



THE NORTHWESTERN Lutheran

[PART ONE OF TWO PARTS]

Volume 50, Number 3
February 10, 1963



BRIEFS

by the Editor

WHAT'S BEING DONE? What's happening? Many of you are asking questions like these in connection with the program that was adopted at our Special Convention last November. As we told you in our last issue, the first steps are being taken toward the execution of several phases in that program. You have received considerable information regarding the program of expanding our worker-training facilities, both in these pages and in *The Wisconsin Synod Herald*. You were told how urgent it is that the first steps be taken as soon as possible. But it was not possible to bring you the first "communique" in this issue.

For that matter, there will be an advantage in waiting until the February 24 issue with our first bulletin regarding the carrying out of the program. We say this because a very important meeting will be held at New Ulm within a few days of this writing, January 29 and 30, to be exact. This meeting will involve the Advisory Committee on Higher Education, the Board of Trustees, the Board of Regents of Dr. Martin Luther College, the Planning Com-

mittee, and architects. After this meeting we shall have more facts to report than we would have had before.

* * * *

"THIS IS NEWS — CHEERING NEWS," we said to ourselves as we read a recent (Jan. 14) release from News Bureau of the Lutheran Church in America. The release reported: "The Lutheran Church in America's Board of Parish Education has voted to undertake a study of parochial schools." A statement put out by the Board explained: "Because the Board of Parish Education of the Lutheran Church in America has no policy on parochial schools, this study is being initiated. It is possible that this study will lead to a statement of policy in this matter." Another sentence in the report tells us what the situation is at present in regard to parochial schools: "The 3,200,000-member Lutheran Church in America has 16 elementary parochial schools among its 6,200 congregations."

Of particular interest to us was this section of the release: "The action by the denomination's parish education board came as a direct result of two

letters referred to the Board by church president Dr. Franklin Clark Fry.

"One letter from Mrs. Helen M. Pressner, West Hempstead, N.Y., stated:

"It seems a shame that with the deplorable conditions existing in the world that the church waits until college age before it concerns itself with the educational institutions that are molding the minds of our youth.

"Sunday church school," the letter continued, "although it tries to desperately, cannot be the complete answer because of the limited time the child spends there in actual learning. In many cases the home training is nil. The only answer is the Christ-centered day school."

"The other letter-writer, Alfred M. Cerniglia, a Miramar, Florida, school teacher, charged:

"A youngster came back to his Sunday-school class after one year in a state college where atheistic professors abound and claimed he could no longer accept "all" the miracles of Jesus.

"God help us if we fail to grasp the opportunity which exists in the State of Florida where the first white martyrs to die in America were killed because they were Lutherans," he concluded."

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

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Editorials

Literalism The Southern Baptists are not popular with those whose god is the ecumenical movement, the union of all churches regardless of disagreement in doctrine. For one thing, the Southern Baptists have not joined the National Council of Churches. For another thing, this denomination still upholds the verbal inspiration of the Bible, the pet peeve of modern church leaders.

The January 9 issue of *The Christian Century* carried a long article which was intended to demonstrate the need of reformation and redirection for that church body. Among other things, the article contains the statement: "Southern Baptists have recognized only one responsibility — faithfulness to the literal Word as they interpret it. They have not seen that the Christian message has many sides and many possible interpretations." This charge of literalism is a favorite one to ridicule the position of conservative Bible churches.

We are a church which takes the teachings of the Bible literally. That is not to say that there is no figurative language in the Bible. When Jesus said: "I am the vine," we do not say that He was a grapevine growing in a vineyard of grapes, but realize that He is there using picture language to express and illustrate a spiritual truth. In such passages we study the intent of the language used to determine whether the language is to be taken literally or figuratively. But we do not discard the great Bible truths as modern liberal theologians do who brush aside every supernatural truth by asserting that it is to be understood only in a symbolical sense. Whatever the Bible intends to teach, we accept in a literal sense.

We do not say that the Genesis story of the creation is to be understood only as a symbol, but accept it as a factual account. When the Bible says that Jesus bodily rose from the dead, we accept that statement literally. When the Bible informs us that Jesus died as our Substitute to pay for our sins, we believe that literally. Without literalism in that sense there can be no Christianity.

IM. P. FREY

* * * *

Pray For Peace The stamps on our letters are sometimes canceled with a legend that reads "Pray For Peace." A few years ago many automobiles also carried a streamer pasted on the rear window that admonished those following close enough to read that they should "Pray For Peace."

Peace means many different things to many different people. For what kind of peace do the cachets on our letters and the stickers on the automobiles urge us to pray? Not every kind of peace is even desirable. People who want peace with the Russian Soviet, no matter what the price to be paid, are not even considered good citizens. It was the covetous priests and prophets in Jeremiah who deceived the people by saying "Peace, Peace, when there is no peace." The only peace the Russian Communists want is the peace that they say will come when the Communist faith has won the victory over all opposition everywhere.

At the time when Christ was born, a kind of peace had been imposed on the world by the powerful Roman Empire, a peace that had earned for itself the label

Pax Romana, Roman Peace. What that meant is illustrated by what happened in a small town in what is now France. The people of Uxellodunum had resisted the Roman army and, to set an example, Julius Caesar cut off the hands of all the men who had taken part in the defense of their city. After that there was no more trouble in that section for a long time; a Roman peace had come to that city. Even the restless and rebellious Jews maintained a kind of uneasy peace for fear of the garrisons of Roman soldiers in their chief cities.

It was recently reported that in the United States 20 of at least 800 Minutemen missiles which will be built into hardened silos over the next three years have become operational. These missiles are called our guaranty of peace. We dare not attack the Russians, nor do the Russians dare to attack the United States. So there is peace.

This obviously is not what Christ meant when He said, "Peace I leave with you, my peace I give unto you." Nor is it what the angels meant when they sang: "Glory to God in the highest, and on earth peace."

We pray for peace in the home, in the congregation, in our country, but not for the kind of peace that is purchased with the denial of the truth, with surrender to evil, or with the acceptance of the devil's terms. That is not the peace that "passeth understanding." Peace of conscience and peace with God may exist in the midst of disagreement and even in war. By all means, let us pray for peace, for the peace that passeth all understanding, that shall keep our hearts and minds in Christ Jesus.

E. E. KOWALKE

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For Full Information A congregation that recently left our Synod was reported to be one of the "best informed congregations on the matter of the differences between the two synods [Wisconsin and Missouri Synods]." Their pastor had drawn up the teachings of the two synods in parallel columns on the pages of a lengthy document and had convinced his congregation that the two church bodies taught alike. The congregation, he pointed out, could very well belong to either synod because there really was no important difference between the synods; no more difference, we might say, than between Ry-Krisp plain and Ry-Krisp seasoned.

To be truly scientific and scholarly, this comparative study should quote from the most recent publicly accepted documents of both synods. If it did, the differences could have been pointed out by one at all minded to do so. Current documents clearly show that the synods disagree on the doctrine of the Church and of Fellowship, for example.

