

THE NORTHWESTERN  
**Lutheran**

Volume 50, Number 16  
August 11, 1963





# BRIEFS

## by the Editor

THE 1963 CONVENTION will be under way by the time some of you receive this issue of your church-paper. By the time others of you receive it, the Convention will have closed. We hope that you all followed the suggestion of the "Convention Preview" in our last issue to remember the delegates in your prayers, "asking the Lord to give them faith, courage, and vision, but especially vision."

\* \* \* \*

### OUR PLANS FOR THE NEXT THREE issues are as follows:

**In the August 25 issue: A report on the Seminary Centennial service.**

**In the issues of September 8 and 22: Reports on the 1963 Convention of our Synod.**

\* \* \* \*

*IT IS HEARTENING to see the willingness of our pastors and teachers to undertake assignments through which they can serve their fellow believers and, in them, their Lord. We experience this chiefly in regard to writing assignments. Whether we*

*ask them in our capacity as literary editor for the Northwestern Publishing House to write for MEDITATIONS, or whether we approach them as managing editor of this periodical, in practically all cases the men are ready to serve. In most cases there is no remuneration; in other cases, what the writer receives would most aptly be called a token of appreciation. We are sure, too, that it is not mere organizational loyalty that makes them ready to "pitch in." No, it is love for the Lord Jesus and His Gospel which makes them willing. Accordingly, it is God who endows them with willingness, and so, while we are deeply grateful to the men themselves, our greater gratitude is to the Giver of salvation and every good gift.*

\* \* \* \*

THE WITHDRAWAL OF THE EVANGELICAL LUTHERAN SYNOD from the Synodical Conference was briefly mentioned in an earlier issue (July 14). We have been crowded for space and still are. Therefore we will incorporate the information in this column. We quote from the *Lutheran Sentinel* of July 11, 1963:

"The convention adopted this resolution:

"That with the deepest regret but in obedience to the divine injunction given in I Cor. 1:10, and Rom. 16:17, we solemnly declare the immediate withdrawal of the Evangelical Lutheran Synod from the Lutheran Synodical Conference."

"The purpose of this resolution was, of course, to sever the outward bonds of church fellowship with The Lutheran Church—Missouri Synod. The 1963 convention of The Lutheran Church—Missouri Synod had accomplished nothing which removed the barriers to church fellowship with our Synod; nor had anything been accomplished since the November 1962 convention of the Lutheran Synodical Conference which gave hope that at least a beginning of such a removal might be made. Cited by the convention as constituting such barriers were: 'Public toleration of error, unscriptural position on church fellowship, and a vacillating position on the doctrine of Holy Scripture.' Along with this resolution the convention also adopted this one:

"That, although this action terminates our membership in the Lutheran Synodical Conference, we extend the hand of fellowship to all

(Continued on page 250)

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*

\*

Volume 50, Number 16

\*

August 11, 1963

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all **business correspondence**. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

**Postmaster:** Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

**Subscription Rates Per Year, payable in advance:**

Individual subscription .....	\$2.00
In Milwaukee .....	\$2.25
For <b>blanket</b> subscription .....	\$1.75
In <b>bundle</b> subscription .....	\$1.60

#### THE EDITORIAL BOARD —

Werner H. Franzmann, Managing Editor  
Walter W. Kleinke, Assistant Editor  
Prof. Fred Blume    Prof. Armin Schuetze

Address all items for publication to:  
**The Managing Editor**  
**The Northwestern Lutheran**  
**3624 W. North Ave.**  
**Milwaukee 8, Wisconsin**

#### CONTRIBUTING EDITORS —

M. Burk    I. P. Frey    W. Gawrisch    E. E. Kowalke  
C. Mischke    H. C. Nitz    C. Toppe    K. Vertz  
Mission Reporters: F. Nitz (World); O. Sommer (Home)

**THE COVER** — Scene of opening service of 1963 Convention — St. John's Ev. Lutheran Church, Milwaukee; A. Schewe, pastor.



# Editorials

**January Thaw** Friendly talk between Catholics and Protestants in recent years

has prompted many to speak of a "thaw" in Catholic-Protestant relations. It appears to be a thaw on both sides of the street. Both sides seem to have relaxed their hostility and opposition — the Protestants their fears and suspicions, their critical and militant attitudes, the Catholics their arrogance and exclusiveness and their dictatorial ways.

The thaw seemed to be genuine when Cardinal Cushing of Boston suggested a relaxation of the requirements of the infamous Catholic-Protestant marriage contract, which demands of a Protestant that he disregard God's Word and that he revolt and outrage his conscience. Protestants had hopes that the detested contract would be dispensed with and that the difficulties occasioned by mixed marriages would henceforth be resolved in a gentlemanly manner. Both parties to the marriage would make their decisions as free citizens — without thumbscrews.

Catholic parishioners wondered about Cardinal Cushing's statement. One of them asked in a recent issue of the *Register*, a national Catholic newspaper: "What is your thought on recent suggestions to dispense with the promise to rear the children of a mixed marriage in the faith of the Catholic party?"

Answer: "No responsible — and we emphasize the word responsible — Catholic spokesman ever has made or ever could make the proposal that the Catholic party be released in conscience from this obligation.

"Cardinal Cushing's much publicized suggestion applies only to the policy of requiring a *signed* promise from the non-Catholic party. This requirement is said to irritate many persons who believe their word is their bond. Canon Law (1062) says only that 'as a rule' the promises must be made in writing.

"To rear one's children — *even by a non-Catholic partner* — in the Catholic faith is an obligation of Scripture (e.g., Eph. vi, 4; Tobit xiv, 11), and is necessarily involved in the nature of marriage, which is for the propagation and education of children. A Catholic parent cannot allow his child to be reared in a religion he knows is not the true one." (Italics are ours.)

Ecumenicists, dreaming of one church, could understandably be pained by this inflexible ruling. They deserve little sympathy. If they had been minded to study history, the Reformation Confessions, and, above all, Scripture, instead of relying on negotiation and "charity" to solve problems that have roots centuries deep and involve whole-souled and mutually exclusive attitudes toward Scripture, they would have been better prepared for this cold water from the Catholic editor's bucket.

Evidently there has been no general thaw. Rather, it's been more like a January day when the sun shines only on the north side of the street.

C. TOPPE

## The Gospel As A Leaven

Jesus said: "The kingdom of heaven is like unto leaven." Leaven is yeast. The yeast works mysteriously, and so does the Gospel. It kindles in the hearts of men faith in the Lord Jesus Christ. It produces in them a love for the Word of God. It moves them to avoid sin and to live to God. It revolutionizes their entire way of living.

That is the way the Gospel operates — like leaven or yeast. A ferment takes place within them. It creates a new philosophy of life, a new way of looking at things. The good things which they formerly did not do they now do, and the evil things which they formerly did they now scrupulously avoid. The dough is different after the yeast has entered it, and the lives of men are different after the Gospel has taken hold of their hearts. As St. Paul writes: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." It is of this truth that Jesus reminds us when He compared the working of the kingdom of heaven to the working of leaven.

You do not hear the leaven working in the dough. It works quietly yet effectively. Just so the Gospel. There is a tendency in our day toward noisy church work, a hankering to attract the applause and admiration of the general public. Church members want some tangible results to show for their efforts.

But that is not the way leaven works. It works unnoticed. It works quietly, and how it accomplishes what it does, remains a dark mystery.

The woman who puts in the yeast doesn't make it spread through the dough. The yeast does it by means of forces hidden within itself. So it is with the leaven of the Gospel.

Let us get over the idea that somehow we must make the Gospel effective. All that God asks of us is that we preach the Gospel. The rest is up to the regenerating power which God Himself has put into it.

IM. P. FREY

\* \* \* \*

## Another Anniversary — Notable Hymn Translations

This year, 1963, is the hundredth anniversary of the publication of a book that has placed our Synod and all the rest of the Lutheran Church deeply in debt to a woman who all her life was a member of the Church of England. Her name was Catherine Winkworth, a name that is very familiar to those who pay some attention to the information about authors, translators, and composers that appears at the head of the hymns in our hymnal.

Catherine Winkworth was born in London, and she lived in England all her life until shortly before her death. Somehow she became deeply interested in the German chorale, which is the name commonly given to the simple

(Continued on page 254)



# Studies in

## God's Word: The Christian Paradox: Lose By Gaining; Gain By Losing!

For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it (Luke 9:24).

