

# THE NORTHWESTERN Lutheran

Volume 50, Number 2  
January 27, 1963



# BRIEFS

## by the Editor

The report appearing under "Item From Our News Bureau" (page 24) is an important one. We urge you to read it, in fact, study it.

For those who "came in late," we supply some background information. The meeting which was held in Chicago on January 22 and 23 and to which our Wisconsin Synod was invited, was to "continue conversations regarding a Lutheran inter-church association," as *The Lutheran Witness* put it. A National Lutheran Council release speaks of "planning" for an agency of Lutheran bodies. The "continue" refers to the fact that in 1961 and 1962 there were meetings between representatives of The Lutheran Church—Missouri Synod and representatives of the National Lutheran Council. The Council is the agency which is to be replaced by the new, more inclusive agency which may result from the discussions recently held. On the agenda were: theological or doctrinal discussions and conversations regarding new areas in which the various Lutheran bodies may work together.

In addition to Missouri, the larger bodies participating in the meeting

were those which formerly held membership in the National Lutheran Council. But as the result of mergers these eight bodies have been reduced to two churches, the Lutheran Church in America (3,200,000 members) and the American Lutheran Church (2,550,000 members).

Invitations were extended to the other synods in the Synodical Conference. The Evangelical Lutheran Synod (Norwegian) declined the invitation on the same grounds that our Wisconsin Synod has declined, while the Synod of Evangelical Lutheran Churches (Slovak) has decided to accept the invitation.

It will be worth your while to read carefully the reasons which our Commission on Doctrinal Matters has set forth in declining the invitation to the meetings which look toward embracing all Lutherans in the United States.

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*"Manpower Sunday" is being observed throughout the Synod on the day that we write this. It is our fervent hope that our critical manpower needs, after receiving this deserved emphasis, will not fade from*

*minds and memories. These needs must remain before us. We have adopted a massive program to enlarge and improve our facilities for training full-time workers in the Church. This program is already under way. But we must remember that our recruitment program is the twin to the building and expansion program. Then let us pray, speak, and give so that soon we will have many more messengers for our King. As we pray, let us remember that we are praying to a King.*

Thou art coming to a King,  
Large petitions with thee bring.

*He is a rich and generous God to whom we pray. And He says: "Try Me!"*

\* \* \* \*

**Yes, the building program, the expanding of our capabilities for training manpower, is under way. What is being done now? What will be done in the near future? Beginning with the first issue in February we will bring regular reports to answer these questions prompted by your interest and concern.**

\* \* \* \*

Our mail brought the question: To whom should checks or money orders be made payable if one wants to make a contribution to the Committee on Relief? The answer is: To the Wisconsin Ev. Lutheran Synod. Designate the purpose of your contribution. Send to: Mr. Norris Koopmann, Treasurer, 3624 West North Avenue, Milwaukee 8, Wisconsin.

*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

## Eve and the Apple

A well-known news-magazine takes up half a page to report that it has been discovered that the fruit that tempted Adam and Eve in the garden of Eden was not an apple after all. The surprising thing is not the discovery that the fruit was not an apple, but that a prominent news-magazine should consider such a discovery news. Perhaps someone knows who it was who first spread the notion that the fruit was an apple. Certain it is, that the Bible nowhere even hints that it was an apple. Surprising it is, too, that it is so generally accepted that the forbidden fruit was an apple. Artists may have had something to do with spreading that idea. The illustrators of the scene in the garden had to draw some kind of fruit, and they usually chose an apple, because that was for European people the best-known fruit.

The story in Genesis does not mention an apple, does not mention any particular kind of fruit at all. It calls the forbidden tree the tree of the knowledge of good and evil. Genesis says that God placed in the garden every kind of tree that is pleasant to the sight and good for food, also the tree of life in the midst of the garden, and the tree of the knowledge of good and evil. Was that an apple tree? There may have been an apple tree in the first group of trees that were all "pleasant to the sight and good for food"; but certainly there is not the slightest suggestion that the tree of the knowledge of good and evil was an apple tree. Eve found the tree pleasant to look at and good for food, but what really attracted her and what she really desired was what the Serpent said she would have if only she would disregard God's command and eat. It wasn't food that tempted her. She wanted to be like God. She knew very well what she was doing. God had said: Do not eat. The Serpent said exactly the opposite: Eat. God had said: Thou shalt surely die; the Serpent said: Ye shall not surely die. The issue was perfectly clear; it was either God or the Serpent.

It is not just a harmless little error to say and believe that the sin of Eve and Adam was that they ate an apple. Such a belief leads the attention far away from the meaning of that story in Genesis, chapter 3. That belief has led people, who should know better, to ridicule the account given by Moses.

The sin of Adam and Eve was not that they ate an apple. There was plenty of fruit all around them provided for their enjoyment. What they did was that they deliberately accepted the Serpent's word against the clear word of their God. The Serpent did what many modern wise men do, he ridiculed God's Word, and Eve chose to believe him. That was unbelief and distrust of God and His Word. Disobedience and eating of the forbidden fruit followed this distrust naturally. The eating of the fruit, whatever kind of fruit it was, was a consequence of the sin that had already been committed in Eve's heart and mind when she disbelieved God and coveted what the Serpent had promised. E. E. KOWALKE

\* \* \* \*

## A Return to "Perfect Faith"?

Writing about a loss of confidence in the famous Schlieffen Plan, which the German General Staff determined upon

to outflank and defeat France in 1914, Barbara Tuchman observes in *The Guns of August*, "Once divinity of doctrine has been questioned, there is no return to perfect faith." Once members of the General Staff doubted the feasibility of this plan, they could never again support it as wholeheartedly as they once did.

Her illustration assumes that in spiritual matters it goes without saying once doubt has entered the heart, there is no return to complete faith. Her contention would be that once a person has lost faith in the doctrine of the Trinity or of the Inspiration of Scripture, for example, or in any statement that Scripture makes, he will never fully regain his former faith.

The power of the Holy Spirit is greater than that. It can breathe life even into bleached bones, and restore strength even to withered limbs. Peter denied, but returned to exemplary faith. Thomas doubted, but then preached the Gospel with conviction.

Yet not everyone who has yielded to doubt follows the Spirit's leading back to faith. One can choose not to return. One can be too proud to return. There remains a truth in Barbara Tuchman's observation — a frightening truth.

The loss of faith in the divinity of doctrine is a danger that life holds for all of us. To all who hear and read there comes the temptation to yield a childhood belief or truths once confessed in youth. To no one does it come more strongly than to the student whose quest for knowledge leads him to venture into the wilderness of error in an attempt, he tells himself, to learn to know the evil so that he may better know the good. An avid reader, he becomes familiar with the oft-repeated "Yea, hath God said?" of men who cast doubt on the inspiration and validity of Scripture and embarrass his simple childhood faith. He sits at the feet of learned teachers whose reputation and ability influence him strongly, and he absorbs their calculated doubt and sophisticated skepticism. The young scholar finds himself questioning the divinity of doctrine.

Will the scholar who has lost truths in his indiscriminating quest for knowledge and has sacrificed faith to learning, then heed the Spirit's persuasion to suppress his intellectual pride and to embrace once more in "perfect faith" the "foolishness of God" that "is wiser than men?"

C. TOPPE

\* \* \* \*

**Academic Freedom** If modern educators defend one thing with all the power at their command, it is the principle of academic freedom. University professors claim the right to teach anything they please to their students with no one to say them Nay. Yes, even student editors of official campus newspapers insist upon it as their fundamental right to spout any half-baked ideas which come into their immature heads, and many university authorities back them up in that. If a university professor ridicules the story of creation and

(Continued on page 25)

# Studies in God's Word: The Epiphany At Sychar

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world (John 4:39-42).

"May I never be found in the company of a Gentile!" The average Jew would not have hesitated to make such a remark. Fortunately, Jesus did not take the same attitude as His self-righteous countrymen. He did not make such a sharp distinction between Jew and Gentile. All races of men looked alike to Him. They were all sinners in need of a Savior, and He had come to help them all.

During the Epiphany season we give special emphasis to the Scriptural truth that Jesus is indeed the Savior of *all*, of Gentile as well as Jew. In turn, we become especially conscious of our obligation to share Christ with all who do not yet know Him, so that He may be manifested as Savior to an ever-growing number of perishing men and women. Few New Testament stories, if any, bring out the meaning of Epiphany as clearly as the Epiphany that took place at Sychar long ago.

## It Began With An Individual

The story is told in the verses preceding our text. Most Jews would have preferred to take the longer route around Samaria, but Jesus did not hesitate to pass through this Gentile country. He didn't hurry through either, hoping that He might not come in contact with a Gentile. He even paused to rest at Jacob's well just outside Sychar. When a woman from the city approached to draw water, a woman

of ill repute, He did not leave in order to avoid such questionable company. He talked with her. He asked for a drink of water. She was surprised that He, a Jew, should make this request of her, a Samaritan. This gave Jesus the opening He was looking for, to speak to her of the water of life, which alone could satisfy her thirsting soul. Why did Jesus associate with "publicans and sinners"? Not because He condoned their sin, but in order to lead them to a knowledge of their sin so that He might manifest Himself as their Savior.

In keeping with this purpose He asked the woman to call her husband. With blushing face she had to admit that she had no husband. Jesus agreed that she had answered correctly. Then He indicated to her that He knew that she had already had five husbands and the man she was living with now was not her rightful husband.

We begin to see what Jesus was doing. He was making her take a close look at herself. He was showing her that she could hide nothing. So why try to cover up any longer? There was nothing good in her and she knew it. She had to find help outside of herself. And now, as one who stood before Him unmasked, a hopelessly lost and condemned sinner, she voiced her only hope, "I know that Messiah cometh." Jesus, in the fullness of His pardoning love and mercy, replied, "I that speak unto thee am he."

He had revealed Himself to her as the promised Savior of the world, therefore, her Savior too. For her the Epiphany message had become very real. And if there was salvation for her, then there must be salvation for all. She must do what she could to tell them, so that they might enjoy the same Epiphany.

