

THE NORTHWESTERN  
**Lutheran**

Volume 51, Number 2  
January 26, 1964



# BRIEFS

## by the Editor

**MICHIGAN LUTHERAN SEMINARY** is planning to dedicate the big addition to the administration building early in March. We hope to bring more information regarding the dedication plans in our next issue.

\* \* \* \*

BE SURE TO READ President Naumann's article on page 26. He analyzes the record of our offerings for 1963, the first year under the pre-budget subscription system, and also presents the opportunities we have for the exercise of a joyous and faithful stewardship in 1964 and beyond.

To what Pastor Naumann says under "Losses in Membership" and "Stewardship of His Gifts" add this significant brace of facts:

- 1) The net increase in our membership from 1958 to 1962 was 1.5%. (Membership figures for 1963 are not yet available.)
- 2) The increase in our members' offerings from 1958 through 1963 was 32.3%.

What is shown you in the bar graph following President Naumann's article will be more meaningful to you if you will study it in the light of these two facts.

\* \* \* \*

WE THANK PROFESSOR WALTER SCHUMANN for writing one of the editorials for this issue. He consented to jump into the breach although he

was crowded for time. We have asked several other men to contribute one editorial each during the time that Pastor Immanuel P. Frey is recuperating. Pastor Frey was confined to the hospital for four weeks. He will need several months to regain his strength.

\* \* \* \*

THE "TOMAHAWK STORY" is a heartening one. Read it on pages 22 to 24.

\* \* \* \*

MORE ADEQUATE FACILITIES FOR OUR MILWAUKEE LUTHERAN TEACHERS' COLLEGE are nearing completion. A report regarding this and a statement by President Robert Voss are found under "Direct From the Districts," page 30.

\* \* \* \*

EVERYONE AT DR. MARTIN LUTHER COLLEGE is watching with interest and keen expectancy the construction progress on the new dormitory for women, which is to house 220. According to the latest reports, things are moving along well on schedule.

WHAT AN INCENTIVE we all should find in the preceding three paragraphs! Last summer we dedicated a new dormitory wing at Wisconsin Lutheran Seminary. Now at three other schools we can anticipate completion and use of facilities for training more men and women for the work that lies close to the Savior's heart and that we want to do. All this should make us more eager and confident to take the next steps in the expansion program we have resolved on in the fear of God. "Hitherto the Lord hath helped us." Then let us look to Him and His grace to supply all we need. Let us by all means soberly weigh the ways and means. Let us not plunge ahead recklessly. But let us not be churchly worrybodies, men who see the magnitude of the tasks ahead and then become fainthearted and say: "We can never do it! The Wisconsin Synod has never carried out a program like this before, and it can't do it now!" To be sure, we can't do it. But the Lord of the Church can do it through us. His grace can and will enable us,

(Continued on page 29)

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

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# Editorials

## Public-School Christianity

According to the British Education Act, every State school in Britain shall begin the school day "with collective worship on the part of all pupils in attendance at the school." A British journalist writing in *Christian Economics* explains that this takes the form of a prayer, a hymn, and a Bible reading and usually lasts from 15 to 20 minutes.

Many Protestants in our country would like nothing better than to have our public schools adopt such school devotions. They are still protesting the Supreme Court decision outlawing prayer in public schools, even to the extent of defying it in certain areas by retaining prayer in public schools.

These Protestants are sure that outlawing prayer (and Bible reading) in public schools will mean that our children will no longer learn how to honor, love, and obey God; we shall no longer be a Christian nation; America will be doomed to godlessness and secularism; evil times will come upon us if we eliminate public prayer from schools and other public institutions.

With such arguments, incidentally, they bare their religious poverty. Do their church bodies and church members have so little religious indoctrination and spiritual motivation to offer their children that they must appeal to the public schools to supply vital religious training? In a multid denominational society like ours, religious instruction, and even devotional exercises, in public schools will tend to level off to the all-purpose, lowest-common-denominator, no-offense-to-anyone type that has no more of Christ in it than has the prayer at the Orange Bowl game on New Year's Day. Church bodies of quality should disdain such watered, adulterated milk.

It is a delusion to suppose that this de-caloried, de-vitaminized pabulum will establish our nation as a Christian nation. It takes more than the "In God We Trust" religion on our coins to render us a nation "whose God is the Lord." Only genuine Christian faith and morals can accomplish that.

In fact, this denatured food destroys the appetite for wholesome, nourishing spiritual sustenance. It is harder, for example, to win and indoctrinate people with such a denatured religion for Christ than it is to bring rank unbelievers to Christian understanding and conviction. Accustomed to malnutrition, they no longer desire the sincere milk of Christian doctrine and devotion that alone qualifies a nation as a Christian nation. Where only genuine Christianity counts, a half-Christianity can be worse than none at all.

If there were no public prayers or devotions at all, the Protestant churches would at least be faced with a fuller degree of responsibility. The quality of their

religious training would also tend to be more distinctive. Certainly, it would not be as seriously compromised.

To return to Britain — Britain should be our example? Its empty churches, its moral indifference, its unrepented blasphemy in high ecclesiastical places, its spiritual beggary? May the Lord preserve America from that kind of spirituality and from the compromise religion of the State schools with which so many Britons have been content!

C. TOPPE

\* \* \* \*

## "Viva il papa"

"Long live the Pope." This salute is often heard in Rome. It is ironical, however, that the same greeting was heard in many tongues on the occasion of the three-day visit of Pope Paul VI in Jerusalem and Palestine. The Pope was greeted by Israelis, Moslems, representatives of the Russian government, by Roman Catholics, and by a leader of the Orthodox Church of Constantinople.\* All of these are opposed to each other in matters of religion, culture, and politics.

With a great deal of publicity it was reported that the visit was to be that of a "humble pilgrim" wishing to visit the places in Palestine known to Jesus. It had other objectives. Upon his return to Rome the Pope said, "My trip may have a huge historical significance. It may mark the beginning of great benefits for the church and mankind." Its chief purpose was in the interest of ecumenicity. It was to attract the Eastern Orthodox Church, which has been separated from the Western Roman Catholic Church for more than 900 years. The Eastern Church has not accepted the supremacy of the Pope. Its head is regarded as the first of many equals. It also differs in matters of liturgy and doctrine. Furthermore, it is significant that the Pope sent 224 cables to world leaders pleading for peace. A nice gesture! Everybody is for peace. The "pious journey" will hardly accomplish what the fruitless efforts of the ages relative to a general peace could not.

As an afterthought we think of another Paul who visited Jerusalem nearly 2000 years ago. He never received a warm welcome in Jerusalem. In his final visit the enemies conspired to kill the Apostle. By stealth he was saved from the hands of his enemies. Without ostentation, until his death in Rome, he continued the work for which he had been chosen by the Lord.

\* And Lutherans, too! An NLC release (Jan. 7) informs us: "Five Lutheran pastors were among the dignitaries of church and state who received the Pope at the Damascus Gate."

# Studies in God's Word:

## Contend for Your Coveted Crown

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air, but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway (I Corinthians 9:24-27).

By His victory over death and the devil the Lord Jesus Christ has secured a crown which He means to bestow upon all those who remain faithful unto Him even unto the end of their earthly pilgrimage. As the time of his departure drew near, St. Paul wrote: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord . . . shall give me at that day" (II Tim. 4:7, 8). Peter refers to this crown as "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation" (I Pet. 1:4, 5).

But as surely as the Lord is keeping this crown for us and through the power of His Word and Sacrament is keeping us in faith to receive the crown, so surely is the devil determined to deprive us of it. He's out to keep us from it by any means. The crown is our inheritance, but the devil will not let us be heirs if he can help it. Against him and his devices we must contend, therefore, so as not to lose our crown. Accordingly, St. Paul urges us first of all to

### Train for It

Athletic contests, including foot races, were popular in Corinth in the days of the Apostle. Then, as now, it was imperative that an athlete keep

himself in top physical condition if he expected to win the coveted prize, usually a crown of laurel or of pine or ivy in those days. Victory depended upon a training program of strict self-control. And even for only a perishable crown many would gladly submit to such rigid self-discipline for months at a time.