A paradox is a statement that seems contradictory, that seems to be opposed to all sound reasoning and common sense, and yet may be true in fact. We are here considering such a statement.

At first, these words of Jesus do not seem to make much sense. They sound foolish and contradictory. Normally, we have what we save, not what we lose. By the same token, what we lose is gone; we haven't gained anything by it. At least, this is the way it works in the world of physical and material things.

In the kingdom of God, however, an altogether different set of principles prevails. Here, in a sense, you lose by gaining, and you gain by losing.

### Jesus Uses "Life" in a Double Sense

We begin to understand the message that Jesus conveys to us when we realize how He uses the word "life." Whoever regards his life here on earth as the all-important thing, whose aim it is to get all he can for his earthly life, who devotes his time and energy to making a better life on this earth — he will lose out on the real life in and with Christ. In fact, he is in danger of losing eternal life. On the other hand, the one who denies himself, who is willing to sacrifice things that might benefit him materially, will gain the real life in and with Christ and his soul will be saved for life eternal.

### Materialism

Our earthly lives are being lived in twentieth-century America. It is not a time and place that tempts us to bow before idols of wood and stone. It is rather a time and place that is dominated by the god "materialism." Materialism may be defined as the doctrine that earthly well-

being, especially of the individual himself, shall rule in the determination of his conduct. In other words, if something helps me materially, if it affords me joy, happiness, and satisfaction for this life, then it doesn't matter too much if I overlook a few of God's commandments along the way. A man's success or failure is so often judged by what he has or doesn't have in a material way. Undoubtedly, this is why people are willing to lie, to cheat, to steal, to kill, in order to benefit this life and give the illusion of being successful.

### Ways of Gaining Something, But Losing Much More

The Christian's earthly life involves many choices and decisions. Young men and women first stepping out into life may be told that they must relax their principles if they wish to succeed. They will not dare to toe the mark of moral decency if they want to be popular. If they want popularity at that price, they will have gained something, but they will have lost much more.

Young people are likewise faced with the choice of a profession or occupation that they want to follow in life. They may be tempted to make that choice purely on the basis of monetary considerations. What's in it for them? How much does it pay? They may fail to consider the all-important question, "How can I best serve God and my fellow man with the gifts and talents He has given me?" If they make their choice purely on the basis of what's in it for them in this life, they will have gained something, but they will have lost much more.

Men in business and industry may be offered opportunities for promotion and advancement. The one position offers a better salary, better working conditions, and more liberal fringe benefits. But it would take them to a community where there is no church of their faith. It would place them under social pressures

and obligations which would make it difficult for them to live their Christian convictions. They may prefer the one with the material advantages. They will have gained something, but they will have lost much more.

The Lord asks us to hear His Word regularly. We may decide that we can better use that time to our own personal advantage. The Lord asks us to give of our time in the building of His kingdom. We may feel that we need that time for ourselves to earn a better living. The Lord asks us to give of our possessions. We may feel that we have none to spare. We "need them all for ourselves." By making such a choice we will have gained something, but we will have lost much more.

### Temporary Gain — Eternal Loss

Life is full of choices and decisions. By attempting to save this life, that is, by choosing the path that will afford the greater advantage here and now, the gain will be temporary and fleeting, but the loss will be eternal. By losing this life, that is, by making the choice that primarily considers the welfare of the soul, we may experience a loss that is minor and temporary; but the gain will be immense and eternal.

### When a Man Pays Too Much

Jesus brings this matter into proper focus when He asks in the very next verse, "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Even if it were possible for a man to gain the world, yet if he would lose his soul in the process, he would have paid too much. The soul cost more than the world; it cost the very lifeblood of God's Son.

What is our concept of life? The few years that we spend here on earth, or an eternity with Christ in heaven? Then the paradox that prevails in the kingdom of God begins to make sense: You lose by gaining, but you gain by losing.

C. MISCHKE



# News FROM OUR Missions



## A Bible School Program for Africa

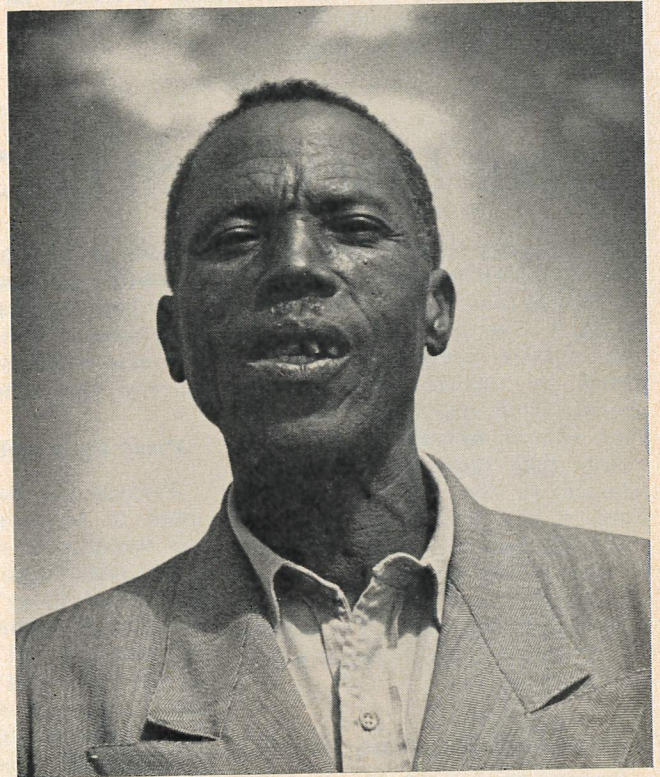
Once every week a small group of four Africans meets with an American missionary in a little mud-block chapel at Kapopo, about 15 miles out of Lusaka. Two of these men are picked up on the way. Both must walk several miles to the point from which they can ride along. Another lives near Kapopo, while the last must cycle each time from his farm about five miles away. So far the attendance has been nearly perfect, but this is the dry season of the year. One of the Africans is approaching 60 years of age, while the rest are somewhat younger. All have served our Lutheran Church for some time as faithful interpreters. The mud-block benches in the chapel constitute the school's physical equipment.

The lesson for the day begins with a study of doctrine. A series of simple questions and Scripture passages on some part of the catechism is discussed. Often the instructor learns more than the students, particularly as far as the application of Scriptural truths is concerned. Usually the discussion extends far beyond the allotted time. Fortunately, all of the men have a fair knowledge of English, but frequently several vernacular dialects creep into the discussion. It is hoped that these sessions will result in a booklet which these men will be able to use in instructing others in the fundamental truths of God's Word.

After this doctrinal study the rest of the afternoon is spent in discussing the sermon which will be used the following Sunday. A sermon for each week is prepared by our missionaries for general use. One could hardly call the discussion of this sermon a study of homiletics in the usual sense. The text and sermon, of course, are presented so that the Africans become thoroughly acquainted with the material. Usually, however, a discussion develops on some point in the presentation where we would not anticipate any particular difficulty. Again the discussion proves revealing and fruitful to all concerned.

It is well toward evening before one is able to return to complete notes on the work accomplished. Since darkness descends upon this land abruptly after sunset, the Africans are not able to return to their homes until long after it has settled. Their willingness to participate under these difficult circumstances merely emphasizes their eagerness to learn. The missionary, of course, cannot be present at every Sunday morning service which follows, and so these men realize that in some cases the responsibility of conducting the service will rest entirely with them.

This might be considered the beginning of our African Bible School venture. The purpose of a Bible



Sixty-year-old Timothy Tonga is one of the four men being trained by Missionary E. H. Wendland. Mr. Tonga was one of the first members of our Matero church and now serves at nearby Chunga Line and Mwanshama as part-time religious worker.

school is to prepare natives for service in the spread of the Gospel among their own people. These are very modest beginnings, of course, but the experiences gained in these meetings are invaluable. On other days during the week these men assist in making calls on the homes and prospects in the various fields. Thus one gradually can become familiar with the problems as well as the opportunities of working in a country where the circumstances are so different. This is quite important for future work. One would certainly hesitate to expound in a classroom without some knowledge of the practical side of the work.

