



THE NORTHWESTERN  
**Lutheran**

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# BRIEFS

## by the Editor

### "A FIRE AND A HAMMER"

#### Words to Ponder at Reformation Time

"A little fire indeed kindleth a great matter, but however little, it must be genuine fire. Frost will not do, and a painting of flame will not do, though the pencil of Raphael produced it. A little hammer may break a great rock, but that which breaks must be harder and more tenacious than the thing broken. There must be a hand to apply the fire, and the air to fan it; it must be rightly placed within the material to be kindled; it must be kept from being smothered. And yet all aids do but enable it to exercise its own nature, and it alone kindles. There must be a hand to wield the hammer, and a heart to move the hand; the rock must be struck with vigor, but the hammer itself is indispensable. God used instruments to apply the fire and wield the hammer; His providence prepared the way for the burning and the breaking. And yet there was but one agency, by which they could be brought to pass. Do we ask what was the agency which was needed to kindle the flame? What was it, that was destined to give the stroke whose crash filled earth with wonder, and hell with consternation, and heaven with joy? God Himself asks the question so that it becomes its own answer: 'Is not MY WORD like as a fire? Is not MY WORD like the hammer which breaks the rock in pieces?'

"It is not without an aim that the Word of God is presented in the language we have just quoted, under two images: as fire and as a hammer. The fire is a type of its inward efficacy; the hammer, of its outward work. The one image shows how it acts on those who admit

[acknowledge] it, the other shows how it acts on those who harden themselves against it; the one symbolizes the persuasive fervor of that Word by which it makes our hearts burn within us in love to the Son of God, the other is an image of the energy with which, in the hands of the King on the holy hill of Zion, it breaks the opposers as with a rod of iron. The fire symbolizes the energy of the Word as a Gospel which draws the heart to God, the hammer shadows forth its energy as a law which reveals the terrors of God's justice against transgressors. In both these grand aspects the Word of God was the creator of the Reformation and its mightiest instrument. It aroused the workers, and fitted them for their work; it opened blind eyes, and subdued stubborn hearts. The Reformation is its work and its trophy. However manifold the occasions of the Reformation, THE WORD, under God, was its cause.

"The Word of God kindled the fire of the Reformation. That Word lay smouldering under the ashes of centuries; it broke forth into flame, in Luther and the other Reformers; it rendered them lights which shone and burned inextinguishably; through them it imparted itself to the nations; and from the nations it purged away the dross which had gathered for ages."

\* \* \* \*

"With all of Luther's gifts, he might have been a monster of wickedness, or a slave of the dominant superstition, helping to strengthen its chains, and forge new ones, had not the truth of God in His Word made

(Continued on page 349)

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

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# Editorials

**Objective Justification** At the convention of the Lutheran World Federation in Helsinki, Finland, one of the chief topics for discussion on the agenda was

the doctrine of the justification of the sinner. This is the most vital doctrine of the Lutheran Church and has been from the very days of Luther. That no unanimity on this question was reached at Helsinki shows how far many so-called Lutheran churches have drifted away from Luther and the Bible. There have been many comments on Helsinki in practically all the churchpapers, not only Lutheran but otherwise.

The liberal *Christian Century* among other things comments: "Others warned against giving the impression that all men, regardless of faith in Christ, have been declared by God to be in a right relation with him. The fact that only a brief 'Message' on justification was received by the assembly appeared to many as ample evidence that Lutherans have a lot of homework to do on the elucidation of their central doctrine."

We are interested here chiefly in the statement made in the first sentence of the quotation. It does indeed concern the central doctrine of the Lutheran Church: the doctrine of objective justification. Without it our church has no real Gospel to proclaim. The Bible teaches that Christ has fully redeemed sinners, that He has wiped the slate clean, that there is nothing against any sinner in God's book since Christ on the cross paid the full price, that all have been made righteous in His sight. St. Paul in II Corinthians 5:19 writes without any "ifs" or "buts": "God was in Christ, reconciling *the world* unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." If we can no longer proclaim to one and all that Christ has made them righteous in the sight of God, if we can no longer offer them a completed product in Christ, then we might just as well close up shop and padlock our churches. What ambassador of Christ would want to step into the pulpit without such an unconditional message? To limit that proclamation in any way is to emasculate the Gospel. That unbelievers do not eventually share in its eternal fruits is not due to the fact that God has not declared all sinners righteous in Christ, but due to the fact that they reject it.

IM. P. FREY

\* \* \* \*

**Borrowed Entrees** One could assume that the little girl accompanying the Jehovah's Witnesses representative on my doorstep was his daughter. She stood by patiently while he defended what his sect taught concerning the Trinity and the Son of God. Occasionally she tapped a nearby rocker with her shoe as the discussion continued, but a word of caution from the man was sufficient to restrain her.

In recent years it has been the practice of Jehovah's Witnesses solicitors to take one of their children along on their recruitment calls. It helps them to gain entry into the homes of the community. On a cold winter day

this approach is particularly disarming; in beastly weather one wouldn't want to turn even an Alaskan husky away from his door.

Then it was learned that the little girl was not the man's daughter. He had borrowed her from a friend to equip himself with a social advantage.

These religious quacks will go to any length to make themselves socially attractive and to win neighborly good will. With practiced strategy the Jehovah's Witnesses can be very human and very cordial.

But they will not honor the Son as they honor the Father (John 5:23).

C. TOPPE

\* \* \* \*

## "In God We Trust"

When the Supreme Court ruled that it is contrary to the Constitution of the United States to make prayer and Bible reading a regular practice in public schools, many people were shocked. They expressed the opinion that the Court had struck a foul blow at Christianity itself. They professed to be afraid that this ruling of the Court tended toward making ours a heathen nation. They asked if this would now be the end. If the custom of offering a prayer and reading a passage from the Bible in the public schools is unconstitutional, does it not follow that the Court might also outlaw the prayer with which the Congress is accustomed to open its sessions? Might one not expect that the Court would also rule that the legend "In God We Trust" must no longer be stamped on our coins?

Just what does "In God We Trust" mean on a silver dollar? Suppose that the United States mint by mistake issued a million coins without these words. How would that affect the Christianity of the nation? In fact, who besides a few coin collectors would ever notice the omission if the newspapers remained silent about it? Most people are perhaps aware that "In God We Trust" appears stamped on the silver dollar. Does the half dollar also have it? And the quarter? The dime, the nickel? Is it on the lowly copper cent? How many people could answer Yes or No without either just guessing or hunting up a magnifying glass to find out?

"In God We Trust" can mean something to the person who knows and believes that there is but one God, the Father of our Lord Jesus Christ, and that no one can know the true God, let alone believe and trust in Him, without faith in the Son of God. Without that faith the words stamped on our coins mean nothing more than did the inscription that Paul found on an altar in Athens: "To The Unknown God."

E. E. KOWALKE

# Studies in God's Word: The Savior's Highly Regarded Little Ones

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer (permit) the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them (Mark 10:13-16).

Most parents are quite naturally inclined to think very highly of their little ones. They are also disposed, as a rule, to bestow upon their offspring the maximum of parental affection. And who would not want them to?

Sometimes, however, this may be to the exclusion of the tender love and care which all children are divinely intended to enjoy. Not by any means do all fathers and mothers realize how highly regarded their little ones are by the Friend of children, their only Lord and Savior. Nor do they seem to be aware of the urgent need which their young ones have for the priceless blessings which the Savior alone can bestow upon them. They should be.

Here the Lord Jesus makes it plain to all that the little ones are by Him first of all

## Warmly Welcomed

It was clearly not to the credit of Jesus' disciples that they so discourteously discouraged people from bringing their infants and youngsters to Jesus for His blessing. The disciples may have had good intentions, but their estimate of Jesus' regard for little ones was both bad and poor. It made no difference to Him how many there were or for how long a time He would be occupied with them. He was delighted to have them come and pleased to receive them.

