



THE NORTHWESTERN  
**Lutheran**

FAREWELL TO OLD MAIN (See page 91)

Volume 50, Number 6  
March 24, 1963



# BRIEFS

## by the Editor

We have offered several brief comments on what occurred in the Lutheran Free Church after that church had applied for membership in the American Lutheran Church and was accepted in the ALC convention of October 1962. A number of congregations and pastors refused to become a part of the merger. At this point we quote several paragraphs from a somewhat lengthy report in the *Lutheran Sentinel* (ELS) of February 28, 1963.

*"The day after the ALC convention had adjourned — October 25 — the minority group of the LFC convened their own convention at Thief River Falls, Minnesota. Two hundred seventy-eight delegates registered for voting and speaking privileges, representing 76 congregations scattered throughout seven states and Canada. Among them were 23 pastors — 19 from the LFC and 4 from other Lutheran synods. Their stated purpose for the meeting was for 'continuing the Lutheran Free Church after the majority has planned to enter the American Lutheran Church.'*

*"Their first item of business was to formally organize themselves,*

*which they did, calling themselves the 'Lutheran Free Church (not merged).' The Rev. John Strand of Tioga, North Dakota, was elected as the first president. Four reasons were offered for their action in refusing to enter the new merger with the ALC: 1. the membership of the ALC in the unionistic World Council of Churches; 2. the increasingly liberal trends in theology in the ALC; 3. the growing emphasis of the high-church tradition in the ALC; 4. the failure of the ALC to uphold the pietism that is needed and right for the times.*

*"Now that the former LFC has passed the deadline date of February 1, and no longer exists, it is apparent that the new organization, the Lutheran Free Church (not merged), intends to stay in business. The most recent account, which appeared recently in one of our metropolitan newspapers, gives their current membership at 46 congregations.*

*"We take this opportunity to commend this group for their courageous stand in contending for the truth, and wish them God's richest blessings as they continue to do so. In His wisdom the Lord has called into being*

*another minority group to add its voice in protest against the liberalizing tendencies of the day."*

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Prof. Frederick Blume, member of our editorial staff, brings you in this issue the first in a series of articles on archaeology and the Bible. The article appears under the title "In those days."

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Our readers have noted that the question of prayer in the public schools is again in the news. Before the Supreme Court was the legal complaint of a Unitarian family in Baltimore, Maryland, against the daily recitation of the Lord's Prayer. Another case involved opening the school day with Bible readings. An atheist family in Abington, Pennsylvania, had gone to court over this issue.

So keen was the interest that the Supreme Court gallery was packed. No doubt you have read of the strange argument used by the attorneys for the school districts. They argued that these mandatory exercises were not religious at all, but were simply "moral instruction."

Here we add part of the report brought by *Newsweek* (March 11) regarding this matter.

*"The Justices themselves mirrored the heightened interest in the case,*

*(Continued on page 93)*

*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*

*The Northwestern Lutheran*

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# Editorials

**Decline In Church Membership** Some years ago there was much rejoicing because there was a steady increase in the number of those who were affiliated

with a church in our country. Now the reverse is true, according to the latest figures available for the year 1961. Among Protestants the decline was from 63.6 per cent of the population to 63.4 per cent, and among Catholics from 35.4 to 35.2 per cent. This is the first decrease noted since 1870. It is also revealed that for the first time the increase in church membership fell short of the increase in population growth in the ratio of 1.4 to 1.6 per cent.

Much is made of statistics, but they prove very little in true church work. Many belong to churches which long ago have thrown the saving Gospel overboard and which have substituted the social gospel or some other worthless substitute, and many who belong are only nominal Christians, that is, Christians only in name and not in fact.

Some church bodies seem to find no greater satisfaction than to be able to point to a rapid statistical growth. They usually employ all sorts of props, particularly favorable publicity in the world, to gain that goal and also become steadily more liberal in their theology so as to swell their statistics with the addition of half-converted or even nonconverted members.

Nowhere does the Bible tell us to make statistics the criterion of our church work. It does not make the results our business. The Lord has reserved them for Himself. What God makes our responsibility is that we preach the pure Gospel and unadulterated Word of God, and He tells us to leave the rest to the Holy Spirit. It would be better for the Church if there were less concern about members and more concern about retaining the pure Truth in the Church. To be faithful in that and to reach as many as possible with the saving Truth is the commission which our Lord has given us. In First Corinthians 4:2 we are told: "It is required in stewards, that a man be found faithful." The Lord asks no more of us.

IM. P. FREY

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**The Christian Teacher** The Christian artist "is under no compulsion to be strictly concerned with religious themes in his work, but everything he does must spring out of a total view of reality which is Christian." What this quotation from *Christianity Today* says about the Christian artist applies with even greater force to the Christian teacher, and of course then also to the whole Christian school. The argument for the Christian day school is that in the education of Christian children all subjects should be presented from the Christian point of view and that all instruction should be imparted with a spirit that is under the influence and control of the Holy Spirit.

It can be said of the Christian teacher, as of the Christian artist, that he need not be concerned with religious themes in his work. He may be required by his call to teach typing, algebra, grammar, chemistry, and almost any other subject other than Bible-related subjects. When he is teaching arithmetic the teacher is obviously

not directly concerned with a religious theme. And yet, like the Christian artist painting a portrait or a landscape, "Everything he does must spring out of a total view of reality which is Christian." Let us hear that same thought expressed in the language of the Bible, which is somewhat easier to understand. St. Paul says to the Colossians (3:17): "Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." And St. Peter says in the First Epistle (4:11): "If any man speak, let him speak as the oracles of God . . . that God in all things may be glorified through Jesus Christ."

The teacher who does his work "in the name of the Lord Jesus, giving thanks to God and the Father by him," will be contributing to the Christian education of the children even if he spends his whole day with arithmetic, language, and social studies. If the Spirit is in him, it will speak out. What he does with his subjects, the manner in which he presents them, the over-all purpose he has in teaching them, will be determined by the faith that is in him and by the Spirit of His Son that God sends forth into the hearts of those who believe. "Out of the fullness of the heart the mouth speaketh." And conversely, Bible reading, which many people would like to make a required part of the public-school course, can be used by an unbelieving teacher as a means to lead a child away from God and the Father.

E. E. KOWALKE

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## The World Is A Tramp

Attempts are again being made in Wisconsin to legalize bingo for church purposes (a proposal that is being warmly seconded by representatives of the Roman Church itself). When these men propose a very popular gambling game for operation by churches, they apparently don't feel that the Church and the world are incompatible in this respect. Hasn't bingo lent itself admirably to such parish projects as building churches and schools?

Gambling is not sanctified by church auspices. The fact that gambling is done in St. Boniface's church basement or in St. Rita's parish hall does not change its nature or its appeal. It still attracts the same sinful flesh that is attracted by the slot machines in Las Vegas or the football pools at the local office or plant. Gambling does not suddenly make its appeal to Christian virtues just because it is practiced in a church building any more than drunkenness appeals to Christian graces because it happens at a church picnic.

Whether it appears as bingo in the church parlors, as a "Twistmas" dance in St. Paul's parish hall, as a swing-out at a Christian high school, or as a common undergraduate carnival on the campus of a Christian college, the world is still a tramp. A gold cross around its neck or on its lapel won't give it virtue.

The Christian who has the mind of Christ in him is sick at heart when he sees the Church embrace the

(Continued on page 93)

# Studies in God's Word:

## The Living Bread From Heaven

Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world (John 6:47-51).

The word "bread" normally reminds us of bodily blessings. It is so used, for example, in the Fourth Petition.