In the meantime, plans are under way to develop a Bible School program according to the pattern found to be best suited to such work in Africa. A 40-acre



tract of land is being purchased about seven miles out of Lusaka. Much of this land will be used as garden plots by the students in order to provide a good share of their own subsistence. A home will be built on this property for the missionary who will serve as instructor, together with modest classroom accommodations and living quarters for the students. It is estimated that the entire project will not cost more than a mission chapel and parsonage in the states. Much of this money has already been collected through speaking engagements on African work in our congregations throughout Synod as well as from private gifts and donations of interested groups and individuals. If everything proceeds on schedule, it is hoped to get this school in operation sometime during the coming year.

No doubt the beginnings of this school will be conducted on a rather modest scale. On-the-spot observation of other African Bible institutes strongly suggest a cautious approach, with emphasis on quality rather than quantity. Only mature men who have already demonstrated a willingness to serve the Lord can be considered as good student potential. Courses will have to be planned to meet needs as they exist in Africa rather than in America. A literature will have to develop to serve the African church. Practical field work of students will occupy a good share of the program. The task may at times seem more than challenging, but it is the only answer to planting a church firmly on African soil.

E. WENLAND

---

## Your First Church In Canada

Do you know that you have helped build a church in Canada? On July 14 Our Saviour's Lutheran Church of Sault Ste. Marie, Ontario, the first mission congregation of our Synod in Canada, dedicated its church. This church can be called your church because it was built mainly with money you have contributed to the Church Extension Fund of the Wisconsin Synod and which the Synod in turn has loaned to Our Saviour's Church. For this loan and for your interest in spreading the pure Word of God to Canada, Our Saviour's Church extends a most sincere thank you.

### About Sault Ste. Marie, Ontario

Perhaps you would like to know something about the city in which your first Canadian chapel was built. Some of you know the Sault Ste. Marie area as one of the familiar vacation areas in the north-central section of North America. Besides being a vacation center, Sault Ste. Marie, Ontario, is also a large industrial center in Canada. Here one of the largest Canadian steel mills is located, employing many men and attracting many immigrants. At the present time our city and suburbs number 65,000 people and planning experts predict a population of 100,000 by 1980. In such a growing city our Wisconsin Synod began mission work in earnest in 1956 when Our Saviour's Church was organized. The services were conducted at first in a public-school auditorium and then for six years in the theater section of the local armory. It was soon apparent that the infant congregation

needed its own house of worship if it would reach out and bring people in to hear the Gospel message. After long years of waiting the congregation was able with your help to dedicate its first church building.

### About the People in This Mission

Perhaps you might also be interested in knowing something about the members of our church. If you would some Sunday in summer attend our service, as we hope you will, you would hear people singing and praying with different accents. After the service you would talk to people who have come from Germany, Scotland, Estonia, the United States, and various parts of Canada. In these people, many of whom are converts, you would observe the same love for the Lord and His pure Word that you have and the same zeal to reach out to others with that Word. You would also find thanks extended to you for bringing the message of the Savior and the treasure of His Word to our country of Canada.

### The Church You Helped to Build

Naturally we would like to tell you something about the church you have helped to build. The church is of relatively modern and yet simple design. It is of brick and steel beam construction. It measures 30 feet by 57 feet and can seat approximately 135 people. Its main exterior features are the narrow slot windows set in the brick pilasters. Its front of brick and cedar paneling is attractive. The interior of the church is highlighted by the solid, four-inch

roof decking, supported by steel beams. The interior is designed to carry the eye at once to the attractive altar and large wooden cross in the chancel of the church. There is a full basement under the church with washrooms, an assembly area for Sunday school, and a furnace room. The total cost of the church was held to a little over \$30,000, with the local steel company donating a large share of the steel and with the congregation doing all the painting, staining, and landscaping. The church is complete with an entire set of used church furniture. This furniture was obtained from a church in Wisconsin and donated to Our Saviour's Church by interested individuals in our Synod. Our new church is very adequate for the present and has been designed in such a way that a future extension can readily be added when needed.

On our dedication Sunday Pastor M. A. Radtke, chairman of the Northern Wisconsin District Mission Board, was present with us to direct our joy with his timely message. Friends from our city and neighboring Lutherans from across the international border filled our church and joined with us in thanking the Lord. As we dedicated our house of worship, our thanks went forth to the Lord who had moved you as a Synod to help us with our church building. May the Lord now use our new church for the preaching of His Word that our own faith may be strengthened and that other souls in our expanding city may learn of their Savior! May He move you also to help us with your prayers as we use our new chapel for the earnest work of spreading the saving Gospel message!

RICHARD LAUERSDORF



## Topic:

### Which Bible Is Correct, The Protestant or The Catholic?



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

A reader states: "You can tell a Catholic your faith is based on the Bible. He will tell you your Bible is false; Martin Luther wrote it or changed it to suit himself." What differences are there between the Bibles which Lutherans, or Protestants, use and the Bible of the Catholics?

#### Books Rome Has Added to the Bible

One of the major differences is the number of books to be found in the Old Testament. The Catholic Bible considers the books which are called "apocryphal" as part of the Old Testament, fully inspired the same as the rest of the Bible. Luther translated these books, but said of them: "These are books which are not to be considered equal to the Holy Scriptures, but yet are profitable and good to read." They are generally not found in editions of the King James Version.

Are these books a part of the inspired Old Testament? If they are, then we should not omit them. What is the history of these books? Briefly, it can be said that they found their way into the *Septuagint*, the Greek translation of the Old Testament. They were not found in the Hebrew Bible used by the Jews in Palestine at the time of Christ. So these books of the Apocrypha were not a part of the Old Testament to which our Savior referred when He spoke of "the Scriptures." They are not quoted in the New Testament. When Jerome, about 400 A.D., translated the Bible into the Latin language, the translation known as the *Vulgate*, which became the official Latin Bible of the Roman Catholic Church, he did not include the Apocrypha. Soon, however, these books were added to the Vulgate. In the Council of Trent, 1545-63, the Roman Catholic Church by decree declared the Vulgate to be the official Latin translation and listed the books to be included. The New Testament lists the same books we have in our Bibles. The Old Testament list includes the Apocryphal Books. Because of the origin of these Apocryphal Books, we cannot consider them as the inspired Word of God. They were not so considered by our Savior. The Roman Catholic Church, we are convinced, has added to the Bible by accepting these books.

#### The Translations

A second difference between the Roman Catholic Bible and the Bible we as Lutherans use is the translation. Did Luther change the Bible to suit himself? Here we shall need to remember that no translation is completely perfect. We shall need to consider which translation renders what the original Greek and Hebrew says most correctly in German or English. Luther gave us a very faithful translation. Today we are more concerned with English translations. The King James Version was translated from the original Hebrew and Greek directly. We believe we have a good translation, although

no one could say that it is completely perfect. The English translation most commonly used by the Roman Catholic Church is the Douay-Rheims Version. This is a translation that was made primarily from the Latin Vulgate during the years 1582-1610. It was revised in 1749. This then is a translation of another translation. We might add, however, that at the present time a new Catholic translation is being prepared directly from the original languages, known as the Confraternity Version.

#### More Than a Difference in Translations

The chief difference, however, is not the difference in our translations. If the Roman Catholic Church truly taught according to the translation of the Bible which they use, they and the Lutherans would be much closer in faith than they are. This is the way that the beautiful passage in Ephesians 2:8,9 reads in the Douay-Rheims Version: "For by grace you are saved through faith: and that not of yourselves, for it is the gift of God. Not of works, that no man may glory." Doesn't this rule out all works the same as our King James translation? Or consider Romans 3:28: "For we account a man to be justified by faith, without the works of the law." If only the Roman Catholic Church accepted these words in their full sense!

#### Rome Has Set Up Authorities Over the Scripture

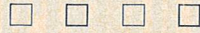
The real problem is this: The Roman Catholic Church claims that she has the sole right to interpret the meaning of these words. The Council of Trent stated: "No one . . . shall . . . presume to interpret the said sacred Scripture contrary to that sense which holy mother Church . . . hath held and doth hold." You will find numerous notes in the Douay-Rheims Version to explain the Catholic interpretation. To Romans 3:28, quoted above, there is a note explaining what is meant by "works of the law." "That is, such as are done by the law of nature or that of Moses, antecedent to the faith of Christ: but by no means, such as follow faith, and proceed from it." If you as a believer perform works which the church has placed upon you as penance, these do contribute to your salvation. Such works are not excluded by Romans 3:28. That is the meaning of the note. In other words, not *all* works are ruled out according to the Catholic teaching. For this reason Luther in translating this verse gave the full original sense by translating "by faith *alone*." This translation did not change the original meaning, but rendered it forcefully in the face of those who did not accept it in its full sense.

