

He who slumbered in the grave Is exalted now to save;  
Now through Christendom it rings That the Lamb is King of Kings  
Hallelujah!

THE NORTHWESTERN

# Lutheran

Volume 51, Number 6  
March 22, 1964





# BRIEFS by the Editor

THE COVER FOR THIS ISSUE happily and effectively combines the great truths of Christ's Passion and His resurrection. In addition, it gives emphasis to an aspect of the Easter message which, though not omitted or neglected entirely, could perhaps be stressed more strongly. It is the truth that Christ lives to reign. In symbols and hymn stanza the cover recalls to us most forcefully that the risen Jesus is constantly active as King, ruling with unlimited power and in boundless grace for a world of sinners.

*Jesus lives! To Him the throne  
High o'er heav'n and earth is given.*

Here is comfort and assurance for His Church. Through the great act of Easter both Jesus and His Father testified and certified to all lost men that

*Redemption is purchased!  
Salvation is free!*

Now Jesus reigns on high solely to bring that redemption and that salvation to men — to preach the Gospel to them, to win them to faith in its message: "Jesus Christ died and rose again for you," and to keep them in this faith, in spite of im-

possibly great weakness within and impossibly mighty forces without — impossibly great except for a King to whom the impossibilities are not even trifles. He stands behind our Gospel work. He supplies the means for it; He insures its success.

Here is comfort for the individual Christian. Though Jesus is highly exalted, He is the exalted *Brother* who gives to each believer His un-failing personal concern and care.

*He lives my kind, wise, heavenly  
Friend,*

*He lives and loves me to the end.*  
(LH 200:6)

Rejoice in the risen Lord as *your* King of kings!

\* \* \* \* \*

**LATE DELIVERY OF "THE NORTHWESTERN LUTHERAN"** is not caused by late mailing at the Publishing House. Issue for issue, year after year mailings have been exactly on schedule. We say this because of late there have been many complaints about late delivery, especially in certain areas. The management of the Publishing House is looking into the matter and will try to have these instances of poor

service corrected by the postal authorities. By the way, what we say here applies as well to **MEDITATIONS**. Quite a number of subscribers write that their copies are arriving very late and in some instances not at all.

\* \* \* \* \*

*TWO NEW COMMISSIONS* to serve our Synod had their first meetings within two weeks. They are the *Commission on Liturgy, Hymnody, and Worship* and the *Commission for Christian Literature*. Brief reports on both meetings are found in this issue.

\* \* \* \* \*

**A SECOND NURSE FOR THE RHODESIAN SERVICE**, Miss Lois Stindt, was consecrated on Sunday, March 9. More information regarding this will be given in our next issue.

\* \* \* \* \*

**IS YOURS THE SAVING FAITH?** The answer is quite simple, for God in Scripture describes the true, saving faith as believing that Christ died for you and rose again (I Thess. 4:4; Rom. 4:24, 25; Rom. 10:8, 9).

\* \* \* \* \*

**THE AMAZING, YES, DUMB-FOUNDING REPORT** of a Lutheran commission regarding the question "Public schools or Christian day schools for our Lutheran Children?" received some attention in the March 8 issue. Some further comments on it are found under "Looking at the Religious World" (page 88).

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

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**THE COVER** — Symbol of the Risen Lord.

(See Briefs, above.)



# Editorials

**"Conformation" Class** The burden of correcting innumerable misspellings would be even harder to bear if they were not occasionally amusing or felicitous. Aside from the fact that it may have been amusing, a student's misspelling of "confirmation" as "conformation" had an appropriateness about it. A confirmation class is indeed a "conformation" class.

To conform means to bring into harmony or agreement, to be or to act in harmony or agreement. Thus the pupil conforms to the rules of the school; the ambassador conforms to the customs of the nation to which he has been dispatched; people conform to standards in the society in which they live. One might say that our confirmands have also been taught conformity, a conformity to the teaching and practice of the Lutheran Church.

The cynic would call such "conformation" brainwashing. Impressionable young people, he scoffs, are being stamped according to a pattern not of their choosing. Like plastic they are, willy-nilly, being pressed into molds that will determine their lifelong membership in the Lutheran Church.

The "conformation" that is carried on by the pastors in our congregations as they instruct the young needs no defense. No apology is ever needed for conforming a child to what is good and right and true. Who apologizes for shaping a tree so that it grows straight, for laying a wall according to a plumb line, for writing music according to the laws of harmony, when such conformation is the way to beauty, soundness, and stability?

There is even more reason for practicing "conformation" when the pattern and the principle are perfect, when they are God's teaching and God's pattern for living. And is that not the purpose of the confirmation class? Is it not to establish young Christians in Christian faith and Christian living? To that end the confirmand is taught the love of God and the Word of truth, and shown the Christian way of life. What better and nobler "conformation" can any boy or girl receive? Far from apologizing for such "conformation," we would be hard put to defend ourselves if we neglected it.

We shall not hesitate to continue "conforming" the children of our congregations to this truth, fashioning their lives as Christians, fitly joining together knowledge and feeling and will, putting this world and the world to come into proper perspective. That will serve truth, and it will serve beauty and symmetry as well.

CARLETON TOPPE

**Christian** The name *Christian* has at various times had widely different meanings. When disciples of Christ were first called Christians in Antioch in Syria, the name was used as a term of abuse. People wanted to give Christ's followers a bad name. At the time of Nero and other Roman emperors, who tried to root out Christianity by persecution, a person who was

known to be a Christian was in danger of being thrown to the lions. People did not lightly call themselves Christians in those days. Then came a time when the Church had peace and the name could be borne proudly and without fear.

The name has been borne by martyrs and by hypocrites; it has been a term of contempt and a term of praise; in the mouth of one man it may be the equivalent of a glorious faith, while in the mouth of a Mohammedan it is the equivalent of "dog." An English poet spoke of the Christian as the highest style of man; while Nietzsche, the German philosopher, called Christianity the one great curse.

In our own day the meaning of the name Christian has greatly deteriorated. In the mouth of the people it has no definite meaning. If a person in a vague sort of way believes that the God of the Bible ought to be acknowledged as God, and if he conforms to the currently popular code of morals and decency, it is quite generally conceded that he is entitled to be called a Christian, even though Christ may mean nothing more to him than any other man noted for his goodness.

It does at times seem that people look upon the names Christian and American Citizen as meaning about the same thing, as though opening the sessions of Congress with prayer, adding the words "under God" to the pledge of allegiance to the flag, and stamping "In God We Trust" on our coins made us all Christians.

There is not much we can do about the way the word is used. The Christian must continue to call himself a Christian, no matter how badly the name is misused, and no matter how shallow its meaning has generally become. But we should not dare to apply to ourselves the name of Christ unless He is to us the very Son of God who gave His life for us on the cross and who rose again for our justification. We bear His name because we believe with Peter that "there is none other name under heaven given among men, whereby we must be saved."

ERWIN E. KOWALKE

**The Beginning Is Yet Unfinished** "Constructively critical of organized missions" well describes a recent book by D. T. Niles, general secretary of the East Asia Christian Conference and a native of Ceylon. His book, titled *Upon the Earth*, is one of a series of three on foundations of the Christian mission published by Lutterworth Press of London (25s).

An Edinburgh bookseller's catalog says of the Niles book that it is "the most thorough re-thinking of the Christian mission that has been done in recent years." The experienced and discriminating reader will agree with this appraisal.

In spots the author's viewpoint will be challenged by the conservative reader. The ecumenical slip occa-

(Continued on page 92)



# Studies in God's Word: "The Son Of God Gave Himself For Me"

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Philippians 2:5-8).

During this blessed season and particularly during this Holy Week we are beholding the man of whom St. Paul states emphatically that He is "the Son of God, who loved me, and gave himself for me" (Gal. 2:20). How completely selfless He was in giving Himself is best described by the same Apostle in this brief selection from his letter to the Philippians. Here we see what it means that the God-Man was in the first place

### Self-denying

With Luther, who has stated it so aptly in his explanation of the Second Article of the Apostles' Creed, we confess: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord." Our Lord Jesus Christ, so obviously human in every respect save for the absence of sin in His life, was unquestionably "in the form of God." "In him dwelleth all the fullness of the Godhead bodily," writes St. Paul (Col. 2:9). And St. John had the observation of it, for he wrote: "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth" (John 1:14).

But the surprising thing, indeed, the amazing thing, is that He did not for the most part appear among men as one who was on an equal footing with God. He might have seized the opportunity to make a constant display of the glory and majesty which were His as the Son of God. He

might have, but He did not. He might have exercised His divine power freely without interruption and without restraint, and He might have insisted on the honor and esteem to which He was surely entitled for His own sake. He might have, but He did not.

Instead, He "made himself of no reputation." He denied to Himself the full employment of all that was yet His privilege and prerogative. From Bethlehem to Calvary, possessed of royal robes and regal honor, He went forth as one dispossessed, from swaddling clothes to a crown of naked, piercing thorns. He, who was manifestly rich, denied Himself His wealth for our sakes, that we, so patently poor, might through His poverty be well-off and well-to-do. And for our sakes, too, He was

### Self-surrendering

As soon as He assumed our human nature and became one of us, the Lord Jesus Christ assumed the "form of a servant" and surrendered Himself in willing obedience to the saving will of His heavenly Father. Afterwards, He said of Himself: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 28:20).

In the "form of a servant," as a slave really, His one aim and purpose was to fulfill the mission which His Father had sent Him into this world to perform. Throughout His life on earth His Father's will had exclusive priority in everything. He was on a mission of mercy, to seek and to save that which was lost. As He gave Himself in humble submission to the burden of His assignment, He neither cowered at its scope nor shrank from its perils. When Satan sought to dissuade Him from His chosen way of sorrows, either by tempting Him with the disadvantage of it to Himself or by frightening Him with the bitter agony of it, He yielded not an inch, but held firm with the Word on His tongue or the prayer on His lips: "Father, if thou be willing, remove this cup from me: neverthe-

less not my will, but thine, be done" (Luke 22:42).

In surrendering Himself so wholeheartedly to the will of His Father, the Lord Jesus Christ was proving Himself at the same time both the Servant and the Substitute of fallen mankind, none of us excluded. It was *our* iniquity which the Lord God laid upon Him and which He endured so submissively. It was for *us* that He was made a curse to deliver *us* from the curse of the law. It was for *us* that He was made sin, that *we* might be made the righteousness of God in Him. Because He surrendered Himself for us in filial service, we have reason enough to surrender ourselves to Him in filial obedience. Especially, when we consider that He is One who was also

### Self-sacrificing

The death which occurred on Calvary's cross was not so much the death of One whose life was taken as it was of One whose life was given. Of His own volition and as a matter of willing obedience the Lord Jesus Christ made the supreme sacrifice on the accursed tree. Well in advance of His death He declared: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself" (John 10:17, 18). He "became obedient unto death, even the death of the cross," writes St. Paul.

How One who came to such a wretched, God-forsaken end can be the Savior of guilty sinners is known only to the heart of faith. It was the Lamb of God who shed His holy, precious blood and gave His spotless life. It was the God-Man who sacrificed Himself with deliberate intent. Only such a sacrifice is of infinite merit and includes me with all other sinners in its all-embracing love. Thanks be to God; the Son of God gave Himself for me! Hear Him plead:

I gave Myself for thee;  
Give thou thyself to Me.

MILTON BURK



# News FROM OUR Missions



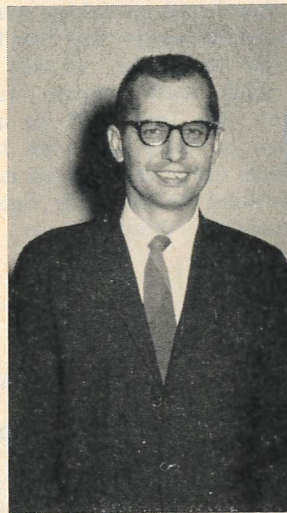
## Sorrow and Joy In Rhodesia

In the February 9 issue of *The Northwestern Lutheran* there appeared a picture of Missionary and Mrs. Robert Sawall with their six children as they were about to enplane for Northern Rhodesia, Africa, for their second tour of duty on the "Dark Continent." We are happy to report that the Sawall family arrived in Lusaka without incident. We shall quote portions of a letter that was just received from Missionary Sawall.

### "But We Watch With Our Tongues Tied"

"... My work is the most fascinating, challenging, interesting work that any servant of our Lord could desire. . . . In the mornings I teach in four of the government schools on released time, serving those who are interested in the Lutheran teaching of Christ. This in itself is satisfying. But the main work on my schedule is serving outside of town in the bush. I work about five to 18 miles out in the bush with work that has already been established to some degree — some areas more established than others. The opportunities that exist north of Lusaka are infinite.

"Can you imagine that only seven miles out of Lusaka, this modern metropolis, there is a group of people at Mwanshama that know nothing about the Bible; know nothing about Jesus; nothing about salvation, eternal life, resurrection of our bodies, sin or its forgiveness? Down valleys, through streams, up hills, we trek along, meeting, greeting, teaching souls that have never known the love of God as revealed in our ever-loving Savior, Jesus Christ. But all the while our hearts weep. With all the opportunities to witness Christ, we watch with our tongues tied, our voices silent, for we know not the language of the people. One place speaks Chinyanja, another Lenje,



MISSIONARY ROBERT L. SAWALL, who narrates his experiences in the accompanying article.

another Tonga, another Choona, another Sindebele. What we need is more manpower so that we can take advantage of our God-given abilities and learn the language of the people. We *MUST* get the Word of God in printed form in the vernacular of the people. To this end, Missionary Wendland's family and mine are studying Chinyanja evenings at the new Adult Educational College in Lusaka. I hope for a miracle that our tongues will become loosed and the glory of the Lord may go forth to His praise among these spiritually starved souls.

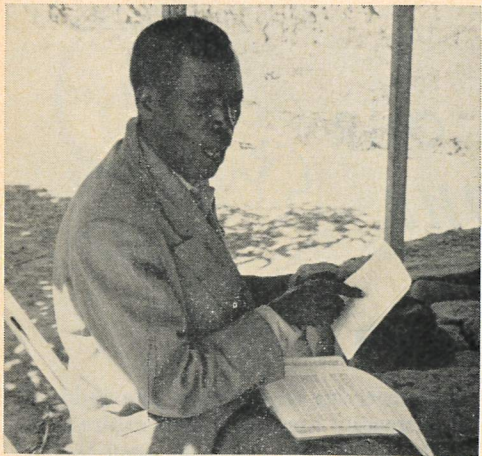
### A Death — The Resurrection Hope Proclaimed

"Friday (Feb. 14) I went to Chunga Line to have a Bible class. Upon my arrival, Timothy Tonga, the religious worker, arrived and informed me that his grandson had died at 4:00 o'clock that morning. The child had been sick for several weeks. They had taken the child to a private doctor in Matero the previous afternoon.

After receiving an injection, the child grew steadily worse and then expired. At the same time I arrived upon the scene, the police also arrived. They looked at the child, but of course nothing could be determined. At that time they brought forth another child suffering with the same malady. The child was about five years old. Her glands were swollen and her lungs wholly congested. The police then took the girl to the hospital.

"About 150 people were assembled around the straw-thatched hut where the seven-month-old Caleb Tonga's body lay. I took my Bible and quickly called to mind the various funeral texts that I could remember. As they placed the little child into the homemade casket, built out of scraps of wood lying about, I assembled a little service. At the house we read Psalm 20 and had a prayer. Upon completion of this, three young men lifted the coffin to carry it to the burial ground. Timothy Tonga, a wiry, dedicated Christian, 63 years old, led the procession followed by the coffin, then myself, then the men, and finally the women. The village is located on a hill. As we made our way down the narrow path through the maize field, the men began to chant with a very solid and rhythmic beat. One man led the chant and then followed, in chorus, the group. I do not understand much of the language as yet, but the last word of each phrase was 'Jehovah.' Down, down the hill we went, approaching a swift little stream. There at the bottom of the valley, beside the stream, the grave was dug. Very orderly the men gathered on one side of the grave and the women with the mother of the dead child on the other side. We sang in the vernacular, 'Abide with Me.' I used the words of I Thessalonians 4:13-28 and delivered an impromptu address, offering the hope of the resurrection and life ever-





TIMOTHY TONGA, one of the native workers. He is being trained as an evangelist.

lasting. The child had been baptized by Pastor Sauer six and a half months earlier. Following the devotion, we had a prayer. And then the committal with the words of I Corinthians 15: 20-28. About 150 adults were gathered. Let me assure you that there were 150 pairs of eyes glued on me each moment. Never did I have such attention from any group in my life! Never did I feel such a spirit moving among the people! Oh, I prayed the Lord was working in their hearts. The service was over. The mother stepped to the grave and picked up a handful of dirt and threw it upon the lowered coffin. Then in turn, one by one the others took a handful of soil and did likewise.

#### New Life Mid the Woes of Death

"It seemed that now the tragic moment of death and sorrow was terminated, and the time for healing the heart was to commence. But not so. As we were burying the infant of seven months, the girl whom the police were taking to the hospital died while still en route. The next morning I returned to Chunga Line for classes in a nearby area. Timothy Tonga met me with the sad news that the other child had died. I spent about two and a half hours with the people, reading the Bible, singing hymns, and offering prayers, seeking strength and comfort for the sorrow-laden hearts of the parents and friends. Also I asked to see the remaining children. I discovered that the second youngest child also was very ill. I took her to the hospital for treatment, but she was returned home the same day (Feb. 15).

"After our services in other bush stations this morning (Feb. 16), I went out to Chunga Line to make arrangements for the funeral tomorrow (17th). At that time about 200 adults were gathered and were there through the past night. During Saturday evening, the people sang hymns, read the Bible, and were led in prayer by Timothy Tonga. My prayer was answered: the Lord did work and was working in the hearts of these many people. I was told by Timothy that the Words of Scripture which they heard on Friday were the most beautiful words they ever heard. Tomorrow as we lay to rest their other child, more sadness will be apparent. But there will be a new life born in many — a life in the Lord Jesus Christ through the miraculous working of the Holy Spirit in His almighty Word. Truly, what

import lies in the words of Romans 1:16, 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth.'

"Friends, we have so many opportunities to do kingdom work for our Lord. I pray that we may be able to continue. Right now, we need men. . . . How long will it be before another man arrives on the field? . . ."

The above excerpts from Missionary Sawall's letter should arouse within all of us a greater fervor and zeal for mission work. May we always remember all of our missionaries throughout the world in our prayers and support them with our whole-hearted interest and offerings!

FREDERIC H. NITZ  
World Missions Reporter

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## Guest Lectures At the Seminary

### Dr. Henry Morris on April 12 and 13

Must we try to harmonize the Scriptural account of Creation with the theories of evolution in order to do justice to the known facts of science? Do the modern methods of computing the age of the earth, such as the carbon-14 method, prove that the earth is millions of years old? Was a universal flood impossible according to geological evidence? As Christians we answer these questions with a definite No. We do so because we believe that to be the only Scriptural response. But aren't we closing our eyes to science when we answer in this way? Often that claim is made.

On April 12 and 13 Dr. Henry Morris, an able scientist from the Virginia Polytechnic Institute at Blacksburg, Virginia, will present lectures at our Wisconsin Lutheran Seminary, Mequon, Wisconsin, to discuss some of these questions on the basis of careful scientific study. Recognizing the Holy Scriptures as God's inerrant Word, Dr. Morris is convinced that all true scientific geological data can be explained in the framework of the Creation, the Fall, and the Flood more readily than in the framework of the theories of evolution. This approach should make his lectures interesting and informative.

Dr. Morris' education includes a B.S. from Rice University "with distinction," and the M.S. and Ph.D. degrees from the University of Minnesota. He has served on the faculties of Rice University, the University of Minnesota, Southwestern Louisiana University, and, since 1957, Virginia Polytechnic Institute. He is a co-author of *The Genesis Flood*, which was published in 1961. Another of his books, *The Twilight of Evolution*, made its appearance this year.

These lectures will begin at 7:30 P.M. on Sunday and Monday, April 12 and 13, 1964, at the Seminary. While they are being arranged particularly for our students, guests are welcome. We invite particularly our pastors and teachers to avail themselves of the opportunity to hear these worthwhile and enlightening lectures.

It was the generous gift of one of our laymen that established a guest lecture fund at our Seminary. Since then, a gift from another individual and a Centennial gift from the Aid Association for Lutherans have been received for this fund. We are grateful for these gifts.

ARMIN SCHUETZE



What do  
you mean..



# Atonement ?

## “OBEDIENT UNTO DEATH”

Complete, perfect, and unquestioning obedience to His heavenly Father's will — that characterizes Jesus' entire life from its lowly beginning in Bethlehem's mean and drafty stable to its ignominious end on the shameful cross planted on the crest of Calvary, the place known as “Skull Hill” outside the walls of Jerusalem. To render such obedience to God in our stead was the sole purpose of Christ's coming into the world. It was part and parcel of His work of atonement.

### The Perfection of His Obedience

How clearly and plainly the Scriptures bear witness to the completeness and perfection of the Savior's obedience! They point out that He was obedient even to the point of dying. And more than that, He did not even refuse to suffer the shameful and humiliating death of a criminal. Willingly Jesus bore the infamy and disgrace of crucifixion, being “numbered with the transgressors” (Isa. 53:12). Although for Him, as the Son of God in the flesh, it was no “robbery to be equal with God,” yet He “made himself of no reputation” and, as Paul writes in the second chapter of his Epistle to the Philippians, the basic passage for the doctrine of Christ's humiliation, “humbled himself, and became obedient unto death, even the death of the cross” (Phil. 2:6-8).

Oh, the height of Jesus' love!

### Assuming Our Curse

We sinners stand condemned by God's just and holy Law for our disobedience. That Law declares, “Cursed be he that confirmeth not all the words of this law to do them” (Deut. 27:26). But this dire curse Jesus took upon Himself, bearing it for us. And so, as Paul writes to the Galatians, “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Gal. 3:13).

### Agony in Gethsemane, Yet Complete Submission

How earnestly Jesus in the incomprehensible depths of His humiliation wrestled with His heavenly Father in prayer in the Garden of Gethsemane! Yet it was a prayer that reflected His perfect obedience as He subordinated His own will completely to that of His Father in heaven. As a man He felt a very real dread of the terrible ordeal that lay before Him and prayed, “Father, if thou be willing, remove this cup from me.” But immediately He added, “Nevertheless not my will, but thine, be done” (Luke 22:42). What could better illustrate the

singleness of purpose, the perfect unanimity between the Father and the Son?

The author of the Epistle to the Hebrews has this poignant scene in mind as he writes of Jesus, “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, *yet learned he obedience* by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him” (Heb. 5:7-9).

### The Mission Fully Accomplished

By His atoning sacrifice on the accursed tree Jesus fully and completely obeyed His heavenly Father's command. Obediently He carried out the arduous task of rescuing fallen mankind, the mission of mercy on which God had sent Him into the world. “Therefore doth my Father love me,” He said, “because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father” (John 10:17, 18). In complete and voluntary subjection to His Father's will He gave Himself for us, “an offering and a sacrifice to God” (Eph. 5:2). Thus “we are reconciled to God by the death of his Son” (Rom. 5:10).

### Delight in Executing the Father's Will

The writer to the Hebrews (10:7,9) reminds us that the pre-incarnate Christ had prophetically declared through the mouth of David, “Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God” (Ps. 40:7,8). To carry out His Father's will both by perfectly obeying all the demands of His holy Law as well as by giving Himself “a ransom for all” (I Tim. 2:6) — that was Jesus' greatest joy and delight.

### Christ's Obedience Our Righteousness

This obedience constitutes the saving merit of Christ, the righteousness which is appropriated to us by faith in Him. Our Lutheran Confessions aptly summarize the wondrous blessings which are ours because Jesus became “obedient unto death” in the following words from the *Formula of Concord*: “On account of this complete obedience, which He rendered His heavenly Father for us, by doing and suffering, in living and dying, God forgives our sins, regards us as godly and righteous, and eternally saves us” (S. D. III, 15). WILBERT R. GAWRISCH



## LOOKING AT THE RELIGIOUS WORLD

### *Information and Insight*

#### A FIVE-LETTER WORD

"Grace! 'Tis a charming sound,  
Harmonious to the ear. . . ." We've sung that familiar hymn verse dozens of times. But how often do we pause to give careful thought to the reason why "grace" should sound "charming" or "harmonious" to us at all? It's such a simple, common, everyday word. Just five little letters! What does it really mean to the average person? A table prayer? A girl's name?

Like so many other short, simple words, "grace" can have a variety of meanings. Mention the term to a practical male and he will probably think of that extra period of "grace" in which he can pay a past-due bill without incurring a penalty. To a woman "grace" suggests a quality of smooth, effortless, fluid movement, such as that displayed by a top-notch figure skater or ballet dancer. As a verb, "grace" takes on the meaning of "adorn" or "decorate." Yet, that same little word can even be used as a title of high respect: "Your Grace," reserved for a person of noble rank.

These various definitions of "grace" by no means exhaust the list. Now, what should be the special meaning of this little five-letter word for Christians? Even here we run across a fundamental difference in meaning. The Roman Catholic Church defines "grace" as "a spiritual quality infused by God into the soul which enables man to *merit* eternal life by doing good works." That, however, is a far cry from what the Scriptures mean when they speak of "grace." To the inspired writers of Holy Writ "grace" meant no more and no less than "God's *undeserved* love and mercy" toward a lost and sin-cursed world.

Accordingly "grace" should be the most important and meaningful word in the Christian's whole vocabulary; it's the one and only thing which can give us a *solid hope* of eternal life in heaven! If there is one concept which a faithful Christian pastor, teacher, or parent should try, above all, to get across to his children,

"grace" is that concept. Yet, because of our familiarity with that term and overexposure to it, we so easily tend to forget or distort its rich significance.

This unfortunate fact was brought out vividly in an article which appeared in the February 28 issue of *Christianity Today*. Referring to a recent auto accident which had killed a high-school boy in his community, the writer had this to say:

"This particular boy had some other troubles, and people weren't surprised that he might have been traveling 100 miles an hour. 'Just like him,' they said — but I wasn't quite ready for the dear good Christian woman who said to me, 'Well, that was a good thing. He got what he deserved.' With that remark I have been living restlessly ever since.

"If I understand anything about our most Holy Faith, it is that it rests on one absolute and clear doctrine: that we are saved by *grace*. This idea of grace, as I get it, is that it is the *unmerited favor of God*. We are the objects of God's love and His patience, not because of what we are but *in spite of what we are*. As I review my own life and think about drowning or crashing in an airplane or wrapping my car around a pole, about the only thing my religion teaches me is that I have some *hope*, because *the one thing I will not get in this world or the next is what I deserve* [all emphases ours]. My religion has nothing for me except the belief that He will not deal with us 'after our sins or reward us according to our iniquities.' Who are the people who go around announcing to the rest of the world that all those other people got just what was coming to them?

"And the other side of all this is those demanding ones who keep telling me they are going to get what is coming to them — that is, get their share. I think they should look out. Maybe they *will* get what's coming to them if that's the deal they would really like to have."