When Jesus spoke to the Jews about the Bread of Life, they first thought of bodily blessings, too. It reminded them of the manna which God had given their fathers in the wilderness. Jesus, however, as He often did in His teaching, is here using a familiar word picture to offer them greater blessings than mere bodily bread. In this case the Bread of Life is not a thing, but a person, Jesus Himself. He is the One whom the Father sent into the world. He is the One who left His heavenly throne, came down to earth, became a true man, perfectly fulfilled God's Law as our Substitute, suffered and died in order to atone for our sin.

### This Bread Is Received by Faith

Throughout the sixth chapter of John's Gospel, Jesus emphasizes that the way to receive this bread is by eating it. But what does Jesus mean?

Ordinarily, eating involves at least some effort on our part. Jesus' audience also understood it in that way. They assumed that they would have to do something to merit God's favor so that they might receive this Bread from heaven. They took for granted that some work would be

required of them in order to obtain it.

Nor is this a new thought in our day. In our daily lives we are constantly operating with a system of merit and reward. We work, and for our work we receive wages. What is more natural than that we now transfer this thinking into the spiritual realm? We do certain things that please God, and He gives us some kind of reward in exchange.

But the "eating" of which Jesus speaks involves no effort on our part. Jesus explains what this "eating" is when He makes the solemn statement, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." Eating the Bread of Life means to believe in Jesus. This involves that we get rid of every thought of personal merit and, repenting of our sins, accept Jesus as our Savior.

Isn't this what Paul also taught, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9)?

Faith, then, is the eating by which we partake of the Bread from heaven. Faith is not our work, but the work of God. It is merely the hand which eagerly receives what God graciously offers.

### This Bread Gives Eternal Life

The Jews had first confused the Bread of Life with the manna which their fathers ate in the wilderness. That bread, however, had not prolonged their life beyond the few years of their earthly existence. Of all those who ate manna the record showed one common destiny: "they are dead."

Jesus offers something much better. Of course, we shall have to rise above bodily considerations. We shall have to lay aside our concern for the meat which perishes. True, receiving the Bread of Life by faith affords us many blessings already in this

life. The forgiveness of sins, the knowledge that we are at peace with God, the confidence that even crosses and trials must work for our good, to mention but a few. But the superior worth of the Bread from heaven will become especially clear to us when it is our turn to pass from time into eternity. According to the statement of Jesus Himself, those who receive Him by faith have everlasting life. They shall not die, but live forever. Death will not be the end; it will be the beginning of life. What we call death is only a gate through which we pass on the way to the life that never ends. Not material advantages to be gained for those few years that we spend on earth, but living with Christ eternally in heaven — that's the real goal of our faith. Jesus would have us keep it before us at all times.

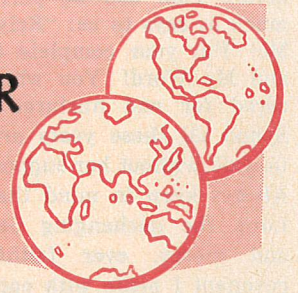
The manner in which Jesus earned this eternal life for us is by giving Himself, His body, His flesh, into death for us. In this way He became the Bread of Life, the Bread from heaven.

If we were critically ill and sought the advice of our doctor, he would be willing to do anything he might prescribe, if only we could become well again. If man were to come to Jesus, sick with sin, and Jesus were to give him a list of duties to perform in order to atone for his sin, man would be willing to attempt them. He would go out of his way to perform works which he felt would improve his status with God.

But Jesus doesn't give us a list of duties to perform. Instead He says to us, "You have come confessing that you need help. Now believe in Me, and accept me as your Savior, and live forever." It's that simple and yet that difficult. Let us beware that our sinful pride does not keep us from confessing our sinfulness and our inability to save ourselves, so that with the hand of faith we may receive Jesus, the Bread of Life, and live forever.

C. MISCHKE

# News FROM OUR Missions



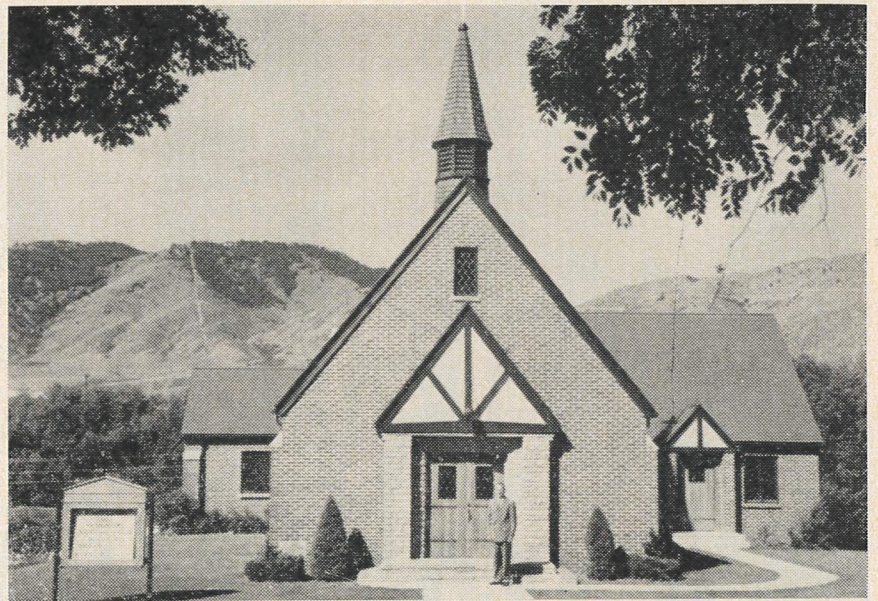
## Some Thoughts Stressed in a Sermon Preached to a Congregation About to Become Independent

St. James Lutheran Church, Golden, Colorado, New Year's Eve. 1962

January 1, 1963, marks an important milestone in the history of our congregation. On this date we cease to be a mission-supported congregation and become a self-supporting congregation. It was 23 years ago that the first services were conducted here in Golden. These led to the organizing of St. James Lutheran Church in 1941. In 1946, a Christian day school became a very important part in the life and growth of our congregation. Ever since our beginning we have received generous help from our Wisconsin Synod in paying the salaries of pastors and teachers and in meeting all other expenses. Then last October in their quarterly business meeting the voting members — after prayerful consideration — decided to go self-supporting on January 1, 1963.

As we approach this important milestone, we need have no doubts or fears concerning the uncertain future. For with us we take these precious words of our Lord: "I am the Almighty God; walk before me, and be thou perfect" (Gen. 17:1).

The Lord spoke these words as He appeared to Abram, when he was 99 years old. This year was to be an important milestone in his life! For the past 24 years the Lord had taught him to walk in faith. At the age of 75 the Lord had called him to faith, giving him many precious promises. Abram did put his trust in the Lord and in His Word. However, being weak in faith, he was but as a child learning to walk. He stumbled and staggered when he went down to Egypt; his faith wavered when Sarah remained barren. God renewed his faith with the promise: "He that shall



St. James Ev. Lutheran Church, Golden, Colorado

come forth out of thine own bowels shall be thine heir. . . . Look now toward heaven. . . . So shall thy seed be." And Abram "believed in the Lord; and he counted it to him for righteousness." "And in the same day the Lord made a covenant with Abram." Yet this man of faith again stumbled and fell. He with Sarah had to "help" the Lord fulfill His promises! He had a son with Hagar, the maid. But this son was not to be the heir. After 13 more years of waiting, the Lord appeared to Abram and said: "I am the Almighty God; walk before me, and be thou perfect." Abram, the child of faith, now was mature enough to *walk* in faith! When the Lord now called upon Abram to walk before Him and be perfect, He was not demanding "a

fruit of his faith in God — to live a God-fearing life." He was not asking Abram "to honor Him with his life, and avoid what displeases Him." He simply was calling forth a stronger faith, which was perfect in completely relying upon the Lord, and fully trusting His promises. As St. Paul so clearly stated it: "And being not weak in faith, . . . he (Abram) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able to perform" (Rom. 4:19-21).