## It Embraced A City

As one who had just made the greatest discovery of her life—for indeed she had—she left her empty waterpot in exactly the same spot where she had placed it when their conversation began. In the face of greater things,

a pot of water had suddenly become very insignificant. She hurried back to the city, to the people who knew her so well, and dared to say to them, "Come, see a man which told me all things that ever I did: is not this the Christ? I'm convinced that He is. But don't take my word for it. Come and see for yourself!"

They came and they saw. For two glorious days they listened as Jesus spoke the words of life to them. The result was that many more came to faith in Jesus. "Now we believe," they said to the woman, "not because of what you have told us, but because we have seen and heard Him ourselves. Now we know that this is indeed the Christ, the Savior of the world, our Savior too." Thus there was another Epiphany at Sychar as Jesus manifested forth His glory, and many believed on Him.

And if we really believe that Christ is the only Hope of the world, will we not react in the same way? Will we not proclaim Christ with the same eagerness and enthusiasm? But why are we often so reluctant to speak to our unchurched friends and neighbors about Christ? Why is our mission effort so frequently hampered by crippling deficits in our mission treasury?

If only each one of us would realize that by nature we have no more to offer God than this fallen woman! Perhaps we would then be more appreciative of the amazing love of God which takes in even me. And if God loves me, then He must certainly love all. But many are still perishing because they don't know that God loves them. I must tell them, so that they, too, may behold His glory and believe in Him as their Savior, the Savior of the world.

C. MISCHKE

*Lift up thine eyes in wonder;  
See, nations gather yonder,  
They all come unto thee.  
The world has heard thy story,  
Thy sons come to thy glory,  
And daughters haste thy Light to see.*

# How To Read The Bible

The Last in a Series

## We Read The Bible As A Sacred Scripture

In the present series of articles, which is being concluded with this issue, and in an earlier one, on *Prophecy and Fulfillment*, the saving truth of the verbal inspiration of the Bible has been set forth from various points of view. Our faith that the same Holy Spirit has inspired all the words of the Bible will naturally have an effect on us when we read and make an effort to understand the words of the Bible.

### The Unity of the Bible

One very important effect of this faith is that we will see all the books of the Old and New Testament as a God-given unity. It is of course true that quite a number of centuries separate the time of the writing of the first book of the Old Testament from the day when the last apostolic word was set down on papyrus with stylus and ink. The language of the one differed from that of the other not only as English and German are different, but the Hebrew of the Old Testament belongs to a totally different family of languages from that of the Greek, in which the New Testament was written.

Yet we confidently believe that these books of the Old and New Testaments, though in some respects so different the one from the other, yet form *one* Bible, and that they do this by the intention of that God who is revealing Himself in these words. Accordingly, as we read the several books of the Old and New Testaments, it is important that we bear in mind some aspects in which the Old and the New Testaments are the same.

### One Way of Salvation in Both Testaments

The way of salvation is the same in the Old Testament as in the New. It is not as though that way were the way of Law and of works in the Old Testament but that of faith and of the Gospel in the New. Rather, both Testaments know but one way whereby the sinner stands justified in the sight of his God; and that is the way announced to man right after his fall into sin, the way of faith in the atonement wrought by the Promised Seed

of the Woman, the God-Man and Savior, Jesus Christ.

### The Gospel of the Old Testament Not for One People

Again, it is not true, as the matter is sometimes put, that the religion of the Old Testament is exclusive and is interested only in its own people, while that of the New Testament is missionary and interested in men of all nations.

God did indeed make His people a nation apart. They were not to be like the peoples 'round about. God gave them a ceremonial law that kept them hedged in and separate from their heathen neighbors. They were the people through whom the knowledge of the words and promises of God were to be kept alive. As has often happened with other things given for our blessing, this fact of Israel being God's special people was repeatedly misinterpreted and misapplied by the leading men in Israel itself. Salvation was often spoken of as possible for one only insofar as he was a member of the Chosen Race. The Messiah was thought of as Israel's national hero and savior. Still, the presence of all this error and confusion did not alter the fact that the true Israelites—that is, those who accepted for themselves God's announced plan of salvation and recognized what Israel's part should be in the carrying out of that plan—looked forward to the bringing of the Gospel of salvation to all men. So the prophet preached (Isa. 2:4) and so the king prayed (I Kings 8:41-43). For Isaiah and Solomon, and all true Old Testament believers with them, knew full well that in their heavenly Father's house there would be but one family, made that by their common faith in the Word that promised their redemption.

### We Note the Intention of the Original Writer

While we will give constant attention in our reading of the Bible to the truth that in all its parts it proclaims one Gospel of salvation, we will at the same time not overlook the fact that each part must be read and

understood from the point of view of its writer and its first readers. There is, for example, a place of worship spoken of in both Testaments. But we should certainly be far from the intentions of the Biblical writers and of the Spirit who filled them if we were to apply indiscriminately everything that is said in the Bible about a place of worship to the Tabernacle of Israel or the Temple at Jerusalem, and to the church building of the congregation to which we happen to belong. Each passage of Scripture must still be read from the point of view of the intention of the original writer as it was addressed to the original readers.

### What We Do With Difficult Passages

Difficult passages and such whose meaning is obscure there will always be for us in the Bible. Generally the reasons for our difficulty with them are our own lack of knowledge and of insight. Since, however, the books of the Bible constitute a unity, we can confidently read the difficult passages in the light of the easier ones, and the sections whose meaning is obscure from the point of view of those passages where the meaning is plain and direct.

### We Let All of the Bible Speak to Us

In all matters, then, we will always let all the Bible speak to us. In considering any matter we will take into consideration *everything* that the Bible has to say on that point. When we do so, there may be times when we feel that, as we see it, the one statement of the Bible does not agree with other statements. Where that is really the case, we frankly admit it to be so and, bowing to a superior Wisdom, let both passages stand side by side. For Scripture being what it is, we have the holy obligation of letting it always speak to us in all its parts.

As we listen to it as it thus speaks, we find that the Scripture interprets itself, and we will find that at the very center of the entire Revelation stands that Christ whose Word cannot be broken.

FREDERIC E. BLUME

# By the Way

By H. C. Nitz

## Civil Control of Military Chaplains Is Recommended

Chicago.—A former Navy chaplain has proposed that the military chaplaincy be transferred to civilian control in order to combat what he described as a growing tendency for chaplains to think of themselves more as military men than as clergymen.

Rabbi Martin Siegel suggested this solution in an article published in *The Christian Century*. Rabbi Siegel, who also has been a member of the National Jewish Welfare Board's commission on Jewish chaplaincy, left the chaplaincy in June to become the rabbi of Woodsdale Temple in Wheeling, West Virginia.

"With the emergence of a permanent military establishment, the military aspects of the chaplaincy have begun to take precedence over the religious," Rabbi Siegel charged.

A chaplain, the rabbi continued, "sooner or later begins to think of himself in terms of his relative rank rather than his religious vocation. . . . He will not do anything that might hurt his chances for promotion."

"And his desire for security and advancement tends to undercut his value to the men he is supposed to minister to," Rabbi Siegel said. "If a man has been wronged, he will often turn to the chaplain for help. But often the chaplain, fearful of risk, turns away."

When a chaplain thinks of himself primarily as a military man, his effectiveness is limited in counseling with the bulk of military men who are not professionals, the rabbi said.

—*Liberty* a Magazine of Religious Freedom, Review and Herald Publishing Association, Takoma Park, Washington 12, D.C.

## Message In the Making

A young man stopped after the service a few weeks ago to speak to the Rev. Arnold Sitz, pastor of Grace Evangelical Lutheran Church, Tucson, Arizona. "My wife lost the diamond out of her engagement ring this morning," he said.

They proceeded to search the church in vain. During the week the family car and the house were thoroughly gone over, also to no avail. The following Sunday the young

man and wife were in church as usual, worshiping in their regular pew. As they stood and opened their hymnal to sing, they found the diamond in it. *The gold, silver and precious stones of the Gospel are in your hymnal, waiting for you to open it and sing.*

— From *Decision*, January 1963

## The Danger of Prosperity

The editor of *The Lutheran* is often way off beam with his theology. But his editorial in the issue of November 14, 1962, deserves to be quoted and noted. He writes in part:

"We have among our membership numerous highly capable people of large income. A man isn't disqualified for church membership because he can earn \$50,000 a year. But there are dangers. Having plenty of money can tempt a man from cutting off his connection with those who haven't any.

"When we become involved in property holdings and luxury living we risk the loss of our authenticity as people. We may be seduced into status seeking. Our concern for the less fortunate, our passion for justice, may be hopelessly perverted. . . .

"This doesn't have to happen. But it is a great danger. I'm not recommending that all of us immediately petition the boss for a reduction in wages. One way of coping with the danger of prosperity is to remember that when our income becomes more than sufficient for the plain necessities of life, we don't have to spend the whole margin on ourselves.

"A Christian can't hope to be a direct descendant of Peter and the other disciples of Jesus unless he shows signs of sacrificial living. It isn't a question of how much we get but how much we keep for ourselves. This is where the church offering envelopes come in. The mission program and teaching programs of the church are run as economically as possible, but there's never enough money to support them adequately.

"It's an odd fact that some of the poorest people among the Christians — belonging to what we call 'sects' — give a far larger share of their income to their church work than we do."

## Did the President Speak for America?

According to an Associated Press dispatch, President Kennedy made public on October 5 a letter he wrote to Pope John XXIII, in which, among other things, he said: "On the eve of the council, we earnestly hope and pray that God will continue to bless you with vigorous health and will give you the great joy and satisfaction of seeing the council fulfill all of your fondest hopes and dreams for a world-wide renewal of fellowship and love and for the establishment of a just and lasting peace."

"This world-wide renewal of fellowship which is the hope and dream of the Pope," says *Christian Beacon* in a letter to President Kennedy, "has been repeatedly stated by him to be the return of the 'separated brethren' to the Roman Catholic Church."

With considerable justification, the letter continues: "Your statement, therefore, as the President of the United States, on behalf of the American people, which includes us and our churches, would appear to put us on record as also desiring to see the Pope's fondest hopes and dreams for a world-wide renewal of fellowship consummated.

"Your greeting at this point we believe has gone too far and involves commendation of the Pope's claim to bring Protestants back to Rome.

