe it is equally necessary that we, as citizens, re-evaluate our utilization — or dissipation — of our share of the Nation's resources. In 1960 (the latest year for which complete statistics are available), general categories of expenditures (in round figures) were as follows:

Food	\$70 billion
Household Operations	\$45 billion
Housing	\$42 billion
Clothing, accessories and jewelry	\$34 billion
Transportation (Private and Public)	\$40 billion
Medical Care	\$20 billion
Personal business (interest, insurance, etc.)	\$20 billion
Recreation	\$20 billion
Alcoholic Beverages	\$10 billion
Tobacco	\$ 7 billion
Private Education and Research	\$4.5 billion
Religious and Welfare Activities	\$4.6 billion
Foreign travel	\$ 3 billion

"Every citizen, of course, has a right to spend income — without direction, or accountability — to serve his own needs or goals. As

'stewards' of the resources of the richest Nation in the world, however, we must ask ourselves: (1) Are we using our resources for the best purposes; and (2) Enabling citizens to assume a larger share of responsibility now generally shouldered by Uncle Sam; and (3) Providing the Nation with greater strength in meeting the challenge of the times?"

The Care of Our Servicemen and Students

Synod's six-man Lutheran Spiritual Welfare Commission has divided itself into two three-man committees: the Military Service Committee and the Student Service Committee. Pastor Clayton Krug of Waukesha, Wisconsin, heads the former, Prof. Conrad Frey of Saginaw, Michigan, the latter.

Each committee is working diligently to augment present services of Synod to those away from home and also to develop new plans and programs helpful to their spiritual life.

Military Service Committee

An immediate concern of the Military Service Committee is the call-up of hundreds of our young men to Fort Lewis, Washington. It has arranged contact between Pastor George Frey of Tacoma and our young men in camp at Fort Lewis. It also uses the services of Pastor Melvin Teske of Tacoma when required.

Both pastors have been welcoming visiting worshipers from the camp to their churches on Sunday mornings and have been happy to share the Bread of Life with them at the Communion table. Certain social contacts likewise have developed, and quite a few servicemen have enjoyed their Sunday dinners served by the women of the Tacoma churches.

Recently, Pastor Frey has begun conducting a worship and Communion service right on the post. The second Sunday afternoon of each month is "Wisconsin Synod Sunday" in one of the Fort's chapels. He is also instructing some men in the fundamentals of Christian doctrine, preparing them for church membership.

The Military Service Committee now also has definite plans for serving our servicemen in other areas of the

Televisionitis

In its news survey *The Sunday School Times* (March 10, 1962) reports: "The great television preoccupation with crime and violence undoubtedly has made young people accustomed to brute force and insensitive to human suffering." That is how *Cosmopolitan* magazine sums up the nation's greatest time-killer in a

nation. These plans await the discussion, advice, and approval of the General Synodical Committee in May.

Student Service Committee

The Student Service Committee is working out the details of an efficient ministry to our young people in colleges, universities, nursing and technical schools. In certain areas our pastors are conducting programs of counseling, study, and worship for students, notably in Mankato, Minnesota; Evanston, Illinois; Whitewater and Madison, Wisconsin; and Winona, Minnesota. But there are many more localities throughout the nation where our students spend several years in

recent issue. Frankly, the periodical observes, "Little do unwitting American parents know they are aiding and abetting a subtle knave in the not-so-fine art of exhausting their children (and themselves) mentally, teaching them nothing and draining them emotionally. . . . Televisionitis is the scourge of American family vitality."

preparing themselves for their future careers. We should not like to neglect any of them. Hence, definite proposals will be made to the General Synodical Committee soon.

In both areas of the Lutheran Spiritual Welfare Commission's work we see a great need for manpower and for money. Only as these needs are met by the rank and file of Synod's members will we be able to develop and maintain special ministries where they are so urgently required. "Pray ye therefore the Lord of the harvest. . . ."

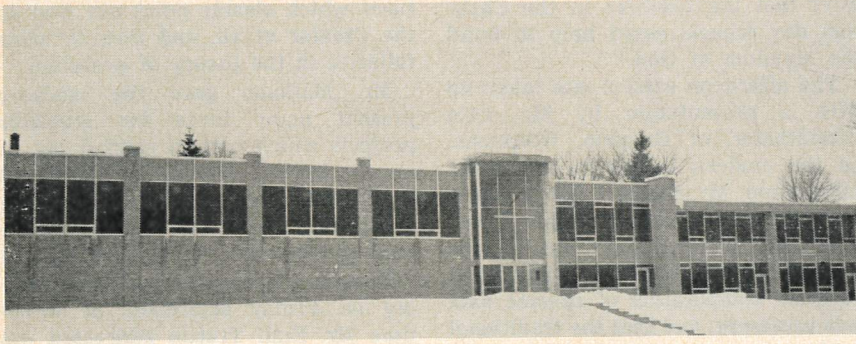
ARNOLD H. SCHROEDER,
Chairman, LSWC



The Spiritual Welfare Commission at work.