So much so, in fact, that any attempt to interfere with their coming met with His severe displeasure. And coming from His own disciples, the interference was almost infuriating, at least sufficient to arouse His indignation. Whatever their reason, how dare they prevent even one little one from receiving His blessing!

No less upsetting are the varied ways in which young children today are kept from their Savior and from the blessings He is so anxious to bestow upon them through His holy Word and Sacrament. It may be well-meaning friends or relatives who, like the disciples, seek to dissuade parents from taking their children to Sunday school or enrolling them in their congregation's day school, or even from having their little ones baptized before they reach the so-called age of reason. The reasons too, though not exactly the same as those of the disciples, are usually equally feeble and faulty. The outcome, however, is painfully similar. The little ones whom the Savior is so eager to enfold in His arms are cruelly kept from Him and His life-giving Word.

Sometimes parents themselves are the ones who through their own neglect and indolence make it impossible for their own offspring to reach the Savior's waiting arms. Financial factors, social schedules, entertainment interests, household habits — all seem to be able to prevent their children from basking in the sunshine of the Savior's love and mercy. His earnest insistence, meanwhile, that the little ones keep coming to Him without let or hindrance, remains sadly unheeded. Could He be less displeased with this than He was with the forbidding action of the disciples?

And what of the more indirect way in which we twentieth-century disciples are frequently guilty of obstructing the children's path to Jesus? Though He warmly welcomes all who reside in the vicinity of our homes and churches and bids us hasten to gather them into His fold,

are we not often slow and coolly sluggish in both our personal and congregational efforts to lead the spiritually starved and neglected waifs into Jesus' outstretched arms? Oh, must we not bestir ourselves and become fired with a more burning compassion for the Savior's little ones, especially also when we consider how they are by Him so

## Bountifully Blessed

The parents, whom Jesus' disciples tried to send away, had brought their children to Him "that he should touch them." They wanted Him to lay His hands upon them and to bless them. This He subsequently did, despite the disciples attempted dissuasion. The blessing lay not, however, in the hands which He positioned on their heads, but in the words which He pronounced upon their hearts. Whatever His words in blessing stated, the little ones likewise received. His words are never a mere wish or a pleasing prospect only. They actually convey the blessings which He desires to bestow.

So also in Holy Baptism today the little ones receive the blessed benefits which the Lord means them to have through His Word and Promise in connection with water. Though seemingly pure and innocent, they are infected with the virus of sin, subject to death and damnation, in need of a rebirth and of saving faith. Of every newborn infant it must be said, as David confesses in the Fifty-first Psalm, that it was shapen in iniquity and conceived in sin.

But God was not unmindful of the needs of these little ones, however tiny and infantile they might be. He found a way to secure them for His kingdom to bring them into it, and to make them His own eternally. Through His Word of life and power in Holy Baptism He purifies their hearts, adopts them as His very own, gives them a new life of faith, and seals to them a place in His heavenly kingdom.

*(Continued on page 348)*

**Topic: Can the Pastor  
Forgive Sins?**



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

## **The Problem**

After the confession of sins in the Communion service, the pastor says: "Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the Son and of the Holy Ghost." A member of our churches is troubled by this statement. He has been told that our church is "second to the Catholic Church because our minister forgives our sins the same as the priests." What is more, in the Bible we read that "there is no Mediator between God and man save Jesus Christ." How then can the pastor in the service say: "I forgive you all your sins"?

## **One Mediator**

This truth, that Jesus Christ alone is our Savior from sin, our one Mediator, is taught in the Scriptures most clearly and is one we shall never want to give up because it means everything to the sinner. St. Paul writes to Timothy: "There is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). He and He alone is the one "who gave himself a ransom for all" (v. 6). He alone is the "Lamb of God, which taketh away the sin of the world" (John 1:29). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). To lose sight of all this is to lose forgiveness and salvation itself.

## **A Power Delegated to All Christians**

But now, what do we hear this one Mediator and Redeemer from sin saying to His disciples, to His Church, to Christians? He says: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:18). He had said the same thing also to a single disciple, to Peter, in Matthew 16:19. Similarly our risen Lord spoke to His disciples on the evening of His resurrection: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (John 20:23). Jesus says to His believers: you forgive; you retain; you bind; you loose. On the basis of this any Christian may say to a penitent sinner: "By the command of my Lord Jesus Christ I forgive you your sins in the name of the Father, Son, and Holy Ghost." He may say to the impenitent sinner: "By the command of my Lord Jesus I retain your sins because of your impenitence." The Christian does this, not because of any power he has of himself, not because he can do anything to pay for anyone else's sins before God. He does so simply because Christ has told him to do so. He does so on the basis of Christ's death and resurrection.

## **But Why the Pastor?**

But if every Christian has the command of his Lord Jesus to forgive the sins of the penitent sinner, why does the pastor say: "I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God, etc."? Isn't this the same as what is done in the Roman Catholic Church?

## **No Special Power for a Select Group**

The Roman Catholic Church teaches that Christ gives a special power to a certain group of men, to a special order, the bishops and priests of the church. They receive this power through ordination. Only they may forgive sins because, as they say, Christ gave them this special power. So you must confess your sins to the priests. They will tell you what penance you must do for your sins. They are the ones who, it is said, have the power to offer the Sacrifice of the Mass, which is considered the same as the sacrifice Christ brought on the cross, only that it now is an unbloody sacrifice. In all of this it is apparent that the priest is a kind of mediator, one who serves in a position between God, or Christ, and the average Christian. He holds a position or rank that sets him apart from the average layman, having powers which, it is claimed, were given only to him.

## **"As a Called Servant of the Lord"**

But why does the Lutheran pastor say: "I, by virtue of my office, etc."? Does this mean the same as the ordination of the Catholic priest? Not at all. The pastor has no powers which every individual Christian does not also have from the Lord. But the pastor is to speak the forgiveness in the presence of a congregation of Christians. He is to speak to and for them. That may be done only on the basis of a *call* from the Lord through the congregation. If the pastor did not have a call, he would have no right to stand before the congregation to preach or to announce forgiveness or to do the many other functions of the public ministry. So this is what the pastor is telling the congregation: By virtue of my office, because you have called me to serve as pastor (of this my ordination is further evidence), I have been given the responsibility to speak to you, the assembled congregation of Christians. You, by the divine call you extended to me, have asked me to speak to you and for you. So I say to all of you: "By the command of my Lord Jesus I forgive you your sins."

This does not place the pastor in a special class. His call and ordination do not make him a person with powers other Christians do not have. But he does have a call from Christ and the Christian congregation to function for and in behalf of the assembled Christians.

ARMIN SCHUETZE

## LOOKING AT THE RELIGIOUS WORLD

### *Information and Insight*

#### WHERE THE "ILLUSION"?

The statement that there can be no church union without full doctrinal agreement is called an "illusion" by Doctor Arne Sovik in the September 24 *Lutheran Standard* of the American Lutheran Church in an article, "Some Illusions About Church Unity." Since the statement is the essence of our fellowship principles and practices, it will be of interest to examine why Doctor Sovik deems it an "illusion."

He writes most convincingly when he demonstrates some sympathy for this Lutheran axiom and very correctly says, "Faithfulness to our confession requires that we do not pretend to be in agreement when we are not, nor ignore, by living tolerantly with, heresy that threatens the truth." He puts his finger squarely on grave dangers involved in completing structural union before there is theological unity: indifference in doctrinal matters, disregard of unresolved issues, and a consequent barrier to the resolution of controversies and the attainment of true unity. With all this we will most heartily agree.

Amazingly and most unconvincingly, the article continues: "However this may be, the position that full theological unity is a prerequisite for organic unity cannot be accepted. We do not act in accordance with it now, nor would we want to, nor does the Bible expect us to."

The argumentation that follows cannot but strike the careful reader as "illusion." Attempting to show the impossibility of applying our position, Doctor Sovik says, "There are no two Christians whose vision of Christ is identical; or who would explain the mysteries of God's dealing with man in the same way." The reader will easily spot the tired straw-man technique\* and remember that the Bible gives us, not some nebulous

\* The picture is that of someone's setting up a straw dummy, shooting it full of holes, and then boasting: "I just killed a man." So, in conducting an argument, a man sets up a faulty statement regarding the position or argument of an opponent, with great ease shows it to be faulty, and announces triumphantly: "There! I really blasted that idea!"

vision, but a clear doctrine of Christ and expects us to accept, not explain, its presentation of the mysteries of God's dealing with man.

Next, we encounter the claim that seeking full agreement on the Lutheran Confessions and previous controversies is not the final answer because they are irrelevant to the present situation and because such agreement might amount to mere formal lip service or could involve a slanted interpretation.

The argument seems to be the old one: "If you can't do everything, do nothing." Granted that subscription to the Confessions and to settlement of past controversies does not close every loophole for error, we will certainly want agreement on these matters. If a new controversy has arisen in our day, as there has on inspiration, we will also want agreement on it, even though inspiration, as Doctor Sovik correctly deplores, "is not generally regarded as a confessional issue within Lutheranism."

The tenor and theme of the unionist is clearly discernible in the statement that the "quarrel" about interpretation of the Lutheran doctrine of predestination would today "concern few consciences indeed."

The real "illusion" is that God's clear command should be set aside because some may consider certain Bible teachings and certain false doctrines unimportant and irrelevant.

#### THREE CENTURIES OF DISSENT

Several months ago, according to an NEA report, 224 Russians in exile came to America, bringing with them a story of hardy religious dissent that reaches back over 300 years and facing another crucial test of their convictions.

The 224 are the last remnant of one of the several groups of opponents to the reforms of the Russian Orthodox Church instituted by Patriarch Nikon in 1652. Calling themselves "Old Believers," they fled to Turkey in 1655, some 40,000 strong, and there maintained themselves as a sect which insisted on rigorous fasting, total abstinence, rejection of ordained priests, and beards. Over the years their numbers dwindled until in our time they totaled only

1224. Then Russia persuaded 1000 to return to the homeland.

Rather than risk the loss of their faith under Communism or their total extinction in a Moslem land, the 224 sought and gained permission to come to America. They were a colorful sight when they disembarked, wearing traditional costumes and with all adult males displaying flowing beards. Within three days they had set up a chapel in their New Jersey settlement, and their homes were decorated with ikons [an image of Christ, the Virgin Mary, or a saint, often painted, or done in mosaic, but never sculptured] painted before Jamestown or Plymouth were founded.

Scarcely a month had passed, however, when the new and free land presented the leaders with new problems. Old traditions began to give way. Parts of the first paychecks were used for down payments on automobiles and television sets. At a wedding celebration Cossack dances were followed by twist lessons. More serious was the fact that some of the young men were buying and using Gillette blades even though lack of a beard barred them from the chapel.

"It's a losing battle," says one veteran Old Believer, sure of his own generation but troubled about America's effect on the next.

Perhaps the story has some meaning for us who had to dissent recently and separate ourselves from a larger association that had undergone changes with which we could not live. Two points are noteworthy.

Dissent can survive the years and centuries, loneliness and exile when conviction remains strong, even though that conviction may be misguided. When conviction is formed and fortified by God's Word, the dissenter's struggle is far from a losing battle.

Concern for comfort and conformity and convenience can cut conviction more quickly than the clubs and knouts of czars or commissars.

#### SEMPER ROMA

As the Second Vatican Council reconvened in Rome recently, Pope Paul VI in the opening address stated that one of the Council's pur-

poses is the furtherance of Christian unity. He assured "the separated brethren" and even Jews and Mohammedans that they were not beyond his concern and expressed regret if Rome were in any way at fault in causing or perpetuating the divisions in Christendom.

Large segments of the world press hailed Pope Paul's statement and then went on to speculate that the proposed "renewal" of Roman Catholi-

cism would do much to bridge the gulf between it and other denominations and eventually make Rome the center of a reunited Christianity. Rome has always imagined herself to be the one true Church to which all the erring should return. Never, however, has she so successfully sold this image of herself to so many others.

Let us not be deceived. The self-styled champion of Christian unity of the moment is the same Rome that

less than two decades ago widened the gulf between herself and other denominations through the un-Scriptural dogma of Mary's assumption into heaven. If Rome's price for unity is acceptance of this false teaching, and so many others, it's much too high a price to pay. Slight reductions in the form of a more liberal marriage contract or mass liturgy will not break down our sales resistance.

E. C. FREDRICH

What do  
you mean..



## Substitute ?

### WHAT THE SUBSTITUTE HAD TO BE: TRUE GOD

#### Christ is God!

What do you mean — Christ is God? That's blasphemy! That's nonsense! So spoke the Jews of Christ's time, and so speak the false teachers of today, the modernists and neo-orthodoxists. Yet, if there is one fact of our faith that we must maintain at all cost, even of our lives, it is the fact of the deity or divinity of Christ.

Jesus is the second Person of the Holy Trinity, equal with the Father, and the Holy Ghost. He is either that, or He is nothing. He is either God, or He is the biggest liar that ever walked the earth (and plenty are ready to admit that), for "he made himself the Son of God" (John 19:7). As God He not only planned but actually created this entire, magnificent universe, for "all things were made by him" (John 1:3). In fact, He existed before all worlds, and He will still exist when all the worlds, once created by Him, have been burnt up by the fire of judgment.

#### Why was Christ God?

But now comes *the* mystery of mysteries, yet to faith the most wonderful of all facts. God in His unsearchable plan decreed that it was time for His Son to enter the polluted stream of humanity. So in the stillness of a Palestinian night some 2000 years ago, He who had existed before all time "was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth" (John 1:14).

But all this was not without a purpose. Go 'way back to the beginning of time. When our first parents fell into unbelief, listened to Satan instead of their God, and as a result brought death upon themselves and all men, God at once stepped in, and promised that He would send a Deliverer who would be powerful enough to break death's

grip on man and again restore him to that sonship he had lost. That One whom God promised was Christ, the God-Man. Anyone who reads the only available biography of Christ, the four Gospels, can't help being convinced that the Man of whom they wrote so lovingly and so descriptively, was truly the only-begotten Son of God. It is most significant that the one biographer, John, who was the closest to Christ throughout His public ministry, wrote toward the end of his Gospel, "These things are written, that ye might believe that Jesus is the Christ, the *Son of God*; and that believing ye might have life through his name" (John 20:31). Yes, John knew who Christ was, and he wanted to share this conviction with the world.

#### The Highest Proof of Deity

It is obviously not our purpose to marshal all the evidence for the deity of Christ in one short article. But I can't help including one incident from His life that is most powerful, the best proof of all, His resurrection from the dead. On one occasion Jesus had told both His friends and His foes that He would rise from the dead on the third day. Now, either He was the Son of God and would do this — or He was a conceited egotist, a refugee from sanity, a man deserving of everything His enemies did to Him. Well, you know and I know that He rose. Other men have made this claim too, but nothing happened. The difference between them and Christ is that He made the promise and kept it. That makes all the difference in the world.

So the Man born so long ago in a town you could hardly find on the map, who spent 33 years on this earth, ministering to men, performing mighty deeds, preaching profound truths, who was crucified, and who rose again, this Man was in truth the Son of God! Believe it! Tell it! Share it!

KENNETH W. VERTZ

# News FROM OUR Missions



## Church at Whiteriver Dedicates Second Educational Building

Crowded conditions in the Sunday school of our Whiteriver Lutheran Church on the Fort Apache Indian Reservation made it necessary within a year of the dedication of the first wing to build a second, providing for an additional four classrooms.

