



THE NORTHWESTERN
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BRIEFS

by the Editor

"Offer unto God thanksgiving; and pay thy vows unto the most High" (Ps. 50:14). The Christian follows the summons gladly and wholeheartedly. Always he is giving thanks to a gracious God for unmerited blessings, both spiritual and physical. When a day is set aside for solemn, public thanksgiving for the material blessings of the year past, he naturally joins his fellow Christians in the worship service which is to aid him in giving voice to his gratitude.

* * * *

As the picture and the account recording the cornerstone-laying at Michigan Lutheran Seminary show, construction is moving forward at a good pace there. We are told that the same is true in regard to work on the new dormitory for women at Dr. Martin Luther College. We hope to give evidence of this before long with a picture. When we attended the area Reformation service at Wisconsin Lutheran High School, we were surprised at the construction progress made since we last saw it at the beginning of September. As you know, the large addi-

tion being erected is to provide facilities for our Milwaukee Lutheran Teachers College.

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While we are on the subject of construction, we know our readers will be interested in hearing something about the remodeling work being done in the former First Wisconsin National Bank building which the Synod purchased in 1962. The work was begun early in July and is scheduled to be completed in January. It is proceeding according to schedule. The various Synod offices now using Publishing House facilities will be shifted to the "new" building. The building is located approximately one block from the Northwestern Publishing House.

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The news release which told of "Religion by Pill," as Professor Kowalke terms it in his editorial (on the page opposite), also revealed a great deal about the spirit and motivation of the man who is conducting the experiments. He spoke with utter contempt of the means which the Church customarily

employs to convey its message. Among these was the sermon. He was not at all backward in stating that his drugs induce a religious "experience" far superior to any that can be brought about by humdrum, unexciting forms of worship and devotion. The voice sounds disturbingly familiar, doesn't it? Yes, that's it! The voice of the rich man in hell asking Abraham to send someone from the dead in order to win his brothers from their hellbound way. Moses and the Prophets, the written Scripture, the only revelation of God's saving will to men — that wouldn't do. Something extraordinary, even sensational, was required to provide a "richer" religious experience. The rich man got his answer, and the answer stands to this hour: "They have Moses and the prophets; let them hear them."

* * * *

"When error is admitted into the Church, it will be found that the stages of its progress are always three. It begins by asking *toleration*. Its friends say to the majority: You need not be afraid of us; we are few, and weak; only let us alone; we shall not disturb the faith of others. The Church has her standards of doctrine; of course we shall never interfere with them; we only ask for ourselves to be spared interference with our private opinions.

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

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Editorials

Chapel Without Peace

Boynton Chapel is worth seeing if you are looking for places of interest in Wisconsin's Door County. Except for the character of the paintings and the choice of wood carvings, the rough-hewn, hand-fashioned chapel is a replica of the stave church built in medieval Norway many centuries ago. Its weathered appearance, its faded-looking murals and quaint woodwork make Christian history seem to come alive for the visitor. The baptismal font, for example, with its elaborate carvings requiring hundreds of hours of patient handcraft, is heirloom in quality. The fruit of many years of devoted toil by the Boynton family, the chapel possesses both authenticity and a pleasing charm.

The Boyntons, however, consider their chapel to be more than a painstaking reproduction of a Norwegian museum piece. The chapel was the fulfillment of a consecration. It was designed as a peace chapel. Appalled by the inhumanity and carnage of the recent world war, the Boyntons dedicated themselves to building a chapel that represented peace and that would bring peace to all who worship there. In keeping with this high purpose, the idyllic scenes, the prominent angels' motif in the murals, and the burden of the Scripture verses lettered on the walls, proclaim comfort and peace and joy to all who enter there.

By design, nothing in the chapel suggests violence and bloodshed, not even the crucifix on the altar. It is a cross without a suffering, crucified Christ; instead, a resurrection angel is mounted on the cross. The crucifix has been edited in the interest of preserving the motif of peace throughout the chapel.

That makes it all a pathetic mistake; the "peace" chapel becomes a caricature. We have no peace except through a crucified Christ. Without His atoning blood and death, a "peace" chapel is only a vain hope, an insubstantial dream. All its art and craftsmanship cannot compensate for its untruth.

C. TOPPE

* * * *

Religion By Pill

No doubt it had to come, although we had hoped it would not. The pill-swallowing habit has become almost as common as eating and drinking. There are pills for fat people, pills for lean people. There are pills for hot tempers, pills for winter colds, pills to cure people of the cigarette habit or of any other habit, pills to pep you up and pills to cool you down. There are pills to put people to sleep, gently, that is, although the newspapers now and then report the sad results of what is charitably called an "overdose" of that variety. Whatever pain, complaint, or peculiarity a person may have, his druggist is likely to have a pill for it on his shelves.

There was one kind of pill that in our innocence we did not expect anyone to invent. But it no doubt had to come. *Christianity Today* reports that Dr. Timothy Leary, former Harvard professor of psychology,

has been experimenting with volunteers to whom he has been administering certain drugs that produced awesome "religious revelations." He "told of the results at a dinner in Philadelphia sponsored by the Lutheran Church in America's Board of Theological Education." Over 75 percent of the persons he experimented on reported intense religious reactions, and "more than half claimed they had had the deepest religious experiences of their life."

Fortunately the drugs he used are not available at the corner drugstore, one of them in particular, called LSD, being extremely dangerous. Religion by the pill — it had to come. Perhaps, though, the limit of folly has now been reached, and we can look for a slow return to sanity. This kind of experimentation is worse than witchcraft and more dangerous to body and soul.

E. E. KOWALKE

* * * *

Secret of Success

Apollos, who is described as a great scholar and eloquent man, labored among the Corinthians. He helped them much, we are told. His ministry was successful. What accounted for the success of his ministry?

To the worldly mind the explanation is simple. Most church members would say that it was due to the fact that he had such an attractive personality and fine voice, that he was such an eloquent orator, such a learned scholar and so skilled a debater. There is no doubt that he had exceptional gifts and talents which impressed even the ungodly world. It is such a preacher that many church members would like to have, and they feel handicapped in their work if they do not have one like him. But the qualities mentioned were not responsible for his success.

The Book of Acts tells us that he helped them much through grace, God's grace. It was God's grace, God's blessing upon his ministry that made it successful. His personality, eloquence, scholarship and skill in debate could not have done it. Such things might collect a crowd and build up a large outward organization, but they would not have converted a single soul.

God used the brilliant Apollos and worked through him, but He does not need such human props to build His real kingdom. He can achieve His purposes through men who do not have the outstanding talents of an Apollos. He can work through much or little.

The 12 original Apostles could not match Apollos in his particular gifts, and yet God achieved much in the Church through these peasants and common fishermen. In every case what is achieved in the Church is not achieved by the accomplishments of men but by the grace of God who does not let His Word return void, regardless of who speaks it.

IM. P. FREY

Studies in God's Word:

Are We Ready?

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them (Luke 12:35-37).

It is said that one of the old church fathers was working in his garden one morning when a neighbor happened to pass by. He stopped for a moment and soon the two of them were engaged in serious conversation. "What would you do," the neighbor asked, "if you knew that today would be your last on earth?" The venerable father is said to have replied, "I would finish hoeing my garden."

That answer tells us, on the one hand, that his house was in order, that he was ready to meet his God. No last-minute preparations were necessary. The answer further indicates that the work he was doing was honorable and God-pleasing, the kind of work he would gladly be found doing when Jesus comes.

Of such our Lord says, "Blessed is that servant, whom his lord, when he cometh, shall find so doing."

Faithful Service Is Required Here

Jesus is using a parable to teach us a vital spiritual truth. He presents to us a house full of servants. Their master has gone to his wedding and will return shortly with his bride. The exact moment of his return is, however, unknown to them. As they wait, there is a strong temptation to become careless, assuming that the master's return will be delayed for some time.

Yet their master has given them strict orders to be ready when he returns. Their long, flowing garments are to be gathered up at the loins

so that they will be able to go to work immediately. The lamps are to be burning brightly to avoid all stumbling and confusion. Their vigil is not to be relaxed just because it is night. Every servant is to be at his post occupied with his appointed task. Each one is to be ready to welcome the master and render joyful service to him.

