



THE NORTHWESTERN
Lutheran

Volume 51, Number 7
April 5, 1964



BRIEFS

by the Editor

By the time you read this the Northwestern College Chorus will have completed its tour made during the Easter vacation. (The last concert was scheduled for the date of this issue, April 5.) Through the fault of the Editor the picture of this group did not appear with the itinerary in the last issue. But we have decided to publish it in this issue just the same (page 106). No doubt it will still be of considerable interest to all who heard these men on their tour, the men themselves, and their families and friends.

* * * *

The *Lutheran Sentinel*, the church-paper of our sister synod, The Evangelical Lutheran Synod, carried a fine, brief restatement of the meaning of Easter (March 26). We share it with you:

"In our Synod's Explanation this question is asked: 'What benefits have you from the resurrection of Christ?' And the answer given is the beautiful threefold answer:

"1. *The resurrection of Christ assures me that He is the Son of God, and He has fully satisfied for my sins.* A man who once wanted to

start a religion, but wanted to be sure that the religion he founded would be a successful one, was given this advice by another: 'Really, sir, it's very simple. All you have to do is have yourself put to death and be buried, and then rise again on the third day.' Jesus is the only leader of a religion that has been able to perform that stupendous feat. And that is why the Christian religion stands alone as the only successful religion in this world. It is the only religion whose leader has proved beyond the shadow of a doubt that He is God. And as God, Jesus alone has the power to take away sins. And that's very essential in any religion that is to be a success. 'He was delivered for our offenses and was raised again for our justification' (Rom. 4:25).

"2. *It gives me strength to forsake sin and to live a new life.* To the one who believes in the resurrected Lord Jesus Christ is given a new type of life. The individual believer is given by his resurrected Savior strength to bury the evil promptings of his Old Adam. It does not eliminate temptations, to be sure. But power to overcome temptations is

given those who believe in the resurrected Lord. Faith in Christ implants a desire to live a new and holier life in honor and praise of Him. 'That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life' (Rom. 6:4).

"3. *And it is to me a sure pledge of my own resurrection on the last day.* If Jesus my Savior broke the bands of death asunder, what can hinder Him from doing the same for me, His follower? I shall live with this sure confidence that death will only be a temporary condition also for my body. At the last day I, as a believer in the resurrected Savior, 'in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.'"

* * * *

We are not attempting here to express an opinion on racial integration. But we have noted some arguments being used in integration efforts with which we as Christians must reckon. They were called to our attention especially by an address which a former justice of the United State Supreme Court, Charles E. Whittaker, recently delivered. Some of the points he made are purely of a legal and social nature. But he dealt with three assertions which involve the practice of our Christian faith. They are:

(Continued on page 108)

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 7 * April 5, 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 — St. Luke's Ev. Lutheran Church, Vassar, Michigan; O. Maasch, pastor.

Editorials

Where There Is No Easter The editors of a national magazine asked an author-father to write about his daughter's brutal murder in a New York apartment, and about the effect it has had on him and his family. The stated purpose of the editors, who solicited this intensely personal and poignant account, was, "We believe that what he has written will help others face the unforeseeable crises in their own lives."

In the story he lays bare the anguish that nearly pressed the life out of his wife's heart and his; he describes the frustration of not finding the killer and of feeling "the senseless waste of so much goodness, so much love" as they gave their beautiful, talented, and delightful daughter; he reveals the bitterness that is so hard to reason down in the heart that does not cease to protest with its despairing and inconsolable "Why?"

In the hope that he can write some words for others to live by when they must face the terrible experiences that cause the mind and spirit of a man to reel in confused agony, the bereaved father contends that traditional comforts must be dismissed, like so many folk remedies. At a time like this, he declares, one is obliged to reject the words of St. Paul when he said: "All things work together for good to them that love God." Rather, he quotes with approval the words of a doctor: "This did not happen for the best, this happened for the worst." He also rejects the statement that no man is given loads heavier than he can bear. Praying to God, he holds, will bring no comfort. Of God's providence he asserts, "God has never protected anyone from anything, and is not in that business."

On the "positive" side he proposes that the solution to the problem of grief is to bear it strongly and loyally, and to render service to others. His greatest consolation is the memory of his daughter's life, a memory to which he clings almost desperately in his anguish and frustration.

It is the Easter season. The ever familiar, but ever welcome message of the risen Christ has added conviction to our faith's assurance, "I know whom I have believed." Again we have been established in the confidence that because He rose, we too shall rise. Again Easter has given us our sure consolation in the hour of death, be that our own or that of one precious to us, as precious as the murdered girl was to her father.

But her father, for all his sensitiveness and insight, does not know this Easter Gospel. If, as a pastor's son, he once did know it, he has now rejected it. For him there is no Christ who died for his sins, no Lord who rose for his justification. For him there is no life to come, no heaven, neither for his murdered child, nor for him.

Which is now the greater tragedy — a bereaved father grieving about his daughter's brutal murder, or an unbelieving father who is without God and without

Christ when a shattering crisis rives his life to its very roots?

Who would sacrifice his Easter faith for that father's desperate and vain answers to life's terrible questions?

CARLETON TOPPE

* * * *

"And Rose Again" Just a week before Easter an announcer on TV introduced a fine group of pictures and some interesting comment on them with the words: "It was here that Jesus was born and died."

Why did he fail to add: "and rose again"? There are various possibilities. Perhaps it just did not occur to him to say that; perhaps those words had been in his script and he forgot to say them. Or perhaps he thought he might offend certain people if he said that Jesus rose from the dead. Whatever the reason, he did not say that Jesus rose again, although he did say that Jesus was born and died near the scene of his pictures.

Is it of any importance that those three words are omitted: "and rose again"? Isn't it enough to say that Jesus once lived and died? The Jews at the time felt that it was of very great importance to deny that He had risen again, and they went to great lengths to suppress any reports that He had risen. They knew well enough that He had died, but they would not have it said that He had risen.

There were people in the Corinthian congregation who thought themselves too wise to believe that there could be a resurrection, and Paul devoted one of the longest chapters in all of his Epistles to that matter, because the denial of resurrection strikes at the very heart of all Christian faith and hope. Beginning at the thirteenth verse of the fifteenth chapter of the First Epistle to the Corinthians, Paul showed once and for all what the consequences are if Christ did not rise again. "If Christ be not raised, your faith is vain, ye are yet in your sins. Then they which are fallen asleep in Christ are perished." If our faith in a risen Christ is vain, then all of Christianity is indeed a failure, and as Paul also says, then we who believe in Christ "are of all men the most miserable." If we cannot in truth add "and rose again" to the statement that in the neighborhood of Jerusalem Jesus was born and died, then the name of Jesus can mean no more to us than the name of Mohammed, or Confucius, or Shakespeare, or Washington, or Lincoln; then His birth and His life are of no more importance to us than the life of any other good man who left us a pattern for a good life. But now He is risen indeed and: "Death is swallowed up in victory. Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

ERWIN E. KOWALKE

(Continued on page 108)

Studies in God's Word:

Born to Conquer

For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater, for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son (I John 5:4-10).

During the Easter season we celebrate a triumph: the empty tomb of Jesus, where death was conquered by the Lord of life.

