



THE NORTHWESTERN
Lutheran

Volume 50, Number 20
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BRIEFS

by the Editor

"I APPRECIATE TREMENDOUSLY THE CLEAR TRUMPET-TONE TENOR of your little periodical." Thus a Lutheran pastor not of our Synod wrote to us recently.

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"LOOKING AT THE RELIGIOUS WORLD" is the title of a new feature that begins with this issue. The subtitle, "Information and Insight," should help to indicate the intent and scope of this column. The writers will note what is happening in various church bodies or religions. They will bring enough information to give you a good picture of what is going on or being said and thought. Then they will bring enough analysis to give you an insight into the meaning of the events, trends, and movements which they have noted.

In the next issue we shall have brief biographies and pictures of the two men who will alternate in writing this new feature. At this time we content ourselves with saying that Professor Martin Lutz, the writer of the contribution in this issue, is an instructor at Wisconsin Lutheran High School, Milwaukee, Wisconsin.

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"MASTERFUL IN ITS SIMPLICITY" — such was our characterization of Professor Joh. P. Meyer's sermon, preached at the observance of the centennial of our Seminary

on August 11. (See the August 25 issue.) Members of the Editorial Board agreed that our readers should have the benefit of this sermon. You will find it on pages 309 and 310.

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THE COMPLETE RESULTS OF ELECTIONS conducted during the August Convention of our Synod are found on page 317. Though we allowed two issues for Convention reports, we still found ourselves gasping in vain for more space. That fact explains the delay. It also explains why the last issue contained no editorials, a feature of our church-paper which often rates favorable comment in our correspondence.

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INTEREST IS RUNNING HIGH among the churches which maintain Lakeside Lutheran High School at the approach of the day on which their new school plant at Lake Mills, Wisconsin, will be dedicated. A release from the publicity committee of this school as well as a picture of the new plant will appear in the next issue.

MEDITATIONS FOR THE FALL QUARTER HAVE BEEN ENTIRELY SOLD OUT, we are informed. Manager Schaefer says that over 43,000 copies were printed.

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HOW YOU CAN HELP — LUTHERAN FREE CONFERENCE

In our last issue we gave you information regarding the projected free conference. An item from our Publicity Committee, which you will find on page 315 of this issue, will furnish you more particulars.

Now we wish to tell you what the procedure is for individuals who want to help make the first conference possible with their gifts. If you wish to help immediately in this eminently laudable cause, send your gift to the Free Conference treasurer. His address is:

Mr. Robert G. Frick
733 Community Drive
Lagrange Park, Illinois

A letter will be sent out to all pastors suggesting that individuals be given a convenient opportunity to help along through door collections. Where this suggested procedure is followed, the gifts gathered are to be sent to the same address.

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

The Northwestern Lutheran

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Editorials

Application Not Forwarded

A number of you asked for our school catalog; some of you also requested application forms. You were interested in enrolling in our high-school department because you wanted to study for the ministry. Then we heard no more. No application for admission ever arrived.

Were you worried about the Latin and the science, the German and the mathematics a future pastor must study? Did you feel that the work would be too hard, even though you knew that an easy education is not adequate for a pastor's demanding calling? Perhaps the courses at the local high school seemed easier?

Did the activities at the local high school sound more interesting? Was it too hard to break away from all your friends? Did you hate to miss the teen hops and the proms?

Were your parents wondering how they could pay the board and room bill? Did they ask your pastor about the programs our Synod has set up to help along with the expenses? Did they know that no one needs to give up his hopes of becoming a pastor because he feels that he can't pay for his education at a Synodical academy?

Or did you want to go and did your parents then persuade you not to go? Didn't they want to see you go off to school in a distant city? Did they feel that you could do better in another profession? Did they want you to help at home?

We don't know why you didn't apply for admission, but we are sure that some of you could serve the Church well as the Lord's ambassadors. Perhaps you may still consider entering your Lord's high calling. Then you may apply a year from now, or after high school. We hope you will.

Do not be surprised if your Lord invites you again to work in His vineyard.

C. TOPPE

* * * *

I Believe in the Holy Ghost

Because the confession of faith in the Holy Ghost appears in the third and last article of our Creed, we are likely to feel that the Holy Spirit is third in importance in the Holy Trinity. That is a weakness in us that is hard to avoid. In the Bible there is no suggestion of first, second, and third in the Trinity; all Persons are first and equal.

What the Holy Spirit meant to the persons of the Bible He means also to us in our daily lives. To Mary the angel said: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Of John the Baptist the angel said that he should be filled with the Holy Ghost even from his mother's womb. When Jesus was baptized, the Spirit, like a dove, descended upon Him. Full of the Holy Ghost Jesus went into the desert to be tempted of Satan, and in that Spirit He vanquished the adversary.

Today we baptize and preach the Gospel in the name of the Holy Spirit as well as in the name of the Father and the Son. Jesus has promised us that "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

"The Spirit of truth . . . dwelleth with you, and shall be in you."

The miracle of Pentecost, when 3000 souls came to faith and were baptized, was a work of the Holy Ghost and a fulfillment of the Old Testament promise that God would pour out in those days of His Spirit. It is the Holy Spirit who testifies to us that the Gospel of Christ is the Truth of God; it is He who works in us the faith by which we are justified in God's sight; it is the Holy Spirit who keeps that faith alive in us, who comforts us in time of temptation, who teaches us to pray, and who gives us the will and the power to live a life that is pleasing to God. The Holy Spirit is indeed very near to us. The passages quoted show how personal and powerful the Holy Spirit's relation to us is in our everyday life. Each Sunday after the sermon we pray, "Take not Thy Holy Spirit from me," for on Him depends our faith, our Christian life, and our eternal hope.

E. E. KOWALKE

* * * *

A Relevant Religion

One of the favorite expressions in the modern church is relevancy in religion. You find this point stressed to the exclusion of nearly everything else in liberal church-papers. We do not deny that religion should be relevant to a person's life, but it is usually meant in the social sense or community sense. If a church cannot show up tangible results in community affairs, in the practical life of society as a whole, it is considered a failure. The success of a church is largely measured by its impact on the social structure.

This fact accounts for the preoccupation of the modern church with the social gospel. If it does not succeed in removing social, political and economic inequalities, especially racial discrimination, by influencing legislation and by political pressures, it is felt that it is falling short of its real goal. For this reason the church of our day stands for mass action. It is felt that the churches will never accomplish anything worthwhile until they forget their doctrinal differences and get together, so as to be able to present a united front and speak with a united voice.

But Jesus never advocated mass action and mass pressures, nor were such mass pressures ever assigned to the Church. Jesus designed to do His kingdom work through the testimony and example of individual believers. Nor did He merely want to make this world outwardly a better place to live in. Such an achievement usually is a mere mechanical thing and does not contribute a particle to saving the soul. He is not interested in the mere outward reformation of society but in the regeneration of the individual.

Once a man came to Jesus requesting that He force his brother to divide the inheritance with him. Jesus replied, "Man, who made me a judge or a divider over you?" Jesus refused to function as a probate judge.

(Continued on page 318)

Studies in God's Word:

A Lesson on the Law of the Sabbath

At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day (Matthew 12: 1-8).

Religion for many is merely a matter of do's and don'ts, of doing or not doing according to a particular, prescribed code of conduct. The standard may be one that is already firmly fixed by God, or it may be one that is fairly flexible, adopted for a time by society, but subject to the wavering whims of public opinion.

Not surprising, therefore, is the fact that the Christian religion is likewise often so conceived. The Ten Commandments, then, become paramount and are easily misunderstood, mistreated, and misapplied. The Pharisees of Jesus' day were especially prone to this and particularly with respect to the Third Commandment and the law of the sabbath.

A Common Misconception

The sabbath law which required the people of Israel to rest from their

labors on the seventh day was not without point or purpose. The whole idea of it was closely connected with God's covenant of grace and mercy. It was centered in His promise of a coming Savior who would deliver them from the toilsome burden of sin and thus provide refreshing rest for their souls. It gave them a day off from the steady rigors of their earthly occupation in order that they might devote themselves without distraction to the worship of their gracious God and occupy themselves with His precious promises. Clearly, it was divinely designed to be for them a blessed benefit and a gift of grace.