Seated (l. to r.): Prof. Conrad Frey, Mr. David Branch, Pastors Arnold Schroeder and Clayton Krug.

Standing: Pastors Frederick Brandt, Herold Kleinhans, and Walter Kleinke. Pastor Kleinke is the administrative assistant.



The new school erected by St. Paul's, Stevensville, Michigan

St. Paul's of Stevensville, Michigan, Dedicates New School

"The long-awaited day has finally come." Thus spoke the members of St. Paul's Lutheran Church of Stevensville, Michigan, when after four years of planning and building they were privileged to dedicate their new school and church-activities building to the glory of the Triune God. The date of dedication was on the last Sunday in February, the 25th. Special dedication services were conducted in the auditorium of the school in the morning and the afternoon. The Rev. Robert Zink of Raymond, South Dakota, thus far the only graduate from this school serving as a pastor in the Wisconsin Synod, was the speaker for the morning service. The Rev. Wm. Krueger of Kawawlin, Michigan, a member of the Michigan District Board of Education, delivered the sermon in the afternoon. In the evening a civic program was held, at which time colored

slides of the building progress from groundbreaking to the completion of the building were shown. Approximately 2200 people attended the services and the open house in connection with it.

On the following Tuesday evening a postdedication service was conducted, also in the school auditorium. The Rev. Leonard Newman of Tawas City, Michigan, gave the address. All the children of the school and the choir also took part in the various services.

The finished building, which includes two rooms built in 1950, was put up at a cost of approximately \$280,000. The cost would have been considerably higher, if the congregation would not have used these two rooms plus the boiler house, also built in 1950. The finished building contains approximately 23,000 feet of floor space, eight classrooms, library, two offices, dining room and kitchen, auditorium-gymnasium, six larger storage rooms, shower rooms for boys and girls, toilet facilities on both

floors, a central heating plant, plus additional smaller closets and storage rooms. The floors of the halls are finished in terrazzo and the walls of the halls and the gymnasium in structural tile. The two-story school is of ultramodern design and, set in the hillside, presents a beautiful picture. It is built near the church which has been in use since 1899. The present church and school property consists of approximately four acres of land.

At the present time five of the classrooms are in use. The present enrollment stands at 167, but with the many new homes being erected in the neighborhood these should all be filled in the not-too-distant future.

St. Paul's Congregation also owns two school buses which transport most of the children to school. It is believed that St. Paul's Congregation was the first school in the Wisconsin Synod which used such buses. The first school bus was put in use in the year 1946. The second bus was added in the year 1957.

The finished building now stands before us. Many people gave of their time, effort, energy, and money to make this possible. And yet, as we survey the finished building, we are reminded of the words of the Psalmist: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." It is God, who in His grace and mercy has given to the members of the St. Paul's Congregation the strength and the willingness to carry out this project. It is to His honor and glory that we have dedicated this building.

H. J. ZINK

DIRECT FROM THE DISTRICTS

Michigan

Vacancies

Pastor Reginald Pope has accepted the call to the new field in Florida at Fort Lauderdale-Pompano Beach. He will be residing temporarily in Pompano Beach. The North Branch-Marlette, Michigan, parish is awaiting the installation of its new pastor on May 20. Pastor Karl Fuhlbrigge has accepted this call. A new vacancy has been created at Peace, Livonia. Pastor John Westendorf will leave this congregation shortly after Easter to follow a call to Brookfield, Wisconsin.

Buildings and Ceremonies

Mt. Calvary, Tampa, Florida, Pastor Ed. Renz, observed the laying of the cornerstone of its new chapel on February 11. President G. Press served as guest speaker. Mt. Calvary's new chapel will be dedicated April 29. On March 4, the new Our Savior's Church, Pastor Jack deRuiter, at Wayne, Michigan, was dedicated. A new church is under construction at Trinity, Bay City, Michigan, Pastor Emil Kasischke. Grace Church of Kenton, Ohio, Pastor Keith Haag, has made application for a new chapel.

Illness

Pastor Ewald Tacke is resuming his work after a heart attack. Pastor

Robert Holtz will be inactive for some time because of a hip fracture suffered this past icy winter. God grant them both a full recovery.

HANS A. SCHULTZ

Lake Lutheran Teachers' Conference

The first annual meeting of the Lake Lutheran Teachers' Conference met at Friedens Ev. Lutheran School on February 22-23, 1962. The teachers of the following schools of our Synod from Northern Illinois and Southern Wisconsin are members: Zion of Crete; Jerusalem of Morton Grove; St. Matthew's of Niles; Palos Evangelical of Palos Heights; Our Savior's

of Zion, Illinois; Trinity of Caledonia; Trinity of Franksville; Bethany, Friedens, and St. Luke's, all of Kenosha; and Epiphany and First Evangelical, both of Racine, Wisconsin. The faculties of Trinity School of Crete, Illinois, and St. Paul's School of Lake Mills, Wisconsin, were also guests at the sessions.

The conference began with a service in the church. Pastor Adolph Buenger, of the host congregation, was the liturgist, and Pastor Robert Schumann of St. Luke's in Kenosha delivered the sermon.

After a presentation of a revised constitution for the Conference, the Rev. George Boldt, pastor of Jerusalem Congregation of Morton Grove, Illinois, presented an essay entitled "Serving the Lord." The main points of the essay were: I. We are chosen for this work, and II. We are called to serve. The essayist expounded on

ways that the teachers in the Christian day schools could help to build the kingdom of God.

The afternoon session was taken up with a presentation by Mr. Otto Ritzenthaler, of Baraboo, Wisconsin, on the modern trends in arithmetic instruction. Mr. Ritzenthaler, a representative of Scott-Foresman and Company, pointed out that in the recent orbital flights, a rapid and accurate computation of specific data was necessary, and that the traditional arithmetic instruction is inadequate. After a discussion of the presentation and certain conference business proceedings, the Thursday session closed with the singing of Hymn 554, verse 5.

After the devotion on Friday morning, Mr. Gerald Mallman, instructor at Fox Valley Lutheran High School, gave a lecture on science based on the theme "Creation or Evolution." He selected passages throughout Scrip-

tures which clearly point out God as the Creator of all, and then to show fallacies in the theory of evolution.

Mr. Mallman gave the teachers present many ideas for scientific projects which can be carried out in our schools. Discussion followed which indicated considerable interest in possible causes for certain observable phenomena.

Besides the regular business meeting on Friday afternoon, at which time Mr. Emil Treffin addressed the group, the conference split into smaller sectional groups to discuss various problems and items taken up in the conference meetings.

The conference was dismissed by Pastor Buenger, who based a few remarks on the theme "Lord, it was good to be here."

LELAND DAHLBERG,
Conference Reporter

DR. MARTIN LUTHER COLLEGE SUMMER SESSIONS

Summer sessions at Dr. Martin Luther College of New Ulm, Minn., will begin on June 18 at 8:00 a.m. and continue through until July 27. The following courses will be offered:

7:00-9:00 a.m.

The Life of Christ
El. Dogmatics II
Romans
Children's Literature
World Literature I
The Lutheran Church in America
The History of the Midwestern States
Botany II (Taxonomy)
Basic Mathematics I
Teaching Religion (7:00-8:00)
Teaching Arithmetic (8:00-9:00)
Elementary Curriculum
Tests and Measurement
Use of the Organ and Church Music
The Geography of Europe

T. Hartwig
R. Hoenecke
E. Scharf
E. Arndt
C. Trapp
V. Voecks
E. Fredrich
R. Swantz
H. Kaiser
E. Sievert
L. Raabe
I. Johnson
J. Oldfield
B. Backer
M. Schroeder

9:00-10:00 a.m.

Luther's Thought and Theology
Creative Writing
Constitutional History of the U.S.

T. Hartwig
C. Trapp
E. Fredrich

Conservation of Natural Resources
Mathematics of Business Affairs
Teaching the Language Arts
Remedial Reading Techniques
Elementary Thorough Bass

R. Swantz
J. Oldfield
E. Sievert & L. Raabe
E. Arndt
B. Backer

10:00-12:00 a.m.

Genesis
Studies in the Catechism
The Lutheran Confessions
Age of Romanticism in English Literature
The Age of Discovery
The Diplomatic History of the United States
Laboratory Experiences in Science
Basic Mathematics II
Educational Psychology
Principles and Techniques of Teaching
Biblical Geography
Physical Ed., Health, Safety

R. Hoenecke
L. Hahnke
E. Scharf
C. Trapp
T. Hartwig
E. Fredrich
I. Johnson
J. Oldfield
E. Sievert
I. Johnson
M. Schroeder
H. Kaiser

Applied Music, Organ and Piano: O. Stelljes, Ames Anderson, F. Krook, D. Timm

Inquiries concerning the summer session should be directed to Professor Erich Sievert, Director of Summer Sessions, Dr. Martin Luther College, New Ulm, Minn.

WISCONSIN SYNODAL TEACHERS' CONFERENCE OF CENTRAL WISCONSIN

Date: May 11, 1962.

Place: St. Mark's Lutheran Church, Watertown, Wis.

Conference Program

9:00- 9:30 Opening Service.
9:30-10:30 The Word of God — A Vital Force in the Life of the Christian Child, Mr. R. Sievert.
10:30-10:45 Recess.
10:45-11:45 Uniformity and Continuity in a School System, Mr. H. Krenz.
11:45-12:00 Business Meeting.
12:00- 1:30 Noon Recess.
1:30- 2:30 The Children's Choir, Pastor Kurt Eggert.
2:30- 2:45 Recess.
2:45- 3:30 Helping Children Like Good Literature, Mr. H. McFarland.