But do we celebrate *His* victory, or *ours*? When we pass a cemetery on our way to church, when we sing Easter hymns in a church building actually surrounded by the parish cemetery, it might seem that, though Jesus may be victorious over death, we are not. Or, at least, we are *not yet* victorious. Not so! The testimony of God proclaims not just Christ's victory, but ours. Not only Christ, but also *we* are born to conquer

By Our God-given Faith

Many families enjoy compiling a genealogy for their family. In such a list of ancestors one can usually find notable names, as well as the

proverbial "skeleton in the family closet." What strain of inherited characteristics, what royal descent must we find in our "family tree" to be sure that we are among those born to "overcome"? We look in vain for an all-conquering, death-conquering strength that could be given us by past generations. "That which is born of the flesh is flesh" (John 3:6).

Jesus says: "Except a man be born again, he cannot see the kingdom of God" (John 3:3). That new birth takes place when a child of sinful Adam starts a new life as a child of God, when faith in God brings life to souls that are dead in sin despite their appearance of physical life. "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1). As we confess our faith in Jesus we may exult with the Apostle: "This is the victory that overcometh the world, even our faith."

Our text will permit no uncertainty or misunderstanding about this victory of ours. It is not a victory we have won by our own efforts. As little as we decided when or where our physical birth should occur, so little can we boast of causing our new life of faith to be born. Faith is entirely God's gift.

Specific, too, is the subject matter of victorious faith: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Christian faith is not just confidence, sincerity, or loyalty on the part of the believer. To whom is he loyal? Is his confidence well founded? Or, for all his sincerity, is he being deceived? Christian faith is the bond that joins a repentant sinner to Jesus Christ — to none other, and fully to Him! This Lord Jesus came "by water," beginning His public ministry after being baptized with water, declaring then and thereafter His willingness and desire to "fulfill all righteousness" (Matt. 3:15) for mankind. But He was more than a Teacher, a Prophet. He also came "by blood." As the Lamb of God He offered His own life as the sacrifice for the sin of others. Not just as a historic

person, an influential teacher, a noble thinker, but as our Savior is He offered to faith, and as such our faith has laid hold of Him.

There is powerful testimony to form such faith in us. The Holy Spirit of God, the Spirit of truth, bears witness. He who guided the Prophets, He who gloriously called sinners to repentance through the preaching of the Apostles, He "beareth witness with our spirit, that we are the children of God" (Rom. 8:16). For additional, corroborative witness, we have "the water," the ministry of Jesus that began with His baptism. Of that ministry even His enemies said: "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him" (John 11:47, 48). We also have "the blood." For the dying thief, for the centurion who stood beneath the cross, that sacrifice alone was witness enough. "He that believeth not God hath made him a liar." But as for us, believing . . .

We Overcome the World

History tells of many "world conquerors" and would-be conquerors. Some gained a temporary measure of success. None achieved a permanent victory. For they all sought to gain the world, to accumulate its real estate, its treasures, its honors. But this is not overcoming the world. This is the way the world overcomes men. By granting them a taste of its favors, it arouses a love for more, a concentration on its treasures alone; and all the while it weaves a veil of silence over the fact that these are "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matt. 6:19).

Faith in Jesus Christ is the real victory over the world. It accepts God's witness about this world. Seeing that sin's infection pervades all of this creation, we take heed to: "Love not the world, neither the things that are in the world" (I John

(Continued on page 108)

**Topic: Is Jehovah the Only
Name for God?**

A Lantern to Our Footsteps

Answers Based on Holy Writ

"Jehovah's Witnesses claim that Jehovah is the true name for God and the only one to be used. What does the Bible say about this?" This question of a reader is of particular interest because the mission zeal of the Jehovah's Witnesses has brought them into very many of our homes. Last year two "Witness" ladies stopped in at the homes on our Seminary campus at Mequon. But to the question.

The Origin of the Name

We first ask: What is the origin of the name Jehovah? About this the Witnesses write: "The Scriptures written before the Christian era were written practically all in Hebrew, a portion in Aramaic; and in those Scriptures the alphabetic letters for God's name occur, namely, Yod He Waw He (YHWH), from the first book to the last. The name, symbolized by these four Hebrew consonants, occurs, all together, 6823 times in the Hebrew Scriptures." That is the name Jehovah. What does it mean? They write: "He is God and, as such, never had a beginning. . . . Jehovah eternally reigns over all the universal space. He is worthy of all honor and glory. . . . He being eternal and incorruptible is the Source of all life." With all of the above we can agree. It is true, Jehovah is the one eternal, unchanging God, who uses this name (YHWH) in speaking of Himself in the Old Testament. The Scripture references they use in this connection are applicable.

An Argument Advanced by Jehovah's Witnesses

When the Old Testament was translated into Greek (this translation is known as the Septuagint), the Hebrew Jehovah (YHWH) was translated with the Greek for "Lord" or "God." From the Septuagint these terms, they say, were imported into the New Testament, where they are used also in speaking of Jesus Christ. The result is that people have been misled into considering Jesus as God, whereas only Jehovah is the Almighty God.

The Aim: A Denial of Christ's Deity

Here we begin to see what is involved in their insistence upon Jehovah being the *only* name of God, namely, a denial of the divinity of Jesus Christ. Jesus may be called a god, but never Jehovah, or Almighty God. Of Jesus they say: "All, including Jesus, are in complete subjection to the great Head, Almighty God." Although they may speak of Jesus as a divine being, they will not call Him God, as is evident in these words of theirs: "God raised him out of death a divine being and exalted him to a position above all others in the universe, *God alone excepted*" (emphasis ours). Was the Son of God eternal? They write: "The truth of the matter is that the Word is God's Son who became Jesus Christ and who did have a beginning." For they claim: "Of necessity there must have been a time when

Jehovah God was alone," that is, when God's Son, or the Word as John (1:1) calls Him, did not yet exist. Of Him they say "that the Logos (Greek for Word) was the only direct creation of Jehovah God."

Merely Called the Son of God

What does this all add up to concerning their teaching of Jesus Christ? He is not true God, not eternal, but was created, had a beginning. He is called the Son of God, but not in the sense of His being the Second Person in the Trinity. He is considered a created son, one who did indeed lead a perfect life, but always someone less than God, than Jehovah. There is only one name for God, that is Jehovah, and you dare not apply that to Jesus Christ.

Distorting Plain Passages

However, we want to remember that Jesus Himself said: "I and my Father are one" (John 10:30). This passage they empty of its meaning by concluding a lengthy explanation with the words: "They are all one in agreement, purpose and organization," so not in the sense of both being true God. St. John writes in the beginning of His Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." This speaks of Jesus, the Word, and ascribes to Him eternal existence, yes, calls Him God. They explain this away by misinterpreting the Greek of this passage and then translating: "Originally the Word was, and the Word was with God, and the Word was a god." Notice the difference they make between "the God," and "a god." "The God," that is Jehovah; "a god," that is someone less than Jehovah.

