



THE NORTHWESTERN Lutheran

Volume 51, Number 14
July 12, 1964



BRIEFS by the Editor

the Publications Committee makes regarding this on page 228. The information is also incorporated in the masthead below.

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By the time you read this most of our congregations should have received the special issue of *The Northwestern Lutheran*, of which enough copies were printed to put one in every home. The copies to the regular subscribers went out on schedule. But producing and mailing about 100,000 extra copies for general distribution required more time.

The men who made the decision to have this special issue prepared and sent out at this time had planned to have it appear two weeks earlier than it actually has. It would have been a more favorable time — no doubt about that. But when it came right down to execution, it was found that the original plan could not be carried out.

But the good news of golden opportunities which God is putting before us could not be held off until fall. Therefore it is hoped that, in the interest of the Gospel cause, pastors and congregations will display resourcefulness and ingenuity in overcoming the handicaps which summer presents and will succeed in getting copies of this heartening issue out into the homes of our people.

Delegates to some of the District conventions heard the report that Dr. Francis Uplegger, our veteran missionary among the Apaches, had died at the age of 94. We hope to bring the obituary in the issue of July 26.

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A wrong impression was unwittingly created by the statement in "Direct From the Districts" (Arizona-California, May 17) that Pastor Edgar Hoenecke had agreed to conduct services at Christ the King mission at Whittier, California, "so that he might remain in the parish ministry." A more exact statement would have been that he was willing to render preaching services in a situation where these were sorely needed and in a way that would present no conflict with the duties to which he was called as executive secretary of the Board for World Missions.

* * * *

Your attention is directed to the new schedule of subscription rates. You will find an announcement which

"I am an enthusiastic reader of *The Northwestern Lutheran*," writes a pastor who until recently was a member of the American Lutheran Church, but found it necessary to leave that body for reasons of conscience.

* * * *

The fall issue of "Meditations" will bring a five-week series of devotions on the Order of the Communion Service. In treating the Salutation ("The Lord be with you"—"And with thy spirit"), one writer gives as the concluding prayer this original verse on the threefold use of the ancient Greeting:

*Lord, when we ask Thee to be near
To sanctify us through Thy Word,
Our pastors bless, and grant that we
May keep the message heard.*

*Lord, when we ask Thee to be near
As we prepare to celebrate
Thy holy Supper, grant that we
With joy on Thee may wait.*

*Lord, when we ask Thee to be near
Thy closing blessing to impart,
Grant pastor, people, all Thy flock
Thy peace in mind and heart. Amen.*

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

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Editorials

A Different Language Sixty years ago, when Dr. Jacobs, a leading theologian of the General Council (now part of the Lutheran Church in America) was bending his efforts in behalf of Lutheran unity, he berated the Missouri Synod because it would not permit "common prayer" (joint prayer) at gatherings of Lutherans who met to resolve their differences and to establish unity among themselves. He considered the Missourians extremists because they insisted on unity of doctrine and unity of faith before they would give expression to it in joint prayer.

To this charge the editor of *Lehre und Wehre* replied: "We Missourians will abide by our old principle: Prayer fellowship is church fellowship, and church fellowship with the heterodox [Falschgläubigen] is forbidden in God's Word, it is inherently . . . a lie, it involves denial of the truth, and it is therefore a great offense in the church." (*Lehre und Wehre*, July 1904.)

Today the official Missouri Synod word on prayer fellowship is: "Prayer fellowship has been made a big issue. Yet we do not have a clear-cut Scriptural or Confessional statement applying to specific situations in which we find ourselves together with fellow Lutherans and fellow Christians who are trying just as hard as we are to eliminate all that causes divisions in the church and who are also trying to remain true to the Scriptures and our Lord Jesus Christ." (*Lutheran Witness*, June 23, 1964.)

The same issue of the *Lutheran Witness* answers the question, "Has Missouri Changed?" by stating that the only change is in "some of our doctrinal formulations or in the application of doctrine to life and practice. We are teaching the same doctrine as our fathers taught when Synod was organized."

"Fortunately" for this claim, many simple, clear, uncomplicated doctrinal and confessional statements made by the fathers of the Missouri Synod now lie buried in yellowed archives inaccessible to all but a few readers of the *Lutheran Witness*. