



THE NORTHWESTERN  
**Lutheran**

Volume 51, Number 3  
February 9, 1964



# BRIEFS

## by the Editor

MORE ADEQUATE FACILITIES FOR MILWAUKEE LUTHERAN TEACHERS COLLEGE will be put into use when the addition to Wisconsin Lutheran High School will be dedicated on April 12. Watch *The Northwestern Lutheran* for further details.

\* \* \* \*

THE ADDITION AT MICHIGAN LUTHERAN SEMINARY will be dedicated on April 19. First scheduled for early March, this dedication had to be postponed because of unforeseen delays.

\* \* \* \*

IN THESE DAYS OF SHALLOW SENTIMENTALITY in matters of religion and in regard to "Christian unity" in particular, we need antidotes such as Pastor Frey's editorial. Perhaps our readers will appreciate having the whole paragraph from Christianity Today (Jan. 17) to which he makes reference:

"The Pope ended the day with a prayerful evening visit to the Garden of Gethsemane, which was floodlit for the occasion. The day's events had reinforced Rome's deepest tradi-

tions (e.g., Catholic visitors are offered 100 days off Purgatory if they say the 'Our Father' in the garden). But perhaps the most offensive incident for Protestants was the waving and strewing of palm branches by the crowd — presumably a gesture reminiscent of Christ's entry into Jerusalem. The Pope had come 'to encounter the Lord,' but he also assumed the role of Christ's vice-regent. A radio commentator in Israel got carried away in alarming proportions, saying that the Pope 'today occupies the place that Jesus occupied when he was on earth.'"

We like this comment by Dr. Oswald J. Hoffmann, speaker on the Lutheran Hour, on the Pope's visit to the Holy Land and the meetings with Patriarch Athenagoras (begun with a "kiss of peace"):

"Unfortunately, the deep doctrinal divisions of Christianity will not be solved or overcome by the resolution of personal differences or by demonstrations of personal friendship between leaders of the church" (Christianity Today, Jan. 17).

Another paragraph from the same report struck a responsive chord in us:

"For some evangelical leaders the remarkable phenomenon of a Muslim state and a Hebrew state, which both evade the claims of Jesus Christ, paying tumultuous homage to the Pope, called to mind John 5:43: 'I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.'"

\* \* \* \*

WE HAVE MADE IT A POLICY not to quote much from the *American Lutheran*, an "unofficial" publication put out by a group of Missouri Synod men. We have felt quite strongly that one should not pay too much attention to a magazine which, for instance, could refer to the breakup of the Synodical Conference with the title of an item "Will the Albatross Remain?" (Oct. 1963.) The idea is, of course, that the Wisconsin Synod has hung like a heavy, deadly weight about the neck of the Missouri Synod — and didn't the albatross actually represent the "curse" which had settled upon the Ancient Mariner?

But we are happy to make an exception in order to quote from its "Open Forum" (letters) column. This letter in the January 1964 issue not only speaks pointedly to this particular case, but it also illustrates the typical intolerance often found in those who are fond of professing their "tolerance."

(Continued on page 45)

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

*The Northwestern Lutheran*

\*

Volume 51, Number 3

\*

February 9, 1964

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208

Subscription Rates Per Year, payable in advance:

Individual subscription .....	\$2.00
In Milwaukee .....	\$2.25
For blanket subscription.....	\$1.75
In bundle subscription.....	\$1.60

THE EDITORIAL BOARD —

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

Address all items for publication to:  
The Managing Editor  
The Northwestern Lutheran  
3624 W. North Ave.  
Milwaukee, Wisconsin 53208

CONTRIBUTING EDITORS —

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

THE COVER — Grace Ev. Lutheran Church, Crivitz, Wisconsin; E. Kitzerow, pastor.

# Editorials

## Visiting Sacred Shrines

The recent visit of the Pope to the Holy Land, the first one by a Pope, caused a great sensation and was widely publicized by all the mass media of communication: newspapers, magazines, radio and television.

What was the significance of it? Did the Pope do in a measure what Jesus did in those places? That was the impression of some. An Israelite radio commentator is quoted as saying that the Pope occupied the place that Jesus occupied when He was on earth.

Or is the visiting of the sacred shrines a specially meritorious work? The Pope visited them all and also said masses in some churches built on the sacred spots. Was he thereby earning God's special favor? It is the position of the Church of Rome that Catholic pilgrims can obtain absolution by visiting the sacred shrines. It is said, for instance, that they are offered 100 days off in purgatory if they pray the Lord's Prayer in the Garden of Gethsemane. All this contradicts free grace and teaches salvation by works instead of by faith, which is a characteristic teaching of the Church of Rome.

It may be of some advantage to visit the scenes in the Holy Land in that it serves as a vivid reminder of what Jesus did there for us. But it is not necessary for our spiritual well-being. During Lent we are being carried in spirit to the scenes of our Lord's suffering and death for us. The important thing is, not the sacred spots themselves, but what Jesus did there. If that fills our hearts with real appreciation, the result is the same as if we had personally visited those spots. The important thing is not that we visit Gethsemane in person but that we see that His agony of soul there was for our sakes. It is not necessary that we see the reputed spot on which Christ's cross was erected or that we travel in person Via Dolorosa, the Way of Sorrows, which Jesus traveled, but that we realize that He did it for our eternal redemption. God grant us such a visit during the present Lenten season.

IM. P. FREY

\* \* \* \*

## Skeptics

A French critic once gave a clever definition of a skeptic. He said, "A skeptic is a man who will believe anything so long as it is not in the Bible." The skeptic will not believe that Jesus raised Lazarus from the dead. He doubts that Jesus fed 5000 with five loaves of bread and a few fish, and he certainly does not believe that Jesus actually died and then rose from the dead. He also refuses to believe that God created heaven and earth and at the end of the sixth day looked at all that He had made and found it very good.

The skeptic finds all these things too hard to believe. And yet this same man firmly believes that the infinitely complicated human body developed from a blob of slime without any divine shaping or creating force. He believes

that sun, moon, and earth just happened to be there, or else that they never had a beginning. Or, as J. K. Chesterton put it: He believes that the world is an egg that laid itself by accident.

The skeptic does not agree with the Psalmist that the heavens declare the glory of God, and that each day proclaims to the next the knowledge of the Creator. Likewise he rejects Paul's statement that the invisible things of God "from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse."

Why does the skeptic reject the creation of the world and the resurrection of Jesus from the dead as impossible, while at the same time he willingly believes that our bodies and our minds evolved by some accident from an original drop of slime? Certainly it is not that one is easier for human reason to believe than the other. The real reason is given in I Corinthians 2:14: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The natural, unregenerate mind will take kindly to almost anything except the things that are of the Spirit of God. That phenomenon is what the French critic had in mind when he said: He will believe anything so long as it is not in the Bible.

E. E. KOWALKE

\* \* \* \*

## The Bible with the Blank Pages

It is not a new kind of Bible that we have in mind. The Bible with the 'blank' pages may be our favorite Bible. It may be the one we received for our birthday or on the day of our confirmation. The 'blank' pages to which we refer are those on which are printed verses, chapters, or even complete books that we skip over and never include in our Bible reading. As far as the spiritual growth is concerned that we might gain from these verses, chapters and books, the pages we skip over are blank — they have given us nothing.