Jehovah Has Revealed Himself as Jesus Christ

Is Jesus Christ truly the same God who also speaks as Jehovah (YHWH) in the Old Testament? Does Scripture throw any light on this question? Much could be said on this point. But even a brief look at two passages will show what the answer is. We read in Isaiah 44:6: "Thus saith the Lord (Jehovah — YHWH) the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." In Revelation 22:13 we hear the Lord Jesus speaking: "I am Alpha and Omega, the beginning and the end, the first and the last." Who can fail to see that the same God is speaking in both passages?

Jehovah is indeed the name of the true God. But this one true God has also revealed Himself as Jesus Christ. In fact, we have been commanded by the Lord Jesus to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." The insistence of the Jehovah's Witnesses that only Jehovah is God involves a denial of Christ's divinity, of the Triune God. It is un-Scriptural; it is un-Christian.

ARMIN SCHUETZE

What do
you mean..



Atonement ?

"HE IS DESPISED AND REJECTED OF MEN"

Would one not think that, when the Savior came whom God had promised to send, He would have been welcomed with rejoicing? Consider the gracious and blessed purpose for which He came — to make atonement for the sins of the world, to expiate the guilt of all mankind. But how was He received? Alas, as Isaiah had foretold, "He is despised and rejected of men" (53:3). This too was, however, a part of the price which Jesus had to pay in suffering the penalty for our sins.

Rejected by the Jews

"Can there any good thing come out of Nazareth?" Nathanael skeptically, we may even say, scornfully, asked when Philip told him that they had found the promised Messiah. To the townsfolk of Nazareth too it was incredible, yet, preposterous, that one of their fellow townsmen should be the Christ, the Son of God. "Is not this the carpenter's son?" they scoffed. "Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him" (Matt. 13:55-57). Fiercely and angrily rejecting His claims, they even attempted to hurl Him to death from the precipice of the hill on which their village was situated. Though deeply saddened, to be sure, Jesus was not surprised, recognizing the truth of the proverbial saying, "No prophet is accepted in his own country" (Luke 4:24).

Tragically, the unbelief of the people of Nazareth was typical of the reaction of the Jewish nation as a whole. "Many of them said, He hath a devil, and is mad" (John 10:20). Oh, the pity of it! They were God's chosen people, and, as He had promised, God sent His only-begotten Son to be their Redeemer. But, in the words of John, "He came unto his own, and his own received him not" (John 1:11).

Scorned and Derided by the Gentiles

Jesus' rejection by His own countrymen was matched by the scorn and unbelief of the world at large. "He was in the world, and the world was made by him, and the world knew him not" (John 1:10). In a profane parody of royal dignity and honor Pontius Pilate, the Roman procurator of Judea, set the wretched and disheveled figure of Jesus before the howling Jewish mob. Bruised and bleeding, clothed in a castoff, tattered purple robe, cruelly and contemptuously crowned with a wreath of thorns, Jesus hardly had the appearance of a king! In scornful derision of the Jews' accusation

against Jesus Pilate disdainfully sneered, "Behold your King!" (John 19:14). Truly, "He is despised and rejected of men!"

Unqualified repudiation — that is the import too of the biting sarcasm, the blasphemous insults, and the outrageous words of mockery and contempt which were heaped upon the Crucified: "If he be the King of Israel, let him now come down from the cross, and we will believe him" (Matt. 27:42).

Yes, even by His own disciples He is despised and rejected, for He is betrayed by one, denied by another, and forsaken by all.

The Climax of the World's Contempt

But the ultimate expression of the world's supreme contempt for Christ was the act of crucifixion itself. Here in human form was "the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God," the One "by whom all things were made" (Nicene Creed), and He was not recognized. Here was the eternal, life-giving Wisdom of God, which, however, "none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (1 Cor. 2:8). Think of it — "the Word was made flesh and dwelt among us" (John 1:14), and He was nailed to a tree!

All Served to Atone For Our Sins

Oh, how desperately wicked is the evil heart of man, how perverse and blind! And yet, in the deep and inscrutable wisdom of God, even this wickedness on the part of man served His good and gracious purpose in carrying out His eternal plan of redemption. For all that Jesus suffered according to "the determinate counsel and foreknowledge of God" (Acts 2:23) served to make atonement for our sins. And in the end, as had also been foretold, "the stone which the builders rejected, the same is become the head of the corner" (Luke 20:17).

It was the Lord's doing that Christ, though "despised and rejected of men," most gloriously confirmed His work of atonement by triumphantly rising from the dead to become the chief Cornerstone of the Church. In joyous awe and wonder we with Paul must therefore humbly confess: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! To whom be glory forever!" (Rom. 11:33, 36.)

WILBERT R. GAWRISCH

Some Thoughts on Biblical Archaeology

Biblical Coins and Measurements

The opinion is often expressed that it would be very helpful to us readers of the Bible if someone who had made a thorough study of Biblical archaeology would publish a list of equivalents in modern terms for all the measures of length, distance and area, capacity, and weight found in the Bible, and another list that would give the dollar-and-cents values of the many coins therein mentioned. It is hoped that such lists would go far toward putting the modern reader on something of the same level with his ancient counterpart in understanding what the Bible is talking about when it mentions precise figures in these matters. Then, it is thought, these exact modern measurements thus arrived at could be inserted into the text, or placed on the margins of our present translations of the Bible so as to help out the reader's understanding of the words of the Bible.

If the matter were only so simple and could be so easily solved!

We Are Used To Precise Measurements

We live in a world that is dominated by measurable fact and statistics. The meat that we buy in our markets is ordinarily weighed and its price thus figured on scales whose accuracy is regularly checked by a government bureau of weights and standards. The latest roadmap or a convenient contrivance attached to the speedometer that is standard equipment on any modern auto can quickly tell me the distance, in miles and tenths of a mile, between any two points. We are accustomed to measuring everything accurately, from the fuel we need to heat our homes for the season, to the number of grains, and tenths thereof, of gunpowder that we put into each cartridge case if we happen to load our own rifle ammunition. When my doctor uses his hypodermic needle to inject something into me, he must determine the size of the injection to the

tenth of a cubic centimeter. It is surely good that he does so, but all this merely means that we take for granted that the details of our lives are weighed, metered, and scaled in a way that was unknown in the ancient world of Bible times. Though today my dollar may buy far less than it did a generation ago, a dollar is still worth two half dollars, or four quarters, or 10 dimes. We would look in vain for an exact parallel to all this anywhere in the history of the people who figure in the Bible.

In Bible Times — Many Variations

The lack in Bible times of consistent and specific measurements can be accounted for, in general, by the fact that there was not the kind of strong, central government that we are accustomed to. The people of Palestine led the simple life of self-sufficient countryfolk. Frequently, too, foreign nations took some control of the political and business affairs of these people, with the result that varying standards of measurements would be used and accepted side by side without too much trouble. Their lives were much simpler than ours are. We could get along today only with the greatest difficulty if, in our buying and selling, we had to handle the *seven different types* of coinage that we know were current in the Palestine of the first century of our era.

Biblical archaeology has taught us much also about the values of the various measurements and coins of that age, and yet our added knowledge here has done anything but simplify the problems for us. It has rather made us realize, whenever a Biblical writer mentions a certain weight or measure or coin, that then we must inquire what precisely it was that he had in mind, and what the term he used meant to him and to his readers. Under different circumstances, at different times, in different places, the same word for

a coin or measurement might mean quite different things. In general we must be content with round numbers in our study of the weights and measures of the Bible. We shall take a closer look at some of these in a later study of this series.