In our race for the incorruptible crown Satan suggests every conceivable excess and indulgence in order to slacken our pace and undermine our endurance. He knows full well what the flesh craves and covets and therefore keeps it always enticingly near on the sidelines. Whatever will divert our hearts from the one thing needful, from the one Means by which the Lord would fortify us for the race, is exactly what the old evil Foe will use to weaken us.

As we press on toward the goal in quest of the crown, how vital it is that we shut out every satanic influence and keep in training under the steady discipline of the divine Word! Even so, the crown may yet slip away from us unless we are minded also to

### Fight for It

The crown of glory which is reserved for us is surely worth fighting for. For his own part St. Paul was prepared to put on the gloves. And not merely to engage in a bit of playful shadowboxing with an imaginary opponent. His own body, with all of its wayward inclinations, was a very real and dangerous adversary. "I know that in me," he wrote to the Romans, "dwelleth no good thing." So easily could it be aroused to evil; so much evil was it capable of, the Apostle realized, that it would have to be dealt with drastically and forcefully. Nothing less than a knock-out blow would suffice, in fact, if it were not to wrest from him the cherished crown.

What kind of action, then, must be taken against our own bodies? Are they any less inclined to iniquity than the Apostle's? Are they less

likely to get out of hand than his? In all of our contending against what is base and unseemly in this world, do we not have more than enough within ourselves to keep us occupied constantly with attack and counter-attack? Too often, however, we may be satisfied merely to rap ourselves gently on the knuckles rather than to deliver the blow that leaves the body prostrate on the floor. And thereby we run the risk of being overwhelmed by the body's renewed aggression, and jeopardize the crown so near at hand.

The body, therefore, must not only be put down, but must also be kept down and brought into subjection. To obtain the crown at last requires that we also

### Conquer for It

For St. Paul a temporary victory over his body would have been much too risky. It could easily rise up again with all its smoldering, fleshly impulses and once again take over the driver's seat. And then the crown would soon be out of sight and out of mind.

Only one alternative, therefore; the body must be conquered permanently. It must be reduced to slavery and kept in bondage. Never again shall it be allowed even to suggest that its claims have priority over those of the new man of faith. In effect, St. Paul says that he has now made his body a slave. It does not give orders; it takes orders from him. It does not lead or push him around; it is led and directed by him. It does not have its way; it must in all things submit to his way.

In this way the Apostle made sure of his incorruptible inheritance, the crown of righteousness and glory. Oh, how we should like to be able to imitate him! Yet it was not he, but Christ who lived in him. "I can do all things through Christ," he wrote, "which strengtheneth me" (Phil. 4:13). Only in like manner can we, too, contend for the coveted crown.

M. BURK

What do  
you mean..



# Atonement ?

## SOME OLD TESTAMENT TYPES

How beautifully various symbolical ceremonies prescribed by God in the Old Testament prefigured the all-sufficient sacrifice which Jesus brought on Calvary's cross to atone for the sins of the whole world!

### The Passover Festival

How profound in meaning and how rich in symbolism was, for example, the Feast of the Passover! Annually this feast was celebrated by the people of Israel in commemoration of their deliverance from bondage in Egypt. The lamb which was killed and eaten reminded them how the Lord had slain all the first born, both of man and beast, in the homes of the Egyptians but had passed over the houses of all the Israelites who had painted their door frames with the blood of a lamb. In those households the first born were saved because, according to the promise of God, the lamb which was killed served as their substitute. That lamb, which was to be "without blemish, a male of the first year" (Exod. 12:5), represented the coming Messiah, whom John the Baptist pointed out as "the Lamb of God, which taketh away the sin of the world" (John 1:29).

### The Passover Lamb

The Passover Lamb — what a beautiful type of Christ! "For even Christ our passover (RSV: our Paschal Lamb) is sacrificed for us," the Epistle for Easter exultantly proclaims (I Cor. 5:7). By His sacrificial death as our Substitute Jesus has saved us from the searing wrath of the Destroyer (I Cor. 10:10), the holy God, who "is able to destroy both soul and body in hell" (Matt. 10:28).

### The Sin Offerings — A Means of Grace

In addition to the Passover there were other prophetic types, like the never-ending succession of sin offerings which were sacrificed day after day both for the sins of the priests and for the sins of the people. The animals which were to be offered and the ritual which was to be followed were prescribed by God in minute detail in the book of Leviticus. On the one hand, these sacrifices served to remind the people of their sinfulness. On the other hand, however, on the part of pious worshipers who looked for redemption in Israel they were an expression of their faith in the precious promise of God to send a Savior who would make an atonement for their sins.

To these burnt offerings and sin offerings God had attached the promise of the forgiveness of sins for His

people: "The priests shall make an atonement for them, and it shall be forgiven them" (Lev. 4:20). For the people of Israel these sin offerings were therefore a divinely ordained means of grace. Through them the forgiveness of sins was actually conveyed, imparted, and given to those who believed the promise of forgiveness through the atonement which was to be made by Christ and which was prophetically represented by these sacrifices.

### "Not All the Blood of Beasts"

Holy Scripture makes it very plain, however, that these sin offerings did not in themselves expiate or atone for sin. Hebrews 10:4 states, "It is not possible that the blood of bulls and of goats should take away sins." From this we see how passages like Leviticus 17:11 are to be understood, where God says, "I have given it (i.e., the blood of the animals which were sacrificed) to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." The blood of the sacrificial animals was a type of the atoning blood of Christ. His blood, and His alone, "cleanseth us from all sin" (I John 1:7). The sin offerings of the Old Testament prefigured the sacrifice which would be brought by the promised Redeemer, Christ, the Lamb without blemish, "who through the eternal Spirit offered himself without spot to God" (Heb. 9:14).

### "But Christ Takes All Our Sins Away"

The animal sacrifices of the Old Testament era were, therefore, only "a shadow of good things to come, and not the very image of the things" (Heb. 10:1). They pointed ahead to the reconciliation of the world which took place in the fullness of the time when "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" (Gal. 4:4, 5).

How beautifully these offerings and sacrifices of the Old Covenant served their divinely appointed purpose! How effective they were in strengthening the faith of the Old Testament saints in the Savior who was to come in the "last days" (Acts 2:17), that is, in the time of the New Covenant, when, according to the prophecy of Isaiah, the Lord would "make his soul an offering for sin" (53:10)!

WILBERT R. GAWRISCH

# News FROM OUR Missions



## How Wonderful Are Thy Works, O Lord!

Imagine yourself a pastor. You are preparing to preach to a very small mission congregation on the occasion of their mission festival. The services are about to begin. Suddenly, 42 men enter the building to attend the service. You have to look at them twice. Not one of them is dressed in anything that resembles the "Sunday best." A handkerchief serves to wipe sweat from the brow and dirt from their hands.

### Concern for Brethren in Need

What lies behind this incident? It's a long story.

In the city of Tomahawk, Wisconsin, 29 Lutherans for conscience' sake and in faithfulness to God's Word refused to concur with a resolution of their congregation to join a synod with which there could no longer be fellowship. They found it necessary to withdraw their membership from the congregation. Suddenly they found themselves without a pastor and without a church home.

After several months of attending services in Rhinelander, they asked for a meeting with Pastor W. Gawrisch of Rhinelander, the visitor of the Rhinelander Conference. As the result of this meeting, Pastor Gawrisch began serving them with the Word and Sacraments, at first within homes of the members and later in rented quarters. Pastor Gawrisch served them for six months. During this time the little group organized and became Redeemer Lutheran Church of Tomahawk, Wisconsin. In July 1962, J. Radloff became their pastor, serving them from Enterprise, Wisconsin.

The birth of this congregation, however, did not affect only the 29 members and a few neighboring pastors; all the members of the Rhinelander Conference were greatly concerned about this small, faithful group. Their hearts went out to these

people who had lost their church home. Constantly the question was asked: "What can we do for these people?" This was not a question that could be ignored. This genuine concern for the brethren in need gave rise to prayer and hope.

### A Proposal

One of the pastors of the conference and two members of his congregation, Mr. Everett Zimplemann and Mr. Willard Johnson, drew plans for a modest chapel which would meet the needs of Redeemer Congregation. An invitation was sent out to all the congregations of the Rhinelander Conference to hear what might be the answer to their question, "What can we do for these people?" More than 70 laymen attended the meeting held in Eagle River, Wisconsin. Some of the men traveled more than 80 miles. The proposal was set before them and was received in a manner which proved that their question had not been just an idle inquiry.

The proposal was a simple one: Let us, the people of the Rhinelander Conference, build a modest chapel for the members of Redeemer Congregation. With donated labor and material, and by buying materials from our members at cost, it was proposed that we could build such a modest chapel for the extremely low cost of \$8,000. The proposed Tomahawk Chapel Project was quickly and enthusiastically accepted.

### They Rise Up and Build

A most beautiful parcel of land was acquired. In this North Country it was late in the year for beginning a major building project. Nevertheless, during the last week in September the land was brushed and logged. On the first Sunday in October a bulldozer opened the earth for the footings and foundation. During the

week the footings were poured. On Saturday the entire foundation was laid. During that week, beams, joists and subfloor were laid. That Sunday the walls were to be raised. Many hands could be used. It was on this Sunday that the 42 men from almost every congregation of the Rhinelander Conference came to Tomahawk to work. They started at 8:00 A.M. They worked until five minutes to eleven. They laid aside their hammers and saws and attended the service mentioned above. How appropriate that this service should have been Redeemer's first mission festival! Immediately after the service, the ladies of the congregation served dinner to the men on the site of the new chapel. Refreshed in body and spirit, the men returned to work. In that one day all the walls were erected and sheathed, and the scaffolds were built (2000 square feet of sheathing were nailed in place in less than three hours.) The men returned home that night very tired, but filled with a new spirit. The following Sunday there was another fine turnout of men. All the trusses were constructed and erected, and the roof boards were laid.

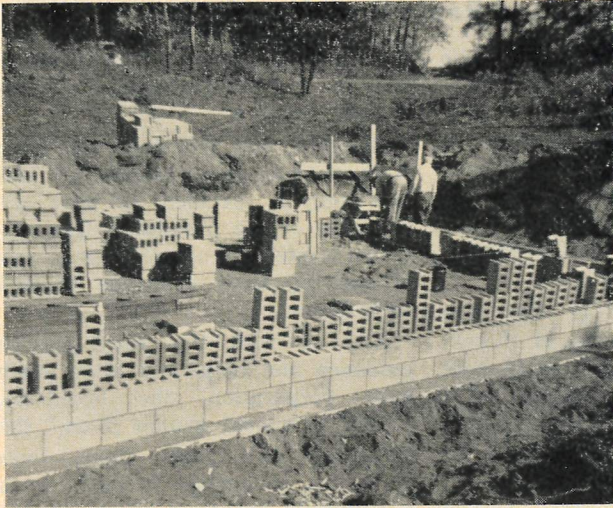
### How They Managed

So the work continued. Many took their vacations in order to work on the chapel. Many on the midnight shift at the mills in Rhinelander worked at Tomahawk from 8:00 A.M. to 2:00 P.M. Others have been working on Saturdays and Sunday afternoons. Still others leave their business in the hands of employees in order that they might spend the day on the new chapel. The work is not yet finished, but the enthusiasm of the laymen has not waned. It is no problem to find willing workers. The problem is to keep ahead of them.

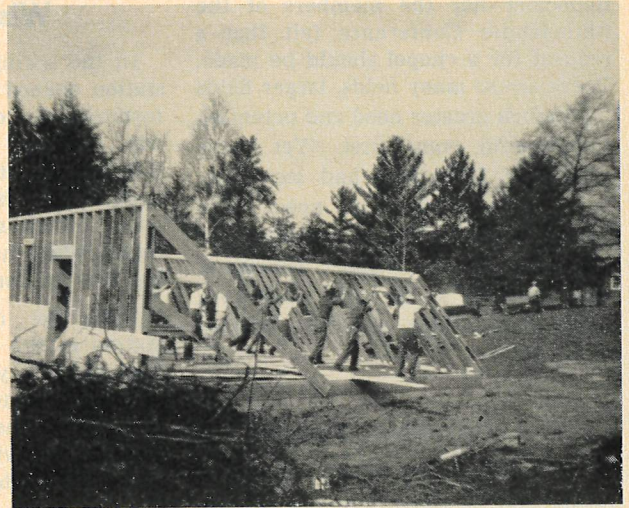
Today the building is all enclosed, and within a short time the inside finishing work will begin. The Lord's blessing is evident, not only in the spirit in which this project is being undertaken, but also in the fact that not a single day has been lost on account of weather conditions.

### Why This Way?

The question might be asked: "Why didn't the Mission Board do this work?" Neither the members of  
(Continued on page 24)



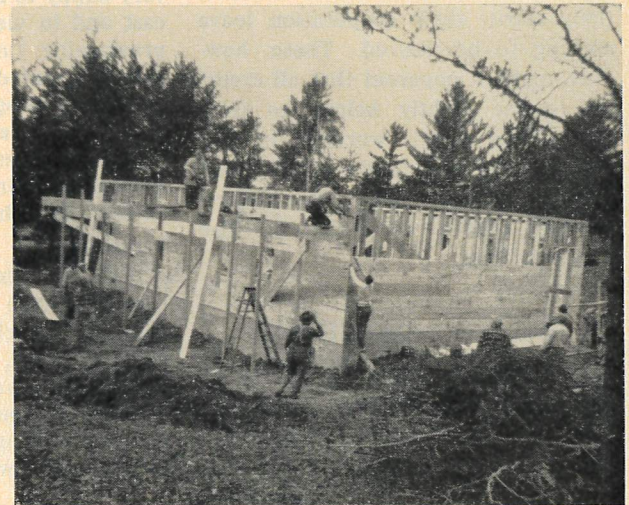
On October 12 footings were in; foundation blocks were being laid.



The day of the "big push." Many hands join to raise a wall.



At noon the same day, October 20. The framework up — "What's next?"



Still October 20. Eager hammers apply 2000 square feet of sheathing.



A week later, October 27. The building is almost under roof.



November 16. Redeemer Lutheran, Tomahawk, soon will have a home.

Redeemer nor the members of the Rhinelander Conference felt that a request for a chapel should be made. There are so many fields, larger fields with much greater need and potential, that should come first. Yet these people of Redeemer had lost their home. They were in need. The hearts of the Rhinelander Conference were moved to action. Therefore, they decided to do this work over and above their regular mission offerings.

### "It Is God Which Worketh"

To whom should credit be given? Credit may be given to no one person. All the laymen of the conference may be credited with initiating and carrying out this project. Their attitude, their spirit, their cooperation leave nothing to be desired. These, however, make it apparent that all credit and praise rightly belong to God. "It is God which worketh in you both to will and to do of his good pleasure." The Lord has indeed given us both to will and to do. The praise is His.

### What the Building Is Like

The building measures 48 by 28 feet. It will comfortably seat 70 worshippers. The building includes a mothers' room, a furnace room, and restrooms. There is no basement. The windows are lancet type, set with rose-colored cathedral glass. The narthex and mothers' room will be paneled in knotty pine. The exterior is of redwood siding. The front of the chapel has an eight-foot inset in which a large cross will be placed.

The chapel has no visible cornerstone. But a cornerstone it will have—the best, the surest, the soundest—Jesus Christ, crucified and risen again for the justification of the world.

To see our laymen responding to the needs of brethren in such a manner, to behold such wonderful fruits of faith, causes one to lift up his voice and declare: "How wonderful are thy works, O Lord."

MARVIN RADTKE, Chairman  
Northern Wisconsin Board  
for Home Missions

## Wisconsin Synod Radio Broadcast In Japan

In the spring of 1963 a new radio station opened in Mito, Japan. While formerly the entire state of Ibaraki was covered by radio stations in Tokyo, yet, till this new station opened up, there was no separate, local broadcasting station in this region which has a population exceeding two million people.

With the opening of the new station in the capital city of Ibaraki Ken (State), your missionaries here in Japan immediately thought of it in terms of another method of broadcasting the saving Gospel of our Lord Jesus Christ to starving souls.