The Bible tells us that "whatsoever things were written aforetime were written for our learning." All Scripture in some way helps to fill in the knowledge that makes us wise unto salvation. This includes giving historical and geographical settings to many incidents related in the Bible or showing us living conditions at the time of writing. Even the long tables of family names recorded in various parts of our Bible, when these are read in their setting, guide us into God's plans and reveal to us His goodness.

To be sure, the saving Gospel can be found in one verse, John 3:16. That verse is like a beautiful flower at which we look again and again, and of which we never tire. But there are also many other verses in

(Continued on page 45)

# Studies in God's Word:

## Christian Love: Foretaste of Eternity

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

And now abideth faith, hope, charity, these three; but the greatest of these is charity (I Corinthians 13:8, 13).

As we meet for worship on the Sunday before Lent, we hear, in the regular Gospel reading, Jesus' forthright declaration: "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished" (Luke 18:31). That self-sacrificing love for us sinners we shall praise not only during Lent but through all eternity.

The companion Scripture reading is I Corinthians 13. The subject here is "charity." Modern usage might lead us to think of institutions of charity and welfare agencies, but the Bible's meaning is "Christian love," the child of God's attitude toward all those whom God loves; Christian love is not restricted to those who are poorer or sicker or in some other way less fortunate than we are. Eloquently the Apostle Paul urges us to respond to God's love with lives filled with love. Such lives not only spread God's blessings to our fellow men, but actually let us begin now to experience what eternal life will be like! Christian love is a foretaste of how we will live in heaven. No wonder such a life is a gift of God that we earnestly seek! No wonder the Apostle calls it the greatest of all God's gifts!

### Essential

Whatever a Christian does as a child of God is done out of love, or else it is valueless before God. The opening verses of our chapter clearly point out that superhuman ability

with words and languages, the greatest talents as a teacher, even the most lavish scale of giving, could be worth nothing before God. If done only to impress men, only to win their gratitude and their praise, these fine works are in God's eyes "nothing." Or perhaps they are worse than nothing: clashing, irritating, empty noise. It is Christian love, not the works themselves, that gives value to our efforts.

Yet this is not the key to the greatness of Christian love. For other things are also essential for a Christian. One example is indicated by Paul's question to the Romans (10:14): "How shall they believe in him of whom they have not heard?" Knowledge of God, faith in God worked by the Means of Grace, forgiveness of sin won by Christ on the cross — these, too, are essentials!

### Evident

Perhaps, then, it is the way love leads a Christian to act that lends it its pre-eminence? Not so. Marvelous indeed are the works in which Christian love shows itself: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (I Cor. 13:4-7).

Such patience; such humility; such honest seeking of the neighbor's welfare; such consistent dedication to God's holy will; such faithful reflection of that gracious will! How marvelous a victory over the world, the devil, and our own flesh is won when God enables us to live thus! Surely, when love like this is displayed in our lives, that is reason enough for calling it "the greatest," is it not? But the Apostle has an even more wonderful reason for extolling love!

### Enduring

"Charity never faileth." Christian love is the one part of the lives of the children of God that will be least changed when life on earth is succeeded by eternal life in heaven. Faith will be fulfilled in eternity when we live experiencing what God has promised. Hope will enjoy the things hoped for. Prophecy and teaching about God will have a changed dimension when (like Moses and Elijah on the Mount of Transfiguration) we see Him "face to face."

The Apostle compares these changes to the change from childhood to maturity, and to the difference between an image seen in a looking glass and an undistorted direct look at the scene. In both cases the basic things remain, but some of them have different perspectives, different emphases.

But Christian love will continue to be the chief characteristic of the lives of God's children in eternal bliss. Let the same charity, then, be the outstanding feature of our lives already here on earth. May our love for God and our neighbor, awakened in us by God's love for us, grow in fervor and in expression as once again the Lenten services lead us to ponder the sufferings and death of our Savior! If a habit or an activity is sinful, love for God will lead us to give it up permanently, not just "for Lent." And if the love of God moves us to more active sharing of the good news about the Lamb of God, to increased support for the local and mission programs of our church; if the love of God inspires us to greater patience, more loving correction, more humble help for our family, our fellow Christian, our neighbor — then we will continue to practice this God-given way of life not just for the 40 days of Lent, but through endless days, even to eternity! Jesus grant such balm and healing!

P. WILDE

**Topic: What Does  
I Corinthians 15:29  
Mean?**



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

The following question has been submitted for consideration: "What is meant by I Corinthians 15:29? In an old Liguorian (Catholic) magazine it explains this passage as baptizing persons with the names of saints who are now dead in the hope that they may follow their holy lives."

The passage reads: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" The chief problem this verse presents concerns the meaning of being "baptized for the dead." The question centers primarily around the meaning of the preposition that is translated in English with "for."

### **An Unsatisfactory Explanation**

This passage has been interpreted in many different ways. Since one of the most frequent meanings of the preposition used in Greek is "for," or "in behalf of, in the stead of," it has been explained in this way: The early Christians had a custom of being baptized a second time for someone who had died without baptism. This might be someone who was being instructed but had died before his baptism. Paul in this passage then points out that this custom would have no significance if there is no resurrection from the dead. There is, however, no evidence that the Christians in apostolic times had such a custom. We also may ask whether Paul would have used the example of a custom of which he would have to disapprove in order to prove a point he was making. So this explanation has its problems.

### **Luther's Translation of the Passage**

Luther in the German translated the preposition with the word *ueber*, "over." He understood it in a local sense. His explanation is that the early Christians would sometimes have themselves baptized over the graves of their departed fellow Christians as an expression of faith that the dead would rise again. This would fit in very well with Paul's line of thought in our passage, for Paul is pointing to baptism "for the dead" as making sense only if there is a resurrection from the dead. However, the preposition that is used here in Greek nowhere else in the New Testament has this local meaning. That fact raises some doubt about this explanation.

### **Other Explanations**

Other explanations have been given. Some translate the preposition "about, concerning, with reference to." They explain the passage to refer to such who were baptized at a time when they were very sick and expected to die. They were baptized with reference

to the dead, that is, it is explained, with the thought that when they died, they would join their departed fellow Christians, the dead, with the same hope of resurrection that they had.

A recent English translation of the New Testament adds this explanation in a footnote: "The relative of a Christian who had died may wish to be baptized in order to see this Christian again in heaven. Or he may want to express the hope that a Christian friend who has died will rise."

### **The Custom Referred to Not Known**

One commentator refers to 36 explanations that he has heard of this passage. Each commentator is careful to add that we cannot know with certainty what Paul meant with this passage. One of them says: "The darkness which rests on this passage can never be entirely cleared away, because the reference is to a custom of which no account is extant." At least it will not be cleared away, unless the custom to which it refers becomes known.

We also will have to leave it at that. Any explanation can be at best only a **possible** explanation.

### **Some Conclusions**

However, a further question is of concern to us in this connection. What shall we do when we are confronted with such a passage that is obscure to us?

On the one hand, we will not draw the conclusion that all of Scripture is obscure. Scripture speaks very clearly and the obscure passages are few. Nor were these words obscure to the Corinthians. The only reason we do not understand them is because we are not familiar with the custom to which this may have reference. Surely the Corinthians understood. And of this we can be certain: Whatever we need to know for our salvation is presented most clearly to us in Scripture; and our understanding is not dependent upon a detailed knowledge of the historical background to the Scriptures, even though that will often throw added light upon them.