Mistaken, therefore, was the opinion that the sabbath law was given by God merely to exercise His authority over His people and to compel their abject obedience. Nor was the day of rest to be construed as a time to sit around and take it easy, unaffected by the call to emergency assistance and unmoved by the obligations of brotherly love. Most certainly the day of rest was never intended to become the occasion on which God's people would calculate with measured precision the infinite variety of ways by which they might desist from working on the sabbath in order to gain favor and credit with God.

At such a hollow and perverted conception of the sabbath law, however, the legalistic Pharisees in time arrived. To them it was a shocking violation of the letter of the law for Jesus' disciples to labor on the sabbath by plucking a few ears of corn, even to satisfy their hunger. Unable themselves to comprehend the inner intent and spiritual significance of the sabbath law, the Pharisees' use of it was limited to finding fault with those who did grasp its essential meaning or to establishing their own piety by virtue of their insistence upon following the minute details of the letter of the law.

Equally mistaken are those today who suppose that people are guilty of a flagrant offense against the sabbath when they work or play on a

Sunday, even though they regularly attend worship services and devoutly participate in family devotions in their homes. In error, too, are those who imagine that it is a meritorious virtue for them to refrain from working on Sunday, though they rarely, if ever, devote themselves to preaching and God's saving Word, whether publicly or privately. There is danger also that professing Christians may become victims of the delusion that they are doing the Lord a favor by going to church regularly or that they deserve a reward from Him for being active members of a church, while at the same time they seldom attend gladly, only infrequently are disposed to hear and learn the Word of God, much less sincerely to observe and keep it.

A Correct Explanation

To all such the Lord says, "I will have mercy, and not sacrifice." He desires not that cold, mechanical conformity to the lifeless letter of the law which flows out of a proud and self-righteous heart and which covets an award for outward piety. No, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:17). "To this man will I look," He says, "even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66:2).

He does desire a heart which, having tasted of His mercy in Christ Jesus, the only true and lasting rest, is moved out of heartfelt gratitude to covet His gracious promises, to follow eagerly the law of love, and to love the will of his heavenly Father. The contrite heart seeks neither to stretch the law to its own profit nor to constrict it to another's loss. Born of mercy through the life-giving Word, the contrite heart clings to that Word of merciful pardon and reflects it penitently through the law and labor of love.

MILTON BURK

Centennial Address

Romans 1:16-17

"Preach the Gospel" is the inscription in our Seminary chapel. To prepare preachers of the Gospel is the sole purpose of our institution. It has been so for 100 years.

Where do we find the Gospel? It has been revealed to us by God Himself in His Word, that is, in the Bible. To preach the Gospel thus means to proclaim, to teach, and to apply the Bible without additions, omissions, or alterations.

In 1893, 70 years ago, the Columbian Exposition was held in Chicago in commemoration of the 400th anniversary of the discovery of America. People then spoke very much about progress, the progress in transportation, in communication, in industry, in science, etc., achieved during those 400 years. Some people demanded that there should be progress also in the field of theology. What, then, about our Seminary?

In that same year, 1893, the Seminary building in Wauwatosa was dedicated. In his dedicatory address Dr. Adolf Hoenecke pointed out that our motto in theology must be, not progress, but regress: A return to Luther, and over Luther to the Scriptures. When on the next day he formally opened the new school year, the first one in the new Seminary building, he repeated that truth and impressed it on the student body.

Today, at the celebration of our Centennial, we need to rededicate our hearts to the same truth. We shall try to encourage ourselves by studying the example of the Apostle Paul, the Holy Spirit graciously guiding our meditations.

NOT ASHAMED OF THE GOSPEL

I.

What did it mean when Paul said that he was not ashamed of the Gospel of Christ?

When he wrote his Epistle to the Romans, he had been preaching the Gospel for some 20 years: in Tarsus and in Antioch of Syria; on his first mission journey in Cyprus and in the cities of southern Galatia; on his second journey in the cities of Macedonia and of Achaia; on the third, in the Roman province of Asia with Ephesus as his headquarters. Moreover, he had championed the Gospel truth at the council in Jerusalem over against the attacks of the Judaizers.

What was his experience? Everywhere where he went with the Gospel message he met with fierce opposition. He was dragged before courts; he was cast into prison; police ordered him out of one city as a disturber of the peace; he was beaten with rods by the Roman lictors; in one city he was stoned and dragged out for dead. All of this for no other reason than that he preached the Gospel.

Did he feel disgraced? He did not. He was not ashamed of the Gospel of Christ. He did not alter his approach. He did not tone down the Gospel. He firmly renounced also the "hidden things of shame." Rather, "in all sincerity, as of God, in the sight of God" he spoke the truth of Christ, directing his appeal to the consciences of men. He was ready to come to Rome for no other purpose than to preach the Gospel.



PROFESSOR JOH. P. MEYER, shown as he was delivering the festival address in the service which marked the centennial of our Wisconsin Lutheran Seminary.

We in our day are not exposed to persecutions for preaching the Gospel, as was Paul. People today, in a way, praise the Gospel and expect great things from the preachers of the Gospel. They expect the Church to improve conditions on earth. The Church should remedy social evils; it should abolish the difficulties between capital and labor; it should improve economic conditions; it should solve the problem of race segregation; it should stop armed conflicts between nations, and the like. People in their earthly-mindedness want nothing but a social gospel. And they blame the Church and call it a failure when things do not improve materially because men by their sins heap social evils upon themselves.

In addition, men want the Gospel to be proclaimed scientifically. They consider it un scholarly to take the Bible in the obvious natural sense of the words. They think science has shown this to be impossible. They think, for example, that science on the basis of the record of the rocks has proved the creation story false. The fall of man into sin, they say, did not take place as the Bible records it. Serpents cannot talk. These stories, they say, are myths, presenting some truth in the form of a tale. And if we wish to get at that truth, we must demythologize them. They say even that Christ did not really arise from the grave — dead people simply do not rise. The resurrection story means that, though Jesus died on the cross, His Gospel continued to win hearts. And that was called a resurrection. To take these and similar stories as relating actual

events is regarded as contrary to the discoveries of science, and to treat them as factual accounts is ridiculed as unscholarly.

Paul was not ashamed of the Gospel in spite of the persecutions which he suffered. Shall we be ashamed because we are branded as unscholarly for adhering to the Scriptures?

II.

Why is there no cause to be ashamed of the Gospel of Christ?

Paul tells us in our text: "For it is a power of God unto salvation to every one that believeth." Paul is speaking from experience. In spite of the fierce opposition which he met everywhere, everywhere the Gospel found also those that accepted it, accepted it with joy. In every city Christian congregations sprang up. They may not have been large in number. There may not have been many great men, wise men, or noble men among their members. Yet they were happy. Their hearts were filled with peace and joy by the Gospel which Paul had brought them.

There were not many mighty men among the early members, but all were mighty in spreading the Word. The Gospel of Paul had created in them a new life. They could not do otherwise, they had to tell people of the happiness which they had found. Paul had sown the seed. He saw it grow and spread.

Those early Christians may not have been perfect in understanding, not immune to the lures of errorists; but they were ever ready to learn and to receive correction where they had failed. They may not have been perfect in their life of sanctification, but they were struggling and trying to improve.

It was the Gospel which had made that type of people out of them. The Gospel was the power of God to them for salvation: it saved them from the terrors of conscience, saved them from the dominion of sin. This power proved itself on Jew and Greek alike. Though the Jews considered the Gospel a stumbling block and the Greeks considered it foolishness, yet the Gospel broke down their opposition with superhuman, with divine power and led them to faith in Christ. Thus Paul observed the power of the Gospel in the fruits which his work produced. He knew this power also from his own personal experience. Out of a restless persecutor it had changed him to a man at peace with God through faith in that very Christ whom formerly he had persecuted, yes, it changed him into an ardent witness of Christ.

The Gospel a power of God unto salvation — that is the reason why Paul was not ashamed of it. He would not stop proclaiming it. He would not change one iota. He would not try to make it more palatable by adding some bit of human wisdom.

The Gospel has not lost its divine power to this day. Let us then continue to cling to it in its purity: cling to it in our Seminary, in our congregations, in our Synod; cling to it in training our young preachers, though we be derided or pitied as bigoted and unscholarly.

III.

What is it that makes the Gospel so powerful?

Paul says, it is "because therein is the righteousness of God revealed." That is the righteousness which

God Himself prepared for us, who were condemned sinners by birth and by our mode of living. He did this by making Christ, who knew no sin, to be sin for us, so that we might in Him be made the righteousness of God. He sent His Son to be the "Lamb of God, which taketh away the sin of the world." That is the righteousness which God prepared. It is the only righteousness available, the only hope for lost sinners.

