



THE NORTHWESTERN
Lutheran

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BRIEFS

by the Editor

EASTER MEANS that the *unbelievably high price for sin has been paid*. For a time on Good Friday the Son of God could not see God as His Father. The curse of the world's sin lay on Him and made Him cry out: "My God, my God, why hast thou forsaken me?" But before He breathed His last, He could say: "Father, into thy hands I commend my spirit." Again He could see the face of God smiling on Him in love and in full satisfaction, for the wrath of God over sin had been spent in the nameless woes inflicted on the holy soul of His own Son. God confirmed the fact on Easter morning. He raised up Jesus as the One who had brought the sacrifice which cancels all men's sins.

We are looking forward to the opportunity to express our gratitude to God for a century of blessing. This is the blessing God has brought to us through our Theological Seminary. The opportunity will come on May 26. All our congregations are encouraged to gather a centennial thank-offering on that date. We will

bring something further on this in our next issue.

We need more pictures for our cover. Pastors and congregations have been very helpful in the past, and we are sure they will respond when we tell them here that we could use more photos. We are interested especially at this time in receiving exteriors. But remember that the good photos of church towers and photos must give the subject the vertical treatment to fit in with our cover layout.

EASTER MEANS that the deity of Jesus Christ is demonstrated beyond all doubt. On Good Friday His enemies challenged Him: "If thou be the Son of God, come down from the cross." He could not accept that particular challenge, because He had to and wanted to die on the cross and to be buried in proof of His death, as was necessary for our redemption. But Easter morning our Lord cast the challenge back into the teeth of His enemies. He rose

from the grave, to live and reign forever. All believers bow before Him and say: "Thou art, indeed, the Son of God."

Here is an interesting sidelight to Professor Toppe's recent editorial on the effort to "sanctify" bingo for churches and other nonprofit organizations. (See "The World Is a Tramp," March 24, 1963.) The same effort being made in the Pennsylvania legislature has met the opposition of Gov. William Scranton and of representatives of Protestant church groups. Some civic groups also took a stand against the measure to legalize bingo for churches.

EASTER MEANS that THE WORD OF JESUS IS THE TRUTH on which sinners can rest their faith without doubt and hesitation. Jesus had predicted a number of times that He would rise again the third day. He kept that promise to His disciples and to us. If He had not done so, every word of promise to sinners must remain clouded over with uncertainty. By rising from the dead our Lord Jesus vindicated His every word as divine truth which must find its fulfillment in the hearts and lives of His own. All believers bow before Him and say, "Thou art, indeed, the Truth."

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

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Editorials

Luther on Prayer Scattered throughout Luther's works are paragraphs instructing the Christian in the art of prayer. Luther himself had been taught to believe that mumbling many prayers over and over and telling beads made his prayer acceptable before the throne of God. When he discovered for himself what faith is and what is meant by salvation by grace, then he discovered at the same time how to pray and what prayer means in the Christian's life. Near the end of his explanation of the Lord's Prayer for laymen, he wrote about as follows:

"Many people make the great mistake in their prayer of saying long prayers with their lips, but none with the heart. They do this because they believe that their prayer will not be heard or answered until they themselves have made the prayer right and acceptable, and so they build their confidence on themselves, that is, they build on mere sand. It is not possible to compose a prayer that for its own sake alone is sufficient and worthy of being answered by the Lord. To be worthy the prayer must rely on God's faithfulness and His promise. Therefore consider this: A prayer is not made right and good by being full of matter, long, sweet and pious, or because it asks for temporal or eternal things; but prayer is made right by being grounded firmly in God's promise and by trusting that promise.

"No matter how simple or unworthy a prayer may appear to be in itself as regards form and contents, it will be answered because of God's vow and promise. God's word and promise make your prayer right, not the degree of your devotion. Faith which is grounded in God's word and promise is the right devotion, and all other seeming devotion is nothing but deceit and error."

E. E. KOWALKE

For This — Much Thanks

Regulations in various states require that the Aid Association for Lutherans send each adult policyholder a copy of the *Correspondent*, the official organ of the AAL. As a result, this periodical enters perhaps several hundred thousand Synodical Conference homes.

In addition to the official notices and announcements, the *Correspondent* also carries several features of general interest. Most prominent among these has been the readable series entitled: Men on a Mission. For this series the editors have sketched portraits of leaders in church work in the synods of the Synodical Conference. The Spring 1963 issue features Professor Carl J. Lawrenz, president of our Wisconsin Lutheran Seminary.

Wisconsin Synod readers will enjoy the human interest details about the president of our Seminary — where he was born, his family background, his schooling, his parish ministry, and his present duties as teacher and administrator at the Seminary. A number of photographs also help to interpret and depict this responsible leader and servant of our Synod.

Our readers will also appreciate Editor Carl N. Poole's factual, if cautious, appreciating of the views Professor Lawrenz expresses concerning our Synod's confes-

sional stand. We hear Professor Lawrenz say, for example, "For a pastor or a church to take a strong confessional stand is unpopular today. Now you must go against the stream of public opinion when you refuse to cooperate, coordinate, and fraternize with other church bodies." Regarding doctrine, the article quotes Professor Lawrenz as declaring, "The founding fathers of the Synodical Conference were vitally interested in maintaining pure doctrine and practice. They were concerned not with the *type* of fellowship involved — but rather they were concerned with *whom* the fellowship was to be practiced — weak brethren or persistent errorists. They also feared that joint worship and church work with errorists breeds indifference on other points of doctrine."

A biographical sketch of this kind can only outline the Wisconsin Synod confessional position in a few broad strokes, but we are grateful for even so much. The *Correspondent* goes into thousands of Synodical Conference homes that have been granted little or no information about the true state of confessional affairs in the Synodical Conference. In some (in many, we pray) it could stimulate thoughtful reflection. And that would be all to the good.

C. TOPPE

Does the Personal Faith Of the Preacher Make The Word Effective?

Whether they accept what is preached, depends for many hearers on whether they like and respect the preacher personally, whether they consider him a sincere man. There have been some for whom that consideration is decisive. In fact, in the early days of the Christian Church there was a sect, the Donatists, who insisted that the effectiveness of the Word depended on the personal faith of the one who preaches it. Our Lutheran Confessions condemn that position. And Scripture backs them up in that.

The Bible furnishes us with several instances where God used unwilling and reluctant men in proclaiming His Word. The heathen sorcerer Balaam had been hired to curse Israel, and yet when he opened his mouth to pronounce curses, nothing but blessings came out. Caiaphas did not want to say that Jesus would die for the people (he would rather have bitten off his tongue), and yet he prophesied exactly that. So we see that God at times used unbelieving and reluctant witnesses to declare His truth.

We certainly do not want to encourage preaching by hypocrites and unconverted men in our churches. God ordinarily prefers to use those who act according to the principle: "We believe, therefore we speak." But we dare not think that it is the sincerity and personal faith of the preacher which makes the Word effective. The effectiveness of the Word lies in the Word itself and the Holy Spirit who operates in it. The effectiveness of the Word depends on the personality of the preacher

(Continued on page 122)

Studies in God's Word: If There Were No Easter

And if Christ be not risen, then is our preaching vain, and your faith is also vain. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept (I Corinthians 15:14, 17-20).

It would be safe to say that there were more people in church on Easter Sunday than at any time since the last Easter, and more than there will be at any one time until the next Easter.

Undoubtedly there are a number of reasons for this sudden surge in attendance on Easter Sunday. But I still like to think that most people, even those who take their Christianity rather lightly between Easters, sense the important place that Easter occupies in the Christian religion. Suppose there were no Easter! Suppose Christ were not risen!

Our Preaching Would Be Vain

The Church of Christ has been commissioned to preach the Gospel to every creature. It is to proclaim that God has not spared His own Son, but delivered Him up for us all. Yet the effectiveness of this message hinges on a living Christ. If Christ is not risen, then all our preaching is vain. It is a waste of time for both those who preach and those who listen. Every sermon would be just so many meaningless words. When teachers in our Christian day schools and Sunday schools or when parents in the home tell the little ones the story of Jesus and His love, they would be telling a lie. Christianity would be the greatest hoax ever foisted upon men.

Our Faith Would Be Vain

This would follow logically if there were no Easter. Our faith is based on a living Christ. But if Christ is not risen, then it's foolish to trust in Him. A dead Christ can save no one. We believe that He was delivered for our offenses and raised again for our justification. But we would have no right to such a comforting assurance if there were no Easter. We would still be in our sins. They would remain unforgiven. Because of them the door to heaven would still be barred.

Those Who Sleep In Jesus Would Have Perished

A terrifying thought! But how can it be any different if Christ is not risen? Your fathers and mothers, brothers and sisters, sons and daughters, husbands and wives departed this life trusting in Jesus. They based their hope of salvation on Him. But how can a dead Christ give them eternal life? They have perished eternally if there is no Easter.

Don't think even for a minute that we have just observed another day on the church calendar. Far from it! We are here concerned with the very foundations of the Christian faith. Our preaching would be vain, our faith would be vain, we would still be in our sins, our loved ones would have perished, and the same horrible fate would be staring us in the face, if there were no Easter.

But let's not even talk about it any more. Paul mentions it only by way of contrast so that we will appreciate all the more what a triumphant, victorious Savior we have. What jubilant hallelujahs must fill our souls as we now hear a divinely inspired Paul affirm:

But There Is An Easter

"Now is Christ risen from the dead." What we preach and teach in Jesus' name isn't vain after all. It is full of divine power. When His Gospel offers forgiveness, life and

salvation, these are not empty words; they contain and bestow what they promise.

Nor is our faith vain. We are not believing a lie. We have not been deceived. We are accepting something sure and certain, based on a living Christ.

And our loved ones, who have fallen asleep in Jesus, have not perished. Christ is risen and become the first fruits of them that slept. We're always happy to see the first flower of spring, not only because of the beauty of that one flower, but because it is the forerunner of many more to come. In late summer we are happy to see the first head of mature and ripened grain, not because that one head of grain is so valuable, but because it gives promise of the harvest to come. In much more exalted fashion Christ is become the first fruits of them that slept. He was the first to rise from death and assume a glorified resurrection body that would not be subject to death. He was, as it were, the first sheaf in a rich harvest for life eternal. Now all who sleep in Jesus will also rise again and follow Him.

There is an Easter, for Christ is risen indeed. This is the immovable rock on which our Christian faith rests. In that triumphant certainty Luther writes: "Know then, sin, death, and devil, that you are missing the mark. I'm not afraid of you. For Christ my Lord has presented to me the triumph and victory by which you were laid low. My sin and death hung about His neck on Good Friday, but on Easter they had completely disappeared. This victory He has bestowed on me. That is why I do not worry about you."

How can we possibly be unconcerned about Christ between Easters! Every day is Easter, because all that we are or hope to be rests upon this unshakable foundation: Now is Christ risen from the dead.

C. MISCHKE

Topics:

May a Layman or Teacher Assist at Communion? Is It Proper and in Order For a Pastor to Commune Himself?



Two of our readers have submitted very similar questions. They can be combined by asking: May a layman or a male parochial-school teacher assist the pastor in the distribution of Holy Communion?

We can best answer the above question by considering what gives the pastor the right to administer Holy Communion in a congregation.

Does a Pastor's Training Give Him the Right?

Is it perhaps the special training which a pastor has received that gives him this right? Surely, the man who is to administer the Sacrament must know how this is to be done. It is part of the training of a pastor that he learn this. But the fact that he has learned does not yet give him the *right* to administer Communion to a Christian congregation. A layman and teacher, although they have not received a ministerial training, could also be shown how Communion is to be properly administered.

Does the Right Hinge on Ordination?

Is it perhaps the ordination of the pastor that makes it possible for him to administer Communion? Is it the lack of ordination that would prohibit others from doing so? To this question the Roman Catholic Church gives an affirmative answer. She considers ordination a sacrament. She believes that ordination places the man ordained into the class of the clergy for the rest of his life, and it is only the clergy who may administer a valid Communion. However, ordination is a rite established by the Church and does not have divine institution. Nowhere does Scripture state that the man who administers Holy Communion must first have been ordained. To say that ordination gives the pastor the right to the exclusion of all nonordained persons to administer Communion is to fall into the Roman error.

Christ entrusted His Sacrament to the Church, to His Christians, and they are in an orderly way to *call* a man who is to administer it for them, in their behalf. It is the call which the pastor has received from a particular congregation which gives him the responsibility and right to serve the congregation in this manner. It is only his call that distinguishes him from the other members of the congregation. To serve the Church in the public ministry whether by preaching or administering the Sacraments, a call from the Church is required. "How shall they preach, except they be sent?" (Rom. 10:15.) The *Augsburg Confession* states this in Article XIV: "Our churches teach that nobody should preach publicly in the church or administer the sacraments unless he is regularly called."

A congregation calls the pastor to administer the Sacrament. Should the needs make it advisable, it has the right to call others to assist the pastor. If a congregation in an orderly manner has asked a male teacher or layman to assist, then he also has a call from the congregation to serve it in this particular manner, and there need be no fear that the Communion is invalid. Quite naturally, a congregation will only take such action if the needs truly require it. Care should also be taken that members properly understand the matter, in order to avoid offense. Good order must always be maintained.

Is It Proper and in Order For a Pastor to Commune Himself?

This is a further question about Communion asked by one of the above-mentioned readers.

We have no direct word from Scripture that answers this question. There is no example in Scripture which indicates clearly that the one who administered Communion to others also distributed it to himself. But there is also nothing in Scripture that specifically prohibits this, nor can it be said that the nature of the Sacrament absolutely rules this out. In view of this, it will be of interest to hear how sound Lutheran theologians have expressed themselves on this subject at various times.

