

THE NORTHWESTERN
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BRIEFS

by the Editor

THE HOLY TRINITY is the name of the God whom we trust, worship, and serve. This name, however, is not one which we find in our Bibles. But what the name means, is there. It is there so plain and clear, in fact, that from the very beginning of the New Testament Church Christians knew their one God as Father, Son, and Holy Ghost. Theirs always was the faith which believed and confessed that, as the Athanasian Creed expresses it, "the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so we are forbidden by the catholic religion [that is, the religion universally held by true Christians] to say, There be three Gods or three Lords."

WHAT IS SO PLAIN IN SCRIPTURE and to simple Christian faith is by no means immune to contradiction and attack, even from those who claim the name "Christian." Early in its history the Christian Church had to ward off attacks on the doctrine of the Trinity. Then the name "Trinity" came into more frequent use. Eminent teachers defending the Scripture faith found that this name aptly summed up what the Bible had to say about the one God and the three Persons. Everyone, both friend and foe of the full Bible truth, knew exactly what the issue was when someone defended the doctrine of the Holy Trinity, or when someone attacked it.

Accordingly, the Christian Church raised the banner of Biblical truth when it adopted a creed devoted especially to the exposition of this prominent teaching

of Scripture and the defense of it. This was the Athanasian Creed.

LOOKING AHEAD TO OUR OBSERVANCE OF THE FESTIVAL OF THE HOLY TRINITY next Sunday, we cite the opening words of the Athanasian Creed:

Whosoever will be saved, before all things it is necessary that he hold the catholic (i.e., universal, Christian) faith.

Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.

And the catholic faith is this, that we worship one God in Trinity and Trinity in Unity.

Neither confounding the Persons nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coeternal.

BUT ATTACKS ON THE DOCTRINE OF THE TRINITY CONTINUE. The attackers are found not only among such obviously non-Christian sects as the Unitarians, the Christian Scientists, and Jehovah's Witnesses, but also in the ranks of the so-called "old-line" Christian denominations. Now the Trinity is being

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

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Editorials

Some Big Words One of the biggest words to invade the field of theology in a century is Demythologization. No one encountering the word for the first time will have the slightest idea what it means. And many who have seen it before are still wondering what the monster stands for. Some will assume that it must mean something very important since it has such a learned sound and is recommended by such learned people.

It is a new word, but it means practically the same as an older word, Rationalization, which is no longer in such good standing as it used to be. Both words are just fancy words for plain Unbelief.

One example should make it plain that Unbelief is the simple, unvarnished term for what Demythologization does with the Bible narrative. The adherents of that method of Bible interpretation say that Christ did not actually and physically rise from the dead. He died on the cross and He was buried, so they say, but His disciples did not want the memory of Him and of His words to fall into forgetfulness. So they and their followers invented a number of nice stories that would help to fix His image in the minds of people. They invented the story of the empty tomb on Easter morning, and they kept on inventing other stories that they hoped would impress the memory of Jesus indelibly on the minds of the people. But, so say these people, the story that Jesus showed the prints of the wounds to Thomas, that He met two disciples on the road to Emmaus, and that He invited the disciples to dine with Him on the lakeshore, those are just inventions of the disciples, pure fiction, things that never really happened.

When everything that these "eminent thinkers" call myths is stripped away from the Bible stories, all that there is left is a Jesus who was put to death and is still dead, but whose memory has been kept alive by a literary trick. The chief priests and elders bribed the watchmen to say that they had fallen asleep while on duty and that the disciples then came and stole the body. We readily recognize that clumsy trick as rank unbelief. Is the elaborate fraud of the demythologizers any less unbelief than the fraud of the priests and elders?

ERWIN E. KOWALKE

* * * *

Mandatory Chapel at the Service Academies In recent months there has been a great outcry in religious and secular journals, especially in Colorado, against the regulation that the cadets at the service academies attend one of the three church services conducted by Protestant, Catholic, or Jewish chaplains. At the Air Force Academy all but members of the Senior class are required to do so, and at the other service academies, at West Point and Annapolis, similar regulations are in force.

Five clergymen of Colorado Springs signed a petition against this practice, as it violated the principle of separation between the Church and State and prevented the cadets from attending the denomination of their own choice.

For the Catholics this situation presents no big problem because even the required chapel service is conducted by clergymen of their own belief. For the Jews there is no difficulty either, since they enjoy the ministrations of a Jewish chaplain. It is for Protestants that it causes the greatest problem, for all others, besides Catholic and Jew, are lumped together in the service as Protestants. That is a catchall. It may range all the way from orthodoxy to liberalism, from Fundamentalism to Modernism, depending on what kind of chaplain happens to be stationed there. However, much as the cadet loathes or resents the doctrines which are taught there, he must attend.

That certainly does violence to the consciences of young men from our own conservative Synod, a number of whom are enrolled at these academies. They must attend the services of a chaplain who may deny all the fundamental doctrines in which they believe, such as the Virgin Birth, the Resurrection and blood atonement of Christ, but they must attend the service of this Protestant chaplain or be dismissed from the academy.

We have heard how the Supreme Court has outlawed prayer and Bible reading in public schools as a mingling of Church and State, and rightly so. But this mandatory chapel attendance is far more flagrant. It is a crass violation of Christian liberty.

IMMANUEL P. FREY

* * * *

Paul on Campus Our campus pastors have a difficult ministry. Merely to locate the Wisconsin Synod students scattered over a large university campus, for example, is already a major task. Even if students are careful to note down their Wisconsin Synod affiliation when they register as Lutherans, and even if our pastors faithfully supply the campus pastor with the school addresses of their young people, the campus pastor, particularly at a large university, still experiences repeated frustrations when he tries to look them up. It takes the persistence of a bill collector to find these students, with their irregular schedules and semi-migratory habits.

Serving them, once they have been found, poses a still greater difficulty. The air the students breathe on the campus is supercharged with intellectualism; as a result it is nonreligious and sometimes blatantly anti-religious. On every hand the young scholar is being persuaded that everything — science, philosophy, politics,

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Studies in God's Word: The Holy Spirit Has Come To Stay

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? . . . We do hear them speak in our tongues the wonderful works of God" (Acts 2:1-8, 11).

The things that happened in Jerusalem on the day of Pentecost, as reported by St. Luke, would likely be described by neutral observers as spectacular and sensational. Surely they were that. The Holy Spirit came in a manner to astonish and astound.

Those who were directly involved in this marvelous manifestation and outpouring of the Holy Ghost must certainly have been as overwhelmed as they were overjoyed by the experience. The apostles and disciples of Jesus were waiting for the Comforter to come, to be sure, but this was a consummation more devoutly to be wished than actually expected.

Today it is clear that the Holy Spirit's coming on the day of Pentecost was not merely a momentary advent. His continued coming over the centuries, though with less audible and visible signs, has not

been with less power and persuasion. The saints below and those above, without exception, have experienced His abiding presence. Wherever the Gospel of our Lord Jesus Christ and His Sacraments are being administered, the Comforter keeps coming.

More Power to You

To the assembled followers of Jesus the Holy Spirit's miraculous power became evident by sound and sight. In those early days there was greater need for the Spirit's powerful presence to be endorsed by such extraordinary, external phenomena. Today, the Holy Spirit's gracious, divine activity is attested by the blessed fruits of centuries of Gospel preaching and by the blessed experience of hundreds and thousands of Gospel believers. In a similar way the sound, the sight, and the touch of its mother affords a tiny infant its needed assurance of safety and security until, with the passing of time, it becomes confidently sure of these even in the absence of such protective fondling.

To us too, however, the Holy Spirit has manifested His gracious, divine power, even as He does to all whom He calls into fellowship with our Lord Jesus Christ by means of the Word of reconciliation or through the washing of regeneration. We may not have been aware or conscious of it at the time; there was not the sound of violent wind, or the appearance of a tongue of fire on the head of anyone present when it happened, but a mighty miracle took place, nevertheless, when at our baptism the Holy Spirit granted us a rebirth. His divine power was then exerted marvelously to usward.

For it was true of us, too, as it was of the Ephesians and of all others, that we "were dead in trespasses and sins." We were spiritually dead, lifeless corpses, when the Holy Spirit quickened us through the washing of water by the Word. It was as much a miracle of His power and grace as when Lazarus was raised bodily from the dead. The Holy

Spirit raised us from spiritual deadness to spiritual life as God's beloved children, called us out of the gloomy darkness of unbelief into the radiant sunshine of sonship with Jesus, turned us around from enmity against God to friendship with our Creator and Redeemer. Now we have a new life of faith and hope and joy, a life of pardon, peace, and power.