Abram was strong in faith, because the Lord God made him so! A strong faith is our need of the hour. So the Lord comes to our congregation of believers and calls upon us to walk

before Him and be perfect. He as much as says to us: "Rely fully upon Me! Put your complete trust in Me and My Word! You who have been cared for and nurtured by Mother Synod all these years are now able to walk without her supporting hands! Always keep in mind that I am the Lord, the unchanging God of grace and mercy, ever faithful to the covenant I made with each of you! I

am the Almighty God, who made the heavens and the earth! I can do what I please! The earth is mine and the fullness thereof! I will open mine hand to give you every spiritual and material blessing! I will enlarge your hearts and make you zealous of good works!"

With this all-out support of the gracious and almighty God backing us up, we will walk before Him,

being "strong in faith and giving glory to God."

We are indeed most grateful to Mother Synod, who has served us these many years as the hands of God. As we now proceed to walk by ourselves, we take with us these words of our Lord: "I am the Almighty God; walk before me, and be thou perfect."

HEROLD A. SCHULZ



"... with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob" (Isa. 48:20). This is the message which the Seminary Chorus will proclaim in its sacred song concert. It is the same Gospel message which by the grace of God has been preserved at our Seminary in its truth and purity for the past hundred years. We cordially invite you to attend the concert in your area.

### Itinerary: The Centennial Tour

April 4	Neenah, Wisconsin	Trinity	7:30 P.M.	April 7	Lake City, Minnesota	St. John's	2:00 P.M.
April 5	Medford, Wisconsin	Immanuel	8:00 P.M.	April 7	Onalaska, Wisconsin	Luther H.S.	8:00 P.M.
April 6	St. Paul, Minnesota	Emanuel	8:00 P.M.	April 8	Tomah, Wisconsin	St. Paul's	8:00 P.M.
				April 9	Columbus, Wisconsin	Zion	8:00 P.M.

**Topic: Are the Apocryphal Books a Part of the Bible?**

# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

A reader of *The Northwestern Lutheran* asks: "Why are the Apocryphal books in the Bible if they are human books? We are taught that the whole Bible is God's Word and does not only contain God's Word. We believe the whole Bible is inspired by the Holy Ghost. Why are the Apocryphal books in the German Bible if they are not in the English Bible? . . . I would think that the German and English Bibles should be alike and nothing added or taken away from either one if they are God's Word, and only God's Word."

What are the Apocryphal books? The meaning of the word *apocryphal* is "hidden" or "secret." The meaning that is given as it applies to the books referred to above is "Not canonical. Hence: Of doubtful authority or authenticity; spurious." To speak then of Apocryphal books is to speak of such that are not included with the canonical books of the Holy Scriptures, books of doubtful authenticity, spurious books. This does not mean that these books cannot have any value, that they may not profitably be read, but it does mean that they are not on the same level with the books of the Holy Scriptures, that they are not divinely inspired as are the 66 books of the Old and New Testaments. In the exposition of *Luther's Small Catechism* the question: "What are the Apocrypha?" is answered in this way: "The Apocrypha are books found in some editions of the Bible, but are not to be regarded as equal to Holy Scripture because they are not inspired."

## **New Testament Apocryphal Books**

Although there are also so-called New Testament apocryphal books, those that concern us here and to which our Catechism refers, as well as the questions above, are the Old Testament Apocrypha. There is no Christian church that has accepted any of the New Testament apocryphal books as a part of the Bible. In recent years more has been heard about these New Testament apocryphal writings, as for example one that is known as the *Gospel of Thomas*. Only recently *Time Magazine* had a two-column article about another, the *Gospel of Philip*, which appeared in an English translation for the first time from a copy of it that was found near Nag Hammadi, Egypt, in 1945. However, the content and origin of these writings make it very evident that they are spurious.

## **O. T. Apocrypha Recognized by Rome**

The Old Testament Apocrypha consist of 14 writings that were translated also by Luther in his German translation of the Bible. The Roman Catholic Church at the Council of Trent, a council meeting of the sixteenth century like the present Vatican Council, recognized the Apocrypha as a part of the Old Testament Scriptures. Hence Catholic Bibles make no distinction between the

Apocrypha and the Old Testament books. However, when the Apocrypha appear in Luther's translation, they are described as follows: "These are books that are not to be considered equal with the Holy Scriptures but yet are profitable and good to read."

## **Not Inspired Scriptures**

It is the doubtful origin and contents of these books that are evidence that they are not inspired scriptures. They appear in the Greek translation of Old Testament writings that was made in the second and third centuries before Christ. However, they were not a part of the Hebrew Old Testament. They were not a part of the Holy Scriptures that were used in Palestine at the time of Christ. They were not a part of the Scriptures of which Christ spoke when He said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39) and to which Peter was referring when he wrote: "Holy men of God spoke as they were moved by the Holy Ghost" (II Pet. 1:21) and Paul when he wrote: "All scripture is given by inspiration of God" (II Tim. 3:16). We can accept as true, inspired Scriptures of the Old Testament only those which were recognized by our Savior Himself.

## **Why Included in Some Bibles?**

The question is also asked why the Apocrypha appear in some Bibles and not in others. Does that mean that we either add or take away from the Word of God? As already mentioned, when the Apocrypha appear in the German translation of Luther, the specific statement is made that they are *not* to be considered as equal with the divinely inspired Scripture, with the other books of the Old Testament. They are included only as books that may be read with profit. The fact that they are bound in one volume together with the inspired Scriptures does not mean that they are being added to the Word of God, that they are being considered as a part of the Holy Bible. When we find other material bound into our Bibles such as a Bible dictionary or concordance, we do not consider them as a part of the Holy Bible itself. So nothing is being added to the Word of God in those Bibles where also the Apocrypha, clearly marked as no part of the inspired Scriptures, are included, and nothing is being taken from the Word of God when these Apocryphal books are omitted.

In the case of the Roman Catholic Church the question is a different one. Since it considers the Apocryphal books as a part of the Old Testament canonical writings, we have to consider its inclusion of those books as adding something to the Holy Bible itself.

ARMIN SCHUETZE

NOTE: See Request on page 93.

# In those days . . .

First in a Series

## Some Thoughts on Biblical Archaeology

### The Meaning of the Term "Biblical Archaeology"

The words, "in those days," which seem to be an appropriate caption for the series of articles begun with this installment, are used in the Bible, in the main, in two different senses. On the one hand, they are used by the Prophets of the Old Testament or by our Lord Jesus Christ to indicate the time when certain prophecies they are uttering shall be fulfilled. Thus the Prophet Joel speaks of the outpouring of the Holy Spirit that occurred at Pentecost as taking place "in those days" (Joel 2:29), and Jesus speaks of the return of the Son of Man to judgment as taking place "in those days" (Mark 13:24).

#### "In Those Days" Marks the Time of Important Events

The other use to which the phrase is put is to indicate for us the point in time when some important event in Biblical history took place. It was "in those days" that there were giants in the earth (Gen. 6:4); with the same words we are taken directly into the career of Moses in the land of Egypt (Exod. 2:11). No doubt the occurrence of the phrase that will most readily come to mind for all of us is that in the Christmas Gospel (Luke 2:1), "And it came to pass *in those days*, that there went out a decree from Caesar Augustus."

#### We Can Be There — Almost

Surely every attentive reader of the Bible has said to himself at some time or other: "How interesting it would have been to have been there at the time when these events were taking place: to have known the Egypt of the time of Moses or the Babylon of the days of Daniel; to have looked on the fields that Jesus describes, or to have walked the highways that Paul traveled!"