Some Examples

Pertinent at This Time

At this time of the year, when we have again remembered the last days and hours of our Lord's life on earth, it may be interesting and valuable to take a closer look at some of the money values mentioned in the Gospel story. Let us consider, for example, the value of the "three hundred pence" worth of ointment that Mary used to anoint Jesus (John 12:5) and of the "thirty pieces of silver" for which Judas agreed to betray his Lord (Matt. 26:15).

This is not the place to tell the story of how in an earlier age "money" was simply unstamped pieces of precious metal, which had to be weighed out every time a business transaction took place. The names for the earliest coins were also the names for corresponding weights (*shekel* is a good example). By New Testament times, when the Romans were in control of Palestine, coined money was, however, the rule in the land. Our problems in giving exact values to the coins mentioned stem from the fact that not one single system of coinage was in vogue, but there was a number of such, all in use at the same time.

The "Penny"

Still, one of the more common coins mentioned in the New Testament is the "penny" of the King James Version, the one the Romans called the *denarius*. This was a piece of money just about the size of our American dime, made of silver, but worth about 100 dimes in Jesus' day, since it was a day's wages for the laborer (Matt. 20:2) and the soldier.

Although the different standards of living of that day and ours make anything like a satisfactory statement of equivalents impossible, to say that the "penny" then meant about what \$10.00 would mean today, would be a good deal closer to the truth than to take the "penny" for what it looks like.

**Mary's Offering —
The Two Debts in the Parable**

Considered in this light, the statement that the spikenard that Mary used to anoint Jesus was worth 300 *denarii* (300 days' wages) throws a good deal of light on her generous act of love. Again, the debt owed by the fellow servant of the unmerciful servant in the parable (Matt. 18:28), being 100 *denarii* or 100 days' wages, would not at all be an inconsiderable

debt, but it would be as nothing compared to the 10,000 talents the unmerciful servant had owed, a sum which was the equivalent of 30 million *denarii* or 30 million days' wages, since each talent was worth 3000 *denarii*. A rough comparison of the two figures would give us a debt of \$1000 as compared to one of \$300 million!

"Thirty Pieces of Silver"

Just what the "thirty pieces of silver" were for which Judas committed his infamous deed presents a problem all its own. The money must have come from the Temple treasury, hence was a coin acceptable for payment of the Temple tax. Now the Temple tax was in amount a half shekel, the equivalent of a half denarius or half a day's pay. In

Exodus 21:32 we read that 30 *shekels* was the price of a slave. Now it is a real question, which we shall have to consider at another time, what any given *shekel* was worth, since it, being originally a weight, showed considerable variation in value. There seems to be good reason for thinking, however, that the coins received by Judas were the "Shekels of Tyre." These, among others, were regularly received in payment of the Temple tax but were worth about four shekels or denarii, that is, *four days' wages* apiece. If this is so, then Judas bargained to betray his Lord, not for a mere pittance, but for the equivalent of several months' wages. Indeed, he was a thief, and even with those rascals, the chief priests at the Temple, he drove a hard bargain!

FREDERIC E. BLUME

Meeting the Needs of Our Relief Program

The word budget is derived from a French word which means a bag or a wallet. Today a budget commonly means a financial statement of expected revenues and expenditures. By means of a budget a program can be planned and then carried out by a government, a business organization, a church, or an individual family.

The Committee on Relief of our Wisconsin Evangelical Lutheran Synod also has established a budget. For 1964 its budget has been set at \$60,000.00. This is the figure it needs to carry out its present plans and program.

This is a figure based on fact. Even a casual glance at the appalling poverty to be found in so many areas of the world indicates that a budget of \$60,000.00 is minimal. Consider just one area — Hong Kong. Every report speaks of the almost unbelievable poverty present there. Hunger and homelessness is to be found on every hand. Where shelter can be obtained, it is not uncommon for 10 or more people to be crowded together in one little room. Pangs of hunger are experienced daily by thousands. Rags and tatters are the only covering for undernourished bodies. Such abject

conditions can be multiplied a million-fold in other areas of the world. To help alleviate such conditions, the figure of \$35,000.00 has been placed in the budget of the Committee on Relief.

A figure has also been placed in the budget to meet emergency conditions as they arise. Scarcely a month passes but that hurricane, tornado, fire, and flood come upon man suddenly and unexpectedly. Your Committee has set aside \$15,000.00 to meet such emergency needs. It has dispensed thousands of dollars in this way in the past, much of it to fellow Lutherans who have been victims of the violence of nature. Nor can we expect such catastrophes to wane, living as we are in the last days.

However, the budget of the Committee on Relief is based not only on fact, but also on faith. Our Wisconsin Synod is an organization composed of Christians who hear and heed the charge of the Scripture, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him" (Isa. 58:7). Faith in the Lord Jesus

Christ so warms our hearts that we respond to the needs of our fellow man. Love for our Lord Jesus Christ constrains us to share this world's goods with those who are less fortunate.

But how can we meet the needs and carry out the program as outlined in the budget? Very simply. If every congregation in our Synod would contribute an average of \$10.00 per month per congregation, the budget would be fully subscribed and the present program be fully carried out. Since the Relief Budget is not included in the Synodical budget, we appeal to pastors, congregations, church societies, Sunday schools, parochial schools, and all Christian individuals to contribute generously for the support of relief work. Monthly door collections, charity Sundays, gifts from societies, the children's "Bread Bank," clothing collections have proven effective in the past in keeping the relief program in the minds and hearts of our people. Our Lord Jesus would have us abound in this grace also.

JOHN WESTENDORF
for the Committee on Relief

Don't Let Music Destroy Your Soul

"There is a new poison in Africa today!" Thus begins an editorial in the April 1964 issue of *African Challenge*, published in Lagos, Africa, by Africans for Africans. The writer, S. A. Edewor, continues: "Clashy, trash music and obscene songs on the streets, in bars, hotels, and homes are ruining a countless number of lives, both young and old. Bad music that stirs up animal lust in men and women, and causes them to lose their honor and respect is becoming more popular every day.

"Much present-day African music as well as some music introduced from foreign countries is rude, reckless, and sheer noise! Hundreds of people are enslaving themselves to the Devil by constantly listening to songs which rob their hearts and minds of beauty, decent thinking, and moral strength. 'Take Me Go Corner' and hundreds of other songs in that same class stimulate sinful thoughts in the mind, drain all purity from the heart, and rob a man of strength of character.

"Not only our youth but our adults also are succumbing to these evil songs and obscene music. They think they are *having fun*, while in actual fact they are selling their souls and their lives to the Devil and to ruin. We challenge all right-thinking citizens of Africa to take stock of what they allow to fill their minds and to take up their time and energy. Bad music is a hotbed for evil, and obscene songs are destructive to the soul! . . .

"We challenge all Christian parents to censor the music and songs they permit their children to listen to. Bad music and immoral songs come into our homes through the wireless, television, and gramophone records. It is your duty to guide your children to choose and appreciate good music. You must not allow their personalities and moral growth to be sacrificed on the sad altar of bad music.