A few weeks afterwards we looked into this matter in earnest. We discovered that the company would be very happy to have a Christian broadcast and in view of this would offer programing time at a special price usually granted only for government-sponsored programs. Moreover, the man in charge of programing promised to reserve a choice time on Sunday morning until it would be decided upon by the church at home.

During our Synod convention in August of 1963, this matter was brought to the attention of the delegates by the chairman of the Japan Mission Board, Pastor Harry Shiley. The matter was also presented by Missionary Poetter of Mito, Japan, then on furlough in the States. The convention saw this opportunity in

the light of Christ's Great Commission and granted the funds necessary for this venture.

However, our Wisconsin Lutheran High School, upon hearing of this new project, decided to bear the expenses of the broadcast. The students wanted to use this as a way of showing their gratitude to God their Savior.

And so with the Holy Spirit's guidance and help, and after much busy preparation, the broadcast, "Jesus to tomoni ayumu jikan," the "Walking with Jesus Hour," was begun on November 1, 1963. It is a 15-minute broadcast every Sunday morning from 9:30 to 9:45 A.M. The station is JOYF, 1200 K.C., broadcasting out of Mito, Japan.

We ask all of you to continue in prayer for this endeavor that the forces of evil everywhere may not be allowed to hinder or halt this broadcast. May the Holy Spirit keep these air-waves open to the Gospel, so that many more who are presently walking in darkness may see the great light of the Light of the World!

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25).

LUTHER WEINDORF  
One of your missionaries  
in Japan

### When you Visit FLORIDA, Then On Sunday Visit . . .

*Mt. Calvary Lutheran, Tampa*  
2828 W. Kirby Street  
Service: 10:00 A.M.  
Pastor E. C. Renz

*Faith Lutheran, St. Petersburg*  
2519 N. 49th Street  
Services: 8:30 & 10:45 A.M.  
Pastor W. E. Steih

*Bay Pines Lutheran, Largo*  
11335 77th Avenue N.  
Service: 10:30 A.M.  
Pastor H. W. Kaiser

*Peace Lutheran, Bradenton*  
1611 30th Avenue N.  
Services: 8:00 & 10:30 A.M.  
Pastor J. L. Vogt

*A new mission in the Cape Kennedy area (Cocoa Beach) is now being established. Check local papers for listings of time and place.*  
Pastor K. Strack

*Ocean Drive Lutheran, Pompano Beach*  
1611 30th Avenue N.  
Services 8:00 & 10:30 A.M.  
Pastor R. Pope



# "I CANNOT AND WILL NOT DO THESE THINGS"

## A Message for Both Laymen and Pastors

[One of our pastors sent us the following quotation from "The Ministry of the Spirit" (pages 193-197). He believes it is most pertinent today, and we agree wholeheartedly.—Ed.]

My Friends,

I am very anxious that you should all understand the reason why I am resigning my work here.

From the earliest times the Church has always asserted her right to ordain the conditions on which she admits people to her privileges and to reject those who deliberately and persistently break her laws, which are the laws of God. . . .

But in the process of time it has come to pass . . . that on the one hand nearly everybody in the country is, at least in name, Christian, and on the other hand the machinery by which the law of the Church was intended to be made effective has fallen into disuse, and in practice it is now almost impossible to enforce it. . . .

In consequence we see the strange and painful sight of men and women who habitually neglect their religious duties, or who openly deny the truth of the Creeds, or who by the immorality of their lives openly defy the laws of God, standing up as sponsors in a Christian church, before a Christian minister, in the presence of a Christian congregation and as representatives of the Church on behalf of a newborn child solemnly professing their desire for Holy Baptism, their determination to renounce the world, the flesh and the devil, their steadfast faith in the Creed and their willingness to obey God's holy will, whilst they know, and everyone in the church knows, that they themselves neither do, nor intend to do, any of these things. Then they are solemnly directed to see that the child is taught the faith and practice which they set at naught.

Or again, we see that sad sight of the dead body of a man who all his life denied the claim of Jesus Christ, or who set at naught the moral laws of God, brought into Christ's church in order that a service may be read over his body which, whilst alive, he utterly scorned.

For no one can justify these things. They undermine the fundamental principle that the Church stands for morality of life. . . . They embolden men to go on living in sin in the hope that they will not be rejected at the last. . . .

They bring the services of the Church into disrepute and make them an open scorn. . . . People think and speak as if the services of the Church were 'mere forms.' God is not mocked. Services used in the name of God are high and holy things, sources of real blessing, and to degrade them into 'mere forms' is a serious offense, of which the consequences are terribly real.

Now . . . it is my duty to uphold morality and to defend religion. . . . I cannot satisfy my conscience by exhorting people to refrain from doing what is wrong, and then in the last resort, if they will not listen to me, giving way to them. . . . I have entreated and advised till we both were weary, but you knew and I knew that in the end I could not absolutely refuse. . . .

Now I am clear: I cannot and will not do these things any longer. . . . I believe that Christ's teaching about simplicity of aim, singleness of eye, is directed to just such difficulties as these; that He meant to teach us to refuse to be blinded by doctrines of expediency, by side issues; to do simply and obediently what He tells us, . . . I believe that in resigning I am seeking not merely my own salvation, but your best interests and the interests of the church of which I am a minister.

I resign with very deep regret. I have valued most highly your sympathy, your forbearance, your ungrudging help, and as time goes on, I shall more and more feel the loss of it. . . .

Who is the writer of the letter? A great pastor, church leader, and foreign missionary of the Church of England, Roland Allen, the author of some of the finest books on sound, Scriptural mission policies. The letter was written on November 25, 1907!

## *Anniversaries*

### **Sixtieth Wedding**

Mr. and Mrs. John Zuellig of St. John's Ev. Lutheran Church, Frankenmuth, Michigan, on November 1, 1963.

### **Golden Weddings**

Mr. and Mrs. Robert Schostag of St. John's Ev. Lutheran Church, St. Clair, Minnesota, on October 27, 1963.

Mr. and Mrs. William W. Maertz of St. John and St. James Ev. Lutheran Church, Reedsville, Wisconsin, on December 1, 1963.

Mr. and Mrs. August Beccue of St. John's Ev. Lutheran Church, St. Clair, Minnesota, on December 4, 1963.

Mr. and Mrs. Otto Scherer of St. Paul's Ev. Lutheran Church, Town Forest, Mt. Calvary, Wisconsin, on December 10, 1963.

Mr. and Mrs. Oscar Laper of St. John's Ev. Lutheran Church, Markesan, Wisconsin, on December 29, 1963.

Mr. and Mrs. George Jacobs of St. Jacobi Ev. Lutheran Church, Milwaukee, Wisconsin, on January 2, 1964.

Mr. and Mrs. Arthur Reif, Sr., of St. John's Ev. Lutheran Church, Frankenmuth, Michigan, on January 3, 1964.

# "Abound In This Grace Also"

The members of our Wisconsin Evangelical Lutheran Synod have just cause to thank and praise God for all His grace and goodness during the year 1963. He has led us to seek first the kingdom of God and His righteousness. He has so led us that our chief concern as a Synod still is to remain faithful to Him and His saving Word. We know our own frailty and our readiness as sinful beings to yield a bit here and to surrender a little there of the truth and authority of His revelation. It is purely through His gracious guidance that we still daily implore Him to let us continue in His Word, to be His disciples indeed, to know His truth, and by that truth to be made free (John 8:31,32).

## Our Stewardship In 1963

The signs of the times, so evident again in 1963, remind us that the day of reckoning is near. They remind us also of the great trust which the Lord has committed to us. His Word is intended not only for us, but for all men and all nations. He has charged us to preach the Gospel to every creature and has given the blessed assurance: "He that believeth and is baptized shall be saved!" This leads us to look not only at His goodness, but at our stewardship during the past year.

## Stewardship of His Truth

On the following page you will find a graph and a report. They tell a story. While studying that story, let us be mindful of several facts. The past years, especially the five years portrayed in our graph, have been years of trial for our Synod. The Lord led us through a fiery furnace. The question was simply whether we would continue to confess not only in words but also in actions that His truth is our greatest treasure.