Secondly, we will keep in mind that we are not to interpret such a passage in a manner that would contradict clear passages of Scripture. Any attempted explanation must be in harmony with the rest of Scripture, for God does not contradict Himself.

A third important point. We will not base any doctrine or religious practice on such an obscure passage alone. Certainly, we would not begin to practice

*(Continued on page 45)*

What do  
you mean..



# Atonement ?

## THE GOOD FRIDAY OF THE OLD TESTAMENT

---

The Day of Atonement, which was celebrated annually by the people of Israel, has been appropriately described as the "Good Friday of the Old Testament." This great fast day, the only day on which fasting was prescribed in the Mosaic Law, was observed on the tenth day of the seventh month, which was known as Tishri and which corresponds roughly to our month of October. The Jews still keep this festival today, though in an altered form inasmuch as they no longer have the Temple or the priesthood. They call it "Yom Kippur."

### Christ's Sacrifice Prefigured

The rites and ceremonies which were performed on the Day of Atonement were most solemn and dramatic, and unforgettably impressive. The ritual was profoundly significant and prophetic in the highest degree. In divinely designed symbolism there were prefigured the events that were to take place on the first Good Friday, as we now call it, when Christ who was "Himself the Victim and Himself the Priest," gave Himself for us, "an offering and a sacrifice to God for a sweet-smelling savor" (Eph. 5:2).

### Into God's Presence

On the Day of Atonement, and only on this one day of the year, the high priest entered the Holy of Holies. This was the innermost room of the tabernacle and, later, of the Temple, where the Ark of the Covenant was kept. Inside the Ark were Aaron's rod, the golden jar of manna, and the two stone tablets on which God had written the Ten Commandments. The cover of the Ark, of pure gold, was called the mercy seat. On it two golden cherubim faced each other, with their wings extending upward and over the mercy seat. And here, between the cherubim, hovered a bright cloud, the "shekinah," the visible symbol of God's awesome presence.

### Behind the Veil

Only the high priest was permitted to pass behind the richly embroidered, heavy veil which separated the Holy of Holies from the Holy Place in the sanctuary. On the Day of Atonement, having bathed and having put on the holy linen garments, the high priest went behind the veil, first with the blood of a young bull and then with the blood of a goat.

### Sprinkling the Blood

Carrying a smoking censer, the high priest first of all veiled the mercy seat with a cloud of incense that, appearing in the presence of the thrice-holy God, he might not die. Then, to make atonement for his own sins

and the sins of his family, he sprinkled the blood of the bull with his finger, once on the mercy seat itself and seven times on the front of the Ark. Next he took the blood of a goat which had been chosen by lot from two identical animals and spattered this similarly on the Ark as a sacrifice for the sins of the people. By the gracious ordinance of God the sacrificial blood, sprinkled on the mercy seat, covered the accusing Law beneath and expiated the guilt of sin.

### The Scapegoat

The second goat was designated by lot as the scapegoat (from the word 'escape') goat. Placing both of his hands on its head, the high priest made a confession of sins over it on behalf of the people. Then, bearing the loathsome load of sin and guilt, it was led away into the wilderness to die. So the dreadful burden which had been transferred to the scapegoat was removed.

How beautiful in symbolism, how profound in meaning, and how rich in blessing these yearly rites on the Day of Atonement were! And how prophetic were they of the atoning work of Christ, our great High Priest!

### Into the Holy Place Above

The New Testament points out that as the Jewish high priest entered with blood into the Holy of Holies in the earthly tabernacle, so Christ at His death entered into the holy place above, into the very presence of God in the tabernacle of the heavens, the tabernacle not made with hands, there to present before God, not the blood of bulls and goats, but His own holy, precious blood as an atoning sacrifice for the sins of all mankind.

### Jesus Our Scapegoat

Furthermore, as in the type the high priest placed the sins of the people on the scapegoat, so in the anti-type, the fulfillment, the Lord laid on Jesus the iniquity of us all (Isa. 53:6). Like the scapegoat, Jesus "bore the sin of many" (Isa. 53:12). He "was manifested to take away our sins" (I John 3:5). Thus we are now freed from the oppressive burden of our sin and guilt. For "as far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). Now each and every believer in Jesus can joyfully say with Judah's pious king Hezekiah, "Thou hast cast all my sins behind thy back" (Isa. 38:17).

### A Sacrifice Only for Others

But there were also differences between the ceremonies on the Day of Atonement and what took place on Calvary on that first Good Friday. For whereas the

high priest was a sinner who first of all had to make atonement for his own sins, Christ is a High Priest who is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). He had no need therefore "as those high priests, to offer up sacrifice, first for his own sins, and then for the people's" (Heb. 7:27).

#### One Sacrifice Enough for All Time

Moreover, it was not necessary "that he should offer himself *often*, as the high priest entereth into the holy place every year with the blood of others; for then must he (Christ) often have suffered since the foundation of the world: but now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:25, 26). Because of the infinite value of His precious blood and because of the perfectness of His sacrifice, "he entered in *once* into the holy place, having obtained eternal redemption for us" (Heb. 9:12). So

"we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

#### Free Access to the Father

With the completion of Christ's atoning sacrifice on Golgotha the Old Testament rites which prefigured it came to an end. God Himself showed that the type was to cease with its fulfillment in the antitype. For at the death of Jesus, mysteriously, supernaturally, as if by an unseen hand, "the veil of the temple was rent in twain from the top to the bottom" (Matt. 27:51). Through Christ's atonement the way into the presence of God, into the heavenly Holy of Holies, is barred no more. Through Him we now "have access by one Spirit unto the Father" (Eph. 2:18). We may now therefore "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). To God all praise and glory!

WILBERT R. GAWRISCH

## INTERCHANGEABLE LUTHERAN SEMINARIES

Last November the Rev. Dr. Conrad Bergendoff, executive secretary of the Board of Theological Education of the Lutheran Church in America, proposed a number of changes in theological education in his church body. His study called for a reduction in the number of LCA seminaries from nine to four and drew attention to the need for the church to raise the academic standards of theological education.

Planning for such changes in his church body, he contended, should also "take into account the needs of the major Lutheran church bodies in the country." Specifically, he proposed: "We should plan our program on the supposition that there will be no great difference between the seminaries of the LCA and those of the ALC and the Missouri Synod. It would indeed be difficult to prove that great differences exist today. . . . Indeed we are already in the stage of cooperation where some students of one church are getting their education in a seminary of another church."

Dr. Bergendoff would have LCA, ALC, and Missouri Synod theological students transfer easily across synodical lines from one seminary to another to take advantage of the best offerings of each seminary. There they would, together, study liturgies, pastoral theology, church history, educational psychology, New Testament Greek, the Lutheran Confessions, and similar traditional seminary branches. They would also investigate together such areas as the authorship of the Books of Moses, the interpretation of Genesis 1-11 as fact or myth, the relation of science to religion, the nature of revelation and truth in Scripture, inspiration, the validity of the Lutheran Confessions, interchurch relations, the nature of Lutheranism.

All of these are in the very center of a Lutheran seminary's theological concerns today, where the difference between orthodox and liberal attitudes will be most apparent; but even here Dr. Bergendoff, a veteran professional liberal from the former Augustana Synod, would see "no great differences" between the three church bodies.