Dr. C. F. W. Walther in his *Pastorale* (a book on pastoral theology) devotes several pages to this question, quoting some of the leading older Lutheran theologians. Luther himself had written with approval of a pastor distributing the Sacrament *to himself and to the people*. However, in the *Smalcald Articles* he condemned the practice of communing oneself *privately* (when a congregation did not also partake of Communion). The other theologians quoted also do not find the practice to be contrary to Scripture. In our own Synod Prof. J. Schaller in his *Pastorale* put it this way: "It is not inadmissible for the pastor to commune himself, but this should only be done in case of necessity (because of the great distance separating him from a brother in the ministry), since the pastor cannot properly speak the words of comfort to himself."

It would seem that under present-day circumstances the need for this practice would be most rare. Then too, it should not be practiced without the full understanding and approval of the congregation, lest offense be caused.

ARMIN SCHUETZE

A VISIT TO THE LUMANO LUTHERAN DISPENSARY

Excerpts from a recent report on the activities at the Lumano Lutheran Dispensary by Miss Barbara Welch, our nurse in Northern Rhodesia, Africa.

"During the month, 22 inpatients were treated and 3,094 outpatients. Of these, 615 were students of Martin Luther Upper School located on our mission compound in the Sala Reserve. . . . The greatest number of cases were patients with pneumonia, colds, abdominal pains, and injuries. . . . These numbers also included those who receive treatment at the outposts of Chabota and Kapyanga.

". . . The children of 'Food for Millions' have shown marked improvement after daily treatment for three weeks. This is the food which supplies an adequate diet in powder form.

"We have received two boxes of bandages from a Ladies' Aid in Hannover, Germany, and one box from

Milwaukee. Both organizations have expressed their best wishes to the workers on the field and have promised their prayers for the Lord's blessing upon our work.

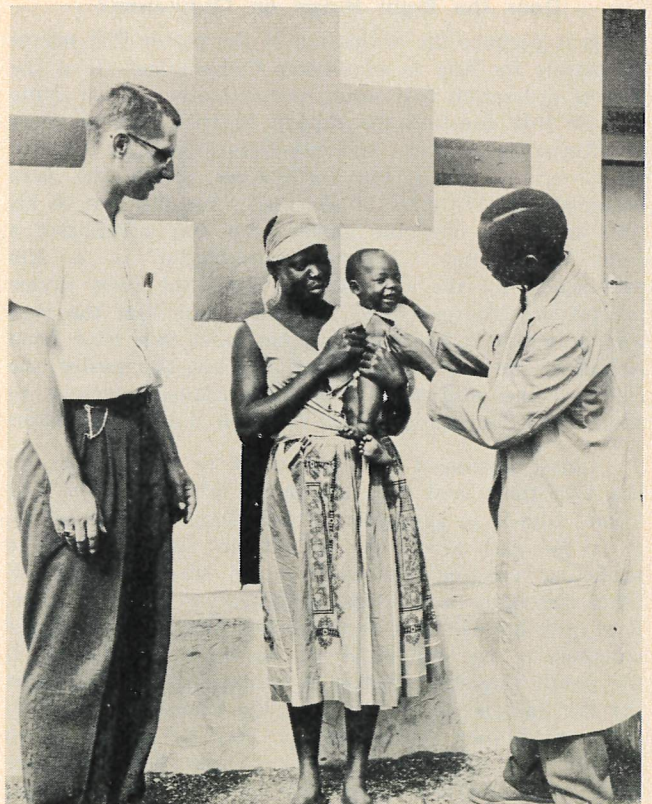
". . . A visit to the African Hospital in Lusaka has reassured me that our dispensary meets the needs of the people in this area as well as any place nowadays. Of course, this does not mean that our needs are fully met. We treated many a pneumonia patient as an outpatient because there was no room to keep them all. Indeed, we have gone beyond the original plan of a 'doorstep dispensary,' but I feel that it is better to keep as many patients as we can than to send them to the hospital where they may have to sleep outside on a veranda.

"Dr. Schweppe has a devotional service in the mornings on the dispensary veranda. About 25 patients are usually there."

F. H. NITZ



Waiting for treatment



Missionary Sawall and Benjamin, the assistant



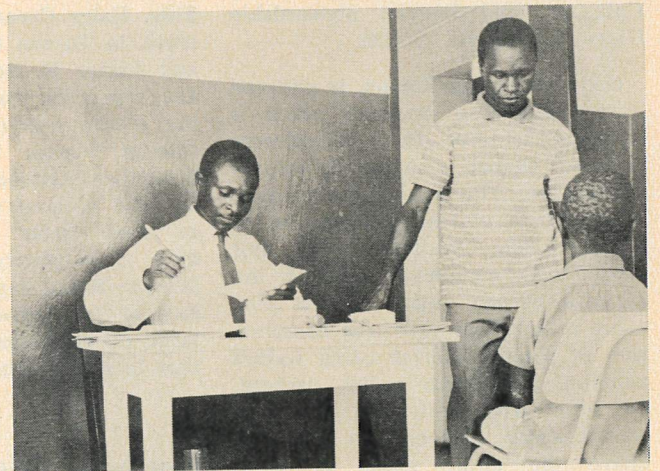
Miss Barbara Welch, Nurse



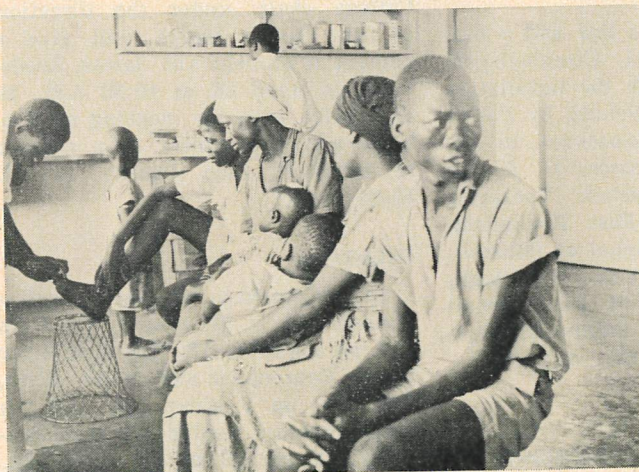
Can you help?



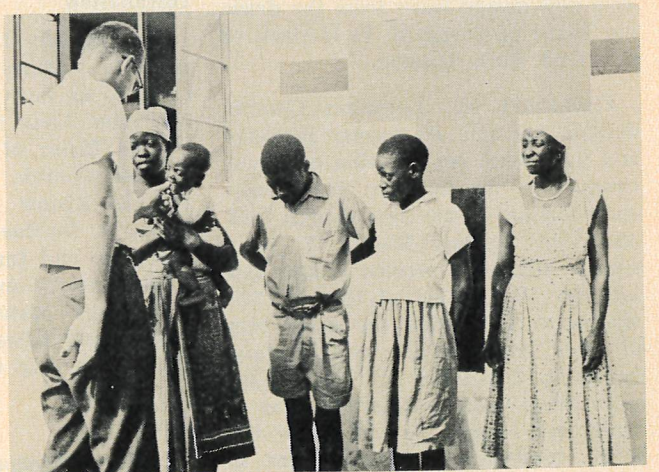
Patients in "waiting room"



African assistant



Receiving treatment



Missionary Sawall speaking to patients

Direct from the Districts

Arizona-California

Arizona

Emmaus Ev. Lutheran Congregation, Phoenix, dedicated its new church on Sunday, March 24, 1963. In the morning service the congregation's first pastor, R. W. Schaller, delivered the sermon; in the afternoon the Rev. E. A. Sitz, District president, was the guest speaker. The present pastor of this new mission is D. K. Tomhave.