As in the case of the educational building erected a little over a year ago, the new building is unique in that it has been carried to completion without Synodical funds.

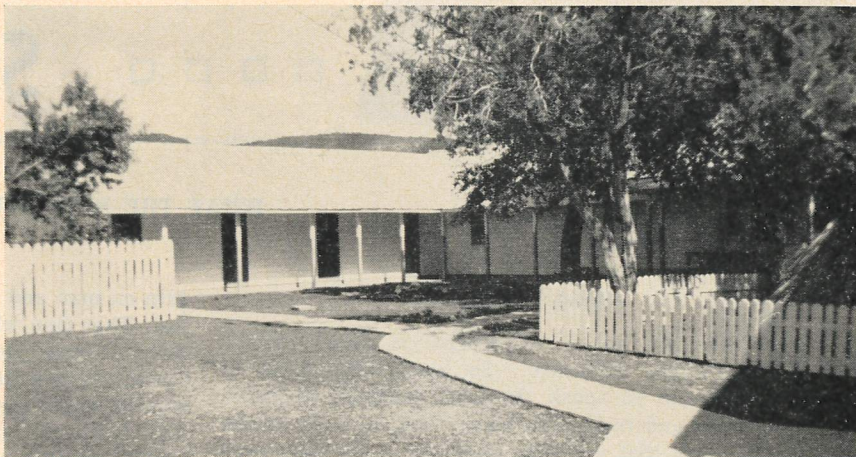
The Apache members worked, both men and women, to provide this additional facility. And, on the Dedication Sunday, the noon luncheon was again provided without charge by the Ladies' Aid, consisting chiefly of Apache women.

Pastor Edgar Hoenecke delivered the sermon on Nehemiah, chapter four, emphasizing that, as the Jews returned from the Exile, our building must be spiritual, that is, in keeping with God's holy will for the salvation of souls; then it will also be under His gracious protection, as were the Jews, although they were beset by enemies; and then it will serve to glorify Him in Christ the Savior.

### Lutheran Women's Missionary Society

The Fall Rally of the Lutheran Women's Missionary Society, Wisconsin River Valley Conference, was held on October 8, at St. Paul's Ev. Lutheran Church, Wisconsin Rapids. Representatives of 17 churches were present, with 263 ladies in attendance.

Registration began at 10:00 A.M. Guests were welcomed into the dining hall of the church for a cup of coffee and cookies. At 11 o'clock Pastor William Lange conducted the opening devotions, after which Mrs. Bertam Heise, the president, called the business meeting to order. Following

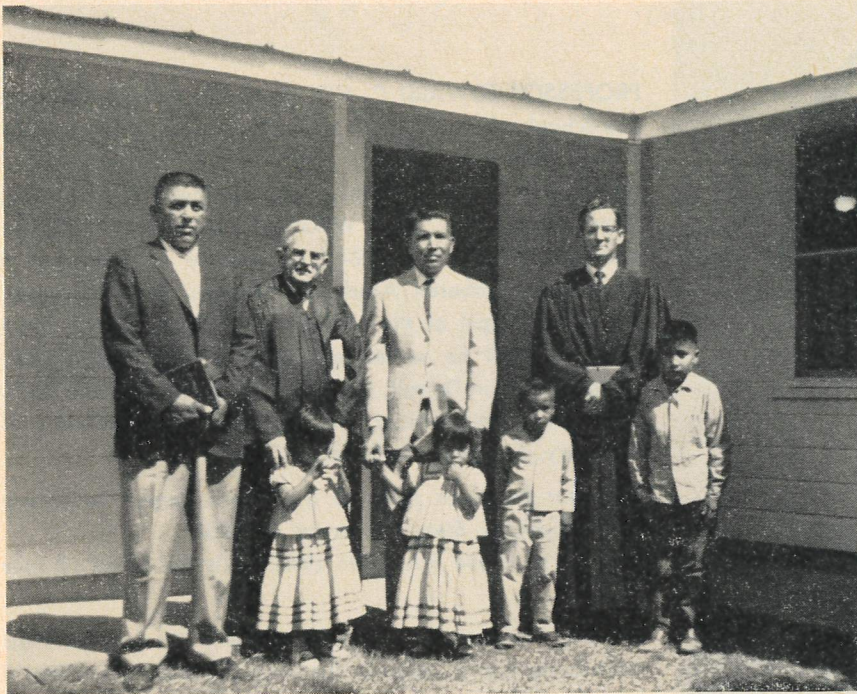


THE SECOND EDUCATIONAL WING at Whiteriver, Arizona



PAINTING THE NEW ADDITION are Terry and Andre Cosey





AFTER THE WHITERIVER DEDICATION SERVICE — Raymond Endfield, the congregation's president; Pastor Edgar Hoenecke, the guest speaker; Broadus Bones, the secretary; Pastor Arthur Guenther; some of the children who will use the building.

### Wisconsin Lutheran Seminary A New School Year Well Under Way

With the opening of the new school year on September 9, 1963, Wisconsin Lutheran Seminary entered upon the second century of its activity. Taking note of this, Professor Martin Albrecht, who gave the address at the opening service in the Seminary chapel, unfolded the exhortation of I Corinthians 16:13 as a fitting program with which to go forward into the new century: "Watch ye, stand fast in the faith, quit you like men, be strong."

Our new class of Seminary Juniors numbers 36 members, 33 of which are graduates of Northwestern College; the three others, who also met our Seminary's entrance requirements, had studied elsewhere. Our Middler class numbers 41; our Senior class 19. Eight Middlers and 11 Seniors are serving in teaching and preaching vicarages. This gives our

Seminary a total enrollment of 115, with 96 students in attendance. In both respects this is the highest enrollment that our Seminary has enjoyed. Here is an answer to our prayers that the Lord send laborers into His harvest. May we appreciate these gifts which the Lord has given us and continue in our prayers for public servants of His Word!

Because of the large number of Juniors and Middlers it has become advisable to teach these classes in divided sections in a considerable number of courses. We are happy to have Professor Blume back on our active teaching staff after a sabbatical year of graduate study. This makes it possible to divide the increased number of class periods among a faculty of eight men.

The division of classes has not only made it necessary to utilize the chapel annex as a regular classroom but has also made the new classroom which has been supplied by the centennial building project a necessity.

the reading of the minutes and the treasurer's report, Pastor G. O. Krause reported on the action taken by our Synod at its recent convention regarding the Lutheran Women's Missionary Society. The Mite-box Offering amounting to \$860.06 was designated to be used for the Church Extension Fund of Synod.

A delicious noon luncheon was served by the ladies of St. Paul's Congregation in their spacious dining hall.

In the afternoon, Pastor Cleone Weigand, pastoral advisor to the Lutheran Women's Missionary Society, introduced Mrs. H. Speckin, the executive secretary of the medical mission program to Northern Rhodesia. She briefly brought us up to date on the history of the medical mission and showed us the film: "A Balm in Gilead." Mrs. Speckin then introduced Mrs. Seelaff, the former Miss Barbara Welch, who for the past two years had been the nurse in charge of the Lumano Dispensary in Northern Rhodesia. Her illustrated lecture was very informative and gave us a good insight into the work at the dispensary.

The meeting was closed with the Lord's Prayer and benediction.

MRS. GERHARD SCHMELING  
Reporter for the L.W.M.S.

Through the installation of a long window well the basement room of the recitation unit has been converted into a classroom which is not only very pleasant but which is also very serviceable in that it can accommodate a large class. All the units of the two new dormitory sections were ready for student occupancy several weeks after the opening of the school year.

Upon recommendation of the Seminary's Committee on Special Admissions, 10 students are studying at Bethany College and Seminary under the Special pre-Seminary training program authorized by our 1961 Synod for older and married men who desire to enter the ministry. Three have entered upon their second year and 10 new enrollees on their first-year studies which are ultimately to qualify them for enrollment in our regular Seminary course at Mequon. We appreciate the cooperation of our sister synod, the Evangelical Lutheran Synod, in this program.