A seminary, however, is more than a graduate school offering professional courses in theology, although they

are the core of its curriculum. It is more than a clinic where modern thought and social relations are analyzed, although American culture today cannot be left out of account in seminary training. It is more than a forum in which to discuss the latest books by Tillich and Niebuhr, or to debate new trends in religious thought and practice, although these ventures cannot be ignored by a seminary. A true Lutheran seminary is also a church's confessional training ground, where the conviction is formed that Luther's plain doctrine is not to be bartered away for sophisticated theological importations from Sweden or Germany, and whence its sons go forth with "Thus saith the Lord" in their hearts and on their lips.

Won't confessional truth and honesty, and submission to God's Word matter any more in the Lutheran seminary of the future? It is a tragedy that confessional Lutheranism means so little to men like Dr. Bergendoff.

It is an even greater tragedy that Dr. Bergendoff's judgment of the Lutheran seminaries outside the Wisconsin and Norwegian Synods cannot be ignored as being without basis in fact. Dr. Bergendoff is not merely peering into his wishing well when he suggests planning for interseminary relations among the three largest Lutheran bodies, although he certainly wants to see economy, efficiency, and academic achievement in the operation of LCA seminaries. He is not merely gazing into his crystal ball when he predicts that Lutheran seminaries will become interchangeable, although he can point to Pacific Seminary (an LCA seminary serving also ALC divinity students) as a "successful" pilot school. After all, Dr. Bergendoff also knows that the principle of cooperation among most Lutherans has already been well established on a number of fronts. In Lutheran seminaries, generally, he also sees scholarship ranked ahead of confession, and theological dialog made more significant than faithfulness to unchanging truth. Dr. Bergendoff is not peering into a crystal ball when he prophesies Lutheran interseminary education; he's reading a barometer. And therein lies a greater tragedy.

C. TOPPE

# By the Way

By H. C. Nitz

## The Use of the Printed Word In Spreading the Good News of Jesus Christ

The word of God is powerful. It's DYNAMITE not only when spoken, but also in print. Luther knew this. He wrote at least one tract, pamphlet, or book for every working week of his entire life. Every phase of the Reformation was preceded by a large tract effort that almost turned the world upside down.

In recent years 100 million adults have learned to read, and a million more are learning to read every week. And they believe almost everything they read. But what will they read? In many lands there is very little literature available. The communists are doing all they can to fill the gap with their soul-destroying lies. In some countries one can buy an entire communist library for seven shillings, and a "Soviet Union Pictorial" can be had for seven pence.

The Christian Church must meet the need for Christian literature. Dr. Laubach, noted literacy expert, says that 800 million people will be ready and asking for literature before the Church of Jesus Christ awakens to her opportunity.

It is estimated that all the missionaries in the world reach less than five million people a year through mission stations, chapels, etc. The population of the world is growing 10 times that fast. We are losing the race against time. God has given us the printing press. Why not make more effective use of this means to bring the Gospel to every creature?

The printed word has many advantages over the spoken word: (1) It can be secured and studied in secret; (2) It gets undivided attention in quiet hours; (3) It leaps language barriers and race tensions that often hamper personal contact; (4) It goes where the missionary often cannot go; (5) It lives after spoken words are lost; (6) It is the most economical way of carrying out Christ's Great Commission; (7) It never needs a furlough; (8) It never gets sick; (9) It always speaks the language of the people without an accent; (10) It goes into the homes of the people and keeps repeating its message until they understand.

Many Christians are finally awakening to their opportunity and responsibility to evangelize the world through the printed page. Some are putting forth every effort to put God's Word into man's language. Others are working hard to place at least one Christian tract or booklet into every home in every land.

And it works! Carl Tanis of Christian Life Missions writes, "Under God we helped establish a book depot in Tunisia, North Africa, and in the first two months of the opening of that bookstore, nine young men from the University of Tunisia were led to their Savior through Gospel literature. More souls were saved in that two months than in the previous 50 years among Muslims in North Africa."

One missionary leader writes, "Ninety per cent of all recent converts in Latin America are the direct or indirect result of literature evangelism."

## Give Heed To Reading

Many are the men and women who, like the Ethiopian eunuch, were converted to the Faith by *reading* about the Lamb of God slain for their sins. This is underscored by an article on these pages clipped from the October 1963 issue of *The Lutheran Herald*, the official organ of the Evangelical Lutheran Church in Nigeria. The article ("The Use of the Printed Word in Spreading the Good News of Jesus Christ") speaks for itself.

If the hunger for literature is so keen in many parts of the world, how can we let the opportunity pass to still that hunger with the Word of Life by distributing the Holy Scriptures and well-written, edifying Christian books?

It is a pity that so many of us "spend money for that which is not bread." The junk literature found in some Christian homes — and at some Christian sickbeds! — is disturbing and distressing. Some parishes have circulating libraries, but the circulation is in most cases rather sluggish.

Do you want to experience a thrill? Buy a good book and read it. Perhaps the biography of a missionary would be a good start. Don't skim the book, but really read it so that you master its contents.

Consult the last page of this journal. It may list a book that will edify and entertain you. Buy good books, read them carefully, lend them, give them away. And remember the "Books for Missions" department of our Board for World Missions. There are spiritually hungry souls in Japan and Africa that may devour poison if we do not supply them with the Word of Life.

## Light for the World

Selfishness is the basic sin in many of the problems that bedevil the Church, including the shortage of men and means for mission work.

On this particularly serious selfishness D. T. Niles is quoted by a German mission paper as saying: "The sanctuary is the place where the lamp is lit, where it is replenished with oil, where the wick is trimmed, but it should not be the place where the lamp is left. Its light is meant for the world outside. The Church is not a light to illumine the sanctuary, but it is a *street light!*"

A church that fails to function as a light-giver has a dark future. If she is unwilling to share her light with those dying in darkness, the Lord says: "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5).

The urgency of the situation is pointed up by a report in *The Missionary*: "The call and challenge are great. The opportunity to serve is tremendous. The doors are open. The urgency is terrifying. The danger of too little and too late is very real and imminent and great." He is referring to Madagascar.

The same source says regarding Japan: "In our mission thinking, I believe, we must begin to think in much bigger and more far-reaching terms than has been our custom heretofore."

Nearsightedness, physical and spiritual, is a serious handicap. Sentiments like those quoted above aim to correct our vision. "Lift up your eyes and LOOK on the fields; for they are white already to harvest" (John 4: 35). Let us note also that our Lord speaks of *fields*. Our assignment is definite. Our opportunities are unlimited.



## LUTHERAN FREE CONFERENCE

The Lutheran Free Conference that is being arranged by a group of concerned individuals from the various Lutheran bodies, including our Wisconsin Synod, will meet on July 7-9, 1964, at Waterloo, Iowa. A meeting place ideal for the purposes of the conference has been secured at the Clayton House Motel in downtown Waterloo.

Personal letters of invitation with bulletins of information have been sent to nearly 400 individuals, pastors, teachers, laymen, from various Lutheran groups. These are people suggested by members of the Arrangements Committee as being concerned about the "liberalism" that marks much of Lutheran thought today. Included on this list are, however, no members of our Wisconsin Synod, nor the other two synods in fellowship with us, the Evangelical Lutheran Synod (Norwegian) and the Synod of Evangelical Lutheran Churches (Slovak). The Invitation and Publicity Committee believes that the vast majority in these synods share the concern of the individuals arranging the conference but is not in a position to send a personal invitation to them all. This committee also does not want to attempt choosing certain individuals to whom personal invitations are to be sent. Only those having an active part in arranging the conference and the program have been contacted.