The Gospel reveals this righteousness to us. It not only informs us about it, it not only describes it, not merely tells us how God prepared it; but it actually contains this righteousness, proclaims and conveys it to us. In the Gospel God pronounces His verdict over us, namely, that our sins are forgiven for Christ's sake, and that He regards us as clothed in sparkling holiness.

The Gospel reveals this righteousness to faith. "From faith to faith," Paul says. The righteousness is ready; there is nothing lacking. There are no conditions attached, no terms to be met. Righteousness is proclaimed as a free gift of grace, to be accepted and enjoyed in faith. Therein lies the power of the Gospel: it brings peace to the guilt-laden heart. By doing this it creates a new life in the sin-dead hearts, so that they now begin to love and to live holiness as the children of God.

We have this Gospel in the Scriptures. Paul says, "As it is written." It is written in the Book of the Prophet Habakkuk: "The just shall live by faith." The Gospel is inseparably bound up with the Scriptures. When we hear the Scriptures, we hear the Gospel. Even when the Scriptures proclaim the Law in sternest terms, driving terror into a sinner's conscience, the aim is to reduce the haughty heart to get in shape for the application of the Gospel. If we want to hear the Gospel, we must listen to the Scriptures. If anyone mutilates the Scriptures, he loses the Gospel. So it was in Paul's day; so it is in ours.

There were many in Paul's day who twisted the words of the Scriptures, adding their own thoughts to it, or omitting truths presented by it. Paul did not let himself be influenced by such tactics. He proclaimed the Gospel as it is written in the Scriptures, the whole Gospel, nothing but the Gospel. He did so unashamed.

There are many also today who tamper with the Scriptures in some way or other, denying that it is the inspired Word of God without error or contradiction. They often do some very pious talking, as though only they by their methods of interpretation could preserve the Gospel of the Scriptures for us. Let us not be deceived.

Our Seminary must not be influenced by those claims, nor by any charges implied in them. We thank God that our Synodical fathers dedicated our Seminary to the study of the Scriptures. We thank God that as late as 70 years ago the early God-appointed leader of our Seminary emphatically repeated the vow: Back to the Scriptures. Let us today join him by rededicating our hearts to the study of God's unadulterated Word. God has graciously preserved this mind in us so far, in our Synod and in our Seminary. We pray Him to give us strength and courage that with Paul we ever continue to say: "I am not ashamed of the Gospel of Christ, for it is a power of God unto salvation through faith, through faith which is in Christ Jesus." Amen.

PROF. JOH. P. MEYER

Topic:

Does God Desire the Salvation of All Men?

A Lantern to Our Footsteps

Answers Based on Holy Writ

A reader asks for an explanation of two sets of Bible verses. The first consists of Hebrews 9:15b: "They which are called might receive the promise of eternal inheritance," and Acts 13:48b: "And as many as were ordained to eternal life believed." The other two are I Timothy 2:4: "Who will have all men to be saved, and to come unto the knowledge of the truth," and II Peter 3:9b: "The Lord is . . . not willing that any should perish, but that all should come to repentance." What is the relationship of the two sets of verses?

"All" Means All

What fact do the last two verses state? It is evident that they can be understood in only one way, that is, that God truly desires to save *all* men, without any exception. Surely "all" means *all*. If He does not will that any should perish, no one may conclude that God does want some to perish.

This is taught also throughout the Scriptures. John 3:16 speaks of the love God had for "the world." That, too, is an all-inclusive expression. Indeed, God in Christ reconciled "the world unto himself, not imputing their trespasses unto them" (II Cor. 5:19). So in Christ the sins of the whole world have been forgiven. Scripture is clear on this point. How broad is the love, mercy, and forgiveness of God! How genuine is His desire to save all! That is one truth we do not want to forget.

Those Who Shall Finally Receive Eternal Life

Now what about the other two passages? What do they speak about? They speak of those who finally shall receive eternal life. While God desires the salvation of all, not all will finally receive it. Many are lost, and the reason is their unbelief. Those who are mentioned in the Hebrews passage as receiving the promise of eternal life are such who have been called. Through the Gospel they are called, invited to accept eternal life. Here the inspired writer is speaking of those who have been successfully called, who have been brought to faith and so have the promise of eternal life.

Certain Individuals Chosen From Eternity

The Acts passage speaks of such who have been ordained to eternal life. This speaks of the eternal election, or foreordination, of certain people to eternal life. This, too, is clearly taught in the Scriptures. Christians are often called "the elect of God." Read particularly Ephesians 1:4-6 and II Thessalonians 2:13. Scripture teaches us that before the foundation of the world, in eternity, God chose certain individuals that they should be brought to faith and salvation. Of this

also Acts 13:48b speaks. Those who were ordained unto eternal life believed.

The Riddle For Reason

The problem this poses for our reason is this: How does that harmonize? God wants to save *all*, but in eternity He chose *some* for salvation. Since both are clearly taught, we will accept both without attempting to make them understandable to our human reason. Whenever men try to solve this for their reason, some kind of error results.

How Calvinism "Explains"

Calvinism tries to solve this by denying that God truly wants to save the whole world. God chose the elect unto salvation; all others were ordained to damnation. Christ died only for believers. God loved only the world of the elect. It is only for the elect that the saving work of God was accomplished. Although this may "explain" the problem to our reasoning mind, it involves a rejection of the clear words of Scripture. On the one hand, Scripture in speaking of election only speaks of being chosen unto salvation. Those who are lost eternally are lost because of their own unbelief, not because God chose them for damnation. The other is that words like "all" and "world" are so explained that they do not really mean what they say. This explanation we cannot accept.

Denial of "By Grace Alone"

Others have tried to harmonize the twofold will of God spoken of above by saying that God does want all men to be saved, but when it came to election, there was some difference in man which moved God to elect certain ones, and not others. You notice that this gives some credit for his election to man and so is a denial of salvation by grace alone. The latter error is referred to as synergism, a working together of God and man in attaining man's salvation. This, too, must be rejected by us, for we are saved by grace alone.

Let Both Truths Stand — and Marvel!

So any reasonable effort to harmonize and somehow explain the relationship between the two sets of passages will only result in error. We can only say: Both truths are taught in the Scriptures; both are true. We believe both and take our reason captive under the Word of God. We can only say with Paul: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who has been his counselor?" (Rom. 11:33, 34.)

ARMIN SCHUETZE

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

DID YOU HEAR SOMETHING DROP?

"How carelessly precious articles can be broken! A teenager, dusting the parlor on a Saturday morning, shouts upstairs to her mother, 'Mom, you remember that vase which has been in the family for generations? Well, this generation just dropped it!'

"This generation may also have dropped that binding faith in God which meant so much decades ago. What is left might be a second-hand religion, a cheap imitation, an inherited 'faith' with both the peace and the power drained from it."

These words, which appeared in the August 2, 1963, issue of *Christianity Today*, were not directed at any specific religious group or denomination. The author, Dr. Bastian Kruihof of Hope College, was speaking in general of modern man's "vast ignorance about God coupled with tragic indifference." He observed that for many persons today God has become nothing more than "a vague memory, . . . a fashionable blur."

Although written in a general context, Dr. Kruihof's remarks readily come to mind when one is confronted with a specific situation, such as the meeting of the Lutheran World Federation at Helsinki, Finland, this past summer.

A recent editorial brief in *The Northwestern Lutheran* brought us the shocking news that the Lutherans assembled at Helsinki were unable to agree on a joint statement concerning the doctrine of Justification by Faith, the doctrine which for more than four centuries has been the very "cornerstone of Lutheranism." We were saddened by the report in the pages of *Time* that some Lutherans are actually claiming that "justification is not, as Luther thought, the dominating theme of the New Testament."

Time went on to quote this revealing statement by a German professor from Bonn University: "It is an open secret that today neither the church nor the world knows what to do with this doctrine of justification. For the fathers it was the fountain and rule of faith and life. For the church today it is clearly an *embarrassment*" (emphasis ours). At a

press conference another professor used even stronger language; he referred to justification as "this horrible word."

"One reason that it embarrasses churchmen," *Time* reported, "is the plain fact that even after four centuries, justification by faith alone is only vaguely comprehensible to millions. Another is that downgrading works seems less acceptable than ever to self-justifying, activist modern man."