"The strong command from the Word of God is that you should 'let the Holy Spirit fill you: speak to one another in psalms, hymns, and songs;

sing and make music in your hearts to the Lord' (Eph. 5:18, 19, N.E.B.). God intends music and singing to bring honor and glory to His name."

What Would Paul Think?

We wonder what the Apostle Paul would think if he had attended the Annual Prayer Breakfast in Washington on February 5, when the President of the United States, Lyndon B. Johnson, suggested that all religious faiths join in building an edifice in Washington as a civic memorial to God, "open to all men of all faiths at all times." Could it be at all like Athens? Would there be a place for prayer to the unknown god in such a temple?

What is so sad about this spectacle is that it reveals that the President of the United States does not even understand his own Protestant faith. Prayer can be made to the Almighty God only through His Son, Jesus Christ. The Disciples Church, to which the President belongs, originally believed this. But the spirit of syncretism so abounds today and the spirit of unity and cooperation has so taken possession of the minds of men in high places that they no longer understand what Jesus Christ meant when He declared, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

It is sad indeed, also, to see Evangelist Billy Graham a part of this broad inclusivism. The President even wanted this temple for many faiths to be a showcase. America has historically been a Christian nation. Somewhere, somehow, someone ought to be able to tell the President of the United States that there is one mediator and only one mediator between God and man, the man Christ Jesus. And, if we are going to reach Heaven, we can do it only through the name of Jesus Christ.

Christian Beacon, March 5, 1964

The Sport That Isn't

By the time this comment is on the bookstalls or in your hands (it is written of necessity on Monday)

Sonny Liston will have "battered" the loud-mouthed Clay into the ground. Of course, it could go the other way. Cassius may have knocked Liston senseless. But it is unlikely. The killer punching of Liston is expected to have Clay down and out, or as near as matters, by the end of the fight.

Whichever way it happened, the crowd on the spot will have yelled their hearts out for action, for blood, for the knockout. And early rising Britons also will have gazed with rapture at two of the biggest punchers in the world, battering each other to bits.

And all in the name of sport.

But only in name.

For this isn't sport.

Sport doesn't mean absence of danger; or lack of courage. It often is the test of all a man's strength, and skill and nerves and craft in competitive circumstances. The winner in true sport is the one who overcomes obstacles most successfully, who through his skill does better than his opponent. But the aim is to get there first, or to do something better, or to come out [on] top in skill.

The condemnation of boxing is that the essence of success is damage to your opponent. The aim in a fight is to knock your opponent out. Boxing thinks in terms of "opening up a cut near the eye," getting effective blows to the body or near the heart, producing the knockout punch.

There is something essential to boxing that damns it as a sport.

It is the deliberate abuse of the body of one human being by another.

The British Weekly, Feb. 27, 1964

Coffeepot In the Cornerstone

Reportedly it happened in Texas. And it seems to have been a Lutheran church. A coffeepot was put into the cornerstone of a mission chapel. The reason: A charter member of the

(Continued on page 108)

A New Mission Invites Your Prayers and Gifts

Great Falls, Montana

Our Dakota-Montana Mission Board is gradually pushing westward into Montana with the idea of eventually establishing congregations in all of Montana's key cities east to west. Therefore it was an important day for the Mission Board as well as for our 12 Montana congregations when work was begun in Great Falls, Montana, this past fall. Great Falls is the second largest city in Montana, and thus a key city in which to put a Wisconsin Synod church.

A few years ago several Montana pastors canvassed parts of Great Falls. Their survey showed that about 50 per cent of the people were unchurched. Then last summer four Seminary vicars spent four weeks in Great Falls, thoroughly canvassing in every section of the city. They reported on their work in a previous issue of *The Northwestern Lutheran*. As a result of their labors, services were begun the first of September,

1963, and were held Sunday evenings through the month of February 1964. The small group assembled in Great Falls was served on a part-time basis by Pastor David Valleskey of Livingston, Montana.

On Sunday, March 8, our first resident pastor in Great Falls, Pastor Roland Zimmermann, was installed. The service was held in a new

elementary-school gymnasium, where services will be held until a church is built. Land has already been purchased on the east end of a new development of 1500 homes. Plans are to put up another 1000 homes within the next five years.

We pray for God's blessing on the newest mission of the Dakota-Montana District!

GREAT FALLS, MONTANA

Mission Being Established

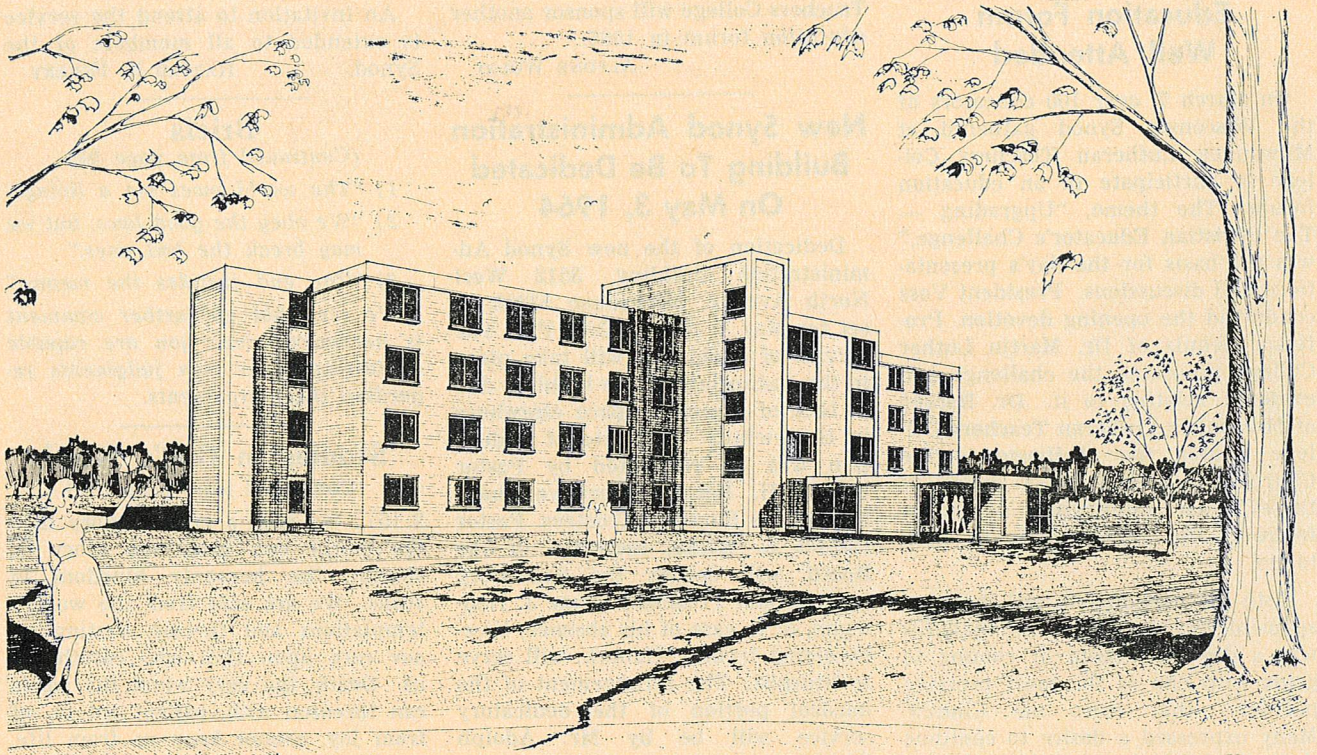
A mission is in the process of being established in Great Falls, Montana. If you know of anyone who is now living in Great Falls or intends to move there and would like to attend Wisconsin Synod services, please contact:

Rev. Roland Zimmermann
409 — 22nd Avenue N.E.
Great Falls, Montana

Services are being held in Sacajawea School located in the Twilight Addition.