To use documents that were accepted a generation ago in order to demonstrate that agreement still obtains today would be neither scientific nor scholarly. From such documents we would conclude that the Missouri

(Continued on page 46)

Studies in God's Word: The Choice of the One Thing Needful

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her (Luke 10:38-42).

In their daily lives Christians are frequently confronted with a choice between a number of ways in which they might occupy themselves and their time in the service of their Lord and Savior. Some ways may appeal to them more than others, and some more to them than to others. For some service they may have great talent or inclination, for others considerably less. Some things they choose may be more profitable than others, some more edifying than others, some perhaps more necessary and beneficial than others, and some possibly even more needless than others.

One thing, however, there is need for all to choose and to give priority. That one thing is the good part, needful above everything else, which must be selected and given preference by all. It is the Word of Christ, the Word of life and truth. In Bethany in the home of His devoted admirers

Mary Made This Choice

"Mary . . . sat at Jesus' feet, and heard his word." This was her quiet, customary choice, though she might have chosen to join her sister in preparing a meal for their honored Guest. In making her choice Mary made it plain that she recognized

something that is often lost sight of, namely, that it was more needful for her to sit down and listen to Him than it was for Him to sit down and be served by her. Perhaps she had heard Him say, "The Son of man came not to be ministered unto, but to minister" (Mark 10:45). Obviously, it was also His choice to serve rather than to be served, for He always had much more to offer to sinful mortals in the way of spiritual food than they had to offer Him in the way of bodily sustenance.

When Mary elected to take the part of the patient pupil instead of the perfect hostess, she set the pattern to be followed also in our homes and lives. We have still so much to learn from the Word of Christ that we can ill afford to be cumbered with countless activities in the work of Christ. We have so much still to hear from Him that we had best not let our zeal to serve remove us from the range of His voice. If it is a matter of the choice between searching the Scriptures and keeping the records, or between attending divine services and arranging the silver service, or between Bible Class and sewing circle, we do well to make Mary's choice our choice, select the one thing needful, and sit down at Jesus' feet and hear His Word.

If we are intent upon performing some service in the kingdom of our Lord, we can do no better than to make this choice regularly and consistently. What better and more blessed purpose can be served than that which brings the Word of pardon and peace to the penitent heart! What higher honor can be bestowed upon Him who speaks the Word of life and saving truth than to sit down quietly and listen while He speaks! Where this choice of Mary's becomes a fixed habit and practice in our congregational lives, there is bound to be less needless serving and more needful service, less superficial acting and more consecrated action, less interest in the

small contention and more attention to the Great Commission.

Though Mary's choice was the right one and the one that her Lord both desired and expected, she was not looking to be commended for choosing what she must have regarded as an undeserved privilege and favor. It was not until her sister, Martha, began to interfere with her choice that she heard the word of approval which Jesus placed upon it. Otherwise she might not have heard it at all.

Her choice of the one thing needful He referred to as "that good part." Thereby He intimated to Martha that the preoccupation with serving which she had made her choice was not nearly as important and necessary as she imagined, however well-intended. In comparison with Mary's, the choice of Martha was not good and left much to be desired. For she was so inclined to lose herself in her own deeds, that she was in serious danger of losing the revelation of His deeds, which was by far more needful. Jesus disapproved of her choice because He wanted the attention of her ears and her heart more than the service of her hands and the hospitality of her home. Where the choice is made, Jesus is pleased with the decision to sit at His feet and hear His Word, and expressed His approval.

May our choice, too, ever meet with His approval! It will if it is ever the one thing needful, that good part which Mary so dearly treasured, wishing nothing else and forgetting everything else.

How were Mary's thoughts devoted

Her eternal joy to find
As intent each word she noted,

At her Savior's feet reclined.

How kindled her heart,
how devout was its feeling,
While hearing the lessons that Christ
was revealing!

For Jesus all earthly concerns she
forgot,

And all was repaid in that one happy
lot.

(LH 336:3)

M. BURK

News FROM OUR Missions



Dedication At Lusaka Northern Rhodesia

The mission congregation at Lusaka, Northern Rhodesia, passed an important milestone on December 16, 1962, with the dedication of the new parish hall unit. Missionary Theodore Sauer reports: "This building serves admirably as a house of worship. In addition to a worship area large enough easily to accommodate 75 to 80 people, it has the necessary wash-rooms, a small kitchenette, and a room large enough for storage of various items. This room will also serve us as sort of work office. Taking part in the dedication service were the three pastors presently in the field who have served this congregation. Pastor Cox conducted the altar service. Pastor Mueller preached the sermon, using as his text Psalm 122. I performed the rite of dedication. Present for the service, in addition to the members of the congregation and the missionaries and their families, were members from our congregation at Matero, Kapopo, Chunga Line, and Lumano.

"The congregation is indebted to the Synod for the generous loan which made the erection of this first unit possible. In a meeting yesterday evening the congregation decided to set aside 10% of its offerings for loan repayment, this amount to be reviewed periodically. The congregation will assume various operating expenses to the extent that they are able."

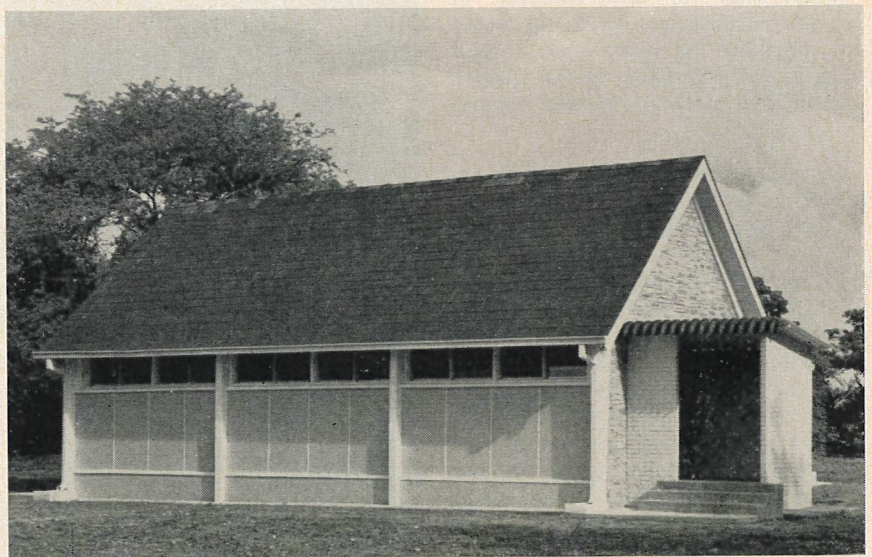
This congregation at Lusaka numbers 14 communicants (30 souls). To this number should be added the several missionaries and their families who through their residence in Lusaka are more or less closely connected with this congregation and its activities. A typical Sunday finds 18 to 20 of the members of the congregation in attendance. The presence

of the members of the missionaries' families and of a varying number of visitors has in the past months raised the average attendance figure to between 35 and 40.