More Power in You

"Ye shall receive power, after that the Holy Ghost is come upon you," announced Jesus to His disciples prior to His ascension, "and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." On the day of Pentecost they were all filled with the Holy Ghost and began to speak in unfamiliar languages the wonderful works of God. Later on they became powerful and fearless witnesses of their Lord and Savior also in their own language. On this very day of Pentecost Peter was empowered to confess boldly and publicly what he feared to admit earlier in private. The indwelling Spirit instilled the power within them.

To this day the Holy Spirit is pleased to dwell in the hearts of all those whom He has enlightened with His gifts, and to imbue them with power to witness to the wonderful works of God in Christ Jesus. As we grow in grace and in the knowledge of our Lord and Savior; as we devoutly devote ourselves to His saving Word and blessed Sacrament, the Holy Spirit confirms our convictions and encourages our confession of the Savior's name among men. It is the Holy Spirit who inspires us to walk as children of light and to let our light so shine before men that they may see our good works and glorify our heavenly Father. To this end, too, the power within us is the power of the Holy Spirit, supplied in and through the Means of Grace.

MILTON BURK

Some Thoughts on Biblical Archaeology

Bible Measurements of Length

It need not strike us as strange that the serious reader of the Bible is required to give some thought to such apparently material things as the precise value of the coins mentioned in Scripture and the exact meaning of the various weights and measures spoken of as being in common use in Biblical times. In an earlier article in this series (*The Northwestern Lutheran*, April 5, 1964, pages 103f.) it was pointed out that our Lord Himself sometimes made a particular point in His teaching by means of a reference to specific standards of value.

What Made "Chiseling" Easy

The writers of the Bible likewise show that they are concerned with the kinds of standards of weight, measurement, and value that the people use whom they are addressing. The Prophet Amos denounces those tradesmen of his day who were anxiously awaiting the end of the Sabbath so that they might go on with their business and their habit of "making the ephah small, and the shekel great, and falsifying the balances by deceit" (8:5). In a similar vein Micah speaks of "the wicked balances" and "the bag of deceitful weights" that were often used in "the house of the wicked" (6:11). Proverbs 11:1 speaks of the same sort of thing. It seems quite clear that in those days it was easier than it is today for a dishonest businessman to "get away with" unfair practices, not only because there never was in use in Palestine the kind of elaborate system of measurements and weights that had been developed by the great Mesopotamian kingdoms of the third millennium B.C., but also because the measurements and weights in use could vary according to the region in which they appeared and according to the goods sold.

Different Standards Even Today

That there should be different standards in use side by side is, of course, not something confined to

the ancient world. We still know a land mile of 5280 feet and the nautical mile of 6080 feet. If we make an automobile trip in Canada and stop for motor fuel at a service station, we find ourselves buying gasoline by the imperial gallon, a measure larger by a fifth than our customary gallon. Those of us who can remember "cordwood" as a commonly used fuel for heating and cooking purposes will think of a cord as a pile of wood eight feet long, four feet high, and four feet wide; but we may find ourselves doing business with someone for whom that pile, also called a "cord," is only 16 inches wide.

Precision Not Possible Here

What we have found to be true of Biblical coins is also true of measurements of length mentioned in the Bible. While the general approximate values that can be established are quite satisfactory in general for the interpretation of the passages in which these measurements are mentioned, we must be satisfied with "round" numbers and not insist upon the precision to which we are accustomed.

Measurements of Length

In general, the ancient Hebrews measured length by comparing the distance in terms of the human body, as we do with the English "foot," though strangely enough the foot was not one of the measurements used by the Hebrews. They rather spoke in terms of a *cubit*, the length of the forearm, a little less than 18 inches; of the *span*, the distance covered between the tips of the thumb and the little finger when the hand is stretched out at full length, about nine inches; of a *palm*, or *handbreadth*, about the third of a span, or three inches; and of a *finger*, the fourth of a palm, or about three-quarters of an inch.

While the writers of the books of the Bible, as well as other ancient authors like Josephus and Herodotus,

the classical writers of Greece and Rome, and the Jewish rabbinical writers of the Talmud and Mishnah often quote measurements of length, it is not until we get down into what we know as the Middle Ages that we find someone making a comparative study of what the general measurements meant. In that time a certain Greek-writing architect named Julian of Ascalon made a study of the matter and published a table "from the laws or customs prevailing in Palestine," which agrees in general with the figures we have given.

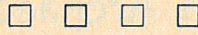
Variations in the Cubit

When we turn to the Bible itself, we find that the cubit, for instance, obviously existed in two forms: the ordinary cubit, almost 18 inches, which is called the "cubit of a man" in Deuteronomy 3:11; and a longer one, the "cubit after the first (or ancient) measure" according to which Solomon's Temple was laid out, II Chronicles 3:3. In Ezekiel 40:5, we read of a measure that is "a cubit and a hand's breadth." This would seem to indicate that Ezekiel, too, knew of another kind of cubit beside the shorter, ordinary one, the "cubit of a man." The longer cubit would then be a measure seven-sixths the length of the shorter. If this is so, then the custom in Israel was parallel to that of Egypt, where there were also two different "cubits" in use: the ordinary one of about 17½ inches, and the "royal cubit" of about 20½ inches. The usual cubit in the Bible is the shorter one, and we can only speculate on what the other uses may have been to which the longer measure was put and the reasons why we find the two standards with the same name.

Though we cannot today determine the absolutely exact modern equivalent of the Hebrew cubit (if indeed there was a uniform standard), the means we have for checking the accuracy of our estimates all give us

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What do
you mean..



Atonement ?

CHRIST, THE PERFECT SACRIFICE FOR SIN

The sacrifice which Christ brought to atone for our sins was perfect in every respect. It was all-sufficient to appease the wrath of God and satisfy the demands of His righteousness. Jesus did not have to suffer repeatedly, therefore, "but now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26).

No Need to Repeat This Sacrifice

The sin offerings of the Old Covenant had to be repeated, however, because they had no intrinsic value of their own. The priests were required to sacrifice two lambs daily for a continual burnt offering. God directed, "The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even" (Num. 28:4). Additional sacrifices were to be brought on the Sabbath day, at the time of the new moon, the Passover, and on other festival occasions.

The Epistle to the Hebrews contrasts these sin offerings brought by the priests of the Old Testament, which were prophetic types of the sacrifice of Christ, with His perfect, complete, and all-sufficient sacrifice: "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered *one sacrifice for sins forever*, sat down on the right hand of God" (10:11, 12).

Once and For All

Christ brought a perfect sacrifice. This thought is emphasized by the writer of the Epistle to the Hebrews again and again. As our High Priest, "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Jesus "needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did *once*, when he offered up himself" (7:26, 27). "Neither by the blood of goats and calves, but by his own blood he entered in *once* (NEB: "once and for all") into the holy place, having obtained *eternal* redemption for us" (9:12). Because His sacrifice was all-sufficient and made full atonement for our guilt, it was not necessary "that he should offer himself *often*, as the high priest entereth into the holy place every year with blood of others; for then must he (Christ) *often* have suffered since the foundation of the world; but now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself" (9:25, 26).

No Need to Revert to the Old Testament

There is no need for us who live in the time of the New Testament, therefore, to bring any more sin offer-

ings, "for by one offering he (Jesus) hath perfected *forever* them that are sanctified" (Heb. 10:14). There is then also no need for us to offer the unbloody sacrifice of the Mass as a symbolical repetition of the redemptive work of Christ, as the Church of Rome maintains.

In spite of all that Rome says, the sacrifice of the Mass, in which the body and blood of Christ are said to be offered up to God in an unbloody manner, is clearly a denial of the efficacy of the sacrifice which Christ made once for all. It is pure sophistry when Rome tries to make a distinction between the "immolation" (killing) and the "oblation" (offering) of a sacrifice.

The Rev. Bertrand L. Conway, C.S.P., the author of *The Question Box*, a book which attempts to answer objections raised against Catholic teachings and practices, appeals to this artificial and specious distinction to answer the question, "Is not the Mass derogatory to the Sacrifice of the Cross? Was not the Sacrifice of Jesus on the Cross all-sufficient?" Quoting another Catholic authority, Conway claims, "The immolation has been done once, and need not be repeated, and cannot be repeated. But the offering can, and should be, of daily recurrence" (p. 269).