We trust that none of our readers are looking for that kind of "deal." During this current Lenten season we have again been privileged to behold the "wondrous love" that compelled

our Sinless Substitute to "get what was coming to us!" As we this coming Friday witness our Great High Priest's atonement in the Holy of Holies on Calvary, let us look beyond His five sacred wounds and perceive the glorious five-letter word that made it all possible: GRACE!

*Was it because of thine own merit  
That Jesus died thy soul to win?  
Nay, it was GRACE, and GRACE  
ALONE*

*That brought Him from His  
heavenly throne!*

#### PAROCHIAL SCHOOLS: A POOR SECOND?

Regular readers of our *Northwestern Lutheran* are probably still burning a bit from a news item published in our last issue. In his *By the Way* column of March 8, Pastor H. C. Nitz quoted a few excerpts from a report published this past January by the Lutheran Church in America's Board of Parish Education. After a year-long study of the "parochial school situation" this LCA board pontifically pronounced that parochial schools are really *not needed* — in fact, they might actually be *undesirable*, since they tend to "divert the church from its primary task." The LCA report contended that parochial schools have had "quite limited success" in providing a Christian interpretation to secular subjects. Furthermore, the report claimed that "limited associations within a parochial school . . . may create a situation which does not prepare the students to face the social and political problems of daily life in a pluralistic society."

Frankly, this strikes us as a "sour grapes" attitude on the part of the LCA's Board of Parish Education. In effect, their report sounds like this to our ears: "We consider parochial schools to be decidedly second-rate since we have so few of them and most of our congregations are unwilling to bear the cost of supporting them." It reminds us of persons who constantly run down Cadillacs or color TV sets because they themselves cannot afford to own them!

In mid-January excerpts from this LCA report were quoted in *The Mil-*



*wauke* Journal, and they elicited at least three noteworthy responses from readers. The first response came from a Missouri Synod pastor who cited some recent achievement test results to show that students of his synod's schools rated well above the national average. Then he pointed out that academic excellence, while important, "is not the primary objective nor purpose" for which his synod maintains parochial schools. In his words, Missouri's school system is "a spontaneous, sincere and frequently a sacrificial expression of hundreds of thousands of Christian parents . . . to offer the very best in Christian nurture to the children God has entrusted to their care."

Not to be outdone, a public-school teacher, spurred on by the pastor's comments, wrote to the *Journal* to put in a determined plug for the public-school system's supposed superiority. Among the teacher's several sweeping statements appeared the following:

"Not only is public-school education academically superior, but our students gain tolerance for diverse types of humanity. In the world's arena, the graduate must succeed in coping with . . . persons of different religion and race. He must do it with resilient good will in his heart; not only for his own effectiveness but also if he is

to live up to the biblical command: 'Love thy neighbor.'

"If a child's school and play associations during the formative years are only with other children of similar background, then when he leaves the school for the outside world he may regard persons of strange cultural values . . . with intolerance, with uneasiness, even with fear and hate. So it is that the public schools best prepare young people for life in a rapidly shrinking world. . . ."

Fortunately, that was not the last word on the subject. A short time later the *Journal* printed a third letter — this one sent in by a Mrs. R. H. Miller of Fond du Lac, Wisconsin. After assuring the *Journal's* readers that she had no intention of degrading the public-school system, this Lutheran lady gave evidence of knowing whereof she spoke. From personal experience she could testify that a Lutheran elementary school education had not harmed her one bit in making the "great transition" to a public high school.

Mrs. Miller then proceeded to take serious exception to some of the sweeping inaccuracies of the public-school teacher quoted above. Listen to her fine testimonial:

"Right now I have a son who has the privilege of attending a Lutheran parochial school also. I would hate

to think that because of his attending that school he would grow up into the type of person mentioned above. No, I feel that just the opposite is true. Because of being taught the 'one thing needful,' namely, the Word of God, he will tend to be more tolerant toward all people, fearless instead of fearful, loving and kind instead of hateful.

"Measuring which type of education is best for our children depends much upon what we use for the yardstick. If we are interested only in the academic superiority of our children and think nothing at all of their spiritual development, then I suppose it is very important that they have the very latest in teaching aids and methods, beautiful gymnasiums in which to develop and exercise their bodies, well-equipped science laboratories.

"These things are all well and good in their place. However, how sad it is when some parents fail to remember that our children are lent to us only for a time — a short time to prepare them for service to their Lord here and to Him eternally in heaven."

Well put, Mrs. Miller! We doubt whether any of us could have stated our position more eloquently or effectively!

MARTIN LUTZ

## Direct from the Districts

### Nebraska

A delay of some months has occurred since the last report from the Nebraska District. One of among various factors contributing to this was a necessary change of reporters. The former editor, Pastor F. A. Werner of Gethsemane Lutheran in Omaha, accepted a call to Rochester, Minnesota. Therefore, in bringing this column up to date some of the news will likely be outdated. However, with the possibility that certain items from the previous year have not been reported, perhaps they may still prove of interest.

### Joint Parishes

During the past year a number of congregations again have been com-

bined to form joint parishes. In Colorado, our churches at Fort Morgan and Hillrose share the services of a pastor. In Nebraska, the congregation at Gresham and David City are jointly extending a call. Rising City and Columbus are contemplating similar action.

The conservation of manpower has been chiefly responsible for these moves. The willingness of these and other congregations to share a pastor speaks of a God-given concern for their Christian brethren and the blood-bought souls who still are strangers to Jesus' saving name. May the Lord bless such practical solutions to alleviate the critical shortage of workers! However, the ultimate solution still remains more full-time pastors and teachers.

### Pastoral Changes

Pastor Donald Grummert of Sioux City, Iowa, accepted a call to Minneapolis, Minnesota. His vacated office of 2nd vice-president was filled by appointment. Pastor H. Schnitker of Plymouth, Nebraska, has accepted. Sioux City remains vacant.

There has also been one change within our District. Pastor H. Lichtenberg of Hastings has moved to Omaha and taken charge of Gethsemane Lutheran Church. Hastings is still calling.

Pastor Kenneth Strack, formerly of Naper, Nebraska, has become our Synod's newest missionary in Florida. His work is centered around the Cape Kennedy area. Naper also remains



vacant. Our District president reports that at present there are five pastoral vacancies.

### Building Dedications

That God in all things may be glorified through Christ Jesus is the essence of a Christian's gratitude, praise, and life itself. Thus, surely, our talents and material gifts can serve no higher purpose. So it is done when they are used to make known the saving Gospel of Christ. So it is done in providing a decent and respectable house in which to proclaim the beauties and mercy of our Redeemer. To herald the glories of God and His kingdom has been the delightful purpose for which four of our congregations have lately employed wood, stone, mortar, and steel.

Good Hope Lutheran Church of Omaha dedicated the first unit of its new plant on July 28, 1963. Although in the future this part will be used as a basement, it is so situated on a hillside that most of the building is wholly above ground level. On spacious grounds, reverently appointed, and with a seating capacity of 300, this new church stands in singular contrast to the old and extremely cramped quarters previously used. Pastor C. Cone, Sr., serves this congregation.

On November 24, 1963, Grace Lutheran of Oskaloosa, Iowa, dedicated its new mission chapel. President H. Fritze delivered the sermon on the occasion. This brick building with a seating capacity of 200 is of contemporary design, employing laminated arches and wood-decking in the

construction. A loan from the Church Extension Fund enabled the congregation both to purchase lots in a new residential section and to build a most pleasing house of worship. Our missionary here is Pastor W. A. Wietzke.

Immanuel Lutheran Church of Hadar, Nebraska (Pastor G. Free), celebrated two special occasions on August 25, 1963. The first was the dedication of a new two-room school and parish hall. Both present needs and any necessary expansion are well provided for by the functional design. On the same day the congregation gathered to praise their gracious Lord for 80 years of uninterrupted blessings. His saving Word renews, sustains, and upholds through all times and for all time.

WILLIAM H. WIETZKE

## More Information

### Regarding The Lutheran Free Conference

A worthwhile series of essays has been outlined for the Lutheran Free Conference, which is to meet at Waterloo, Iowa, July 7-9, 1964. Eight essayists will discuss the various aspects of the doctrine of Inspiration and the Word of God. The following *Outline*, prepared by the program committee for the essayists, will give our readers a picture of the material to be presented and discussed at this conference. We include the names of the essayists. Anyone wishing to attend this conference may request a registration blank by sending to the Lutheran Free Conference, 11844 N. Seminary Drive 65W, Mequon, Wisconsin.

#### THE PROGRAM OF ESSAYS FOR THE FREE CONFERENCE

##### The Emphases as Outlined by the Program Committee

1. **THE CONTENT AND PURPOSE OF SCRIPTURE**  
(50 min.) The Rev. Vernon H. Harley, Our Savior Lutheran Church (LC-MS), Corpus Christi, Texas

The purpose of Scripture is to proclaim Christ as the Savior of sinners. All Scripture is written because of Christ and has a connection with the revelation of God in Christ, some passages directly, some more remotely.