So far as it can be done for persons living at least 19 centuries after these events, it is the study known as "Biblical archaeology" that makes it possible for us living in the modern world of today to get very close to

the everyday lives of the people of Biblical times. For in this study we work with *the very things from those days* that have been preserved for us to our time.

#### Don't Expect Too Much

Surely, the word of warning will be in place at the outset not to expect too much from actual remains of the life of those ancient times. Much of what has been discovered has come to light by mere chance. Furthermore, there is often a good deal of doubt, and even dispute, among archaeologists themselves as to just what the items that have come to light may mean. Unfortunately, all too few of them are labeled in such a way that we can make direct use of them. For a satisfactory account of any period in "secular" history, we must have a written account that comes in time from somewhere near the age in which the events recorded occurred, or that at least used other reliable accounts that were thus composed. Where the inspired words of the Old and New Testaments speak of events, we have of course a reliable base from which we can study the various things that archaeology has brought to light. For some periods of ancient history outside the Bible we have the writings of men who, in general did a pretty commendable job of writing history as they saw it. But where we do not have even the latter, then the mere mass of things preserved for us out of the ancient world can become more of a burden than a pleasure, for these "finds," as they are called, if we have no written history to guide us, can leave us with only a few general impressions and very little more.

The history of the American Indian before the white man came can well be used to illustrate our point. We have extensive finds from the life of these various tribes and peoples. Still we do not know their "history," since they did not leave for us the story of their past in writing, at least

not in one that we have by now found and deciphered. As to who and what they were, we can gain only a few general impressions from the things "archaeology" is studying about them.

#### Archaeology Not a Glamorous Thing

Another danger we must guard against is that we are not carried away by the romantic appeal of the word "archaeology" itself. It is far from being the sound film, in color, of the past that many people imagine work in archaeology to be. It is in the first place hard, dirty, back-breaking work, like running tons of dirt through a small sieve. Then it means hours and days of deskwork trying to identify and classify and, where writing is involved, decipher what has been turned up by the digger's spade. It will mean spending a hot summer's day "reading" the writing on a piece of broken pottery and then suddenly discovering that the writing is not at all in the language you thought you were "reading" there! In a word, work in archaeology is no "picnic," far from it.

Nor can the student of archaeology, that of the Bible lands included, expect to find, in dramatic fashion, the answers to the honest questions that people have in all fairness been asking over the years. There is every chance in the world that the archaeologist ends up having more unanswered questions confronting him at the end of his career than he had at the beginning of it.

#### Gratitude For the Work Done

In spite of all this, we can be very happy that the work that has been done, especially in the last decades, has thrown a good deal of light on the life of Biblical times and even on the meanings of the very words that are used in the Bible itself.

To limit ourselves to a comparatively short period, let us think for a moment of the time, lasting about



a century, that began in 37 B.C. with the ascension to the throne of King Herod the Great at Jerusalem and that ended a little over a hundred years later with the destruction of that city by the Romans in the year 70 A.D. Surely, here is an important period in Bible history. Yet at this very moment there is constantly coming to light more information on

what men in and around that city of Jerusalem were thinking and doing during the years of that very century. Today we have, to a much greater extent than ever before, the very books they used; we see the remains of the houses where they lived, books and houses that must be of the very same kind as were those that our Lord Himself saw and used. Actually,

however, this example is but one out of many that we could mention, where the study of the past ("archaeology") has made the history of Bible times more meaningful for us.

In this series of articles we hope to convey a few thoughts on the significance and value of this particular line of study.

FREDERIC E. BLUME

What do you mean..



## Guilty ?

### THE FACT OF GUILT

"What do you mean — I'm guilty? I never did anything wrong." How often have we not heard this statement, and not only from the lips of unbelievers, but even at times from the mouths of supposed-to-be Christian people, who certainly know better? Yet if there is any one fact that all men must face and admit, if they hope to be saved, it is this fact that they have sinned, and that, therefore, they do stand before God guilty, deserving of His righteous wrath and punishment, both temporal and eternal.

#### Sin Is a Capital Crime

Just what is the judgment that God pronounces on all men, since all men are sinners? Very plainly God says, "The soul that sinneth, it shall die," and, "The wages of sin is death." By death God means not only physical death, but also spiritual death, which is the separation of man's soul from God, and also eternal death, which is complete separation from God forever. All this man has coming to him because he has broken God's holy Law, whether in whole or in part. For actually, it makes no difference whether we have broken one commandment or all ten, for by breaking but one commandment we have broken all ten. St. James puts it this way (2:10): "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

#### A Caricature of the Holy God

One of the reasons that so many people today make light of and ignore the love of God is that they do not fully realize their guilt, nor the full weight of God's holy wrath. Their picture of God is that He is a sort of genial Santa Claus, an ever-present genie, in whose favor we can bask without any fear of reprisal. But that's where they are wrong. Certainly, God is a forgiving God, and this side of heaven we will never fully grasp the height, depth, or breadth of His love. But He is also a holy God, a righteous God, who has a capacity for wrath unequalled to anything that we men can ever begin to visualize. When, for example, the writer of the Epistle to the Hebrews, states, "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31), we should fear this terrifying affirmation. Likewise, when this same writer also says, "Our God is a consum-

ing fire" (Heb. 12:29), we should recognize God's capacity for a holy and consuming wrath.

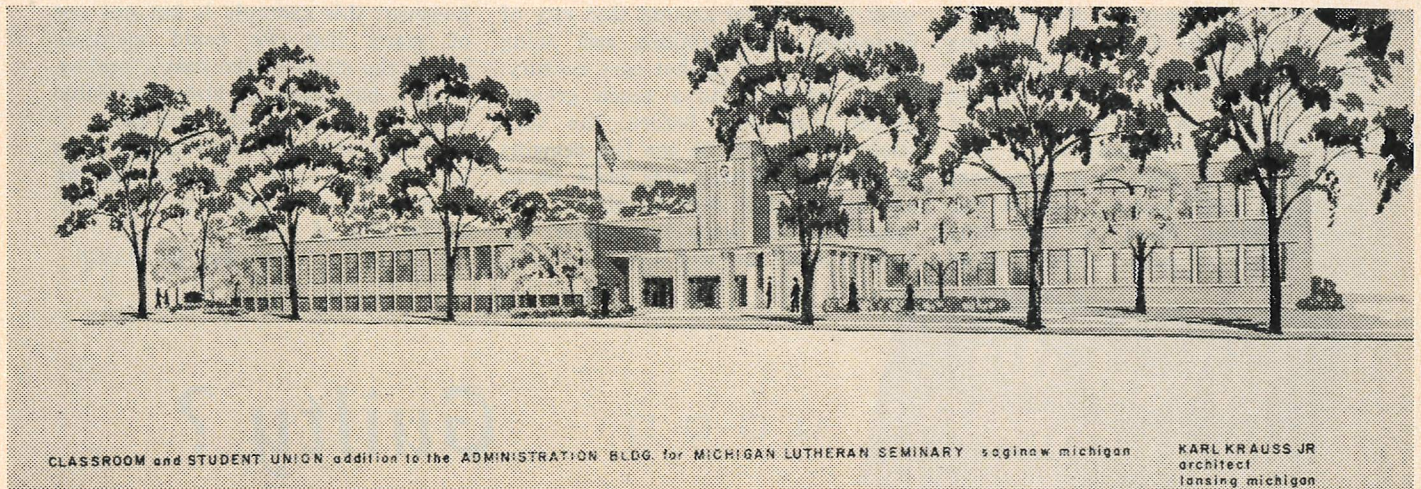
#### Do Not Ignore the Impending Wrath!