The difference between the Luther and the Roman Catholic Church goes far beyond a difference in our Bibles. It is finally this that the Roman Catholic Church does not hold to the Bible *alone*, but adds to the Scriptures other authorities, the Church and the Pope.

ARMIN SCHUETZE



What do  
you mean..



# The Gospel ?

## NOT ROME'S CONCEPTION OF THE GOSPEL

### Rome: Add Your Work to Christ's Work

Like the errorists of ancient times, the Church of Rome also has a false conception of the Gospel. Rome, too, insists that the work of Christ is not sufficient for our salvation but that we must add our own good works to what He has done if we hope to become righteous before God. At the Council of Trent (1545-1563), Rome pronounced a dire curse upon anyone who teaches "as if indeed the Gospel were a bare and absolute promise of eternal life, without the condition of observing the commandments" (Session VI, Canon 20).

### Grace and Works? Impossible!

As Paul explains in his Epistle to the Romans, however, grace and works are mutually exclusive. Either we are saved by grace, or we are saved by works. We cannot be saved by both. Grace rules out works, and works rule out grace, as he, speaking of God's election, says in Romans 11:6, "If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." The Gospel tells us that our salvation is wholly and solely a gift of grace: "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).

When the truth of the Gospel is at stake, Paul minces no words. "Though we, or an angel from heaven," he writes to the Galatians, "preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8,9).

### No Change in Rome's Doctrines

Let us not be deceived if the incumbent of the papacy happens to be a benevolent and kindly person who professes friendship toward all, including those outside the papal fold. Let us not be misled into thinking that the papacy has altered its basic character if there has been an external reformation in the morals of the popes, or if it suits the purposes of the papacy to relax tensions. In the cold war, too, it at times suits the aims of the Kremlin to assume a peaceful posture. It was part of Lenin's policy to make a strategic retreat, if necessary, in order to be able later to advance.

In loving concern for our salvation Jesus warns, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). One hears much today, however, about a "dialog" between Rome and its "separated brethren." Many blind Protestant church leaders (and some Lutherans are among them) foolishly claim, "Rome has changed." Perhaps the wolf does not snarl as viciously when he approaches the sheep as he once did, but even though he smiles when he opens his mouth, his bite is no less deadly. The doctrines of Rome have not changed, except to become even more blasphemous and antichristian. The Pope is still the Antichrist. His anathema upon those who teach the Gospel of Christ as we have it in the Bible still stands.

### The Testimony of the Confessions and Scripture

With our Lutheran Confessions we still hold, therefore, "that the Pope is the very Antichrist" (Smalcald Articles, II:IV,10). We still hold that he is "the man of sin, the son of perdition," of whom Paul speaks in II Thessalonians 2:4, "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Most earnestly we are warned in the Book of Revelation against the great "beast . . . speaking great things and blasphemies" (13:4,5). Through its soul-destroying false teachings, its emasculation of the Gospel, the papacy is guilty of spiritual adultery. It is, in the words of Revelation 17:1,2, "the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

Such words are not popular today. In fact, the word "heresy" is considered an old-fashioned word. In these days when ecumenism is in the air, any who rile the waters of universal brotherhood are *persona non gratae*. Compromise, latitude, and lassitude in doctrinal questions are the order of the day.

No, false conceptions of the Gospel are not dead. They are still very much alive and abroad in the world today. They are the products of Satan. They are the warp and woof of his scheme to subvert and to counteract the Gospel that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them" (II Cor. 5:19), and "that a man is justified by faith without the deeds of the law" (Rom. 3:28).

WILBERT R. GAWRISCH



## "Jesus Must Not Be Named"

Under this heading, Dr. Basil Miller reports in the May issue of *World-Wide Missions*:

"The death knell for foreign missions in many nations is now tolling. Doors once opened are closing. Opportunities to work for Jesus openly have passed.

"This is illustrated by recent actions in the Sudan. A decree went forth, 'Missionaries may not mention the Name of Jesus any more.'

"Also, 40 missionaries from one group that had been well established in the nation for decades were expelled. Others were threatened with expulsion if they ever again spoke of Jesus Christ.

"One of our missionaries from Southeast Asia and the islands of the sea recently spent several days at headquarters. (I am not permitted, for fear of repercussions, to give his name.) He said: 'I was told by the Minister of Preaching, "One mistake and you will be sent out of the nation on four hours' notice."

"'Dr. Miller, you see how dangerous the situation is. I must preach the Gospel, but on the other hand, if just one member of that nation of 90,000,000 should get anything against me, or I should make a wrong move, or preach or mention anything connected with the nation, I would be expelled immediately. What is the future of missions?'

"My precious friends, there is a future, and *that future is in the hands of the national missionaries*. Down in the great nation, composed of many islands where our brother oversees our work, are scores of *national pastors*. They preach the Gospel faithfully. They may be imprisoned, murdered or martyred, but their witness is clear. Ours is the task of sponsoring these workers."

The emphasized words in the paragraph above explain why missions in foreign lands are so eager to have missionaries learn the native language and found Bible schools and seminaries so that, if and when the expatriate missionaries have to leave, native preachers can carry on. This is the strategy of practically all boards for world missions.

The old evil Foe  
Now means deadly woe;  
Deep guile and great might  
Are his dread arms in fight.

## The Roman Way of Salvation

Some of the discussions in Vatican Council II were "unusual and even unheard of in Roman circles" according to a review of Dr. Hans Kirsten in *Lutherischer Rundblick* (Feb. 1963, p. 19). Some of the observers who attended the council are enthusiastic about the "change of climate" in Protestant-Catholic relations. Others are cautious in their appraisal.

The general impression seems to be that Rome is ready for reformation in some areas of her practice. But there is no indication that she is considering any reformation in doctrine on the basis of the Word of God. It is not likely that there will be a change in the Roman way of salvation, which denies that a sinner is saved only by grace through faith.

For an understanding of the Roman doctrine a helpful book has just appeared: *The Roman Way of Salvation, Its Origin and Development*." The author is Dr. Peter J. Doeswyck, who has written two previous volumes on the history of Roman dogma: *Ecumenicalism and Romanism* and *The Ever Changing Church*.

The present volume discusses infant and adult baptism, immersion, confirmation, ordination to the priesthood, extreme unction, penance, confession boxes, payments for sin, particular judgment, middle place, purgatory, and indulgences.

The 176 pages of this book in plain language offer a wealth of information on these subjects. The amazingly numerous references are gathered from sources inaccessible to most people. And for every authority quoted the author cites chapter and verse.

Dr. Doeswyck writes: "The third volume is the most valuable, because no one, to my knowledge, has ever written a history of the doctrine of Purgatory; nor is it easy to find the source material of the history of Indulgences, as this book gives. The history of Adult and Infant Baptism, and the history of Confession

will not please any denomination, least of all the Catholics. Yet it had to be written in order to make this History of Dogma complete."

We found the treatment of purgatory and indulgences particularly helpful and interesting.

Dr. Doeswyck, a former Roman Catholic priest, is not a fanatical anti-Catholic propagandist. His treatment is factual and surprisingly objective. He could be likened to a medical specialist who scrupulously diagnoses an ailment and is saddened by what he finds.

This clothbound book, printed with large, clear type, is priced at four dollars and is a bargain as books go nowadays. "However," the author announces, "it is to sell for \$3.00 to those who have purchased previous volumes or plan to do so." All of the Doeswyck books may be ordered from Knights of Christ, Inc., P. O. Box 1651, Long Beach, California.

## Unfit Films

"It is a cause for the deepest shame that a heathen country has to ban objectionable films from the cultured countries of the West."

This statement in *The Prairie Overcomer* (June 1963) introduces an item from *Alliance Witness*, which says:

"According to *Africa Report*, the Political Bureau of Mali's governing party has instructed the National Commission of Censure to 'systematically prohibit the showing on Malian soil of all films under the categories of gangsterism, strip tease, holdups, and westerns characterized by violence; in brief, of all films of a sensational nature in contradiction to the moral and traditional upbringing of the people.'"