Not too long ago this congregation was envisioned as a white or European congregation. However, the situation here has undergone a change. This is how Pastor Sauer describes it: "It would be more factual to speak of it (the congregation) as an English-speaking congregation, at least in this sense that this is the language in which the preaching and teaching is done. It is true that most of the people are European at present. However, three of the present communicants are Colored. Particularly since we have been in the new building, there have been as many as a half dozen Africans in attendance. These are for the most part those who have somewhat more

education than do others and are able to understand English well enough to derive benefit from the services.

"It is this mixed membership that makes it a bit difficult at the moment to assess the future growth. The fact that we do have nonwhites in the service and in our membership will make it most difficult to draw in persons from the rather sizeable number of Europeans who still are not reconciled to the changing pattern of things here. At the same time it would be utterly unrealistic to close our eyes to the fact that Northern Rhodesia is not the same country it was five or ten years ago. It is more and more becoming the African's land. Lusaka itself will become the African's city. We need to recognize that our church in Lusaka will also be the African's church. The best we can look for as far as Europeans are concerned is to draw in those who are willing to accept the changing pattern of things as applying also to the church and its work."



First unit of the church building for the English-speaking congregation in Lusaka, Northern Rhodesia.

The Gospel to All in Our Nation

One is often quick to see things at a distance and to overlook what is near by. Distant opportunities to preach our Lord's Gospel are obvious to us; the opportunities in our own neighborhood are frequently overlooked or neglected. While a nation champions the cause of the down-trodden and despised all over the world, her people are known to be quite the opposite of champions on local and personal levels. It should not be so with purveyors of the Gospel of Jesus Christ. While the kingdoms of this world are beset by divisions of nationality, race, color, languages, wealth, tradition, and find these to be barriers toward peaceful society, the Gospel does not find them so. Christ's kingdom is not of this world. Jesus "is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2). All men meet on common ground beneath the foot of the Cross—Abraham, the Magi, the Ethiopian; the Roman centurion, the malefactor, the rich, the poor, the weak, the mighty. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

"All have sinned."

"Christ died for all."

His Word to us: "Go ye therefore, and teach all nations."

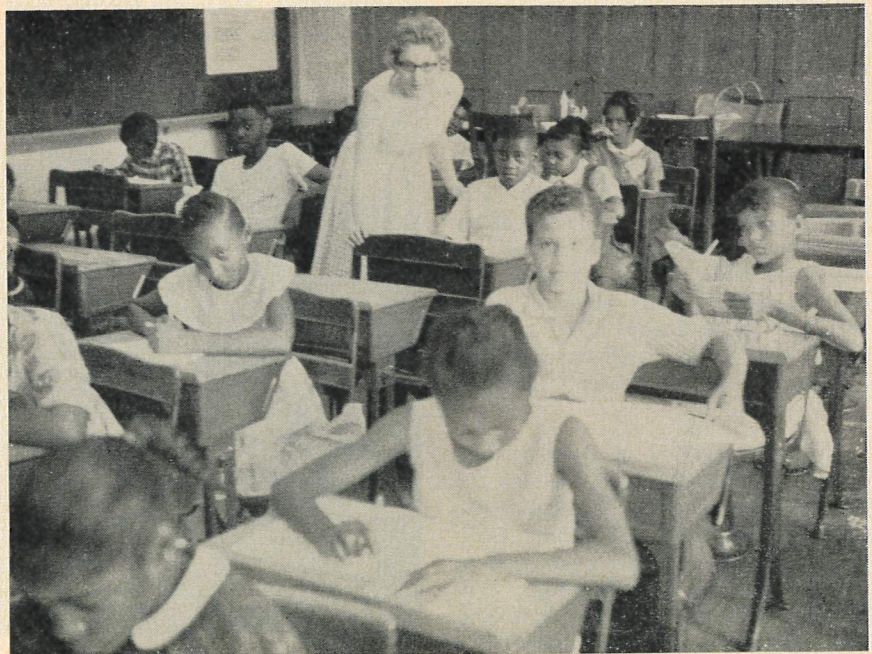
With such an understanding of Christ's purpose and work, we would not presume to draw any natural lines in the publishing of the Gospel, nor in the make-up of our congregations.

Such are the principles which underlie the work of our Mission Boards as they seek to deal with concentrations of Negroes, for example, as they exist in the larger cities under their jurisdiction. The people are met on their home ground, but the desire is not to conduct a separate mission and set up congregations according to color lines. The great emphasis remains on gathering Lutheran congregations, to bring many to the knowledge of salvation through faith in the Savior of all men.

God has blessed our Synod with three such congregations within the past two decades. The St. Philip's



Members of St. Philip's, Minneapolis, next to chapel



A teacher helps the children with their work at St. Philip's, Milwaukee



Top: A teacher guides the children in learning the truth of Jesus at St. Philip's, Milwaukee



Center: Little tots in St. Philip's Vacation Bible School, Milwaukee

Bottom: A group from Zoar, Detroit, Mrs. Grigsby at left



Congregation at Minneapolis, Minnesota, was founded in 1947 as the result of the efforts of former servicemen and Pastor R. J. Palmer. A loan of \$10,000 by the Synodical Conference and local contributions built a modest chapel. At present five children of the congregation attend Pilgrim Lutheran School and two have been represented at St. Croix Lutheran High. Pastor Theodore Kuske serves this congregation.

St. Philip's Congregation in Milwaukee, Wisconsin, was founded in 1955. Within a short period of time, this has become a flourishing congregation. The Rev. Milton Burk is their pastor. The Christian day school is taught by Edward Meyer, Ilse Flegel, and Joyce Vetting.

Zoar Congregation, Detroit, Michigan, looks to the Rev. W. Valleskey

as its founder. Since its beginning in 1952, the congregation has suffered the various trials of moving from one location to another and an extended vacancy. Since 1955, however, the congregation has a parsonage-chapel. Pastor H. W. Grigsby came to serve them in 1956. The members are zealous; even the children devote their time to their church. The pastor expresses his hope for the future thus: "We have the Word, which will not return void. God is with us and we look forward to a strong congregation, one which will prove worthy of Synod's help."

Indeed, these words express the sentiments of all our Home Mission congregations!



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: Why Is the First Day of Lent Called Ash Wednesday?

A reader of *The Northwestern Lutheran* asks the above question and that an article be written about Ash Wednesday. Should we use that name, since we have nothing to do with ashes on that day? Are we by using it going along with the Catholics? The reason for the latter question is that we may possibly have seen Catholic neighbors or acquaintances returning from early Mass on Ash Wednesday with ashes on the forehead.