We are nearing the end of another church year. What about this past year of grace? Were we always ready? What if the Lord had come while our tongues were given to speaking evil, while we were engaged in some questionable activity, while we were attending to purely secular pursuits at a time when we should have been gathered about His Word?

Are we ready? Suppose the announcement were to come that today is our last on earth. Would some hurried preparation be necessary? Would we have to make a few sudden changes in order to be ready? Is our house in order? The point here is not whether we have made our will or whether we have made adequate provision for those whom we leave behind, important as that may be. The point here is whether we have made our peace with God through the merit of Christ which is ours by faith. Does each new day find us engaged in useful, God-pleasing activity, the kind that we would not be ashamed to do when Jesus comes?

Perhaps such faithfulness is a rare virtue, but those who have learned it will be truly blessed.

The Reward of Grace Is Promised There

Returning to the parable, we note that when the master returns he will exchange roles with his servants. He will then permit them to recline at the table. He will not merely give them a day off and employ other slaves to serve them; he himself will become their slave and personally attend to all their needs.

On earth we are the servants. We are to watch and work and serve. It may seem endless, at times, but it's

really only a little while. Only about seventy years, perhaps a little more, perhaps a great deal less! Then comes the blessed exchange. Then our Lord will serve us, not just for a few years, but throughout eternity. Our language is, of course, inadequate to describe it. We shall have to wait until we are there before we can appreciate fully what this means.

Yet it should not surprise us. Was not His entire life a life of service? Did He not come to serve, not to be served? Did He not humble Himself even unto death? All of this serves to re-emphasize that we have not earned or deserved this honor. It is the unmerited gift of His grace and mercy.

That's how much is at stake. No wonder that the Lord also in the following verses continues to emphasize the need for constant readiness. It's a known fact that, when our lives are following a certain pattern, we are inclined to think that they will go on that way indefinitely. As long as we are enjoying good health, death is for other people, not for us. Of course we believe in Judgment Day, but do we seriously think of it as something that may come before the sun sets this evening? The Lord has not promised us a long illness to get ready; He may call for us quite unexpectedly tomorrow. His return in glory may occur within the hour.

Are we ready?
Help me now set my house in order
That always ready I may be! Amen.

C. MISCHKE

"Wake, awake, for night is flying,"
The watchmen on the heights are
crying;

"Awake, Jerusalem, arise!"
Midnight hears the welcome voices
And at the thrilling cry rejoices:
"Oh, where are ye, ye virgins wise?
The Bridegroom comes, awake!
Your lamps with gladness take!
Hallelujah!

With bridal care yourselves prepare
To meet the Bridegroom, who is near."

(LH 609:1)

News FROM OUR Missions



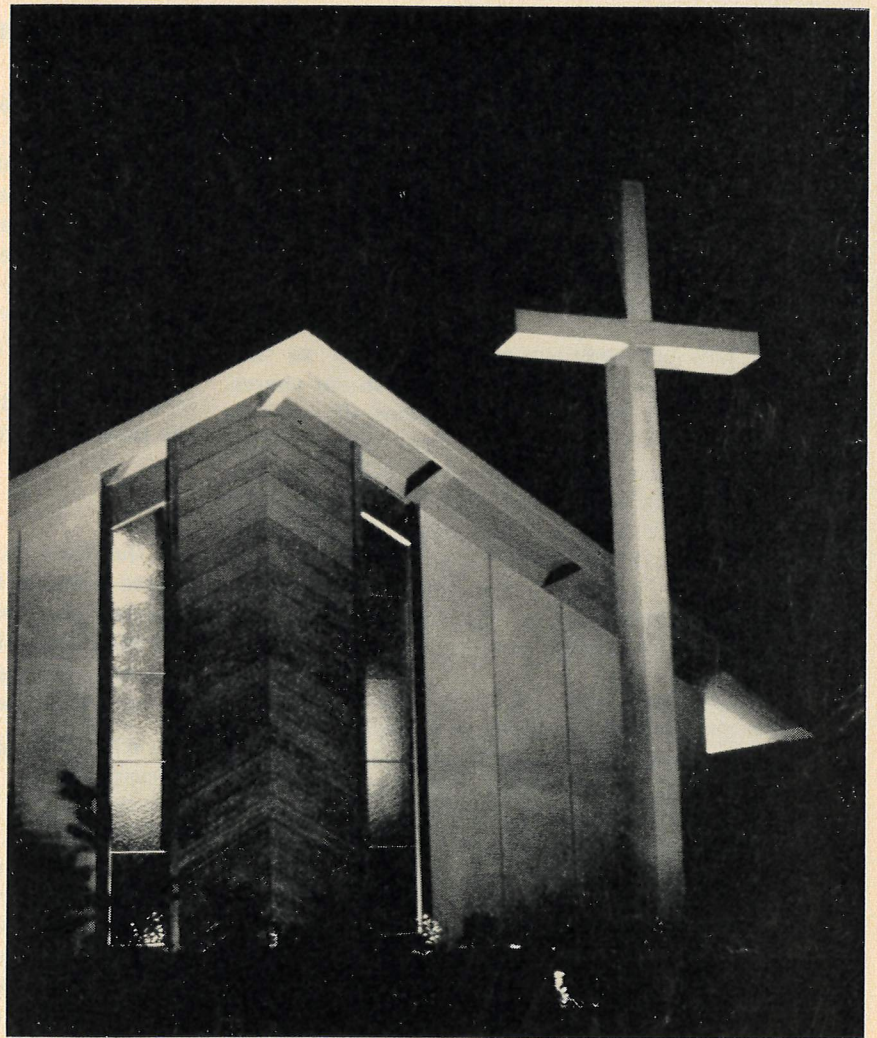
California Mission Dedicates Chapel Peace, Santa Clara

While sister missions in California must still meet in a lodge hall, a mortuary, and a motel, Peace Congregation of Santa Clara, after four years in temporary facilities, was privileged on October 6, 1963, to dedicate for the Savior's service an inviting, though modest, chapel of laminated arch, frame-stucco construction.

In 1957 our Synod responded to appeals from San Francisco Bay Area residents seeking a Lutheran church faithful to Scriptural practice. Pastors Paul Heyn, Walter Diehl, and Armin Keibel conducted occasional services in homes, coming from Los Angeles, 400 miles distant.

Santa Clara was chosen as a promising area for the first permanent missionary. In January 1960 the congregation was organized with 11 families; services were conducted over the barroom of a social hall. Purchase of a site could not be accomplished until July 1961, then arrangements were concluded for a Church Extension Fund loan. The congregation decided to apply the entire \$35,000 available to the cost of the building and to obtain furnishings and equipment by local effort. Earthquake code requirements and prime labor rates raised the cost of even a simple chapel to \$15 per square foot.

A truss in the chancel end will permit future extension to increase the seating capacity in pews from 120 to 200. A small classroom is accessible for overflow seating. The building was completed at Easter time and used with temporary furnishings. Landscaping and permanent items installed since then are the results of hours of effort of members and friends, as well as gifts and memorials. The chancel cross was fashioned from aluminum provided by a supplier to the aerospace in-



PEACE LUTHERAN CHURCH, Santa Clara, California, rejoices over this new house of worship.

dustry, dominant in the area. The free-standing exterior cross was given in memory of a young charter member, Mr John Schultz, who worked for the founding of this Wisconsin Synod church for his family, though it was 50 miles from their home.

Taking up a theme of thanksgiving from Psalm 116, Pastor Paul Heyn, speaker for the dedication service, pointed out that gratitude is not fulfilled in observing a single special day, and he urged the congregation

(Continued on page 360)



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: **Three Brief Questions**

I

Question: "Is it proper and right to have the American flag and the so-called Christian flag displayed in our churches?"

Scripture enjoins upon us loyalty and obedience to our government, Romans 13:1; Titus 3:1. It does not, however, tell us all the ways this is to be demonstrated. To show loyalty and patriotism by displaying a flag in church is therefore an adiaphoron, a matter neither commanded nor prohibited in the Scriptures. So concerning this there may be different opinions and no one can express more than his opinion, which is not to be forced upon another as the only correct one. Keeping that in mind, we shall express some opinions.