With the moving of Pastor W. Wagner from this District, three positions were left vacant which were subsequently filled by appointments of the District praesidium: Visitor of the Gadsden Conference, Pastor V. Winter; chairman of the District Board of Education, Pastor A. M. Uplegger; and District Stewardship Board, Pastor M. C. Nitz.

Good Shepherd, Tucson, is engaged in a remodeling program which is intended to give their schoolroom type of chapel a more churchlike appearance. The work is being done by members of the congregation as funds become available. The first phase, now complete, involved the removal of the entire chancel and, using a new floor plan, the construction of a new interior using walnut paneling for walls, pulpit, lectern, and altar. The focal point is a large walnut cross, fastened to the wall above the altar, which is back-lighted for a pleasing halo effect. This new design came from the drawing board of Pastor H. E. Hartzell of our East Fork Mission.

Emmanuel Ev. Lutheran Church, Tempe, has sold its former property and has begun construction of a new church at a new location. The cornerstone laying of the new church took place on Sunday, March 17, in a special afternoon service at the new location. Dedication of this 40'x100' structure is planned for early May of this year. This congregation, begun in December of 1951, began using their present church in May of 1953, and hopes to celebrate the tenth anniversary of that event in its new church. The congregation

is still being served by the founding pastor, Walter A. Diehl.

Redeemer Ev. Lutheran Church, Phoenix, broke ground for its new church in a ground-breaking service the afternoon of March 17. The church, designed by the pastor, Charles E. Found, uses two diamond-shaped sections for worship area, Sunday school, social hall, and overflow areas. Some \$16,000.00 of the total cost of \$46,000 is being supplied by the congregation, with the remainder coming from the Synod's Church Extension Fund.

After many months and many calls, three calls to this District were accepted within a very short period of time. Pastor E. W. Tacke, Eau Claire, Michigan, will serve the Winslow-Holbrook parish; Pastor D. Tills, Hales Corners, Wisconsin, will move to Tucson to serve Redeemer; and Pastor N. Schlavensky, Milwaukee, will begin work toward establishing a new mission on the far east side of Tucson. Promising areas in Scottsdale, Arizona, and Dallas, Texas, are still without workers. The work in these latter two areas require men of large-city experience. The Mission Board reports, however, that men of such experience are serving large congregations which are reluctant to release them.

M. C. NITZ

Northern Wisconsin

Installation

On February 17, a five and a half month's vacancy at Campbellsport came to an end with the installation of Pastor Alvin E. Schulz, by Pastor Donald Bitter of Kewaskum, in Immanuel Church. Pastors C. Mielke and L. Ristow assisted. Vacancies exist in Bonduel, East Bloomfield, Waupaca, and Immanuel at Oshkosh. At the latter, Glenn Unke of Oshkosh, is vacancy pastor; at East Bloomfield, Pastor Edward Stelter, of Readfield, is serving in that capacity.

Deaths

Pastor Theodore Mittelstaedt, of Immanuel Church of Oshkosh, was

relieved from the suffering of this present time on February 1, at the age of 48 years. Pastor C. Koepsell and G. Unke conducted the funeral service. The complete obituary appeared in this paper.

Mrs. Lina Dettmann, widow of the late Pastor Gustav Dettmann, formerly at Freedom, Wisconsin, died at the age of 91 years on February 12. The funeral service was conducted by Pastor F. M. Brandt, of St. Paul's, Appleton.

New Buildings

On February 17, a new parsonage was dedicated at Readfield by Pastor Edward Stelter. The Stelters used a rented farmhouse next to the church since their arrival in Readfield in 1960. The new home is west of the church on land purchased by the congregation. The L-shaped ranch-style house has a large living room, utility room, dinette, dining room, study, four bedrooms, and a bath. The garage is attached.

Pastor S. Kugler's congregation at Town Liberty intends to dedicate a new school. We rejoice with this congregation.

Our congregation of St. John's-St. James at Reedsville, Pastor Harvey Heckendorf, remodeled the parsonage and the teacher's house last autumn.

Concerts

The Milwaukee Lutheran Teacher's College choir, under the direction of Mr. Harold Meske, will give a concert at St. John's-St. James, Reedsville, on April 28, at 10:30 A.M., in connection with the morning service. They will also appear at a concert at Morrison, Zion Church, Dr. H. Koch, pastor.

Conferences

The Winnebago Pastoral Conference met at St. Peter's, Fond du Lac, on February 18. The Fox River Valley Conference met at Mt. Olive, Appleton, on February 12; and the Lake Superior Conference met February 12 and 13 at Grace Church, Powers, Michigan.

A pastors'-teachers' meeting of the Winnebago Conference was held at Redeemer Lutheran, Fond du Lac, with Pastor Clare Reiter as host. Mr. A. F. Fehlauer, assistant executive secretary of schools for the Synod, spoke on the teaching of Bible stories, catechism, hymns; and a recording of a class in these studies was played as an illustration. An

inspirational address on "How Teachers Prepare Children For Confirmation" was given by Pastor K. Gurgel. Cochairmen were Pastor Reiter and Teacher Earl Rolloff. We note that Teachers A. A. Moskop, Fond du Lac, Edward Blauert, of Greenleaf, and A. F. Maas, of Hortonville, have all given over 40 years — the latter in fact, 56, to the service

of teaching in schools in our Church. Miss Augusta Koch, of Greenleaf, is now teaching for 36 years. Let us be thankful for these faithful servants.

Mr. Henry Gruenhagen was installed as principal of Faith Lutheran School at Fond du Lac, on January 20, 1963, by Pastor John Mattek.

L. RISTOW

What do
you mean..



Guilty ?

EFFECTS OF SUCH GUILT

A Restless Age

Ours is an age of restlessness. People from all walks of life are flitting about like butterflies from one thing to another, not seeming to know what they want or what they are looking for. Psychiatrists are doing a land-office business. Tranquilizers are sold by the millions to people without a prescription but with the urge to "calm jangled nerves." Liquor, beer, and cigarettes are being consumed on a scale that staggers the imagination. Mental institutions are jammed to capacity. Almost every day we read about some well-known person taking his or her life, although humanly speaking, they had everything they could possibly ask for. One day it is Ernest Hemingway, another it is Marilyn Monroe, tomorrow it will be some other "big name" person. In my own community of only 20,000 people two prominent persons took their own lives only a few days apart. Why? What is bothering these people?

What Is the Reason?

Certainly it is not a lack of enlightenment. We are the best educated people in the world, at least, that is our boast. It isn't a deficiency of food, clothes, or housing. These we have in superabundance. Nor is it because of a shortage of money. Despite our squandering of money both individually and nationally, we are still the richest nation on earth. Why, I know of common laborers who earn as much as \$7.00 an hour. Yet the majority of our American people are restless, dissatisfied, discontented. There must be a reason.