CARL LAWRENZ

## Meet Two New Writers

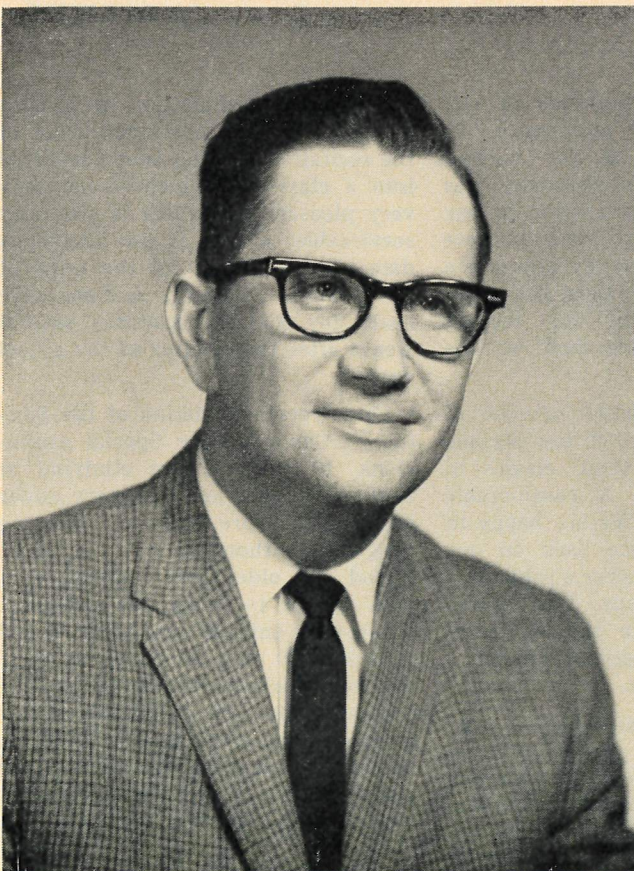


PROFESSOR EDWARD C. FREDRICH, 46, had his Christian day-school education in his native Helenville and in neighboring Jefferson, Wisconsin. He received his preparatory school and college training at Northwestern College. Graduating from the Wisconsin Lutheran Seminary, Mequon, Wisconsin, in 1941, he became an instructor at Winnebago Lutheran Academy, Fond du Lac, Wisconsin. He was principal of the school from 1945 to 1948. From 1948 to 1954 he served as pastor of Paul the Apostle Congregation in Detroit, Michigan. Since 1954 he has been instructor in Latin, history, and English at Michigan Lutheran Seminary, Saginaw, Michigan.

Professor Frederich received a Master's degree in history from Michigan State University in 1958.

Married to Elaine Schultz in 1945, he is the father of four children.

He and Professor Lutz (see below) will alternate in their contributions to the feature "Looking at the Religious World — Information and Insight."



PROFESSOR MARTIN W. LUTZ, 35, was born in Mauston, Wisconsin. He was reared in the Lutheran parsonage at Escanaba, Michigan, during most of his childhood and early youth. After attending the Escanaba public schools through the tenth grade, he transferred to the preparatory department of Northwestern College at Watertown, Wisconsin. Here he also received his college training, graduating in 1949. His Seminary schooling was interrupted for a year of teaching at Madison Lutheran School. After graduation from the Wisconsin Lutheran Seminary in 1953, he served two years as assistant instructor at Northwestern Lutheran Academy, Mobridge, South Dakota. The next four years saw him active in the parish ministry at Valley City, North Dakota. Since 1959 he has been instructor in religion at Wisconsin Lutheran High School, Milwaukee, Wisconsin.

Professor Lutz was married in 1956 to Mabel A. Goede.

## Direct from the Districts

### Pacific Northwest

#### Christian Day Schools

Grace Lutheran School of Yakima, Washington, has an enrollment of 104 this school year. About half of this number are in the kindergarten. Mrs. Althea Adaschek and Mrs. Joyce Dallmann are new teachers this year. Mr. James Dallmann is the principal and third teacher of Grace School.

Faith Lutheran School of Tacoma, Washington, has an enrollment of 17 in the grades 1-6. The county superintendent of schools insisted that Faith School drop grades 7 and 8 because they had only one teacher. However, children in 7th and 8th grades can attend Parkland Lutheran School of the Evangelical Lutheran Synod if they so desire. Miss Bonnie Voth is the teacher at Faith School.

Salem Lutheran School of Mountlake Terrace, Washington, has an enrollment of 24 in kindergarten and grades 1-8. Mr. and Mrs. David Farstad are the teachers at Salem School.

The teachers of our District together with the teachers of the

Evangelical Lutheran Synod are meeting at Parkland Lutheran Church of Tacoma for their second annual teachers' conference. Professor Iver Johnson of Bethany College, Mankato, Minnesota, will be the guest speaker.

#### Building Progress

Gethsemane Lutheran Church of Tigard, Oregon, dedicated its new church on September 8. Pastor A. B. Habben, the resident pastor, conducted the morning dedicatory service and Pastor Charles Tessmer of Yakima, Washington, was the guest speaker in the evening festival service. Both services found the church filled to capacity. Gethsemane's new church seats 180 in the nave, with room for many more in the balcony and narthex. The church is valued in excess of \$54,000.00. Nearly \$10,000.00 of this amount was donated by the congregation in the form of gifts, materials, and labor. The remaining amount was borrowed from the Church Extension Fund.

Pastor Gerhard Haag reports that Woodland Park Lutheran Church has relocated in a more favorable area

some three miles from its former location. Woodland Park Congregation is presently constructing a chapel on its new property. The name of the congregation has also been changed to Bethesda Ev. Lutheran Church.

Other building projects in progress in our District include a new chapel for Good Faith Lutheran Church of South Cle Elum, Washington; a new church for Grace Lutheran Church of Portland, Oregon; and a new parsonage for Grace Lutheran Church, Seattle, Washington. Most of these building projects have been possible only because of the love of our fellow Christians. Their gifts to the Church Extension Fund and to the Synod's budget have made it possible for us to borrow the necessary funds to build. May our dear Lord bless all those who have given so cheerfully and generously so that we might obtain these needed buildings and may we be spurred on to greater faithfulness and diligence in using these buildings in the Lord's service!

A. H. ZIMMERMANN

### Seventy-fifth Anniversary St. John's Ev. Lutheran Church Bowdle, South Dakota

Seventy-five years ago the first Lutheran service was held in Bowdle, South Dakota, by Pastor Lahme. This was at a time when settlers began to come to this area of the state, which was part of a vast field that Pastor Lahme served to gather the Lutherans that were scattered in an area between Redfield and Mound City, South Dakota. Upon his coming to Bowdle he began to supply this area with Lutheran services. The first service was held in a private home. This was in the year 1888. The beginnings of St. John's date back to the year when this first service was held, even though the organization of the congregation was not effected till May of 1891, at which time the name St. John's Ev. Lutheran Church was chosen.

Gratefulness to God moved the congregation to observe the coming of

the Lutheran Church to this area on an anniversary Sunday, September 1, 1963. Three services were held on that day. The preachers for the joyful occasion were two sons of the congregation, Pastors Alvin Baer of Ann Arbor, Michigan, and Roy Reede of Wausau, Wisconsin, and Prof. K. G. Sievert of our Northwestern Lutheran Academy at Mobridge, South Dakota. They encouraged the congregation to thank God for His grace showered on them so abundantly and to plead that His grace be not wanting in the years that lie ahead. Many friends from far and near were at hand to join the congregation in songs of praise.