There may be conditions and times when we shall want to have an American flag on display in our church. During World War II many congregations did so. We did not want to leave any doubt about our loyalty at such a time. Particularly if a congregation still conducted some services in the German language was that considered advisable. However, let it not be thought that patriotism consists primarily in displaying a flag. Much rather, also at such times will we show it through the obedience we render to our country and the prayers that we offer in behalf of it and its leaders (I Tim. 2:1, 2).

In time of peace there may be far less need to show our loyalty also through the display of the flag. To express a personal opinion, under normal circumstances we see no particular need for the display of either the American or the so-called Christian flag. The Christian flag is hardly needed to show that we are a Christian church. Much of the symbolism that is in the church building already reminds us of this. As to the American flag, the prayers of the church for the government as well as the sincere obedience and loyalty shown by the Christian citizens will be far better evidence and far more convincing than the display of a flag. Then too, some of us, when we enter the house of worship, may well prefer to leave the world outside to the extent that is possible. We may well prefer to have the appointments, pictures, symbols, adornments within the house of worship limited to such as more directly turn our hearts to meditation on God, our Savior, and our eternal salvation. For these reasons we may prefer under normal conditions to show our patriotism and loyalty in other ways than through the display of a flag in the place of worship. But let it not be forgotten, we are here speaking of something in

which we have Christian liberty. Each congregation is free to do what it deems best.

II

Question: "How or why does a pastor receive the title of Dr.?"

There are two possible ways. It may be given to him by a college, university, or seminary as an honorary title. The institutions of our Synod have done this only in very rare instances. Those of other church bodies each year give such a title to men who are rendering the church some kind of special service. The second way such a title may be acquired is through graduate study beyond the regular four college years, and, in the case of a pastor, beyond his regular three post-college seminary years. Since this requires a number of years of additional study, comparatively few of our pastors have the time or means for this.

III

Question: "A friend who formerly was Lutheran had turned Catholic because of marriage, and on contradiction says she feels she is better having turned Catholic, and believing and practicing her faith, than her Lutheran brothers who only go to church about once or twice a year. What answer can be given to such a person?"

Why does she compare herself to very poor Lutherans? A fair comparison is to compare herself with a Lutheran who also is "believing and practicing her faith." However, let's forget about such comparisons, for they do not settle the matter. What is really wrong is that she bases her conclusion on what she herself "feels" rather than on the Word of God. Even though she may feel like a very good Christian when she prays to the Virgin Mary, when she avoids eating meat on Fridays, when she listens to the Mass in Latin, when she prays her rosary, hoping to serve God in this way, the question is: What does God say? Jesus tells us: "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). Vain worship is not Christianity. According to God, Christianity is to believe in the Lord Jesus Christ for full and free salvation as a gift of God's grace, and in love and gratitude to serve Him. That is what a true Lutheran will believe and practice.

ARMIN SCHUETZE

Captive Capacity

"More than half the world's three billions people live in perpetual hunger," according to a report received by the World Food Congress, which recently met in Washington, D.C. According to the same report, an estimated 10,000 people daily die of malnutrition or starvation — seven each minute.

President Kennedy has declared that our nation "has the capacity to eliminate hunger." To which *The Christian Century* remarks: "None-theless we are not employing that capacity as effectively or as extensively as we might." We did, in the past eight and a half years, send 100 million tons of surplus commodities to 114 nations, or "three 10,000 shipfuls a day." But what is that for so many?

This news has spiritual overtones. Millions of souls are dying the eternal death, starving spiritually because they do not have the Bread of Life.

We have the capacity of eliminating this hunger. And we *are* eliminating it to some degree, but not "as effectively as we might." Are we hoarders or heralds of the Gospel?

When mission boards pleadingly point to open doors, we hear it said that we must not expand too fast lest we "spread ourselves too thin." Our old Adam likes that kind of talk, which is specious even when sincere. May not our captive capacity be due, for one thing, to our spreading ourselves "too thick" at home?

Times Do Change

The Lutheran Witness, official organ of The Lutheran Church—Missouri Synod, in the issue of July 9, 1963, quotes itself as having said editorially 50 years ago: "What we need to do to preserve Lutheran, Scriptural doctrine is not merely to warn against error, but to take to task all teachers of error. It will not do to condemn a man's false teaching, and meanwhile let him continue to proclaim his error. One of the first steps, in our efforts towards unity, should be to put away from us all those who are not with us."

Catholics Losing Ground

. . . Roman Catholics are losing ground in the U.S. to an "alarming degree," the Rev. Robert I. Gannon, former president of Fordham University, said in Washington. Number of converts is declining, while the number who leave the Roman Catholic Church is increasing, he said. Blamed were "bad marriages, birth control and the paganism of American higher education."

The Lutheran July 31, 1963

A Rose By Any Other Name . . .

Parochial day schools are operated by only 15 of the 6,300 congregations of the Lutheran Church in America. Recent court decisions outlawing religious observances in public schools may lead other congregations to think about establishing their own schools. To answer questions and give guidance, the Board of Parish Education of the LCA at its meeting in January had authorized a staff study of the subject.

Thus reports *The Lutheran* (July 31, 1963). Reporting on the preliminary draft of the study by the staff, the paper goes on to say:

Biggest discussion was about the use of the term "parochial schools" because of its association with the Roman Catholic Church. Equally troublesome was the substitute "Christian day schools" because these are often run by fundamentalist groups. Board members first accepted "parochial school," then agreed to change the reference to "elementary or secondary schools sponsored by a congregation or congregations."

Another item in the same issue, in reporting that Lutheran membership nears nine million in the U.S. and Canada, states:

Most parochial or Christian day schools are conducted by The Lutheran Church—Missouri Synod, which has 1,372. The Wisconsin Synod has 224 schools, the American Lutheran Church 172, the Lutheran Church in America 15, and other groups a total of 27.

Ecumenism A Century Ago

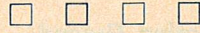
The "new climate," which, according to the weather prophets of ecumenism,

is getting "fair and warmer" with respect to relations between Protestantism and Romanism, is not new. James Anthony Froude (1818-1894) wrote in an essay on "Condition and Prospects of Protestantism" in the second series of his *Short Studies on Great Subjects*: "And so it has come about, that the old enemies are becoming friends in the presence of a common foe. Catholics speak tenderly of Protestants as keeping alive a belief in the creeds, and look forward to their return to the sheepfold; while the old Antichrist, the Scarlet Woman on the Seven Hills, drunk with the blood of the saints, is now treated by Protestantism as an older sister and a valiant ally in the great warfare with infidelity. The points of difference are forgotten; the points of union are passionately dwelt upon; and the remnants of idolatry which the more ardent English Protestants once abhorred and denounced, are now regarded as having been providentially preserved as a means of making up the quarrel and bringing back the churches into communion. The dread of Popery is gone. The ceremonial system, once execrated as a service of Satan, is regarded as a thing at worst indifferent, perhaps in itself desirable; and even those who are conscious of no tendency to what they still call corruption, are practically forsaking the faith of their fathers, and re-establishing, so far as they can or dare, those very things which their fathers revolted against."

Hero Worship

In connection with the observance of the centennial of our Seminary we were reminded again and again to remember our leaders of old, especially Professors Hoenecke, Koehler, Pieper, Schaller. The reminders are in place. But our remembrance is vain if it is mere incense-burning. We need to be jabbed by a remark that Erasmus of Rotterdam reportedly made. He said and wrote many nasty things, especially in his controversy with Luther. But he uttered an uncomfortable truth when he said: "We kiss the shoes of the saints, but we never read their works."

What do you mean..



Substitute ?

WHAT THE SUBSTITUTE HAD TO DO: FULFILL THE LAW

There never was a moment in the life of Christ, between His birth at Bethlehem and His death on Calvary, when He was not suffering and serving as the great Substitute of mankind. To point this up, we must bear in mind that a part of Christ's work as our Savior was that of priest, whose task it was to fulfill for man the Law of God, which man, because of his sinful nature, was unable to fulfill. As long as the Law of God stood unfulfilled, there was an unbridgeable chasm between a holy God on the one hand and sinful man on the other. If this chasm was to be bridged, it would have to be done by God, by God Himself doing what man could not possibly do.

Justice and Mercy Combine

This is exactly what God did! Since God is not only a holy God but also a merciful God, He decided to enter the stream of human history, and through a blending of His divine justice and mercy work out a plan which would bridge this gap between Him and His fallen children. He would keep the Law in the place of spiritually helpless men! This is the wonderful fact that Paul emphasizes in Galatians 4:4,5: "When the fulness of the time was come, God sent forth his Son, made of a woman, made *under* the law, to *redeem them that were under the law*, that we might receive the adoption of sons."