Quoting Bible texts as proof passages in keeping with their context is a warranted use of the Scriptures. A definition to be given of the "Word of God." The relation of the Incarnate Word to the Written Word.

Reference to the unity of Scripture. The Gospel is a Means of Grace and not the Law.

*To be rejected:* An atomistic view of Scripture which loses sight of its central message of salvation in Christ, and loses sight also of the proper use of Law and Gospel. To be rejected also is a concentration on the central message of salvation which, however, presumes to slight other portions of Scripture as unimportant and peripheral. Also to be rejected is the charge of bibliolatry often made against those who use the Word of God properly.

2. **INSPIRATION OF SCRIPTURE** (50 min.) Dr. Siegbert W. Becker, Milwaukee Lutheran Teachers College (WELS), Milwaukee, Wisconsin

The doctrine of the verbal and plenary inspiration of the Holy Scripture is not a theory, but sums up what the Holy Spirit Himself in Scripture asserts concerning Holy Scripture. Place of inspiration in the presentation of the Christian message.

In giving men His message by inspiration, God had men express His Word in their own language and in their own style. Thus the holy writers felt personally responsible for every word they wrote, while they at the same time knew that their words were given by the Holy Spirit.

*To be rejected:* Depicting verbal inspiration as mere mechanical dictation. This is a caricature and distortion of Scripture's own conception of verbal and plenary inspiration.

Human element. Reject the so-called dichotomy of Scripture. Theory of accommodation to various times



does not support the idea that doctrine changes within the canon. Reject the stressing of "inspired *men*" to the exclusion of the "inspired *Word*." No degree of inspiration, but a degree of importance.

3. **SCRIPTURE AS REVELATION** (50 min.) Prof. Bjarne W. Teigen, President, Bethany Lutheran College, Mankato, Minnesota (ELS)

Holy Scripture, which the Holy Spirit has moved the holy writers to write, is in all its words, statements, and parts the revealed Word of God; it is divine revelation.

Relation between inspiration and revelation. Revelation compared with enlightenment.

*To be rejected:* The Neo-orthodox view that Holy Scripture is not revelation, but merely a human record, medium, and witness to revelation; that God has revealed Himself in His mighty acts and that the writers of the Holy Scriptures merely give us their interpretation of the revelation. That therefore it is left to each individual to sort out from the Bible what is God's Word and revelation; that Scripture in itself is not the Word of God but that any statement of Scripture can at any time become the Word of God for the individual. Form Criticism. The theological approaches of Barth, Brunner, Bultmann. Existentialism.

4. **THE INERRANCY OF SCRIPTURE** (50 min.) The Rev. Allen R. Blegen, Immanuel Lutheran Church (ALC), Wheaton, Illinois

Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth. When in subordinate points (historical, geographical, scientific, and other matters) errors and contradictions seem to be at hand, a solution is to be attempted. If this does not succeed, the matter is to be committed to God, and the inerrancy of Scripture is to be maintained also in these statements. Admitting any human judgment in the matter of what, in Scripture, is to be accepted as factually true destroys the authority of Scripture. Treatment of copyists, translations, and textual criticism.

*To be rejected:* The distinction between *Historie* and *Heilsgeschichte*. All demythologizing. Limiting inerrancy and infallibility to matters of faith and life. The view that Scripture is just an errorless *human* book. A progressive revelation involves a change in doctrine.

5. **AUTHORITY OF SCRIPTURE** (30 min.) The Rev. John O. Lang, St. Paul's Ev. Lutheran Church (ALC), Columbus, Ohio

Scripture is authoritative in all of its assertions. When Scripture has spoken, then God has spoken, whether it be a central dogma or a peripheral point. When Scripture has not spoken, the matter must forever remain open. Seemingly obscure passages must not be interpreted so as to contradict clear passages.

The true analogy of faith is the sum total of all the clear passages of Scripture, not any theological system

or dogmatical summary of Biblical doctrine derived at by logical deductions.

Relation of our preaching to Scripture. Relation of *norma normans* to *norma normata*.

*To be rejected:* The theory of Open Questions. The proposition of a latitude of theological opinion on the basis of the Word of God. That points not covered in the Lutheran Confessions are "Open Questions."

6. **THE CLARITY OF SCRIPTURE** (30 min.) Prof. Carl J. Lawrenz, President, Wisconsin Lutheran Seminary (WELS), Mequon, Wisconsin

Every statement of Scripture must be understood in its native sense according to vocabulary, grammar, context, and linguistic usage of the time. Where Scripture speaks historically it must be understood as speaking of literal, historical facts. Where Scripture speaks symbolically, metaphorically, or metonymically, it must be interpreted on its own terms. To grant a difference in exegesis is not to admit Scripture texts are unclear (outward clarity).

The clarity of Scripture is above all a spiritual one and consists in this that it possesses the power to win acceptance for the truths of faith and life, of Law and Gospel, which it clearly teaches. Scripture has divine power to effect a change in us, a spiritual understanding and comprehension of these truths, a blessed comprehension of faith.

Objective versus subjective clarity. Difficulties in Scripture, "things hard to be understood."

*To be rejected:* "Scripture becomes God's Word when it *convinces* me." Confusing enlightenment with inspiration.

7. **BIBLICAL INTERPRETATION** (50 min.) The Rev. Kenneth K. Miller, St. Peter's Lutheran Church (LC-MS), Delhi, Ontario, Canada

While the findings of historical, archaeological, and scientific research may often be helpful in Biblical interpretation in that they throw further light on Biblical words and statements, human assertions and conclusions can never be permitted to modify or contradict the clear statements of Holy Scripture. The sole purpose of Biblical interpretation is to ascertain what the words and statements of Scripture are in themselves stating and asserting in their context and historical setting.

In the case of exegetical differences a certain interpretation may be doctrinally or merely exegetically wrong; but even though exegetical error may not be divisive, this does not legitimize it, or give it status.

A full treatment of Form Criticism, of the J E D P source hypotheses, also as critics operate with myth, allegory, symbol, saga.

*To be rejected:* The tendency of letting current evolutionary theories and viewpoints concerning man and the universe and also the alleged assured results of the literary and historical criticism of the Bible influence and determine Biblical interpretation. The contention that Biblical interpretation is invariably and



of necessity conditioned by the philosophical system and the traditions espoused by the interpreter.

8. **SCRIPTURE AND TRADITION IN RELATION TO THE CHURCH** (50 min.) Prof. Julian G. Anderson, Bethany Lutheran Seminary, Mankato, Minnesota (ELS)

Seat of authority with regard to canonicity. Christ's use of Scripture, authenticating the canonicity of Old Testament books. Luther on Epistle of James.

*To be rejected:* The historical approach that after all the Church established the canon and thereby the norm for Scripture.

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### Editorials

(Continued from page 83)

sionally shows. However, there is so much basic and truly radical insight; there are so many provocative statements that warm the heart of the mission-minded Christian — and Niles says there is no other kind of true Christian — that anyone who has to do with the promotion and administration of world missions will be

cheered, challenged, and chagrined as he reads this 270-page book with discrimination. Follows a sample:

"There is a sense in which, until all men are confessing Christians and all life is lived in the Christian obedience, the task of evangelism is not over. But the task to which the Church is committed is not so much the finishing of it as the beginning of it. It is the beginning that is yet unfinished. When the leaven is hid in the meal (Luke 13:21), the beginning of the task is over. But there are so many situations in which the leaven is not yet so hid. Where the seed is sown (Mark 4:26), the beginning of the task is over. But there are hundreds of thousands of villages in Africa and Asia alone where the seed has not yet been sown. Where the city is built (Matt. 5:14), the beginning of the task is over. But there are many places in which the Christian city has not yet been built. 'The gospel must first be preached throughout the whole world as a testimony to all the nations; and then the end will come' (Matt. 24:14). The end cannot come where the beginning is not over. To be the people of God everywhere, that is the mission. To go to the ends of the earth, that is the task. As we think of it, cannot we hear the word of the Lord that came to Israel long ago (Deut. 2:3): 'You have compassed this mountain long enough. Go north?'"

HENRY C. NITZ

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### Dedication of Addition Wisconsin Lutheran High School

The recently completed addition to the Wisconsin Lutheran High School will be dedicated in a service to be held on Sunday, April 12, at 3 P.M., in the High School chapel-auditorium.

This twelve-classroom addition, which had been planned already at the time the original building was constructed, was built for the most part by a grant of \$175,000 from the Synod. The balance of the approximately \$200,000 cost is to be paid by the Wisconsin Lutheran High School Conference. The addition was made necessary by the extension of the

college contract for another six-year period and saved the Synod the necessity for a heavy investment in capital improvements at other colleges.

The rite of dedication will be read by Pastor Roland Ehlke, of Resurrection Church, the chairman of the High School Conference. Liturgist for the service will be Pastor Paul Knickelbein, of St. Marcus Church. The preacher will be the president of the College Board, Pastor Waldemar O. Pless, of St. James Church. Participating in the service will be the A Capella Choir of the Wisconsin

Lutheran High School and the Mixed Choir of the Lutheran Teachers College. All friends of the respective schools and members of Synod from our area are invited to take part in this service. There will be an open house at the school, as well as in the College dormitories, on this day, and in the evening following the dedication the College Choir will present its spring concert. Supper will be available in the cafeteria for all visitors.