Christ Says: "Remember and Receive," Not "Repeat"

Rome bases its insistence that the oblation must be repeated on Christ's command, "This do in remembrance of me" (I Cor. 11:24), ignoring the fact that Jesus here says nothing at all about an *offering we are to bring* in repetition of the act by which He gave Himself for us "an offering and a sacrifice to God" (Eph. 5:2). On the contrary, Jesus here commands us to celebrate the Sacrament in commemoration of Him and to *receive* the precious gifts of His body and blood for the remission of our sins. This blessing, as He says, He obtained for us by giving His body and shedding His blood on the sacrificial altar of the cross.

An Insult to the Crucified

How the false doctrine of the Pope, the Antichrist, concerning the Mass belittles and detracts from the complete and perfect sacrifice of Christ! How shamefully this horrible doctrine, as Luther used to call it, robs Christ of the glory that is His as our Redeemer! When the claim is made that He did not obtain complete and full remission of sins for us but that additional offerings for sin must be made, what an insult this is to Him who on the cross triumphantly exclaimed, "It is finished!"

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PAGES FROM THE PAST

Marking the Golden Anniversary of The Northwestern Lutheran

EDITOR'S NOTE: This year marks the fiftieth anniversary of *The Northwestern Lutheran*. The actual anniversary date is September 7. For the month of September we are planning two special anniversary issues. In these months before the anniversary and for some months afterward we shall run this feature, "Pages From the Past." The title is self-explanatory. We shall offer selections from issues of *The Northwestern Lutheran* in its youth, in its middle years, and in its "old age."

We hope that you find these selections interesting, informative, and edifying, as did we when we were making the selection.

From the Pages of the 1918 Issues

"You Ought to Tell Them"

We were exchanging views on many subjects in order to pass away the time. Finally, our conversation drifted to religion. He was a young man with but little, if any, religious training. Naturally, he held that all respectable people go to heaven, if there really is a heaven, especially if they practice some form of religion. We tried to show him that sin and guilt are real, more real than any debt a person may contract toward someone in business life; that justice demands either a real satisfaction or the punishment of the guilty; and that Christ, having rendered the only satisfaction acceptable to God, is the only salvation of sinful man. "Then all men who do not believe in Christ are lost?" he queried. They are. "The Jews also?" If they do not accept Christ, yes. "Then you ought to tell them about it!" he exclaimed with great seriousness. — And we wondered that it takes many Christians so long to see what this young man saw in an instant, that they who know that Christ is the only Savior of the world must tell others about Him.

John Brenner

War Prophecies and Predictions

The men who have ventured to predict coming events in the affairs connected with the war have nearly always failed to get near the truth. But that does not deter others from trying again. Predictions may lead to false hopes and to disappointments, but they do no moral harm. It is somewhat different with so-called prophecies in which the prophet announces some coming event upon the ground of Bible interpretation. This is subversive of Christian faith and may deliver the credulous victim into the hand of a fanatic and make a fanatic of him. *The Northwestern Lutheran* has referred to Prof. Graebner's book in this question. That clearness of vision in this matter is of practical value becomes more apparent every day. Under stress the human mind is most unreasonable and most unaccountable. R. O. Alexander, a rich cotton merchant of Charlotte, North Carolina, has gone to the expense of hiring a big Washington theater and inviting the public to hear his war prophecies based on Bible texts. He goes into detail and predicts that America will witness the great Armageddon on its own soil in 1921. The large audience may have assembled out of curiosity, but in every such gathering converts will be made. Mr. Alexander is of the aggressive Billy Sunday type and may be heard from in the future. This thing of making the Bible a guide to international disentanglements is characteristic of our godless but superstitious age.

Hans Koller Moussa

LUTHERAN SCHOOLS FOR LUTHERAN CHILDREN

Editor *The Northwestern Lutheran*:—

Reverend Sir: — Sometime ago, a periodical of another synod rather indirectly lauded such Lutheran congregations as had discontinued their parochial schools for their "up-to-dateness befitting the twentieth century" in doing so, indicating "between the lines" that our Lutheran schools were rather old-fashioned, behind the times, and somewhat out of place in this age of enlightenment. Later, this periodical, in mentioning the phenomenal growth and unusually large enrollment at Concordia College, St. Louis, stated that this is due to the training received by these students in the parochial schools, and that the dearth of students for the ministry in certain other synods was probably due to the lack of parochial school training. 'Nuff sed.

The fact that we of the Synodical Conference have insisted on the continued maintenance of parochial schools has probably been one of the reasons why the Missouri and Wisconsin synods have been particularly selected as targets of attack by the secular press in regard to their Americanism and loyalty.

The Why and Wherefore of the existence of our Lutheran schools can be found in the Bible, and needs no further explanation. Still, those who assist in supporting them have never objected to being taxed for the maintenance of our public schools, considering our American system of education a blessing brought and achieved by the Lutheran Reformation.

Now, Mr. Editor, the writer has no intention to criticize a system, the lack of which would bring our country back to the midnight of papal ignorance and superstition which prevailed in the Dark Ages before Luther, and still prevails in countries where Rome holds sway today, but why shouldn't the Christian citizens who support these public schools have a voice in regard to the textbooks used in them?

Our periodicals have repeatedly deplored the fact that Higher Criticism, New Theology, etc., have found their way from German universities to American seminaries, with the result that thousands of Reformed pulpits have occupants who are little less than baptized infidels. Now if these same Christian periodicals would only "sound the alarm" and rebuke the Pharisaism, Evolution, etc., found in the textbooks used in the public schools! A great cry was raised when it was found that the German Emperor's picture was contained in a speller used in Chicago schools — and no patriotic

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American had any objection to having it removed, but when Darwin's Evolution is taught "between the lines" no comment is made.

Sometime ago, a Baptist pastor advocated evolution from his pulpit; his sermon appeared in the daily papers with the following broad headline: "Pastor considers story of Adam and Eve a myth." The children who attend this pastor's Sunday school are undoubtedly "fed on the same fish" at the school they attend during the week, but it is a different proposition entirely when a child is taught the beautiful Creation story in the Lutheran Sunday school, and then is told in the public schools on Monday that the earth is in existence millions of years — that educated professors in this enlightened twentieth century consider the Genesis account of

creation contrary to reason — that man originates from the ape, etc. — Darwinism pure and simple. The writer was laughed at when the creation story came up for discussion, and again when the drying-up of the Red Sea was mentioned in connection with the geography lesson.

We want our schools to remain nonsectarian, and have no desire to have Lutheranism, Catholicism, or Methodism taught in them, but what are we doing as Lutheran citizens to prevent Darwinism, Pharisaism, and Higher Criticism from being instilled into the minds and hearts of our little ones? Let those "Christians" who oppose parochial schools please answer.

"A PAROCHIAL SCHOOL PRODUCT"

Briefs

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labeled "a construction (invention) of the theologians." By that derogatory tag they mean not only the name but also the teaching, the truth, of the Holy Trinity.

THE REASON FOR THIS ATTACK SHOULD IMPRESS ON US why we must cling to the doctrine of the Trinity with the tenacity of bulldogs and fight for it with the fierceness of bulldogs. *Throwing the doctrine of the Trinity overboard like so much surplus cargo* almost invariably follows another act of violence against God's truth, *casting aside as "too primitive" and even "barbaric" the Scripture teaching of the perfect atonement through the shed blood of the divine Christ and of the justification of the sinner alone by faith in Christ, through grace alone.* If men no longer regard Jesus as the Son of God and as the Redeemer through His work as men's Substitute, then they must let go of this true Scripture doctrine of the Father: He sent His Son down from heaven and into our flesh "for us and for our redemption," as we confess in the Nicene Creed. Then, too, the Scripture teaching regarding the Holy Spirit becomes antiquated for them. Christ said: "He (the Holy Spirit) shall testify of me," the whole Christ, just as He presents Himself and as the holy writers present Him in Scripture. Again, the Holy Spirit "shall lead you into all truth," the whole truth regarding Christ as well as the rest of revealed truth. But the operation of the Holy Spirit has become meaningless if Jesus Christ as the divine Redeemer is no longer the testimony He brings to lost sinners.