MAGDALENE PABST, Secretary

WESTERN WISCONSIN DISTRICT TEACHERS' CONFERENCE

First Ev. Lutheran School

La Crosse, Wis.

May 3 and 4, 1962

Thursday Morning

9:00 Opening Devotions.
9:15 Practical Application of Law and Gospel, Pastor Henry Paustian (alternate: Fellowship).
10:15 Recess
10:30 Science, Mr. Harold Goede (alternate: Physical Education, Curricular and Extra-curricular).
11:30 Business Meeting.

Thursday Afternoon

1:15 Devotions.
1:25 Sectionals:
7 & 8 Mr. G. Follendorf (alternate: Mr. Donald Dobberstein);
5 & 6 Mr. Delbert Mey (alternate: Mr. Paul Kramer);
3 & 4 Miss Roberta Schroeder (alternate: Miss Eunice Borgschatz);
1 & 2 Miss Gertrude Limpert (alternate: Miss Lora Haelke).
2:45 Recess.
3:00 Informal Discussion Period (over the coffee cups).
First Lutheran Band will offer intermittent entertainment.

Friday Morning

9:00 Opening Devotion.
9:15 Training Children to Apply Christian Principles to Their Social Life, Mr. Roger Wessel (alternate: Teaching Our Children to Be Discerning of Modern Trends of Life, Mr. Waldemar Nolte).
10:15 Recess.
10:30 Reports to Parents, Mr. Silas Born (alternate: What's New in First Aid?).
11:30 Report of Board of Education.

Friday Afternoon

1:15 Devotions.
1:25 Have You Tried This?
1-4 Miss Catherine Gunn
5-8 Mr. James Raabe
(alternate: Arts Festivals, Miss Dorothy Felsch).
2:15 Recess.
2:30 Business Meeting.
3:00 Inspirational Address, Pastor Lloyd Lambert (alternate: Pastor Emil Toepel).
MRS. FRED HAGEDORN, Program Chairman

IMPORTANT CORRECTION

A glaring typographical error occurred in "A Lantern to Our Footsteps" in the April 8 issue. The title should read, of course; "How Old is the World," not "the Bible." On the same page, right column, fourth line from the bottom, there is another error. Read: "created as fresh-water bodies."

NOMINATIONS

The following have been nominated for the music professorship at Northwestern College. Any correspondence regarding these candidates must reach the secretary of the board before April 25. On that date the board will meet at Northwestern College at 9:00 a.m. to make the choice.

Mr. David Adickes, St. Paul, Minn.
Mr. Emanuel Arndt, Milwaukee, Wis.
Mr. Robert Bame, Fond du Lac, Wis.
Mr. Fred Bartel, Milwaukee, Wis.
Mr. Frederick Biedenbender, Kenosha, Wis.
Mr. Frederick Blauert, Rhineland, Wis.
Professor Roger Dennis, Oshkosh, Wis.
Pastor Kurt Eggert, Milwaukee, Wis.
Mr. Eldon Hirsch, Norfolk, Nebr.
Mr. Harold Hosbach, Milwaukee, Wis.
Mr. Robert Kirst, New Ulm, Minn.
Mr. Arnold Lehmann, Lakewood, Ohio
Mr. Waldemar Nolte, Winona, Minn.
Mr. Albert Nolting, Kenosha, Wis.
Pastor Henry Paustian, La Crosse, Wis.
Mr. James Raabe, Wauwecoc, Wis.
Mr. Otto Schenk, Oshkosh, Wis.
Professor Wayne Schmidt, Onalaska, Wis.
Mr. James Tank, Beaver Dam, Wis.
Mr. Howard Wessel, Red Wing, Minn.
Mr. Alfons Woldt, Milwaukee, Wis.
Mr. Franklin Zabell, Benton Harbor, Mich.
Professor Meilahn Zahn, Saginaw, Mich.

Kurt A. Timmel, Secretary
612 Fifth St.
Watertown, Wisconsin

LIST OF CANDIDATES

In response to the request of the Board of Control of Dr. Martin Luther College for names of men qualified for the professorship in the field of history, left vacant when Prof. H. R. Klatt tendered his resignation from the faculty, the following have been nominated:

Prof. Hoge Bergholz, Appleton, Wis.
Prof. Walter Drost, Milwaukee, Wis.
Rev. Paul Eickmann, Crete, Ill.
Rev. George Enderle, Flasher, N. Dak.
Prof. E. Fredrich, Saginaw, Mich.
Prof. C. Frey, Saginaw, Mich.
Mr. Richard Grunze, Princeton, Wis.
Rev. Harold Johnne, St. Paul, Minn.
Rev. Henry Koch, Morgan, Minn.
Rev. Arnold Koelpin, Cambridge, Wis.
Prof. Arthur Koester, Milwaukee, Wis.
Rev. John Meyer, Friesland, Wis.
Prof. Morton Schroeder, West St. Paul, Minn.
Rev. George Tiefel, Jr., Bonesteel, S. Dak.
Rev. Frederick A. Werner, Omaha, Nebr.
Rev. Victor Weyland, Moberidge, S. Dak.
Mr. Robert Willhite, Algoma, Wis.