"I respectfully state that we do not believe that as President of the United States of America you should make any such statements. You should not be a party in any way to an effort to lead the Protestants to come back to the Roman Catholic fold."

## Behind the Wall

News of the fate of the Church behind the Berlin Wall, as it trickles through, is interesting, heartening and — embarrassing. *The Christian Century* reports an interview with Pastor Heinrich Grueber, dean of the Lutheran Church of Berlin.

The Wall cuts Dean Grueber off from serving his church in East Berlin, but somehow he manages to maintain fairly close ties with Chris-

tians in the Eastern Zone. "In Dean Grueber's opinion," says *The Christian Century*, "there is more vigor and vitality in the churches in the eastern zone than in the west. This is due to the response of Christian people in the east to the pressures under which they worship and serve. In the eastern zone every person attending a church gathering is displaying Christian courage and confessing Christian faith in a hostile state."

This report tallies with the meager news that comes to us regarding our brethren in the Eastern Zone, members of our former Poland Mission, now refugees in the Eastern Zone of Germany. Their loyalty to the Gospel is reportedly greater than that of the now fairly prosperous

Christians in the Western Zone. The Church grows under pressure and persecution, but usually declines under conditions of freedom and prosperity.

#### John vs. John

"Three clergymen of the Free Presbyterian Church of Ireland went to Rome to attend the Second Vatican Council. They are the Rev. Ian R. K. Paisley, the Rev. John Douglas, and the Rev. John Wylie.

"After their arrival in Rome, they went to Vatican Square and distributed portions of the Word of God — one, the Gospel of John in Italian, published in Italy; and the second, a British Bible Society tract, consisting of quotations from the Bible. They gave them to 'eager hands,' but were

approached by Vatican guards and told that they could not distribute literature in Vatican City.

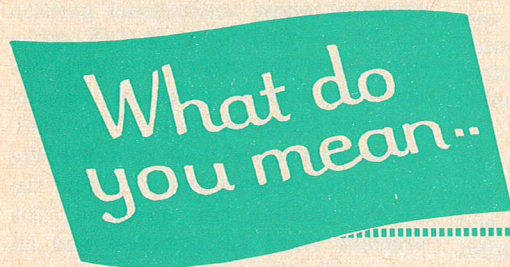
"They left, and in the state of Italy continued their distribution with no interference. Then they returned to their pension for the night. The next morning the police came to their pension."

(*Christian Beacon*, Oct. 25, 1962)

The three pastors were arrested. In an interview the Rev. Paisley said:

"The chief of police said that the Italian government would not tolerate any actions whatsoever which would spoil in the eyes of the world the semblance of unity and harmony of the Council. Any such action, we were informed, would be treated in the most serious manner. He insisted

(Continued on page 27)



## Law?

### THE MORAL LAW

All of us, I'm sure, are thoroughly acquainted with the Moral Law or the Ten Commandments, from our instruction in Luther's Small Catechism. We have learned both the Commandments and the explanations of them by memory. But how many of us see how these Commandments apply to everyday living? Here, I fear, is where all of us fail. We have the Law in our heads, but all too frequently we do not see its application to our lives.

We all know that the Law consists of two tables, one of which tells us of our duty to God, the other of our duty to our neighbor. But when, for example, God says, "Thou shalt have no other gods," do we respond by saying, "This does not apply to us in our age, for polytheism, the worship of many gods, is not our problem today"? This Commandment does speak to us today! It says in essence: "Thou shalt worship nothing less than God." You remember that right after Moses gave the Jews this very Commandment, no sooner was his back turned, than they gave their golden earrings to make a golden calf to worship. We do not even bother to fashion an image; we just worship our gold without melting it! As a matter of fact, if Jesus would ask us to give up our possessions, as He did the rich young ruler, we would respond even as he did, for often we regard and treat our possessions as our gods. So the Commandment: "Thou shalt have no other gods," in its real, spiritual significance, still speaks to us.

Or take the Third Commandment, "Remember the Sabbath Day to keep it holy." Do we always remember what Sabbath means, that is, rest for the soul, the rest which Christ has won for us and which He wants to give us through His Word, not only on Sundays, but always?

Have we perhaps forgotten Luther's simple, yet profound explanation of this Commandment: "We should fear and love God that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it"?

Then there's the Fourth Commandment, "Honor thy father and thy mother." How old-fashioned! Thirty years ago educators told us not to restrain our children, but to let them express themselves. Well, they have been expressing themselves all right, for "in sparing the rod we raised up a beat generation," which recognizes no authority but its own, and is thus tearing down our civilization piece by piece.

Or take the Sixth Commandment, "Thou shalt not commit adultery." How do men apply this commandment today? Today countless books expound adultery as their theme; movies and even TV glorify immorality instead of censoring it. Someone has suggested that "sin is trying to get more out of life than there is in it," and we are paying for it, in broken homes and hearts, bewildered and confused children, the moral fiber of our nation being rotted through and through. How far removed is this from what Christ said about the Sixth Commandment! He declares, for instance, that "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28).

From all this we see how important it is constantly to go back to the true significance of the Law for man at all times. Only then will it truly lead us to a knowledge of our sin and of our need for a Savior. Only then will the Law serve as a guide for us as we strive to live for Him who loved us and gave Himself for us.

KENNETH VERTZ

### Wisconsin Synod Declines Parley Bid:

The Wisconsin Ev. Lutheran Synod "finds it necessary most respectfully to decline" the invitation extended to it to participate in the planning of a new cooperative agency intended to succeed the National Lutheran Council.

The declension was contained in a letter by the Synod's president, Pastor Oscar J. Naumann, Milwaukee, addressed to the presidents of The Lutheran Church—Missouri Synod, the Lutheran Church in America, and the American Lutheran Church through whom the invitation to participate had been sent to the Wisconsin Synod in mid-December.

Discussion between the National Lutheran Council and the Missouri Synod over a two-year period resulted in November 1961 in agreement that sufficient doctrinal unity existed to justify further exploration toward formation of a new Lutheran inter-church agency to succeed or replace the National Lutheran Council, organized in 1918.

At conventions last year, the three major bodies, representing 95 per cent of the 8,600,000 Lutherans in the United States and Canada, approved the proposal to continue conversations on greater Lutheran cooperation. In so doing, they agreed that all Lutheran groups in the United States should be invited to participate "in the planning and formation of the new association."

Mergers have reduced the cooperating Lutheran Church bodies in the National Lutheran Council from eight to two. The Missouri Synod is not affiliated with the National Lutheran Council but cooperated in several phases of its program.

"Since we are not ready," the letter said, "to surrender our own convictions concerning the requirements for joint worship and church work to which we are committed in our Christian faith on the basis of Scripture, we find it necessary most respectfully to decline the invitation extended to the Wisconsin Ev. Lutheran Synod."

The letter stated that the Wisconsin Synod would be willing to enter the discussions "if differences in doc-

trine and practice which separated the various Lutheran bodies are frankly acknowledged; if it is made the prime business of such discussions to remove the existing barriers by honestly facing the points of difference with the intention of establishing the true doctrine and practice; . . . and if until actual unity has been achieved all practice of church fellowship — all forms of joint worship, and all joint church work— is conscientiously avoided."

The letter continued that "a careful study of the material which the (invitation) designated as pertinent for a proper understanding of the invitation . . . led to the conclusion that we would be yielding these convictions (concerning the requirements for joint worship and church work) in accepting the invitation extended to our Synod."

The letter pointed out that "we find this invitation based on the premise that it is permissible and proper for Lutheran church bodies who have not yet achieved full doctrinal unity to form a federation for the purpose of cooperating in certain phases of actual church work and of engaging in a measure of joint worship."

With regard to the fruitfulness of doctrinal discussions within the proposed agency, the letter maintained that "it could hardly be expected . . . that the Lutheran Church in America had in mind reopening discussions with us on its recently formulated position concerning the Word of God in order to reach doctrinal agreement. Yet the Wisconsin Ev. Lutheran Synod continues to uphold the verbal plenary inspiration and inerrancy of the entire Holy Scriptures and considers this position to be a basic element in the doctrinal unity required for all joint worship and joint church work."

"The Lutheran Church in America . . . was formed this summer (1962) on the basis of a doctrinal statement which can only be understood as a disavowal of the verbal, plenary inspiration and inerrancy of the entire Holy Scriptures," the letter pointed out.

The letter further declared it "unnatural to assume" that the Ameri-

can Lutheran Church "as a responsible church body had in mind reviewing the conviction it had just asserted, that it is permissible to engage in a measure of joint worship and joint church work in a federation whose members have not achieved full doctrinal unity."

The reference was to the action of the October convention of the American Lutheran Church which after two years of intensive study reaffirmed its membership in the World Council of Churches.

The letter explained that "in refusing to engage in any joint worship and church work with Lutheran churches whose confessional position we do not find to be in full agreement with the Holy Scriptures, we are not passing judgment on the personal Christian faith of the individual members of these churches. We are rather endeavoring to follow the Lord's bidding to preserve His precious Word for ourselves and all others, His Word as it centers in His saving grace in Christ Jesus, His Word which He has given to us sinners as the bread of life."

Pastor Oscar J. Naumann, in an interview at synodical headquarters here, said that "it has always been the objective of our Synod . . . to strive for the true unity in doctrine and practice among Lutheran church bodies. We are not convinced, however, that this great cause can best be served by joint worship and work prior to attaining a God-pleasing unity in doctrine and practice or by reducing certain areas of theology to an ambiguous blending of 'yes and no.'"

Pastor Naumann stated that the Wisconsin Synod is "fully committed" to such attempts toward unity being carried on through the use of "free conferences." Free conferences, he said, are meetings across synodical lines which do not involve joint prayers and worship and whose purpose is the discussion and resolution of doctrinal differences, not the establishment of a cooperative agency. "This will naturally follow," he said, "when full unity in doctrine and practice has been attained."