Additional insight into the "self-justifying" attitude of some present-day Lutherans is provided for us by *The New York Times*. Here are a few excerpts from its issue of August 6, 1963, about the goings-on at Helsinki (dateline: HELSINKI, Finland, Aug. 3):

"Theologians came under sharp attack from their juniors here today as the Lutheran World Federation tackled the problem of putting church doctrines into language in current use.

"The current assembly of the world federation, meeting this week, has divided its nearly 800 participants into 26 discussion groups. Group leaders reported a general revolt of laymen against theological 'jargon,' with youths the most outspoken critics.

"Theologians sitting in the discussion groups have heard themselves denounced with complete candor.

"Remarks on 'the depravity of man' by a conservative Lutheran leader from the United States were dismissed by a young American as 'a lot of baloney.'

"There were many assertions by group members that *modern man does not share the profound sense of guilt* that motivated Luther in the 16th century. (Our emphasis.) . . .

". . . Some discussion participants indicated their belief that Lutherans should give a far more prominent role to good deeds. To some conservative Lutherans, however, this appeared tinged with a concept similar to a Roman Catholic call for deeds as part of a procedure toward justification.

"One Scandinavian Lutheran suggested that, since the doctrine of justification divided churches, *some*

other concept should be adopted as a central doctrine, to spur unity" (our emphasis).

As you read these excerpts, did you for just a moment have an uneasy feeling that you had heard *something drop*? By any chance did your mind's eye catch a fleeting glimpse of a teen-age lass, dust cloth in hand, staring with dumb fascination at the shattered remnants of the family heirloom at her feet?

As the reverberations from Helsinki reach our ears, it sounds to us as though a goodly part of this generation of Lutherans is on the verge of dropping something mighty precious: a priceless family heirloom which has brought joy and peace to the hearts of countless brethren and can never be replaced!

STALEMATE AT MONTREAL

A "fiasco" . . . "a major debacle whose defacing scars may long embarrass the ecumenical movement." That's the blunt way in which the conservative periodical *Christianity Today* (issue of August 30, 1963) summed up two full weeks of theological discussion at Montreal, Canada, this past July. The occasion was the first conference held in more than a decade by the Faith and Order Commission of the World Council of Churches. The WCC should be a familiar name to all our readers; it is a unionistic, global hodgepodge of various and sundry "Christian" denominations who cooperate in many joint social and religious endeavors without first bothering to establish doctrinal agreement. The Faith and Order Commission is that department which, for lack of a better term, might be called the "conscience" of the WCC. It is a study group of theologians whose monumental task it is to work toward a closer measure of doctrinal unity among the diverse groups within the WCC.

After ten years of planning and preparation of reports by study committees, hopes ran high at Montreal for a real "theological breakthrough." Instead, as *Christianity Today* put it, "What Montreal produced was theological ambiguity transcended only by

theological stalemate." In plain language, the conference was a failure; two weeks of vague theological generalizations ended in a standstill.

Christianity Today reported that a "power struggle" was evident within the machinery of the Montreal conference. Certain "younger" theologians (mostly in their fifties) apparently wanted to come to grips with divisive issues and to discuss them in earnest and at length. They kept insisting that "theological integrity is more important than meeting a convention timetable."

However, the good intentions of these "upstarts" were frustrated by the "behind-the-scenes politicians" who were running the conference. Hardly had the members of each study committee met one another or begun their discussions than they were already being pressured by the steering committee for *general statements of agreement*.

In the closing hours of the conference the "hurried, synthetic reports" of the study committees were finally presented to the full assembly, not for adoption but simply for "reception and transmission to the churches." As *Christianity Today* saw it, "the main objective of the political bloc was to achieve broad phrasing which ruled out nobody's point of

view, without adequately expressing anyone's." Irked by their leaders' overly optimistic claims of all that the conference had accomplished, the delegates demanded that the "word to the churches" convey "a greater note of honesty about our failures at the conference."

The final revision, which was unanimously accepted by the delegates, contained such statements as: "We still find it hard to know what God calls us to keep or to abandon and what He calls us to venture. . . . We could only touch the fringes of our task." The report admitted that the Montreal conference was unable "to express a common mind in a single report."

A pathetic example of gross unionism in action! Full speed ahead, but no real sense of direction; no reliable roadmap to follow; no steady, authoritative hand at the wheel or throttle. The absolute authority of Scripture as the verbally inspired Word of God definitely does not prevail in the WCC. Many of its members have reduced the Bible to the level of mere "tradition," with no real agreement as to what that nebulous term all implies.

Over the centuries the Eastern Orthodox churches have always held proudly to their mystical "Tradition"

as a source of doctrine right alongside Sacred Scripture; they regard *both* as having been inspired by the Holy Spirit. But even the Orthodox (who were first admitted to the WCC in 1961) were disturbed by what they heard and saw at Montreal; they could not go along with the casual attitude of those who deny the doctrine of Inspiration and downgrade Scripture to the level of human tradition.

From its unionistic viewpoint the Faith and Order Commission of the WCC may have achieved a major "breakthrough in worship" at Montreal. The Protestant and Orthodox delegates joined in a public interfaith worship service with the Roman Catholic Archbishop of Montreal. But the much-hoped-for "breakthrough in theology" never materialized; it was a resounding failure. Small wonder that the editor of *Christianity Today* could not refrain from slipping in this bit of satiric paraphrase:

"Ecumenical theologians climbed
Mont Réal,
Ecumenical theologians had a great
fall.
All the king's horses and all the
king's men
Couldn't put ecumenical theology
together again."

M. W. LUTZ

Diamond Jubilee St. John's Ev. Lutheran Church Bear Valley Wabasha County, Minnesota

Festival services were held on Sunday, August 11, 1963. The occasion was used for a reunion of confirmation classes, and a good percentage of members of those classes were in attendance.

The present church was erected in 1898. The basement was built in 1938, and in 1962 the church was completely remodeled and refurnished. The congregation forms one parish with St. John's at Mazeppa, Minnesota.

The following pastors served the congregation: Wm. Lange, O. T. Sievers, Paul Beck, W. P. Limpert, W. P. Sauer, and at present the undersigned.

The 70 communicants of this parish are grateful to the Almighty God for preserving the pure Word and Sacrament in their midst, and they beseech

His gracious blessing in the future. "God be merciful unto us, and bless us; and cause his face to shine upon us; Selah" (Ps. 67:1).

THEO. HAAR

Seventy-Fifth Anniversary St. John's, Belview, Minnesota

St. John's Ev. Lutheran Congregation of Sheridan Township, Belview, Minnesota, was privileged to celebrate its seventy-fifth anniversary on Sunday, August 25, 1963. Two well-attended festive services marked the occasion. In the morning anniversary mission festival service Pastor M. J. Lenz, the president of the Minnesota District, was the guest speaker. Pastor W. J. Henrich of Goodhue, Minnesota, was the speaker for the anniversary service.

Guided by a circuit rider, Pastor J. J. Hunziker, the church was established December 18, 1888, by 10 families. The first services were held at a country schoolhouse.

A church, still in use, was completed in 1892. A parsonage was built nine years later. Improvements to the church in recent years included a new altar, pulpit, and electronic organ, removal of the original spire and tower, construction of an entrance, and a new heating system. There is a church cemetery on the grounds.

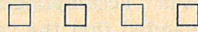
The congregation today includes 110 baptized members, 85 communicants. The pastors have officiated at 374 baptisms, 239 confirmations, 87 marriages, and 97 burials.

The following pastors have served the congregation during its 75 years: J. J. Hunziker, Henry Koch, John Mittelstaedt, H. F. Eggert, Julius F. Lenz, J. E. Bade, Gerhardt Schuetze, Walter P. Scheitel, G. Gerth, A. Broitzmann, Alvin Schulz, Harland Reed, Warren Henrich, Jerome H. Braun.

In thankfulness St. John's Congregation gives all glory to God.

JEROME H. BRAUN

What do
you mean..



Substitute ?

THE SUBSTITUTE PROMISED

Long before Christ, the long-awaited Rescuer of mankind, was born, the Evangelist of the Old Testament, Isaiah, as though he had been an actual eyewitness of Christ's suffering, emphasized the fact that the Savior would take our place as our Substitute in these never-to-be-forgotten words: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:4, 5).