BUT WE, ON THIS DAY OF PENTECOST, THANK THE HOLY SPIRIT for bringing us to faith, the true "catholic" faith, faith in the Christ, the divine Savior of the Scriptures, and we implore the Third Person of the Trinity to continue His blessed activity in our hearts, *through the Scriptures*, to keep us steadfast until that great day when faith merges into sight.

Editorials

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humanities, morals, religion — is to be judged by his intellect. With his mind, he is led to believe, he can be master of this world, of himself, and even of his God.

Our own young people also breathe this air, and they are tempted to subject their Lutheran faith and moral principles to inquiring reason, perhaps even to a shallow sophistication that takes a patronizing attitude toward a simple family faith and a pastor's unpretentious message of sin and grace.

It is the grave responsibility and the difficult assignment of the campus pastor not to accommodate his Gospel ministry to this campus intellectualism on the one hand, lest he compromise his ministry; and not to fail to speak to the intellectual on the other hand, lest his message become irrelevant.

The Apostle Paul once had a congregational ministry that resembled a campus ministry in that many of his parishioners were knowledgeable, sophisticated people who tended to approach matters of religion and morals with an intellectual bias. He spoke to their wisdom and took up their questions, but while he did so, he did not adjust his Gospel to their intellectualism. He granted that intellectuals considered the Gospel foolishness, but he didn't alter the Gospel to win their approval. He didn't apologize for its simplicity. In fact, he said that the simple Gospel was profound wisdom, and intellectualism was foolishness over against it.

Without Paul's conviction and boldness, a campus ministry is in danger of accommodationism. May God preserve Paul's preaching in our campus ministry!

CARLETON TOPPE

Atonement?

(Continued from page 150)

God Exacts No Double Payment

God is just. He does not demand a double payment of the penalty for sin. By His propitiatory sacrifice Christ has earned the complete and full remission of all sins for us, and "where remission of these is, there is *no more offering for sin*" (Heb. 10:18).

Our Confessions are therefore absolutely right in saying, "The Mass in the Papacy must be the greatest and most horrible abomination. . . . For it has been held that this sacrifice of the Mass, even though it be rendered by a wicked scoundrel, frees men from sins, both in this life and also in purgatory, while *only the Lamb of God shall and must do this*" (Smalcald Art., Part II, Art. II).

WILBERT R. GAWRISCH

Arizona-California

Arizona

Sidelight on Seminary Chorus Tour

The Seminary Chorus tour has been reported on previously in these columns. There is an additional sidelight of interest, however, which comes to us from Missionary H. E. Rosin, Peridot, Arizona. He writes that an Apache family drove 240 miles, round trip, to East Fork to hear the Good Friday concert there. This family was so thrilled by what they heard and saw that they drove over 100 miles the next day to attend the concert at Safford. They were especially pleased to hear the one rendition which was sung in their own Apache tongue, which was done fluently and accurately to the point of perfection. Pastor Rosin safely concludes: "The singing warmed their hearts!" Pastor Hartzell, East Fork, adds: "Everyone of our congregations on the Ft. Apache Reservation was represented!"

New Construction

Grace Lutheran Church of Warren (David Redlin, pastor) has for some time been faced with the problem of inadequate space for Sunday school, which has been held at the rear of the church which also doubles as parish hall. Growth in the congregation necessitated a solution, and

in January of this year construction of a new building was begun.

This educational unit, located near the church, is being built into the side of a hill. This will make it possible to erect a parsonage as a second story over the Sunday-school rooms. Should future growth warrant it, the parsonage, then, could be converted into additional Sunday-school or even day-school rooms. Such planning is made necessary by the fact that the area is rich in copper ore and land is sold at premium prices.

The first unit is scheduled for completion by early June in time for vacation Bible school. The area will accommodate up to 75 children and will also have room for the pastor's study.

Call Accepted

Mr. John Meyer, principal of Grace Lutheran School, Glendale, has accepted the call to Winnebago Lutheran Academy, Fond du Lac, Wisconsin, where he will serve in the business education department.

New Mission Begun

After many months of calling, Calvary Lutheran Church, Dallas, Texas,

received its first pastor in the person of Robert Neumann. Pastor Neumann conducted the first service on February 2 of this year and had 32 in attendance. The congregation is worshipping in a funeral chapel which, incidentally, is being made available to the congregation rent free.

The average attendance has held to about 30, and the infant congregation numbers 16 communicants and 28 souls.

In addition to this work, Pastor Neumann has been asked to serve a group of Lutherans in the nearby city of Hillsboro on an exploratory basis.

The District Mission Board is presently calling a second man to this new area.

Moved

Pastor Edgar Hoenecke, who recently accepted the office of full-time Executive Secretary to the World Mission Board, has moved from Tempe to Southern California so that he might remain active in the parish ministry by assisting with the establishment of new missions there. MARCUS C. NITZ

ITEM FROM OUR NEWS BUREAU

Campus Ministry to Be Established at Madison:

The Wisconsin Lutheran Chapel and Student Center will be established at the University of Wisconsin, Madison, by the Wisconsin Ev. Lutheran Synod. The Rev. Richard D. Balge, pastor of Divine Peace Lutheran Church, Milwaukee, has accepted the call to serve as the first campus pastor.

The announcement was made recently at Synod headquarters by Pastor Henry E. Paustian, Watertown, chairman of the Western Wisconsin District Mission Board of the Wisconsin Synod.

Pastor Balge, a graduate of Northwestern College, Watertown, Wisconsin, was graduated from Wisconsin Lutheran Seminary, Mequon, Wisconsin, in 1958. He will assume his new duties June 1.

The first services of the campus church will be held at the beginning

of the university's summer session using the facilities of the Woman's Club, 240 W. Gilman Street, which the Wisconsin Synod is temporarily renting. The Woman's Club borders on the campus.

It is estimated that three per cent of the enrollment of the university is composed of Wisconsin Synod students. On the basis of this estimate, Pastor Paustian predicted an enrollment of 1,000 Wisconsin Synod students by 1970. The present enrollment is 750.

The Wisconsin Synod has a confirmed membership in Wisconsin of 148,000.

Before the establishment of the new center, the Wisconsin Synod together with the two Wisconsin districts of The Lutheran Church—Missouri Synod supported Calvary Lutheran Chapel on the campus. The dissolution of this joint campus ministry, begun in 1920, was considered

inevitable when the Wisconsin Synod suspended fellowship with the Missouri Synod in 1961 and withdrew from the Lutheran Synodical Conference in 1963.

"We are convinced," said Pastor Paustian, "that the projected enrollment of Wisconsin Synod students at the university fully justifies an all-out attempt to relate their university life to the inspiration and guidance of God's Word. The Christ who said that He is the way, the truth, and the life, has a vital role to play at any center of learning."

Pastor Paustian pointed out that "the growth of secularism makes it imperative that the theological dimension be deepened at a time when students are exposed to many kinds of pressures."

The Wisconsin Synod has 27 full- or part-time campus pastors and three campus centers.



PASTOR EMIL KASISCHKE, chairman of the Board of Regents, read the rite of dedication for the large new addition at Michigan Lutheran Seminary. He was flanked by Professor C. Frey, president of MLS (left) and Synod President O. Naumann.



OFFICIATING CLERGYMEN, MEMBERS OF THE BOARD AND OF THE FACULTY, and Prof. O. J. R. Hoenecke, president emeritus, occupied the platform. Even the large stage area behind the curtain was filled by the overflow audience.



MICHIGAN LUTHERAN SEMINARY DEDICATION

On Sunday, April 19, 1964, some 2000 people thronged the Michigan Lutheran Seminary campus at Saginaw to join in celebrating the formal dedication of the new addition to the Administration Building.

After President C. Frey and Board Chairman E. Kasischke officiated at dedicatory rites, Pastor O. Naumann, Synod president, addressed the assembly. He based his encouragement and exhortation on the passage in Luke 19:26: "Unto everyone which hath shall be given; and from him that hath not, even that he hath shall be taken from him."

Festival song was provided by the school's Concert Choir and by a mass chorus of 400 voices from area congregations, both directed by Prof. R. Bame.