# Dedication - Bethany New School

Hustisford, Wisconsin

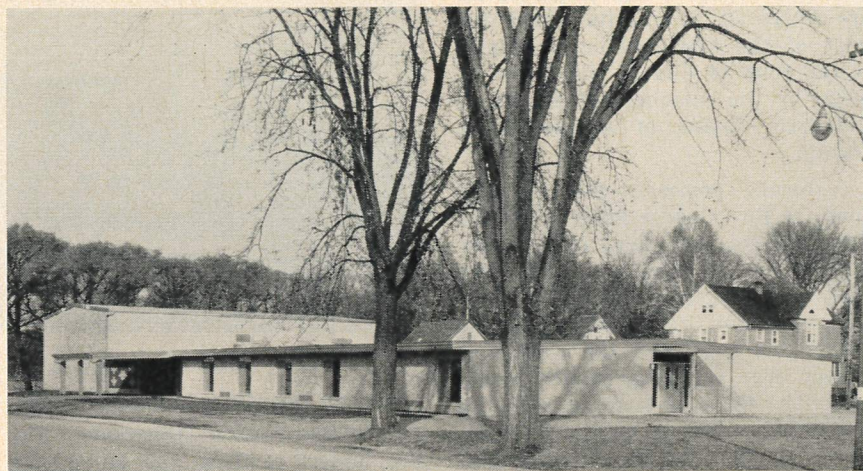
To have azure skies and mild weather on so late a date was indeed an added favor of our gracious Lord to Bethany of Hustisford, Wisconsin, as she on November 25, 1962, joyfully observed the dedication of her new school.

In the morning services the local pastor used Colossians 3:16 to urge Bethany to recognize that her strength is her Christian school in letting the Word of Christ dwell richly and in all wisdom in her pupils and, consequently, in the entire congregation.

Pastor Oscar Naumann, president of our Synod, was guest speaker for the afternoon dedicatory service proper. He let Proverbs 22:6 exhort and edify the overflow crowd in church and old school as he appealed to Bethany's members that they continue to apply the inspiring, timely, and fitting truths and facts of Christ-centered education to her sons and daughters in their youth, so that they will adhere to those truths also then when they grow old.

No one who recognizes the spiritual needs of our children in daily education left this dedicatory service without being convinced of the signal blessings falling upon that congregation which provides a school with such a worthy aim; a school that puts not man in the foreground, but the Savior; not the spoiling philosophy, vain deceit, and tradition of man, but the wisdom and knowledge of Christ which saves both body and soul; gives all glory to God, and in love works toward the welfare of his fellow man.

That is the kind of education which Bethany has been concerned about



Bethany Lutheran School, Hustisford, Wisconsin

throughout her 104-year history. Her pastors conducted classes until she erected her first school building in 1870 (Pastor Ph. Koehler), at which time she called her first teacher, Karl F. G. Brenner, Sr., father of our late President John F. Brenner.

In 1910, during Pastor Wm. Huth's ministry, a four-room structure was put up. This served the congregation quite adequately until she in recent years began to feel the shortage of space. This had forced one of the grades to use the school basement.

This condition, together with a prospective enrollment of 150 for the '62-'63 term, prompted the congregation to build anew.

Now, 52 years after the second building, we had the distinct privilege of dedicating this new, simple but attractive 195' by 74' school with its six classrooms, office, nurse's room,

etc., and a 52' by 72' multi-purpose room at a cost of \$135,000. It is of block faced with attractive chipped brick, giving it the appearance of Lannon stone or similar material.

The opening of the '62-'63 term brought, not the expected 150 boys and girls, but an unprecedented 157 into our old classrooms, convincing us again of the wisdom of enlarging our facilities. Our school is now staffed by five teachers: Mrs. Verna Theil, Mrs. Walton Schuett, Mrs. Norman Melcher, Mr. Gus Kalfahs, and Mr. Orville W. Kempfert, who has filled the office of principal here since February, 1946.

With sincere devotion from all, Bethany shall through her school continue to reap untold blessings from her Lord, the Giver of all good gifts.

E. B. FROELICH

## Editorials

(Continued from page 19)

teaches the evolutionary theory as a fact, no one is allowed to stop him. The same thing is largely true when it comes to expressing communistic views.

It is even worse when this is supposed to be the inalienable right of professors at the theological seminaries. It happens now and then that a theological teacher is dismissed from the faculty for teaching things contrary to the doctrines held by the denomination which gives it its financial support. When that happens, liberal church papers come to the defense of the dismissed professor, calling it an invasion of his inalienable rights. They do not even see that a matter of elemental honesty is involved in biting the hand that feeds them. How can any

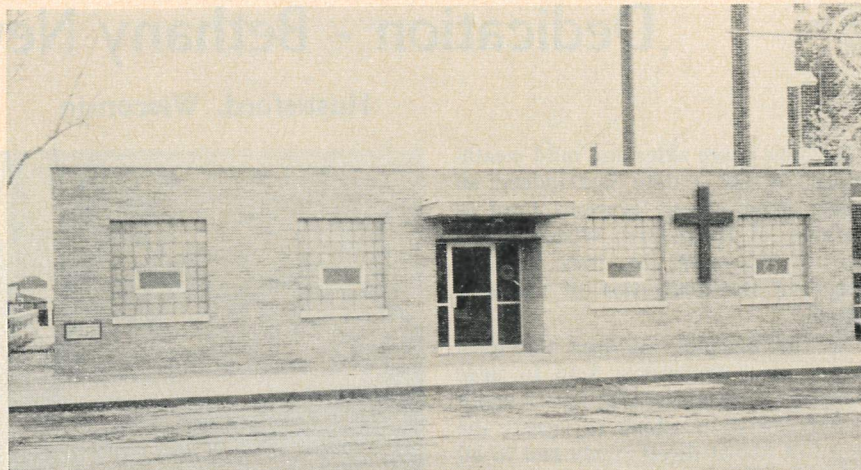
decent person undermine the very denomination which is paying his salary!

The trouble is that liberals look upon the work at the seminary not as a teaching of the Truth but merely as a search for the Truth. That is not the position of the teacher who believes the Bible to be the infallible Word of God. He is not searching or groping for the Truth. He knows that it is already set down in the Bible, and he feels it to be his business to dig the truths out of the Bible, not to make excursions elsewhere. He does not presume to be wise above the Word of God. What Jesus once said applies also to theological professors, yes, perhaps more to them than to anyone else: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."  
IM. P. FREY

## Dedication At Roscoe, South Dakota

"Suffer the little children to come unto me." These words of the Savior are engraved in granite above the door of the new building dedicated to the glory of God on November 18, 1962, by the members of St. Paul's Lutheran Church of Roscoe, South Dakota.

A former pastor of the congregation, the Rev. George Boldt of Morton Grove, Illinois, preaching in the morning dedicatory services, pointed out that such efforts in behalf of Christian education were pleasing to the Lord. He expressed the hope and prayer that the congregation would soon take the next step and establish a full-time school in its new building. Stressing the need for Christian education and its blessings, the Rev. Walter Sprengeler of Bowdle, South Dakota, brought the message in the afternoon German service. Pastor Cyril Spaude of Aberdeen was the festival speaker in the evening service.



New education building, St. Paul's, Roscoe, South Dakota

The 50' by 60' brick-veneered building contains seven classrooms. The two largest of these can be divided by means of folding partitions for Sunday-school purposes. The building is heated electrically throughout, with each room under separate thermostatic control. A six-foot lighted cross graces the front of the structure.

Members of St. Paul's have already come to appreciate this rich blessing of the Lord in that the 140 children of Sunday-school age can now be nourished on the Bread of Life far more effectively in adequate and inviting facilities. May the Holy Spirit lead them and all Christians to work and pray for ever thorough and efficient Christian training of the young!

MARTIN JANKE

### † Mrs. Amalia Cares †

It pleased the Lord in His grace and mercy to bring peace to the wife of one who had been His messenger of peace. The Lord called to Himself Mrs. Amalia Cares, the widow of the sainted Pastor Franz A. Cares, on November 28, 1962. She had been in failing and poor health for the past several years. The funeral services were conducted by the Rev. Daniel L. Jungkuntz and the undersigned on November 30 at St. Paul's Lutheran Church, Saginaw, Michigan, of which the deceased was a faithful member.

Amalia Kornrumpf was born on February 27, 1880, in Hanover, Germany. In early infancy she was received into the kingdom of God through the Sacrament of Holy Baptism. Her faith was nurtured and strengthened in subsequent years through instruction in the Word of God and in due time she was confirmed in the Christian faith. At the age of 19 years she came to the United States with a brother and made her home with an uncle at Port Huron, Michigan.

In the following year she was united in marriage with the Rev. Franz Cares on May 23. They made their home at Hemlock, Michigan, where her hus-

band spent his first years in the holy ministry as pastor of St. John's Lutheran Church. From 1918 until the death of her husband in 1932 she resided in Frankenmuth, Michigan, where her husband was pastor of St. John's Lutheran Congregation. Upon the death of Pastor Cares, she took up her residence in Saginaw and became a member of St. Paul's Ev. Lutheran Church. In later years she made her home with her daughter, Mrs. Elizabeth Young, until the latter was called from this life in 1960. Since then she had lived principally with her two other daughters.

There are four children who survive her: the Rev. Herman Cares of Milwaukee, Wisconsin, and the Rev. Gerhard Cares of Monroe, Michigan; Mrs. Norman (Hildegard) Mutscheller and Mrs. J. Russell (Margaret) Glass, both of Saginaw, Michigan. There are also three sisters who are still living in Germany.

Her soul has entered into the glory of heaven and her mortal remains await that day when the Lord will return in majesty and call them forth from the grave and she will hear the welcome words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." RICHARD A. GENSMER

### The Weaver

*My life is but a weaving  
Between my Lord and me.  
I may not choose the colors;  
He knows what they should be,  
For He can see the pattern  
Upon the upper side,  
While I can see it only  
On this, the under side.*

*Sometimes He weaves an illness,  
Which seems quite strange to me,  
But I shall trust His judgment,  
And bear all faithfully.  
'Tis He who fills the shuttle;  
He knows just what is best.  
So I shall be contented  
And find His peace and rest.*

*Not till the loom is silent,  
And shuttles cease to fly,  
Shall God unfold the canvass,  
Explain the reason why  
Dark threads of pain are needful  
In His all-skillful hand,  
As threads of gold and silver,  
The pattern He has planned.*

—GEO. EDWIN WRIGHT

## Enlarged Church Dedicated Arlington, Wisconsin

In preparation for its centennial celebration in June 1963, Zion Congregation (Leeds), Arlington, Wisconsin, dedicated its remodeled and expanded church building to the glory of God on October 7, 1962. In making plans for redecorating the church building for the centennial, the congregation also realized that they had outgrown their facilities and thus resolved to undertake a major expansion program. Hence a 40'x50' addition was built onto the church, which in turn doubled the facilities for Sunday school in the fellowship hall and increased the church seating capacity by 100 people.