THE NORTHWESTERN COLLEGE CHORUS which made a tour during the Easter recess. The men sang 13 concerts, chiefly in Michigan.



THE NEW DORMITORY FOR WOMEN

Dr. Martin Luther College

This is the architect's perspective drawing of your new four-story dormitory for women, presently under construction on the college campus at New Ulm. Economical yet sturdy in construction, it will house 220 students, two assigned to each room. Besides housing, it also provides ample areas for storage and recreation.

The dormitory pictured has its main entrance facing north, toward Center Street.

It is hoped to have it ready for occupancy by the fall of 1964.

A Progress Report to You — The Builders Dormitory for Women — DMLC

Work on the new women's dormitory at Dr. Martin Luther College is proceeding approximately two weeks ahead of schedule. The building has been entirely enclosed since the first of the year. The windows on all floors have now been installed.

Interior partitions separating the rooms have been installed on the upper three floors, with the remainder of this work presently proceeding. Plastering is to begin at the time of this writing. Metal door frames are being installed. Plumbing has been completed on the upper three floors and is in progress on the first floor and basement areas.

Cement floor topping is being poured in the halls and rooms of the upper floors over which vinyl asbestos

tile will be laid. The stairways will be overlaid with terrazzo.

Since the present rate of progress can well be expected to continue, it is hoped to have the construction of this building completed in the early part of July.

Contracts are being considered for the furnishings in the rooms of the dormitory.

September 27 has been suggested as possible date for the dedication of this new building. This would afford opportunity for our students to be present at the dedicatory services.

LLOYD HAHNKE

Lecture On Evolution At the Seminary April 12 and 13

Dr. Henry Morris, of Virginia Polytechnic Institute, will deliver a lecture at the Seminary which will answer various questions which come to the Christian in regard to the assertions of evolutionists. Dr. Norris is a scientist who recognizes the Bible as the inerrant Word of God. The dates are Sunday and Monday, April 12 and 13. The time is 7:30 P.M. on both evenings.

Education Forum Well Attended

On March 7, over 100 educators of the Wisconsin Synod gathered at Milwaukee Lutheran Teachers College to participate in an education forum. The theme, "Upgrading — The Christian Educator's Challenge," was the basis for the day's presentations and discussions. President Voss conducted the opening devotion. Professor Schulz of Dr. Martin Luther College presented the challenge and evidence relating to it. Dr. Becker of Milwaukee Lutheran Teachers College related the challenge to the Church by presenting a series of theses. An interesting discussion followed the presentation of both topics.

Both the participants and those responsible for the forum felt that this was a day well spent at coming to grips with one of the most pressing problems that faces the Church. Many expressed a desire to continue these discussions at a future date. God willing, Milwaukee Lutheran

Teachers College will sponsor another education forum in 1965.

ALFONS WOLDT

New Synod Administration Building To Be Dedicated On May 3, 1964

Dedication of the new Synod Administration Building, 3512 West North Avenue, Milwaukee 53208, is set for May 3, 1964, at 3:00 P.M. The service of dedication will take place in the auditorium of the building due to lack of assembly space elsewhere in the vicinity. The rite of dedication will be conducted by Pastor Harold H. Eckert, executive chairman of the Board of Trustees. Pastor Harold E. Wicke, secretary of the Board, will deliver the dedicatory sermon, and President Oscar J. Naumann, or in case of his absence, Vice-President Irvin J. Habeck, will serve as liturgist. The arrangement of the musical portion of the dedicatory service will be by Mr. Adolph Fehlauer, assistant executive secretary of the Board of Education.

An invitation to attend the service is extended to all members of the Synod.

HAROLD H. ECKERT

Briefs

(Continued from page 98)

- 1) "The world owes me a living."
- 2) "We obey the good laws, but we may break the bad ones."
- 3) "The end justifies the means."

We feel that no further comment is necessary, since you are capable of forming your own judgments regarding these arguments.

Studies in God's Word

(Continued from page 100)

2:15). We seek a greater glory than the world can give, the glory of sharing the heavenly kingdom of Jesus. We are safe from the world's temptations and threats, casting all our care upon Him who careth for us. Death, the very worst the world can threaten with, cannot cut us off from joy, cannot keep us from life. In Christ we live; we have overcome!

PAUL H. WILDE

Editorials

(Continued from page 99)

Was Jesus Mistaken? Men have always been inclined to trust their own experience, reason, intellect, thinking, and feeling for what they call truth. Quite without fail they come into conflict with Scripture. This crops up within the confines of the Church also. Much of what is termed 'theology' ignores, overrides, and attacks the revealed Word of God.

Today even within conservative Lutheran circles here in America flank attacks and frontal assaults are being made on inerrant Scripture. The first 11 chapters of Genesis with their story of Creation, the Flood, and the Tower of Babel are asserted to be myths. For the child of God the answer to this rings loud and clear. For the Lord Jesus Christ declared of the Old Testament, which at His time also contained the first 11 chapters of Genesis, "The scripture cannot be broken." These five words uttered by Jesus and recorded by St. John

(10:35) block all attempts to demote the plain statements of Genesis into myth, mistake, fable, or allegory. To put it another way: Either our Lord Jesus knew what He was saying; or He was mistaken; or He was lying. Take your pick at your peril. But if you choose either of the latter two, you no longer follow Christ. You smudge the honorable name "Christian." You cast a deep shadow on Christ's claim when He says, "I am the Truth."

The fact of the matter is that Jesus speaks of Noah and the Flood. He says, "As it was in the days of Noe (Noah), so shall it be also in the days of the Son of man. They did eat, they drank, they married, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." St. Peter writes of Noah and the Flood in both of his letters. So does the writer to the Hebrews. We choose to believe the inspired writers of Scripture rather than the spoutings of would-be theological bigwigs.

E. ARNOLD SITZ

By the Way

(Continued from page 105)

mission "had given numerous *Kaffee-klatsches* in getting people together to form the nucleus of a new congregation." So what could be more natural than to include a coffeepot as a means of grace for future genera-

tions to ponder how "God works in a mysterious way His wonders to perform."

It is customary to put into a cornerstone a sealed box containing, among other things, a Bible, Catechism, current issues of secular and denominational papers, an annual report and a history of the local congregation,

perhaps a roster of the congregation, names of the building committee, the contractor, and the architect.