How Lent Originated

How did Ash Wednesday originate? We must really ask how the 40-day season of Lent, of which Ash Wednesday is the beginning, originated. In the early Christian Church there were many adults who turned from heathenism to Christianity and were received into the Church through baptism. This baptism, usually administered at the time of Easter, was preceded by a prolonged period of instruction and training, the final weeks of which included fasting and periodic examinations. How long should this final preparation be? Jesus fasted 40 days in the wilderness (Matt. 4:2), Moses spent 40 days on Mt. Sinai (Exod. 24:18), and Elijah fasted 40 days while he journeyed to Mt. Horeb (I Kings 19:8). So this period of fasting became a period of 40 days.

But isn't Ash Wednesday more than 40 days before Easter? If we count all the days, we find them to be 46. However, the Sundays, the days on which Christ's resurrection was remembered, were not observed as fast days and so were not included in what we now call Lent. Subtracting the six Sundays in Lent, which were not considered a part of Lent, we have left the 40 days that were to be devoted to this special preparation.

However, it did not remain a period of preparation only for those who were to be received into the Church on Easter. By the end of the seventh and beginning of the eighth century it had become for Christians in general a period of preparation for the Lord's Passion, beginning four days before the first Sunday in Lent.

Why Ash Wednesday?

But how did this day, the first day of Lent, receive the name Ash Wednesday? According to a medieval custom ashes were sprinkled upon the heads of penitents who were under church discipline, but wished to be received back into the Church. This is reminiscent of the repenting in sackcloth and ashes, of which the Scriptures speak. It also reminded the people that they

were "dust," and should return "unto dust." However, later the practice arose of marking the heads of all those who came on Ash Wednesday with ashes that were prepared from the palms of the previous Palm Sunday. This was a visible symbol of the penitential season that was beginning on that day. By the beginning of the twelfth century this had become an established custom in the Church of Rome, a custom we see continuing in the Roman Catholic Church to the present time.

Meaning of Ash Wednesday to Lutherans

In the Lutheran Church Ash Wednesday has no further significance than that it is the first day of Lent, usually the day on which the midweek Lenten services begin. At the time of the Reformation the ceremonial distribution of the ashes that had been blessed was not retained. We are told that this was discontinued "not only because of their distaste of the blessing of such things as ashes, but more particularly because the ceremony seemed to be a strange contradiction of the Gospel lesson for the day," which speaks of appearing not to men to fast, but to God (Matt. 6:16-21).

Should we discontinue the use of the name Ash Wednesday because the use of ashes has been discontinued? Are we using a Roman Catholic name for the first day of Lent, since they call it by the same name? The Reformers in the sixteenth century were not troubled by retaining the name of this day, as well as the various parts of the Church year which could be observed without violating the Scriptures and undermining the Gospel. The general outline of the Church year in the Lutheran Church is the same as in the Roman Catholic Church — Advent, Christmas, Epiphany, Lent, Easter, Ascension, Pentecost. This all arose in the Christian Church in the early years of its history. Luther and the Reformers did not simply turn against all customs and festivals that were a part of the heritage of the Church. They corrected what needed correcting, but retained what could be retained. In this way they showed that they did not want to be identified with the abuses that had arisen in the Roman Catholic Church, but they did want to continue in the faith that also the early Church had confessed and proclaimed throughout the course of the Church year. Not what we call the first day of Lent is important, but that we observe this season in a way that may prove edifying to our Christian faith.

ARMIN SCHUETZE

Varied Approach

The varied approach to Bible reading and prayer in the public schools is summarized in the December 9, 1962, issue of *Operation Understanding* in the following report.

"One day soon the Supreme Court will reach a decision on whether the Bible may be read in public schools, whether the Lord's prayer may be recited on a voluntary basis.

"It is useless to speculate on what the Supreme Court will decide. The last decision suggests the court might rule such things unconstitutional but there were some who said the decision really only applied to those prayers prepared by a governmental agency. The Bible and the Lord's prayer are certainly not of governmental origin. Maybe the court will not rule against them.

"There are statutes in Arkansas, Delaware, Maine and New Jersey, permitting recital of the Lord's prayer.

"Court decisions in Florida, Georgia, Iowa, Kansas, Maryland, Tennessee and Texas have ruled the Lord's prayer may be said in public schools.

"In Kentucky the courts permit the recital of the prayer but forbid the forcing of the recital.

"Bible reading has an even more varied background. There are 11 states that have statutes that require the reading of the Bible in classrooms. They are Alabama, Arkansas, Delaware, Florida, Georgia, Idaho, Kentucky, Maine, Massachusetts, New Jersey and Tennessee.

"The constitution of the state of Mississippi specifically prohibits the "exclusion of the Holy Bible" from classrooms.

"There are five states where statutes permit the reading of the Bible. They are Indiana, Iowa, Kansas, North Dakota and Oklahoma.

"There are seven states in which there was Bible reading in public schools without statutes requiring or permitting the reading and when the cases were brought into court, the court upheld the Bible reading. They are Colorado, Maryland, Michigan, Minnesota, New York, Ohio and Texas.

"A federal court in Pennsylvania found Bible reading unconstitutional; state courts in six states found Bible reading unconstitutional. They were Illinois, Louisiana, Nebraska, South Dakota, Washington and Wisconsin. In six more states the language of the law and rulings of attorney generals have suggested Bible reading might be unconstitutional. They were Arizona, California, New Mexico, Nevada, Oregon and Vermont.

"There are two states, Maine and North Dakota, where use of the Ten Commandments is specifically permitted by statute.

"In addition, there are instances in virtually all of the rest of the states of the Union—probably all—where Bible reading is used in at least some of the schools. North Carolina, for example, has a full religious program in some public schools.

"This gives you some idea of the varied approach to the problem in the states of the Union. Maybe it is time the Supreme Court clarified matters but it is to be hoped that when the Court clarifies it, it will remember the religious heritage of the nation."

The report is interesting. But even more interesting would be this Roman Catholic editor's definition of "the religious heritage of the nation."

Now We Know

Some 40 years ago, when a Franciscan monk "invaded" Apache-land, and by means not always fair tried to proselyte our Apache Christians, and at one instance tried to explain the benefits of the Mass, a bright little lad asked the friar the embarrassing question: "Who does the bookkeeping?" We do not recall the answer he got, if any. But now we know, at least to the extent it is "explained" in an answer given in *Our Sunday Visitor* (Dec. 9, 1962). The alert reader will, of course, notice that quite obviously there is no reference to Scripture in the answer, since the whole doctrine of the Mass is not only non-Scriptural, but anti-Scriptural.

"If I have numerous Masses, even Gregorian Masses, offered for a

deceased person, and if that soul is already in heaven when the Masses are offered and does not need the Masses, will they benefit other poor souls?

"When we consider the fruits of the Mass in relation to the persons who receive them, we may make a fourfold division, namely, the *general fruit*, which goes to all the members of the mystical body, the Church, living or dead, who are not unworthy; the *special fruit* of the Mass, which, in addition to the general fruit, those enjoy who assist at the Mass or cooperate in any way; the *personal fruit*, which accrues to the priest who offers the Mass; and the *ministerial fruit*, which accrues to those for whom the Sacrifice is in particular offered and for whom the celebrant applies the Mass. Your question has reference to this ministerial fruit.