To this report an editorial in *The Prairie Overcomer* (the monthly publication of Prairie Bible Institute, Three Hills, Alberta, Canada) aptly remarks: "At a time when movie makers of the West wage war on any kind of film censorship, it should be humiliating to such money-grubbing men — granting they still have a conscience — that their filthy films must be banned by backward countries that have not had any percentage of our Western light and privilege.



If the light that is in us has become darkness, and it has, how great is our darkness!"

### The Church In Cuba Today

The Rev. Wolfe Hansen, missionary of the West Indies Mission, who recently returned from a six months' stay in Cuba, reports in *The Prairie Overcomer* (June 1963) that the limitations so far imposed on the Church by the Castro regime "are not so great as to take away its effectiveness."

Religious processions and demonstrations, and open-air meetings are banned. He reports: "The churches are allowed to carry on regular services and Sunday schools. Evangelistic campaigns, conventions, and young people's and children's camps are also freely permitted in the places dedicated to such activities. Last summer 95 daily vacation Bible schools were held in the fields of the West Indies Mission alone."

"As to the message which may be preached," Hansen continues, "there can of course be no criticism of the government or of socialism as a political system. Yet one may freely refute atheism, materialistic philo-

sophy, and the evolutionary theory, which is a part of it. Above all, one may freely preach the full Gospel — salvation, the resurrection, judgment to come, the second coming of Christ, and the eternal kingdom of God."

But he admits there are difficulties: "The greatest and most deadly danger to the Church is the completely government-controlled educational system. It should be noted that all church schools were intervened. There are now no Christian schools in Cuba. Nor are there even any private schools. Absolutely all schools, except theological seminaries and Bible institutes, are under government control and made to teach according to the new and revised courses of study."

The picture is, however, not altogether dark, as is evident from the following report: "The bold testimony of many Christian young people in the island is a definite witness to the saving and keeping power of the Lord Jesus. One example is that of a girl whom I met in Havana. Like thousands in Latin America, she had an intense desire for education. She accepted as a fulfillment of her most cherished dream the government offer of free college training. She

soon found, however, that the teaching she was asked to accept was in sharp conflict with her Christian faith, and this she was not prepared to give up.

"So, this girl fearlessly stands up in class and challenges the teachings of atheism and evolution; and by so doing, she is winning the respect and admiration of her 'comrades' in the school. This is disconcerting to the professors. Recently these met together to determine what to do with her. They cannot expel her on academic grounds since she is a brilliant student. Yet as long as she maintains her faith and Christian witness, she stands in the way of their getting across their program."

Pastor Hansen concludes: "The case of this girl illustrates the position of the Church in Cuba. She insists on maintaining her Christian witness in the face of atheism and socialistic materialism. But the time will come when she will be in the way, and then the system will have to decide what to do with her. What that decision will be, no one can foretell. Let us pray that the Cuban Church will not waver when the final test comes."

## Direct from the Districts

### Delegate Conference

The Pacific Northwest District Delegate Conference met at Grace Ev. Lutheran Church of Yakima, Washington, June 25-27. Guest essayist Professor Oscar Siegler presented an enlightening essay on the four silent centuries between the writing of the last book of the Old Testament and the coming of the Savior. Reports were heard from the District president, visitor, and chairman of the Mission Board. The chief business was the review of the Reports and Memorials for the Synod convention in August. Chief discussion revolved around the need for more full-time men on the Synod's boards and the success of the new Pre-budget Subscription System. It was a peaceful and harmonious conference. The Lord richly blessed all those who attended.

### Building Projects

Gethsemane Lutheran Church of Tigard, Oregon, will soon have its

chapel ready for dedication. Woodland Park Lutheran Church of Portland, Oregon, has its plans and specifications for its new church ready for bids. Calvary Lutheran Church of Bellevue, Washington, is awaiting approval to engage an architect for its new chapel. Grace Lutheran Church of Seattle, Washington, has begun construction of its new parsonage and is readying its proposal for repayment of its chapel loan. Good Faith Lutheran Church of South Cle Elum, Washington, is readying its plans for a new chapel. Holy Trinity Lutheran Church of Seattle, Washington, is in the process of finding property for a permanent location. Salem Lutheran Church of Mountlake Terrace, Washington, is working toward relocation to a more favorable area.

It is obvious that the congregations of our District are actively working to improve their service in the Lord's kingdom. We humbly thank our Lord that after a drought of 12 years, we

are finally able to begin building mission chapels again. One of the mission congregations has waited 20 years for its new chapel, another for 10 years. May the Lord graciously use these new buildings to strengthen and extend His kingdom in our midst!

A. H. ZIMMERMANN

### Briefs

(Continued from page 242)

those who share our confessional position.'

"The idea contained in this resolution was expanded in this one:

"That we reiterate our resolution of 1962 favoring the formation of an international conference of conservative Lutherans on a truly Scriptural and confessional Lutheran basis.' The president and vice-president of the Synod were instructed to take steps to hold a truly free conference with other Lutherans who hold as we do and, if possible, to begin to make the necessary foundations for a permanent association of conservative Lutherans."



# A Visit In Eastern Germany

The following account was gleaned from a letter received recently by the undersigned, from a pastor who was able to visit the Eastern Zone. It might be noted that anyone, except a resident of West Berlin, is able to enter the Eastern Zone.

"I have never before encountered such friendly treatment on the part of the Communist officials as I did on my recent visit to the Eastern Zone of Germany. At the border controls in . . . I had to open my luggage for inspection. The control officer immediately pounced upon my Bible, my hymnbook, and my Greek New Testament and wanted to confiscate them. His superior officer noticed this and asked, 'Are you a pastor?' When I replied in the affirmative, he said, 'Put your books back into your luggage; you may keep them and continue on your way.' This concluded the controls for me. I was amazed. They certainly don't love pastors! On my return I was not subjected to any controls, even though the controls are very rigid.

"I asked several pastors in the Eastern Zone if they could explain such treatment. They replied that they, too, were, at the moment, enjoying a certain 'fool's freedom.' The pastors, according to Communist functionaries, belong to the ignorant and incorrigible deceived deceivers for whom there is no help. Rarely is a pastor in danger of personal attack. The Communists studiously avoid creating martyrs. By means of complete control of all business and industry (with the exception of a few small stores), they are better able to combat the church, as the following examples will show.

"The . . . church desired to arrange a festival for church bands at . . . Every such affair must have the approval of the state. The festival was readily sanctioned by the Communist officials. But in the week preceding the festival, the order was given: 'The People's Police must have 1) the name and address of each participant in the festival; 2) the name and address of his place of employment; 3) the type of work he does; 4) the name of his employer; 5) the names and exact addresses of the people who will provide lodging for the participants in the festival at . . .'

"Upon receipt of this order, the church canceled the festival. Why? Everybody in the Eastern Zone is well aware of the consequences which participation in such a festival would have for the individual. The participants would be exposed to all sorts of unpleasantness in their place of employment. The people who would provide lodging for them would experience similar unpleasantness. A worker who has a better job or a position of leadership would be demoted to a very poor job or a menial position. Of course, the state did not forbid the holding of the festival! But the procedure was worse than a prohibition!

"A member of a certain church in . . . refused to permit his son to participate in the dedication ceremony of the Communist Youth Movement. As soon as this became generally known in the town, one fine afternoon a sound truck pulled up in front of his house. First there was a series of Communist songs; then the following announcement blared forth: 'Mr. . . . hates the workers' and farmers' state! Mr. . . . is an opponent of progress and socialism! Mr. . . . will not permit his son to pledge allegiance to socialism, to the workers' and farmers' state! Mr. . . . hates the Soviet Union!' Then some more music, followed by the same lingo, and repeating itself for a period of three hours. Only the coming of darkness brought a halt. It is the sense and purpose of this annoyance to irritate Mr. . . ., so that he will rush from the house and deliver himself of some unfavorable remarks, for which he can be arrested. But Mr. . . . gathers his family together for a period of devotion while the loudspeaker is blaring outside. With sacred song and fervent prayer the family withstands the temptation to retaliate. After six days the nuisance was halted.

"No pastor could say at the moment, that he is being personally hindered in his work. No pastor is at the moment confined to prison. But the work is definitely hindered in a devilishly subtle fashion, so that, humanly speaking, it must eventually collapse. However, God has many ways of building His kingdom. The hope and confidence of Christians

in the Eastern Zone is firmly built upon the Lord of the Church.