As we again read this oft-quoted, much-loved passage we can't help but see that this remarkable Person, spoken of here by Isaiah, would be the Substitute for the whole human race, by fulfilling its obligation, bearing its sins, taking its punishment, paying its penalties, and would thereby actually rescue the human race from the consequences of its fall away from God. To accomplish all this, the Substitute would of necessity have to be a most extraordinary Person, and also have the most extraordinary qualifications. Of this we shall hear later.

Not a Biblical Term, but a Biblical Thought

However, it is true neither the Old nor the New Testament actually uses the term substitute or substitution. Still the idea or concept of substitution is definitely Biblical, and, therefore, found in many places in our Bibles. In addition to the beautiful passage in Isaiah referred to above, we see it in this saying of Jesus (Mark 10:45): "The Son of man came . . . to give his life a ransom for many." Certainly the meaning here is plain: Because Christ would die in the place of the many, the many need not die. Or take Christ's cry of agony from His cross (Mark 15:34): "My God, My God, why hast thou forsaken me?" Why should Jesus be in agony as He contemplated His death? He was no coward, and weaker persons than He have calmly gone to their death. No, it wasn't physical death that He feared, but the death that was the death deserved by all sinners of all time, that death in which He would

actually experience the horror of being eternally forsaken by God. This same thought is what Paul had in mind, too, when he wrote (II Cor. 5:21): God "made him to be sin for us, who knew no sin"; and in Romans 5:6, that "Christ died for the ungodly," and in Galatians 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us." Isn't that substitution?

This substitutionary idea is also obviously the thought of John when he records the cynical prophecy of Caiaphas (John 11:50): "It is expedient for us, that one man should die for the people, and that the whole nation perish not." Though Caiaphas here spoke as a politician, God used his words to proclaim unmistakably that Jesus would die as the world's Substitute. Now, these are but samplings of what you will find throughout your Bible.

Denied by Many

Many modern theologians, of course, try to pass over this substitutionary or vicarious aspect of our Lord's suffering and death. Instead, they speak of Christ as a noble Person who was willing to put up with people's faults and failings, and even be willing to die for a principle He believed in. But that is not what our Bible means when it speaks of Christ taking our place. Everything that Christ did for us, He did by taking our place. He bore what we should have borne, and we now go free. Those who deny this do not usually count the cost of their denial, for there are only two possibilities — either Christ bore the burden of our sin, and paid our debt in full, or we bear it ourselves, and spend an eternity in debt. This is a fact! And this is the message that you and I, who are Christians, must by our personal testimony, by our preaching and teaching, and by our mission gifts put across to our fellow men every chance we get. If we fail in this responsibility, we are failing our Master, who became our Substitute at a price we can never compute with our small minds.

KENNETH W. VERTZ

Anniversaries

Golden Weddings

Dr. and Mrs. H. R. Richter of Friedens Ev. Lutheran Church, New Prague, Minnesota, on July 21, 1963.

Mr. and Mrs. Edward Abraham of St. Paul's Ev. Lutheran Church,

North Fond du Lac, Wisconsin, on August 18, 1963.

Mr. and Mrs. Wm. Christen of St. Paul's Ev. Lutheran Church, Roscoe, South Dakota, on September 1, 1963.

Mr. and Mrs. Edwin Schlefke of St. Luke's Ev. Lutheran Church, Oakfield, Wisconsin, on August 20, 1963.

Mr. and Mrs. John Mussell of Trinity Ev. Lutheran Church, Rollingstone, Minnesota, on September 11, 1963.

Mr. and Mrs. Hugo Woldt of David's Star Ev. Lutheran Church, Kirchhain-Jackson, Wisconsin, on August 11, 1963.

ITEM FROM OUR NEWS BUREAU

Lutheran Free Conference Scheduled for July 1964:

Preliminary plans are being made for a three-day Lutheran Free Conference scheduled for July 1964. Members of its arrangements committee include clergymen from The American Lutheran Church, The Lutheran Church—Missouri Synod, the Ev. Lutheran Synod (Norwegian), and the Wisconsin Ev. Lutheran Synod.

The announcement was made by the Rev. Professor Armin W. Schuetze, chairman of the arrangements committee and member of the faculty of the Wisconsin Lutheran Seminary, Mequon, Wisconsin.

According to the preliminary plans, the three-day meeting will be devoted to a study of the doctrine of the Holy Scriptures with emphasis by various essayists on the inerrancy and verbal inspiration of the Holy Scriptures and their historicity, clarity, and authority. None of the essayists has as yet been named.

In a memorandum the committee defined a free conference as a "meeting of individuals who meet as free agents, not representing their church bodies as such, but who are committed to the basis of the conference and invitation."

In its memorandum the committee stated that it did not "conceive the purpose of this conference to be a realignment of churches as such, but

rather the bringing about of confessional oneness of those who are interested in true Scriptural unity," and as an "attempt to curb liberalism in the Lutheran Church."

The committee pointed out that there was a need for such free conferences which would "frankly admit differences existing among Lutherans, frankly attempt to remove such differences, and make no premature demonstrations of fellowship until doctrinal unity is achieved."

To avoid "misinterpretation and misunderstanding" the committee agreed that the conference open and close its sessions with silent prayer.

The Wisconsin Synod and the Ev. Lutheran Synod have consistently refused to participate in inter-Lutheran meetings, composed of Lutheran church bodies not in doctrinal agreement which open with a joint devotion, maintaining that this implies and involves a fellowship which, in fact, does not yet exist.

The Rev. Norman W. Berg, Plymouth, Michigan, who was named to moderate the free conference, emphasized that the purpose of the conference was not to "proselytize among other Lutheran synods to add to the numerical strength of any synod," nor was it aimed "at building any outward organizational structure."

Other officers elected by the arrangements committee are the Rev.

John O. Lang (ALC), Columbus, Ohio, vice-chairman; and the Rev. Vernon H. Harley (Mo.), Corpus Christi, Texas, secretary. Robert G. Frick (unaffiliated), Lagrange Park, Illinois, was named treasurer.

The following clergymen are also serving on the arrangements committee: Lawrence W. Faulstick (Mo.), Los Angeles, California; Harold W. Romoser (unaffiliated), Oak Park, Illinois; Siegbert W. Becker (WELS), Milwaukee, Wisconsin; Norman W. Berg (WELS), Plymouth, Michigan; Allen R. Blegen (ALC), Wheaton, Illinois; Carl J. Lawrenz (WELS), Mequon, Wisconsin; Bjarne W. Teigen (ELS), Mankato, Minnesota; Donald G. Rehkopf (ALC), Sanborn, New York; and Glen E. Reichwald (ELS), Mankato, Minnesota.

The arrangements committee appointed the following clergymen to subcommittees: Arnold V. Kuster (ELS), Madison, Wisconsin; Conrad I. Frey (WELS), Saginaw, Michigan; Julian G. Anderson (ELS), Mankato, Minnesota; A. T. Kretzmann (unaffiliated), Crete, Illinois; and James P. Schaefer (WELS), Milwaukee, Wisconsin.

In addition to Mr. Robert G. Frick, treasurer, the following laymen were also appointed to serve on subcommittees: Mr. Carroll Dummann (WELS), Thiensville, Wisconsin; and Mr. Fred C. Rutz, (Mo.), Chardon, Ohio.

Centennial Observed St. Paul's, Eldorado Township, Wisconsin

St. Paul's Ev. Lutheran Congregation of Eldorado Township, Wisconsin, was privileged to celebrate the 100th anniversary of its organization. On July 28, 1963, the event was observed in two services. In the afternoon service Pastor W. K. Pifer, a former pastor, preached the sermon, basing his message on Psalm 87:1. In the same service District President J. C. Dahlke spoke briefly to the congregation. In the evening service the congregation heard a sermon by another former pastor,

William Wojahn, who chose Psalm 87 for his text.

On the following Sunday the congregation observed the 100th anniversary of its Christian day school in a special afternoon service. Pastor Harvey Heckendorf preached on the Lord's words in Mark 10:13-16.

Pastor Fachtmann, the first resident pastor of St. Peter's Lutheran Church of Fond du Lac, began mission work in the area in 1858. In 1863 Pastor Friedrich Hilpert became the first resident pastor of St. Paul's. In this year the congregation was organized and the school begun.

During the Predestination Controversy between the Synodical Conference and the Ohio Synod, the con-

gregation lost a few members. The pastors of the congregation were active in mission work, founding congregations in West Rosendale, Zion, and Eldorado Mills.