## Losses In Membership

Some of our members were convinced in their hearts that God's Truth had ceased to be our foremost treasure. They withdrew from our fellowship and we suffered numerical losses. When our Synod after years of admonition and protest terminated fellowship with a sister synod and withdrew from the Lutheran Synodical Conference, others charged us with impatience and likewise withdrew. Again we sustained numerical losses. As a result our overall membership gains during the past five years have been modest, though steady. First of all, our growth had to replace the losses we had suffered. (See "Briefs.")

## Introducing A New System

Another important change was the adoption of the Pre-Budget Subscription System in determining our support of the Lord's kingdom work. The year just past is the first one during which we employed this system. In brief, this is how it works. Reports and plans for carrying on and for expanding our Gospel ministry are passed from every department of the Synod through the Board for Information and Stewardship to each congregation.

Our members are led to count their blessings and then to look at the harvest field as the Savior directs. While doing so, we ask ourselves: "We have the Word that saves men's souls! What will we do with it?" Our Savior bids us: "Go . . . preach . . . teach!"

## Stewardship of His Gifts

In this spirit our members made their subscriptions for the year 1963. They totaled \$2,874,149. This was about 11% above the contributions for 1961, the last year for which complete figures were available. We rejoiced in the good intentions of our people. Would they carry out these intentions?

We were confident that they would. What does our report on the next page show? Our offerings show a Synod-wide average of 99.7% of our subscriptions. As a Synod we fell about \$9,000 short of our total subscriptions. The report shows an increase of \$199,034 over 1962 in total gifts. This is an increase of 6.6%. Surely there must have been joy in the hearts of our members in reaching a goal they had set for themselves in the fear of God.

What lesson does this teach us? It ought to show us that our God provides the means for every task He gives us. None of us suffered want because we gave more for the Lord's work last year. We must admit that the Lord has given us so much that we could have done better. He still entrusts tremendous treasures to His people.

## So Much To Be Done

He also continues to point to the fields that are ripe for the harvest. He did this through all the reports our mission boards gave at our convention. He has led us to begin work in Nyasaland, Africa, where no Lutheran Church is preaching the Gospel. He has directed a plea for help to us from a flourishing mission operation in overcrowded Hong Kong.

In our own land so many people in so many places are pleading with us to bring them the Gospel in all its saving truth and power. About 50 vacancies in pulpits of our congregations and in classrooms of our training schools show us that we must put forth every effort to train more workers for the Gospel ministry. This month congregations will begin to call Christian day-school teachers for the next school year, and we will be reminded of another great need, of much work to be done in the Lord's vineyard.

Brethren in other orthodox synods and free churches are pleading with us to send representatives to the conferences they are conducting to contend for the faithful confession of God's truth. Is this not a call to labor in God's vineyard?

The program of work which our Synod adopted for the remainder of this biennium includes projects of this kind. They can be carried out, however, only as the offerings of our grateful members are received.

**Forward In His Name!**

Knowing that this work is the Lord's work, let us confidently resolve to go forward in His name. Let us exhort and encourage one another to be faithful stewards of His manifold blessings. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

Let us say with the words of the Psalmist: "I will speak of thy testimonies also before kings, and will not be ashamed" (Ps. 119:46). For the Gospel entrusted to us is the power of God unto salvation. Let us use this power and share it with others more diligently and

confidently! Then our joy in His service during the New Year will be even greater than in the past. May this be our experience in 1964!

O Father dear in Heaven,  
 For all Thy gifts of love  
 Which Thou to us hast given  
 We lift our thanks above.  
 In Jesus' name we here,  
 To Thee our prayers addressing,  
 Still ask Thee for Thy blessing:  
 Grant us a joyful year! Amen.

(LH 112:6)  
 OSCAR J. NAUMANN

**OFFERINGS FROM DISTRICTS**  
 By Calendar Years

1958		2,164,070
1959		2,206,690
1960		2,417,220
1961		2,573,150
1962		2,665,870
1963		2,864,950

**WISCONSIN EVANGELICAL LUTHERAN SYNOD**

**1963 Pre-Budget Subscription Performance**

District	Pre-Budget Subscription			Twelve Months Jan. thru Dec. 1963		
	Number of Comm.	1963 Subscription	Average Per Comm. Subscribed	Offerings Received	Per Cent	Average Per Comm. Received
Arizona-California .....	4,594	\$ 57,391	\$12.49	\$ 58,698.20	102.3	\$12.78
Dakota-Montana .....	7,402	106,784	14.43	109,479.01	102.5	14.79
Michigan .....	28,067	386,704	13.78	404,554.85	104.6	14.41
Minnesota .....	39,005	490,542	12.58	502,093.17	102.4	12.87
Nebraska .....	6,779	93,003	13.72	93,745.12	100.8	13.83
Northern Wisconsin .....	48,686	537,996	11.05	516,259.89	96.0	10.60
Pacific Northwest .....	1,479	19,667	13.30	20,123.69	102.3	13.61
Southeastern Wisconsin .....	51,530	629,380	12.21	605,772.74	96.2	11.76
Western Wisconsin .....	48,878	552,682	11.31	554,225.43	100.3	11.34
<b>This Year .....</b>	<b>236,420</b>	<b>\$2,874,149</b>	<b>\$12.16</b>	<b>\$ 2,864,952.10</b>	<b>99.7</b>	<b>\$12.12</b>
<b>Last Year .....</b>	<b>234,411</b>			<b>\$ 2,665,868.04</b>		<b>\$11.37</b>

# LOOKING AT THE RELIGIOUS WORLD

## *Information and Insight*

### AN AMERICAN TRAGEDY

Americans will not soon forget the afternoon of November 22, 1963. Hours after the first shocking news from Dallas reached our ears it was still hard to believe that our youthful, vigorous President was dead, felled by an assassin's bullet. In the past we have often felt apprehensive whenever our Chief Executive or other high government officials have toured foreign countries where mob violence and assassination attempts are commonplace occurrences. But that such an outrage could be perpetrated within the confines of our own nation in this day and age seemed unthinkable. Yet the incredible happened that Friday in Dallas, and America was plunged into mourning.

Through the mass media of radio and television millions of Americans found themselves more personally involved in the heartache of the Kennedy family than they might ever have dreamed possible. Wisconsin Synod Lutherans were no exception. Though many of us, like countless other fellow Americans, were not in agreement with all the policies of the Kennedy administration, our hearts still went out in genuine sympathy to the First Family in its hour of grief and shock. We, too, felt a keen sense of loss. Yet we did not grow panicky and come apart at the seams. In our public church services and within the privacy of our homes we prayed fervently that our all-wise, all-powerful, and loving Lord would guide our stunned nation safely through this crisis and grant our new President the needed wisdom and strength to assume his staggering tasks. And our prayers did not go unanswered. A popular leader has been taken from us but, our nation, by the grace of God, has survived!

### MISDIRECTED "PATRIOTISM"

During times of national emergency there will always be some individuals and groups who exceed the bounds of propriety and go to tasteless extremes of "patriotism." It is certainly quite fitting that a few places of national prominence, closely associated with the life and work of

the late John F. Kennedy, be renamed in his honor. But the situation gets more than a bit ridiculous when hundreds of self-styled superpatriots across the country begin to hop on the bandwagon and spray the Kennedy name around like buckshot, renaming anything and everything in sight in his "sacred memory." The late President and his wife, during their brief sojourn in the White House, conducted themselves with quiet dignity and impeccable good taste. Nobody could have been more displeased and embarrassed by this tasteless display of misdirected "patriotism" than J.F.K. himself!

It has become painfully apparent that writers in certain religious periodicals tend to go overboard too, even in some Lutheran circles. A letter to the editor of *The Lutheran* (LCA periodical) matter-of-factly stated that "the late President . . . has now exchanged the armor of this life for the garments of light with the Lord." (The writer does not state where he gleaned this bit of inside information.) We can, perhaps overlook this kind of wishful thinking on the part of an uninformed reader; we have no right to assume that it represents the official position of *The Lutheran's* editorial staff.