Can we then just shrug this off, saying, "God loves us"? Never, for the wrath of God hangs over impenitent sinners like a huge atomic cloud. That's why Paul says, "Let no man deceive you with vain words: for because of these things (man's blatant sins) cometh the wrath of God upon the children of disobedience" (Eph. 5:6). Furthermore, this wrath of God will be exercised by His Son on all those who willfully reject Him, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (II Thess. 1:7b-10).

#### The Tragic Silence in Many Pulpits

Unfortunately, from many pulpits today you no longer hear ringing the clear warning that this Day of Judgment is coming, when men will attempt to hide in caves and rocks from the presence of a spurned God, realizing too late that man is guilty before God, and, therefore, deserving of His righteous wrath. Instead, in so many pulpits today all you hear is a lot of wishy-washy talk about God loving everybody, and since God loves everybody, somehow everybody will get to heaven. This doctrine of universalism is, however, diametrically opposed to all the clear teachings of our Bible. For the same God who offers redemption to all men through the shed blood of His Son, also warns all men to flee from the wrath to come. Nor does He leave us in ignorance as to what will take place when He does come again in glory. This time it will be to judge. John 3:36, therefore, carries this solemn message, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

KENNETH W. VERTZ



### After Enlarging and Remodeling, Michigan Lutheran Seminary Building Will Look Like This

The above architect's sketch shows what the administration building at Michigan Lutheran Seminary, Saginaw, Michigan, will look like after it has been enlarged and remodeled.

The new part of the structure will wrap around the present administration building. Included will be a music room, a student union, 18 piano practice rooms, new administration offices, a new library, and two large all-purpose science classrooms. Considerable remodeling will be done in the present structure. We will report details as the work progresses.

President Frey reports that the Seminary will be cramped for space until the new structure is completed. Classes are being conducted in the gymnasium, the auditorium, and the library.

(For the latest development in regard to this expansion project, see "Late Bulletins.")

## LATE BULLETINS on the Expansion of Worker-Training Facilities

- March 9, 1963 — The Board of Control at Dr. Martin Luther College today called two men to teach English in Dr. Martin Luther High School, soon to be separated from the College. One of the men called is a replacement, the other, an addition to the staff.
- March 10, 1963 — At a meeting of the Wisconsin Lutheran High School Conference an agreement was approved under which the Wisconsin Synod will erect additional classroom facilities at the High School which will serve Milwaukee Lutheran Teachers' College until such a time as the Synod decides whether or not to establish the College on a permanent basis. The cost has been set tentatively at \$150,000.
- March 11, 1963 — At a meeting of the Board of Trustees attended also by representatives of Michigan Lutheran Seminary, contracts were let for the addition to the administration building and the remodeling of the present structure. The approximate cost is \$450,000.
- March 15, 1963 — An architect's staff of 16 assistants is at work preparing the final specifications for the four-story women's dormitory at Dr. Martin Luther College.

[More details on these developments will be given in coming issues.—Ed.]

# A Last Salute to Old Main Michigan Lutheran Seminary

A faithful servant is retired. Such will be the thought of many as they view the pictures of Old Main at Michigan Lutheran Seminary in the first stages of being dismantled. On February 21, 1963, "a sturdy cable attached to a bulldozer brought down the tower of Old Main at Michigan Lutheran Seminary. . . . The old tower proved nearly indestructible until workmen weakened it at strategic points." So the *Saginaw News* reports.

Indeed, Old Main has served us well. It was erected and dedicated in 1887 to serve as the theological seminary of the Michigan Synod, which later became a part of the Wisconsin Synod. It was the school. Here the students lived, ate, and went to classes. It was closed for a few years prior to 1910. But in that year it began a new life as a preparatory school of the Wisconsin Synod, serving the Michigan District. Though in the course of the years a boys' dormitory and a refectory were built to keep Old Main company, this original building continued to provide all the classroom space. Professor O. J. R. Hoenecke, who presided over the school from 1910 to 1950, saw the walls of Old Main practically bend outward under the strain of increasing enrollments in the 1940's.

In 1951 the fine administration building was erected. Still Old Main could find no rest. Every available foot of it continued to serve in one capacity or another.

But state fire marshals had no tender feelings for Old Main. They condemned our old friend and said coldly: "You must go!"

And so we pay to Old Main this last, grateful salute: "Old friend, you served us well."

W. H. F.

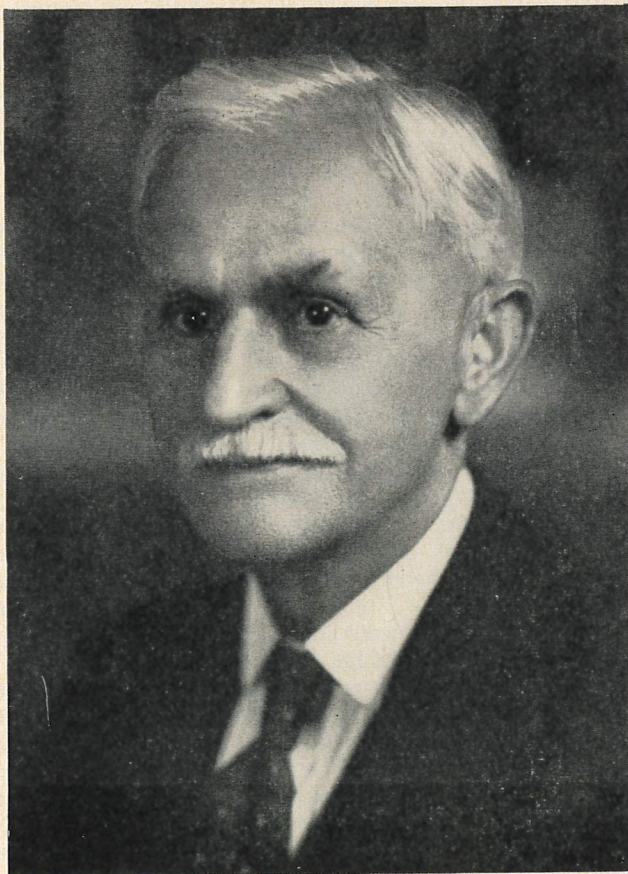


Saginaw News Photo

The tower of Old Main comes toppling down



The old gives way to the new



Prof. O. J. R. Hoenecke

## ITEMS FROM OUR NEWS BUREAU

### Dean of America's Theological Professors Celebrates 90th Birthday:

As the Wisconsin Lutheran Seminary here prepares to observe its 100th anniversary this spring, it quietly celebrated the birthday of one of its professors who has lived for all but 10 of those 100 years.

On February 27, the Rev. Professor John P. Meyer, dean of America's Lutheran theological professors, celebrated his 90th birthday. The modest celebration took place in St. Alphonsus Hospital, Port Washington. Professor Meyer was hospitalized February 25 when he was struck by a car on the Seminary grounds. After treatment for cuts and bruises, he was released February 28.

According to Professor Carl Lawrenz, president of the Seminary, the "vigor and mental alertness of Professor Meyer prohibit us from disdaining God's gift to the Church by placing him on limited service. With undiminished powers he carries a full classroom load, and when one of our professors this year took a leave of absence, he added one of his courses to his schedule."

Commenting on his ability as a teacher, Mr. Daniel Westendorf, president of the student body, stated with some feeling that "Professor Meyer expects and still receives 50 minutes of undivided attention in his classes." He added, "Knowing students, this is no small accomplishment!"

In addition to his teaching duties, Professor Meyer serves as assistant at St. Marcus Lutheran Church, Milwaukee, and regularly preaches there once a month. He frequently occupies the pulpit of neighboring churches.

During his 43 years at the seminary, he has taught all the courses offered except one. "This gives you some indication," said Professor Lawrenz, "of his almost encyclopedic mind."