Marvel at This Grace!

Think of it! He who was above all Law, being God, willingly placed Himself beneath the Law, when He became a man like us. He who had given the Commandments, chose to address these same Commandments to Himself, and then fulfill them to perfection. And He chose to do this as the divine Substitute for those who, because of their spiritual helplessness, were unable to do it for themselves. His perfect life which He lived throughout His visit on our planet earth, was lived not for Himself, but as a part of that covenant or solemn agreement whereby God volunteered to do everything

that was necessary to bring about a perfect reconciliation between Himself and rebellious man. This our Lutheran theologians have termed the *active obedience* of Christ.

The Importance of Christ's Perfect Life

Admittedly, this is one aspect of Christ's substitutionary work that is little understood by many and, therefore, little appreciated, and also ignored by many. Yet this part of Christ's work, His perfect life, lived for imperfect men, is stressed in the Bible just as much as His perfect death, for one is as important for the sinner as is the other. Paul, who understood this phase of Christ's life perhaps better than any other Apostle, puts it this way in Romans 5:18,19 (I am here using Phillip's paraphrase because I feel it makes it a little more understandable than our King James Version): "We see, then, that as one act of sin (Adam's) exposed the whole race of man to God's judgment and condemnation, so one act of perfect righteousness (Christ's) presents all men fully acquitted in the sight of God. One man's disobedience placed all men under the threat of condemnation, but one Man's obedience has the power to present all men righteous before God."

Always Man's Substitute

In other words, all that Christ did, including His keeping of the Law, was done as our Representative. Whatever He did, He did vicariously, for someone else, for the benefit of someone else. Christ was our Representative before God, then, not only when He died, but also when He lived — when He lived in submission to a Law which He did not have to keep, but which He kept, nevertheless, because He knew we couldn't.

Isn't this then a tremendous incentive for us to be more and more like Christ, to imitate Him, in the keeping of God's holy Law, out of gratitude for what He has done for us? Actually, if we really understand what Christ has done for us, it should not be a chore but a pleasure to live the Christian life.

KENNETH W. VERTZ

News From Our Missions

(Continued from page 357)

to use this new church to build the real Church eternal.

"Transmission" work has been a concern for Peace Church, with every one of Synod's Districts represented among those who have joined its fellowship after moving west. Two

phases of a canvassing program have so far been conducted to contact the residents in new homes rapidly replacing the surrounding orchards. Since moving into the new chapel, 16 new families have enrolled in the Sunday school, four of them in an adult confirmation course. The chapel will encourage our community mission work. Average Sunday morning

attendance is 50 per cent above that in rented facilities.

The loan from our brethren in the Synod, plus gifts and labor, represent a total cost of about \$85,000 for site, improvements, building, and furnishings. May it prove an investment that will help men seek God here in California and see Him hereafter in glory!

ROBERT HOCHMUTH

Direct from the Districts

Northern Wisconsin

District Pastoral Conference

The Northern Wisconsin District pastoral conference was held at Sturgeon Bay, Wisconsin, on October 27 and 28 under the chairmanship of District President John Dahlke. The opening service was conducted by the host pastor, T. Baganz, at St. Peter's Lutheran Church. Pastor S. Kugler preached. A study of the right way of Biblical interpretation was given by Pastor Paul Kolander of Kingston, and a panel discussion on government aid to parochial schools was conducted by Pastors Harold Warnke of Appleton and Carl Voss of Green Bay and Mr. Lawrence Garbrecht of Oconto Falls. Pastor Kolander's work will be mimeographed at Fox Valley High and distributed to pastors of the District.

Reports were given on various phases of the Synod's activity. Pastor W. Gawrisch, Rhinelander, of the District Board of Education, reported an increase of schools in the District. He stated that the District has 41 grade schools, with a total of 174 classrooms and 5269 pupils. Schools which added teachers were: Eagle River, adding the second one, Trinity at Neenah, the eighth, Oshkosh's Grace, the sixth, St. Paul's at Green Bay the fifth, and Faith at Fond du Lac, the third teacher.

New building projects were carried out at Grace, Neenah, and Redeemer, Fond du Lac, in 1962; Trinity at rural Manitowoc in 1963. An addition was made at Neenah (Trinity) of two rooms, and a sizable addition was built at St. Matthew's, Appleton, in 1963. At present every classroom has a teacher. Pastor Gawrisch also reported on a planned revision of the Senior Bible History and on the new Sunday-school course of three series.

Pastor Marvin A. Radtke of Eagle River, board chairman, reported on the District missions. He reported that Monico was no longer a mission but had been combined with Wabeno as a dual parish. A pastor is being called. In the meantime, Pastor J. R. Kingsbury of Crandon is serving Wabeno, and Pastor James Radloff of Enterprise is serving Monico. The

latter also has been called to serve the mission in Tomahawk, which at present is using the Seventh Day Adventist church in that city. Here 29 souls left their former parish, which had left Wisconsin and joined the Missouri Synod, and are building a new church. He related how sympathetic Christians of the Rhinelander Conference had asked what could be done to aid these brothers, and at Eagle River 70 gathered to plan the help. Eight thousand dollars were obtained as a loan from the CEF for materials. Other monies have been coming in. The Conference offering at Sturgeon Bay in the sum of \$95.25 was given to this little flock. Work on the new building is going on. Much labor and some material has been donated by members and friends. To date the studding is up and the building is enclosed. On one day 42 men worked at the site. He also reported that Enterprise and Tomahawk are now a joint parish. Stambaugh, Michigan, and Tipler, Wisconsin, are now one parish, with Pastor R. Schimek serving it. Iron Mountain and Florence have become one parish since last summer, with E. Ahlsvede serving as pastor.

Calvary at Sheboygan has been granted a chapel-parsonage, and as soon as funds are available building will begin. Bethel of Menasha became self-supporting this summer. A new chapel was dedicated at the Canadian Sault Ste. Marie.

Pastor Lyle Koenig of Appleton reported that the members of the committee on evangelism were available to help congregations organize a program of evangelism within the congregations.

According to Pastor F. Thierfelder, only \$600 is in the fund for the proposed construction of homes for the aged in this District. Reporting on student aid, Pastor D. Worgull stated that \$200 per student will be repaid to area high schools during the sophomore college year of the student graduated from one of our area high schools and going into the work of the Church.

Pastor H. Kleinhans, Oshkosh, spoke on aid to students, institutions of charity, and group insurance. Pastor E. Ploetz, Dale, reported on missionaries' salaries, the Synodical

budget, periodicals and literature. Pastor W. J. Oelhafen deplored the loss of over 1000 subscribers to our periodicals in 1963 and urged pastors to encourage the reading of these. The pre-budget way of giving has been successful in this District, an increase of 7.7 per cent being reported for the Synod as a whole for 1962. Nearly every congregation participated, and 97 per cent of the subscribing congregations responded, Pastor O. Sommer of Greenville stated.

Briefs About People

A former Watertown, Wisconsin, pastor, Fred Stern, has been living in retirement since last summer in Two Rivers. Pastor Stern served at Glenwood, Minnesota, in recent years. Pastor Roman Biesman, Brookside (Abrams), is hospitalized at the Memorial Hospital in Green Bay. He suffered a heart attack in October. Pastor Walter Pankow, New London, had surgery in New London in October.

Pastor Kurt Geyer, for many years pastor of Zion at Peshtigo, resigned his office to go into retirement. He and Mrs. Geyer will live with a daughter in Illinois.

Pastor Leonard Koeniger's 35 years in Manitowoc's First Lutheran were celebrated by that congregation this summer. Pastor Harold Eckert of Milwaukee, a former assistant, preached the sermon.

Pastor Hermann Scherf will be installed on November 17 in East Bloomfield (St. John's). He was formerly at Daggett, Michigan.

Missionary Conference

The twenty-fifth Missionary Conference of the District was held September 23 and 24 at Eagle River, Pastor Marvin Radtke being the host. Pastors Fred Bergfeld of Bruce Crossing, chairman, and Theophil Hoffman, Gladstone, Michigan, are charter members of the Conference. The latter reviewed the last 25 years in the mission life of the District. This conference is conducted by the missionaries together with all mission board members, lay and pastoral. These board members are present to help solve problems and answer ques-

tions. Round-table discussion is a regular feature.