The Board of Control will meet on April 28, 1962, at 1:30 p.m. to call a man from this list. Correspondence regarding these candidates should reach the secretary before the time of the meeting.

Arthur Glende, Secretary
17 South Jefferson St.
New Ulm, Minn.

LIST OF CANDIDATES

The following have been nominated for the professorship in the department of Education at Dr. Martin Luther College:

Prof. Emanuel Arndt, Milwaukee, Wis.
Prof. Gilbert Fischer, Appleton, Wis.
Mr. Marvin Meihack, Hoskins, Nebr.
Prof. Wayne Schmidt, Onalaska, Wis.
Prof. Martin Schroeder, New Ulm, Minn.
Prof. Waldemar Stindt, Milwaukee, Wis.
Mr. Adolph Wilbrecht, Tucson, Ariz.
Mr. Alfons Woldt, Milwaukee, Wis.

The Board of Control will meet on April 28, 1962, at 1:30 p.m. to call a man

from this list. Correspondence regarding these candidates should reach the secretary before the time of the meeting.

Arthur Glende, Secretary
17 South Jefferson St.
New Ulm, Minn.

CALL FOR CANDIDATES

The Board of Regents of Michigan Lutheran Seminary, after consultation with and endorsement by the Synod's Advisory Committee on Education, herewith requests the constituency of the Synod to nominate layman candidates who are spiritually and academically qualified for a professorship in mathematics and assistant in physical education and coaching. This emergency action is being taken for the following reasons: (1) The certification requirements of the State Department of Public Instruction must be met in order to obtain an annual boarding school license from the State Department of Social Welfare. (2) Tutors can no longer be used in the mathematics field since they have neither a major nor a minor in this subject area from Northwestern College. (3) The Synod has repeatedly gone on record with the recommendation that tutors who are doing full-time teaching be replaced by permanent men. (4) No capital investment will be necessary since there is a home available for the man to be called—a home owned by the Synod and currently being occupied by a married tutor.

Nominations of qualified laymen with all pertinent data should be submitted to the Board's secretary by May 18, 1962.

GERALD R. CUDWORTH, Secretary
606 Sidney Street
Bay City, Mich.

HELP NEEDED

Help is needed in caring for mentally retarded children. Immediate openings available for ward attendants, janitors, and kitchen help.

40-48 hours per week. Benefits include health and accident group insurance, paid vacations. Contact

Bethesda Lutheran Home
Box 296
Watertown, Wis.

All applications will be handled confidentially.

BOOKS WANTED

C. F. W. Walther — "Dass die Evangelische Lutherische Kirche die wahre sichtbare Kirche Gottes auf Erden sei"

Franz Pieper — Christliche Dogmatik (German)

Luther — Any volumes of Erlangen Edition and/or Weimar-Abteilung Werke
Address correspondence to the Managing Editor.

SCHOOL DESKS OFFER

David's Star Church of Kirchhain, Jackson, Wis., has available 32 school desks for the primary grades which it is willing to offer gratis to any mission congregation. Used, but in good condition — two sizes — single, but of the conventional type. Recipient will bear cost of transportation. Contact:

Mr. Raymond Volkman
R. 1, Jackson, Wis.

NOTICE—CORRESPONDENCE FOR MLTC

Please address all applications and general correspondence for Milwaukee Lutheran Teachers' College to:

Rev. Reinhart J. Pope
735 Grand Ave.
Racine, Wis.

REQUEST FOR NAMES

Our comparatively new mission congregation in Sheboygan is trying to contact Wisconsin Synod Lutherans living in the Sheboygan area. Send names and addresses to the undersigned. Services are held in the Y.M.C.A. Building (South Entrance) each Sunday at 8:30 a.m.

Pastor S. Kugler
R. 1—Box 215
Manitowoc, Wisconsin

ATTENTION

Pastors and Relatives of Patients at Yankton State Hospital, Yankton, S. Dak.

The undersigned has been called by the Dakota-Montana Mission Board to serve Wisconsin Synod patients at Yankton State Hospital, Yankton, South Dakota. To make certain that all our people are served, he would appreciate receiving their names. It is his plan to make about two contacts a month. Address your communications to:

Pastor H. A. Birner
1729 S. Sherman
Sioux Falls, S. Dak.

AVAILABLE

One used traditional-style pulpit and baptismal font (white). Free for the asking. Contact:

Pastor R. E. Bittorf
Box 7, Bristol, Wis.