Guilt Makes Them Peace-less

There is. Many of our fellow men shut their ears to the screaming voice of their own conscience, telling them that "they have sinned and come short of the glory of God," and that, therefore, they are deserving of God's punishment. So they have a guilt complex. Naturally then, they are restless. They have no peace of heart; their conscience keeps hammering at them; they are filled with guilty fears; they are afraid to live,

and afraid to die. There is nothing left for them but despair, or apathy, a sort of "I-don't-give-a-hoot" attitude. Paul puts it this way: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Rom. 1:21).

Hopelessly Shackled

Ever since that great invasion at the dawn of history, when the powers of darkness persuaded our first parents to rebel against their Maker, man's heart has been occupied by a foreign power, bent on his destruction. That is the catastrophe that has blighted mankind. We are by nature a race controlled by a power we cannot see, and with which we cannot cope. And the end of man, unfreed from this deadly power, is eternal death, to be shackled by these same powers forever. A dreadful thought! A dreadful fact!

All this reminds one, in a way, of those millions of our fellow men who today are living behind the iron and bamboo curtains and the Berlin wall. Strange as it seems, they have been so brainwashed by their Communistic masters that they have become collaborators with their hated conquerors. So too man, brainwashed by his Satanic majesty, does his will instead of the will of his Creator. Helpless, he lives a living death under the dominion of the Dictator Death.

The Shackles Have Been Struck Off

What can puny man do to drive this merciless invader, death, out of his life, that he may live again? Obviously, man cannot do it himself. Someone else, outside the human race, had to come to man's rescue. That Someone we Christians know; in that Someone we Christians, by God's grace, believe. That Someone is Christ, who overcame death and brought life and immortality to light, so that "being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

KENNETH W. VERTZ

News FROM OUR Missions



[Excerpts from "Missionsblatt" (Bleckmar)—October, November, 1962—Ed.]

The Cost of Being a Christian

What does it cost to be a Christian? — A former Brahman priest was baptized into the Christian faith at Christmas, 1960. — What did it cost him to be a Christian?

His mother told him, "You will bring no Christian Bible into my house!" when she found him reading the Bible of a friend. "And, if you become a Christian, my house will be closed to you!" When she found him reading another Bible later, she took the book and burned it. The same thing happened again. But he could no longer be an idol-priest; the Word of God was too powerful. He went to the class, preparing for Christian baptism. His wife and children deserted him. His relatives beat him to bring him to his senses. He would not yield. He was invited to a certain place — and was manacled by his friends as one who had gone mad and took him to a mental hospital. But he was found to be sane and was released. Again some of his acquaintances caught him and tied him with chains to the rails of the local railroad, on which a train was soon expected. As by miracle he slipped out of the chains and rolled down the embankment — safe! Now his family and friends were through with him! They arranged a formal funeral for him, and he himself attended it! In all seriousness all the rites were performed as for the dead. He writes, "From now on I was considered dead, for my mother, for my wife, for my children, for all my friends and acquaintances — I was dead! They even held the feast for the dead over my death!"

What does it cost to be a Christian? What has it cost YOU to be a Christian? What are YOU DOING to bring the Christian Gospel to your fellow man in all the world?

Who Needs It Most?

If I have a large tray of food in my hand, and the people to my right have had nothing to eat for weeks, while those on my left have had three regular meals a day — to which group would I give the food which I hold? For hundreds of years we have brought the Bread of Life to those people who have eaten of it regularly again and again — and we have neglected those who have never received even a morsel! Is that fair? Is that just? What does the Lord say about such behavior?

It Can Be Done!

Certainly, it can be done. — Africans tell us, that in the days before they became Christians, "We gave the medicine men much more pay for what was actually no help at all; why should we not now do at least as much and help along those who are bringing us help and the comfort of the Gospel?" — J. Hermelink writes, "The Methodist Church in Katanga was the only church which I encountered on my travels, where the pastors, supported by the people whom they served, were receiving at least as much as their teachers." — It is common knowledge that the young churches here are very poor. Still, this "poverty" is often in remarkable contrast to their actual wealth which is found among the native people of many areas today. It appears that the poverty of so many churches, also here in Africa, is basically spiritual, rather than material.

Editorials

(Continued from page 115)

as little as the effectiveness of the seed grain in the field depends on the type of man who places it into the ground.

Let us then not be unduly concerned about the personal faith of the preacher. Let us rather make it

our chief concern to search the Scriptures daily whether those things are so. We have no adequate way of checking up on the personal faith of the preacher, but we have an adequate way of checking up on what he preaches. The truthfulness of the message is the only thing that really counts.

IM. P. FREY

Christian Politicians

Our dictionary, in its first definition of "politician," says that, among other uncomplimentary things, he is a "schemer" and an "intriguer." But it adds that this meaning is obsolete. Hardly! In fact, in the minds of most people the word has become so polarized that "schemer" is the primary meaning. If, however, the word could be depolarized, so that it describes a citizen who "seeks the welfare of the city" (Jer. 29:7, RSV), the recent plea of Walter H. Judd merits attention. His plea is reported as follows in *Christianity Today* (March 15, 1963).

The Church's Role In Politics

The best way for churches to bring Christian principles into government is by persuading Christians to become *politicians*, says former Congressman Walter H. Judd. (Emphasis added.)

"I am against political action by the Christian church or its agencies," Judd told a meeting of Chicago Theological Seminary's Board of Associates last month. "I am for political action by Christian persons."

He stressed that in political matters the church must not try to speak for its members, but must speak to them.

"The proper role of the church," he said, "is not to try to change government by lobbying in Washington, or by issuing statements on what the government should or should not do; rather its real work is to change men and women in order that they, individually and as groups, may change society and government."

Judd was a Congregational medical missionary to China before entering politics. He was a Republican member of the House of Representatives from Minnesota from 1943 through 1962.

According to Judd, "it is not the business of the Christian church or its agencies to try to run the state." The churches' major "business," he said, is to "challenge and

inspire Christian men and women to take Christian principles into every walk of life — including politics — and put them into practice."

He called on the churches to encourage their members to:

"—Study issues and candidates in order to be sure of the facts;

"—Come to conclusions in the light of Christian principles and values, Christian ends and Christian means;

"—Join the political party which the Christian thinks is nearest right on the most important issues, and then work within the party to strengthen its position where he believes it to be right, or change it where he believes it to be wrong;

"—Participate in the machinery of his party to help select good candidates — able men and women with sound Christian convictions and courage;

"—Help elect such candidates by himself voting for them and by persuading others to do likewise; and

"—Be willing to become a candidate for public office and serve in such positions as a public service — yes, a Christian ministry."

Truth Demands A Bold Stand

Under this heading, a writer in *The Sunday School Times* (March 23, 1963) defends Fundamentalism for its bold stand for the "essential and necessary" doctrines of the Christian faith.

"Modernism," he says, "has in recent years made a modified confession of error." "The keynote in Modernist propaganda," he contends, "was that the fundamental doctrines of Christianity might be true, but they were not necessary. This subtle distinction deceived many. . . . While modifying their views in varying degrees in the direction of a more orthodox statement, Liberals generally cling to the seeds of their original error."