"The food situation in the Eastern Zone is critical. One cannot say that the people are actually starving to death; but neither can it be said that they have enough to eat. There is much hunger among the people in the lower income brackets; food rationing is in force.

"The greatest distress is the outward pressure and insecurity regarding rights and justice. What is permitted today may become a crime tomorrow, punishable in a most brutal manner. There is no such thing as a norm for rights and laws. Today there can be a law which requires certain acts on the part of the people and even commends and praises such acts. Thus a person is coaxed out of his shell of reserve and restraint and is punished tomorrow for these same acts! He is then declared to have unmasked himself. In a Communist state the ruling principle is this: Justice and laws are only what serves and aids progress, socialism, and the workers' class. However, what this must be is decided by the supreme party leaders. An arbitrary state like Communism has never before appeared in world history!

"For a number of years the theological seminaries of the various churches were all but forgotten by the Communist state. Now the functionaries suddenly appear and use craftiness, threats, and a show of legality to wedge Communist doctrines into these schools. The measures used by the Communists are still in the initial stage; no one can foresee the outcome.

"Christians in the Eastern Zone are naturally deeply affected by the constant pressures and restrictions, but they are not disheartened. One could say that, as the pressure increases, their faith and hope in the Lord grows stronger. In some respects spiritual conditions are better in the Eastern Zone than in the Western zones. With force and pressure the Communists cannot win hearts. It is tragic that the ambition for gain, advantage, and prestige occupies the whole heart and being. Church work in the Eastern Zone is difficult but not hopeless. This is borne out by the willingness to bring financial sacrifices in the Eastern churches. The people have become poorer by expropriation, but their



offerings, instead of declining, have actually increased. This is evidence of zealous faith. Surely, we ought to remember our fellow Christians in fervent prayer."

Names in the foregoing account have been deleted for obvious reasons.

KARL F. KRAUSS

### **Fiftieth Anniversary Pastor Im. P. Frey Denver, Colorado**

Members of Mt. Olive Congregation celebrated the fiftieth anniversary of Pastor Im. P. Frey's ministry with a service of thanksgiving. Pastor H. Schulz of Golden served as liturgist. The undersigned preached the sermon based on Revelation 2:10. The choir of the congregation sang appropriate anthems.

Pastor Frey was privileged to serve the following congregations; Zion, Phoenix, Arizona; Mt. Olive, Graceville, Minnesota; Trinity, Hoskins, Nebraska; Colorado missionary at large, 1939-1942; Mt. Olive, Denver, Colorado.

He served the Church at large in a great number of ways; as president of the Nebraska District for 15 years, a member of the Commission on Doctrinal Matters from the beginning, and contributing editor of *The Northwestern Lutheran* since 1933.

At an informal luncheon pastors and teachers spoke words befitting the occasion. Gifts were presented by Mt. Olive Congregation, by the Conference and former congregations, as well as numerous individuals. A layer cake had arrived from a former service man, once stationed near Denver and now a baker at St. Peter, Minnesota.

Deeply moved, the jubilarian spoke of the grace of God that privileged him to serve so long in His vineyard and prayed the Lord might grant him the grace to serve further.

"To God only wise, be glory through Jesus Christ forever" (Rom. 16:27).

M. J. WEHAUSEN

### **† Pastor Roy B. Gose †**

On Tuesday, June 18, 1963, Pastor Roy B. Gose was translated into that rest which remaineth for the people of God. The funeral service was

held on June 20 at Martin Luther Church, Oshkosh, of which the deceased was a member. The Rev. Clarence Koepsell of Grace Church, Oshkosh, brought words of comfort to the mourners based on Psalm 46.

Roy Gose, son of a Christian day-school teacher and his wife Catherine, nee Mertz, was born in Chicago, Illinois, on November 15, 1894. The influence of his devout parents and pastor prompted him to prepare for the holy ministry at Concordia College, Milwaukee, and the theological seminary at St. Louis, Missouri.

In August of 1918, Candidate Gose was ordained as pastor and installed at Reeder, North Dakota. After serving briefly as assistant pastor in Nazareth Congregation, Milwaukee, he accepted a call from the Wisconsin Synod as missionary at large in the Globe, Arizona, area. A year later he organized a mission in Mankato, Minnesota. Here he served seven years; he also taught summer school at Bethany College. From 1928 to 1943 he was stationed at Jacksonport, Wisconsin.

The next 20 years Pastor Gose was active as Institutional missionary in the Fox River Valley, serving as many as 20 institutions from Green Bay to Fond du Lac. When the territory was divided, he concentrated his work on Winnebago State Hospital and neighboring county institutions.

In 1920, Pastor Gose was united in holy wedlock with Gertrude Pape of Milwaukee, who preceded him in death in 1930. In 1932, he was joined in marriage with Esther Krowas of Jacksonport. This marriage was blessed with four children, Lois, Mrs. Stanley Sperger and Esther, Mrs. Eugene Mueller of Oshkosh, Margaret, Mrs. Harold Peterson of Lowell, Massachusetts, Frederick, U.S. Air Force in Spain.

Burdened with physical infirmities which compelled him to conduct his ministry from a wheel chair the last 10 years, he was grateful for the privilege of serving his Lord in the spirit of the Apostle, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). His example of Christian fortitude, patience, and humility was heartening not only to those entrusted to his care, but also to his fellow pastors.

The total time of his earthly sojourn comprised 69 years, 6 months, and 19 days.

His departure is mourned by his immediate family, and by a brother, Ernst of Chicago, and three sisters, Mrs. Julius Atz of Venice, Florida, Mrs. Henry Wright of Baltimore, Maryland, and Miss Clara Gose of Chicago.

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4: 7, 8).

HEROLD O. KLEINHANS

### **† Mrs. A. C. Bauman †**

Mrs. Dorothea Wilhelmina Bauman, wife of Pastor A. C. Bauman of Ordway, Colorado, was called by her Lord to her heavenly reward on the evening of April 22, 1963, after an extended illness. She attained the age of 86 years, 6 months, and 11 days. Born to Christian Marlman and his wife Elizabeth, nee Klein, on October 11, 1876, in Bear Branch, Indiana, she was baptized and confirmed in the Lutheran church of Bear Branch.

Mrs. Bauman's acquaintance with Colorado was of long standing. She had entered the state for the first time in 1894 in order to keep house for her older brothers, William and John, who had homesteaded in Bent County in the 1880's. Her stay at that time was temporary. Having gone back to her parental home in Indiana, she returned to Colorado later, however, when her father moved the entire family to join his sons in Bent County. She was the last of her immediate family, her father and mother, four brothers, and two sisters having preceded her in death.

Her marriage to Pastor Bauman took place in 1907. She again left the state for a while, as she followed her husband into the various fields of his ministerial work until, returning to Colorado, he accepted the pastorate of the Ordway parish. The marriage was blessed with three children, Erwin of Ordway, Mrs. Beatrice Luedecke, and Robert Bauman of Colorado Springs, Colorado, who, with their father, their spouses, their own children, and a number of nieces and nephews mourn the death of a truly devoted wife, mother, and grandmother.



Funeral services were held in Ordway. The undersigned, a longtime friend of the family, who was installed in his first parish by Pastor Bauman in 1919, preached the sermon based on John 10:27, 28. Pastor W. A. Krenke assisted and also conducted the service at the grave.

May they that mourn hold to the hope of a blessed resurrection and the eternal salvation to which also they are called!

R. H. VOLLMERS

## Dedication of Emmanuel Ev. Lutheran Church

Pastor Edgar Hoenecke, chairman of the Wisconsin Synod's Board for World Missions, was the festival preacher at the dedication of Emmanuel Ev. Lutheran Church at its new location at 715 West Southern Avenue, Tempe, Sunday, June 2, 1963. Pastor I. G. Frey, second vice-president of the Arizona-California District, and Charles E. Found of the neighboring Redeemer Ev. Lutheran Church in Phoenix, assisted Pastor Walter A. Diehl with the liturgical portions of the ceremony.

The new church is 103 feet by 40 feet, built of slump block with laminated trusses and pine decking. It is 29 feet in height and has a cross of aluminum on a spire of copper which reaches 46 feet in height. It is located on a 2½-acre tract. Total cost of the project will



Emmanuel Ev. Lutheran Church, Tempe, Arizona

be about \$56,000.00. The building is designed to seat 198 at present, with a temporary partition to provide an all-purpose room at the rear. Later, the partition is to be moved back under the balcony already installed, and an educational unit is to be attached to the building.