NAMES REQUESTED FOR NEW MISSION Fort Lauderdale, Fla.

Please send the names of people who have moved into the Fort Lauderdale area or are planning to do so to the undersigned, who is pastor of our Synod's new mission at Fort Lauderdale.

The Rev. Reginald Pope
121 S.E. 9th Street
Pompano Beach, Fla.

AN OFFER

St. Mark's Lutheran Church of Flat Rock, Mich., would like to donate a beautiful, light oak, ornately carved altar; 3'x5'6"x2'8" in size, complete with reredos, 5'6"x6'4", to any interested congregation. Please contact:

Mr. Ray Spencer
29792 Alders Dr.
Flat Rock, Mich.

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

ARIZONA-CALIFORNIA

GADSDEN DELEGATE CONFERENCE

Date: May 7, 1962.

Hour: 9:00 A.M.

Place: Grace Lutheran Church, Tucson, Ariz.

Agenda: John 6:60-71, V. Winter; Psychological Consideration in Teaching Teenagers, A. Wilbrecht; What Does the Third Commandment Mean to Us in the New Testament? P. Pankow; How Can we Keep Our Confirmed Youth Growing in the Knowledge of the Scriptures? K. Hering.

Note: All teachers of the Gadsden Conference attend this one-day conference.

V. H. WINTER, Secretary

DISTRICT CONVENTION

Date: June 12-14, 1962.
Place: Gethsemane Ev. Lutheran Church, 3734 Centinela Ave., Los Angeles 66, Calif.
Host congregation will provide housing and meals.
ARMIN K. E. KEIBEL, Secretary

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 24-26, 1962.
Place: Northwestern Lutheran Academy, Mobridge, S. Dak.
Time of Opening Session: 9:00 A.M., CST.
Essays: Has the Scouting Program Changed? R. Zimmermann; To What Extent May the Church Accept Federal Aid Without Violating Scripture and the Constitution? H. Birner; Exegetical-Homiletical Treatment of Psalm 118:14-23, G. Rothe; Old Testament Chronology and the Age of the Earth, G. Enderle; A Critique of Sasse's Book "This Is My Body," W. Ten Broek.
Preacher: L. Dobberstein (alternate: G. Eckert).
Please provide your own bedding.
D. C. SELLNOW, Secretary

MICHIGAN

SOUTHEASTERN PASTORAL CONFERENCE

Date: April 30 to May 1, 1962.
Place: Grace Lutheran Church, Tecumseh, Mich.; K. F. Koepflin, pastor.
Preacher: D. Gieschen (alternate, H. Lemke).
Assignments: Exegesis of Gal. 4:21-31, L. Rasch; Sermon study, Ps. 47, W. Henning; 5th of 7 churches, A. W. Hueschen; "How do we define and apply the term: Cooperatives and Externals?" W. Valleskey.
ROBT. A. BAER, Secretary

NORTHERN PASTOR-TEACHER CONFERENCE

Date: April 30 to May 1, 1962.
Place: Good Shepherd, Flint (R. Scheele, host pastor).
Preacher: Norman Maas (alternate, L. Newman).
The conference begins with a Communion service at 9:00 a.m. on Monday. Teachers are required to be present the first day. Only the noon meal on Monday will be served by the host congregation. The Tuesday noon meal and Monday night lodging are the responsibility of each one attending.
R. A. SCHULTZ, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: Rockford, Minn., Cross Ev. Lutheran Church; W. E. Neumann, pastor.
Date: May 1 and 2, 1962. Opening session on Tues. at 10:00 a.m., and evening Communion service at 7:30 o'clock. Preacher: Ervine Vomhof (alternate, Harold Johnne).
Program: The 1961 Suspension Resolution (background, comments, and clarification), O. Engel; An Evaluation of Sponsors and Witnesses at Baptisms, N. W. Kock; Exegesis, Jer. 23:16-29, N. Luetke; Ps. II for Our Day (Luther's Interpretation), W. Hoyer; Reports by District officers, boards, and special committees.
Request cards for meals (\$3.50 for two days) and lodging (free) will be mailed later. Please inform the host pastor if you are unable to attend. The excuse committee will consist of the visiting elders.
NORVAL W. KOCK, Secretary

REDWOOD FALLS PASTOR-DELEGATE CONFERENCE

Date: Tuesday, May 29, 1962.
Time: 2:00 p.m.
Place: St. Paul's Ev. Lutheran Church, Seaforth, Minn.; W. J. Henrich, host pastor.

Agenda: Pre-Budget Subscription Plan, O. Engel; Reports for District Convention.
Send excuses to host pastor.