The congregation was served by Pastors Fachtmann and Boehner of Fond du Lac until 1863, then by Pastors Hilpert, C. Fr. Waldt, Ad. Hoyer, by Pastor Wm. Streissgut of Fond du Lac, by H. Hoops, G. Thiele, Wm. Bergholz, H. Proehl, L. Th. Thom, John De Jung, George Saxmann, John Dowidat, Walter Pifer, William Wojahn, Harvey Heckendorf, and Walter Zickuhr.

The congregation of 100 communicants has been operating the

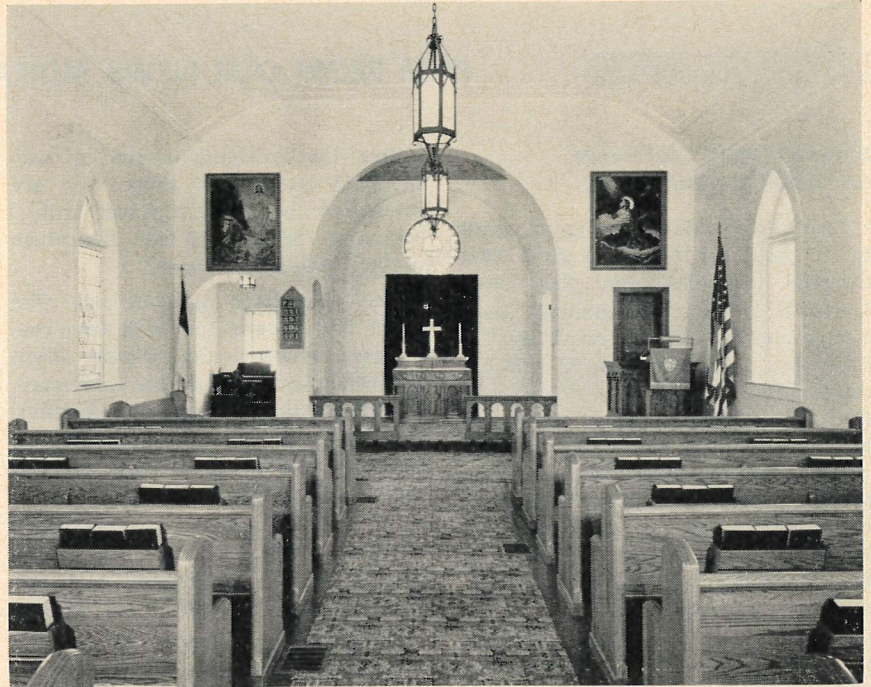
(Continued on page 318)

One Hundred Twenty-five Years Old! St. Paul's, Monroe, Michigan

On August 18, 1963, St. Paul's Lutheran Church of Monroe, Michigan, was privileged to take note of 125 years of God's grace and mercy. Three special services were held on that day. In the 10:00 A.M. service more than 150 members and visitors heard Pastor Adalbert Schultz, who formerly served the congregation, encourage them to remember God's blessings of the past and to base their hope for the future on the same. He used Psalm 3:8 as his text.

Speaking in the afternoon service (3:00 P.M.), Pastor Norman Berg, the president of our Michigan District, reminded the assembly on the basis of Hebrews 13:8 that the message of the Savior is still the same as well as its purpose, namely, the salvation of souls. The guest speaker in the 7:30 P.M. service was Pastor M. E. Otterstatter, also a former pastor of St. Paul's. Using Matthew 18:10-14 as his text, he urged the members to look to the future and be vitally concerned with the training of the young that future generations may be brought up in the nurture and admonition of the Lord.

St. Paul's Congregation is one of the oldest congregations in our Mich-



ST. PAUL'S LUTHERAN CHURCH, MONROE, MICHIGAN, which has just celebrated its one hundred twenty-fifth anniversary.

igan District as well as in our Synod; it is the oldest Lutheran church in Monroe County, Michigan. This is said, not in the spirit of boasting of human achievement, but in humble acknowledgment of the grace of our God! As we look back over these 125 years of grace and mercy that God

has so favorably granted this congregation, we are reminded of the words of the Psalmist: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Ps. 115:1).

LAWRENCE A. NOLTE

A Year Of The Lord's Rich Blessing Pompano Beach, Florida

On June 23 of this year your mission church in the subtropical zone of Florida thankfully dedicated its new parsonage and temporary chapel to the glory of the Triune God. Along with its thanks to the constituency of the Wisconsin Synod, the small membership of Ocean Drive Ev. Lutheran Church would share this memorable day with you for it stands as a landmark, as it were, manifesting the first year of the mission's history, a year of the Lord's rich blessing.

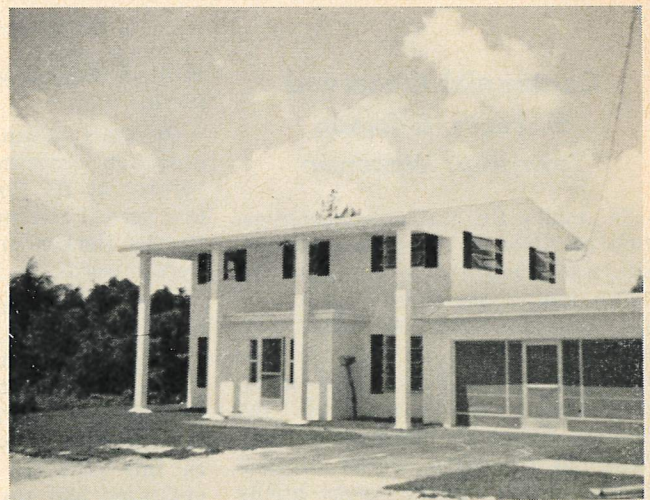
About a year after the first service was held in Pompano Beach, 45 souls assembled in the temporary chapel to hear the Rev. William E. Steih of St. Petersburg, Florida, preach the dedicatory sermon. The mission is located in the heart of Pompano Beach, one block south of Atlantic Boulevard on Tenth Avenue.

The parsonage, completed in May, has four bedrooms, study, and screened-in patio. The basic unit was contracted for \$15,600. In a later modification, for \$1500 the carport was enlarged to a double garage, which at the request of the membership could be converted into an appealing chapel room with a seating capacity of 50.

Pastor Steih preached on the fitting text which certainly expressed the sentiments and joy, the gratitude

and hope of all, namely, Psalm 127:1: "Except the Lord build the house, they labor in vain that build it." May our Lord continue to build His Church according to His wisdom, not only here, but throughout the world!

REGINALD E. POPE



Parsonage - Temporary Chapel
Ocean Drive Ev. Lutheran Church
117 S.E. 10th Avenue, Pompano Beach, Florida

ELECTIONS

Thirty-seventh Convention of the Wisconsin Ev. Lutheran Synod
Wisconsin Lutheran High School
Milwaukee, Wisconsin
August 7-14, 1963

Officers

President

Pastor Oscar J. Naumann

First Vice-President

Pastor Irwin Habeck

Second Vice-President

Pastor G. L. Press

Secretary

Pastor Paul Hanke

Elected from the District Nominations

Wisconsin Lutheran Seminary Board

Pastor Herman Cares
Mr. Kurt Kneiske

Dr. Martin Luther College Board

Teacher Darrell Knippel
Mr. H. Baumann
Pastor Harold Johne
Pastor Edward Birkholz,
Honorary

Northwestern College Board

Pastor Kurt Timmel
Pastor Karl Gurgel
Mr. A. Schweppe

Northwestern Lutheran Academy Board

Pastor Roland Zimmermann
Mr. R. Heier

Home for the Aged, Belle Plaine

Pastor G. A. Fuerstenau
Mr. C. Neumann

Board of Trustees

Pastor John Wendland (N. Wis.)
Pastor Norbert Paustian
(Pac. NW)
Mr. Ray C. Tiegs (S. Wis.)

Milwaukee Lutheran Teachers College

Pastor Roland Ehlke
Teacher Helmuth O. Ihlenfeldt

Elected from the Nominations of the Nominating Committee

The Executive Committee of the Board for Apache Indian Mission

Mr. Walter Koeller

The Executive Committee of the Board for Missions in Japan

Mr. Clarence Krause
Pastor Marlyn Schroeder

Board of Directors of Northwestern Publishing House

Pastor Gerhard Schmeling
Teacher Richard Sievert

Executive Chairman of the Board for World Missions

Pastor Edgar Hoenecke

FREDERIC H. ZARLING, Secretary

Nebraska Lutheran Academy Board

Pastor Herold Schulz
Teacher Eldon Hirsch
Mr. E. Raasch

Michigan Lutheran Seminary Board

Pastor Daniel Habeck
Mr. August Klement

Dr. Martin Luther High School Board of Control

Pastor George Baer
Pastor Gerhard Birkholz
Pastor Norval W. Kock
Mr. Fredrick Janke
Mr. Ervin Walz
Mr. Henry Hasse
Mr. Donald Wales

Board of Support

Pastor Henry G. Meyer
(Neb.-Pac. NW)
Teacher Harry McFarland
(W. Wis.)