The remodeled building contains a newly designed chancel and chancel furniture, a new hot water heating system, new lighting fixtures throughout, new kitchen, and a new well-equipped study for the pastor. A new Wicks pipe organ was also purchased and installed for dedication. The total project cost was \$101,000.

On October 7 two services were held, with Professor M. Albrecht, Mequon, serving as organist, and Pastor M. Schroeder and Pastor C. Mische, Juneau, as speakers. On October 14, a dedication mission service was held with Pastor R. Horlamus, Madison, as guest speaker. On October 21, the church choir gave a concert. On October 28, a dedication Communion service was held. Thus the month of October 1962 will long be remembered by the members of Zion Congregation.

May the Lord, from whom all blessing flow, continue to shower His goodness upon us!

M. SCHROEDER

### By the Way

(Continued from page 23)

these were his orders from the government."

He further stated in his interview:

"Upon leaving our hotel after lunch, we were approached by a plain clothes police officer and informed that until we left Italy we would be shadowed night and day by three officers. We were also informed that the Pope has banned us from the Vatican and all church property in Italy. Ever since, we have been shadowed, police even sleeping in

our hotel. All who visit us are requested to produce identity documents. Special doubling of our guards takes place when we approach the Vatican."

### That New York School Prayer

Did the Supreme Court of the United States "flagrantly violate" the Constitution when it outlawed prayer in the schools of New York? *Christian Economics* (Oct. 30, 1962) thinks so and says editorially:

"The first amendment reads: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'

"Congress has made no such law, and there was nothing on that subject on which the Supreme Court could properly rule.

"The Supreme Court ruling against the saying of a simple, nonsectarian prayer in the schools of New York was an act 'prohibiting the free exercise (of religion)' and is therefore a flagrant violation of the Constitution.

"The New York teachers and the pupils had not violated the Constitution in saying the prayer, but the Supreme Court in ruling that they had no right to do so did flagrantly violate that great document which it is their supreme duty to uphold."

But the banned prayer is not "nonsectarian." The Supreme Court would have outlawed it with equal justice if it had been addressed to Jesus Christ, to the Virgin Mary, or to Allah.

"The *tragedy*," says the Lutheran Spokesman (Oct. 1962), "is that the American parent depends upon a miserable example of a prayer in the public school to keep God alive in the hearts of their children."

The writer continues: "What is more tragic is that the Christian parents are deploring a loss which is not a loss. For the Supreme Court did not banish God. It forbade the use of official prayers in public schools. The actual prayer involved was: 'Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our Country.' The children were not learning the name of God by this prayer, not the name of the Father of our Lord Jesus Christ. They were learning by the use of this prayer

in the classroom that all prayer addressed to 'god' is of the same value. The girl across the aisle was addressing the prayer to Mary Baker Eddy's principle of harmonious action; the Jewish boy was speaking to a 'god' who did not include Jesus and the Holy Ghost; some thought of God as Jane Russell's 'Living Doll'; the Mohammedan child was addressing Allah; and here and there a child thought of 'god' as a four-armed Hermaphrodite with an opal in his navel. By grieving over this Court decision the American parent is deploring that his child was not going to get wild notions about 'god' as an X quantity with many different meanings. He is counting it a loss that the children are not being brought back to the state of the Greeks of Paul's day with their many altars to their many gods. So bankrupt is this American parent that this superficial religiosity is better than the nothing he has without it."

### Leave Them Alone

"We were flying out of Hong Kong after a long trip visiting 30 mission fields," writes Dr. Basil Miller, director of World-wide Missions. "We had seen many who had been transformed from lives of heathen darkness into the shining light of the Gospel. By our side sat the world traveler. He finally said, 'Leave the people alone in their own customs and beliefs as they are.' . . .

"This was his summation of all missionary activities.

"I thought, leave them alone — in their sin, their heathenism. Leave them alone worshiping Jujuism in Nigeria. Leave them alone in Kenya, with their bloody knives that had butchered missionaries. Leave them alone in the dark regions of the Fiji Islands, in all of their sin, debauchery, iniquity. Leave the monkey-worshippers of Bali alone. Let them worship monkeys crucified on crosses. Let them beat their heads on the muddy banks of the Ganges trying to find peace.

"Leave them alone — down in the Andaman Islands, and in New Guinea, where stone-age people still exist, and no knowledge of Christ or civilization has ever gone.

"Leave them alone — without hospitals, without dispensaries, without chapels and churches.

"Oh, no, my friends, take Christ. This is our obligation. You and I are His messengers. We must evangelize the world. Let the heathen rage, but our God is their portion. We must take Christ to the ends of the earth.

"Hear me — there is no thanksgiving without Christ. There is no joy, no redemption, no life. Oh, let

us redouble our efforts and take Christ to the heathen villages of the world."

World-wide Missions is a "faith non-denominational mission," strongly fundamental in doctrine and practice, laboring in 60 nations. Financial support comes from no organization but entirely from interested friends of missions.

#### COMMUNION WARE NEEDED FOR CALIFORNIA HOME MISSIONS

The California Mission District Mission Board is seeking gifts of Communion ware for present new congregations in San Diego and Orange Counties and for stations planned in other areas of the state. Response to this request should be directed to

Pastor Paul Heyn, Chairman CMDMB  
250 E. Grove St.  
Pomona, Calif.

#### CORRECTION

In the report on the Synodical Conference convention, page 394, Dec. 16, 1962, the statement was made: "It is doubtful that it [the Wisconsin Synod Memorial on Silent Devotions] was ever assigned to the Committee on Doctrinal Matters." We have received information that the memorial was assigned to the committee. Therefore, the statement is hereby withdrawn.

#### CHURCH PEWS AVAILABLE

Any mission congregation needing church pews may have as many good oak pews as they need free of charge, as a gift from St. Paul's Lutheran Church, Marshall, Wis. Write to:

Rev. Philip Huebner  
Box 244  
Marshall, Wis.

#### NOTICE OF APPOINTMENTS

Rev. V. H. Winter as Visiting Elder of the Gadsden Conference; Rev. A. M. Uplegger as Chairman of the Board of Education in the Arizona-California District; Rev. Marcus Nitz to the Board of Information and Stewardship of the District.

E. ARNOLD SITZ, President  
Arizona-California District

#### CALL FOR CANDIDATES

When Synod. in the November convention of 1962, resolved to separate Dr. Martin Luther High School from the College and authorized the purchase of a new site for the high school in the proximity of the college, it also asked the Board of Control to develop plans and obtain bids for the high school and present such plans and bids at the 1963 convention of Synod.

In carrying out these directives to the best interest of Synod, the Board of Control of Dr. Martin Luther College deemed it not only advisable but necessary that a principal or administrator for this high school be called at this time in order that this man be involved in the planning of such a high school from the very beginning.

The Board of Control is therefore respectfully requesting members of Synod to place in nomination the names of men for the position of principal or administrator of Dr. Martin Luther High School.

The man to be called should possess the following qualifications:

- 1) He shall have had a full theological training.
- 2) In his Gospel ministry he shall have given evidence of his sincere interest in Christian education.
- 3) He should be apt to teach since he will be required to instruct classes.
- 4) He should possess administrative abilities.

In order to assist the Board in the selection of a man for this position, kindly inclose pertinent information with your nomination.

All nominations must be in the hands of the undersigned not later than February 22, 1963.

Arthur Glende, Secretary  
D.M.L.C. Board of Control  
17 South Jefferson Street  
New Ulm, Minn.

#### CALL FOR CANDIDATES

The Board of Control of Dr. Martin Luther College herewith requests members of Synod to place in nomination the names of men qualified to teach in the field of English, high-school department.

From this list the Board will call two men. One will be a replacement for Prof. O. Levorson, who has resigned; the other will be an additional instructor needed in this department.

Kindly include pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned not later than February 6, 1963.

Arthur Glende, Secretary  
D.M.L.C. Board of Control  
17 South Jefferson Street  
New Ulm, Minn.

### CALENDAR OF CONFERENCES

#### ARIZONA-CALIFORNIA

##### GADSDEN PASTORAL CONFERENCE

Date: Jan. 28, 1963; 9:00 a.m.  
Place: Grace Lutheran, Tucson, Ariz.  
Agenda: The Messiah in the Pentateuch, C. Metz; I Cor. 1, J. Gerlach; The Confession at our Communion, K. Hering; The Mystical Body of Christ, W. Wagner.

V. H. WINTER, Secretary

##### BLACK CANYON CONFERENCE

The Black Canyon Conference will convene for a two-day conference, January 28 and 29, 1963, at Emmaus Lutheran Church, N. 39th and Sweetwater Ave., Phoenix, Ariz., D. K. Tomhave, pastor. The host congregation will serve the noon meal on both days. The conference will convene on Monday morning, 10:00 a.m., with a Communion service.

ROBERT C. HARTMAN,  
Secretary Pro tem

#### MINNESOTA

##### MANKATO PASTORAL CONFERENCE

Time: Feb. 5, 1963; 9:30 a.m.  
Place: St. Peter's Lutheran Church, St. Peter, Minn.  
Confessional speaker: E. Vomhof (M. Birkholz, alternate).

Agenda: Church Records and Files, R. Hoenecke; The Bride's Pastor Officiates, E. Peterson; Laying the Groundwork for a Christian Day School, R. Schlicht.

D. KOCK, Secretary

### Anniversary Celebration At Bylas

On our date of publication, January 27, 1963, Our Savior's Apache Lutheran Mission at Bylas, Arizona, is celebrating the fortieth anniversary of the dedication of its church.