"This shift," continues the writer, "to the right has had far-reaching effects on Evangelicals, a number of

whom are willing to meet the Liberals on a vague middle ground where men are not bound solely to the Scriptures. This is justified by saying, 'We ourselves believe in the inerrant Bible, but we believe others who doubt it are true teachers of the faith.'

"Yielding to the inclusivism of the Liberal camp, some Evangelicals urge the orthodox to court the unorthodox as suitable companions in an exploratory quest for truth. It is insisted that this new friendship involves no serious spiritual loss. But is this really so? It is significant to note what disdain this new companionship generates from other sincere orthodox men. Those whom Paul calls 'evil workers' (Phil. 3:2) are received as good men, they claim. Courting the unorthodox requires that we 'call evil good, and good evil' (Isa. 5:20). To do this is to plunge into confusion from which there can be no recovery until truth and righteousness are again defined and honored in Biblical terms.

"Those who boldly stand for the truth will not long remain on friendly terms with the teachers of error. As Luther said in regard to some of the leaders of his day, 'Unity with them would be an unmistakable sign that we have lost the true doctrine' (A Commentary on Galatians, tr. by Graebner, pp. 236-7)."

Consulting the Stars

A visitor to Puerto Rico who is interested in the culture and religion of the island will, among other things, try to learn what the people are reading. He will be surprised at the unusually many bookstores, especially in San Juan. He will also be amazed at the kind of literature on sale. In the shelves devoted to religious books he will find volumes on almost any "religion" from Adventism to Zen Buddhism. He will also find inordinately many books on marriage and sex. Astrology seems to be a popular subject. The daily papers, both Spanish and English, print daily horoscopes.

Our Catechism includes astrology in the explanation of the Second

Commandment when it says: "We should fear and love God that we do not . . . practice superstition."

On astrology as a superstition *Our Sunday Visitor* (Jan. 13, 1963) has a correct and forthright answer in reply to a question by a reader:

"Astrology, as a system of foretelling the fate of man from the position of the heavenly bodies, is a pseudoscience and a form of superstition which has no sound, proven basis either in science or Revelation. It is anachronistic that our enlightened and skeptical Twentieth Century still finds many educated people believing that the position of the stars have a prophetic and fateful influence on the course of human events, so that the place of the planets or the signs of the zodiacs should determine such things as sowing and reaping, getting born and getting married, taking sick and becoming well.

"Astrology is one of the most ancient studies made by man, and it has probably led to much knowledge about the sun, the moon, the stars and the planets. The scientific study is now called astronomy.

"Religion is our relationship with God, our dependence on Him and our confident recourse to Him. Superstition seeks to establish a similar relationship with the obscure and fascinating forces of nature, to base human dependence on them, and to make recourse to them as a source of divine knowledge or power."

Slain for Your Redemption

In La Fortaleza, the 400-year-old governors' mansion in Old San Juan, the capital of Puerto Rico, there is a small chapel which would seat perhaps 25 people.

The altar is strikingly beautiful because of its simplicity. On the altar there are two candlesticks and an old, old missal. The reredos is an exquisite black and white picture of Christ's Descent from the Cross. Large letters under the picture proclaim: "Muerte por su redencion," (Slain for your redemption). The altar picture is flanked by two panels of mosaic work which announce on the left side: "The blood of Jesus Christ, His Son" while on the other side the quotation from John's First Epistle continues: "Cleanseth us from all sin."

If the Gospel which this altar announces had only been faithfully and in unadulterated form been preached in Puerto Rico the past four centuries, the religion and morals of that island would, by the grace of God, be vastly different from what they are today. But now it is largely a museum piece for the tourist fortunate enough to see it. Altogether too many family Bibles suffer a similar fate.

Antichrist Theology

The optimistic reports of many of the Protestant observers at the Vatican Council, including the extremely laudatory review of Unitarian Norman C. Cousins in *Saturday Review*, should mislead no one into thinking that Rome is about to change in any essential manner. Rome may change her tactics, but she is not likely to change her theology for the better. An example of the unconscionable legalism of popery is the question a parishioner asks in *Our Sunday Visitor* (Feb. 10, 1963):

"I have a question in regards to fasting for Holy Communion. On Christmas Eve I was in doubt if I had been fasting three hours — say by five or 10 minutes. Would it have been better not to go to Communion at midnight Mass, or was it all right to go?"

A monsignor gives the following pastoral counsel:

"You certainly should not have gone to Communion under these circumstances. It was *very much wrong*. We must be fasting from food for three hours before we receive Holy Communion. And that is not approximate. It does not mean two hours and 59 minutes. *It must be three full hours*; and if there is any doubt about it, we may not receive Holy Communion.

"The law of the Church regarding fasting for Holy Communion has been made much easier — to encourage us to receive more often. But it is still a very strict law, which obliges us *under pain of mortal sin*. We must be strict in observing it. We may take full advantage of the privileges given us, but we may not chisel on them." (Emphasis added.)

The "church" referred to above cannot be the Church founded by Jesus Christ. Nowhere in His Word does our Lord declare it a mortal

sin to fast only two hours and 59 minutes before partaking of Holy Communion.

Such a conscience-binding law is ordained by "that man of sin" . . . "who . . . exalteth himself . . . so that he as God sitteth in the temple of God, showing himself that he is God" (II Thess. 2:3f). This "son of perdition" is one of those "seducing spirits" against whom Paul warns (I Tim. 4:1-3) as speaking lies with laws "forbidding to marry, and commanding to abstain from meats."

This "very strict law" is on the same plane as the "rudiments of the world" and "the commandments and doctrines of men" which say: "Touch not, taste not" (Col. 2:20-22).

To a conscience that feels guilty of "very much wrong" because of transgressing an arbitrary, manmade law, Paul says: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

There is, of course, such a thing as an improper approach to the Lord's Table. Hence our Catechism asks: "Who, then, receives this sacrament worthily?" And it replies: "Fasting and bodily preparation is, indeed, a *fine outward* custom; but he is *truly* worthy and well prepared who has *faith* in these words, 'Given and shed for you for the remission of sins.' . . . For the words, 'For you,' require only *believing hearts*."

Is Intolerance Decreasing in Spain?

Various sources are currently reporting that a more tolerant attitude toward evangelical Christians is evident in Spain. Some writers surmise that the change has political implications. Others think it is due to the "open window" attitude of Pope John and the Vatican Council. Whatever the reason, there does seem to be a "dawn of liberty." Reporting on religious liberty in Spain, *World Vision Magazine* says in part:

"During the Civil War (1936-1939) and until 1946 almost all evangelical churches were forced to close their doors. But small groups of determined believers met secretly in private homes to worship God. Despite persecution the Protestant church showed steady growth.

"When Franco came to power he established Roman Catholicism as the

state religion. In 1946 some measure of freedom was granted to Protestant churches by the Spanish Bill of Rights, though only the Roman Catholics may publicly promote their religion and have public ceremonies. It is against the law to disseminate literature pertaining to other religious sects, and severe penalties may be imposed upon anyone "who with deliberate intent scoffs at the Catholic religion by word or by writing, insulting publicly its dogmas, rites or ceremonies."