Professor Meyer is well known in his synodical circles for his unusual modesty. In an era when professional stature is measured by books published, he has steadfastly refused to become a "writing teacher" and has preferred to be a "teaching teacher." He has never felt that his students were a nuisance to be got rid of or an encumbrance to serious scholarship.



Prof. J. P. Meyer

A number of years ago, the Wisconsin Synod, recognizing his talents, commissioned him to write a textbook on conservative Lutheran doctrine. The book remains unwritten. One of his colleagues reported Professor Meyer's comments on the project: "If I wrote that book, forever after my students would quote John Meyer. I much prefer they quote Scripture!"

"The gift of Professor Meyer," observed Pastor Oscar J. Naumann, president of the Wisconsin Synod, "is his passionate love of the Holy Scriptures and his unique ability to communicate this passion to his students. Professor Meyer is as familiar with the Greek New Testament as he is with its translations."

As a centennial project of the Seminary, the Wisconsin Synod will publish a commentary on II Corinthians written by Professor Meyer. It is scheduled to appear this year.

His colleagues, all but one of whom have been his students at the Seminary, report no visible sign of physical decline. During the rigors of the cold Wisconsin winters, Professor Meyer still takes his daily walk without an overcoat. This winter as temperatures hovered below zero for days, the only concessions by Professor Meyer to the weather, which sent others less hardy to the radiators, were ear muffs and a pair of light gloves.

This spring will find him busy with his usual hobby — gardening. He still spades his own garden, a project which the present writer, 49 years his junior, viewed with some trepidation. The Seminary students, who shovel the snow out of the driveways and clear the walks for the eight professorages on the grounds, have yet to get up early enough to shovel snow for Professor Meyer.

Professor Meyer retired as president of the Seminary in 1953, but continued his teaching duties. Previous to his call to the Seminary in 1920, he had taught at Northwestern College, Watertown, Wisconsin, and Dr. Martin Luther College, New Ulm, Minnesota, of which he was president for a number of years. He also has served parishes at Beaver Dam and Oconomowoc, Wisconsin.

He has two sons in the ministry, Henry, at Ft. Morgan, Colorado; and Arnold, at Appleton, Wisconsin. A daughter, Lydia, is at home and another son, John, lives in Mequon.

The Wisconsin Lutheran Seminary has an enrollment of 95 students and is currently expanding its facilities to provide for 32 more.

### Theologians' Conference Set:

Theologians from five continents will meet at Mankato, Minnesota, August 19-23, 1963, according to an announcement by the Rev. Professor Heinrich Vogel of the Wisconsin Lutheran Seminary.

The Wisconsin Ev. Lutheran Synod and the Evangelical Lutheran Synod (Norwegian Synod) will cosponsor the conference using the facilities of Bethany College and Seminary, Mankato, a school of the Evangelical Lutheran Synod.

Invited to participate in the conference are representatives of the Ev. Lutheran Church of Australia; the Ev. Lutheran Church of Brazil; the free churches of Germany (churches which are not affiliated with the former Lutheran state churches); the Ev. Lutheran Church of England; the Free Ev. Lutheran Synod in South Africa; the Ev. Lutheran Free Church of France; and the Ev. Lutheran Free Church of Finland. The doctrinal unity committee of the Synod of Ev. Lutheran

Churches has also been invited to attend.

According to Professor Vogel, who is in charge of the agenda, the conference will engage in discussions in the area of the Church, its ministry, and its fellowship. The practical aspects of the discussions, he said, "will probably center around the question, As a church with whom may we worship, pray and work?" He added that "this is a burning issue today" in the light of ecumenical developments.

This will be the third such meeting of theologians since 1960. The two previous meetings were held at the Wisconsin Lutheran Seminary, Mequon.

### Briefs

(Continued from page 82)

*hammering counsel with questions, debating among themselves, reviewing their positions aloud. When Baltimore city solicitor Francis B. Burch argued that reading the Lord's Prayer and the Bible were simply a 'sobering influence,' Justice Potter Stewart — the sole dissenter in last year's 6-1 decision [on the New York's Regents' prescribed prayer] — shot back: 'You could just give them tranquilizer pills if that's the purpose.'*

*"The byplay reflected awareness of national sensitivity to the prayer issue. But to knowledgeable spectators, it produced nothing to suggest the Court would change its mind on the basic holding that, in the public schools, religion is not among the Three R's."*

We sincerely hope that the Supreme Court will rule as the last

## THE APPOINTMENT OF A POLICY COMMITTEE

In August 1961, our Wisconsin Evangelical Lutheran Synod adopted important resolutions concerning the work done jointly with The Lutheran Church—Missouri Synod in the past. We were deeply concerned to continue the ministry of the Word to the souls entrusted to our care. This ministry was not to be dropped abruptly or interrupted in a manner that would prove detrimental to these souls.

The resolutions in question read as follows:

"Resolved, d) That we are ready to continue our support of the joint projects carried on by the Synodical Conference and by groups within the Synodical Conference until we can adjust to the new conditions brought about by the suspension of fellowship with The Lutheran Church—Missouri Synod, and be it further

"Resolved, e) That we call upon all our members to manifest the understanding, consideration, and patience of love during this period of change and adjustment."

After thorough study by the Conference of Presidents five men have been appointed, one from each of the five largest Districts of the Synod. These men have formed the Policy Committee. Their assignment is "to propose a plan to the 1963 convention of our Synod to effect a policy in areas of joint work with The Lutheran Church—Missouri Synod which is consistent with our confessional position."

The members of this Policy Committee are Pastors Harold Eckert of Milwaukee, Erwin Ploetz of Dale, Wisconsin, Immanuel Uetzmann of Watertown, Wisconsin, Leonard J. Koeninger of Lansing, Michigan, and Walter J. Schmidt of New Ulm, Minnesota.

The Committee has begun and is continuing its studies. The joint projects that still remain are chiefly charitable or welfare projects that had been supported by associations or corporations of members of Synodical Conference congregations.

May we remember these brethren and their assignment in our prayers, asking the Lord to grant them an abundant measure of wisdom, love, and faithfulness to His Word, that their work may redound to His glory and to the welfare of precious souls!

OSCAR J. NAUMANN, *President*

paragraph suggests it will. There can be no halfway measures here. Our liberty to worship and to practice our faith according to the dictates of our conscience is bound up with decisions which insure to the individual in a minority of 1 to 1000, or even

1 to 1,000,000 — insure, we say, to him the absolute right to worship according to his beliefs or not to worship at all, without any interference, harassment, or embarrassment brought about by any agency or arm of government.

### Editorials

(Continued from page 83)

world as if it could not be sullied thereby. It is enough to make angels weep when the Church is taken in by the world in such a misalliance. It lends the world its sanction, its good name. The world repays the favor by making it harder for the Christian to see the difference between the Church and the world, by dulling his sensitivity to sin, by lulling his conscience. Had he encountered the world at the community center or in the local high-school gymnasium, his conscience could still have objected.

How can a church nourish a love for the world when at the same time it must preach, "Be not conformed

to this world," and, "If any man love the world, the love of the Father is not in him." It is an evil day when a church loses not only its spiritual discernment, its honor, its pride, but also its common sense.

C. TOPPE

#### A REQUEST FOR QUESTIONS

The writer of "A Lantern to Our Footsteps" requests our readers to send him their questions. Please address them to

PROF. ARMIN SCHUETZE  
11844 N. Seminary Dr. 65W  
Mequon, Wisconsin

## Prof. Meyer Writes a Letter of Thanks

Dear Friends:

Many greetings came to me for my 90th birthday. It would be practically impossible to answer them individually, especially since my accident brought many more notes of sympathy and comfort. — By the way, my accident happened on the 128th anniversary of our venerated former Professor Dr. Ad. Hoenecke's birthday. — I now take this opportunity to thank everybody in a rather informal way for the tokens of warm friendship which I received.