WARREN J. HENRICH, Secretary

NEW ULM DELEGATE CONFERENCE

Time: June 7, 1962, 9:30 a.m.
Place: Brighton Township; Zion Ev. Lutheran Church, R. Schoeneck, host pastor.
Agenda: Prospectus for the District Convention; Character of the man of faith — Abraham, Pastor John Parcher; Why do we practice closed Communion? Pastor Henry Koch.
ALVIN R. KIENETZ, Secretary

DISTRICT DELEGATE CONVENTION

Date: June 11-14, 1962, Monday to Thursday.
Place: Dr. Martin Luther College, New Ulm, Minn.
Opening Communion service on Mon., June 11, at 10:00 a.m., in St. Paul's Ev. Lutheran Church; speaker to be announced. Information about registration, program, and lodging requests will be sent by the secretary and housing committee in due time.
NORVAL W. KOCK, Secretary

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

WINNEBAGO PASTORAL CONFERENCE

Date: Mon., April 30, 1962.
Place: St. Paul's Ev. Lutheran Church, Winneconne, Wis. H. A. Kahrs, host pastor.
Schedule: Communion service at 9:00 a.m.; G. Kaniess, preacher; G. Kobs, alternate.
Agenda: A Study of Prof. Blume's Essay, Why We Are Certain that the Bible is the Word of God, T. Mittelstaedt, discussion leader. Book of Daniel, Chapter Three (continuation), N. Mielke. May Tithing Be Used As A Guideline for Proportionate Giving? C. Reiter. Casuistry, Reports, Assignments.
GLENN H. UNKE, Secretary

RHINELANDER PASTORAL CONFERENCE

Time: May 7, 1962, 9:00 a.m.
Place: Wabeno, Wis., D. Kuske, host.
Preacher: W. Gawrisch; Communion service 7:00 p.m.
Papers: How to Conduct a Confirmation Class, W. Hein, moderator; Study of Ephesians, F. Bergfeld; Article 7 — Augsburg Confession, E. Leyrer.
WM. HEIN, Secretary

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Place: Grace Lutheran Church, Sugar Bush, Wis., Pastor J. Manteufel.
Date: May 7, 1962.

Time: 9:00 a.m. Opening Communion service.

Preacher: E. Habermann (F. Heidemann).
Agenda: "Scriptural Principles Motivating Proper Relationships among the Congregation-Pastor-Principal-Faculty," W. Pankow; Study of Romans 12:1-8, Orvin Sommer; Book Review, Fox Valley Lutheran High Faculty; Round Table Discussion: Educational Standards, Discipline, etc., Gilbert Fischer, Moderator.
C. SCHLEI, Secretary

DISTRICT CONVENTION

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

PACIFIC NORTHWEST

PASTORAL CONFERENCE

Place: Trinity Lutheran Church, Eugene, Oreg.; G. J. Albrecht, pastor.
Date: May 1 to May 3, 1962 (Tuesday noon to Thursday noon).
Assignments: Isagogical study and paraphrase of Zephaniah, R. Baur; Review and Evaluation of the Protestant Controversy, W. Steffenhagen; Exegesis of Galatians, G. J. Albrecht; The Pastor as Missionary, Counselor, Administrator, T. Adascheck.
Note: Communion service Tuesday evening (preacher: A. B. Habben; alternate: W. Lueckel).
Please announce to Pastor G. J. Albrecht, host, your intended presence or absence.
C. TESSMER, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: May 8 and 9, 1962.
Place: St. Paul's Lutheran Church, Brownsville, Wis.
Opening Communion service: May 8 at 9:30 a.m.
Preacher: W. Krueger (E. Froehlich, alternate).
Essay assignments: Exegesis I Cor. 6 (continued), W. Krueger; The Fate of Those "who never had a chance to hear the Gospel," M. Croll; Exegesis of Gen. 7, E. Weiss; The Baptism of Non-Trinitarian Churches, E. Froehlich; Objective and Subjective Faith, B. Hahm; How to Establish the Canoncity of the Books of the Bible, L. Tessmer; Admonishing the Weak, C. Henning.
CARL J. HENNING, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: May 8, 1962.
Hour: 9:00 a.m., DST.
Place: St. James Lutheran Church, Evanston, Ill.
Assignments: The Operation of the Holy Spirit in Our Life As Pastor and Layman, W. Lehman, Sr.; A Study and Evaluation of the Spiritual Content of the Program of Alcoholics Anonymous, D. Meier; Luther's Essay on Ordination, J. Bernthal; An Exegesis of Phil. 4:11ff. (continuation), E. Biebert; The Doctrine of Church Fellowship, M. Kujath, discussion leader.
Reports: Visitor's Report, Financial Secretary's Report.
Note: Communion Service at 9:00 a.m. (preacher: M. Kujath — Text from Romans 8; alternate: O. Lemke — Text from Romans 9).
H. WIEDMANN, Secretary

DODGE-WASHINGTON CONFERENCE CIRCUIT MEETING

Date: May 20, 1962; 1:45 p.m.
Place: Good Shepherd Ev. Luth. Church, West Bend, Wis., Edwin A. Brelling, pastor.
B. R. HAHM, Secretary

THE NORTHWESTERN LUTHERAN

DISTRICT CONVENTION

Time: June 12-14, 1962.