"There is a difference of opinion among theologians as to what becomes of the ministerial fruit of the Mass in a case like the one you mention, when the soul for whom it is applied no longer needs it or is incapable of receiving it. According to some, the ministerial fruit remains in the treasury of the Church, which means that it remains together with the other satisfactory works and superabundant merits of Christ and the saints. According to others it accrues to the priest himself. According to still others it is applied by God to the most needy souls, which opinion is favored by St. Thomas."

Six Reasons for A Cold Church

Pastor Gin Maigari, president of the Association of Evangelical Churches of West Africa, an indigenous church fostered by the Sudan Interior Mission, sent a pastoral letter to "all the churches of Northern Nigeria." He listed six items, of which we quote only the headings: 1) Lack of Bible Study, 2) Lack of Prayer, 3) Lack of Witnessing, 4) Slackness in Giving, 5) Lack of Cooperation, 6) Divisions in the Church.

This uncomfortable check list could well serve for an honest appraisal of personal, congregational, and synodical piety.

Children Buy A Mission Ship

In 1839, Missionary John Williams landed on Erromanga, a cannibal island in the Southwest Pacific. Fifteen minutes after landing, he was slain by the savages. Williams had been inspired by the apostolic labors of John G. Paton, whose biography is more thrilling than the most exciting novel.

John Williams' place was promptly taken by his brother, who volunteered

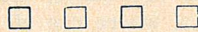
thus to "avenge" his brother's martyrdom. Erromanga was eventually Christianized.

In 1844, a missionary ship named *John Williams* was dedicated to carry on the work of evangelizing the South Sea islanders. The ship was bought with contributions from the supporting congregations, the Congregational churches of England, Wales, Scotland, Ireland, South Africa, Australia, and New Zealand. The contributors were the children in these churches.

On November 29, 1962, according to *The British Weekly*, Princess Margaret named the new ship of the London Missionary Society the *John Williams VII*, for the original *John Williams* has had to be replaced from time to time by a newer model. For this new ship the children contributed £100,000 (about \$285,000).

Children give gladly for missions. But they need to be encouraged by precept — and example.

What do
you mean..



Law ?

AS A CURB

Do you still recall the question in Luther's Small Catechism: "What is the purpose of the Law?" I am sure most of you do. But how many of you still know the answer? "The Law serves a threefold purpose, that of a curb, mirror, and rule." Just how does the moral Law serve as a curb?

To begin with, it is not the purpose of the Law to save man. It is true, the Law of God is good, and does indeed reveal a perfect way to heaven. But, ever since the fall of man, man, no matter how hard he tries, is no longer capable of measuring up to the perfection which the Law demands. Paul puts it this way in Romans 3:23: "All have sinned, and come short of the glory of God." "Wherefore then serveth the law?" asks Paul in Galatians 3:19. To this he replies in the same verse "It was added because of transgressions." Well, then, if no one can keep the Law, why in all the world was it given? What good is it? Was it given to mock us?

No, as Paul says, it was added because of our sins, and first of all, to serve as a curb or a check on our sin. In this respect the Law is like a red stop light. That stop light tells you: "Stop in the name of the law, or suffer the consequences!" So the Law of God tells man he can go so far and no farther, or face God's punishment. You recall that, in the wild and woolly days of the early West, each man carried the law on his hip, and there were, of course, a lot of shooting frays. But then the Government stepped in. People may still have had the intentions of shooting up the town, but now they were afraid of punishment. It was the law that now checked those wild outbursts of crime inherent in these early Americans.

So the Law of God serves to hold back man from his wild outbursts of sin, to which he is so naturally inclined. In fact, were it not for God's Law, unregenerate men would live like wild beasts. Listen to Paul's own vivid description of man without the Law (Rom. 1:28-32), and you will see why the Law, as Paul says in I Timothy 1:9, "is not made for a righteous man, but for the lawless and disobedient." I am here using the modern paraphrase

of J. B. Phillips because of its picturesqueness: "Moreover, since they considered themselves too high and mighty to acknowledge God, he allowed them to become slaves of their degenerate minds, and to perform unmentionable deeds. They became filled with wickedness, rottenness, greed and malice; their minds became steeped in envy, murder, quarrelsomeness, deceitfulness and spite. They became whisperers-behind-doors, stabbers-in-the-back, God-haters; they overflowed with insolent pride and boastfulness, and their minds teemed with diabolical invention. They scoffed at duty to parents; they mocked at learning, recognizing no obligations of honor, lost all natural affection, and had no use for mercy. More than this — being well aware of God's pronouncement that all who do these things deserve to die, they not only continued their own practices, but did not hesitate to give their thorough approval to others who did the same."

Sounds quite familiar, modern, and up to date, doesn't it? It fits the God-hating Communists as well as many young teen-agers today, who put themselves above all law, whether it be God's or man's. Now imagine if there were no law at all to hold in check our modern-day "lawless and disobedient." If we think our world is going to pot, visualize what it would be like if evil men and their devilish planning and scheming were not restrained by the fear of God's punishment. So you see, in this way the Law of God functions as a curb on the consciences of men, who are held back from going all the way in sin only because they fear God's wrath.

But what about us, who call ourselves Christians? Are we not above living as the unconverted heathen, who live outside the Law? In a way we are. But, don't even we Christians at times slip and break God's Law? We certainly do. So even in us Christians there is the "old man," who at times becomes "lawless and disobedient." That "old man," too, needs to be curbed, to be held in check by the dire warning of the Law, "The soul that sinneth, it shall die."

KENNETH W. VERTZ

Direct from the Districts

Northern Wisconsin

Conferences

The Rhinelander Conference met on January 7 at Zion in Rhinelander, Pastor W. Gawrisch. The Fox Valley Conference met on November 27 at Bethany in Appleton, L. Koenig, pastor. The Southern Circuit of the Lake Superior Conference was held on December 30 at Coleman, D. Laude, pastor. The student-lecture group from Northwestern College interestingly presented our College to the young people of the area. The Manitowoc Pastor-Teacher Conference will be held on February 17 from 4 P. M. to 7:30 P. M. There will be two papers, one at 4 and another at 6:15. A potluck lunch will be served. The Sunday-school Teachers' Conference of the Manitowoc Conference was held at Cleveland on November 18. Pastor Gerhard Cares was host. The conference was well attended and heard a paper by Prof. Carl Lawrenz of the Seminary. Pastor E. G. Behm of Kiel read a timely paper on encouraging Sunday-school pupils in church attendance.