The Area High Schools

Manitowoc Lutheran High began a drive for funds for a new building on November 3 at a Reformation service in the Community House at Two Rivers. Pastor John Dahlke preached. At Fox Valley High, Appleton, Wisconsin, a \$280,000 addi-

tion planned for completion by September next, has been approved. The addition will give the school a capacity of 500 students. The present building was designed for 275, but there are more than 380 enrolled this year. A joint Reformation Service was held at Winnebago Lutheran Academy by congregations in the area on October 27, with Prof. Robert Voss of Milwaukee Lutheran

Teachers College preaching the sermon.

Teachers of parochial and high schools of the District attended the state-wide Teachers Conference at Milwaukee on November 6 and 7.

Our congregation at Waupaca, of which Alphons J. Engel is pastor, made an addition to their house of worship. It was dedicated on November 10.

Michigan Lutheran Seminary Cornerstone-Laying

Approximately 800 people gathered at Michigan Lutheran Seminary on Sunday afternoon, October 20, to witness the cornerstone-laying of the addition to the Administration Building required because of the razing of "Old Main" and the continuing growth of the school.

In the assembly were the Rev. Prof. O. J. Hoenecke, retired school head, and Mrs. Martha Waidelich, who as a 10-year-old girl had been present when the cornerstone of the now defunct "Old Main" was laid in 1887 on land which her family had owned.

Speaker at the service was the Rev. Karl Krauss of Lansing, a 1915 graduate of the school, who encouraged his hearers to build and work under and with the Lord in an eloquent and thought-provoking address based on I Kings 6:11-13. The Rev. Emil Kasischke, Board chairman, and President Conrad Frey also functioned in the service. The school choir sang publicly for the first time under the new music instructor, Robert Bame.

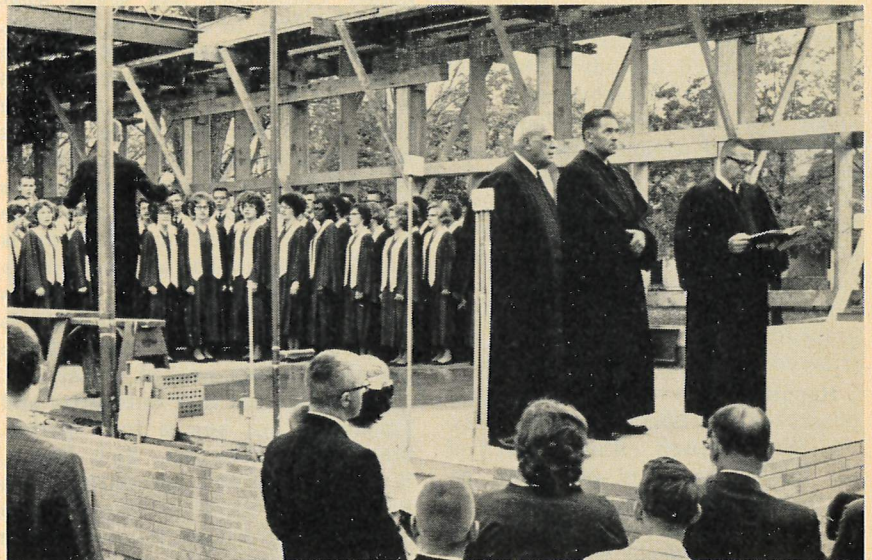
The building addition, costing \$431,000 and designed by Karl Krauss, Jr., AIA, of Lansing, will provide a library, music room, two science classrooms, a student union, piano-practice rooms, enlarged office space, and several counseling rooms. January 15, 1964, is the date set for completion of the project.

E. C. FREDRICH

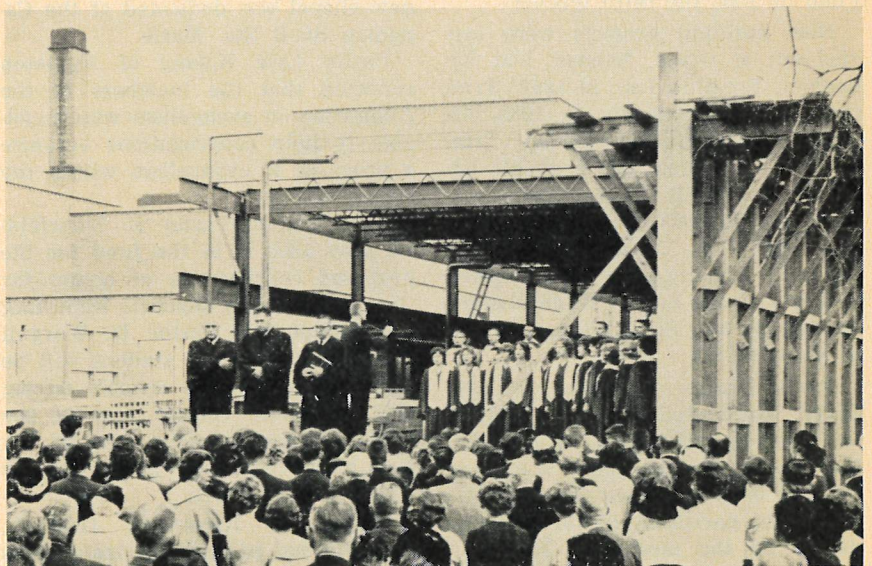
Anniversary

Golden Wedding

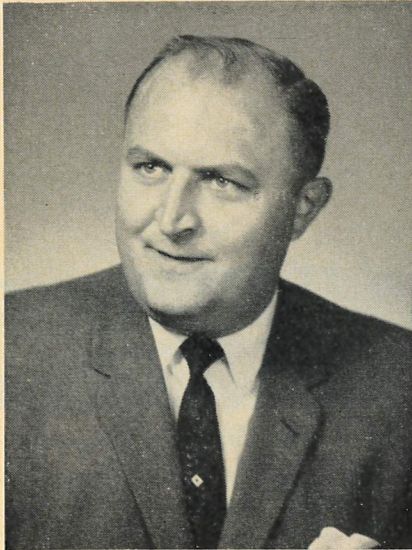
Mr. and Mrs. Charles H. Goetz of St. John's Ev. Lutheran Church, Riga, Michigan, on October 14, 1963.



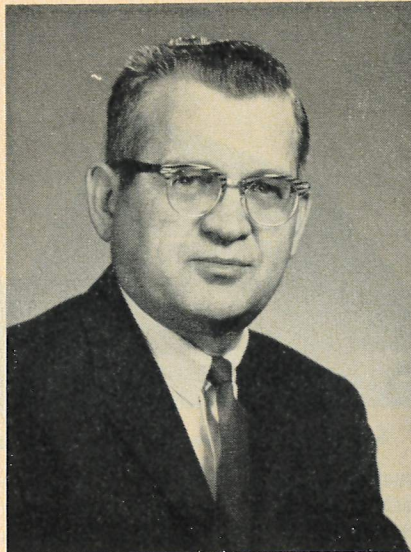
PARTICIPATING CLERGYMEN at the MLS cornerstone-laying. (L. to R.) Pastor Karl Krauss; Pastor Emil Kasischke, chairman of the Board of Control; President Conrad Frey.



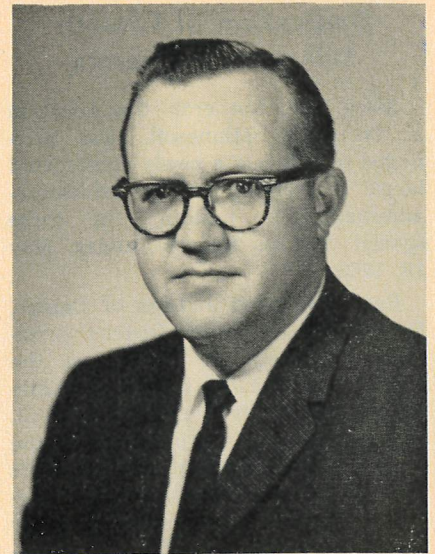
AN OVER-ALL VIEW at the MLS cornerstone-laying on October 20.