"Large new evangelical churches have been inaugurated in many cities, some of them without official permission. The authorities dare not challenge them, however, for fear of causing scandal abroad. Nevertheless, threats and a few riots have prevented most of the small churches from re-opening.

"Winds of full freedom are beginning to blow again in Spain. The day of intolerance may be passing. Let us hope the dawn of liberty will be swift, peaceful and brighter than at any other time in the history of Spain."

Why I Did Not Quit the Ministry

Since several have taken in hand to declare the reasons they demitted the ministry, some of which were very unworthy, it has seemed good to me to declare the reasons why I have remained in the ministry.

First, is my call. The command of God to preach the Gospel was a part of my salvation experience. The covenant I made with God when He saved me was that I would spend my life telling others of what He can do for them. He had lifted the burden of my guilt, He had satisfied my inner longings, and He had integrated my purposes in life. What God had done for me, He could do for others. I began telling it immediately and have been at it ever since. Never once in the time that has passed have I doubted that He saved me nor that this is my call, though many invitations to other fields of endeavor have opened to me.

Second, is my burden. Since becoming a Christian, a burden for the salvation of others has been upon me. The appalling conditions of masses of humanity, their hunger, ignorance, disease, have made me uneasy, but the lost state of mankind

gives me no rest. I must preach. Necessity is laid on me, yea, woe is unto me if I do not preach the Gospel (I Cor. 9:16). How can I be saved, if they are lost because I had the Gospel and did not disseminate it?

Third, is my privilege. What a delight and what rewards! To spend one's waking life in studying and handling the Word of God, in communicating the truths of salvation, in working with God's people, in intercessory prayer, and in all the ancillary activities connected with these, such as reading books, traveling over the world, meeting interesting people, strengthening the ethical life of the nation, and interacting with opposing views is reward enough. In addition is the eternal reward of winning souls, of turning many to righteousness (Prov. 11:30; Dan. 12:3), with the accompanying approbation of the Lord.

Every profession and work should be undertaken as to the Lord, but nothing can compare with serving the Lord in some phase of the Christian ministry. Happy is he who hears the call and responds affirmatively.

(Dr. Harold John Ockenga)

— Winter Bulletin, Fuller Theological Seminary (1963).

Rosemary Guillebaud's Bible

Rosemary Guillebaud loves, most of all the little Kingdom of Burundi in Central Africa. A smartly dressed, good-looking woman of forty, Miss Guillebaud was carrying a rather large handbag when she passed through London recently. Out of it came a heavy brown paper parcel. "This is it," she said, "this is the Bible," and a sort of understandable glow of pride spread over her face.

For twenty years Rosemary Guillebaud has been translating the Old Testament in the Rundi language which is spoken by a couple of million people in Burundi — one of the African states which has recently become independent. Her father translated the New Testament many years ago, and now his daughter is finishing the job.

Her method is a simple one. She sits at a table with two African colleagues and a typewriter. She reads aloud her translation from English into Rundi of a Bible verse

or passage. They listen, and from her typescript they then read aloud in their mother tongue. She listens, and after much re-typing and re-listening comes the accepted version. It's slow and a bit wearisome when you keep it up twenty years — but that's how Rosemary Guillebaud has made her big brown paper parcel — all the way from Genesis to Malachi, and the manuscript weighs thirteen pounds.

Asked whether she has had any special difficulties with words and phrases. Yes, she said, it wasn't easy to find an acceptable word for "God" in Rundi, and the word for "holy" had to be invented. The only word in Rundi for "strength" meant "witchcraft" which would not do for Bible reading.

Then there is that phrase in the Book of Proverbs — "go to the ant, thou sluggard." But what kind of ant? In Burundi there are many kinds of ants — the "driver ant," the "sleeping ant" and the "soldier ant." Which one was to be recommended for the Bible? The solution had to be another invented word.

During the last few weeks Rosemary Guillebaud has been correcting the final typescript of her Bible translation — a job almost as tough as the translation itself. That's why she carries her manuscript in her handbag. She's expert at correcting in the trains and buses. In between Cambridge — where she's been living — and London she can do ten pages on the train.

Now the Old Testament for the people of Burundi goes to the printer. To compose it, to proof it and to correct it will take the best part of the next two years. But already the Burundi people are queuing up to get copies, and they will be disappointed when Miss Guillebaud gets back to see that she hasn't brought completed copies.

To produce this new Bible will cost the British and Foreign Bible Society about fifty shillings a copy. It will be sold to the people at seven shillings a copy — the difference being made up from the Bible Society's funds. But what no money can provide is the charm, the intelligence, and the dedication of a woman like Rosemary Guillebaud.

(*The British Weekly*, Feb. 21, 1963.)

Anniversary

Golden Wedding

Pastor and Mrs. H. C. Sprenger
of St. Peter's Ev. Lutheran
Church, Balaton, Minnesota, on
October 7, 1962.

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

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

REQUEST FOR NAMES

The Wisconsin Synod is opening a new mission in Spokane, Wash. Anyone knowing of Wisconsin Synod Lutherans who have in recent years moved, or are moving, to any place in the Spokane, Wash., area are requested to send names and addresses, if possible, to the undersigned.

Pastor Warren R. Steffenhagen
East 3215 16th Ave.
Spokane 23, Wash.

NAMES WANTED

Rochester, New York

Anyone knowing of Wisconsin Synod Lutherans or of unchurched people in the Rochester, N.Y., area, please write to the undersigned. He serves the Indian Landing Lutheran Church, Rochester, N.Y., located in a good residential section about 10 minutes from the downtown loop. This congregation is a member of the Evangelical Lutheran Synod (Norwegian).

The Rev. George Schweikert
626 Landing Road North
Rochester 25, N.Y.

COMMUNION WARE NEEDED FOR CALIFORNIA HOME MISSIONS

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

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

CHURCH FURNISHINGS AVAILABLE

An altar and pulpit as a gift to any mission congregation in need of it (white with goldleaf).

For sale: One pair altar candelabra, complete modern church lighting, loud-speaker system and some pews. All prices reasonable. Contact

Pastor G. A. Schaefer
249 E. Franklin Ave.
Neenah, Wis.

AUDIO-VISUAL AIDS — NEW FILM

JAPAN HARVEST (F-8-JH) 50 min. cl.

Produced by the Board for World Missions to show the work of our mission and missionaries in Japan. Here is a land, civilized for centuries and steeped in Shintoism and ancestor-worship. The preaching of the Gospel has brought light, life and salvation to those who accept Jesus, the Savior. Here are pictured the trials and the triumphs of mission work in the Far East. This film ought to be shown in all our churches and schools.

AUDIO-VISUAL AIDS
3614 W. North Avenue
Milwaukee 8, Wisconsin

AN OFFER

Following is a description of an altar and pulpit cloth offered by the Trinity Lutheran Church, Lime Ridge, Wis., free to any mission church:

One 20" by 18" altar or lectern cloth; one 32" by 86" altar covering (both purple with gold fringe); also one yard of new material.