R. H. ZIMMERMANN,  
Field Secretary

#### REDWOOD FALLS PASTORAL CONFERENCE

Date: Tuesday, Feb. 19, 1963.

Time: 9:00 a.m.

Place: St. John's Ev. Lutheran Church, Redwood Falls, Minn.; Ed. Schulz, host pastor.

Speaker: M. Lemke (alternate: Im. F. Lenz).

Agenda: Exegesis, II Thess. 2:13-3:18, W. Henrich; How to conduct a Sunday-school Teachers' meeting more effectively, G. Maas; A Study of Luther's Large Catechism, beginning with the First Commandment, R. Koch.

By resolution of the Conference, the pastors will provide for their own meals.

Send excuses to the host pastor.

WARREN J. HENRICH, Secretary

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#### NEW ULM PASTORAL CONFERENCE

Date: Feb. 20, 1963.

Time: 9:30 a.m.

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

Agenda: The validity of the Means of Grace, Prof. R. Hoenecke; The Essence of the Messianic Psalms, Prof. H. Jaster; Exegetical-Homiletical Study of I Cor. 2:12, 13 — The Preacher as an Oracle of God, W. J. Schmidt.

Confessional Speaker: A. H. Reaume.

ALVIN R. K'ENETZ, Secretary

#### NEBRASKA

##### ROSEBUD DELEGATE CONFERENCE

Date: Feb. 12 and 13, 1963.

Place: Valentine, Nebr.; E. Lindquist, host pastor.

Preacher: J. Engel.

Chaplain: E. Lindquist.

Papers: May a Christian Rebel against the Government? Strack and Plocher; The Life of the Christian Steward, Werre.

ALVIN G. WERRE, Secretary

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##### SOUTHERN DELEGATE CONFERENCE

Date: Feb. 19, 20, 1963; opening session at 10:00 a.m.

Place: St. Paul's, Plymouth; H. Schnitker, host pastor.

Sermon: G. Snyder (R. Ehlert, alternate).

Papers: Augustana XIX, H. Schnitker; Exegesis of I Thess. 4:1-7, J. Rockhoff; Blessings Pictured by the Biblical Names for the Church, H. Bittorf; Polemics from the Pulpit, H. John. Stand-by paper: An Isagogical Treatise on the Book of Amos, D. Schmeling.

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

Please announce to host pastor.

PAUL A. MANTHEY, Secretary

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##### CENTRAL PASTORAL CONFERENCE

Date: Feb. 19-20, 1963, opening session at 10:00 a.m.

Place: Grace Lutheran Church, Newton, Iowa; Robert Michel, host pastor.

Sermon: D. Grummert (M. Weishahn).  
 Papers: Rev. 3:1-6, W. A. Wietzke; The Pastor's Role In Regard To the Christian Day School In His Congregation, G. Free; The Formula of Concord, Epitome — Introduction and Article I, W. Sprengher; Rev. 3:7-13, R. Michel.  
 Reports: President, Special Synod Convention, Mission Board, Financial, Academy, Stewardship, Board of Education.  
 Please announce to host pastor in due time.  
 W. A. WIETZKE, Secretary

**NORTHERN WISCONSIN**

**FOX RIVER VALLEY PASTORAL CONFERENCE**

Date: Feb. 12, 1963, 9:00 a.m.  
 Place: Mt. Olive Lutheran Church, Appleton, Wis.  
 Preacher: S. Johnson (alternate: L. Koenig).  
 Agenda: Exegesis: Eph. 6, H. Bergholz; Hebr. 2, T. Baganz; Hebr. 3, W. Zink; Hebr. 4, R. Ziesemer; Exegetical-Homiletical Study of Matt. 17:1-9, W. Scheitel; Separation of Church and State, P. Eggert; Pastor's Avocation—Benefits and Dangers, C. Schlei; Premarital Counseling by our Pastors, O. Henning.  
 C. SCHLEI, Secretary

**LAKE SUPERIOR PASTORAL CONFERENCE**

Date: Feb. 12, 13, 1963.  
 Time: 9:30 a.m., E.S.T.  
 Place: Grace Lutheran Church, Powers, Mich.; P. Kuckhahn, host pastor.  
 Speaker: E. Kitzrow (alternate: D. Laude).

Agenda: Exegesis, Titus 2:11-14, Kuckhahn; A Series of Lenten Outlines, J. Wendland; Woman Suffrage in the Church, Biesmann; Exegesis, Genesis 27, Kitzrow.  
 Requests for meals and lodging to be made with the host pastor by Feb. 5, 1963.  
 E. KITZEROW, Secretary

**SOUTHEASTERN WISCONSIN**

**METROPOLITAN NORTH CONFERENCE**  
 Date: January 28, 1963.  
 Time: 9:00 a.m.  
 Place: Bethlehem Ev. Lutheran Church, Menomonee Ave. and Elm Lane, Menomonee Falls, Wis., Philip Janke, pastor.  
 Preacher: G. Kionka (R. Kleist).  
 Program: Exegesis of the Book of the Prophet Micah (cont'd), Dr. Paul Peters; Report on the Special Convention of the Synod; Report on the Synodical Conference Convention.  
 Note: Please send excuses to the host pastor.  
 HENRY A. W. LANGE, Secretary

**WESTERN WISCONSIN**

**SOUTHWESTERN PASTORAL CONFERENCE**

Date: Feb. 19, 1963.  
 Place: St. Paul's, Mauston, Wis.  
 Opening Communion: 9:30 a.m.  
 A. HELLMANN, Secretary

**CENTRAL PASTORAL CONFERENCE**

Date: Feb. 19, 1963.  
 Place: Zion Ev. Lutheran Church, Leeds, Wis., M. Schroeder, pastor.

Program:  
 9:00-9:15, Opening service.  
 9:15-11:00, Exegesis of I John 1 (R. Polzin).  
 11:00-12:00, Communion service (Preacher: Theo. Mahnke; alternate: A. Winter).  
 1:15-1:30, Devotions.  
 1:30-2:30, "An Evaluation of the Proposed Rite of Confirmation for Children" (Repp) by O. Pagels.  
 2:30-3:30, "Methods of Conducting a Drive in the Congregation," K. Bast.  
 3:30-5:00, President's report and other reports.  
 E. J. ZEHMS, Secretary

**ORDINATIONS AND INSTALLATIONS**

**Pastors**  
 Strobel, Richard W., as pastor of Redeemer Ev. Lutheran Church, Mandan, N. Dak., by Roland Zimmermann; Aug. 19, 1962.  
 Valleskey, David J., as pastor of St. Paul's Ev. Lutheran Church, Livingston, Mont., by N. Meier; July 15, 1962.

**ADDITION TO MILITARY CONTACT PASTORS**

Offutt AFB, Omaha, Nebr.  
 Chester E. Cone, Sr., Tel.: 731-3950  
 Good Hope Lutheran Church  
 8707 S. 36th St., Omaha 47, Nebr.  
 Service at 9:00 a.m.  
 K. I. Sawyer AFB, Gwinn, Mich.  
 John J. Wendland, Tel.: ST 6-0363  
 1211 4th Ave. S., Escanaba, Mich.  
 Salem Lutheran Church  
 12th St. and 4th Ave. S., Escanaba, Mich.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**  
 For Months of May and June, 1962

For Wisconsin Synod Budget	
Mr. and Mrs. A. E. Abbott, Rice Lake, Wis. ....	\$ 50.00
For Wisconsin Synod Missions	
Memorial Wreath in memory of Mrs. Paul Schulz given by Rev. F. E. Stern .....	2.00
Mr. and Mrs. G. E. Dejung, Rice Lake, Wis. ....	20.00
Rev. H. G. Walther, Zion Lutheran Church, Toledo, Ohio	10.00
St. Bartholomew Ev. Lutheran Church, Brillion, Wis.	64.00
Edwin Einsphahr, Anselmo, Nebr. ....	40.00
	\$ 136.00
For Books for Missions	
Mr. and Mrs. Joel H. Nitz, Andalusia, Ala. ....	\$ 7.00
For Mission in Germany	
Trinity Lutheran Sunday School, Fall River, Wis. ....	14.61
St. John's Lutheran Sunday School, Doylestown, Wis. ....	4.20
Children of Jerusalem Ev. Lutheran Church, Morton Grove, Ill. ....	57.65
E. W. O., Key West, Fla. ....	10.00
	\$ 86.44
For Northern Rhodesian Mission	
Christian Day-School Children of Immanuel Ev. Lutheran Church, Hadar, Nebr. ....	\$ 7.80
Students of St. Paul's Ev. Lutheran School, Lake Mills, Wis. ....	243.80
	\$ 251.60
For Rhodesian Medical Mission	
Ladies Aid Society of Memorial Ev. Lutheran Church, Williamston, Mich. ....	\$ 10.00
Pupils of St. John's Lutheran School, Newburg, Wis. ....	25.54
Ladies Aid Society of Zion Ev. Lutheran Church, Egg Harbor, Wis. ....	12.90
Anonymous Donor .....	120.00
Trinity Lutheran Ladies Aid Society, Campbellsport, Wis. ....	50.00
	\$ 218.44
For Japan Mission	
Children of St. John's Lutheran School, Red Wing, Minn. ....	\$ 33.00
Trinity Lutheran Sunday School and Trinity Lutheran Young People's Society, Bangor, Mich. ....	31.00
Members of St. Paul's Ev. Lutheran Church, Grant Park, Ill. ....	40.00
	\$ 104.00