We look forward to having many of our members with us on April 12 for the dedication of the most recently completed educational facilities in our Synod.

ROBERT KRAUSE

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### Literature Commission Has First Meeting

The Commission on Christian Literature held its initial meeting on Friday evening, March 6, 1964. The 1963 convention of the Synod had voted to establish this commission and had entrusted to it the duty "to plan and promote a program of Christian literature which will meet the Synod's needs."

In its first meeting the Commission took the necessary organizational

steps and worked at gaining a clear understanding of the task assigned to it.

The members of the Commission are:

Prof. Harold Warnke, Fox Valley Lutheran High School, chairman;

Dr. Elmer Kiessling, Northwestern College, vice-chairman;

Pastor Paul Eickmann, Siloah Lutheran Church, Milwaukee, Wisconsin, secretary;

Mr. Kurt Petermann, teacher, St. Paul Lutheran Church, Appleton, Wisconsin;

Dr. Theodore M. Otto, Wauwatosa, Wisconsin;

Pastor Melvin Schwenzen, Good Shepherd Lutheran Church, West Allis, Wisconsin (representing the Publishing House Board);



Mr. Herbert R. Schaefer, Milwaukee, Wisconsin, manager of Northwestern Publishing House;

Pastor Siegfried Fenske, Wauwatosa, associate literary editor, Northwestern Publishing House;

Pastor Werner Franzmann, Milwaukee, literary editor, Northwestern Publishing House.

All correspondence intended for the Commission should be addressed to the secretary, Pastor Paul Eickmann, 3711 N. 21st Street, Milwaukee, Wisconsin 53206.

W. H. F.

## A Calendar of Some Coming Events

April 12 — Dedication of the addition at Wisconsin Lutheran High School, built by the Synod to provide facilities for Milwaukee Lutheran Teachers College. (See page 92.)

April 12 and 13 — Dr. Henry Morris lectures at the Seminary on the theories of evolution. (See page 86.)

April 19 — Dedication of the large addition at Michigan Lutheran Seminary.

May 3 — Dedication of the Synod's new Administration Building.

May 20 and 21 — Meeting of the Synodical Council.

May 22 — Meeting of the Committee on Assignment of Calls.

## SEMINARY CHOIR GOES ON TOUR

### Itinerary

Tuesday	March 24	8:00 P.M.	St. John's	Caledonia, Minnesota
Wednesday	March 25	8:00 P.M.	St. Paul's	Norfolk, Nebraska
Friday	March 27	8:00 P.M.	East Fork Mission	Whiteriver, Arizona
Saturday	March 28	2:00 P.M.	Grace	Safford, Arizona
Saturday	March 28	8:00 P.M.	Grace	Tucson, Arizona
Sunday	March 29	6:17 A.M.	Redeemer	Tucson, Arizona
Sunday	March 29	10:45 A.M.	Good Shepherd	Tucson, Arizona
Sunday	March 29	4:00 P.M.	Emmanuel	Tempe, Arizona
Sunday	March 29	8:00 P.M.	Grace	Glendale, Arizona
Monday	March 30	7:30 P.M.	Good Shepherd	Phoenix, Arizona
Tuesday	March 31	8:00 P.M.	Mt. Calvary	Flagstaff, Arizona
Wednesday	April 1	8:00 P.M.	Gethsemane	Los Angeles, California
Thursday	April 2	8:00 P.M.	Our Savior	Pomona, California
Saturday	April 4	8:00 P.M.	St. James	Golden, Colorado
Sunday	April 5	8:00 P.M.	Christ	Grand Island, Nebraska

## Male Chorus Tour Northwestern College

Kenosha, Wis.	Friedens Lutheran Church	March 25	8:00 P.M.
Waukegan, Ill.	Immanuel Lutheran Church	March 26	7:30 P.M.
Adrian, Mich.	St. Stephen's Lutheran Church	March 27	8:00 P.M.
Lansing, Mich.	Zion Lutheran Church	March 28	8:00 P.M.
Plymouth, Mich.	St. Peter's Lutheran Church	March 29	3:00 P.M.
Monroe, Mich.	Zion Lutheran Church	March 29	8:00 P.M.
Bay City, Mich.	St. John's Lutheran Church	March 30	8:00 P.M.
Tawas, City, Mich.	Emanuel Lutheran Church	March 31	8:00 P.M.
Saginaw, Mich.	St. Paul's Lutheran Church	April 1	8:00 P.M.
Detroit, Mich.	Lola Park Lutheran Church	April 2	8:00 P.M.
Toledo, Ohio	Apostles Lutheran Church	April 3	8:00 P.M.
Benton Harbor, Mich.	St. Matthew's Lutheran Church	April 4	8:00 P.M.
Lake Mills, Wis.	Lakeside Lutheran High School	April 5	8:00 P.M.

### CALL FOR NOMINATIONS BOARD OF TRUSTEES EXECUTIVE SECRETARY

Authorized by the 37th Convention of the Wisconsin Evangelical Lutheran Synod, August 7-14, 1963, your Board of Trustees invites all members of the Synod to submit names of members as candidates for the office of full-time Executive Secretary for the Board of Trustees.

Please submit information concerning the candidates and the reasons for your nomination.

Nominations are to be in the hands of the Secretary, Pastor Harold Wicke, 610 Madison St., Watertown, Wis., not later than March 28, 1964.

HAROLD E. WICKE

### HOUSEFATHER NEEDED LUTHERAN CHILDREN'S HOME

The Lutheran Children's Home is recruiting a housefather for its Child Care staff. The Lutheran Children's Home is currently operating as a residential treatment center for emotionally disturbed boys, age six through twelve. The houseparent plays an important role in the residential treatment of the emotionally disturbed child since he provides the day-by-day security and controls which are essential to a treatment program.

Interested people have the opportunity to join a treatment team consisting of other houseparents, social workers, and teachers. Although college training is helpful, it is not essential. Requirements are a basic love for and interest in children, the ability to be firm but gentle, and a willingness to accept children whose behavior is not always acceptable.

Anyone wishing to become a professional housefather is encouraged to contact the Lutheran Children's Home, 8133 Harwood Ave., Wauwatosa, Wis. 53213, telephone BL 8-4542. Telephone calls or correspondence can be directed to Mr. Don L. Druckrey, Child Care Supervisor.

### SAN DIEGO, CALIFORNIA

Reformation Ev. Lutheran Church has moved to a new place of worship and is now located at the:

Pacific Beach Woman's Club  
5050 Mt. Soledad Road, San Diego, Calif.  
Sunday School and Bible Class: 9:15 a.m.  
Worship: 10:30 a.m.

Correspondence should be directed to Pastor Lowell Smith, 4562 Clairemont Dr., San Diego, Calif. 92117.

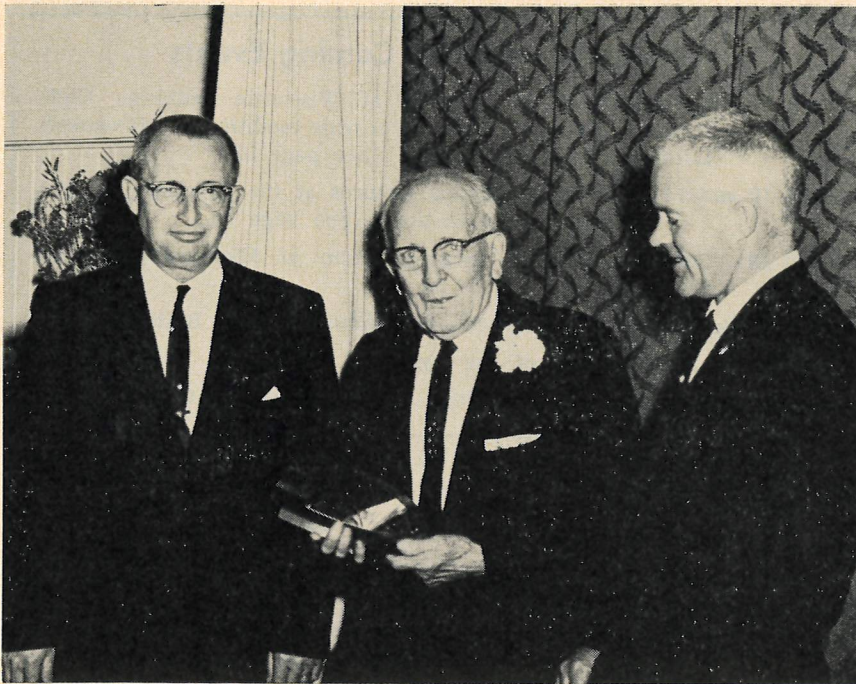
LOWELL SMITH, PASTOR

### AN INVITATION

Salem Ev. Lutheran Church extends an invitation to those members of our Wisconsin Synod who will be vacationing in the Scottsdale-East Phoenix area this winter season. Salem has one service at 9:00 a.m. Temporary place of worship is the Scottsdale Boys Club, 7502 East Osborn Road.

John Gaertner, pastor  
308 S. Pueblo Way  
Scottsdale, Ariz.