David once said, "There is but a step between me and death" (I Sam. 20:3). This is true of all of us at all times. It was drastically illustrated in my accident. I

was hit by a car. An eyewitness states that if I had been along just one step farther, the car would have missed me. If that is the case, then if I had been only one step less far along, I would have been run over completely.

Our time is in the hand of the Lord, who laid down His life as a sacrifice for our sins, to redeem us from death and damnation and to purchase us for His own forever. Whether we live, therefore, or whether we die, this in itself is neither here nor there: the important thing is that we always rest gratefully in Jesus' arms and be found "accepted of him," our only Lord and Savior (II Cor. 5:9).

All glory to His name!

Yours in Christ,

JOH. P. MEYER

### WESTERN WISCONSIN DISTRICT TEACHERS' CONFERENCE

#### Program for 1963

#### Wed., April 24

10:00 Devotions  
10:15 Physical Education, Curricular and Extra-Curricular, Delbert Ehlke  
11:15 Business Meeting  
11:45 Dinner  
1:00-5:30 Binney and Smith — Art Workshop

#### Thur., April 25

9:00 Devotions  
9:15 The New Mathematics: Arithmetic is Easy, Lester Raabe  
10:15 Recess  
10:30 Sectionals:  
The New Mathematics in 7 & 8, Donald Dobberstein  
The New Mathematics in 5 & 6, Paul Kramer  
The New Mathematics in 3 & 4, Miss Judith Sieker  
The New Mathematics in 1 & 2, Mrs. Adeline Geyman

11:30 Business Meeting  
11:45 Dinner  
1:00-5:30 Binney and Smith — Art Workshop

#### Fri., April 26

9:00 Inspirational Address  
9:30 The State in Christian Education, Pastor Fritz Miller  
10:30 Recess  
10:45 Arts Festivals, Miss Dorothy Felsch  
11:15 Report of the Board of Education and Business Meeting  
12:00 Dinner  
1:00-5:30 Binney and Smith — Art Workshop

The place for the conference is St. Paul's, Wauwec, Wis.  
Host pastor is A. G. Schubring.  
Host principal is James L. Raabe.

The Program Committee  
DELBERT MEY, Chairman

### COMMUNION VESSELS NEEDED

A newly formed congregation in Canada, which has applied to our Synod for membership, is in need of communion vessels. The congregation is also interested in securing an old pipe organ. Anyone in a position to help fill the needs of this congregation, please write to

The Rev. Ray Wiechmann, Chairman  
The Board for Home Missions  
2611 S. Kinnickinnic  
Milwaukee 7, Wis.

### NOTICE

#### Membership Conservation Program Inaugurated

Our Wisconsin Evangelical Lutheran Synod has instituted a membership conservation program. A packet containing instructions and all necessary materials has been mailed to every pastor in the Synod. Because a program of conserving members for our Synod will succeed only to the extent that our membership cooperates, we ask that the following be observed.

1. All members who move, please give your new address to your home pastor. Do this before you move, if possible. If not possible, mail it to him as soon as your new address is known.
2. All pastors who are willing to serve as Contact Men, please mail your name and a listing of the entire area you will serve (county, cities, suburbs) to the Membership Conservation Clearing House.
3. To avoid delay in handling, address all correspondence regarding the program directly to the Clearing House in Detroit.

WELS Membership Conservation  
10729 Worden  
Detroit 24, Mich.

### NOMINATIONS REQUESTED

#### Milwaukee Lutheran Teachers' College

In accord with the resolution adopted at the Synod Convention, November 1962, the Board of Control of Milwaukee Lutheran

Teachers' College requests the members of the Synod to nominate candidates for the presidency of Milwaukee Lutheran Teachers' College. All nominations and pertinent information must reach the secretary no later than April 19, 1963.

M. W. Roehler, Secretary  
2455 S. Chicago Ave.  
South Milwaukee, Wis.

### APPOINTMENTS

Pastor Frederic H. Tabbert of Thiensville, Wisconsin, has been appointed to the Executive Committee of the Commission on Evangelism to fill the vacancy created by the resignation of Pastor Armin Roekle. Pastor Roekle resigned because of the increasing load of other responsibilities.

OSCAR J. NAUMANN, President

Pastor Henry G. Meyer is hereby appointed as Visitor of the Colorado Conference of the Nebraska District to fill out the unexpired term of the late Pastor W. Siffring.

The Praesidium  
Nebraska District

### NAMES REQUESTED

#### California Mission

Monthly services, for the present, are being conducted in the home of Mr. and Mrs. Robert Lehman, 2607 Naples Ave., Hayward, Calif. These services are being held for the purpose of exploration. The undersigned would appreciate receiving from the members of the Synod referrals to people in Hayward, San Leandro, San Loranzo, Alameda, Oakland, Berkeley, Castro Valley, Walnut Creek, Lafayette, Concord, Pleasant Hill, and any city in the East Bay Area.

The Rev. R. Waldschmidt  
2520 Carmelita Ave.  
Belmont, Calif.

### CALL FOR CANDIDATES

The Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, herewith invites members of Synod to place

in nomination the names of men qualified to teach science in the college department, specifically survey courses in Physical Science and Biological Science. Kindly inclose pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned not later than April 5, 1963.

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

### 37th BIENNIAL CONVENTION AND SEMINARY CENTENNIAL

God willing, the 37th Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held in the Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee 13, Wis., from August 7 to 14, 1963. These dates are determined by the Synod's Constitution and Bylaws.

The Centennial of the founding of our Wisconsin Lutheran Seminary will be observed at a service to be held on the Seminary grounds on Sunday, August 11.

OSCAR J. NAUMANN, President

### WANTED

#### NAMES OF PROSPECTS

Readers who know of Wisconsin Synod families or individuals who have recently moved or are planning a move to Orange County, Calif., are requested to send their names and addresses to the undersigned. This would include the Los Angeles suburbs of: Anaheim, Artesia, Brea, Buena Park, Costa Mesa, Fullerton, Garden Grove, Huntington Beach, Los Alamitos, Newport Beach, Norwalk, Orange, Placentia, Santa Ana, Stanton, Westminster, and Whittier. The city of Long Beach is also in the adjacent area.

Pastor Joel C. Gerlach  
King of Kings Lutheran Church  
11612 Gary St.  
Garden Grove, Calif.

### 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

### 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

### CALENDAR OF CONFERENCES

#### ARIZONA-CALIFORNIA

##### GADSDEN DELEGATE CONFERENCE

Date: April 29, 1963.

Time: 9:00 a.m.

Place: Redeemer Church, Tucson, Ariz.

Agenda: Gal. 1, R. Sprain; Just What is Christian Training? K. Moeller; What does the Third Commandment Mean to us in the New Testament? M. Nitz.

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

V. H. WINTER, Secretary

#### DAKOTA-MONTANA

##### DISTRICT PASTORAL CONFERENCE

Date: April 16-18, 1963.

Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

Opening Communion service: 10:00 a.m. CST.

Essays: Are We in Danger of Succumbing to Reformed Theology? G. Bunde; The History of the Controversy Between Wisconsin and Missouri on the Doctrine of the Church, V. Weyland; Faith Healing and Speaking in Tongues as Presently Practiced by the Episcopalians and the ALC, L. Wurster; Exegetical and Homiletical Treatment of John 14:23-31, E. Gieschen; Exegetical-Homiletical Treatment of Ps. 118:14-24, G. Rothe.

Please bring own bedding for lodging in dormitory.

The Missionaries' Conference will meet on April 15 at 8:00 p.m.