President R. Voss



Dr. S. Becker



Prof. A. Woldt

Installation Service Milwaukee Lutheran Teachers College

St. James Lutheran Church, Milwaukee, Wisconsin, offered its church on September 22, 1963, for a significant worship service in which the first three permanent faculty staff members of Milwaukee Lutheran Teachers College were formally installed into their office.

Robert J. Voss, pastor of Siloah Lutheran Church, Milwaukee, for the past eight years, was installed as president of our Teachers College. The other two men were department heads whose calling our Synod likewise authorized at its special convention last November. Installed as head of the Religion Department was Siegbert W. Becker, who for a period of 16 years had held a full professorship at Concordia Teachers College, River Forest, Illinois. In accepting the call to our Synod's school he

terminated his fellowship with The Lutheran Church—Missouri Synod as a matter of conscience. Alfons Woldt was installed as head of the Education Department. He had served for 13 years as principal of Atonement Lutheran School, one of our larger Milwaukee Christian day schools.

President Oscar J. Naumann preached the installation sermon on the basis of II Timothy 2:1, 2, calling attention to the grace in Christ which our professors are privileged to proclaim — the grace which made them strong, the grace that will strengthen their students, and the grace that is intended for their future hearers also.

Pastor Reinhart Pope, former chairman of the Board of Control, performed the installation rite, assisted by the guest speaker and by the pastors who are members of the

College Board, Roland Ehlke, Armin Roekle, and Waldemar Pless. Mr. Harold Meske, the College music instructor, directed the College choir which sang during the service.

A reception was held after the service for the many members of our Synod from various congregations who had come to participate in this installation service of their newly called instructors.

May the Lord richly bless these professors and the 107 students who are at present studying under their direction, and also all of the other instructors from the Wisconsin Lutheran High School who have a part in training these college students for their vital future work in the teaching ministry of our Church!

W. O. PLESS

LWMS Mission Rally — Winona Area

Two hundred women from our Lutheran congregations in the Winona area attended the Lutheran Women's Missionary Society rally at St. Michael's Lutheran Church, Fountain City, Wisconsin, on October 23.

Speaking about the Lumano Lutheran Clinic in Northern Rhodesia, Mrs. George Sielaff, who spent two years as nurse in the clinic, reviewed her work among the Africans. As many

as 100 persons come to the clinic each day for treatment. A staff of Africans aid the nurse in her work. At present Miss Kay Stuhr of Winona is the resident nurse; she will be joined by another nurse soon.

Mrs. Herbert Speckin, Wauwatosa, Wisconsin, also addressed the women concerning the support the ladies give in conducting the work of the medical mission. It was pointed out that no aid comes from Synodical mission funds for the medical mission program.

The cost of building the clinic, nurses' home, and African staff housing as well as the cost of operating the medical program and paying of salaries of the staff is borne entirely by the women's organizations of the Synod.

Greater participation in the program was urged in the light of the expanded mission work of the Lutheran Church in Central Africa and the opening of a new field in Nyasaland.

H. A. ESSMANN

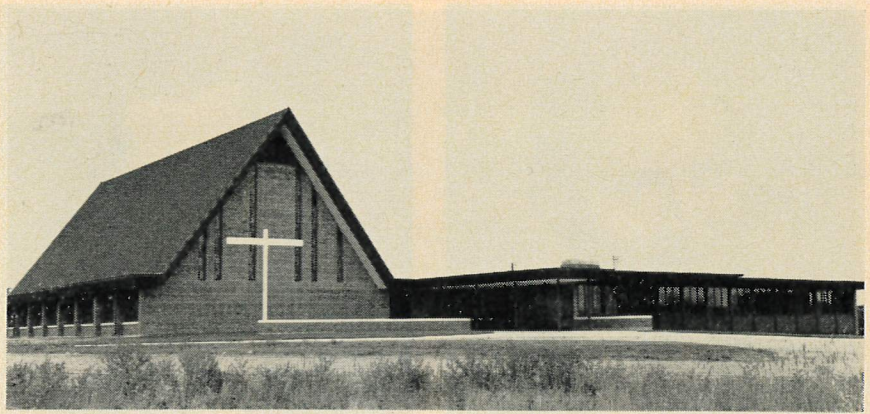
Dedication of Church Stillwater, Minnesota

Salem Ev. Lutheran Congregation at Stillwater, Minnesota, was privileged to dedicate a newly constructed house of worship and an education-administration building in three special services Rogate Sunday, May 19, 1963.

Pastor Manfred J. Lenz of Delano, Minnesota, Minnesota District president, delivered the sermon at the forenoon dedication service, while Pastor Martin B. Petermann of St. Paul, Minnesota, visiting elder of the Saint Croix Conference, was the guest speaker at the afternoon festival service. A son of the congregation, Pastor David M. Ponath of Winona, Minnesota, preached at the evening festival service.

The buildings were erected on a spacious site (300'x600') at an overall cost, including land, architect's fees, furnishings, etc., of approximately \$380,000.00. The interior walls as well as the exterior throughout both buildings are of a medium dark-red brick and feature Andersen Corporation casement windows throughout.

The church (97'x47'), on cement slab and no basement, has an overall



Salem Ev. Lutheran Church and Educational Wing, Stillwater, Minnesota

seating capacity of 500, including the balcony and an overflow room under the balcony. The overflow room is separated from the nave of the church by a glass wall. The completely rebuilt, three-manual Moeller organ is located in the balcony.

The chancel furnishings are of mahogany, stained dark walnut and richly and beautifully hand-carved with symbols emphasizing the name of the congregation, Salem (Peace).

The pastor's sacristy and a working sacristy adjoin the chancel.

A spacious narthex (21'x32'), with front and rear walls of insulated plate glass, joins the church with the education-administration building.

The education-administration building (85'x66') affords a small classroom (20'x20'), three larger classrooms (17'x39'), a church office, the pastor's study, a fireproof vault, a glass-walled fireside meeting room (16'x25') with a kitchenette, and other facilities on the upper level.

The lower level, with a ground-level entrance and the east wall completely exposed, contains the kitchen, a fellowship hall seating 200 at tables, a small meeting room, a storage room, and the heating plant.

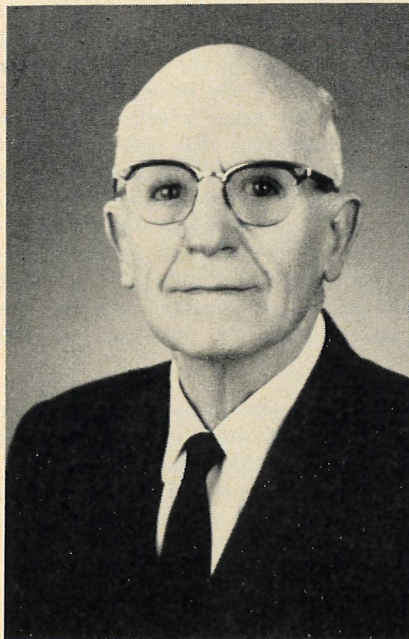
The 81-year-old congregation currently lists 540 communicant members. It has been served by the undersigned since 1948.

P. R. KURTH

Golden Anniversary 1913-1963

Pastor Paul Monhardt

By the grace of God, Pastor Paul Monhardt was privileged to observe the fiftieth anniversary of his ordination into the holy ministry and the forty-fifth as pastor of St. Matthew's Ev. Lutheran Congregation of South Ridge, near Ontario, Wisconsin, on August 11, 1963. Members, former members, and relatives had come from near and far to thank God with him for bestowing this blessing upon His humble servant. He was led into the church by the members of the church council and his brother, Pastor Theodore Monhardt of Oak Creek, Wisconsin, who conducted the service and preached the festival sermon. The Sunday-school children and the members of this year's confirmation class sang his favorite hymn, "Jesus, Thou My Heart's Delight." In honor of Mrs. Monhardt, who had served the congregation faithfully for many years as organist, choir leader, Sunday-



Pastor Paul Monhardt

school teacher, and in other capacities, the choir sang: "The Lord My Shepherd Is."

Pastor Monhardt was ordained into the holy ministry by his sainted father, the Rev. Herman Monhardt of South Milwaukee on August 3, 1913, at Pleasant Valley, near Whitehall, Wisconsin, and installed there as pastor of St. Paul's Ev. Lutheran Congregation. In 1918 he answered his Lord's call to South Ridge and served Him there for 45 years.