ORGANIST AT SIOUX CITY CHURCH MORE THAN 38 YEARS. Mr. E. J. Clausen is shown as he received a plaque from Grace Lutheran Church, Sioux City, Iowa. The congregation presented the plaque to express its appreciation to Mr. Clausen for almost 39 years of service as the congregation's organist. He was one of the charter members of the congregation, founded in 1925. He has also served his congregation as Sunday-school teacher and superintendent and as church secretary. At the left is Pastor G. Frank, of Hoskins, Nebraska, who is the vacancy pastor, and at the right is Mr. Carl Sorenson, the president of the congregation.

#### WESTERN WISCONSIN TEACHERS' CONFERENCE

Place: St. Paul's Ev. Lutheran School, Wisconsin Rapids, Wis.  
Time: Thursday and Friday, April 23 and 24, 1964.

##### Thursday

9:00 Devotion — Host pastor  
9:15 "Moralizing in Our Religious Instruction" — Pastor Marlyn Schroeder  
10:15 Recess  
10:30 "What's New in First Aid?" — Miss Lois Buss  
11:30 Business meeting  
1:15 Devotion — Host pastor  
1:30 "The Use of Audio-Visual Materials in the Classroom" — Mr. Vernon Meyer  
2:30 Recess  
2:45 Sectional discussions  
Audio-Visual Materials in 7 & 8 — Mr. Paul Schwartz  
Audio-Visual Materials in 5 & 6 — Mr. Roger Wessel  
Audio-Visual Materials in 3 & 4 — Mrs. Herbert Wittenberg  
Audio-Visual Materials in 1 & 2 — Mrs. Joseph Mitchell  
3:45 Closing devotion

##### Friday

9:00 Devotion — Host pastor  
9:15 "What May a Congregation Justifiably Expect of a Teacher With Regard to Outside Activity in the Church?" — Mr. Fred Hagedorn  
10:15 Recess  
10:30 Informal discussions  
7 & 8 — Mr. Victor Lehmann  
5 & 6 — Mr. Delbert Mey  
3 & 4 — Mrs. Dorothy Dreischmeier  
1 & 2 — Mrs. Lester Krueger  
11:30 Report of the Board of Education  
1:15 Devotion — Host pastor  
1:25 "Improve Yourself" — Professor Arthur Schulz  
2:15 Recess  
2:30 Business meeting  
3:00 Inspirational address — Pastor Norman Lindloff

JAMES L. RAABE, Chairman  
Program Committee

#### REQUEST FOR NAMES GREAT FALLS, MONT.

Please send names and addresses of Wisconsin Synod families or persons interested in our Synod living in the Great Falls, Mont., area to

Rev. Roland F. Zimmermann  
409-22nd Ave. N.E.  
Great Falls, Mont. 59401

#### AN OFFER

To any mission organization or other church having need of it and willing to pay the freight: a portable Communion rail, made of wood, with a wine-colored cloth on kneeling pad and on hand railing, able to accommodate six guests.

If interested, contact:

Pastor E. F. Vomhof  
St. John's Ev. Lutheran Church  
R. R. 2, Janesville, Minnesota

#### NOTICE

##### HOME MISSIONS CORRESPONDENCE

Please send all correspondence intended for the General Board for Home Missions to the following address until further notice:

Rev. R. L. Wiechmann  
2774 N. Grant Blvd.  
Milwaukee, Wis. 53210

#### NOTICE

##### V.A. HOSPITAL, TOMAH, WIS.

Pastor Erling Carmichael has replaced Pastor Louis Meyer in serving the V.A. Hospital, Tomah, Wis. Please use the address below when you write regarding service to incoming patients there.

Rev. Erling Carmichael  
Route 1  
Warrens, Wis. 54666

#### 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

#### AN OFFER

To any mission congregation or any church having need of these items, we are offering the following free of cost: one antependium, olive green, with gold fringe and gold-embellished IHS insignia, 18" by 35". Also, one antependium, olive green, with green fringes and gold Latin cross and circle insignia, 18" by 33". In good condition. Please contact:

St. Luke's Ev. Lutheran Ladies' Aid  
c/o Mrs. Harold Schubert  
R.R. 1 — Box 110  
New Lisbon, Wis. 53950

#### COMMISSION ON LITURGY, HYMNODY, AND WORSHIP

##### First Meeting

On Monday, Feb. 24, 1964, the newly appointed "Commission on Liturgy, Hymnody, and Worship" (Proceedings, 37th Convention, p. 288, Resolution 11) met in the Tower Room of Wisconsin Lutheran Seminary, Mequon. The purpose of this meeting was to organize and to discuss the scope of its work. The commission consists of the following: Prof. Martin Albrecht, Mequon, chairman; Pastor Kurt Eggert, Milwaukee, secretary; Pastor Winfred Nommensen, Milwaukee; Prof. Kurt Oswald, Appleton, Wis.; Prof. Meilahn Zahn, New Ulm, Minn.; and Mr. G. Sampe, Milwaukee. The next meeting has been scheduled for May 1 and 2. The purpose of this meeting is the study of the work which has been done thus far by the Committee on Hymnology and Liturgics of the Missouri Synod in its preparation of a new hymnal and agenda.

MARTIN ALBRECHT, Chairman

#### HOSPITALS, TWIN CITIES

Please send referrals in Twin Cities' hospitals to Pastor W. Dorn, Minneapolis, or Pastor C. Bolle, St. Paul.



## WILLMAR, MINNESOTA

Services are now being conducted every Sunday at Willmar, Minn., 12th and Troit, at 2 p.m.

Pastor John Raabe  
226 Ramsey Ave. S.  
Litchfield, Minn. 55355

### CANDIDATES

The following have been nominated for the German professorship at Northwestern College:

Pastor James Fricke, Benton Harbor, Mich.  
Pastor Max Herrmann, Manitowoc, Wis.  
Mr. Robert Kirst, River Forest, Ill.  
Pastor Henry Koch, Morgan, Minn.  
Pastor Martin Janke, Roscoe, S. Dak.  
Pastor Louis Pingel, Amery, Wis.  
Pastor Robert Steffenhagen, Center City, Minn.

Pastor John Sullivan, Bas Rhin, France  
Pastor Willmar Wichmann, Grand Island, Nebr.

The following have been nominated for the Science-Mathematics professorship at the College:

Pastor Donald Johnson, Berlin, Wis.  
Prof. Thomas Kriewall, Saginaw, Mich.  
Prof. Theodore Pelzl, Moberge, S. Dak.  
Mr. Harold Yotter, Faribault, Minn.

The Board of Control of Northwestern College will meet on Wednesday, April 8, at 9:00, at the College to make the choice. Any correspondence regarding these nominees must reach the board before that date.

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

### CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College herewith invites members of the Synod to nominate candidates for the professorship in the Religion-History Department, the needs of the department being primarily in the fields of American History and American Government.

Kindly include pertinent information with your nomination.

All nominations must be in the hands of the undersigned by April 1, 1964.

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

### SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet on May 20 and 21, 1964, at 3512 W. North Avenue, Milwaukee, Wis. 53208. The first session will begin at 9 a.m. Central Daylight Time. All reports to be presented to the Council are to be duplicated by the respective board for all Council members.

Preliminary meetings of various boards and committees will be held at this same address on May 18 and 19. The chairman of each committee will notify his men as to the exact time.

The Committee on Assignment of Calls will meet on May 22, at 9:00 a.m. in the Seminary Tower Room at Mequon.

OSCAR J. NAUMANN, President

### CALENDAR OF CONFERENCES

#### ARIZONA-CALIFORNIA

##### GADSDEN DELEGATE CONFERENCE

Date: Friday, April 17, 1964.

Hour: 9 a.m.

Place: Good Shepherd, Tucson (M. Nitz, host pastor).

Preacher: K. Hering (alternate C. Metz).

Essays: Gal. 1:10-23, R. Sprain; What Should the Church Promote in its Organizations? R. Paustian; Physical Education in Our Christian Schools, N. Sprengeler; What Makes a Christian Attitude? C. Metz.

Note change of dates. To accommodate one of the brethren and our day-school teachers, the conference has been shifted from the usual Monday to the ensuing Friday.

V. H. WINTER, Secretary

## DAKOTA-MONTANA

### DISTRICT PASTORAL CONFERENCE

Date: March 31 to April 2, 1964.

Place: Northwestern Lutheran Academy, Moberge, S. Dak.

Opening Communion service: 10:00 a.m. CST.

Preacher: H. Ellwein (R. Fenske, alternate).

Essays: The Position of Women in the Church, K. Lenz; A Study of the Roman Catholic Doctrine and Procedure of Holy Baptism, J. Schneider; Exegetical-Homiletical Treatment of the Synodical Conference Epistle Selection for Quasimodogeniti: Ephesians 2:11-18, D. Krenke; Communism versus Christianity, R. Wendland; The History of the Controversy between Wisconsin and Missouri on the Doctrine of the Church, V. Weyland; Exegetical-Homiletical Treatment of Ps. 118:14-24, G. Rothe.

Missionaries' Conference: March 30, 8:00 p.m. CST.

Please bring your own bedding for lodging in the dormitory.