We now extend an open invitation to all in our Wisconsin Synod who are interested in attending this Lutheran Free Conference to send their names and addresses to the chairman of the Invitation and Publicity Committee, Prof. Armin Schuetze, 11844 N. Seminary Dr. 65W, Mequon, Wisconsin. Your name will be put on the mailing list and you will receive copies of the material that is being sent out, as well as registration cards.

For the information of our readers, we reprint here the questions and answers about the conference as they appear in the above-mentioned bulletin of information.

### **Why Is This Conference Being Called?**

Many pastors and laymen in various Lutheran synods are concerned with "liberalism" which marks much Lutheran thought today. Many of these are especially concerned about the dilution of the doctrine of inspiration by neo-orthodox influence and by accommodation to current scientific theories.

### **What Is the Purpose of the Conference?**

The immediate purpose is to provide a forum for mutual strengthening of all those who are concerned about an uncompromising confession of doctrines currently being jeopardized in the Lutheran Church. The ultimate objective is to obtain full unity in the understanding of the Lutheran Confessions and in their application in practical church life.

### **On What Basis Is the Conference Called?**

The basis is agreement on the doctrine of the inerrancy, inspiration, authority, and historicity of Scripture, and on the necessity of doctrinal unity as a prerequisite for joint worship and church work. (This does not mean that everyone already has the same understanding in all matters.)

### **Who Is Sponsoring the Conference?**

A group of concerned individuals from various Lutheran bodies has formed the Arrangements Committee, which is sponsoring the Conference. It is not sponsored by any one synod or church body.

### **Why Is This Called A "Free" Conference?**

The Arrangements Committee defined a free conference as "a meeting of individuals who meet as free agents, not representing their church bodies as such."

### **How Will the Expenses of the Conference Be Met?**

Interested individuals and congregations are meeting these expenses with donations sent directly to the Conference treasurer, Mr. Robert G. Frick, 733 Community Drive, LaGrange Park, Illinois. It does not have the financial support of any synodical body.

### **Who Is Invited As A Participant?**

All who find themselves in agreement with the purpose and basis of the conference are invited to participate.

### **Is the Conference Restricted to Pastors?**

No, laymen are also invited to participate.

### **How Does One Become A Participant?**

Registration with the Arrangements Committee makes one a participant. Such registration will be accepted as an expression of agreement with the purpose and basis of the Conference.

### **What Is the Time and Place of the Conference?**

The Conference will be held on July 7-9, 1964, at Waterloo, Iowa.

### **What Is the Cost for An Individual Participant?**

a) There is a \$5.00 registration fee; and b) each one is expected to take care of his own transportation and lodging. A committee will be ready to help you secure lodging at a reasonable cost.

### **What Is the Program for This Conference?**

A program which is being prepared centers around the doctrine of the Scriptures — inspiration, revelation, etc. A set of theses has been prepared which will serve as a basis for essays and for the conference discussions. Interested persons will receive a copy of these theses in advance.

### **Will Further Conferences Be Held?**

That will be determined by those who attend this first Conference. They may determine on further conferences and further subjects to be discussed to foster confessional unity.

### **Will There Be Devotions At the Conference?**

Since the Conference will be composed of Lutherans from various bodies not in fellowship, no joint devotions will be held. A moment of silence will provide opportunity for all to implore the Lord's blessings upon the Conference.

## Bethesda of Portland, Oregon, Dedicates Chapel

On November 24, 1963, Bethesda Lutheran Church of Portland, Oregon, was privileged to dedicate its new house of worship to the service of Christ and His Church.

The congregation, formerly known as Woodland Park, was founded by Pastor Otto W. Eckert in 1951. Services were held in a small house at 109th and Halsey, which was called "Portland's smallest church" until it was enlarged in 1953. A more permanent building was naturally in the thinking of the congregation from the beginning, although there was some question as to location. Finally, in the fall of 1962, we were ready to build at the original location. The Head of the Church, however, had different building plans. Just before construction was to have begun, word came of a proposed freeway coming very near the church property. After counseling with its Mission Board, the congregation decided to build about three miles to the southeast. This necessitated the change in name.

The building was adapted from a plan used by Trinity Congregation in Eugene (Oregon). It is a simple "A-frame," with double 4 by 12's serving as the trusses, supporting hemlock T & G decking. The floor space is 72 feet by 30 feet. In the building are: seating for about 200 (including overflow and balcony); a combination "cry room" and meeting room; office-sacristy; three separate Sunday-school rooms; kitchen; fellowship and assembly area; and plenty of storage space.

The chapel is rich in Oregon wood, both inside and out. A pale blue glass-block cross dominates the altar end wall, which is paneled in walnut. Most of the finish work, including the furniture, was done by the congregation. A fine job of finishing the basement is also being done. Total cost of the project, including pews and organ, was about \$46,500.

Bethesda Congregation has in the past suffered many setbacks and, in part due also to our weakness, has grown slowly. At present there are 52 members. We are, however, happy to report that attendance is steadily increasing, with many new souls coming from the area surrounding our new location.



## Blind Persons Can Now Read Our Catechism

The children in the accompanying picture are students at the Michigan School for the Blind, Lansing, Michigan. They are receiving instruction toward confirmation by Pastor Karl F. Krauss.

Marie Lippon, the girl in the left foreground, is the first person ever to possess and use a copy of our Wisconsin Synod Catechism in Braille. The other students are now also supplied with Braille Catechisms.

Pastor Krauss teaches the class once a week in a room made available at the School for the Blind. He reports it as a unique but most enjoyable experience. The children also attend Sunday school and services at Emanuel Church in Lansing.

The girls in the picture, left to right, are: Marie Lippon, Bay City, Michigan, Mary Jo Trapp, Rogers City, Michigan, Susan Neumann, Alpena,

Michigan, and Regina Scharich, Unionville, Michigan; the boys are: Lindell Kositzke, Bark River, Michigan, and Bruce Bishop, Belding, Michigan.

The Wisconsin Synod Catechism in Braille is being sent to blind persons, both children and adults, for whom they are requested. The Synod is doing this at no expense to the recipients. At present, funds are available. A legacy came to us which was designated for work among the blind. However, when the present requests have been filled, the fund will be on the wane (each catechism in Braille costs \$15). If you wish to help replenish this fund and keep the good work going, designate your gift for "Mission Among the Blind," and send it to Mr. Norris Koopmann, Treasurer, 3624 W. North Avenue, Room 202, Milwaukee, Wisconsin 53208.

Bethesda Lutheran Church, together with its pastor, happily takes this opportunity to thank and praise our Father in heaven, who in His great grace and mercy gave us everything that was needed. We also thank our brothers and sisters in Jesus throughout the Synod, whose faithful gifts to the CEF made our building program possible, and all the members of the different boards of Synod whose faithful administration was of great help.