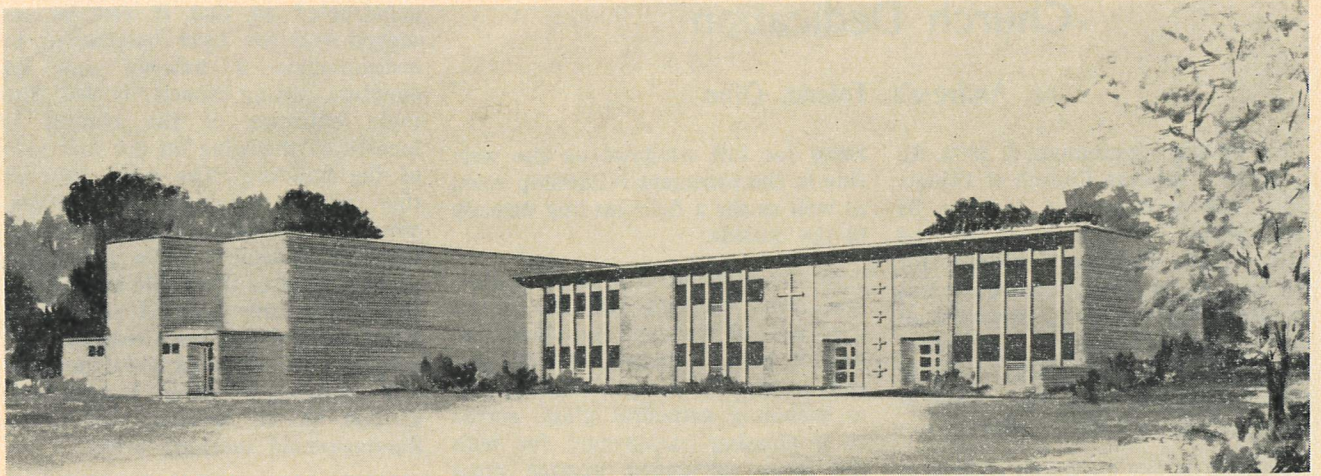
An interested and interesting participant in the dedicatory service was the Rev. O. J. Hoenecke, head of the school from 1910 to 1950 and now living in retirement at Saginaw.

The building project, costing \$425,000, provides a music suite, library, two science rooms, a student union with lounge, lunch, game, and meeting facilities, extra classrooms, an enlarged administrative unit, and a guidance center. The architect is Mr. Karl F. Krauss, Jr., of Fort Atkinson, Wisconsin.

The Lord God and the Wisconsin Evangelical Lutheran Synod have been good to Michigan Lutheran Seminary. The school will show its heartfelt gratitude by endeavoring to use faithfully what has been given and what it now has in the preparatory training of future pastors and teachers who will serve Him who came to seek and to save that which was lost.

E. C. FREDRICH

ALMOST FILLED, AND PEOPLE STILL POURING IN! — That was the situation in the MLS auditorium well before the time of the service. It is estimated that more than 2,000 people attended the service.



ST. JACOBI CONGREGATION of Milwaukee dedicated this new school plant on April 19, 1964.

SCHOOL DEDICATION
St. Jacobi Ev. Lutheran
Congregation
Milwaukee, Wisconsin

On the day before its 91st anniversary, St. Jacobi Congregation of Milwaukee, Wisconsin, showed its continued concern for children by dedicating a new school building.

This is St. Jacobi's third school. In 1873, a blacksmith shop was purchased for \$100 and remodeled for school purposes. In 1882, the second school was built at a cost of \$8,917. And now, after more than 81 years of service from its second school, St. Jacobi on April 19, 1964, dedicated its third school. The total cost, including land and all furnishings, was about \$350,000.

The building is arranged for eight classrooms. In addition there is a

main office with a workroom and bookstore, a principal's office, a faculty room, a meeting room, a nurse's room, a kitchen, a gymnasium of junior-high size, and other necessary facilities.

This new school was not built next to the church. It is a little over six and a half miles away in what is actually the city of Greenfield, Wisconsin, on a tract of about five and a half acres. The address is 8605 West Forest Home Avenue. (The church is in the 1300 block of West Forest Home Avenue.)

On dedication day, services were held at the church in the morning with the Rev. Harold Eckert, a former pastor, bringing the message from God's Word in Psalm 50:15. In the afternoon, the actual dedication service was held at the new school with the present pastor preaching on Deuteronomy 6:10-15. Many visitors

helped to fill the gymnasium area to overflowing. During the week, dedication festivities also included a Community Night, a Sports and Photo Night, and a Recognition Night with closing devotion.

We are grateful that our gracious Lord enabled us to erect this school where children can continue to be brought to the open arms of their Savior. Our teachers in this calling of bringing the Gospel to children are: Mr. Kenneth Kolander, principal, Mr. Ronald Hauer, Mrs. Helen Larsen, Miss Theda Zettler, and Mrs. John Galko.

May the Lord use this new school as a profitable instrument to assist us in carrying out His commission to feed His lambs! To Him alone, who gave us what we have, to whom we look for future help as we looked to Him for past help, be all glory!

PAUL G. ECKERT

In those days . . .

(Continued from page 149)

about the same results. In II Kings 20:20, we read of the "conduit" King Hezekiah made to bring water into the city of Jerusalem. This tunnel has been discovered, and the inscription on it describes the digging of the tunnel and gives its length as 1200 cubits. According to the most reliable measurement, the tunnel is

1749 feet long. The length for the cubit thus arrived at would be 17.49 inches. Now we are hardly justified in concluding that the cubit of Hezekiah's day was exactly 17.49 inches, since it is at least quite likely that the figure 1200 cubits is a round number, and we are by no means certain at which point the ancient measuring of the tunnel was done. At least we can feel that our approximate length for the cubit is not too far off.

The rabbinical writers of the Jews have left us the tradition that 144 barleycorns of medium size, laid side by side, made a cubit. Such a standard of measurement would seem to be very unsatisfactory. However, a careful test has been made along these lines, and the measurement came out at 17.77 inches, which happens to be the exact size of the cubit-long measuring rods which have been preserved to us out of ancient Egypt.

FREDERIC E. BLUME

Church Dedication

St. Andrew's, Toledo, Ohio

On Sunday, September 8, 1963, St. Andrew's Lutheran Church of Toledo, Ohio, was privileged to dedicate its new chapel to the glory of the Triune God. The guest preacher for the morning service of dedication was the Rev. Norman Berg, president of the Michigan District. The guest preacher for the afternoon service of praise was the Rev. Prof. Thomas Kraus of Milwaukee, Wisconsin.

Located in the northeast section of Toledo, this mission was started five years before under the guidance of Pastor Thomas Kraus. After Pastor Kraus accepted another call, the mission was compelled to endure a vacancy of about 13 months until the undersigned was installed as pastor in January of 1961. Having had to use two rooms on the third floor of a condemned building in an older section, the mission then arranged to use the facilities of Shoreland School, located in an area of promising growth.

In January of 1962, Synod purchased a parsonage for the mission. The congregation, involving about 25 communicant members at this time, contributed \$2300.00 to finish the parsonage which was new but uncompleted inside. During this same year land was also purchased located directly across from Shoreland School and adjacent to the parsonage lot. Having been granted permission, the congregation took steps toward construction of the building. On December 9, 1962, ground was broken for the chapel. Although the winter provided some very severe weather, the chapel was completed for the congregation's use by July 1963.

The basic construction of the church is that of concrete block with brick veneer. The east wing of the building and the back wall of the nave are paneled in wood and coated with redwood stain. The combination of the tan, rough-textured brick with the redwood paneling gives a most pleasing appearance. The free-standing cross, 30 feet high, is of steel. Making full use of the slope of the land, the architect succeeded in designing a building which would have a one-story appearance from the front and entrance side and yet

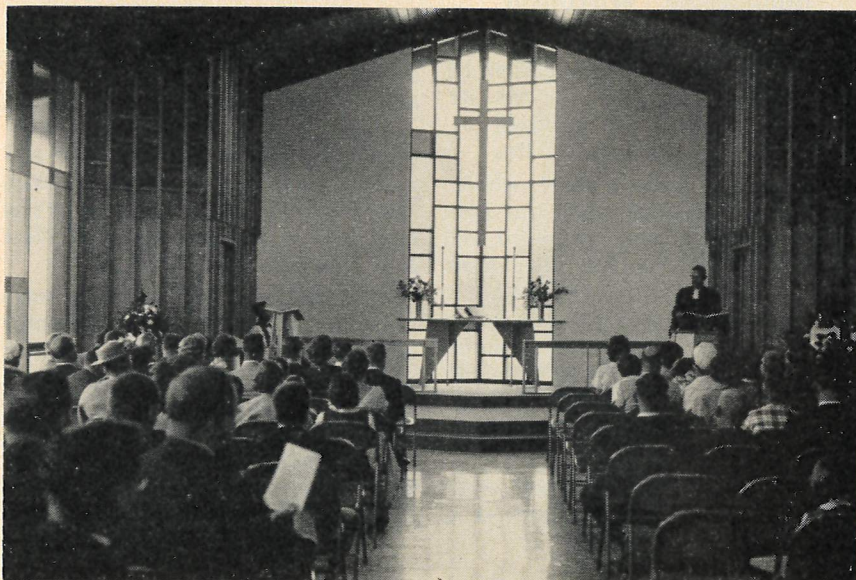
allow for full windows on the west side in the basement fellowship room as well as for a door leading directly to the outside.