Board of Education

Prof. Martin Albrecht
(Theo. Sem.)
Pastor Wilbert Gawrisch
(N. Wis.)
Pastor Gerald Free (Nebr.)
Teacher Raymond Behmer
(S. Wis.)

Chairman of the General Board for Home Missions

Pastor Ray Wiechmann

The Executive Committee of the Board for Missions in Northern Rhodesia

Pastor Arnold Mennicke

The Executive Committee of the Board for Missions in Germany

Pastor Karl Krauss

Board of Education

Mr. Carroll Dummann

Executive Chairman of the Board of Trustees

Pastor Harold Eckert

ROLAND EHLKE, Chairman

† Mrs. Anna Gehm †

On Thursday, July 11, 1963, it pleased our Lord to call into the Heavenly Canaan the soul of Mrs. Erna Gehm. The deceased was born at Trechel, Mecklenburg, Germany, on January 5, 1872, a daughter of Herman F. Bublitz and his wife Wilhelmine. In the summer of 1881 she emigrated with her parents to this country, settling near Watertown, Wisconsin. Baptized in early infancy, she became a communicant member of the Lutheran Church by the rite of confirmation in St. Peter's Lutheran Church at Lebanon, Wisconsin. She was joined in marriage with Pastor John C. A. Gehm at Watertown, Wisconsin, in 1898. She was her husband's faithful companion and helpmate while he served congregations at the following places: Eitzen, Minnesota; Bowdle, South Dakota; Poplar Grove, Minnesota; Woodville, Wisconsin; Darfur, Minnesota. Upon Pastor Gehm's retirement from the active ministry in 1941, they made their home at Bay City, Michigan, where they became members of Bethel Ev. Lutheran Church.

Pastor and Mrs. Gehm's marriage was blessed with five children; three daughters died in infancy; a son, John, who had served as a Christian day-school teacher at Toledo, Ohio, died in 1949. Pastor Gehm preceded his wife, the deceased, into eternity in February of 1954. The last years of the deceased were fraught with many trials, but she bore them all patiently with God's gracious support. In May of this year the deceased suffered a hip fracture from which she did not recover. Her span of earthly life came to 91 years, 6 months, 6 days. She is survived by a daughter, Erna (Mrs. Edward Engelhardt) of Bay City, Michigan; an adoptive son, Herbert Gehm, a Christian day-school teacher in Santa Ana, California; seven grandchildren; five great-grandchildren; a sister, Mrs. Bertha Kinsey of Jefferson, Wisconsin; and many more distant relatives. After a funeral service in Bethel Lutheran Church at Bay City, Michigan, on July 15, 1963, in which the undersigned presented God's comfort on the basis of Matthew 25:21, her earthly remains were taken to Watertown, Wisconsin, where another funeral service was held on July 16, 1963. It was conducted by Pastor I. G. Uetzmann of St. Luke's Lutheran

Church. Pastor Arthur P. Kell of Watertown, South Dakota, officiated at the committal service.

MARTIN C. SCHROEDER

Centennial Observed

(Continued from page 315)

Christian day school. The enrollment has averaged about 20 children each year. Half are from St. Peter's of Eldorado. St. Peter's and St. Paul's Congregations have been served by the same pastors since 1905. The congregations are making plans to establish a two-room school in Eldorado. Both congregations are members of the Winnebago Lutheran Academy Association.

W. H. ZICKUHR

Meditations

A Friendly Word to You

A Great blessing for you and yours.

May we remind you of this blessing? It is the blessing which comes to those who daily let God speak to them in His Word during their daily private or family devotions. It is the blessing of speaking to God in prayer that is prompted and guided by the Word. If you have not erected a family altar to your God and Savior, why not do so now?

MEDITATIONS—Material for your private or family devotions. In these booklets, one for each quarter of the church year, you will find what you need for your devotions: a portion of Scripture printed out, a medita-

tion which explains the text for the day and applies it to your heart and life, and a prayer that flows out of the text. In addition there are daily prayers and prayers for the festivals of the church year and special occasions and needs. (The sick and shut-ins are not forgotten.)

More than 84,000 people are enjoying the blessings of MEDITATIONS. These users of our devotional booklets find in them satisfying daily fare for their souls.

MEDITATIONS for 1964 — Subscribe now! You may do this either as individuals or as groups in your congregation. We go to print soon with the first booklet of the 1963-1964 church year. The beginning date is December 1.

May we be of service to you to enable you to gain a daily blessing? Just send your name and address and \$1.00 (this subscription is payable in advance) to:

Northwestern Publishing House
3616-32 West North Avenue
Milwaukee, Wisconsin 53208

WELS MEMBERSHIP CONSERVATION

Please send names and addresses of all members who move into areas where there are no WELS congregations to the address given below. Also send names of people who move into any metropolitan area where we have more than one WELS church. Only if all congregations cooperate can our program become fully effective.

A sheet of instructions which sets forth the purpose and function of the WELS Membership Conservation Program will be mailed on request. Sample cards and directions on how

to use them are also available. Write for new supply of cards.

WELS Membership Conservation
10729 Worden
Detroit, Michigan 48224

NOTICE OF WITHDRAWAL

Pastor Willard E. Kehrberg, having accepted a teaching position in The Lutheran Church—Missouri Synod, has withdrawn from our Synod and is no longer in fellowship with us.

M. J. LENZ, President
Minnesota District

APPOINTMENT

Pastor Hugo Schnitker of Plymouth, Nebr., has been appointed to fill out the unexpired term as second vice-president of the Nebraska District.

HUGO FRITZE, President
Nebraska District

AN OFFER — CHURCH PEWS

St. Paul's Ev. Lutheran Congregation of Marshall, Wis., offers 25 good oak church pews to any mission congregation for the cost of transportation. These pews are of two different lengths. For more information write:

Rev. Philip Huebner
Box 244
Marshall, Wis.

NAMES REQUESTED

Faribault, Minn., Area

Names of prospective members are sought in the Faribault-Northfield-Owatonna, Minn., area for the preaching station already begun at Faribault, Minn. Services are conducted the fourth Sunday of each month. Further information can be obtained from and references should be sent to:

Harold D. Yotter
934 S.W. 7th Ave.
Faribault, Minn.

NOMINATIONS

For the Office of Executive Secretary Board For World Missions

The following have been nominated for the newly created office of Executive Secretary for the Board for World Missions: Pastor Edgar Hoenecke, Mesa, Ariz. Pastor William Schweppe, D.D., Lusaka, Northern Rhodesia, Africa. Pastor Carl Bolle, St. Paul, Minn.

The Board for World Missions will meet on October 16, 1963, to effect a call. Any further correspondence pertaining to these candidates must reach the Board before that date.

Pastor W. R. Hoyer, Secretary
217 East Walnut
Sleepy Eye, Minn.

Editorials

(Continued from page 307)

That was not part of His call as the Messiah and representative of the Church. That call deals strictly with immortal souls, not with social, political, or economic

status, or the outward betterment of mankind. That kind of relevancy lies outside the assignment of the Church.