But a coffeepot? Perhaps it was honest to do so. There are churches that might include a dishcloth, a bottle of vanilla, bingo cards, and raffle tickets into the cornerstone of a church or school.

WISCONSIN EVANGELICAL LUTHERAN SYNOD
1964 PRE-BUDGET SUBSCRIPTION PERFORMANCE

District	Subscription Amount	2/12 of Subscription	January and February	
			Offerings Received	Per Cent of B
Arizona-California	\$ 60,926	\$ 10,154	\$ 10,206.90	100.5
Dakota-Montana	106,569	17,760	20,585.19	115.9
Michigan	403,439	67,240	64,591.95	96.1
Minnesota	509,874	84,980	101,228.01	119.1
Nebraska	100,209	16,702	17,235.05	103.2
Northern Wisconsin	533,607	88,934	123,879.33	139.3
Pacific Northwest	19,380	3,230	2,623.62	81.2
Southeastern Wisconsin	638,372	106,394	120,796.48	113.5
Western Wisconsin	575,172	95,862	125,064.37	130.5
Total for 1964.....	<u>\$2,947,548</u>	<u>\$491,256</u>	<u>\$586,210.90</u>	<u>119.3</u>
Total for 1963.....	<u>\$2,874,149</u>	<u>\$479,024</u>	<u>\$527,429.74</u>	<u>110.0</u>

BUDGETARY OPERATING STATEMENT

July 1, 1963 through February 29, 1964

	This Year		Last Year	
	February 1964	Eight Months July 1963 thru February 1964	February 1963	Eight Months July 1962 thru February 1963
Budgetary Income:				
Offerings from Districts.....	\$142,418.84	\$ 1,905,290.78	\$147,036.01	\$ 1,708,706.37
Gifts and Memorials from Members.....	465.87	8,243.75	1,199.01	7,329.38
Bequests for Budget.....	—	1,000.00	—	1,948.96
Trust Funds Income.....	—	19,516.57	—	—
Educational Charges from Educational Inst.	63,921.56	409,768.72	48,715.48	298,930.78
Other Income.....	85.14	1,045.50	555.15	4,200.54
Total Income.....	<u>\$206,891.41</u>	<u>\$ 2,344,865.32</u>	<u>\$197,505.65</u>	<u>\$ 2,021,116.03</u>
Budgetary Disbursements:				
Worker-Training	\$163,822.92	\$ 1,266,509.46	\$158,555.50	\$ 1,223,324.35
Home Missions	89,731.02	619,164.68	65,906.30	509,243.61
World Missions.....	46,642.81	289,233.20	48,980.79	327,506.33
Benevolences	17,193.98	135,334.86	10,404.28	76,934.38
Administration and Promotion.....	20,687.14	164,344.67	20,548.83	160,163.62
Total Disbursements.....	<u>\$338,077.87</u>	<u>\$ 2,474,486.87</u>	<u>\$304,395.70</u>	<u>\$ 2,297,172.29</u>
Operating Gain or (Deficit).....	<u>(\$131,186.46)</u>	<u>(\$ 129,621.55)</u>	<u>(\$106,890.05)</u>	<u>(\$ 276,056.26)</u>

DETAIL OF BUDGETARY DISBURSEMENTS

February 29, 1964

	Eight Months — July 1963 thru February 1964		
	This Year	Last Year	Increase (Decrease)
Operation, Replacement and Renewal			
Worker-Training	\$ 884,584.95	\$ 790,375.55	\$ 94,209.40
Home Missions	462,046.03	402,610.21	59,435.82
World Missions	276,885.53	273,765.87	3,119.66
Benevolences and Pension.....	135,334.86	76,934.38	58,400.48
Administration and Promotion.....	155,451.90	154,073.43	1,378.47
Total	<u>\$ 1,914,303.27</u>	<u>\$ 1,697,759.44</u>	<u>\$216,543.83</u>
New Capital Investments			
Worker-Training	\$ 11,824.51	\$ 34,306.42	(\$ 22,481.91)
Home Missions	57,118.65	—	57,118.65
World Missions	1,203.67	53,740.46	(52,536.79)
Administration and Promotion.....	340.77	160.67	180.10
Total	<u>\$ 70,487.60</u>	<u>\$ 88,207.55</u>	<u>(\$ 17,719.95)</u>

Appropriation for Future Capital Investments

Worker-Training	\$ 370,000.00	\$ 398,642.38	(\$ 28,642.38)
Home Missions	100,000.00	106,633.40	(6,633.40)
World Missions	11,144.00	—	11,144.00
Administration and Promotion.....	8,552.00	5,929.52	2,622.48
Total	\$ 489,696.00	\$ 511,205.30	(\$ 21,509.30)
Total Budgetary Disbursements.....	\$ 2,474,486.87	\$ 2,297,172.29	\$177,314.58

Norris Koopmann, Treasurer
3624 West North Avenue
Milwaukee, Wisconsin 53208

Anniversaries

Golden Weddings

Mr. and Mrs. Arnold Habermann of
Trinity Ev. Lutheran Church,
Brillion, Wisconsin, on December
29, 1963.

Mr. and Mrs. William Mertz of
St. Paul's Ev. Lutheran Church,
Livingston, Montana, on Decem-
ber 31, 1963.

IMPORTANT ANNOUNCEMENT

Concerning the Mission in Hong Kong

Your visiting committee, after thorough discussion of the confessional position of the Christian Chinese Lutheran Mission with its official representatives, is pleased to report favorably on the outcome of its discussions.

The official reports of the committee are presently being made to the Commission on Doctrinal Matters and to the Board for World Missions. The latter Board is meeting to consider the report on April 21 and 22.

Since even in the past some of our members have been approached for contributions to this work in support of the mission work itself, in support of orphaned children, and for the payment of school tuition, we make this announcement to insure proper delivery of all gifts to their intended beneficiaries. All donors who are sending gifts directly are asked to make them payable to the

Christian Chinese Lutheran Mission
Box 9453 Kun Tong
Kowloon, Hong Kong

Edgar Hoenecke, Executive Secretary
Board for World Missions

MESSIAH CONCERT TIME CHANGE!

Northwestern Festival Chorus

Because of various circumstances, the MESSIAH by the Northwestern Festival Chorus will be presented in one concert only: April 19 at 4:00 p.m.