But it really disturbs us to read the following statement by the editor-in-chief of *The Lutheran Standard* (official periodical of The American Lutheran Church): "When John F. Kennedy died, the Christian citizenry of this land lost not only their chief executive but a *brother in Christ, a member of the communion of saints*" (our emphasis). To say the least, this is an *irresponsible* statement for a Lutheran leader to make regarding *any* member of the Church of Rome, be he of high or low estate — President, Pope, or next-door neighbor!

We do not presume to judge the personal faith of John F. Kennedy. We know that the Gospel can still be found in the Roman Church and that it will bear some fruit unto everlasting life wherever its precious seed is sown. Our late President certainly gave evidence of being devout and sincere in the practice of his religious beliefs. There would

be nothing wrong with expressing the *human hope* that we *might* meet him again one day at our Lord's right hand. But let's not be so blinded by sentimentality that we stumble into the age-old pitfall of equating sincerity with *correct belief*!

To us, as conservative Lutheran Christians, the phrase "brother in Christ" still conveys a very special meaning, and we shudder to see it used loosely. It signifies one who leans, not on any supposed "merits" of his own, but on the perfect merits of *Christ alone* for salvation. Moreover, a true "brother in Christ" will always be concerned about holding fast to the *full and pure Word of Christ*, unadulterated by human error. The Roman Catholic Church has not held fast to the pure Word of Christ. Its official teachings are still riddled with *soul-destroying error*, and its zealous adherents still level their *damning anathemas* at all who hold to the fundamental Scriptural doctrine of justification by faith alone.

Accordingly we fail to see how any responsible Lutheran leader can toss about the meaningful phrase "brother in Christ" with reckless abandon. The editor of *The Lutheran Standard* would do well to heed the numerous expressions of dismay currently addressed to his magazine by concerned readers of his own denomination. One such protest (quoted on the editorial page of the December 1, 1963, issue of our own *Northwestern Lutheran*) was voiced by a certain Pastor Hubert DeBoer, who you may recall, said in part: "Please allow me to stand up and rock the ecumenical boat! It is very nauseating how chock-full of Romanism our *Lutheran Standard* is getting! . . . We hear so much about how meek and loving we must become toward the Roman Catholics. Let's test their desire for the *truth* before we woo them into marriage. . . ."

### MORE "BOAT-ROCKERS"

In two of the December, 1963, issues of *The Lutheran Standard* several more letters appeared in print, protesting this periodical's current love affair with Romanism. A reader from Oconomowoc, Wisconsin, writes:

"Hurrah for Pastor Hubert DeBoer! The only basis of unification that Rome could offer is for Protestantism to throw overboard all that has been dearly won from the time of Luther and the Reformation onward, and accept all the teachings of Rome including all their man-made doctrine."

A reader from San Francisco ably seconds the above letter with this heartfelt comment: "I thank God for boat-rockers such as Pastor Hubert DeBoer who has the courage to speak out against the join-the-Roman-Church movement that has filled the pages of the *Standard* of late. Now we know that there is at least one Lutheran pastor that has not bowed his knees to the Pope. Dare we hope to find 7,000 more?"

One more letter referring to this same matter merits our attention; it was addressed to *The Lutheran Standard* by an alert reader from Cincinnati who said in part: "Anyone who knows church history — especially as it applies to Rome — should be fully aware there is only one direction in which to move — toward Rome, and all the way. . . . Is anyone so utterly naive as to expect Rome to waive any of her doctrines in order to accomplish close relations with Protestants? On the other hand, if any Protestants are so broad-minded as to be willing to water down or adulterate their religious precepts in order to facilitate an ecumenical relationship with the church of Rome — well, they just are not my sort of Protestants."

We hasten to add our own hearty "Amen!"

#### "EVERYMAN'S THEOLOGIAN"

It is understandable that, amid the furor that followed the President's assassination, the American press largely overlooked the death of another famous man — the eminent English author of religious works, C. S. Lewis. Except for the clergy, most Americans had probably never heard of him, but he was widely known in England, even by the average man-on-the-street. He died, the victim of a heart attack, on that same fateful Friday, November 22, 1963, just a few days short of his 65th birthday.

Clive Staples Lewis (we often wondered what those cryptic initials "C. S." stood for!) was born in Bel-

fast, Ireland, of Welsh parentage, but it was in England that he made his mark in the world. He graduated from Oxford with highest honors and stayed on there as a witty and popular lecturer for 30 years. But it was Cambridge which finally granted him his highest academic honor by appointing him in 1954 to its new chair of medieval and Renaissance English, from which he retired this past fall because of failing health.

Many of us who knew C. S. Lewis only through the medium of his best-known religious writings are surprised to learn that he was not an ordained clergyman. Although baptized into the Anglican faith, Lewis tossed aside his boyhood faith during his prep school days and professed to be an *atheist* during his college years and early teaching career at Oxford. He was already in his early thirties before he gradually found his way back to Christianity. *Time* Magazine (issue of Dec. 6, 1963) summarizes this crucial period of Lewis' life as follows: "No sudden illumination brought him back to the church; it was, he claimed, *sheer logic* (our emphasis) that drove him step by step from atheism to taking Anglican communion again in 1930. 'I'm not in the least the religious type,' he wrote after his conversion, 'I want to be let alone to feel I'm my own master; but since the facts seemed to be just the opposite, I had to give in.'"

Once back in the Anglican fold, C. S. Lewis became a prolific writer, producing more than 30 books, all told. Besides his probing religious works and his scholarly treatises in English literature, this highly literate professor found time to write seven children's stories which gained wide popularity among adults as well.

Without a doubt the best-known literary work of C. S. Lewis is his inimitable "Screwtape Letters," which he first wrote as a series of articles for the Manchester *Guardian* during the early dark days of World War II. Assembled in book form, they became an immediate bestseller and brought him to the attention of the religious world. *Time* succinctly describes the "Screwtape Letters" as a "minor masterpiece of modern religious prose."

If you have never tasted the "transparent thought, vivid imagination, and penetrating wit" of C. S.

Lewis, by all means make a start by sampling his "Screwtape Letters." This "masterpiece" is quite unique in that it is written entirely from the *view-point of hell*. It can give one an uncomfortable "devil's-eye conception" of both God ("the Enemy") and modern man ("the patient"). Beneath its urbane, sophisticated surface, this little volume contains a wealth of theological truth concerning the unobtrusive methods employed by the devil ("Our Father Below") in keeping his "patients" safely under his satanic thumb while permitting them to think of themselves as "good Christians." The book consists of 31 short letters of about five pages each, supposedly written to a lowly, junior-grade tempter named Wormwood by his vastly experienced uncle Screwtape, who might be best described as an "Undersecretary to the High Command of Hell." A paperback version of the "Screwtape Letters" was recently published by the Macmillan Company and sells for less than a dollar. It contains a new and fascinating preface by the author himself, as well as a recent 20-page appendix entitled "Screwtape Proposes a Toast."

It should be said, in all honesty, that the theology of C. S. Lewis was not completely orthodox. *Christianity Today* (issues of Dec. 20, 1963, and Jan. 3, 1964) points out three serious flaws: (1) Lewis denied the total depravity of man (although, paradoxically, he frequently spoke of man as "undeserving of redemption" and "not worth dying for"); (2) Lewis taught that a man could *reason himself* into Christianity, as he firmly believed he had done in his own case; (3) Lewis opposed the doctrine of Christ's substitutionary atonement.

Fundamental errors, to be sure; we could hardly call him our "brother in Christ." Yet, we can be grateful for his able witness and defense of the truth.

M. LUTZ

#### Briefs

(Continued from page 18)

empower us for the noble task of training and sending out messengers of His glory: "This is the Savior of the world" (John 4:42).

\* \* \* \*

DO NOT OVERLOOK the item entitled: "I Cannot and Will Not Do These Things!"

## ITEM FROM OUR NEWS BUREAU

### Wiechmann Accepts Mission Executive Post:

The Rev. Raymond L. Wiechmann, pastor of St. Lucas Lutheran Church, Milwaukee, has accepted a call extended to him by the General Board for Home Missions of the Wisconsin Ev. Lutheran Synod to become its first full-time executive secretary\*.

The announcement was made January 6 by Pastor Oscar J. Naumann, Milwaukee, president of the Wisconsin Synod.