We join all of the members of our Synod in praying for the true growth of our Church, everywhere, that it may "grow up into him in all things which is the head, even Christ: from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."  
GERHARDT HAAG

**RHODESIAN MISSIONARY RETURNS TO THE FIELD** after his furlough in the States. Pictured are Pastor Robert Sawall and his family just before they enplaned from New York on January 11. The Sawall children are: Ramona 2, Paul 5, Rebecca 7, Thomas 8, Robert Jr. 9, Sandra 11.



## ITEM FROM OUR NEWS BUREAU

### Hoenecke Accepts Foreign Mission Post:

Pastor Edgar Hoenecke, Mesa, Arizona, has accepted a call extended to him by the Board for World Missions of the Wisconsin Ev. Lutheran Synod to serve as its executive secretary.\*

The announcement was made January 23, 1964, by Pastor Oscar J. Naumann, president of the Wisconsin Synod.

Since 1960 Pastor Hoenecke has been serving the board as its full-time chairman. The full-time position was changed from chairman to executive secretary in the interest of greater administrative efficiency.

As executive secretary of the board, he will coordinate the world mission program of the Wisconsin Synod and counsel in the administration of its four mission fields.

Born in Milwaukee in 1903, he is the grandson of Dr. Adolf Hoenecke, a former president of the Wisconsin Lutheran Seminary, and a son of the Rev. Prof. Otto J. R. Hoenecke, Saginaw, Michigan, former president of the Michigan Lutheran Seminary, Saginaw. After his graduation in

1926 from the Wisconsin Lutheran Seminary, then located in Wauwatosa, Wisconsin, he served St. Matthew's Lutheran Church, Marathon, Wisconsin, until 1929. From 1929 to 1960 he was pastor of St. Peter's Lutheran Church, Plymouth, Michigan.

He had served as chairman of the Board for World Missions for eight years. He had also served for two years as chairman of the Synod's Board for Information and Stewardship and for eight years as chairman of the Executive Committee of the Apache Indian Mission.

Returning from a five-month trip to Africa in 1949, he recommended to the Synod that it establish a Lutheran mission in Northern Rhodesia. Consequently in 1951 the Synod established the first Lutheran mission in Northern Rhodesia, now the largest of the Synod's foreign mission fields.

Four mission fields are under the jurisdiction of the Board for World Missions: Japan, Germany, Northern Rhodesia and Nyasaland, and the Apache Indian Mission in Arizona. A new field will be opened this spring in Puerto Rico. The fields are served by 29 missionaries.

Pastor Hoenecke was installed on Sunday, February 2, 7:00 P.M., at Atonement Lutheran Church, Milwaukee, by Oscar J. Naumann. Also installed in the same service was Pastor Raymond L. Wiechmann, who recently accepted the call to become the first executive secretary of the Synod's General Board for Home Missions.

Pastor Hoenecke plans to continue his residence at Mesa, Arizona.

\* 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

## Pacific Northwest

### New Chapel at Portland

On November 24, 1963, Bethesda Lutheran Church of Portland, Oregon, dedicated its new chapel to the glory and service of the Triune God. The morning dedication service was conducted by the resident pastor, Gerhardt Haag. Pastor T. R. Adascheck of Yakima, Washington, preached the dedicatory sermon. An evening vesper service was held to permit friends and pastors of neighboring congregations to join with Bethesda in thanking the Lord for the gift of a new church. Pastor Lee Sabrowsky of Portland preached the sermon for this service.

With this new chapel Bethesda has an attractive and adequate church building for the first time in its history. This mission was begun in December of 1951. May the Lord bless its use of this new church!

### New Parsonage for Grace, Seattle

On January 5, 1964, Grace Ev. Lutheran Church of Seattle, Washington, dedicated its new parsonage. The resident pastor, A. H. Zimmermann, conducted the dedicatory service. Grace's new parsonage replaces a second-floor apartment in an old

mansion that also serves as a chapel and Sunday-school building. The new parsonage is a split-entry design with 1500 square feet of floor space on the main floor and a full basement. The main floor has a large living room with an open-beam, cedar ceiling and a fireplace. It also has a dining area, large kitchen, utility room, three bedrooms and 1¼ baths. The basement has a large study, a partially finished bath, a storage-workshop room, and a huge recreation area with a fireplace. The study is the only part of the basement that is completely finished. The basement is so arranged that two or even three additional bedrooms can be built and still leave a study, recreation and storage areas. The outside of the house has vertical siding of rough cedar stained a light tan. The trim is stained a dark brown. The outside features a large raised deck in the rear and a two-car carport in front.

The actual cost of construction was about \$16,500.00. However, the house is valued at \$25,000.00. The difference is accounted for by the fact that the congregation served as its own general contractor, donated approximately 1200 hours of labor and made much use of lumber salvaged from the recent Seattle World's Fair.

## Church Being Planned

Grace Congregation is presently working with an architect on plans for a new church also.

## A Pastoral Change

The chairman of the District Mission Board, Pastor Lee Sabrowsky, reports that Pastor G. Jerome Albrecht of Eugene, Oregon, has accepted a call to Wisconsin. Our little District will sorely miss the presence and gifts of Pastor Albrecht. However, we sincerely wish him the Lord's richest blessing in his new charge.

A. H. ZIMMERMANN

## Anniversaries

### Golden Weddings

Mr. and Mrs. George Jordan of Withrow Ev. Lutheran Church, Withrow, Washington, on December 29, 1963.

Mr. and Mrs. E. W. Kraft of Calvary Ev. Lutheran Church, Glenwood, Minnesota, on January 7, 1964.

## † Mrs. Frank Ehlert †

Mrs. Frank Ehlert was born May 16, 1879, to Herman Witte and his wife Josephine, nee Daum, on a farm near Watertown, Wisconsin. She was given the name Elsa Mary Louise and was brought to the Lord in Baptism administered by Pastor C. Strasen, St. John's Ev. Lutheran Church, Watertown. She was confirmed by Pastor Strasen on March 26, 1893.

On August 28, 1906, she was united in marriage with Frank Ehlert, a candidate for the holy ministry, in a ceremony at St. John's.

Shortly thereafter the young couple left for South Dakota to begin life together in a Lutheran parsonage, in the service of congregations in Hidewood and Havana Township,

Deuel County. Here Frank Ehlert was ordained into the ministry one month after their marriage.

The Lord permitted Pastor and Mrs. Ehlert to celebrate their fiftieth wedding anniversary and the fiftieth anniversary of his ordination while serving his last charge, Zion Lutheran Church at Eitzen, Minnesota. After his retirement they moved to Zumbrota, Minnesota, in October 1956, where they made their home with their daughter and son-in-law, Pastor and Mrs. Herbert Muenkel.

Pastor Ehlert was received into heavenly rest in January 1962. Mrs. Ehlert followed him on January 1, 1964, having attained the age of 84 years, 7 months, and 15 days.

She is survived by two sons: Norbert Ehlert of Thiensville, Wis-

consin, and Pastor Gerhardt Ehlert of Fond du Lac, Wisconsin; two daughters: Myrtle (Mrs. Herbert Muenkel) of Zumbrota, Minnesota, and Marcella (Mrs. Floyd Mattek) of Menasha, Wisconsin; 18 grandchildren and one great-grandchild; two sisters: Mrs. Elizabeth Brunke of Waterloo, Wisconsin, and Mrs. Lydia Laabs of Watertown, Wisconsin.

A funeral service was held at Christ Church, Zumbrota, Minnesota, on January 3, with Pastor Gerhard Horn of Red Wing offering the comfort and hope in Philippians 1:21.