During these 75 years the following pastors served the congregation with Word and Sacrament: Lahme, C. F. Malchow, Julius Engel, R. Fehlau, J. C. A. Gehm, O. Keller, C. Schweppe, F. Traub, P. G. Albrecht, Prof. K. G. Sievert (interim pastor 1959-1962), and W. F. Sprengeler since November 1962.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

W. F. SPRENGELER

### Diamond Jubilee at Marshall, Minnesota

On September 22, 1963, Christ Ev. Lutheran Church of Marshall, Minnesota, celebrated the seventy-fifth anniversary of its organization and the fiftieth anniversary of the Ladies' Aid Society. Pastors G. Birkholz of Lake Benton and W. Geiger of De Pere, Wisconsin, were the guest speakers.

Pastor C. Boettcher arrived in Marshall in 1878. He served the people with the Means of Grace in 26 counties in Minnesota and South Dakota until 1884. For a few months Pastor J. Reinhaut from Posen Township preached the Word. He was followed by Pastor W. Scheitel until 1888. Pastor R. Poethke succeeded him and organized the congregation

in November of that year, making his residence in Marshall in 1891. In 1897 a group of Lutherans built a church and were served by Ohio Synod pastors. Pastor Poethke and his flock had rented the Icelandic church. In 1908 both groups united, retaining Pastor Poethke. Following him, the pastors were Edward Birkholz, 1916-32, H. Sprenger, 1932-38, and E. R. Gamm since 1938. A new church was erected in 1938.

The Ladies' Aid Society was organized in 1913. Six members of the original group have been with the Aid for 50 years. We join the Psalmist in saying: "Thy Word is a lamp unto my feet, and a light unto my path."

E. R. GAMM

### School Opening at Northwestern College

After a program of orientation for new students, the opening service marking the beginning of the ninety-ninth school year at Northwestern College was held on September 9 at 2:00 P.M. in the College gymnasium.

At this service one Seminary graduate and two Seminary vicars were inducted into their offices. Robert Sievert, a June graduate, has been assigned to the college dormitory. Myrl Wagenknecht, a Seminary undergraduate, assists the dean in the high-school dormitory. Both men also have classroom responsibilities. Another Seminary undergraduate, Reinhart Kom, is an instructor in the English and the Latin departments.

Registrations for the 1963-64 school year now total 457, an increase over last year. There are 265 enrolled in the high-school department; of these, 86 are ninth-graders. The college department numbers 192.

Two weeks after the opening of the school year Professor George Baer was installed as an instructor in German and Latin. He replaces Professor Hilton Oswald, who resigned to accept a position with Concordia Publishing House.

Piano and organ instruction are now being offered on the campus. The wife of an instructor in the music department at the University of Wis-

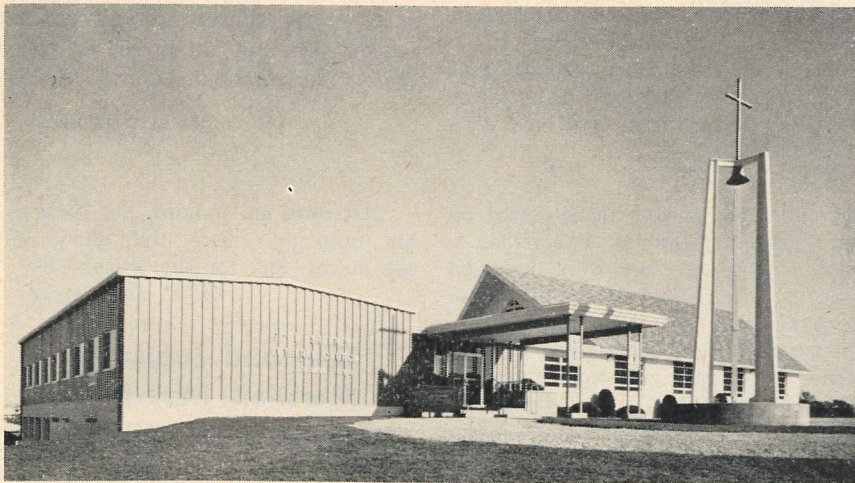
consin has been engaged to teach piano students and a few beginning organ students at the College. A studio has been provided in the basement of the Library Building.

At the request of the Board for World Missions, arrangements have been made to provide a course in elementary Spanish for college students. The course is being offered by the local Vocational and Adult School. More than 25 Juniors and Seniors are enrolled.

The new chairman of the Board of Control is Pastor R. A. Siegler, of Bangor, Wisconsin. He replaces Pastor Walter E. Zank, who served as chairman of the College Board for nine years and as member of the Board for 18 years. We express our thanks to Pastor Zank for his years of loyal service to Northwestern College. May the Lord add His blessing to our gratitude!

May the Lord through the coming year assist with His grace the good learning and the godly discipline of those enrolled at our school!

C. TOPPE



NEW SCHOOL—Good Shepherd Ev. Lutheran Church at West Bend, Wisconsin

### New School Dedicated Good Shepherd West Bend, Wisconsin

The members of Good Shepherd Ev. Lutheran Congregation of West Bend, Wisconsin, dedicated their new school building to the Triune God on October 6, 1963.

Although the dedication theme was carried out in all four services on that day, the actual dedication immediately preceded the afternoon service when fellow Christians from

sister congregations could be present with us to share our joy.

Guest speakers for the festival services were: Pastor W. O. Pless and Pastor A. C. Buenger, who are the first vice-president and president of the Southeastern Wisconsin District, and Pastor W. R. Gawrisch, who was the first resident pastor of the congregation.

The new school is connected to the church building, and is constructed mostly of block, with some Butler steel panels. Being L-shaped, the new

building wraps itself around one corner of the church building. A new glass door entryway, under a canopy, enters into a spacious area of 860 square feet from which access is had to the church building and to four classrooms, each about 32 feet by 25 feet. On the lower level there is a large multipurpose area, about 74 feet by 30 feet, and other facilities. The floor area on each level is 4760 square feet.

Fifty-five children are enrolled in the school, five of them coming from sister congregations. The school is staffed by two teachers, Mr. James Fenske, principal and teacher of the upper four grades, and Miss Patricia Hill, who teaches the first four grades.

God be praised for His grace to this congregation!

E. A. BREILING

### Studies in God's Word

(Continued from page 340)

Thus they are wonderfully, marvelously, bountifully blessed. And since they are so highly regarded, so warmly welcomed by Him who died and now lives for them, could anyone be so heartless as to deny to them the Savior's one gracious means to it all? God forbid! "For of such is the kingdom of God." MILTON BURK

## Briefs

(Continued from page 338)

him an humble and earnest believer. Luther was first a Christian, and then a Reformer, and he became a Reformer because he was a Christian. 'He believed, therefore he spoke.' But Christian as he was, he could not have been a successful Reformer, had he not possessed the power of spreading the fire of Divine Truth. The fatal defect in all the Reformatory movements in the councils and universities of Paris in the fifteenth century, was that they were not based upon the true foundation, and did not propose to attain the great end by the right means. The cry had been for a Reform 'in the head and members' by outward improvement, not in the Spirit and through the Word. The Reformation was kindled by the Word; it trusted the Word, and scattered it everywhere, directing attention to it in every writing and grounding every position upon it. The Word soon made itself felt throughout all Europe. . . .

"The fire of the Divine Word destroyed the accumulated rubbish of tradition, swept away the hay, wood, and stubble, which the hand of man had gathered on the foundation and heaped over the temple, and the gold, silver, and precious stones of the true house of God appeared. The Bible, like sunshine bursting through clouds, poured its light upon the nations. The teaching of mere men ceased to be regarded as authority, and the prophecy was again fulfilled: 'They shall all be taught of God.'"

(The two quotations above are taken from "The Conservative Reformation and Its Theology," by Charles Porterfield Krauth. From the date of its first publication some 90 years ago, this work has been recognized as a masterful presentation and an eloquent defense of conservative Lutheranism. This classic, long out of print, has now been reprinted by Augsburg Publishing House. It is available from Northwestern Publishing House. It has 830 pages, plus an index. The price is \$7.50.)