The office was created by the 1963 convention of the Synod after the General Mission Board had reported to the convention that its "efforts were being handicapped in the implementation of the Synod's mission program" by the lack of a full-time staff.

As executive secretary Pastor Wiechmann's duties will be to coordinate and, in cooperation with the Synod's nine District mission boards, plan the Synod's mission work on a national level. He will also counsel in the administration of the Synod's \$3,800,000 church extension fund.

The 350,000-member Wisconsin Synod has 202 missions and preaching stations scattered from Florida to California and Arizona to Canada — 17 states in all.

Pastor Wiechmann was born in 1917 at Elgin, Minnesota, the son of a Wisconsin Synod clergyman. He attended Trinity Lutheran School, Rochester, Minnesota, Dr. Martin Luther College, New Ulm, Minnesota, and Northwestern College, Watertown, Wisconsin. In 1943 he was graduated from Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Following his graduation, he served a mission in Monticello, Minnesota, until 1947. From 1947-1959 he was pastor of Salem Lutheran Church, Brown Deer, Wisconsin, and since 1959 of the 2100-member St. Lucas Lutheran Church, Milwaukee.

Since 1950 Pastor Wiechmann has been active in the administration of the Synod's mission program. From 1950-1961 he was a member of the Southeastern Wisconsin District Mission Board, and during the last four years was its chairman. Since 1961 he has served as chairman of the Synod's General Board for Home Missions.

In 1945 he was married to Miriam Schaefer of Milwaukee and is the father of four children: Timothy, 17; Joel, 15; Philip, 12; and Margaret, 8. He will live in Milwaukee and maintain his office at the new Synod headquarters, 3512 West North Avenue.

Pastor Wiechmann preached his final sermon at St. Lucas on January 19. He will be installed in his new office at Atonement Lutheran Church, 4500 North Sherman Boulevard, on February 2, by Pastor Oscar J. Naumann.

\* Pastor James Schaefer, the Director of Public Information, points out that any item relating to full-time secretaries should be read in the light of this 1963 Synodical resolution:

"Resolved, a) That the Conference of Presidents establish a commission to study the whole matter of full-time executive secretaries, and be it further

"Resolved, b) That this commission report its findings and bring recommendations to the 1965 Synod Convention, and be it finally

"Resolved, c) That the office of full-time executive secretary of Home Missions, of World Missions, and of the Board of Trustees be considered temporary until that time."—Ed.

## DIRECT FROM THE DISTRICTS

### Southeastern Wisconsin

Two congregations of our District became self-supporting recently. They are Redemption and Centennial Congregations of Milwaukee. Redemption was organized in 1952, and has been served by Pastor William Fischer since that time. Centennial was organized in 1950 and is served by Pastor Paul Nitz.

A group of 15 persons has organized a new mission congregation in Flossmoor, Illinois. The congregation is calling its first pastor. It is being served by Pastor Daniel Sabrowsky of Palos Heights, Illinois, in the interim. Pastor Herbert J. Wackerfuss has assumed charge of student mission work for the Chicago area, in addition to his work in the student mission at Northwestern University in Evanston.

Professor Robert J. Voss has resigned from the District Mission Board to work on the Milwaukee area radio and television committee. Appointment of his replacement on

the mission board is pending. Pastor Reinhart Pope of Racine has been appointed as a fourth pastoral member of the board.

### Construction at Wisconsin Lutheran

The president of the Milwaukee Lutheran Teachers' College, Robert J. Voss, reports: "In spite of numerous delays, construction on the addition to the Wisconsin Lutheran High School rapidly is nearing completion. The new facilities, provided by the Synod to make room for the College, will greatly facilitate our work, making a much more favorable schedule possible and giving our students more room to study and to convene. We are looking forward to the use of the new facilities with the beginning of the second semester on January 27. A sharp increase in enrollment seems in prospect for the next school year. Obviously, the Lord is answering our prayers for more workers. The need still is great!"

President Adolph C. Buenger reports that there are nine pastoral vacancies in our District.

Professor Bruce Backer of Dr. Martin Luther College, New Ulm, will present an organ concert on the new Schlicker organ of Wisconsin Lutheran High School on Sunday, February 9.

Total enrollment at the High School is expected to increase again in 1964-65, but not as sharply as in past years. The expected increase in enrollment will make it necessary to call a number of new faculty members. The present teaching staff totals 54.

RICHARD D. BALGE

### CALL FOR NOMINATIONS

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

All nominations must be in the hands of the undersigned by February 20, 1964.

Arthur Glende, Secretary  
DMLC Board of Control  
17 South Jefferson St.  
New Ulm, Minn. 56073

### NORTHWESTERN LIBRARY NEEDS

Northwestern College library lacks the following publications of our Synod. Anyone wishing to give or sell any of the listed numbers to the College, please communicate with the Librarian, Northwestern College, Watertown, Wisconsin.

Proceedings of the Wisconsin Synod for the years 1859 to 1867.

Gemeinde Blatt, all numbers for the following years: 1865, 1866, 1870, 1872, 1875, 1880, 1881, 1882, 1883.

Northwestern Lutheran Annual for the years 1931, 1932, 1934, 1935, 1938, 1941, 1942.

E. E. KOWALKE

THE NORTHWESTERN LUTHERAN

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### GADSDEN PASTORAL CONFERENCE

Date: Jan. 28, 1964.  
Time: 9:00 a.m.  
Place: Grace, Tucson.  
In charge of Communion service: K. Hering.  
Essays: The Mystical Body of Christ, R. Paus-  
tian; Christ in the Books of Moses, C.  
Metz; I Cor. 1:18-31, M. Nitz; An Isagogical  
Survey of Romans, N. Schlavensky. Sub-  
stitutes: Is the Pope the Antichrist? E. A.  
Sitz; Exegesis of Ps. 130, V. Winter.  
Secretary

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#### CALIFORNIA MISSION DISTRICT CONFERENCE

Date: Jan. 28, 1964.  
Place: Our Savior's Ev. Lutheran Church,  
Pomona, Cal.; P. Heyn, pastor.  
Time: 9:00 a.m. Opening with Holy Com-  
munion.  
Agenda: Our Guide for Parish Evangelism,  
Acts 1:6, F. Knoll; Visitor's Report, G.  
Zimmermann; Mission Board Report, P.  
Heyn; Principles and Precedents for Es-  
tablishing a Uniform Practice Regarding  
Lay Administration of the Lord's Supper  
to Pastors, J. Gerlach; Symposium re Perils  
Confronting Our Youth, R. Hochmuth; Anal-  
ysis of the Synod Convention.  
Secretary

R. WALDSCHMIDT, Secretary

### MINNESOTA

#### REDWOOD FALLS PASTORAL CONFERENCE

Date: Tues., Jan. 28, 1964.  
Place: St. John's Ev. Lutheran Church, Red-  
wood Falls, Minn.; E. Schulz, host pastor.  
Time: Communion service at 9:00 a.m.  
Preacher: Gale Maas (alternate, O. K. Netz-  
ke).  
Agenda: Exegesis: II Thess. 3 (O. Hackbarth,  
exegete); Second Commandment of Lu-  
ther's Large Catechism (essayist, W. Vatt-  
hauer); Alternate paper: Tape Recording of  
Prof. Meyer's Exegesis of the Gospel  
of St. John.  
Secretary

G. MAAS, Secretary

\* \* \* \*

#### MANKATO PASTORAL CONFERENCE

Date: Feb. 4, 1964; 9:30 a.m.  
Place: St. Peter's Lutheran Church, St. Peter,  
Minn.  
Preacher: R. Hoenecke (alternate, P. Hanke).  
Agenda: I Cor. 7:15, P. Hanke; Dan. 1 con-  
tinued, Schlicht.  
Secretary

D. E. KOCK, Secretary

\* \* \* \*

#### CROW RIVER PASTORAL CONFERENCE

Date: Feb. 5, 1964.  
Place: Zion Lutheran Church, Lynn Twp.  
Time: 10:00 a.m., Communion service.  
Secretary