NOMINATIONS — DMLC

The following have been nominated for the professorship in the field of English at Dr. Martin Luther College:

Rev. Richard Balge, Milwaukee, Wis.
Mr. Gerhard Bauer, Bloomington, Minn.
Mr. Robert Behnke, Whiteriver, Ariz.
Prof. LeRoy Boerneke, West Salem, Wis.
Mr. Arlon Boll, St. Paul, Minn.
Rev. Wayne Borgwardt, Frankenmuth, Mich.
Rev. Milton Burk, Milwaukee, Wis.
Rev. Daniel Buske, Hazelton, N. Dak.
Rev. Richard Buss, Hettinger, N. Dak.
Prof. Raymond Duesthoffer, New Ulm, Minn.
Mr. Morris Feiock, Los Angeles, Calif.
Rev. Werner Franzmann, Milwaukee, Wis.
Rev. Wilbert Gawrisch, Rhinelander, Wis.
Rev. Lloyd Huebner, Fort Atkinson, Wis.
Rev. Myron Kell, Toledo, Ohio
Mr. Nicolas Kiessling, Watertown, Wis.
Rev. David Kock, St. Clair, Minn.
Rev. Henry Koch, Morgan, Minn.
Mr. Franklin Kolander, Arlington, Minn.
Rev. David Kuske, La Crosse, Wis.
Rev. Richard Lauersdorf, Ontario, Wis.
Mr. Charles Luedtke, Minneapolis, Minn.
Rev. John Meyer, Friesland, Wis.
Mr. Carleton Sitz, Milwaukee, Wis.
Rev. Robert Steffenhagen, Center City, Minn.
Rev. Richard Stobel, Mandan, N. Dak.
Mr. Roy Stuhr, Temperance, Mich.
Prof. Carleton Toppe, Watertown, Wis.
Rev. David Valleskey, Livingston, Mont.
Mr. Francis Warner, Fond du Lac, Wis.
Mr. Howard Wessel, Red Wing, Minn.
Rev. Rolfe Westendorf, Maumee, Ohio

The Board of Control will meet in the Music Center of Dr. Martin Luther College at 4:00 p.m. on April 17, 1964, to call a man from this list. Correspondence concerning these nominees should be in the hands of the undersigned not later than April 16.

ARTHUR GLENDE, Secretary
DMLC Board of Control
17 South Jefferson St.
New Ulm, Minn.

URGENT REQUEST — DMLC

Since the dormitory will be ready for occupancy beginning with the new school year, the Board of Control of Dr. Martin Luther College respectfully requests members of the Synod to send us the names of women who would be willing to serve as housemothers. Qualifications for such a position include abilities to organize, to supervise, and to counsel 220 college women.

In order to assist the Board in the selection, kindly include pertinent information.

ARTHUR GLENDE, Secretary
DMLC Board of Control
17 South Jefferson St.
New Ulm, Minn.

ANNOUNCEMENT OF APPOINTMENTS

Southeastern Wisconsin District

Mr. Fred Bartz has been appointed to the Mission Board of the Southeastern Wisconsin District to replace Mr. Robert Goeglein.

Pastor John Martin has been appointed to the Mission Board of the Southeastern Wisconsin District to replace Pastor Robert J. Voss.

Pastor Reinhart Pope has been appointed as an additional member to the Mission Board of the Southeastern Wisconsin District, subject to ratification by the District.

Pastor John Chworowsky has been appointed to the Commission on Evangelism of the Southeastern Wisconsin District to replace Pastor Paul E. Eickmann.

Mr. Raymond R. Mueller has been appointed to the Board of Education of the Southeastern Wisconsin District as an additional member, subject to the ratification of the District.

ADOLPH C. BUENGER, President

ANNOUNCEMENT

We regret to announce that Pastor H. John Schaible has accepted a call into a synod with which we are not in doctrinal fellowship and has thereby severed his relations with our Synod.

ADOLPH C. BUENGER, President

CALL FOR CANDIDATES

Northwestern College

Because the list of nominations for the mathematics-science professorship was very brief, and because the qualifications demanded were not too clearly stated, the Board of Control of Northwestern College asks that further nominations for this office be made. The man called is to teach mathematics and science only on the high-school level.

Nominations are to reach the secretary not later than April 20.

KURT A. TIMMEL, Secretary
612 Fifth St.
Watertown, Wis.

CANDIDATES

Northwestern College

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.
Pastor Wayne Borgwardt, Frankenmuth, Mich.*

* This name was unintentionally omitted from the list of candidates printed in the March 22 issue.

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 nominations must reach the board before that date.

KURT A. TIMMEL, Secretary
612 Fifth St.
Watertown, Wis.

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

**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

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

* * * *

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

* * * *

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

NORTHERN PASTOR-TEACHER CONFERENCE

Date: April 27, 1964.

Place: St. John's Lutheran Church (Hamilton Twp.), located seven and one-half miles west of Gladwin on Highway M-46.

Preacher: A. Schultz (alternate: E. Schultz).

The conference will begin with a Communion service at 9:00 a.m. Only the noon meal will be served by the host congregation. Excuses are to be sent to the host pastor, the Rev. R. Schultz, 1002 McEwen St., Clare, Mich. 48617.

V. W. THIERFELDER, 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 II — 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

* * * *

DISTRICT DELEGATE CONVENTION

Date: June 29 to July 2, 1964 (Monday to Thursday).

Place: Dr. Martin Luther College, New Ulm, Minn.

Opening convention service on Monday, June 29, at 10:00 a.m., in St. Paul's Ev. Lutheran Church. Speaker to be announced later.

Information about registration, program, and lodging needs will be sent by the secretary and housing committee in due time.

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; 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. Hallemeier; Lutheran Children's Friend Society Representative, M. Kujath; Reports, Assignments, Casuistry.

GLENN H. UNKE, Secretary

* * * *

NOMINATING COMMITTEE

Date: Thursday, April 16, 1964; 10:00 a.m.

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

R. FROHMADER, Secretary

* * * *

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

* * * *

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

* * * *

LAKE SUPERIOR

PASTOR-TEACHER CONFERENCE

Date: April 14 and 15, 1964.

Time: 9:00 a.m. C.S.T.

Place: Holy Cross Lutheran Church, Daggett, Mich.

Communion service: Tues., 8:00 p.m.

Preacher: J. Sauer (R. Shimek, alternate).

Agenda: A Practical Essay by C. Bartels; Application of I Tim. 2:9-14, R. Biesman; Sermon Outline for Critique, D. Laude; Exegesis of I John 2, E. Kitzerow; Word study of the Greek word "charis" as used by the Apostle Paul, V. Schultz.

Kindly announce to the vacancy pastor if you desire lodging.

E. KITZEROW, Secretary

PACIFIC NORTHWEST

PASTORAL CONFERENCE

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

Place: Gethsemane Lutheran Church, Tigard, Ore.; 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

* * * *

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

* * * *

CENTRAL PASTORAL CONFERENCE

Date: April 28, 1964.

Place: St. James Lutheran Church, Cambridge, Wis.; Russel G. Kobs, pastor.

Time: 9:00 a.m.; Communion service at 11:00 a.m.

Speaker: W. Hoffmann (R. Hoenecke, alternate).

Agenda: I John 4, Prof. G. Franzmann; A Discussion of Passages Describing the Method of Distribution of The Lord's Supper, R. Reimers; Sponsors in the Light of Present Conditions in the Church, B. Borgschatz; Other reports and Conference business.

RALPH POLZIN, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Bartelt, Wayne, as pastor of Zion Ev. Lutheran Church, Allentown, Wis., R. 1, by L. Groth; assisted by E. Breiling, C. Weigel; and as pastor of St. Peter's Ev. Lutheran Church, Allentown, Wis., R. 1, by L. Groth; assisted by C. Weigel, M. Croll; March 22, 1964.

Zimmermann, Roland, as missionary in Great Falls, Mont., by D. Valleskey; assisted by M. Janke and D. Zietlow; March 8, 1964.

CHANGE OF ADDRESS

Pastor

Bartelt, Wayne
R. 1
Allentown, Wis.

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