CYRIL W. SPAUDE, Secretary

#### MICHIGAN

##### NORTHERN PASTOR-TEACHER CONFERENCE

Date: April 29, 1963.

Place: Trinity, Lincoln, Mich. (J. A. Ruege, host pastor).

Preacher: R. Scheele (alternate, E. Schmelzer).

The conference begins with a Communion service at 9:00 a.m. Only the noon meal will be served by the host congregation.

R. A. SCHULTZ, Secretary

#### MINNESOTA

##### DISTRICT PASTORAL CONFERENCE

Place: St. Clair, Minn., St. John's Ev. Lutheran Church; D. E. Kock, pastor.

Date: April 23 and 24, 1963. Opening session on Tuesday at 10:00 a.m., and evening Communion service at 7:30 p.m. Preacher: Harold Johnne (alternate, John Pacher).

Program: The New Testament Canon Through Twenty Centuries, P. Wilde; The Marburg Colloquy, Prof. H. Jaster; Luther's Interpretation of Psalm 2, W. Hoyer; Study To Be Witnesses (manual on Evangelism), presented by D. Malchow; Reports by District officers, boards, and special committees.

Request cards for meals (nominal charge) and lodging (free) will be mailed later. Kindly inform the host pastor if you are unable to attend. The visiting elders will serve as the excuse committee.

NORVAL W. KOCK, Secretary

#### NEBRASKA

##### DISTRICT PASTORAL CONFERENCE

Place: St. Paul's Lutheran Church, Naper, Nebr., Kenneth Strack, pastor.

Date: April 23 to April 25, 1963 (Tuesday, 10:00 a.m. to Thursday noon).

Assignments: Exegesis of Rom. 10:14-21, A. Werre; Exegesis on Ps. 2, V. Bittorf; Exegetical paper on Ps. 8, G. Free; Pledging in the Light of the Scriptural Doctrine of Stewardship, M. Weishahn; Luther's Stand on the Word against the Theology of the Middle Ages with Application to Present-Day Controversies, A. C. Bauman.

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

Note: Communion service Tuesday evening at 8:00 p.m. (Preacher: Wm. Wietzke; alternate, H. Meyer).

Please announce to the host pastor by April 7, 1963. If you so desire, he will make motel reservations.

G. FREE, Secretary

#### NORTHERN WISCONSIN

##### RHINELANDER PASTORAL CONFERENCE

Time: April 29, 1963; 9:00 a.m. (Communion service).

Place: St. John's Lutheran Church, Phelps, Wis.

Preacher: D. Kuske (E. Leyrer, alternate).

Papers: Continuation of a study of Hosea, D. Kuske; Continuation of a study of Ephesians, J. Radloff; Missionary Methods in the Light of the Book of Acts, M. Radtke.

J. RADLOFF, Secretary

#### PACIFIC NORTHWEST

##### DISTRICT PASTORAL CONFERENCE

Date: April 23-25.

Yakima, Wash.

Redeemer, Charles Tessmer, pastor.

Speaker: Paul Pankow (alternate: H. Klug).

Agenda: Homiletical Study of Mark 12: 28-37, C. Tessmer; Isagogical Study of Zephaniah, S. Baur; The Pastor As Administrator, Counselor, etc., T. R. Adascheck; The Pastoral Approach to Alcoholism, A. B. Habben; N. T. Exegesis of Galatians, G. J. Albrecht; Do Human Factors Negate a Divine Call? W. Lueckel.

M. F. TESKE, Secretary

#### SOUTHEASTERN WISCONSIN

##### METROPOLITAN NORTH CONFERENCE

Date: March 25, 1963.

Time: 9:00 a.m.

Place: Christ the Lord Ev. Lutheran Church, Brookfield, Wis., corner of Brookfield and Gebhardt Rds.; John A. Westendorf, pastor.

Preacher: R. Kleist (P. Knickelbein).

Program: Exegesis of the Book of Micah (concl.), Dr. Paul Peters; Visitor's Report; Financial Report; Scriptural Principles Applied to Quota System; How Can We Prepare Our People For Holy Communion? Pastor M. Liesener.

Note: Please send excuses to the host pastor.

MELVIN C. SMITH, Secretary

#### SOUTHERN PASTORAL CONFERENCE

Date: May 14, 1963.

Place: Palos Lutheran Church, Palos Heights, Ill.

Time: 9:00 a.m.

Host pastor: D. Sabrowsky.

Preacher: F. Naumann on Romans 12, with M. Otterstatter as alternate on Romans 13.

Offering: C.E.F.

Agenda: The Work of the Holy Ghost in our Lives as Pastors and Laymen, Wm. Lehmann, Sr.; Titus (Chap. 2) Exegesis, Daniel Sabrowsky; To what Extent Should We as Pastors Combat Communism? George Boldt; Advantages and Disadvantages of Saturday School, Norman Barenz; Sermon and Service Critique; What Should our Ecumenical Action Be? Harry Wiedmann; A Critique of the New Form of the Rite of Confirmation, Herbert Lau; Visitor's Report; Financial Sub-Visitor's Report; Questions of Casuistry; An Evaluation of the New English Bible, Paul Eickmann.

H. WIEDMANN, Secretary

#### DODGE-WASHINGTON PASTORAL CONFERENCE

Date: April 30 - May 1, 1963.

Place: St. Paul's Lutheran Church, Neosho, Pastor E. Weiss.

Opening Communion service 9:30 a.m.

Preacher: Wm. Schink, (L. A. Tessmer).

Essay assignments: Exegesis Gen. 8, Edward Weiss; Establishing the Canonicity of the Books of the Bible, L. Tessmer; Exegesis I Cor. 7, L. Groth; The Lutheran Pastor and Modern Psychiatry, E. Breiling; The Implication of the Third Commandment in the New Testament, P. Huth; Communism an Outgrowth of the Antichrist? B. Hamm.

CARL J. HENNING, Secretary

#### WESTERN WISCONSIN

##### WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

The pastors of the combined Wisconsin River Valley and Chippewa River Valley Pastoral Conference will meet Tuesday, May 7, 1963 — one day only — 9:00 a.m. to 5:30 p.m. at Grace Lutheran Church, Tn. Maine, the Rev. Adolph Schumann, host pastor. Holy Communion service at 9:00 a.m. Sermon by H. Marcus Schwartz (T. Bradtke, alternate). The church is located between Hwy. 107 and Hwy. 51 on County Trunk A, 8 mi. NW of Wausau, Wis.

M. KOEPEL, Secretary

#### ORDINATIONS AND INSTALLATIONS

##### Installed

##### Pastors

Chworowsky, John, as pastor of Trinity Ev. Lutheran Church, Caledonia, Wis., by K. Molkentin; assisted by A. Buenger, E. P. Pankow, R. W. Huth; Nov. 25, 1962.

Warren J. Henrich, as pastor of St. John's Ev. Lutheran Church, Rural Goodhue, Minn., by G. Horn; assisted by H. Muenkel, C. Serwe, R. Reimers, and N. Retzlaff; and as pastor of Grace Ev. Lutheran Church, Rural Goodhue, Minn., by N. Retzlaff; assisted by R. Reimers, T. Haar, H. Muenkel, and E. Vomhof; Feb. 24, 1963.

#### CHANGE OF ADDRESS

##### Pastor

Schultz, Erhardt, 209 W. Monroe St., Durand, Mich.

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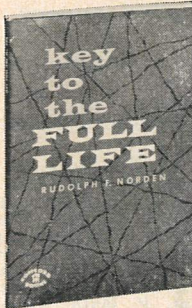
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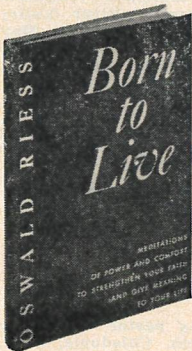


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