At the close of the service the jubilant expressed his gratitude and thanks to God who had granted him the privilege of being His coworker in His vineyard for 50 years, and also to all who came to render thanks and praise to God with him for this privilege.

After a dinner was served to around 700 guests in the church parlors, a program was rendered on the church lawn. Mr. Robert Brandau spoke in behalf of the congregation and in the name of the congregation presented a new Ford Fairlane to Pastor and Mrs. Monhardt in appreciation of their many years of faithful service in their midst and also a purse of

money. After Pastor Monhardt had extended his sincere thanks to the congregation, the audience sang, "God be with you till we meet again."

Pastor Monhardt will continue to serve St. Matthew's until a successor is found. Our prayer is: "Lord, continue to shower Thy grace and blessing upon Thy servant in the future as Thou hast done in the past."

GEO. W. SCHEITEL

Church Dedication Niles, Illinois September 29, 1963

On the sixteenth Sunday after Trinity the members and friends of St. Matthew's Ev. Lutheran Church gathered in the village of Niles, Illinois, to celebrate the dedication of a new house of worship. After a farewell service held in the former church at 10:30 A.M., the congregation proceeded to the entrance of the new church for the door-opening ceremony. The congregation then filed into the church for the dedication service.

Pastor Adolph Buenger of Kenosha, Wisconsin, a son of the first resident pastor of St. Matthew's, was the guest speaker in the morning service. He based his message on the Word as recorded in Luke 7:11-16. The theme of his sermon was: "Jesus' Raising of the Youth of Nain a Picture of the Purpose of your Church." In his address the speaker urged the congregation to follow Jesus' example in being sympathetic toward the stranger, in speaking a message of comfort and love, and finally in proclaiming the Gospel as a power unto salvation.

In the afternoon service Pastor George Boldt of the neighboring congregation in Morton Grove, Illinois, preached on I Peter 2:4-10. In his sermon he urged the congregation to "Continue to Build upon Christ."

Three evening services were conducted in the week following the dedication Sunday. On Monday evening Pastor W. Pless of St. James Congregation in Milwaukee spoke on the occasion of the fortieth anniversary of our Christian day school. On Wednesday evening the esteemed president of the Wisconsin Synod, Pastor Oscar Naumann, spoke on the occasion of our Christian Missions Night, using Acts 1:8 as his text. The theme of his message was: "The



RECENTLY DEDICATED was the new church of St. Matthew, Niles, Illinois.

Power We have Received to be Christ's Witnesses." On Friday evening the congregation gathered for a special Organ Dedication Night at which Miss Evelyn Heidtke, a daughter of Pastor Emeritus Otto Heidtke of Morton Grove, served as guest organist. A new TC 3 Allen Electronic organ was dedicated to the Lord's service in this worship hour.

Only three pastors have served this congregation in its history: K. Buenger from 1897 until 1902, Pastor Julius Toepel, from 1903 until 1953, and Pastor Howard N. Henke from 1953 to the present time.

St. Matthew's new building is constructed of beige Roman-type brick and weathered Lannon stone. Laminated fir trusses and purlins form the A-type roof. The cornerstone and bell of the former church were removed from the old building (built in 1897) and placed at the base of a 48-foot tower. A speaker in the tower carries

organ music and carillon sounds to the vicinity. The cost of this edifice, exclusive of furnishings, is \$115,000.00. The church seats 300 comfortably and also has a small overflow area.

May the message of the Gospel be preached here in its truth and purity, so that all who enter this house of God may find peace and comfort for their souls! This is the prayer of St. Matthew's Congregation.

HOWARD N. HENKE

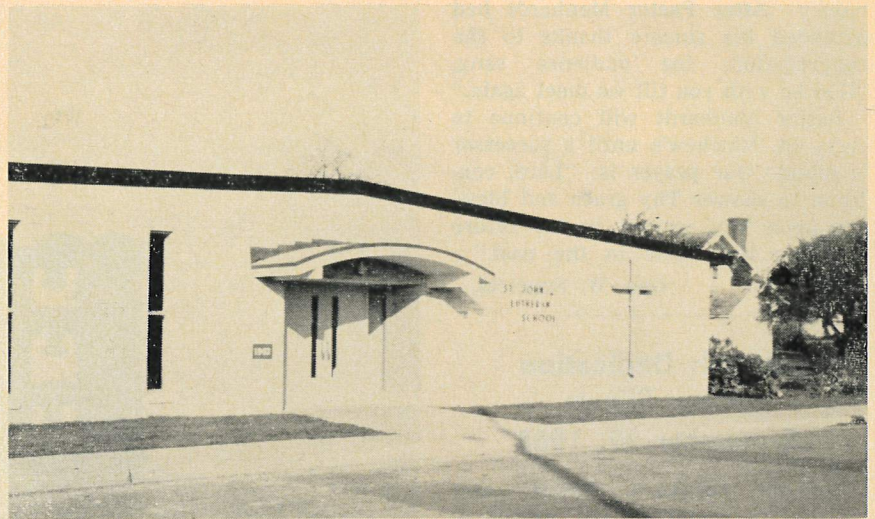
New School at Fairfax, Minnesota

August 25, 1963, the members of St. John Lutheran Congregation, founded in 1890, dedicated its new school out of obedience to the Savior's command "feed My lambs." St. John Lutheran has always supported a Christian day school, but for some time with the attitude that it was merely a "Konfirmanden Schule" (necessary only as a preparation for

confirmation), therefore limited to the seventh- and eighth-grade children. This, however, has changed. Now all elementary grades are included. These are taught by three teachers: Mr. Erwin Walz, principal; Miss Carol Pruess; and Miss Doris Gross, inducted on the day of dedication.

The Rev. Roman Palmer, Minneapolis, Minnesota, a pupil in St. John Lutheran School many years ago, delivered the dedicatory sermon, basing his words on John 1:29. The pastor of the congregation, the Rev. W. F. Vathauer, performed the rite of dedication. It was heartening and encouraging, especially for the teachers, to see so many people at the service, also quite a number from neighboring congregations. We all rejoice over the increased enrollment in our school.

The present school building, just north of the old school, is the first stage of a two-phase building program which will eventually provide a large multipurpose room to the west of the present building. The first building (dedicated) is 70' by 87' in size, built of fire-resistive masonry and steel construction. Three classrooms and office suite, a kitchen



LUTHERANS OF FAIRFAX, MINNESOTA, dedicated this new school.

which is designed to be integrated with the future multipurpose room, toilet rooms, showers, and utility and storage spaces, are provided. The exterior walls of the building are of face brick with the interior surface of painted light-weight concrete block. The entire ceiling is of acoustical tile, while the floors are of asphalt tile with ceramic tile on the floors

of toilet and shower rooms. A decorative canopy has been provided for weather shelter at the east entrance. The heating system utilizes mechanically circulated hot water with automatic heating and ventilating of each of the spaces. Fluorescent lighting is provided in the classroom spaces.

W. F. VATHAUER

Dedication of Additions St. John's School and Church Lannon, Wisconsin

For the fourth time in the past 12 years, St. John's of Lannon, Wisconsin, has completed a building project. This time a six-room addition was attached to the school, and seating capacity for 150 more people was added to the church. Construction was begun on February 23, and, except for a few minor things, the school was ready for occupancy on the first day of school in September, while the addition to the church was used for the first time at the congregation's mission festival on September 15.

The original facilities were completed in 1951, consisting of a church-school-parsonage combination. In 1958 two rooms were added to the school, and in the following year a teacherage was erected.

The new school addition consists of three finished classrooms on the lower floor, plus a principal's office, faculty room, and lavatories. The second story, though arranged for

three more classrooms, remains unfinished until necessary. Ultimately the school will have eight classrooms. The entire structure is of steel and concrete-block construction faced with native Lannon stone. All Lannon stone was donated by the quarry owners of the congregation, and all floor tiling and painting was done by members. Thus the complete cost of church and school additions was reduced to \$125,000.00.

Additional seating was provided in the church by removing existing lavatories and adding a 30'x30' space. The original beauty of the church remains untouched. In outward appearance the church has undergone no conspicuous change.