H. E. NEUMANN, Secretary

### NEBRASKA

#### ROSEBUD DELEGATE CONFERENCE

Place: Winner, S. Dak.  
Time: Jan. 28, and 29, 1964, beginning at  
10:00 a.m. on the 28th.  
Preacher: Hermann.  
Chaplain: Engel.  
Essayists: L. Kratovil and J. Lindquist on  
"The Relationship Between a Christian Con-  
gregation and Its Pastor"; M. Doelger on  
"The Obligation of a Christian Congrega-  
tion Toward Its Delinquents."  
Please announce to the host pastor, D.  
Plocher.  
Secretary

A. G. WERRE, Secretary

\* \* \* \*

#### CENTRAL DELEGATE CONFERENCE

Date: Feb. 3, 4, 1964.  
Place: Gethsemane Lutheran Church, Oma-  
ha, Nebr.; Herbert Lichtenberg, host pastor.  
Time: Opening session at 10:00 a.m.  
Sermon: Pastor C. E. Cone, Sr. (R. Michel,  
alternate).  
Papers: The Augsburg Confession—Articles  
13, 14, 15, C. E. Cone, Sr.; The Book of  
Haggai, an Isagogical Study, with Empha-  
sis on Christian Giving, G. Free; Church  
Life in Apostolic Times, W. A. Wietzke;  
Falling From Grace and Its Relationship

to the Sin Against the Holy Ghost, D.  
Grummert; Regular Reports.  
Please announce to host pastor.

W. A. WIETZKE, Secretary

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#### SOUTHERN DELEGATE CONFERENCE

Date: Feb. 4, 5, 1964; opening session at  
10:00 a.m.  
Place: Christ Lutheran, Beatrice, Nebr.; W.  
Greenwald, host pastor.  
Sermon: R. Tischer (H. John, alternate).  
Papers: Is Engagement Tantamount to Mar-  
riage? P. Manthey; Article 21, Augsburg  
Confession, M. Liesener; Exegesis and  
Practical Application of Ephesians 3:13-21,  
R. Ehler; Isagogical Treatise on the Book  
of Joel, W. Greenwald. Standby paper: An  
Exegesis and Practical Application of  
Amos 3:1-8, R. Tischer.  
Reports: Mission Board, Academy Board,  
Stewardship, Financial, etc.  
Please announce to host pastor.

PAUL A. MANTHEY, Secretary

\* \* \* \*

#### COLORADO MISSION DISTRICT DELEGATE CONFERENCE

Date: Feb. 4, 5, 1964.  
Place: Atonegment Lutheran Church, Denver,  
Colo. R. W. Shekner, host pastor.  
Communion service: Tues., 7:30 p.m.; W.  
Wietzke, speaker (A. K. Hertler, alternate).  
Essays: Romans 8, W. Krenke; Selected  
Words from Scripture, R. Shekner; Doctrinal  
Controversies (1546-1580), R. Vollmers;  
A Phase of the Reformation and/or Con-  
fessional Writing, A. Bauman; The Chris-  
tian's Relationship to the Church and the  
State, E. Bauman, layman.  
Secretary

V. BITTORF, Secretary

### NORTHERN WISCONSIN

#### LAKE SUPERIOR PASTORAL CONFERENCE

Place: Christ Lutheran Church, Menominee,  
Mich.; host pastor, D. Sellnow.  
Date: Jan. 28 and 29, 1964.  
Time: 10:00 a.m. CST.  
Preacher: D. Laude (alternate, J. Sauer).  
Communion service: Tues., 7:30 p.m.  
Agenda: Review of a Volume of Luther, V.  
Schultz; Series of Lenten Outlines, D.  
Sellnow; Exegesis of I John 1, J. Sauer.  
Kindly announce to the host pastor if  
you desire lodging.

E. KITZEROW, Secretary

\* \* \* \*

#### WINNEBAGO PASTORAL CONFERENCE

Date: Mon., Feb. 3, 1964.  
Place: Faith Ev. Lutheran Church, Oshkosh,  
Wis.; G. Unke, host pastor.  
Time: 9:00 a.m. Communion service; J. Mat-  
tek, preacher (N. Mielke, alternate).  
Agenda: Dan. 5, J. Hanson; Eph., K. Gurgel;  
Exegesis of Passages in Table of Duties,  
continued, G. Ehler; Reports, assignments,  
casuistry.  
Secretary

GLENN H. UNKE, Secretary

#### LAKE LUTHERAN TEACHERS' CONFERENCE

Date: Feb. 27, 28, 1964.  
Place: Palos Heights, Ill., Harlem Ave. at 125th St.

##### Thursday

8:30-9:00 Registration by Principals  
9:00-9:45 Opening service — host pastor  
9:45-10:30 "An Effective, Proper Devotion," Pastor E. Biebert  
10:30-10:45 Recess  
10:45-12:00 "Evaluation of Art and the Art Teacher," Frederick Biedenbender  
12:00-1:15 Noon Recess  
1:15-1:25 Devotion  
1:25-2:15 "Educational Television," Roland Hoefler  
2:15-2:25 Recess  
2:25-3:00 Business Meeting  
3:00 Closing

##### Friday

9:00-9:15 Devotion  
9:15-10:30 "Case Study of a Problem Child," Melvin Schwartz  
10:30-10:45 Recess  
10:45-12:00 "The Teacher and His Call," A. Fehlauer  
12:00-1:15 Noon Recess  
1:15-1:25 Devotion  
1:25-2:15 Sectional Meetings — Topic: "Physical Education"  
Leaders: 1-2 Miss Ann Raufmann  
3-4 Gary Carmichael  
5-6 Otto Mammel  
7-8 Herbert Kluth

2:15-2:30 Closing  
2:30 Devotion

### FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Trinity Lutheran Church, Kaukauna,  
Wis., Grignon & Tobacnoir Sts. P. Oehlert,  
pastor.

Date: Feb. 18, 1964; 9:00 a.m. Communion  
service.

Speaker: E. Krueger (J. Manteufel, alternate).  
Agenda: Exegesis: Heb. 4, R. Ziesemer; Heb.  
5, A. Wood; Exegetical-Homiletical Study  
of John 9:1-22, H. Pussehl; Pastor's Avoca-  
tion: Benefits and Dangers, C. Schlei; What  
Principles Cover Re-Marriage of Divorced  
Persons, P. Oehlert; The Development of  
the Idea of Tradition vs. Scripture, H.  
Warnke; Origin of Papacy, H. Bergholz.  
Secretary

C. SCHLEI, Secretary

### SOUTHEASTERN WISCONSIN

#### METROPOLITAN NORTH CONFERENCE

Date: Mon., Jan. 27, 1964.  
Place: Divinity Ev. Lutheran Church, 900  
E. Henry Clay St., Milwaukee, Wis.;  
E. R. Blakewell, host pastor.  
Time: 9:00 a.m. Communion service (preach-  
er, R. Krause; alternate, T. Kraus).  
Agenda: Roll call and announcements; elec-  
tion of officers; Exegesis: First Epistle of  
John, P. Janke or H. Kruschel; Visitor's  
Report; Financial Secretary's Report; Our  
Stewardship—Giving to Meet a Need or  
Giving as Worship, J. Westendorf; Modern  
Trends in Liturgical Customs, E. C. Pan-  
kow; Questions of Casuistry; Reports; Other  
Business.  
Secretary

MELVIN SMITH, Secretary

### WESTERN WISCONSIN

#### CENTRAL PASTORAL CONFERENCE

Date: Feb. 4, 1964.  
Place: Peace Ev. Lutheran Church, Sun  
Prairie, Wis., Arden Laper, pastor.  
Time: 9:00 a.m.; Communion service at 11:00.  
Speaker: James Thrans (W. Hoffmann, alter-  
nate).  
Program: Exegesis, I John 3, Leonard Pan-  
kow; Conclusion to the Commandments,  
Prof. Paul Kuehl; Various reports and other  
conference business.  
Chairman

WALTER E. ZANK, Chairman

### CHANGE OF ADDRESS

#### Pastors

Zehms, E. J.  
Chaseburg, Wis.  
Zimmermann, A. H.  
11051 Phinney Ave. N.  
Seattle, Wash. 98133

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about

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