Interment was at Watertown, Wisconsin, following a service at St. Mark's Church on January 5, Pastor James de Galley officiated and spoke on the words of Revelation 14:13.

## Editorials

(Continued from page 35)

Scripture which carry the same message as John 3:16, but which give shading and color to the flower of the Gospel which we behold.

To those who excuse themselves for skipping certain chapters in their Bible reading because these chapters are difficult to understand, the incident of the eunuch of Ethiopia stands in answer. The eunuch read in Scripture even though he did not understand fully what he read. With this background of reading, Philip was able to preach Christ to him. Philip was able to supply the Spirit-taught meaning to the words the eunuch had read.

The example of the eunuch shows us that we, too, can cut down the 'blank' pages in our Bibles. Spiritual things, the God-breathed words of Scripture, are spiritually discerned — they become meaningful to us as the Spirit unfolds them for our understanding. We may

ask spiritual guidance from God in our Bible reading at any time, for He has promised the Spirit to them who ask Him. With the Spirit Himself as our teacher, need we ever leave any portion of our Scripture unread — need we have any 'blank' pages in our Bibles?

THEO. KRETZMANN

## A Lantern to Our Footsteps

(Continued from page 37)

being baptized for the benefit of dead people on the basis of a passage such as this. Apart from the fact that it would be contrary to other teachings of Scripture, it would be based entirely on this one obscure reference. The same would be true of other practices based solely on this passage, such as is also mentioned by the quotation from the Liguorian magazine. Christian doctrine and practice must be based on clear statements of Scripture.

ARMIN SCHUETZE

## Briefs

(Continued from page 34)

"Editor, *American Lutheran*:

"Do the editors of the *American Lutheran* believe that they and their sympathizers have a monopoly on brotherly love, freedom of speech, mission zeal and intellect? Apparently so, for while they continue to propagandize for their particular brand of ecumenism and Lutheranism, which by their own admission was foreign to the Missouri Synod prior to *A Statement*, they have little tolerance for those who differ with their policies.

"The November 1963 issue is no exception. . . .

"On page 5 in an article "Thinkers or Thumpers?" an attempt is made to discredit those who defend the full and complete authority of the Bible by a rather nasty association with 'from kivver to kivver' Klu Kluxers. The implication is that insistence on complete authority of the Bible is responsible for 'discrimination and lovelessness.' Those who do so are then missing the profound truths of the Holy Writ and opposing them, 'With a great show of piety they are ready to prefer charges or publish loveless periodicals.' Is this love?

"The same article pleads the cause of those who refuse to accept the historicity of the account in the Book of Jonah or of the creation record

in Genesis. These are 'our scholars,' who allegedly are being persecuted when they come up with their 'findings' and who, we are to believe, love the one true Church even more than our dear Synod. But consider the epithets used for those who hold to the traditional and official view of our dear Synod and of the true Church. They are branded 'modern strainers at gnats and swallows of camels,' persons who 'quibble about the first verses of Genesis while missing the point of the creation narrative,' people who 'waste their time debating' with apparently no concern for a 'world perilously close to disaster.' They are called 'perverters of religion' whom the Lord

denounced in His day, 'unlearned and bigots.' . . .

"Sorry that I can't agree with the *American Lutheran*. Hence I take my place among the 'unlearned and bigots' with no little comfort in taking the Scriptures as they read: 'I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.' And if I'm to be branded a Bible thumper because I hold to 'cover to cover verbal inspiration,' I'd gladly take my place among the Bible thumpers.

With love in Christ,

VERNON H. HARLEY, Pastor  
Corpus Christi, Texas."

## Future Concerts at Northwestern College

Feb.	9*	4:00	Pop Concert by Band and Male Chorus
March	1*	8:00 p.m.	Piano and Trombone recital by Mr. and Mrs. John Leisenring. (Mrs. Leisenring is the NWC piano instructor.)
March	15	8:00 p.m.	Easter Concert
April	19	4:00 7:30 p.m.	Handel's MESSIAH part II and III by the Festival Chorus.
May	3	8:00 p.m.	Spring Concert
June	3	8:00 p.m.	Commencement Concert

\* Free concerts; freewill offering at other concerts.

The College Male Chorus will tour in the Michigan District of our Synod during the Easter recess.

### 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

### NOMINATIONS

The following have been nominated for the professorship in the department of science and mathematics at Dr. Martin Luther College:

Mr. Robert Adickes, Lake Mills, Wis.  
Mr. Richard Fitzenreiter, Greenbelt, Md.  
Prof. Thomas Kriewall, Saginaw, Mich.  
Mr. Glenn Kuehn, Terry, Mont.  
Prof. Ulrik Larsen, Milwaukee, Wis.  
Mr. Ronald Pape, West St. Paul, Minn.  
Rev. Robert Schlicht, Belle Plaine, Minn.  
Mr. Daniel Vomhof, Tucson, Ariz.

Correspondence concerning these nominees must be in the hands of the undersigned no later than February 20.

The Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, will meet on February 21 at 4:00 p.m. to call a man from this list.

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

### NOMINATIONS

#### Music Professorship, DMLC

The following have been nominated for the professorship in the department of music for Dr. Martin Luther High School:

Mr. David Adickes, Onalaska, Wis.  
Mr. James Albrecht, Milwaukee, Wis.  
Mr. Robert Averbeck, Manitowoc, Wis.  
Prof. Robert Bame, Saginaw, Mich.  
Mr. Frederick Biedenbender, Kenosha, Wis.  
Prof. William Birsching, Mobridge, S. Dak.  
Pastor Kurt Eggert, Milwaukee, Wis.  
Mr. Eldon Hirsch, Norfolk, Nebr.  
Mr. Harold Hosbach, Milwaukee, Wis.  
Mr. Marvin Koch, Lake Mills, Wis.  
Mr. Frederick Manthey, Manitowoc, Wis.  
Mr. Edward Meyer, Milwaukee, Wis.  
Mr. Otto Schenk, Oshkosh, Wis.  
Mr. Franklin Zabell, Benton Harbor, Mich.  
Mr. Roy Zimmermann, New Ulm, Minn.

The Board of Control of Dr. Martin Luther High School will meet at Dr. Martin Luther College at 6:00 p.m. on February 21, 1964, to call a man from this list. Correspondence concerning these nominees should be in the hands of the secretary not later than February 20, 1964.

Dr. Martin Luther High School  
Ervin Walz, Secretary  
Board of Control  
17 1st St. N.E.  
Fairfax, Minn.

### COMMUNION VESSELS — WANTED

A mission congregation is in need of communion vessels. Transportation charges will be paid. Please contact:

Pastor James C. Berger  
658 12th St. N.E.  
Mason City, Iowa 50401

### BOOKS WANTED

"Die wahre Gestalt einer vom Staate unabhangigen Gemeinde"—C. F. W. Walther Latin-German Dictionary (2 volumes) — Georges

If you have either of these for sale, please notify the editor.

### 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

### REQUEST FOR A BELL

Any congregation having a large bell (600 lb and up) not in use and interested in selling it, kindly contact the Rev. W. O. Bein, 2022 N. Mitchell Street, Phoenix, Ariz. 85006.