On October 27 the congregation joined in expressing joy and thanksgiving to the Lord for the courage and strength necessary for this expansion program. President A. Buenger of our Southeastern Wisconsin District spoke in the two morning services, in which he likened Jesus' restoring to life the dead young man in Luke 7: 11-17 to the congregation's church and school. In the afternoon Pastor H. Wicke, a member of our Synod's

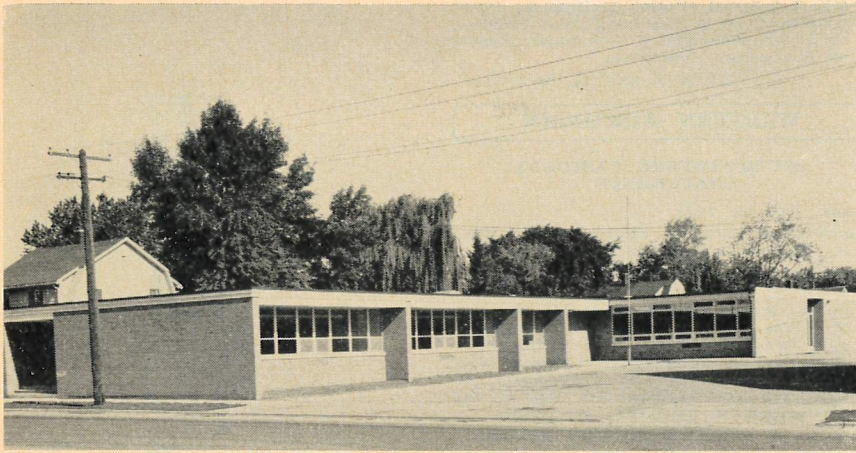
Board of Trustees, spoke of "God's Plan for the Congregation's Future," on the basis of Philippians 1:3-11.

St. John's rejoices over the blessings bestowed by the Lord so as to make it possible to reduce the number of services from three to two, and yet be able to bring the saving Word to more people than before. In this fast-growing area, by God's grace, many more souls can be added to the 550 communicants of St. John's, and it is the congregation's hope and prayer that through the preaching of the Gospel this will be so.

Further joy is expressed over the fact that the Lord has permitted the Christian day school, which was begun in 1954 with 31 children in one room, to grow and expand to a five-room school with 143 children. The Bread of Life is also being brought to 104 Sunday-school children who do not attend the day school.

Truly, the Lord has been good to St. John's, and His mercy endureth forever. We ask all our brethren in our Synod to rejoice with us.

L. HALLAUER



THE FINE NEW SCHOOL ADDITION erected by St. Matthew, Appleton, Wisconsin.

Appleton Church Dedicates Large School Addition

St. Matthew
Appleton, Wisconsin

St. Matthew Ev. Lutheran Church held a formal dedication and open house of the new \$72,544 addition to its school on Sunday, September 8, 1963, beginning with church services at 8 and 10:30 A.M.

The congregation's pastor, the Rev. Sylvester Johnson, led the liturgy, and the Rev. R. E. Ziesemer of Mt. Olive Ev. Lutheran Church, Appleton, delivered the sermon.

Following the 10:30 service, the congregation proceeded to the main door of the school addition for the formal opening of the doors. The formal dedication service was then held in the new addition.

The new addition measures 93 feet by 40 feet, which adds 3,720 square feet to the former three-room school constructed in 1953. The new classrooms measure 28 feet by 32 feet, and the principal's office is 14 feet by 24 feet.

Walls are constructed of cement block with brick facing on the exterior; radiant heating has been installed throughout the school; heat is supplied by steam convertors from the present boiler in the church proper.

Ventilation is furnished by fresh air intakes into the classrooms.

It was only 10 years ago when this congregation dedicated the three-room school to accommodate 115 students. The great need for additional space has led to the building of the new

two-classroom and office addition which will increase the school capacity to about 185 students.

The architect, George Narovec, and the building committee have placed the present addition in a fashion whereby two more classrooms could be added on the west side of the structure without great additional expense, when the need arises. Also, future plans for an all-purpose room or gymnasium have been completed in order that it may fit in with the present building.

Since its founding St. Matthew Lutheran School has been served by 20 teachers. The present faculty consists of Alfred Gresens, principal and teacher of grades seven and eight, Miss Rhoda Falck teaches grades five and six, Miss Evelyn Treichel teaches grades three and four, while Miss Elaine Buss, a former St. Matthew pupil, teaches grades one and two.

The present enrollment is 136 students, an increase of 73 students since 1953, when the enrollment was 63.

S. JOHNSON

Briefs

(Continued from page 354)

Indulged in this for a time, error goes on to assert *equal rights*. Truth and error are two balancing forces. The Church shall do nothing which looks like deciding between them; that would be partiality. It is bigotry to assert any superior right for the truth. We are to agree to differ, and any favoring of the truth, because it is truth, is partisanship.

What the friends of truth and error hold in common is fundamental. Anything on which they differ is *ipso facto* [by that very fact, that is, that they are agreed on "fundamentals"] nonessential. Anyone who makes account of such a thing is a disturber of the peace of the Church. Truth and error are two coordinate powers, and the great secret of church-statesmanship is to preserve the balance between them. From this point error soon goes on its natural end, which is to assert *supremacy*. Truth started with *tolerating*; it comes to be merely tolerated, and that only for a time. Error claims a preference for its judgments on all disputed points. It puts men into positions, not as at first in spite of their departure from the Church's faith, but in consequence of it. Their recommendation is that they repudiate that faith, and position is given them to teach others to repudiate it, and to make them skilful in combating it."

(Charles Porterfield Krauth, in "The Conservative Reformation and Its Theology," pages 195 and 196.)

CALL FOR CANDIDATES

The Board of Control of Dr. Martin Luther College herewith invites members of the Synod to nominate candidates for the professorship in the department of education. Kindly include pertinent information with your nomination.

All nominations must be in the hands of the undersigned by Dec. 11, 1963.

Arthur Glende, Secretary
DMLC Board of Control
17 South Jefferson St.
New Ulm, Minn.

NOTICE—SEVERANCE OF FELLOWSHIP

We regret to announce that Pastor William Lehmann, Sr., together with the St. John's Congregation at Libertyville, Ill., have severed their fellowship with our Synod.

ADOLPH C. BUENGER, President
Southeastern Wisconsin District

WITHDRAWAL FROM OUR FELLOWSHIP

Declaring himself no longer in agreement with the public doctrine and practice of the Wisconsin Evangelical Lutheran Synod, Pastor Daniel Jungkuntz resigned from the ministry of the Wisconsin Synod and is therefore no longer in fellowship with us.

NORMAN W. BERG, President
Michigan District

AN OFFER — CHURCH FURNITURE

Free to any mission congregation, or others in need of them, for transportation. A small altar, pulpit, baptismal font, crucifix, candelabra, and nine-foot pews. Contact:

Norbert A. Gieschen, Pastor
St. Matthew's & St. John's
Ev. Lutheran Churches
Box 176, Stoddard, Wis. 54658

CALENDAR OF CONFERENCES

MINNESOTA

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. KOOCK, Secretary

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 13:1-13, 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

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. 13th 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

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: Dec. 3, 1963.

Place: Zion Lutheran Church, Elroy, Wis., A. Werner, host pastor.

Opening Communion service: 9:30 a.m. R. Mutterer (alternate, P. Monhardt).

Agenda: Exegesis of Heb. 11, H. Winkel; The Pros and Cons of Area High Schools and Synod-Supported Prep Schools, L. Boerneke; A Comparison between Neo-Orthodoxy and Biblical Christianity, R. Mutterer; The Writing and Use of the Application in Sermons, E. Toepel.

L. MEYER, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Hanke, Marvin, as pastor of St. John's Ev. Lutheran Church, Pigeon, Mich., by W. Voss; assisted by A. Hanke, J. Brenner, W. Borgwardt, R. Krueger; Aug. 4, 1963.

Zacharias, Edward H., as pastor of Grace Ev. Lutheran Church, Flint, Mich., by R. Scheele; assisted by J. Spaude, E. Schultz, K. Vertz, and T. Horneber; Oct. 6, 1963.

CHANGE OF ADDRESS

Pastors

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

Ruege, J. G., 5721 S. 40th St., Milwaukee, Wis. 53221

Stern, Frederic E., em., Box 94 — 916 17th St., Two Rivers, Wis. 54241

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