In the interior, tall, leaded cathedral glass windows line the entire west wall of the nave, providing the church with a feeling of life, joy, and beauty. A chancel window, also of matching cathedral glass, serves as a pleasing background for both the large suspended wooden cross and the altar. The lines of the chancel furnishings, of contemporary design, are set off by the chancel carpet, which is of a deep, royal blue. A small sacristy is provided on each side of the chancel with provision for an organ speaker in the upper part of each. The nave seats about 135 people. The back wall is

constructed so that it can be removed and the nave lengthened to accommodate a balcony and an eventual seating capacity of 240. The main entrance of the church is located in the wing on the east side of the building. The main floor of this wing contains the narthex, church office, and stairwell leading into the basement. The fellowship room comprises the whole area under the church sanctuary. A small area along one wall has been reserved and prepared to serve as a kitchenette. The fellowship room is spacious enough to be divided into seven Sunday-school teaching areas.

The final cost of the building, including architectural fees, totaled \$58,000. St. Andrew's Congregation thanks its fellow members of the Wisconsin Synod for their generous help in getting this congregation established, and it thanks the God of all grace who made them generous.

GLENWAY BACKUS



ST. ANDREW'S, TOLEDO, Ohio, wishes to share its joy over its house of worship with members of the Synod. This view of the interior was taken on the day of dedication. Michigan District President N. Berg is in the pulpit.

ELIGIBLE FOR THE PREACHING MINISTRY

Mr. Floyd Mattek

Teacher Floyd Mattek, having completed the course outlined by our theological faculty, and having passed the examination conducted in the presence of the District officials and representatives of our theological faculty, is herewith presented as eligible for a call into the public preaching ministry.

J. C. DAHLKE, President
Northern Wisconsin District

GRADUATION SERVICE AND CONCERT Wisconsin Lutheran Seminary

The current school year at our Theological Seminary, Mequon, Wisconsin, will close with

a special graduation service on Tuesday morning, June 2, at 10:00 a.m. The Seminary Chorus will present the annual closing concert on the evening before, at 8:00 o'clock.

All friends of our Seminary are cordially invited.

CARL LAWRENZ

NWC CHORUS RECORDS AVAILABLE

Long-play records which contain most of the numbers sung by the Northwestern College Male Chorus in its recent concert tour are available for the cost of \$3.49 per record plus 10 cents for postage. Please send orders and checks to:

Arnold O. Lehmann
Northwestern College
Watertown, Wis.

THE NORTHWESTERN LUTHERAN

DR. MARTIN LUTHER COLLEGE SUMMER SESSIONS

Summer sessions will be conducted at Dr. Martin Luther College of New Ulm, Minnesota, beginning at 8:00 a.m. on June 22, and ending on July 31. The college invites anyone interested to write for a bulletin and an application blank. The following courses will be offered:

- 7:00-9:00 a.m.**
 Dogmatics II R. Hoenecke
 Pastoral Letters to Timothy and Titus E. Scharf
 Teaching Contemporary Elementary Mathematics A. Glende
 Teaching Science in the Elementary School I. Johnson
 Elementary Curriculum A. Woldt
 Children's Literature E. Arndt
 World Literature I C. Trapp
 Modern Mathematics I T. Kriewall
 Theory of Music I O. Stelljes
 Sight-Singing and Ear Training (9:10-10:00) W. Nolte
 Geography of the Far East G. Heckmann
 Modern Church History V. Voecks
 Colonial America E. Fredrich
- 9:00-10:00 a.m.**
 Luther's Thought and Theology A. Koelpin
 Remedial Reading Techniques A. Glende

- Creative Writing C. Trapp
 Conducting and Repertoire M. Zahn
 Keyboard Harmony W. Nolte
 The Geography of the Soviet Union G. Heckmann
 America in Transition E. Fredrich
- 10:00-12:00 a.m.**
 Genesis R. Hoenecke
 Elementary Dogmatics I L. Hahnke
 Lutheran Confessions E. Scharf
 Principles of Christian Education A. Woldt
 Educational Psychology E. Arndt
 Principles and Techniques of Teaching G. Heckmann
 Modern Drama C. Trapp
 Modern Mathematics II T. Kriewall
 Theory of Music II O. Stelljes
 Administration of the Parish Music Program M. Zahn
 Human Physiology I. Johnson
 The Lutheran Church in America V. Voecks
 History of the Midwestern States E. Fredrich

Applied Music: Organ and Piano.

GEORGE H. HECKMANN
 Acting Dean of Summer Sessions

NOMINATIONS

Science - Mathematics Professorship

The Board of Control of Northwestern College, Watertown, Wis., will meet on Thursday, May 21, at 7:00, to elect a professor of science and mathematics for the high-school department. Nominations received are the following:

- Teacher Robert Behnke, Whiteriver, Ariz.
 Mr. Wallace Dunn, Monroe, Wis.
 Prof. Frederick Heiderich, New Ulm, Minn.
 Pastor Donald Johnson, Berlin, Wis.
 Prof. Theodore Pelzl, Moberidge, S. Dak.
 Mr. Carl Schwertfeger, Milwaukee, Wis.
 Tutor Robert Sievert, Watertown, Wis.
 Prof. Luther Spaude, Milwaukee, Wis.

Any correspondence with regard to these candidates must reach the Board before the meeting date, May 21.

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

CALL FOR NOMINATIONS

Northwestern College

Professor G. Westerhaus of Northwestern College is retiring from his office after many years of faithful service. His retirement will take effect just as soon as a successor is ready to replace him. The man called is to teach psychology, logic and philosophy. In this case it is of considerable importance that the man called have had theological training and some experience in the parish ministry. Letters of nomination should include a listing of any special training and ministerial experience.

Nominations must reach the board not later than May 18.

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

URGENT REQUEST FOR NOMINATIONS

DMLC—Physical Science Professorship

After having called repeatedly, but without success, for a man to teach in the field of physical science at Dr. Martin Luther College, the Board of Control finds the list of nominees so depleted it is herewith asking for a new list.

Members of the Synod are urgently requested to nominate men for the professorship in the department of science and mathematics at Dr. Martin Luther College. The man to be called should be qualified to teach in the field of physical science. Kindly include pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned by May 28, 1964.

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

DISNEYLAND VACATIONERS

We extend an invitation to you to worship with us during your visit to Southern California at King of Kings Lutheran Church, located five minutes from Disneyland in Garden Grove. For information concerning the location of our new mission church and time of services call 539-1719, or consult the Orange County Directory for the phone number of the undersigned.

Joel C. Gerlach, pastor

**COMMENCEMENT
 AT NORTHWESTERN COLLEGE**

Commencement exercises at Northwestern College will be held on Thursday, June 4, at 10:00 A.M. (The June 3 date in the college catalog has been changed to avoid conflict with graduation exercises at Doctor Martin Luther College.)

The alumni will meet on Wednesday, June 3, at three o'clock. The alumni luncheon will follow at 5:00; the commencement concert at 7:30.

C. Toppe

APPOINTMENT

Pastor Cyril W. Spaude of Aberdeen, S. Dak., has been appointed to serve the unexpired term of Pastor G. P. Eckert on the Board of Control of Northwestern Lutheran Academy, Moberidge, S. Dak. Pastor Eckert resigned when he accepted a call to south-central Nebraska.

Oscar J. Naumann, President

ALTAR CANDELABRA WANTED

St. Paul's Ev. Lutheran Church of Tipler, Wis., desires one set of used electric altar candelabra, either 3, 5, or 7 lights. Any church wishing to dispose of such an item, please send information as to condition and cost to

Pastor Richard Shimek
 Box 607
 Stambaugh, Mich.

NOTICE

STEWART WANTED AT OUR SEMINARY

The position of steward or custodian at our Theological Seminary at Mequon, Wis., becomes vacant on May 31, 1964, because of the resignation of the present steward, Mr. Raymond J. Zahn.