## Anniversaries

### Sixtieth Wedding

Mr. and Mrs. Edmund Marquart  
of Zion Ev. Lutheran Church,  
Cambria, Wisconsin, on October  
6, 1963.

### Golden Weddings

Mr. and Mrs. August Buchholz of  
St. Paul's Ev. Lutheran Church,  
Seaforth, Minnesota, on March  
17, 1963.

Mr. and Mrs. Reinhold Wurch, of  
St. John's Ev. Lutheran Church,  
Lewiston, Minnesota, on July 23,  
1963.

Mr. and Mrs. John Hilgendorf of  
St. John's Ev. Lutheran Church,  
Juneau, Wisconsin, on August 25,  
1963.

Mr. and Mrs. Ernest Luehmann, of  
St. John's Ev. Lutheran Church,  
Lewiston, Minnesota, on September  
25, 1963.

Mr. and Mrs. Louis Nehls, Sr., of  
St. John's Ev. Lutheran Church,  
Juneau, Wisconsin, on September  
28, 1963.

Mr. and Mrs. Oscar Anderson of  
St. John's Ev. Lutheran Church,  
St. Clair, Minnesota, on October  
8, 1963.

### 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.

### CONCORDIA TRIGLOTTA WANTED

The Library at Dr. Martin Luther College, New Ulm, Minnesota 56073, sorely needs at least three copies of CONCORDIA TRIGLOTTA in useable condition. Please indicate the price expected if you have one for sale. Gifts, too, would be appreciated.

HERBERT A. SITZ, Librarian

### REQUEST FOR NAMES Washington, D.C., Area

Please send names and addresses of Wisconsin Synod families moving into the District of Columbia and nearby area of Maryland and Virginia to

Rev. Walter F. Beckmann  
3519 North Ohio Street  
Arlington, Virginia

### A REQUEST — FOSTER HOMES

The Residential Treatment Center operated by the Lutheran Children's Friend Society of Wisconsin is interested in locating good foster parents for some of the boys (ages 9-15) now residing in our Center.

Administratively, we are not responsible for finding foster homes for these boys; that is the responsibility of the County and State Departments of Public Welfare, who originally placed the child in our Center. We, however, feel it an asset to our program if we, as an Agency, can refer names of good Lutheran homes to these agencies to be studied by them with the intent of placing one of our boys.

If you are interested in placing your name into the depleted file of much-needed foster homes, you are encouraged to contact the Lutheran Children's Friend Society, 8138 Harwood Ave., Wauwatosa 13, Wis.; Telephone BLUemound 8-4542. Telephone calls or correspondence may be directed to Mr. Don L. Druckrey, Child Care Supervisor.

### A REQUEST

German Story Books by Alfred Ira, particularly, "Des Pastor's Nachlass." Please contact

Rev. R. G. Koch,  
Boyd, Minn. R.R. 1

### APPLICATIONS WANTED—MALE BAKER

Applications wanted for male baker at Dr. Martin Luther College. State age, experience, church affiliation, marital status, and salary expected. Will be required to work nights, approximately 40 to 45 hours per week. Address applications to Hugo J. Bilitz, Food and Maintenance Officer, Dr. Martin Luther College, New Ulm, Minn.

### DMLC RECORDS AVAILABLE

Records containing 15 selections from the DMLC Choir's 1963 tour program are now available for \$4.50 each postpaid from the College music department or for \$4.00 from either the College or Northwestern Publishing House when mailing is not required.

Prof. Meilahn Zahn  
DMLC  
New Ulm, Minn.

### ANNOUNCEMENT

Pastor J. Carl Hillmer of Morristown, S. Dak., has accepted a call into the Missouri Synod and thereby terminated his fellowship with us.

W. A. SCHUMANN, President  
Dakota-Montana District

### CALENDAR OF CONFERENCES

#### MINNESOTA

#### NEW ULM PASTORAL CONFERENCE

Nov. 6, 1963.

St. John's Lutheran Church, New Ulm, Minn.

Preacher, John Parcher (F. Nitz, alternate).  
The Athanasian Creed, Its History, Contents, and Use, Prof. T. Hartwig; We Look For New Heavens and a New Earth, F. Nitz; On Receiving Members of Other Lutheran Bodies, Pastor T. Henning.

HENRY F. KOCH, Secretary

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#### ST. CROIX PASTORAL CONFERENCE

Date: Tuesday, Nov. 12, 1963.

Place: St. James Lutheran Church, West St. Paul, Minn.

Time: 9:30 a.m.

Preacher: A. Eberhart (alternate, D. Westendorf).

Agenda: Exegesis: Col. 3:5-4:1, H. Schewe; Discussion Leader: Article X of the Formula of Concord, P. Siegler.

J. G. HOENECKE, Secretary

**MANKATO PASTORAL CONFERENCE**

Date: Dec. 3, 1963; 9:30 a.m.  
 Place: Grace Lutheran Church, Le Sueur, Minn.  
 Preacher: R. A. Haase, (alternate, P. Hanke).  
 Agenda: Dan. 1, R. Schlicht; Papers as assigned.  
 D. E. KOCK, Secretary

**NEBRASKA**

**MISSIONARIES CONFERENCE**

Time: Nov. 12-13, 1963, beginning at noon.  
 Place: Redeemer Lutheran Church, Hastings, Nebr.; W. Wichmann, vacancy pastor.  
 Communion service speaker: H. Bittorf.  
 Agenda: Round Table Discussion: Pastor's Stewardship of Time; Admitting People into the Church — Confirmation, Transfer, Profession of Faith, Moderator, W. A. Wietzke; Directions for the Missionary From the Founder of Missions, Our Savior, R. Michel; Hints to the Missionary From the Book of Acts, H. John; Enlisting Our Members As Missionaries, M. Weishahn.  
 Please announce to host pastor in due time.  
 MILTON F. WEISHAHN, Chairman

**NORTHERN WISCONSIN**

**FOX RIVER VALLEY PASTORAL CONFERENCE**

Place: Immanuel Lutheran Church, 1000 Wisconsin Ave., Kewaunee, Wis., Pastor W. F. Zink.  
 Date: Nov. 19, 1963.  
 Time: Communion service at 9:00 a.m.  
 Speaker: F. Kosanke (alternate, E. Krueger).  
 Agenda: Exegesis of Eph. 6, H. Bergholz; Heb. 3, W. Zink; Exegetical-Homiletical Study of Mark 13:1-15, A. Schabow; Separation of Church and State, P. Eggert; The Pastor's Avocation — Benefits and Dangers, C. Schlei; Pre-Marital Counseling by Our Pastors, O. Henning; What Principles Govern Remarriage of Divorced Persons? P. Oehlert.  
 C. SCHLEI, Secretary

**SOUTHEASTERN WISCONSIN**

**SOUTHERN PASTORAL CONFERENCE**

Date: Nov. 12, 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 (Continuation), 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

H. WIEDMANN, Secretary

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**METROPOLITAN NORTH AND SOUTH JOINT PASTORAL CONFERENCE**

Date: Nov. 18, 1963.  
 Time: 9:00 a.m. to 4:00 p.m.  
 Place: St. Jacobi Ev. Lutheran Church, S. 15th and W. Mitchell Sts.  
 Host Pastor: Paul G. Eckert.  
 Communion service at 9:00 a.m.; Guest Speaker: R. Brassow (E. Biebert, alternate).  
 Agenda: A Study of Essays on the Theology of Cooperation by the National Lutheran Council and The Lutheran Church—Missouri Synod, Pastor I. Habeck; Problems Involved in Dissolving Joint Projects, by A. Schroeder and E. Lehninger; Report by Evangelism Committee.  
 MELVIN SMITH, Secretary

MELVIN SMITH, Secretary

**ORDINATIONS AND INSTALLATIONS**

**Installed**

**Professor**  
**Baer, George**, as instructor in German and Latin at Northwestern College, Watertown, Wis., by C. Toppe; Sept. 23, 1963.