For Chapels for Japan	
Grace Ev. Lutheran Church, Tucson, Ariz. ....	\$ 800.00
Mrs. Ida Schauer, Elroy, Wis. ....	5.90
Students of Wisconsin Lutheran High School and Milwaukee Lutheran Teachers College, Milwaukee, Wis. ....	1,149.90
Gethsemane Ev. Lutheran Church, Mar Vista, Calif. ....	11.25
	\$ 1,966.15
For African Mission Work	
Thank-Offering for his 92nd Birthday by Rev. J. B. Bernthal, South Milwaukee, Wis. ....	\$ 10.00
For Ghana Mission	
Ladies Guild of Redeemer Lutheran Church, Scottville, Mich. ....	\$ 15.00
For Institutional Missionary Work	
Lutheran Women's Missionary Society of the Winona Area	236.27
For Lutheran Spiritual Welfare Commission	
St. Matthew's Ev. Lutheran Church, Pound, Wis. ....	\$ 16.30
Mrs. Martha Ochsner, Moberg, S. Dak. ....	1.00
David P. Barrett, Lansing, Mich. ....	10.00
Christian Day-School Children of Immanuel Ev. Lutheran Church, Hadar, Nebr. ....	10.17
Immanuel Ev. Lutheran Church, Manitowoc, Wis. ....	10.00
	\$ 47.77
For General Relief Committee	
Anonymous Donor .....	\$ 120.00
Day-School Children of St. Stephen's Lutheran School, Beaver Dam, Wis. ....	55.00
Bethesda Ev. Lutheran Church, Milwaukee, Wis. ....	5.00
Young People's Society of Immanuel Ev. Lutheran Church, Hadar, Nebr. ....	5.00
Children Attending Vacation Bible School, St. James Ev. Lutheran Church, Cambridge, Wis. ....	30.00
Bethesda Ev. Lutheran Church, Milwaukee, Wis. ....	1.90
Trinity Lutheran Sunday School, Lincoln, Mich. ....	6.00
	\$ 220.00
For East Fork Lutheran Nursery	
Mr. and Mrs. Albert Schoedel, Manistee, Mich. ....	\$ 2.00
For Milwaukee Lutheran Teachers College	
Memorial Wreath in memory of Mrs. Theodore Thurow given by Rev. and Mrs. Paul Gieschen .....	\$ 5.00
For Indigent Student Fund	
Memorial Wreath in memory of Daniel Lehmann given by Rev. and Mrs. Adolph Schumann .....	\$ 2.00

For The Haase Memorial Trust Fund	
Memorial Wreath in memory of Rev. A. C. Haase from the Estate of Anna S. Menk .....	\$ 100.00
For Church Extension Fund	
Clarence J. Buck, Lake City, Minn. ....	\$ 25.00
Anonymous Donor .....	1,100.00
Offering gathered at the opening services of the Minnesota District Delegate Convention, New Ulm, Minn. ....	134.31
Mr. and Mrs. Joel H. Nitz, Andalusia, Ala. ....	10.00
Anonymous Donor .....	5,000.00
Ephrata Lutheran Sunday School, Milwaukee, Wis. ....	14.00
Thank-Offering for 50th Wedding Anniversary by Mr. and Mrs. Henry Freese, Plymouth, Nebr. ....	100.00
Children of St. Paul's Lutheran Day and Sunday School, Appleton, Wis. ....	358.55
Offering gathered at Southern Pastoral Conference of the Southeastern Wisconsin District .....	26.50
Children of Our Redeemer Lutheran School, Madison, Wis. ....	42.00
Mr. and Mrs. Donald E. Barg, Liverpool, N.Y. ....	10.00
Mrs. S. Brockelman, Bellingham, Wash. ....	20.00
Offerings gathered at Joint Good Friday Services from St. Paul's Ev. Lutheran Church, Appleton, Wis.; Riverview Ev. Lutheran Church, Appleton, Wis.; St. Matthew's Ev. Lutheran Church, Appleton, Wis.; Bethany Ev. Lutheran Church, Appleton, Wis.; Immanuel Ev. Lutheran Church, Greenville, Wis. ....	253.15

— MEMORIAL WREATHS —

In memory of Mrs. William Welles given by William Welles, Ixonia, Wis. ....	10.00
In memory of Rev. Philip Martin given by Mrs. Esther Raasch, Mr. and Mrs. Helmut Martin, Rev. and Mrs. Gerold Martin, Rev. and Mrs. John Martin, Rev. and Mrs. Leo Gruendemann, and Mr. and Mrs. Philip Martin .....	30.00
In memory of Rev. Philip Martin given by Mr. and Mrs. Emil Trettin .....	5.00
In memory of Rev. Philip Martin given by St. Andrew's Ev. Lutheran Church; Mr. and Mrs. John Raasch, Brownsville, Wis.; and Mr. and Mrs. Myron Raasch, Milwaukee, Wis. ....	35.00
In memory of Mrs. Paul Hartwig given by an anonymous donor .....	8.00
In memory of Theodore Gamm, Madison, Wis., given by Margaret Gamm, New Ulm, Minn. ....	2.00
In memory of Elmer Laubenstein given by Mr. and Mrs. John P. Metzger .....	5.00
In memory of Mrs. Edith Bauer given by Mrs. Clara Ristow and Family .....	5.00
In memory of Walter Nadler given by Merlin Nadler, Lake Mills, Wis. ....	6.00
In memory of Mrs. Gerhard Pieper given by Rev. F. E. Stern, Glenwood, Minn. ....	5.00
In memory of Rev. Philip Martin given by Nebraska District Pastoral Conference, Mrs. Herman Koch, and Rev. and Mrs. Gerald Free .....	44.50
In memory of Henry Shoemaker given by Mr. and Mrs. Harvey Richards and Family, Whitewater, Wis. ....	5.00
In memory of Paul Scharine, Whitewater, Wis., given by relatives, fellow members, and friends .....	181.90
	\$ 5,432.81
	\$ 8,870.46

NORRIS KOOPMANN, Treasurer

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE  
For Months of September and October, 1962

For Bible Institute in Northern Rhodesia	
Memorial wreath in memory of Elmer Schoenike, given by Rev. and Mrs. J. G. Ruege .....	\$ 5.00
For Books for Missions	
Memorial wreath in memory of Mrs. Herman Nitz, given by Mr. and Mrs. Joel H. Nitz, Andalusia, Ala. ....	\$ 12.00
Emmanuel Lutheran Sunday School, Stratford, Wis. ....	100.00
	\$ 112.00
For Rhodesia Medical Mission	
Trinity Lutheran Ladies Aid, Keystone, Wis. ....	\$ 50.00
Ladies Aid of Immanuel Lutheran Church, Black Creek, Wis. ....	25.00
Trinity Ladies Guild, Nicollet, Minn. ....	50.00
	\$ 125.00
For Northern Rhodesia Mission	
St. Stephen's Lutheran School, Beaver Dam, Wis. ....	\$ 85.00
Mrs. J. W. Robisch, Jefferson, Wis. ....	5.00
Memorial wreath in memory of Mrs. Inez Schield, sent in by Grace Ev. Lutheran Church, Wausau, Wis. ....	17.00
Anonymous Donor .....	700.00
	\$ 807.00
For Missions	
Memorial wreath in memory of Rev. A. Fuerstenau, given by Rev. E. R. Gamm, Marshall, Minn. ....	5.00
Ruth A. Hanson, Dallas, Texas .....	6.00

Joseph J. Lakas, Dallas, Texas .....	10.00
Memorial wreath in memory of Leonard Heimer, given by friends and relatives .....	8.00
Memorial wreath in memory of Rev. John Brenner, Sr., given by Mr. and Mrs. Wm. J. Kempff .....	10.00
	\$ 37.00
For Lutheran Spiritual Welfare Commission	
Mr. and Mrs. John H. Dreier, Green Bay Wis. ....	\$ 10.00
Memorial wreath in memory of Rev. Arnold B. Koelpin, given by Mr. and Mrs. Walter Ash and Donna Ash .....	5.00
	\$ 15.00
For Japan Mission	
Memorial wreath in memory of Mrs. Inez Schield, sent in by Grace Ev. Lutheran Church, Wausau, Wis. ....	\$ 30.00
For Chapels for Japan Fund	
The Mission Society of St. John's Lutheran Church, Burlington, Wis. ....	\$ 10.00
Trinity Lutheran Ladies Aid Society, Austin, Minn. ....	25.00
	\$ 35.00
For Committee on Relief	
Mrs. J. W. Robish, Jefferson, Wis. ....	\$ 5.00
Ernest W. Ott, Key West, Fla. ....	7.50
Sharon J. Meyer, Tomah, Wis. ....	50.00
W. D. Metzger, Lansing, Mich. ....	10.00
Anonymous donor .....	10.00
Mrs. S. Brockelman, Bellingham, Wash. ....	20.05
Trinity Lutheran Sunday School, Lincoln, Mich. ....	2.00
Trinity Lutheran Sunday School, Lincoln, Mich. ....	2.00
Lincoln Ladies Aid Society, Lake City, Minn. ....	25.00
Raymond Behmer, Kenosha, Wis. ....	1.00
Emanuel Ev. Lutheran Church, Lansing, Mich. ....	15.00
Gethsemane Ev. Lutheran Church, Los Angeles, Calif. ....	9.94
	\$ 156.54
For Educational Institutions Building Fund	
Mr. and Mrs. G. E. Dejung, Rice Lake, Wis. ....	\$ 20.00
For Church Extension Fund	
J. W. Wirth, St. Paul, Minn. ....	\$ 50.00
Student Body of Northwestern College, Watertown, Wis. ....	138.07
Southeastern Conference, Michigan District .....	35.00
St. Paul's Ev. Lutheran Church-School Fund, Appleton, Wis. ....	100.00
Gertrude Schoknecht, Milwaukee, Wis. ....	100.00
Western Wisconsin District .....	135.14
Southern Pastoral Conference, Southeastern Wisconsin District .....	19.00
— MEMORIAL WREATHS —	
In memory of Rev. Arnold Koelpin by Southern Pastoral Conference of the Southeastern Wisconsin District .....	10.00
In memory of Mrs. Clara Genrich, by friends and relatives .....	9.00
In memory of Rev. William Hartwig, given by Rev. and Mrs. Walther Keibel .....	2.00
In memory of Rev. Arnold Koelpin, given by Rev. and Mrs. Arthur B. Tacke .....	5.00
In memory of Rev. William J. Hartwig, by Rev. W. J. Oelhafen, Montello, Wis. ....	5.00
In memory of Mrs. Arnold Eickmann, given by Ladies Aid Society of St. John's Lutheran Church, Nodine, Minn. ....	5.00
In memory of Curtis Lee Deichl, given by Ladies Aid Society of St. John's Lutheran Church, Whitewater, Wis. ....	5.00
In memory of Diana Kriz, given by Ladies Aid Society of St. John's Lutheran Church, Whitewater, Wis. ....	5.00
In memory of Ernest Sperling, given by Ladies Aid Society of St. John's Lutheran Church, Whitewater, Wis. ....	5.00
In memory of Mrs. Marie Boldt, given by Rev. and Mrs. Howard Henke, Niles, Ill. ....	2.00
In memory of Mrs. Lydia Zimmerly, Baraboo, Wis., given by Northwestern Publishing House employees .....	11.00
In memory of Reinhard Lemke, given by Rev. and Mrs. Herbert Lemke .....	3.00
In memory of Rev. Wm. J. Hartwig, given by Manitowoc Pastoral Conference .....	25.00
In memory of Rev. A. W. Fuerstenau, given by Southern Delegate Conference .....	30.60
In memory of Mrs. Emma Dobberstein, sent in by Rev. Charles Schlei, Hortonville, Wis. ....	2.00
In memory of Mrs. Bertha Brandt, given by Rev. and Mrs. Robert Krueger and Mr. and Mrs. Henry Krueger .....	5.00
In memory of William Rutz, given by Rev. and Mrs. Thomas Henning .....	5.00
In memory of Mrs. Augusta Fenske, given by the children of Mrs. Augusta Fenske .....	46.00
In memory of Mrs. Augusta Fenske, given by Northwestern Publishing House employees .....	12.00
In memory of Mrs. Emelie Ludeman, given by Ladies Aid Society of St. John's Lutheran Church, Whitewater, Wis. ....	5.00
In memory of Julius Zimmerman, given by Ladies Aid Society of St. John's Lutheran Church, Whitewater, Wis. ....	5.00