New Pastors

The new pastor at Christ Lutheran, Denmark and Emanuel, Henrysville, is P. R. Otto. The new pastor at Maribel, St. John's, is Armin Engel. He was installed on October 28. Walter H. Zickuhr was installed as pastor of St. Paul's Ev. Lutheran Church, Eldorado, and as pastor of St. Peter's Ev. Lutheran Church, Eldorado Village, by Pastor C. Reiter of Fond du Lac on December 9. A new institutional missionary in the Fox River Valley was installed in the person of Pastor Louis A. Winter of Simco in Martin Luther Church, Oshkosh, early in November, by Pastor Walter Pankow. Pastor Winter does pastoral work in the state hospital, the county hospitals in Winnebago County and the Sunny View Sanitarium. He succeeds Pastor Roy Gose. Pastor Paul Kuske, formerly of Waupaca, has accepted a call to St. John's, R. R. Glencoe, Minnesota, and was installed early in December. Waupaca is being served by the

Pastors W. Pankow and F. Heide-
mann, of New London.

Vacancies

In this District the following parishes are still vacant: Bonduel, Campbellsport, East Bloomfield, and Waupaca.

Calls

There are 14 requests for teachers on the desk of the District president at this writing. This includes two for Winnebago Lutheran Academy and one for Fox Valley High School at Appleton.

Anniversary

St. John's Lutheran Church at Two Rivers, Pastor Theo. Stern, is planning for a centennial celebration of the congregation in the spring of this year.

Building

Trinity Lutheran School of Liberty is almost complete. The congregation plans to dedicate about Easter time. Our congregation at Red Granite is making progress in the building of its new church. Windows are being installed at present. Interior work is being done. They hope to dedicate in spring.

Anniversaries

Pastor and Mrs. Kurt Geyer of Peshtigo celebrated their fiftieth wedding anniversary with a special service and reception on Sunday, January 20. The officiant at the special service was Pastor Herman A. Scherf of Holy Cross, Daggett, Michigan. . . . The twenty-fifth anniversary in the ministry of Prof. LeRoy G. Ristow was celebrated in connection with the annual Winnebago Lutheran Academy Association banquet on November 18. Prof. Ristow was graduated from the Seminary at Mequon in 1936 but had served at the Academy for three years prior to entering the Seminary. He was recalled to Fond du Lac in 1958. A purse from the Winnebago Conference was presented to him by

the president of the Academy Board, Pastor Oscar Siegler.

At the High Schools

On Sunday evening, November 11, Winnebago Lutheran Academy at Fond du Lac had open house. Parents and friends visited in great numbers and were able to speak with teachers, see exhibits in classrooms, and attend a program consisting of a round-table discussion by students, a science demonstration, a German playlet, and a devotion. Choirs of Winnebago Lutheran Academy under the direction of Prof. T. W. Zuberbier presented a candlelight procession and concert on December 16. There were several German numbers included in the program. About 1300 people were in attendance. . . . At Fox Valley High on the Friday before Christmas, a concert was given by the choirs under the direction of Mr. Kurt Oswald and the band under the direction of the Rev. Hoge Bergholz. Our high school here is at present engaged in a study of plans for a proposed new addition. Its hopes are to raise \$475,000 — \$250,000 for the addition and the remainder for debt retirement. Mr. Gerald Schultz, a Northwestern College graduate, has been called to teach English. . . . At our Lutheran High School in Manitowoc four Christmas concerts were given by the choir under the direction of Mr. Fred Manthey. These concerts were given in various churches because of the lack of an auditorium. Manitowoc boasts a new band under the direction of Mr. Heine Schnitker, which has proved very popular at the school. This February there will be a meeting of the Association to discuss a constitution to convert the mode of operation to a federation of congregations in the area. The school is also working on a future bus route to pick up students. Early in November additional land (15 acres) was purchased adjacent to the original site on Waldo Blvd. at Highway 141. The institution now is in possession of more than 20 acres of land.

LEROY G. RISTOW

Trinity of Bay City Dedicates New Church

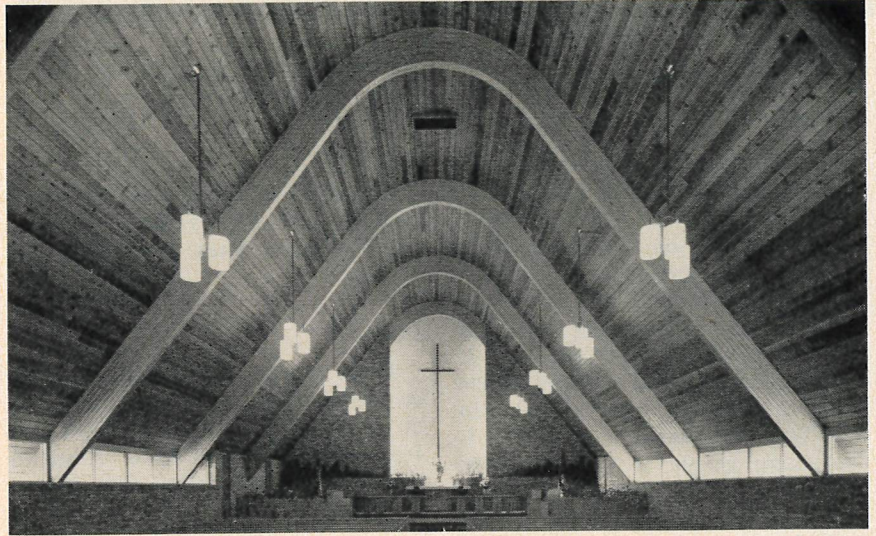
The third unit in a replacement, relocation, and expansion program at Trinity Lutheran Church of Bay City, Michigan, was completed with the construction of a new church. The former two-room frame school was replaced in 1948 with a four-room school, office and library, constructed of solid masonry with a brick exterior. Additional properties were purchased for expansion and playground purposes. The cost of the building and acquired properties approximated \$125,000.00.

In September of 1959, the construction of a new parsonage was begun on a site located across the street from property on which a proposed new church was to be erected. The ranch-style parsonage of brick and redwood represents an investment of \$30,000.00 and was completed and dedicated early in 1960.

In August of 1959, the congregation resolved to build a new church on land recently acquired and located only two blocks from the property on which the original church stands. It was to replace the frame church which was erected in 1886 at a cost of \$3,500.00. The architect served the congregation well in designing a building that is both beautiful and churchly in design and of high quality construction. Contracts were awarded on November 9, 1961, the year in which the congregation observed its seventy-fifth anniversary, and two weeks later, on Thanksgiving Day, groundbreaking ceremonies were held.

The building is L-shaped in design and is built on property which is almost triangular in shape. The walls are constructed of solid masonry with brick on the exterior and also in many areas on the interior.

The seating capacity of the nave is 440 and can be increased to more than 700 by drawing aside the folding partition which opens the parish hall located directly behind the nave and the narthex. The narthex also serves as a "cry area" and is so constructed that only a glass partition separates it from the nave. These areas are heated by a large furnace and are fully air-conditioned in summer.



Trinity Ev. Lutheran Church, Bay City, Michigan

Located in the "educational" wing are an office, six general-purpose rooms, a kitchen, storage rooms, a furnace and maintenance room. The six general-purpose rooms, used for meetings and for adult and children instruction classes, are equipped with folding partitions. These divide the rooms to make 12 Sunday-school rooms. The rooms in this wing are heated by a smaller furnace and have individual heating controls.