IM. P. FREY

LUTHERAN TEACHERS' CONFERENCE

Arlington, Minnesota
October 24 and 25, 1963

Program:

Thursday, Oct. 24

9:30-10:00 Registration and Program Committee Meeting
10:00-10:30 Opening Service
10:30-10:45 Minutes, Appointments, Reports
10:45-12:00 "Every Christian A Royal Priest," Prof. Lloyd Hahnke
12:15 Dinner
1:00 Committee Meetings
1:45- 3:00 Devotion — "Improving Techniques of Challenging the Gifted Child," Prof. Morton Schroeder
3:00- 3:30 Recess

5:30- 4:30 Sectional Meetings
5:00 Supper

Friday, Oct. 25

9:00- 9:15 Devotion
9:15- 9:30 Reports, Minutes
9:30-10:30 "Social Studies In the Lower Grades," Prof. George Heckmann
10:30-10:45 Recess
10:45-12:00 "The Use of Visual Aids In the Lower Grades"
12:15 Dinner
1:15- 2:30 Report on District and Synod, District President M. J. Lenz; Report from Executive Secretary's Office, Mr. A. F. Fehlauer; Business Meeting
2:30- 3:00 Closing Devotion
FRANKLIN KOLANDER

LIST OF CANDIDATES

The following have been nominated for the position of Executive Secretary for Home Missions:

- W. F. Dorn, Minneapolis, Minn.
- Alwin T. Degner, Manitowoc, Wis.
- Hilbert L. A. Engel, Saline, Mich.
- Karl Gurgel, Fond du Lac, Wis.
- L. J. Koeninger, Lansing, Mich.
- Theodore Sauer, Lusaka, Africa
- Raymond L. Wiechmann, Milwaukee, Wis.
- Raymond H. Zimmermann, Glendale, Ariz.

The General Board for Home Missions will meet on Oct. 29, 1963, to effect a call. Any further information regarding the men nominated should be sent before that date to:

Henry Paustian, Secretary
General Board for Home Missions
1025 E. Main
Watertown, Wis.

NOMINATIONS

The following have been nominated by members of the Synod for the new professorship of English at Northwestern College:

- Pastor Kermit Biedenbender, Warren, Mich.
- Mr. David Branch, Milwaukee, Wis.
- Pastor Gerhard Cares, Cleveland, Wis.
- Pastor Paul Eickmann, Crete, Ill.
- Pastor Richard Frohmader, Sault Ste. Marie, Mich.
- Pastor Ralph Goede, Lake City, Minn.
- Pastor Max Herrmann, Manitowoc, Wis.
- Pastor Robert Hochmuth, Santa Clara, Calif.
- Professor Eldor Keibel, Milwaukee, Wis.
- Mr. Nicolas Kiessling, Madison, Wis.
- Pastor John Meyer, Friesland, Wis.
- Pastor Winfred Nommensen, Milwaukee, Wis.
- Pastor Richard Pankow, Scottville, Mich.
- Pastor Waldemar Pless, Milwaukee, Wis.
- Mr. Sylvester Quam, Neenah, Wis.
- Pastor Kenneth Strack, Naper, Nebr.
- Pastor Alvin Werre, Batesland, S. Dak.

The Board of Control will meet at the College on Wednesday, Oct. 9, to effect a call.

Any correspondence regarding these candidates must reach the Board before that date.

Kurt A. Timmel, Secretary
612 Fifth St.
Watertown, Wis.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

FALL PASTORAL CONFERENCE

Date and Time: Tuesday, Oct. 29, 9:30 a.m., through Thursday noon, Oct. 31, 1963.
Place: Christ Ev. Lutheran Church, 420 S. Central and Flora St., Lodi, Calif.; G. F. Zimmermann, host pastor.
Agenda: They shall Not Cease From Their Purpose, E. Sitz; Hades, Gehenna, Sheol, V. Winter; Exegesis of II John, D. Tomhave.
Note: Meals and lodging will be provided by the congregation to all requesting same from host pastor.

D. K. TOMHAVE, Secretary

DAKOTA-MONTANA

WESTERN PASTORAL CONFERENCE

Date: Oct. 22-23, 1963.
Place: Faith Lutheran Church, Melstone, Mont.; D. Zietlow, host pastor.
Time: 9:00 a.m. (Missionary conference 8:00 p.m. Oct. 21).
Agenda: Practical Applications of Gen. 1:28, K. Lenz; Exegesis of I John 4, W. Loescher; Augsburg Confession—Article 5, Prof. R. Fenske; Homeletical Study of the four Historical Advent Gospels, R. Buss.
Preacher: R. Buss (alternate, K. Lenz).
D. D. ZIETLOW, Secretary

EASTERN PASTORAL CONFERENCE

Date: Nov. 5-6, 1963.
Place: St. Paul's Ev. Lutheran Church, Henry, S. Dak.; Paul Schliesser, host pastor.
Time: Opening session at 10:00 a.m. with Holy Communion.
Sermon: G. Eckert (J. Schneider, alternate).
Agenda: How can we assist our people to appreciate the Liturgy? H. Ellwein; A Study of I Pet. 2:18, G. Eckert; The Significance of Noah's Curse, J. Brandt; Col. 1, J. Schneider.
C. E. CONE, JR., Secretary

NEBRASKA

ROSEBUD PASTORAL CONFERENCE

Place: South Coloma, S. Dak.
Time: Oct. 8, 9 (opening at 10 a.m., Oct. 8).
Preacher: J. E. Lindquist.
Chaplain: Alvin Werre.
Essays: An Exegetical Treatment of the Melchizedek Texts, K. Strack; What Do We Mean by "The Clarity of Scripture"? E. Herman.
ALVIN G. WERRE, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN PASTORAL CONFERENCE

Date: Nov. 11, 1963.
Place: St. John's Ev. Lutheran Church, Burlington, Wis.
Time: 9:00 a.m.
Host Pastor: Harry Wiedmann.
Preacher: R. Pope (Rom. 14); alternate: W. Popp (Rom. 15).
Offering: C.E.F.
Agenda: The Work of the Holy Ghost in Our Lives As Pastors and Laymen (Con-

tinuation), W. Lehmann; Titus, Chapter 2 (Exegesis), D. Sabrowsky; The Advantages and Disadvantages of A Saturday School, N. Barenz; An Evaluation of the New English Bible, P. Eickmann; What Should Our Ecumenical Action Be? H. Wiedmann; A Critique of the New Form of the Rite of Confirmation, H. Lau; Business: Visitor's Report, F. Schulz; Financial Subvisitor's Report, M. Otterstatter; Questions of casuistry.

H. WIEDMANN, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Oct. 29-30, 1963.
Place: St. Peter's Ev. Lutheran Church, Oak Grove, Wis., Pastor Arthur Dobberstein.
Time: Conference begins at 9:00 a.m. with service with Holy Communion at 1:00 a.m. Speaker: Prof. E. Scharf (James Thrans, alternate).
Program:
Tuesday:
I John 2, Russel Kobs; Report on Home Missions, H. Paustian; The Gift of Tongues, I Cor. 14, Prof. E. Kowalke; Practical Suggestions for Correcting Commonplace Transgressions of the Second Commandment, W. Schulz.

Wednesday:
I John 3, L. Pankow; Reformation Sermon, A. Berg; A Study of the Conclusion of the Ten Commandments, P. Kuehl; Isagogical treatment of the Book of Haggai, A. Panning; Art our Mission Methods and Programs Pauline? E. Zehms; Report on Advisory Committee on Education, W. Zank.
Please send excuses for absence and request for lodging to host pastor.
E. ZEHMS, Secretary

WISCONSIN EVANGELICAL LUTHERAN SYNOD

BUDGETARY OPERATING STATEMENT

July 1, 1963, to August 31, 1963

	This Year	Last Year
	Two Months	Two Months
	July 1963	July 1962
	thru	thru
	August 1963	Aug. 31, 1962
Budgetary Income:		
Offerings from Districts.....	\$169,805.10	\$310,741.86
Gifts and Memorials		
from Members	607.70	667.70
Bequests for Budget.....	—	832.17
Educational Charges from		
Educational Institutions	9,395.11	17,102.05
Other Income	86.34	461.12
Total Income	\$179,894.25	\$328,972.73
Budgetary Disbursements:		
Worker Training	\$191,898.69	\$267,601.01
Home Missions	68,828.35	137,570.76
World Missions	29,255.99	64,500.98
Benevolences	23,003.00	33,516.00
Administration and Promotion....	29,902.61	44,022.89
Total Disbursements.....	\$342,888.64	\$547,211.64
Operating Gain or (Deficit).....	(\$162,994.39)	(\$218,238.91)

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

Books About Luther

MARTIN LUTHER: HERO OF FAITH

By *FREDERICK NOHL*

A new biography of the Great Reformer, it tells the story simply and interestingly, yet incorporates a wealth of facts.

Luther's life and works will take on a new depth of meaning when you see through the author's words the reasons and motives behind the great decision he had to make in his life, decisions that changed the course of Christianity. Pencil drawings and several maps help the 16th century come alive for the modern reader. 149 pages. Cloth. \$2.75

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By *ROLAND BAINTON*

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