CYRIL W. SPAUDE, Secretary

## MICHIGAN

### SOUTHEASTERN CONFERENCE

Pastors of this conference will convene at Paul the Apostle Lutheran Church, Springwells & Cahalan, Detroit, Mich. 48309, Hugo Hoenecke, host pastor.

The time of conference will be: Mon., April 6, 10:00 a.m. and Tues., April 7, 9:00 a.m. Communion service on Mon., April 6, 7:00 p.m.

GLENWAY BACKUS, Secretary

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### 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

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### SOUTHWESTERN PASTORAL CONFERENCE

Place: Grace Lutheran Church, Muskegon Heights, Mich.

Date: April 20 and 21, 1964; 9:00 a.m.

Speaker: W. Zarling (H. Zink, alternate).

Agenda: Exegesis, I Pet. 2, W. Zarling; I Pet. 3, H. Zink; Bible Class, R. Freier; Jewish Synagogue, H. Peter; The Importance of Church Architecture, W. Bartelt; Ways of Avoiding Liturgical Monotony, M. Bradtke; Book Review, L. Cronin.

H. PETER, Secretary

## MINNESOTA

### DISTRICT PASTORAL CONFERENCE

Place: Zumbrota, Minn., Christ Ev. Lutheran Church; H. F. Muenkel, pastor.

Date: April 7 and 8, 1964. Opening session on Tuesday at 10:00 a.m., and evening Communion service at 7:30.

Preacher: J. Parcher.

Program: Psalm 11 — Luther's Interpretation, W. Hoyer; Adiphora, G. Horn; Occasional Sermons, M. Birkholz; Reports by District Officers, Boards, and Special Committees.

Request cards for meals (\$3.50) and lodging (free) will be mailed in due time. Kindly inform the host pastor if you are unable to attend. The visiting elders will serve as the excuse committee.

NORVAL W. KOCK, Secretary

## NEBRASKA

### PASTORAL CONFERENCE

Place: St. Paul's Lutheran Church, Batesland, S. Dak.; Alvin Werre, pastor.

Date: April 7 to April 9, 1964 (Tuesday, 10:00 a.m. MST to Thursday noon).

Assignments: Exegesis of Ps. 23 (or Ps. 110), M. Doelger; Exegesis of Ps. 8, G. Free; Exegesis of Rom. 11:1-12, A. Werre; Procedure in Consideration of a Call, W. Wichmann; The Study of the word "fear" in the Scriptures with special attention to its use in Luther's Small Catechism, H. John; The Controversy in the Lutheran Church between 1547-1580 reflected in our present-day controversies, A. C. Baumann;

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Luther's stand on the Word against the theology of the Middle Ages with application to present-day controversies, A. C. Baumann; Is Baptism valid if performed by a heathen even though he uses the Trinitarian Formula? H. Schnitker.

Reports: Board of Support, Finance, Academy, Missions, Relief, Education, Evangelism, and Presidents.

Note: Communion service Tuesday evening at 8:00 p.m. (Preacher: H. Meyer; alternate G. Tiefel, Jr.)

Please announce to the host pastor by April 1, 1964.

G. FREE, Secretary

## NORTHERN WISCONSIN

### WINNEBAGO PASTORAL CONFERENCE

Date: Monday, April 6, 1964.

Place: Trinity Ev. Lutheran Church, Dundee, Wis.; host pastor, N. Mielke.

Communion service: 9:00 a.m. (N. Mielke, preacher; W. Oelhafen, alternate).

Agenda: Dan. 6, G. Unke; Eph. (cont.), K. Gurgel; Round-Table Discussion of Practical Matters, D. Hallemever; Lutheran Children's Friend Society Representative, M. Kujath; Reports, Assignments, Casuistry.

GLENN H. UNKE, Secretary

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### NOMINATING COMMITTEE

Date: Monday, April 13, 1964; 10:00 a.m.

Place: First Lutheran, Green Bay, E. Krueger, pastor.

R. FROHMADER, Secretary

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### RHINELANDER PASTORAL CONFERENCE

Date: April 13, 1964.

Place: St. John's, Enterprise, Wis.

Time: Conference begins at 9:00 a.m. Communion service at 7:00 p.m. (preacher: M. Radtke; alternate: F. Bergfeld).

Agenda: Study of the principles and policies of the World Mission Board which appeared in the last "Book of Reports and Memorials," M. Radtke; Separation of Church and State, E. C. Leyrer; Continuation of the Study of Eph., J. Radloff.

J. RADLOFF, Secretary

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### FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Place: Fox Valley Lutheran High School, 2626 N. Oneida St., Appleton, Wis. Opening service will be held at St. Paul's Lutheran Church, N. Morrison and E. Franklin Sts., F. Brandt, pastor.

Date: April 13, 1964.

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

Speaker: J. Manteufel; alternate: P. Oehlert.

C. SCHLEI, Secretary

## PACIFIC NORTHWEST

### PASTORAL CONFERENCE

Date: April 14-16, 1964 (noon to noon).

Place: Gethsemane Lutheran Church, Tigard, Oreg.; A. B. Habben, host pastor.

Communion service: 7:30 p.m. Tuesday.

Speaker: W. Lueckel (P. Albrecht, alternate).



Agenda: Reports of various committees and boards, discussion of pastoral problems, and the following essays: Homiletical Study of Rom. 6:19-23, Steffenhagen; When Do We Have a Call to Enter a Mission Field? Sabrowsky; How to Conduct an Interesting Bible Class, Pankow; Isagogical Study of Nehemiah, P. Albrecht; Relation Between Christian and His Government in the Light of Rom. 13:1-7, Haag; Alternate Essay: Speaking in Tongues, Baur.  
If you will be unable to attend, please notify the host pastor.

WARREN WIDMANN, Secretary

**SOUTHEASTERN WISCONSIN**

**DODGE-WASHINGTON PASTORAL CONFERENCE**

Date: April 7 and 8, 1964.

Place: Peace Lutheran Church, Hartford, Wis.; Pastor A. von Rohr.

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

Preacher: E. Weiss (M. Westerhaus).

Essays: Exegesis — Gen. 7, E. Weiss; Exegesis — Gen. 8, C. Weigel; The Lutheran Liturgy, Prof. M. Albrecht; The Lutheran Pastor and Modern Psychiatry, E. Breiling; Exegesis — I Cor. 9, A. von Rohr.

CARL J. HENNING, Secretary

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**METROPOLITAN NORTH PASTORAL CONFERENCE**

Date: Mon., April 6, 1964.

Place: Jerusalem, E. A. Toepel, pastor.

Time: Communion service at 9:00 a.m. Prof. T. Kraus, preacher (H. Kruschel)

Agenda: Exegesis, I John 2, P. Janke; The Place of Reason in Lutheran Theology, Dr. S. Becker; Essay, "Whom Shall I Choose as a Sponsor for my Child, by N. Kock and authorized by Minnesota District," reviewed by A. Walther.

W. FISCHER, Secretary

**WESTERN WISCONSIN**

**JOINT MEETING OF THE MISSISSIPPI VALLEY AND SOUTHWESTERN CONFERENCES**

Date: April 7, 1964.

Time: 9:00 a.m.

Place: First Ev. Lutheran Church, La Crosse, Wis.; host pastor, F. Miller.

Preacher: L. Lambert; alternate D. Lindloff. Papers: To What Extent Should a Lutheran Congregation Participate in Civic Life? R. Beckmann; The Separation of Church and State in the Field of Education, W. J. Koepsell.

Please excuse to the host pastor if you cannot attend.

DAVID M. PONATH, Secretary

**ORDINATIONS AND INSTALLATIONS**

Pastor	Installed
Meyer, Louis W., as pastor of St. John's Ev. Lutheran Church, Battle Creek, Mich., by Wayne Bartelt; assisted by M. Bradke, R. Freier, H. Hempel, P. Hoenecke, W. W. Westendorf, and W. Zaring; on March 1, 1964.	

**RECEIPTS FOR VARIOUS FUNDS**

**Fourth Quarter 1963  
October through December**

	Offerings from District	Gifts and Memorials
<b>Restricted Funds</b>		
Nebraska Lutheran Academy.....	\$ 525.12	\$ _____
East Fork Lutheran Nursery.....	_____	8,337.47
Books for Missions.....	228.19	15.00
Chapels for Japan.....	78.77	61.17
Committee on Relief.....	2,605.95	889.71
Rhodesia Medical Mission .....	1,391.63	2,523.70
Bible Institute in Northern Rhodesia.....	_____	413.00
Northern Wisconsin Home for Senior Citizens	_____	10.00
Wisconsin Synod Scholarship Fund.....	11.00	17.00
Hong Kong or Other Missions.....	_____	10.00
DMLC Men's Dormitory.....	_____	10.00
<b>Loan Funds</b>		
Church Extension Fund.....	21,658.42	2,006.95
<b>Building Funds</b>		
Educational Institutions Building Fund.....	618.00	360.00
Wisconsin Lutheran Seminary Centennial Thank-offering .....	7,100.14	325.47
Total — All Funds.....	\$ 34,217.22	\$ 14,979.47

The total for the Wisconsin Lutheran Seminary Thank-offering through December 31, 1963, is \$90,419.76.

Norris Koopmann, Treasurer