Emmanuel Ev. Lutheran Church has an interesting history. It was begun in 1951 as a mission of the Wisconsin Ev. Lutheran Synod. It built its first church in 1953 by remodeling a three-car garage. It is the first of the four Lutheran churches now in the city of Tempe. In September of 1957 it became the mother of Pilgrim Ev. Lutheran

Church of Mesa. Together with its daughter church, it became self-supporting on the eighth anniversary, December 2, 1959.

On Wednesday, June 5, a special service of thanksgiving was held. Songs of praise and thanksgiving and Bible readings of joy and gratitude formed the main portion of the mid-week service. Mrs. G. R. Schaefer provided special organ music for both services, and the choir under the direction of Mrs. Peter Schillke sang, "Christ, Thou Art the Sure Foundation," "Come, Jesus, From Thy Sapphire Throne," and "Now Thank We All Our God!"

WALTER A. DIEHL

## Seventh Annual School Visitors' Workshop Northwestern College, Watertown, Wisconsin

The seventh annual School Visitors' Workshop was conducted from June 12 to June 14, 1963, on the campus of Northwestern College. A total of 55 men attended the workshop.

### Supervision Discussed

The workshop concerned itself chiefly with the area of supervision and social studies throughout our elementary-school system. The topic of supervision was introduced immediately following the opening devotion with an essay presented by Prof. Harold Warnke, principal of Fox Valley Lutheran High School, entitled "Basic Principles of Supervision For Our Lutheran Elementary Schools." In the first part of the essay, Prof.

Warnke pointed out the Scriptural basis for school supervision and also the historical development of Lutheran elementary-school supervision throughout the history of the Lutheran Church. The second part of the essay dealt with the many purposes of school visitation. Here Prof. Warnke stated: "We want to know how our schools are faring spiritually, academically, and physically; we want to preserve and strengthen the unity of faith among us; we want to aid one another in solving recognized problems; we want to encourage and strengthen one another; we want to help overcome any evils, weaknesses, and shortcomings; we want to work for internal and external growth of

our parochial schools; and we want to make reports to responsible officials." Thirdly, the visitors' relationships with others were discussed in the essay. This was carried out by speaking of the guiding Scriptural principles which govern supervision and the relationship that a visitor has to the pastor, principal, and teachers. The remainder of the day was spent in discussing the essay. The discussion showed that all the school visitors in attendance found the essay most edifying and helpful.

### Social Studies the Second Topic

The second day of the workshop was devoted to the discussion of social studies with Prof. Erich Sievert and Prof. George Heckmann, instructors at Dr. Martin Luther College, addressing the visitors. Prof. Sievert spoke on the meaning of the term, the types



of curriculum organization, the content of the subject at the various grade levels, the objectives, and the instructional materials in the area. Prof. Heckmann spoke on the instructional procedures for teaching and the evaluation of the social studies subject. The discussion following the presentation proved to be of great practical benefit to the school visitors.

On Thursday afternoon, Mr. Trettin, the executive secretary, presented matters of current interest to the visitors, and commented on problems of school visiting. Mr. Fehlauer, the assistant secretary, presented information regarding new publications that are available at the Board of

Education office and from Northwestern Publishing House.

On Thursday evening, Prof. Erich Sievert gave a report on activities at Dr. Martin Luther College, speaking particularly regarding the accreditation procedure. Mr. Martin Roehler presented a brief sketch of the program at Milwaukee Lutheran Teachers' College, Milwaukee, Wisconsin.

During the week, Prof. Panning, Prof. Zell, and Prof. Toppe, all of Northwestern College, conducted devotions for the workshop.

On Friday morning the visitors were divided into five groups for the purpose of making a study of a school

visitation experience. By 11:15 all committee reports had been read and discussed. The closing devotion, conducted by Prof. C. Toppe, brought the workshop to a close. At the noon meal the members of the workshop expressed their gratitude to the faculty, the business manager, and the kitchen staff of Northwestern College for helping make their stay at the College a pleasant one. The visitors then departed for their homes, more ready and willing, with the help of their Lord and Savior, to serve in His kingdom as visitors of the elementary schools of our Synod.

ADELBERT E. VOIGT, Secretary

## Editorials

(Continued from page 243)

sacred hymns that have been sung in our Lutheran churches since the time of Luther.

Among the translators of our German hymns Catherine Winkworth is still, even after a 100 years, foremost in rank. Her translations are invariably faithful, and they reflect both her sincere piety and her great learning. Faithful translation is not a simple achievement, no matter what the subject; and translation of the German Lutheran hymns presents the translator with the double problem of rendering the sense faithfully and also conveying the simple religious feeling of the original German. Catherine Winkworth succeeded remarkably in doing both.

Some of her translations are so familiar to us in the English version that we hardly realize that they are translations, for example: *From Heaven Above To Earth I Come* and *Wake, Awake For Night Is Flying*. The criticism has been made that our hymns are full of Germanisms. Catherine Winkworth was as English as it is possible to be, and I doubt that anyone can point out Germanisms in her work. Our hymnal contains 248 hymns that are translations from the German. Catherine Winkworth made 73 of these translations. No other translator comes even remotely close to having made that number. Most of Catherine Winkworth's translations have been taken into our hymnal from her book *The Chorale Book for England*, published in 1863, just 100 years ago.

E. E. KOWALKE

## ORDINATIONS AND INSTALLATIONS

### Ordination and Commissioning

**Gaertner, John P.**, as missionary to found Salem Ev. Lutheran Church, Scottsdale, Ariz., at Resurrection Ev. Lutheran Church, Phoenix, by W. Diehl; assisted by R. Hartmann, R. Schaller, D. Tomhave, and W. Bein; July 21, 1963.

### Ordained and Installed

#### Pastors

**Meyer, John P.**, as pastor of Grace Ev. Lutheran Church, Eau Claire, Mich., by A. Meyer; assisted by H. Peter, W. Zarlign, J. P. Meyer, W. Westendorf, P. Hoenecke, W. Beckmann; June 30, 1963.

**Schalow, Lyle F.**, as pastor of Trinity Ev. Lutheran Church, Flasher, N. Dak., and Trinity Ev. Lutheran Church, Carson, N. Dak., and St. John's Ev. Lutheran Church, Paradise, N. Dak., by R. W. Strobel; assisted by R. F. Zimmermann; July 7, 1963.

**Schewe, Harold A.**, as assistant pastor of St. John's Ev. Lutheran Church, St. Paul, Minn., by A. Schewe; assisted by G. Baer and M. Petermann; July 14, 1963.

**Siegler, Paul L.**, as pastor of unorganized mission congregation in Coon Rapids, Minn., by R. Goede; assisted by W. Dorn, L. Lindloff; July 14, 1963.

#### Pastors

**Krueger, Wilbert T.**, as pastor of Christ Ev. Lutheran Church of Big Bend, Wis., by M. Volkman; assisted by M. Stern, R. Schulz; July 21, 1963.

**Plocher, Karl, Sr.**, as pastor of St. John's Ev. Lutheran Church, Brewster, Nebr.,

by K. Strack; assisted by D. Plocher and E. Herman; July 21, 1963.

**Redlin, David**, as pastor of Grace Ev. Lutheran Church, Warren, Ariz., by R. Sprain; assisted by E. Sitz, M. Nitz, R. Paustian, V. Winter; July 7, 1963.

## CHANGE OF ADDRESS

#### Pastors

**Gaertner, John P.**, 508 South Pueblo Way, Scottsdale, Ariz.

**Krueger, Wilbert T.**, 509 Clark St., Big Bend, Wis.

**Schewe, Harold A.**, 875 Fremont Ave., St. Paul, Minn. 55106

**Schroeder, Fred A.**, 25375 E. Huron Dr., Flat Rock, Mich.

**Siegler, Paul L.**, 11011 Zion Street, N.W., Coon Rapids, Minn.

## APPOINTMENTS

Pastor G. B. Frank has been appointed as Visitor of the Central Conference to fill the unexpired term of Pastor F. Werner, who accepted a call into another District.

Pastor W. H. Wietzke has been appointed as Nebraska District news editor in place of Pastor F. Werner.