Place: Wisconsin Lutheran High School,
330 Glenview Avenue, Milwaukee 13, Wis.

HEINRICH J. VOGEL, Secretary

WESTERN WISCONSIN

WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

The pastors of the combined Wisconsin River Valley and Chippewa River Valley Pastoral Conferences will meet Tuesday and Wednesday, May 1 and 2, at Our Savior's Lutheran Church, Wausau, Wis. R. Reede is the host pastor. The meeting will begin with a Communion service at 10:00 a.m. on Tuesday. Sermon by A. Schumann (H. M. Schwartz, alternate).

M. Koepsell, Secretary

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JOINT SOUTHWESTERN AND MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: First Ev. Lutheran Church, West and Cameron Streets, La Crosse, Wis.; F. H. Miller, pastor.

Date: May 1, 1962.

Communion service at 9:30 a.m. DST.

Speaker: R. Kobs (W. J. Koepsell, alternate).

Essays: Marriage Counseling, E. Toepel; The Use of KYRIAKE and EKKLESIA, Lyle Albrecht; Practical Pastoral Ethics, A. L. Mennicke.

Please announce to host pastor.

H. WINKEL, Secretary

* * * *

CENTRAL PASTORAL SPRING CONFERENCE

Date: May 22-23, 1962.

Place: Trinity Ev. Lutheran Church, Pastor Theo. Mahnke, R.R. 2, Mt. Carroll, Ill. (Directions: Two and one-half miles south of junction of Highways 64 and 78 on Highway 78, then one mile east).

Time: Opening Devotions: 10:00 a.m. Central Daylight Saving.

Communion service: Tues., May 22, 7:30 p.m. Preacher: James Fricke (alternate: B. Borgschatz).

Essays: Exegesis of Jude, A. Koelpin; The Doctrine of the Church and the Ministry, Carl Mischke; Theology of Stewardship, Victor Prange; Isagogical Study of Hebrews, Elton Huebner; Ascension Day sermon, A. Dobberstein; Adult Bible Classes, H. Schaar; Use of Visual Aids, Marlyn Schroeder.

Deadline for announcements for sleeping quarters is May 18. Please announce promptly to: Pastor Theo. Mahnke, R.R. 2, Mt. Carroll, Ill.

ELMER J. ZEHMS, Secretary

* * * *

CORRECTION DISTRICT CONVENTION

Date: **MONDAY** thru **THURSDAY, June 11-14, 1962** (not Tuesday).

Place: Northwestern College, Watertown, Wis.

Opening Communion service: College Chapel, 2:00 p.m., **Monday, June 11, 1962**; N. Lindloff.

Closing Service of Evangelism: College Chapel, 7:30 p.m., Wednesday, June 13, 1962; H. Winkel.

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 **Monday, June 11, 10:30 a.m.** Advance registration and lodging requests to be sent to Prof. Carl Leyrer, N.W.C.

All those requesting dormitory lodging will be required to take a full meal ticket.

ELMER PRENZLOW, JR., Secretary

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STAGES OF GROWTH (EARLY) (FS-170-SGE)

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Details of the four early stages of growth, from infancy to age 12. Special characteristics and needs at each stage are analyzed. Practical suggestions to work with these characteristics and to meet these needs.

STAGES OF GROWTH (LATER) (FS-171-SGL)

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Details of the four later stages of growth, from age 12 to adulthood. Practical suggestions are made for the teaching of these age groups.

SIMILARITIES IN GROWTH (FS-172-SIG)

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The basic needs common to all age groups and ways to meet these needs in our teaching. All pupils respond to the same laws of learning. Application of these laws in teaching will enable pupils to learn faster and remember longer.

DIFFERENCES IN GROWTH (FS-173-DIG)

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The main factors that cause variety in human growth, producing individual differences. These individual differences are problems as well as opportunities for the teacher.

FREEDOM AND DISCIPLINE IN GROWTH (FS-174-FDG)

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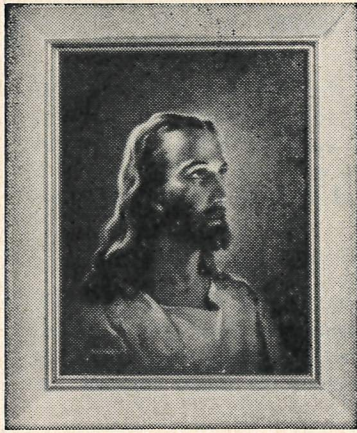
Successful teachers must take the responsibility of giving their pupils proper guidance. The basic causes of discipline problems are shown. Through constructive discipline the teacher guides the pupils toward self-discipline and true freedom as Christians.

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