### REQUEST FOR NAMES

Please send names and addresses of Wisconsin Synod families or persons interested in our Synod living in the Cranford, New Jersey, Allentown, New Jersey, and New York City areas to

Mr. Kenneth Sholes  
50 Courtland Lane  
Matawan, New Jersey

### CONCORDIA TRIGLOTTA WANTED

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

HERBERT A. SITZ, Librarian

### REQUEST FOR NAMES

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

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

### NAMES REQUESTED

#### Faribault, Minn., Area

Names of prospective members are sought in the Faribault-Northfield-Owatonna, Minn.,

### 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

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

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

### CALENDAR OF CONFERENCES

#### MICHIGAN

#### FLORIDA PASTORAL CONFERENCE

Date: April 7, 1964.

Place: Mount Calvary Lutheran Church, Tampa, Fla.

Time: Communion service at 9:00 a.m.

Agenda: Exegesis of I Tim. 1:12-20, W. E. Steih; The Book of Malachi, H. W. Kaiser.

E. C. RENZ, Secretary

#### NORTHERN WISCONSIN

#### FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Trinity Lutheran Church, Kaukauna, Wis., Grignon & Tobacco 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 Avocation: 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.

C. SCHLEI, Secretary

### ORDINATIONS AND INSTALLATIONS

#### Installed

#### Pastor

Zehms, E., as pastor of St. Peter's Ev. Lutheran Church, Town Hamburg, Wis., by G. F. Albrecht; assisted by L. Boerncke, F. Miller; and as pastor of St. Peter's Ev. Lutheran Church, Chaseburg, Wis., by G. F. Albrecht; assisted by L. Albrecht, N. Gieschen, D. Kuske, L. Lambert, Jan. 5, 1964.

**WISCONSIN EVANGELICAL LUTHERAN SYNOD**

**BUDGETARY OPERATING STATEMENT**

July 1, 1963, through December 31, 1963

	This Year		Last Year	
	December 1963	Six Months July 1963 thru December 1963	December 1962	Six Months July 1962 thru December 1962
<b>Budgetary Income:</b>				
Offerings from Districts.....	\$246,105.08	\$ 1,319,079.88	\$201,121.27	\$ 1,181,276.63
Gifts and Memorials from Members.....	2,717.26	6,698.36	2,295.52	4,793.32
Bequests for Budget.....	—	1,000.00	116.79	948.96
Trust Funds Income.....	—	19,516.57	—	—
Educational Charges from Educational Inst.....	22,627.56	300,821.92	12,509.92	215,334.98
Other Income.....	90.51	723.77	1,169.75	2,827.90
<b>Total Income.....</b>	<b>\$271,540.41</b>	<b>\$ 1,647,840.50</b>	<b>\$217,213.25</b>	<b>\$ 1,405,181.79</b>
<b>Budgetary Disbursements:</b>				
Worker-Training .....	\$147,779.27	\$ 935,222.19	\$127,781.24	\$ 917,696.12
Home Missions .....	74,304.79	460,642.07	64,666.69	379,447.20
World Missions.....	33,813.80	208,944.73	34,532.78	242,868.65
Benevolence and Pension.....	17,311.10	100,465.83	9,868.00	56,452.30
Administration and Promotion.....	15,387.83	118,049.50	23,746.35	125,949.28
<b>Total Disbursements.....</b>	<b>\$288,596.79</b>	<b>\$ 1,823,324.32</b>	<b>\$260,595.06</b>	<b>\$ 1,722,413.55</b>
Operating Gain or (Deficit).....	(\$ 17,056.38)	(\$ 175,483.82)	(\$ 43,381.81)	(\$ 317,231.76)

**Comparative Detail of Budgetary Disbursements as of December 31, 1963**

	Six Months — July thru December		
	This Year	Last Year	Increase (Decrease)
<b>Operation, Replacement and Renewal</b>			
Worker-Training .....	\$ 647,542.17	\$ 594,874.35	\$ 52,667.82
Home Missions.....	347,770.62	299,472.14	48,298.48
World Missions.....	204,150.06	204,128.19	21.87
Benevolence and Pension.....	100,465.83	56,452.30	44,013.53
Administration and Promotion.....	111,294.73	121,402.14	( 10,107.41)
<b>Total .....</b>	<b>\$ 1,411,223.41</b>	<b>\$ 1,276,329.12</b>	<b>\$ 134,894.29</b>
<b>New Capital Investments</b>			
Worker-Training .....	\$ 10,180.02	\$ 32,703.09	(\$ 22,523.07)
Home Missions.....	37,871.45	—	37,871.45
World Missions.....	1,078.67	38,740.46	( 37,661.79)
Administration and Promotion.....	340.77	100.00	240.77
<b>Total .....</b>	<b>\$ 49,470.91</b>	<b>\$ 71,543.55</b>	<b>(\$ 22,072.64)</b>
<b>Appropriation for Future Capital Investments</b>			
Worker-Training .....	\$ 277,500.00	\$ 290,118.68	(\$ 12,618.68)
Home Missions.....	75,000.00	79,975.06	( 4,975.06)
World Missions.....	3,716.00	—	3,716.00
Administration and Promotion.....	6,414.00	4,447.14	1,966.86
<b>Total .....</b>	<b>\$ 362,630.00</b>	<b>\$ 374,540.88</b>	<b>(\$ 11,910.88)</b>
<b>Total Budget Disbursements.....</b>	<b>\$ 1,823,324.32</b>	<b>\$ 1,722,413.55</b>	<b>\$ 100,910.77</b>

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

## I REMEMBER THE SAVIOR'S DEATH

By **ROBERT HOYER**

In 14 fascinating chapters the author presents the letters of 14 people who were present at the crucifixion of the Savior. The writers are people like Judas, Pilate, the rich young ruler, Mary the mother of Jesus, one of the children whom Jesus blessed, a member of the mob. In their letters they give an eyewitness account of the Crucifixion as it might have been seen by you or me or every man.

The imaginative approach and interesting style of the author enhance the devotional value of the book. I REMEMBER is easy reading, but also profitable reading for Lent or any other season of the year. 118 pages, 5¼x7½. Cloth.

No. 5N15.....\$2.00

## THIS BLEST COMMUNION

By **PAUL H. BURGDORF**

A series of 15 devotional sermons based on the order of service, to enrich the hearer's understanding of the Scriptural gems embodied in the order of service, and to stimulate a desire for more regular attendance at Holy Communion. 210 pages. Cloth.

No. 3N21.....\$2.00

## THIS DO YE OFTEN

By **P. E. KRETZMANN**

In 16 brief meditations the author pleads for more frequent attendance at Holy Communion. He offers no clever "gimmicks"; only a deeper insight into and better understanding of the true meaning of the Sacrament. 70 pages. Stiff paper cover.

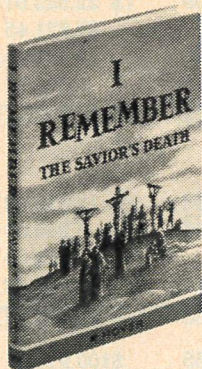
No. 5N20.....\$ .65

## A BOOK OF LENT

By **VICTOR E. BECK and PAUL M. LINDBERG**

This book presents the Lenten season in some of its sacred symbols, together with the explanation of their background, and meaning; a brief story about the origin and customs of Lent, and a chapter on Lenten worship. The final section contains daily meditations for the season. 107 pages. Cloth.

\$3.50



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

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