The Seminary is accepting applications for this position until June 15, 1964. The Board of the Seminary is seeking a good Christian couple. The husband should be capable of maintaining and operating the physical plant of the Seminary, and the wife should be able to take over the management of the kitchen and dining hall.

Requests for application blanks should be directed to:

Prof. H. J. Vogel, Bursar
 11757 N Seminary Drive 65 W
 Mequon, Wis.

HIAWATHA LUTHERAN BIBLE CAMP

For the eighth summer the Hiawatha Bible Camp will be in operation at Sawyer Lake (near Channing), Upper Michigan, from June 28 (4:00 p.m.) to July 4 (10:00 a.m.) for young people from our churches, ages 10-17, \$17.50. Pastor P. Kuckhahn, R. 1, Bark River, Mich., will be the director. Further information will be gladly given upon request by the undersigned, secretary of this camp.

Pastor Theophil Hoffmann
 1205 Minnesota Ave.
 Gladstone, Mich. 49837

**ITEMS NEEDED
 BY MISSION CONGREGATION**

Communion ware with the common cup; mimeograph in usable condition. Giving price asked for the item, contact:

The Rev. Daniel Sabrowsky
 12424 S. 71st St.
 Palos Heights, Ill. 60463

REQUEST FOR NAMES

Please send names and addresses of Wisconsin Synod Lutherans and of other Lutherans moving into the Greater Rochester, New York, area to

Indian Landing Lutheran Church
 George Schweikert, pastor
 626 Landing Road North
 Rochester, N. Y. 14625

This church, listed in the 1964 Northwestern Lutheran Annual, is affiliated with the Evangelical Lutheran Synod. The name "Indian Landing" is a historic place name, used also by the neighboring public grade school. The location is in a residential section, and it is about 10 minutes driving time away from the heart of the Rochester business center.

Rochester and its suburbs have a population of a half million, and the residents farthest away from the church location are less than 30 minutes driving time from it.

Midwesterners traveling to and from the World's Fair in New York City are herewith invited to stop at our church-parsonage for a rest and a visit.

GEORGE SCHWEIKERT, pastor

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT CONVENTION

Date: June 16-18, 1964.
 Place: Northwestern Lutheran Academy, Moberidge, S. Dak.
 Opening Communion service: 10:00 a.m., CST.
 Preacher: A. P. C. Kell.
 Convention essayist: Prof. Oscar J. Siegler.
 Housing: All lay delegates and pastors bring own bedding for lodging in the dormitories.

CYRIL W. SPAUDE, Secretary

EASTERN DELEGATE CONFERENCE
 May 25, 1964; 9:00 a.m. C.S.T. St. Peter's
 Ev. Lutheran Church, Florence, S. Dak.; P.
 Schliesser, host pastor.
 Delegates are expected from each congrega-
 tion.
 C. E. CONE, JR., Secretary

MINNESOTA

**ST. CROIX PASTOR-DELEGATE
 CONFERENCE**

Date: Tues., May 26, 1964.
 Place: Grace Ev. Lutheran Church, Clear
 Lake, Wis.; L. Pingel, host pastor.
 Time: 9:30 a.m. (Wisconsin Time), 8:30 a.m.
 (Minnesota Time).
 Preacher: A. Eberhart (H. Schewe, alternate).
 Paper: "How Do We Correctly Understand
 the Statement that the Lord's Supper gives
 us the Forgiveness of Sins?" D. Westen-
 dorf.
 J. G. HOENECKE, Secretary

REDWOOD FALLS DELEGATE CONFERENCE

Date: Tues., June 16, 1964.
 Place: Zion Lutheran Church, Winthrop,
 Minn.; W. Oelhafen, pastor.
 Time: 2:00 p.m. to 9:00 p.m.
 Business: Evangelism Paper, H. Kesting;
 District Mission Report and Study of
 Reports to the Districts.
 G. MAAS, Secretary

NEW ULM DELEGATE CONFERENCE

Place: Immanuel Ev. Lutheran Church, Verdi
 Township.
 Time: June 18, 1964, 9:30 a.m.
 Papers: The Beloved Disciple in the School
 of the Savior, H. Birkholz; Caesar's En-
 croachment on Parental Rights, D. Brick.
 H. F. KOCH, Secretary

CROW RIVER DELEGATE CONFERENCE

Date: Tues., June 23, at 9:00 a.m.
 Place: Mt. Olive Ev. Lutheran Church,
 Delano, Minn.
 Agenda: A study of the reports to be con-
 sidered at the District convention.
 W. E. NEUMANN, 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

NORTHERN WISCONSIN

**FOX RIVER VALLEY
 DELEGATE CONFERENCE**

Time: June 30, at 9:00 a.m.
 Place: Fox Valley Lutheran High School,
 2626 N. Oneida St., Appleton, Wis.
 Delegates will furnish their own noon meal.
 C. SCHLEI, Secretary

MANITOWOC DELEGATE CONFERENCE

Time: July 5, at 8:00 p.m.
 Place: Reedsville, Wis., H. Heckendorf, host
 pastor.
 S. KUGLER, Secretary

DISTRICT CONVENTION

Place: Winnebago Lutheran Academy, Fond
 du Lac, Wis.
 Time: July 13-16, 1964.
 Opening: Faith Lutheran Church (J. Mattek)
 at 10:00 a.m., July 13; Communion service;
 speaker: Dr. Henry Koch (alternate:
 L. H. Koeninger).
 Essays: Church Discipline and Matthew 18,
 K. Gurgel; The Origin and Development of
 the Papacy, H. Bergholz.
 Excuses and requests for lodging, etc.,
 ought to be sent to Prof. J. Petrie as
 soon as possible. Delegate credentials
 should be in the hands of District Secre-
 tary by July 1.
 S. KUGLER, Secretary

PACIFIC NORTHWEST

24TH BIENNIAL CONVENTION

Date: June 23-25, noon to noon.
 Place: Trinity Lutheran Church, Omak, Wash.;
 E. H. Zimmermann, pastor.
 Convention Service 7:30 p.m., June 23.
 President Oscar Naumann will represent
 the Synod Praesidium.
 Professor E. E. Kowalke will be guest
 essayist.
 All chairmen of District boards or com-
 missions should have their reports in the
 hands of the District president not later
 than May 31.
 Early announcement by pastors and lay
 delegates will be appreciated.
 GEORGE FREY, Secretary

SOUTHEASTERN WISCONSIN

**METROPOLITAN NORTH
 DELEGATE CONFERENCE**

Date: Sunday, June 7, 1964.
 Time: 2:00-4:00 p.m.
 Place: St. John's Lutheran Church, New-
 burg, G. P. Kionka, pastor.
 L. J. MAROWSKY, Secretary

**METROPOLITAN SOUTH PASTORAL
 CONFERENCE
 May 18, 1964**

St. Paul's Lutheran Church, East Troy,
 Wis. Opening service at 311 S. Church
 (Highway G). Sessions at Fellowship Build-
 ing (Highway 20). Essay, "The Gift of
 Tongues," Prof. E. E. Kowalke.
 PAUL E. NITZ, Secretary

**METROPOLITAN NORTH
 PASTORAL CONFERENCE**

Date: May 25, 1964, 9:00 a.m. Communion
 service.
 Place: Mt. Lebanon Lutheran Church, N. 60th
 St. and W. Hampton Ave., Milwaukee, Wis.;
 Jon. Mahnke, pastor.
 Speaker: H. Lange (Prof. C. Lawrenz).
 Agenda: I John 3, H. Kruschel; What Place
 Do Polemics Have in a Sermon? Wm.
 Fischer; The Evaluation of the New English
 Translation of the New Testament, P.
 Eickmann. W. E. FISCHER, Secretary

**DODGE-WASHINGTON
 DELEGATE CONFERENCE**

Date: June 7, 1964.
 Place: Zum Kripplein Christi Church, T.
 Herman, Wis.; Martin Westerhaus, pastor.
 Time: 1:45 p.m.
 CARL J. HENNING, Secretary