A blacktopped parking area on three sides of the church provides offstreet parking for about 80 autos. And a covered walk 78 feet long at the main entrance affords drivers an opportunity to unload their passengers under cover in unfavorable weather.

The estimated cost of the building, including furnishings and the development of the parking areas and the grounds but excluding the land, slightly exceeds \$300,000.00.

Ceremonies in which the new church was dedicated to the service and glory of the Triune God were conducted by the undersigned in the morning service on November 11, 1962. Pastor Herbert Buch of Saginaw, Michigan, a member of the Michigan District Mission Board, delivered the festival sermon in the afternoon. On the following Wednesday evening, Prof. Thomas Kriewall of Michigan Lutheran Seminary gave

an organ concert on the new Allen electronic organ installed in the church.

The hearts of the members of Trinity Congregation are filled with joy as they are now permitted to worship in their new and beautiful house of worship, and are also filled with deepest gratitude to the Head of the Church by whose grace they were permitted to undertake this work and by whose guidance and almighty protection this house of God was completed and placed into His service. May the gracious Lord richly bless His people there with heavenly gifts and blessings through His Word and Sacraments! And may the Triune God keep and preserve this house which bears His name!

EMIL E. KASISCHKE

Anniversaries

Golden Weddings

Mr. and Mrs. Carl Buss of Christ Lutheran Church, Beatrice, Nebraska, on January 12, 1963.

Mr. and Mrs. Emil Raether of St. Paul's Lutheran Church, Marshall, Wisconsin, on January 20, 1963.

A Message From Your Committee on Relief

A Primary Task of the Church

The primary task of the confessing Christian Church is and remains clearly stated by the words of Him whose name the Church bears, "Preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15, 16). When the Church begins to digress from the Christ-stated objective of disseminating the Word of Life first and foremost, she loses her purpose and, consequently, her Spirit-endowed effectiveness.

Hence, the works of charity and mercy that the Church makes her concern must be continually scrutinized and carefully monitored according to the norm of the Great Commission, lest the Church become guilty of drawing to herself humans who are enticed in their need by the vision of full bellies, while their souls starve. Certainly, the Savior indicates this danger and rejects any possible approval of making "Care Package" Christians when He unreservedly rejected the popular

demands made upon Him to become the people's "Bread King" after His miraculous feeding of the 5,000.

And yet, "faith, if it hath not works, is dead, being alone" (Jas. 2:17). Living faith in the saving Christ is like a light that cannot be hid. Its gratitude and love overflows the heart and rushes forth in streams of mercy. It fills the stomachs of anguished mankind with God's bounty according as God hath prospered it. Thus we also read of the Savior that "he went about doing good."

Finally, if anyone doubts the necessity of God-pleasing fruits of faith as evidenced also by continuing works of pity and compassion, let him read the Savior's words of commendation to the sheep gathered before His judgment throne and hear Him point, before all mankind assembled for judgment, to the good works of the believers as public testimony to their inner convictions,

when He says of the blessed, "I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick and ye visited me." So faith, for its own life's sake, must continue to express itself in love to its fellow man too, or it shrivels to something like the sere leaf rattling in the dry wind on a dead stalk.

While our necessary expressions of compassion remain a personal and individual bearing of fruit, your Wisconsin Synod Committee on Relief offers you the means to "do good unto all men." Support this Ministry of Compassion. "Let him who holds the Gospel fair, with wanting men his bounty share." Or:

*Are you a dreamer, dreaming that
your faith is keeping,
All service free from blot,
While Christ daily walks your streets,
sick, suffering, weeping,
And ye perceive Him not?*

Kowalke Anniversary

Fifty Years as College Professor

Professor E. Kowalke's fiftieth anniversary as a member of the Northwestern College faculty was observed on January 14 in a chapel service on the college campus. His half century of classroom teaching began in 1913 with the reopening of school after the Christmas recess and has continued without interruption since that time.

Most of Professor Kowalke's work in the classroom has been in the field of languages. He has taught all five languages currently being offered at the school — English, German, Latin, Greek, and Hebrew. Hebrew classes have been assigned to him ever since his arrival 50 years ago. Throughout most of these years he has also taught a class in English literature. At present he is teaching three classes in Hebrew and a class in German.

As a teacher, Professor Kowalke has respected his craft and has demonstrated his ability to impart subject matter effectively to his classes. At the same time he has considered it his obligation to place all his teaching into the mold of Christian faith and life. In addition to providing his students with the necessary facts and skills his courses called for, he has also sought to give them a Christian outlook on life.

This Christian outlook has been a sober, steady kind of Christian philosophy that is not sensational or crowd-pleasing, but has always been concerned about the long pull of life. His students have learned to value it as a philosophy that wears well and does not need to be exchanged for a new one when they enter the arena of their profession. It is the distillation of a tried and

tested Christian wisdom that is the fruit of Christian experience.

During 40 of the past 50 years he also served as president of Northwestern College. He retired from his administration responsibilities in 1959.

After 50 years of work in the classroom, Professor Kowalke still retains vigor of mind and body which he can continue to put to good use as a member of the faculty of Northwestern College and as an elder citizen of our Synod. We commend him to the mercy and truth of his Lord, who has sustained him until now and will continue to do so until the sum of his years of service in the kingdom of God is complete.

T.

Editorials

(Continued from page 35)

Synod still firmly disapproved of Scouting, for example, or of joint worship and joint prayer with Lutherans with whom it is not confessionally united.

To be completely scientific and scholarly, a study of the similarities and differences between synods must also test the validity and currency of the official documents by comparing them with public teaching and practice. What a synod publicly teaches and publicly practices, or what a synod allows to be taught publicly and practiced publicly in its midst determines the real value of its confessional dollar, establishes its actual doctrinal gold standard.

Of what value are doctrinal statements when they are compromised by current teaching and practice? What is the value of the Apostles' Creed as a confessional statement in a liberal Protestant body, for example, when that body tolerates the teaching of evolution or the denial of the virgin birth of Christ?

A scientific and scholarly study of the differences between church bodies will not, then, fail to take into

consideration what is being taught today in their theological seminaries (here a church body's doctrinal and confessional stand is determined as surely and as inevitably as the confession of a confirmation class is shaped by its pastor). Such a study will also concern itself about the opinions young seminarians hold about the inspiration of Scripture; what a synod's young pastors teach their people about the Sacraments; what its conference essayists propound regarding the Old Testament; what its men's and women's and youth organizations are doing; whether its college classrooms implant evolutionary or existentialist notions in students' minds; how its synodical representatives practice church fellowship, what its official and semiofficial (officially acceptable) periodicals state regarding synodical policies. These teachings and practices add up to what a church body is rather than what that church body has said and continues to say it is.

A congregation that has not seriously attended to this part of its study of the differences between synods is not well informed about those differences. It has not even been informed.