**Instructor**

**Staab, William, Jr.**, as instructor at St. Croix Lutheran High School, West Saint Paul, Minn., by P. R. Kurth; Sept. 30, 1963.

**Pastors**

**Fuerstenau, Gordon A.**, as pastor of Trinity Ev. Lutheran Church, Johnson, Minn., by R. Roth; assisted by H. Mutterer and P. Wilde; Oct. 20, 1963.

**Zank, Marvin W.**, as pastor of Immanuel Ev. Lutheran Church, Medford, Wis., by Walter E. Zank; assisted by W. Holzhausen, G. Krause, W. Frank, W. Voigt, K. Nolting, and A. Schumann; Oct. 6, 1963.

**Teachers**

**Hando, Orville E.**, as principal of Good Shepherd Lutheran School, West Allis, Wis., by M. Schwenzen; Sept. 8, 1963.

**Ross, Alan**, as principal of First Lutheran School, Racine, Wis., by Reinhart J. Pope; Sept. 8, 1963.

**CHANGE OF ADDRESS**

**Pastors**

**Palenske, Carlton**, 714 Cherry St., Findlay, Ohio.

**Neumann, Karl H.**, St. Croix Falls, Wis.

**Zank, Marvin W.**, 327 E. Broadway, Medford, Wis. 54451

**Teacher**

**Ross, Alan**, 739 Grand Ave., Racine, Wis.

**WISCONSIN EVANGELICAL LUTHERAN SYNOD**

**BUDGETARY OPERATING STATEMENT**

July 1, 1963 to September 30, 1963

	This Year		Last Year	
	Three Months		Three Months	
	September 1963	July 1963 thru Sept. 30, 1963	September 1962	July 1962 thru Sept. 30, 1962
<b>Budgetary Income:</b>				
Offerings from Districts.....	\$169,200.05	\$479,941.91	\$131,436.45	\$397,188.94
Gifts and Memorials from Members.....	1,841.90	2,509.60	725.00	1,819.37
Bequests for Budget.....	1,000.00	1,000.00	—	832.17
Educational Charges from Educational Inst....	211,524.10	228,626.15	162,407.54	174,483.88
Other Income.....	( 6.06)	455.06	380.00	1,173.21
<b>Total Income.....</b>	<b>\$383,559.99</b>	<b>\$712,532.72</b>	<b>\$294,948.99</b>	<b>\$575,497.57</b>
<b>Budgetary Disbursements:</b>				
Worker-Training .....	\$172,239.37	\$439,840.38	\$270,229.07	\$517,790.16
Home Missions.....	91,675.61	229,246.37	68,480.30	202,146.26
World Missions.....	48,167.11	112,668.09	34,168.39	113,088.99
Benevolences .....	10,872.73	44,388.73	9,231.00	27,543.00
Administration and Promotion.....	19,197.69	63,220.58	18,087.18	51,825.92
<b>Total Disbursements.....</b>	<b>\$342,152.51</b>	<b>\$889,364.15</b>	<b>\$400,195.94</b>	<b>\$912,394.33</b>
<b>Operating Gain or (Deficit).....</b>	<b>\$ 41,407.48</b>	<b>(\$176,831.43)</b>	<b>(\$105,246.95)</b>	<b>(\$336,896.76)</b>

**1963 PRE-BUDGET SUBSCRIPTION PERFORMANCE**

District	Pre-Budget Subscription				Offerings Received January through September, 1963		
	No. of Comm.	1963 Subscriptions	Ave. Per	9/12 of Subscription	Offerings Received	Percent	Ave.
			Comm. Subscribed			D	Per Comm. Received
A	B	C	D	E	F	G	
Arizona-California .....	4,594	\$ 57,391	\$12.49	\$ 43,043	\$ 42,478	98.7	\$ 9.24
Dakota-Montana .....	7,402	106,784	14.43	80,088	71,311	89.0	9.63
Michigan .....	28,067	386,704	13.78	290,028	280,574	96.7	10.00
Minnesota .....	39,005	490,542	12.58	367,907	358,236	97.4	9.18
Nebraska .....	6,779	93,003	13.72	69,752	62,692	89.9	9.25
Northern Wisconsin .....	48,686	537,996	11.05	403,497	365,396	90.6	7.51
Pacific Northwest .....	1,479	19,667	13.30	14,750	12,883	87.3	8.71
Southeastern Wisconsin .....	51,530	629,380	12.21	472,035	431,072	91.3	8.37
Western Wisconsin .....	48,878	552,682	11.31	414,512	401,172	96.8	8.21
This Year .....	<u>236,420</u>	<u>\$2,874,149</u>	<u>\$12.16</u>	<u>\$2,155,612</u>	<u>\$2,025,814</u>	<u>94.0</u>	<u>\$ 8.57</u>
Last Year .....	234,411				\$1,881,780		\$ 8.03

**RECEIPTS FOR OTHER FUNDS**

Restricted Funds:	Third Quarter 1963 July through September		
	Offerings From Districts	Gifts and Memorials	Bequests
Nebraska Lutheran Academy.....	\$ 63.70	\$	\$
East Fork Lutheran Nursery.....		4,411.40	600.00
Books for Missions.....	600.00		
Chapels for Japan.....	196.111		
Committee on Relief.....	791.92	192.00	
Rhodesian Medical Mission.....	305.55	2,597.35	
Bible Institute in Northern Rhodesia.....	104.00	465.26	
Northern Wisconsin Home for Senior Citizens.....		113.67	
Wisconsin Synod Scholarship Fund.....		17.00	
DMLC Chapel Fund.....		30.00	
Braille Fund.....			500.00
Loan Funds:			
Church Extension Fund.....	4,464.49	7,402.63	2,010.19
Parsonage-Teacherage Fund.....		35.88	
Building Funds:			
Educational Institutions Building Fund.....	341.30	34.00	
Wisconsin Lutheran Seminary Centennial Thank-offering.....	31,010.51	3,767.28	
Total — All Funds.....	<u>\$ 37,337.58</u>	<u>\$ 19,066.47</u>	<u>\$ 3,110.19</u>

The total received for the Wisconsin Lutheran Seminary Centennial Thank-offering through September 30, 1963 is \$82,994.15.

**Instructions for Sending Contributions for Restricted Funds**

**East Fork Lutheran Nursery:**

Send to East Fork Lutheran Nursery, c/o Rev. Charles E. Found, 750 East Baseline Road, Phoenix, Arizona 85040  
Make check payable to "East Fork Lutheran Nursery"

**Northern Wisconsin District Home for Senior Citizens Building Fund:**

Send to Mr. Gerald C. Herzfeldt, 1331 Green Grove Road, Appleton, Wisconsin  
Make check payable to "Northern Wisconsin District Home for Senior Citizens Building Fund"

**All Other Funds:**

Send either to (1) Your District Cashier along with a "Collection for Budget" report, or to  
(2) Wisconsin Ev. Lutheran Synod, 3624 W. North Avenue, Milwaukee, Wisconsin, and a letter stating the fund for which given  
Make check payable to "Wisconsin Ev. Lutheran Synod"

Norris Koopmann, Treasurer  
3624 W. North Avenue  
Milwaukee, Wisconsin

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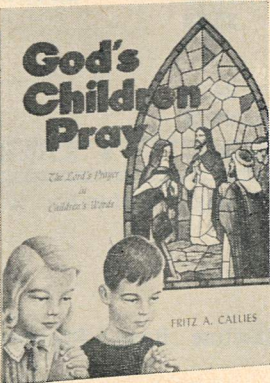
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