DISTRICT CONVENTION

Date: Mon., June 15, through Wed., June 17,
 1964.
 Place: Wisconsin Lutheran High School, 330
 N. Glenview Ave., Milwaukee, Wis. 53213.
 Opening Communion service: Mon. June 15,
 9:30 a.m., Christ Lutheran Church, 23rd
 and Greenfield, Milwaukee, Wis.
 Preacher: Dr. Paul Peters, Mequon, Wis.
 Essays: Martin Luther and our Bible Trans-
 lations, Prof. F. E. Blume; The Christian
 Citizen in His Community, Pastor Arnold
 Schroeder.
 Noon meals will be served at the High
 School. Every congregation is to be
 represented by a lay delegate. All male
 teachers and pastors of the District are
 expected to attend.
 HEINRICH J. VOGEL, Secretary

WESTERN WISCONSIN

**CONVENTION ANNOUNCEMENT
 DISTRICT CONVENTION**

Date: Tuesday through Thursday, June 9-11,
 1964.
 Place: Northwestern College, Watertown, Wis.
 Opening Communion service: 10 a.m. (C.D.T.)
 Tues., June 9; St. Luke's Lutheran Church,
 South Third St.; Speaker: Pastor G. Al-
 brecht (Alternate: Pastor L. Lambert).
 Essayists: Pastors Fritz Miller and H. Wicke.
 Subject: OUR GIFTS TO THE LORD.
 Closing Service: 7:30 p.m., Wed., June 10, in
 the College Chapel; Speaker: Pastor V.
 Prange (Alternate: Pastor R. Hoenecke).
 Registration: To be made with the Secretary
 and the Convention Committee at the
 College Chapel entrance on Tues., June 9,
 from 8:00 to 10:00 a.m. Advance registration
 and lodging requests to be sent to Prof.
 C. Leyrer at Northwestern College, Water-
 town, Wis.
 H. WINKEL, Secretary

**COMMENCEMENT
 DR. MARTIN LUTHER COLLEGE
 NEW ULM, MINNESOTA**

Commencement exercises at Dr. Martin
 Luther College are set for Wednesday, June
 3, at 10:00 a.m. President Norman Berg of
 the Michigan District will deliver the ad-
 dress.

The cornerstone of the new dormitory for
 women will be laid on the evening of June 2
 either just before or right after the alumni
 luncheon, which is to begin at 5:00 p.m.,
 to be followed by the concert at 8:15 p.m.

We hope for a large attendance.
 CARL L. SCHWEPPE

**CLOSING EXERCISES
 AT NORTHWESTERN LUTHERAN ACADEMY**

Northwestern Lutheran Academy will hold
 its closing exercises on Friday, June 5,
 10:30 a.m. Pastor A. P. C. Kell, Watertown,
 South Dakota, will be the guest speaker. On
 Thursday evening, June 4, 8:00 p.m., the
 commencement concert will be rendered
 under the direction of Professor W. Bir-
 sching. A hearty invitation is extended to
 all.

R. A. FENSKE

**TREASURER'S REPORT — WISCONSIN EV. LUTHERAN SYNOD
 BUDGETARY OPERATING STATEMENT — July 1, 1963, through March 31, 1964**

	This Year		Last Year	
	March 1964	Nine Months July 1963 thru March 1964	March 1963	Nine Months July 1962 thru March 1963
Budgetary Income:				
Offerings from Districts.....	\$193,792.01	\$ 2,099,082.79	\$174,155.07	\$ 1,882,861.44
Gifts and Memorials from Members.....	2,032.15	10,275.90	—	8,669.04
Bequests for Budget.....	—	1,000.00	—	1,948.96
Trust Funds Income.....	—	19,516.57	—	—
Educational Charges from Educational Inst.	25,709.04	435,477.76	22,860.56	321,791.34
Other Income.....	8,275.67	9,321.17	3,052.00	7,252.54
Total Income.....	\$229,808.87	\$ 2,574,674.19	\$201,407.29	\$ 2,222,523.32

Budgetary Disbursements:

Worker-Training	\$160,489.40	\$ 1,426,898.86	\$138,534.31	\$ 1,361,858.66
Home Missions.....	69,500.25	688,664.93	63,648.77	572,892.38
World Missions.....	39,226.78	328,459.98	34,757.34	362,263.67
Benevolences	16,932.00	152,266.86	12,733.00	89,667.38
Administration and Promotion.....	18,341.06	182,685.73	12,497.72	172,661.34
Total Disbursements	<u>\$304,489.49</u>	<u>\$ 2,778,976.36</u>	<u>\$262,171.14</u>	<u>\$ 2,559,343.43</u>
Operating Gain or (Deficit).....	<u>(74,680.62)</u>	<u>(204,302.17)</u>	<u>(60,763.85)</u>	<u>(336,820.11)</u>

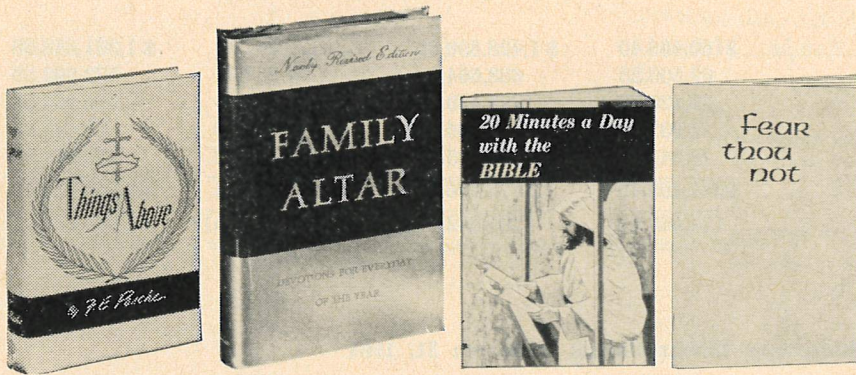
Detail of Budgetary Disbursements — March 31, 1964

	Nine Months — July 1963 thru March 1964		
	This Year	Last Year	Increase (Decrease)
Operation, Replacement and Renewal			
Worker-Training	\$ 996,833.35	\$ 893,038.08	\$103,795.27
Home Missions	519,046.28	450,950.43	68,095.85
World Missions	312,398.31	301,964.21	10,434.10
Benevolences and Pension	152,266.86	89,667.38	62,599.48
Administration and Promotion.....	172,723.96	165,829.96	6,894.00
Total	<u>\$ 2,153,268.76</u>	<u>\$ 1,901,450.06</u>	<u>\$251,818.70</u>
New Capital Investments			
Worker-Training	\$ 13,815.51	\$ 34,853.69	(\$ 21,038.18)
Home Missions	57,118.65	2,031.95	55,086.70
World Missions	1,203.67	60,299.46	(59,095.79)
Administration and Promotion	340.77	160.67	180.10
Total	<u>\$ 72,478.60</u>	<u>\$ 97,345.77</u>	<u>(\$ 24,867.17)</u>
Appropriation for Future Investments			
Worker-Training	\$ 416,250.00	\$ 433,966.89	(\$ 17,716.89)
Home Missions	112,500.00	119,910.00	(7,410.00)
World Missions	14,858.00	—	14,858.00
Administration and Promotion	9,621.00	6,670.71	2,950.29
Total	<u>\$ 553,229.00</u>	<u>\$ 560,547.60</u>	<u>(\$ 7,318.60)</u>
Total Budgetary Disbursements	<u>\$ 2,778,976.36</u>	<u>\$ 2,559,343.43</u>	<u>\$219,632.93</u>

1964 PRE-BUDGET SUBSCRIPTION PERFORMANCE

District	Subscription Amount	3/12 of Subscription	March	
			Offerings Received	Per Cent of B
			A	B
Arizona-California.....	\$ 60,926	\$ 15,231	\$ 17,576.94	115.4
Dakota-Montana.....	106,569	26,640	27,540.68	103.3
Michigan.....	403,439	100,860	112,368.99	111.4
Minnesota.....	509,874	127,470	139,346.45	109.3
Nebraska.....	100,209	25,053	22,868.57	91.3
Northern Wisconsin.....	533,607	133,401	153,133.20	114.8
Pacific Northwest.....	19,380	4,845	3,256.43	67.2
Southeastern Wisconsin.....	638,372	159,591	154,189.90	96.6
Western Wisconsin.....	575,172	143,793	149,721.75	104.1
Total for 1964.....	<u>\$2,874,149</u>	<u>\$718,536</u>	<u>\$701,584.81</u>	<u>97.6</u>
Total for 1963.....	<u>\$2,947,548</u>	<u>\$736,884</u>	<u>\$780,002.91</u>	<u>105.9</u>

Norris Koopmann, Treasurer
3512 West North Avenue
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