In memory of Rev. John Brenner, Sr., given by the faculty of Michigan Lutheran Seminary .....	12.00
In memory of Rev. John Brenner, Sr., given by Mrs. Wm. Schoknecht and Miss Marie F. Schoknecht, Milwaukee, Wis. ....	5.00
In memory of Mrs. Abbie Herrmann, sent in by St. Paul's Lutheran Church, Appleton, Wis. ....	13.00
In memory of Paul Hippauf, given by Mr. and Mrs. Conrad Fischer, Mr. and Mrs. Conrad Frey, Mr. and Mrs. Ernest Kreiger, Mr. and Mrs. Winfried Lange, Mr. and Mrs. Fred Muehlenbeck, Mr. and Mrs. Geo. Schmiede, Mr. and Mrs. Bert Schulz, Mr. and Mrs. Lloyd Thompson, Prof. and Mrs. Martin Toepel....	18.30
In memory of Rev. John Brenner, Sr., given by Rev. and Mrs. W. J. Schaefer .....	5.00
In memory of Rev. John Brenner, Sr., given by Mr. and Mrs. Albert Dammann, Mrs. Chas. G. F. Brenner, Miss Ruth Guse and Ernst Guse.....	50.00
In memory of Winfried Stoekli, given by the Winnebago Teachers' Conference .....	10.00
In memory of Mrs. Inez Schield, sent in by Grace Lutheran Church, Wausau, Wis. ....	15.00
In memory of Rev. Hilmar Eckert, given by ninth-grade students of Michigan Lutheran Seminary .....	22.10
	<u>\$ 907.91</u>
	\$ 2,250.45

NORRIS KOOPMANN, Treasurer

**MEMORIAL WREATHS  
SOUTHEASTERN WISCONSIN DISTRICT  
October - November - December 1962**

In Memory Of—Sent In By Pastor	Budgetary	CEF	World Relief
Mrs. Henry Kirchner—W. Krueger.....	\$	\$	\$ 2.00
Otto Bublitz—P. Gieschen .....			7.00
William Kressin—P. Gieschen.....			50.00
Mrs. Helen Leibl—W. Schaefer and J. Schaefer .....			5.00
William Parbs—A. Walther.....			50.00
A. Pautz—A. Lengling.....	3.00		
Mrs. H. Lengling—A. Lengling.....	48.00		
Louis W. Miller—A. Buenger and E. Schewe .....			100.00
Mrs. Wm. Loppnow—O. Lemke.....	5.00		
Mrs. Lydia Meylor—M. Liesener.....	10.00		
Karl Bauer—H. Cares.....	57.00		
Andrew Morby—A. Buenger and E. Schewe .....			160.00
Rev. M. F. Plass—K. Molkentin.....			80.00
Rev. M. F. Plass—M. Kujath.....	3.00		45.40
Frank Strehlow—B. Hahm.....			3.00
Mrs. Augusta Fenske—A. Lengling.....			75.00
	<u>\$ 106.00</u>	<u>\$ 573.40</u>	<u>\$ 2.00</u>

G. W. SAMPE, District Cashier  
Southeastern Wisconsin District

**WISCONSIN EVANGELICAL LUTHERAN SYNOD**

**BUDGETARY OPERATING STATEMENT**

July 1, 1962, to December 31, 1962

	This Year		Last Year	
	Six Months		Six Months	
	Dec. 1962	July thru Dec. 1962	Dec. 1961	July thru Dec. 1961
<b>Budgetary Income:</b>				
Offerings from Districts.....	\$203,534	\$1,181,277	\$215,025	\$1,105,634
Gifts and Memorials from Members.....	2,296	4,793	1,642	2,424
Bequests for Budget.....	117	949		
Other Income.....	1,170	2,828	487	1,611
Income from Home for Aged.....	9,418	46,064	7,075	31,332
<b>Total Income.....</b>	<u>\$216,535</u>	<u>\$1,235,911</u>	<u>\$224,229</u>	<u>\$1,141,001</u>
<b>Budgetary Disbursements:</b>				
Worker Training.....	\$102,807	\$ 627,577	\$ 90,242	\$ 616,030
Home Missions.....	41,415	230,141	34,309	223,986
World Missions.....	34,533	242,869	33,542	212,063
Benevolences.....	19,952	108,884	16,622	90,848
Administration and Promotion.....	19,300	121,503	23,333	131,345
Appropriation for Future Capital Investments.....	40,163	228,537	57,774	341,346
<b>Total Disbursements.....</b>	<u>\$258,170</u>	<u>\$1,559,511</u>	<u>\$255,822</u>	<u>\$1,615,618</u>
<b>Operating Gain or (Deficit).....</b>	<u>(\$ 41,635)</u>	<u>(\$ 323,600)</u>	<u>(\$ 31,593)</u>	<u>(\$ 474,617)</u>

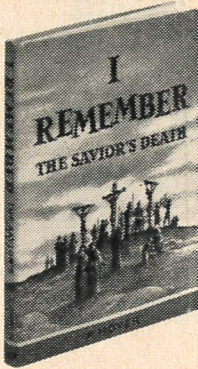
**BUDGETARY ALLOCATION AND RECEIPTS**

Districts	December 1962			Six Months—July thru Dec. 1962			
	Comm.	Budget Allocation	Offerings Received	Budget Allocation	Offerings Received	Per Cent	Deficit
Arizona-California.....	4,149	\$ 6,020	\$ 4,717	\$ 36,120	\$ 27,591	76.4	\$ 8,529
Dakota-Montana.....	7,245	10,513	6,006	63,078	46,646	73.9	16,432
Michigan.....	26,285	38,143	32,165	228,858	160,723	70.2	68,135
Minnesota.....	38,747	56,227	37,318	337,362	186,543	55.3	150,819
Nebraska.....	6,853	9,945	4,705	59,670	42,804	71.7	16,866
Northern Wisconsin.....	47,714	69,239	41,462	415,434	248,180	59.7	167,254
Pacific Northwest.....	1,400	2,031	2,831	12,186	9,573	78.6	2,613
Southeastern Wisconsin.....	51,392	74,576	37,874	447,456	252,404	56.4	195,052
Western Wisconsin.....	51,278	74,411	34,043	446,466	206,813	46.3	239,653
<b>Total This Year.....</b>	<u>235,063</u>	<u>\$341,105</u>	<u>\$201,121</u>	<u>\$2,046,630</u>	<u>\$1,181,277</u>	<u>57.7</u>	<u>\$865,353</u>
<b>Total Last Year.....</b>		<u>\$341,105</u>	<u>\$215,025</u>	<u>\$2,036,630</u>	<u>\$1,105,633</u>		

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

# Devotional Reading For The Lenten Season

## I REMEMBER THE SAVIOR'S DEATH



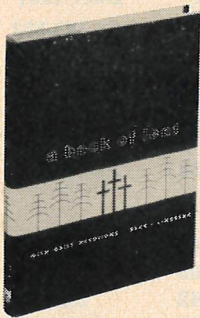
By ROBERT HOYER

In 14 fascinating chapters the author presents the letters of 14 people who were present at the crucifixion of the Savior. The writers are people like Judas, Pilate, the rich young ruler, Mary the mother of Jesus, one of the children whom Jesus blessed, a member of the mob. In their letters they give an eye-witness account of the Crucifixion as it might have been seen by you or me or every man.

The imaginative approach and interesting style of the author enhance the devotional value of the book. I REMEMBER is easy reading, but also profitable reading for Lent or any other season of the year. 118 pages, 5¼x7½. Cloth.

No. 5N15.....\$2.00

## A BOOK OF LENT



By VICTOR E. BECK and PAUL M. LINDBERG

This book presents the Lenten season in some of its sacred symbols, together with the explanation of their background and meaning; a brief story about the origin and customs of Lent, and a chapter on Lenten worship. The final section contains daily meditations for the season. 197 pages. Cloth.

\$3.25

## SYMBOLS OF OUR LORD'S PASSION



A DEVOTIONAL BOOKLET FOR USE DURING LENT

This attractive booklet contains the complete Passion story from the four Gospels; an appropriate Lenten prayer for each lesson; an illustration in color with explanation of the seven traditional Passion symbols. The cover bears the symbol of the Passion Flower. 16 pages. Size, 4½x7.

No. 5N18.....\$ .25

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On all CASH ORDERS over \$5.00 add 5 cents for each dollar or fraction thereof to cover postage.

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