C. TOPPE

NOTICE TO PASTORS

The Lutheran Spiritual Welfare Commission is the referral agency for Wisconsin Synod members moving into the Milwaukee area. If you do not know which church is closest to the member's Milwaukee address, kindly send the member's name and address, together with the pertinent information, to the LSWC. The closest Wisconsin Synod pastor will be asked to call on the member to help him find a church home.

Address: Lutheran Spiritual Welfare Commission
3614 W. North Ave.
Milwaukee 8, Wis.

APPOINTMENTS

Teacher Darrell Knippel of Pilgrim Lutheran Church, Minneapolis, has been appointed to the Board of Control of Dr. Martin Luther College to serve the remainder of the term of Professor Herbert Grams of Onalaska, Wis. Mr. Grams resigned because his other duties and the distance involved made it impossible for him to attend meetings regularly.

* * *

Pastor Henry Meyer of Fort Morgan, Colo., has been appointed the Nebraska-Pacific Northwest representative on the Synod's Board of Support. Pastor Meyer will complete the term of Pastor Walter Sprengeler, who resigned his office after accepting a call into another District.

OSCAR J. NAUMANN, President

SYNODICAL COUNCIL and COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet in the Synod office building, 3624 W. North Avenue, Milwaukee 8, Wis., on Wednesday and Thursday, May 15 and 16, 1963. The first session will begin at 9 a.m., Central Daylight Time. Preliminary meetings of the various boards and committees will be held on May 13 and 14.

The Committee on Assignment of Calls will meet in the Tower Room at our Seminary in Mequon on Friday, May 17, at 9 a.m. C.D.T.

OSCAR J. NAUMANN, President

ANNOUNCEMENT

Reporting Contributions of Individuals

In the interest of conserving space for other reading matter the Conference of Presidents has decided that hereafter the

gifts of individuals, whether sent to the Treasurer's office or the District cashier or to the educational and benevolent institutions of the Synod, will not be published in **The Northwestern Lutheran**.

For the same reason the Conference of Presidents decided that individual mission festival reports will no longer be published.

Both decisions go into effect as of Feb. 1, 1963.

OSCAR J. NAUMANN, President

CHURCH FURNISHINGS AVAILABLE

A baptismal font, an altar, a pulpit, a lectern, and a 1,200-pound bell are available as a gift to any mission congregation which needs any of these. Contact:

John M. Mahler
813 Webster
Bay City, Mich.

WANTED

By mission congregation in Rochester, Minn. Twelve 8-foot pews at price within our ability to pay and transport. We will be happy to have longer pews which can be cut to 8-foot length. Write to:

Mr. Paul Klankowski
Route 3, Brookside Acres
Rochester, Minn.

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.

CALENDAR OF CONFERENCES

MINNESOTA

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.

THE NORTHWESTERN LUTHERAN

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. KLENETZ, Secretary

NEBRASKA

COLORADO MISSION DISTRICT DELEGATE CONFERENCE

Date: Feb. 11-13, 1963; opening devotion at 1:00 p.m.

Place: Pilgrim Lutheran Church, East 28th and Ivy, Denver, Colo.; V. I. Bittorf, pastor.

Communion service: Tuesday, Feb. 12; 7:30 p.m.; Preacher, W. Wietzke (A. Bauman, alternate).

Essays: Romans 8, W. Krenke; Selected Words from Scripture, R. Shekner; Secular Activities in the Church, Im. P. Frey; Doctrinal Controversies (1546-1580), R. Vollmers; Staupitz' Influence on Luther up to Staupitz' Death, A. Bauman.

Note: Pastors and delegates will furnish their own room and board.

V. I. BITTORF, Secretary

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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

WISCONSIN SYNOD TEACHERS' CONFERENCE OF CENTRAL WISCONSIN

Date: Feb. 15, 1963.

Place: Columbus, Wis.

Program

9:00-9:30 Opening Service.

9:30-10:30 The Prophet Hosea, E. Huebner.

10:30-10:45 Recess.

10:45-11:45 Is Formal Penmanship Still Important in Our Schools Today? A representative of the Zaner-Bloser Company.

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. Sprengeler; 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

WINNEBAGO PASTOR-TEACHER CONFERENCE

Date: Sunday, Feb. 10, 1963.

Time: 2:00 p.m.

Place: Redeemer Ev. Lutheran Church, Fond du Lac, Wis.

Topic: "The Joint Role of Pastor and Teacher in Preparing Children for Confirmation."

Discussion Leaders: Mr. A. F. Fehlauer and Pastor K. Gurgel.

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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

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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. Kitzerow (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, Kitzerow.

Requests for meals and lodging to be made with the host pastor by Feb. 5, 1963.

E. KITZEROW, Secretary

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WINNEBAGO PASTORAL CONFERENCE

Date: Monday, Feb. 18, 1963.

Place: St. Peter's Ev. Lutheran Church, Fond du Lac, Wis.

The conference will begin with a Communion service at 9:00 a.m. C. Koepsell will be the preacher; P. Kolander will be the alternate.

Agenda: Exegesis of passage in the Table of Duties, G. Ehlert; Report of Delegates to Special Synod Convention; Report of Delegates to Synodical Conference; Casuistry and Assignments.

GLENN H. UNKE, 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

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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

Installed

Pastors

Engel, Armin, as pastor of St. John's Ev. Lutheran Church, Maribel, Wis., by A. Degner; assisted by A. Roekle; Oct. 28, 1962.

Wagner, Wernor E., as pastor of St. Luke's Ev. Lutheran Church, Saginaw, Mich., by Herbert C. Kuske; assisted by H. Buch, R. Gensmer, D. Jungkuntz, and R. Yeecke.

CHANGE OF ADDRESS

Pastors

Birner, H. A., 620—9th St. W., Moberge, S. Dak.

Wagner, Wernor E., 602 Meade St., Saginaw, Mich.

11:45-12:00 Business Meeting.

12:00-1:30 Noon Recess.

1:30-2:30 Worthwhile Faculty Meetings, A. Lober.

2:30-2:45 Recess.

2:45-3:20 Sectionals.

Primary, I. Ranzenberger.

Intermediate, J. Flynn

Upper, A. Voigt.

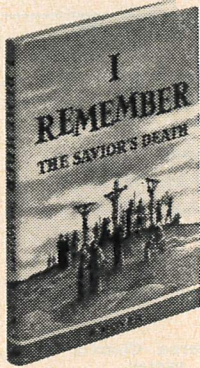
3:20-3:30 Reports and Closing.

MAGDALENE PABST, Secretary

Devotional Reading For The Lenten Season

I REMEMBER THE SAVIOR'S DEATH

By ROBERT HOYER

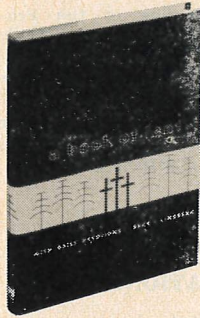


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