HUGO FRITZE, President,  
Nebraska District

## SCHOOL OPENING — NWLA

Northwestern Lutheran Academy will open the new school year with an opening

service at 2:00 p.m., Tuesday, September 3. Registration will follow immediately after the service.

R. A. FENSKE

## A REQUEST FOR NAMES

Anyone knowing of Wisconsin Synod Lutherans who recently moved to or are moving to Buffalo, Minn., Lake Pulaski, or Beebe Lake, or Lake Charlotte, please write to the undersigned. Wisconsin Synod services are also being conducted in Buffalo.

Pastor Gerh. H. Geiger  
R. 1, Buffalo, Minn.

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### GADSDEN PASTORAL CONFERENCE

Date: Sept. 23, 1963.

Place: Good Shepherd, Tucson, Ariz.

Time: 9:00 a.m.

Agenda: Christ in the Pentateuch, C. Metz; I Cor. 1, M. Nitz; Our Communion Liturgy, E. A. Sitz; The Mystical Body of Christ, R. Paustian.

V. H. WINTER, Secretary

### MICHIGAN

#### SOUTHWESTERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Monday, Sept. 16, 1963.

Place: Hopkins, Mich.

THE NORTHWESTERN LUTHERAN



Time: 9:00 a.m., Communion service.  
 Speaker: H. Peter.  
 Agenda: The Position of the Woman in the Church, including the Call of the Lady Teacher, J. Fricke; Synod Convention Report.  
 WAYNE BARTELT, Secretary

**MINNESOTA**

**RED WING DELEGATE CONFERENCE**  
 Date: August 27, 1963.

Time: 9:00 a.m. Communion service (Theo. Albrecht, speaker; James Berger, alternate).

Place: Immanuel Lutheran Church, South Ridge, Minn. (6 miles SW of La Crescent, Minn.), E. G. Hertler, host pastor.

Agenda: Reports of the 37th Biennial Convention of the Wisconsin Ev. Lutheran Synod.

NATHAN RETZLAFF, Secretary

**NORTHERN WISCONSIN**

**LAKE SUPERIOR DELEGATE CONFERENCE**

Date: Aug. 27, 1963.  
 Time: 10:00 a.m.  
 Place: St. Mark's, Carbondale, Mich. (Wallace-M-338).  
 Business: Reports of Delegates to Synod Convention.

D. C. SELLNOW, Secretary

**WISCONSIN EVANGELICAL LUTHERAN SYNOD  
 BUDGETARY OPERATING STATEMENT**

July 1, 1962, to June 30, 1963

	This Year Twelve Months July 1962		Last Year Twelve Months July 1961	
	June 1963	June thru June 30, 1963	June 1962	June thru June 30, 1962
<b>Budgetary Income:</b>				
Offerings from Districts .....	\$269,064	\$2,727,148.85	\$334,227	\$2,590,225.17
Gifts and Memorials from Members .....	2,572	11,510.02	1,398	6,386.16
Bequest for Budget .....		1,948.96		
Educational Charges from Educational Institutions....	27,214	408,733.75	29,954	332,033.27
Income from Home for Aged .....	10,682	105,885.57	18,157	88,561.87
Income from Northwestern Publishing House.....		31,162.48	36,162	36,162.48
From Trust Funds for Wis. Luth. Sem. Improvements....			9,436	9,436.08
Other Income .....	19,975	28,495.94	809	4,616.97
<b>Total Income .....</b>	<b>\$329,507</b>	<b>\$3,314,885.57</b>	<b>\$430,143</b>	<b>\$3,067,422.00</b>
<b>Budgetary Disbursements:</b>				
Worker Training .....	\$ 513	\$1,600,183.97	(\$235,271)	\$1,228,188.61
Home Missions .....	59,899	761,531.84	62,705	901,801.03
World Missions .....	39,779	469,244.14	37,094	458,963.80
Benevolences .....	29,793	227,453.48	13,967	195,065.40
Administration and Promotion .....	42,754	256,472.14	54,140	321,897.23
<b>Total Disbursements .....</b>	<b>\$172,738</b>	<b>\$3,314,885.57</b>	<b>(\$ 67,365)</b>	<b>\$3,105,916.07</b>
<b>Operating Gain or (Deficit) .....</b>	<b>\$156,769</b>	<b>— 0 — (a)</b>	<b>\$497,508</b>	<b>(\$ 38,494.07)</b>

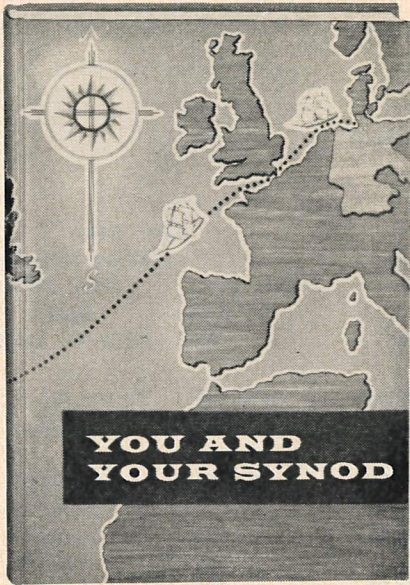
(a) Disbursements made for the year exceeded the income \$106,202.09. By order of the Board of Trustees this deficit was eliminated by reducing the appropriation for the Educational Institution Building Fund. A cash transfer was effected on the books as of June 30, 1963.

**BUDGETARY ALLOCATION AND RECEIPTS**

Districts	June 1963			Twelve Months — July thru June 1963				
	Budget	Offerings	Per	Budget	Offerings	Per	Deficit	
	Comm.	Allocation	Received	Allocation	Received	Cent		
Arizona-California .....	4,149	\$ 6,020	\$ 5,628	93.5	\$ 72,240	\$ 59,661	82.6	\$ 12,579
Dakota-Montana .....	7,245	10,513	9,057	86.2	126,156	102,578	81.3	23,578
Michigan .....	26,285	38,143	45,383	119.0	457,716	366,874	80.2	90,842
Minnesota .....	38,747	56,227	47,943	85.3	674,724	465,303	68.9	209,694
Nebraska .....	6,853	9,945	9,322	93.7	119,340	91,005	76.3	28,335
Northern Wisconsin .....	47,714	69,239	41,878	60.5	830,868	526,439	63.4	304,429
Pacific Northwest .....	1,400	2,031	759	37.4	24,372	18,893	77.5	5,479
Southeastern Wisconsin .....	51,392	74,576	49,780	66.8	894,912	576,521	64.4	318,391
Western Wisconsin .....	51,278	74,411	59,314	79.7	892,932	520,148	58.3	372,784
<b>Total This Year .....</b>	<b>235,063</b>	<b>\$341,105</b>	<b>\$269,064</b>	<b>78.9</b>	<b>\$4,093,260</b>	<b>\$2,727,149</b>	<b>66.6</b>	<b>\$1,366,111</b>
<b>Total Last Year .....</b>		<b>\$341,105</b>	<b>\$334,227</b>	<b>98.0</b>	<b>\$4,093,260</b>	<b>\$2,590,225</b>	<b>63.3</b>	

Norris Koopmann, Treasurer  
 3624 West North Ave.  
 Milwaukee, Wisconsin 53208





# YOU and YOUR SYNOD

THE STORY OF THE  
WISCONSIN SYNOD

By ERWIN E. KOWALKE

Prof. Heinrich J. Vogel  
Assist. Ed. W.L.Q.  
11757 N. Selmary Dr., 65 W.  
7 Mequon, Wisc.

Here is the true and fascinating story of the faith of our fathers which led them from across the ocean to the unexplored wilds of the Middle West. It is the story of loyalty to His Word, of unity and growth, of the building of His kingdom to the far reaches of Africa, Japan, and Europe. It tells the part which each member, congregation, and District plays in the work of preaching the Gospel, of education, of home and world missions, of stewardship, and of continuing in His Word. 180 illustrated pages. Bound in washable plastic cover, illustrated in full color. Size, 6½x9 inches.

No. 7 N 34.....\$2.50

On orders for \$5.00 or less, please add 25 cents service charge.  
On all CASH ORDERS over \$5.00 add 5 cents for each dollar  
or fraction thereof to cover postage.

**NORTHWESTERN PUBLISHING HOUSE**  
3616-32 West North Avenue, Milwaukee, Wisconsin 53208