The above pieces are in fine condition. Write:

Mrs. Lee Myers
418 S. Walnut St.
Reedsburg, Wis.

HYMNALS AND BIBLES WANTED

If you have serviceable hymnals or Bibles which you are not using please contact Pastor H. E. Hartzell
East Fork Mission
Whiteriver, Ariz.

PULPIT AVAILABLE

A good oak pulpit is available to anyone who will pay the transportation charges. Write to:

The Rev. Herold O. Kleinhans
723 Jackson
Oshkosh, Wis.

COMMUNION WARE NEEDED

Reformation Lutheran Church, our San Diego Mission, is in need of Communion ware. Any church having such items, please contact

Mr. Myron Dickey
4262 Tolowa,
San Diego 17, Calif.

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.

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.

IMMEDIATE HELP NEEDED

A lady to serve as assistant cook is needed immediately at Northwestern Lutheran Academy, Mobridge, S. Dak. Free board and room will be provided. Write for particulars to:

President R. A. Fenske
Northwestern Lutheran Academy
Mobridge, S. Dak.

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 31, 1963.

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

NOMINATIONS REQUESTED

Milwaukee Lutheran Teachers' College

Complying with the resolution of Synod adopted at the 1962 convention, the Board of Control of Milwaukee Lutheran Teachers' College requests the members to nominate men who are qualified to teach religion on the college level.

All nominations and pertinent information must reach the secretary no later than April 27, 1963.

M. W. Roehler, Secretary
2435 S. Chicago Ave.
South Milwaukee, Wis.

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Complying with the resolution of Synod adopted at the 1962 convention, the Board of Control of Milwaukee Lutheran Teachers' College requests the members to nominate men qualified to teach in the Education Department of the College.

All nominations and pertinent information must reach the secretary no later than April 27, 1963.

M. W. Roehler, Secretary
2435 S. Chicago Ave.
South Milwaukee, Wis.

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

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SPRING PASTORAL CONFERENCE

Date: April 23-25, 1963.

Place: Grace Ev. Lutheran Church, Tucson, Ariz.; E. Arnold Sitz, host pastor.

Agenda: The Operation of the Holy Spirit in the Christian Life, A. M. Uplegger; Paul's Missionary Approach to the Un-churched, E. Hoenecke; Exegesis on Zech. 6:9-15 (David's Branch), G. Zimmermann.

Requests for meals and lodging are to be made with the host pastor.

DUANE K. TOMHAVE, Secretary

MICHIGAN

SOUTHEASTERN CONFERENCE FOR PASTORS

Lola Park Lutheran Church, 14750 Kinloch, Detroit.

April 22 and 23, 1963.

Opening devotion: 10:00 a.m.

Communion service: 7:00 p.m., April 22, 1963.

GLENWAY BACKUS, Secretary

* * * *

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 Pärcher).

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

WINNEBAGO PASTORAL CONFERENCE

Date: Monday, April 22, 1963.

Place: Zion Lutheran Church, Readfield, Wis. (E. Stelter, host pastor).

Agenda: Communion service at 9:00 a.m. (P. Kolander, preacher; B. Kuschel, alternate). Exegesis of the Passages in the Table of Duties, G. Ehler; Daniel, Chapter 4, E. Stelter; A Survey of the Work of our Institutional Missionary, L. Winter; Reports, Assignments, Casuistry.

GLENN H. UNKE, Secretary

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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

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FOX RIVER VALLEY PASTOR AND TEACHER CONFERENCE

Date: April 29, 1963.

Time: 9:00 a.m.

Place: Fox Valley Lutheran High School, 2626 N. Oneida St., Appleton, Wis. The opening service will be held at Bethany Lutheran Church, 1617 N. Alvin St., Appleton, Wis.

Speaker: L. Koenig (F. Kosanke, alternate).

Agenda: The Sixth Commandment and its Application to the Children of our Day Schools, A. Meyer; Study of Eph. 6, H. Bergholz; Reports by Officials; Round Table: Preparing Children for Confirmation, E. Poetz, Moderator.

The noon meal will be served at the school.

C. SCHLEI, Secretary

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MANTOWOC PASTORAL CONFERENCE

Date: April 22, 1963; opening Communion service at 9:00 a.m.

Place: Rockwood Ev. Lutheran Church, Rockwood; David Worgull, host pastor.

Preacher: E. Behm (G. Cares, alternate).

Agenda: Sermon Study, A. Stuebs; Doctrine of the Church, Dr. H. Koch; Study of the Word 'Mysterion,' D. Worgull; Hardening of Hearts, L. Schaller; Open and Close Communion, A. Stuebs; Visitor's Report, A. Roekle.

Send excuses to host pastor.

A. F. SCHULTZ, Secretary

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LAKE SUPERIOR PASTORAL CONFERENCE

Date: April 29 (noon)-May 1 (noon) EST.

Place: Immanuel, Sault Ste. Marie, Mich.

Agenda: The Heidelberg Catechism, T. Hoffmann; Exegesis of Titus 3, V. Schultz; Woman Suffrage in the Church, R. Biesmann; O.T. Exegesis, Gen. 27:56ff, E. Kitzerow; Gen. 28, R. Lauersdorf.

Communion service, April 30, 7:30 p.m. Preacher, P. Kuckhahn (alternate D. Laude).

Please announce to the host pastor, R. Frohmader, as soon as possible.

E. KITZEROW, 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. Adamscheck; 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

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. KOEPSSELL, Secretary

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CENTRAL PASTORAL CONFERENCE

Date: May 7-8, 1963.

Place: St. Stephen's Ev. Lutheran Church, Beaver Dam, Wis.; Pastors E. Huebner and L. Kirst.

Time: The conference will begin at 10:00 o'clock. A Holy Communion service will be held at 11:00 o'clock with Pastor Theo. Mahnke delivering the sermon (Prof. E. Scharf, alternate).

First day:

Exegesis I John 2, R. Kobs; The Pastor and the sick call, H. Gieschen; Report from Puerto Rico, H. Nitz; Reports: President; Mission; Financial; Information and Stewardship.

Second day:

Isagogical study of Jonah with practical application, Prof. W. Zell; Ascension Day sermon, C. Broecker; Is there a certain form of church government prescribed in Scripture? A. Laper; Are our Day Schools and area High Schools a spiritual luxury? Prof. L. Huebner; Witnesses unto me, M. Schroeder; Questions of Casuistry; Conference business.

Send requests for overnight lodging to the host pastor, Pastor Elton Huebner.

E. J. ZEHMS, Secretary

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SOUTHWESTERN PASTORAL CONFERENCE

Date: May 14, 1963.

Place: St. Paul's Ev. Lutheran Church, North Freedom, Wis., A. Hertler, pastor.

Time: 9:30 a.m.

A. HELLMANN, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastor

Kettenacker, Ruben A., as pastor of St. Paul's Ev. Lutheran Church, Onalaska, Wis., by Wayne Schmidt; March 18, 1963.

CHANGE OF ADDRESS

Pastors

Kettenacker, Ruben A., 125 Ninth Ave. N., Onalaska, Wis.

Nitz, Frederic H., 800 S. State St., New Ulm, Minn.

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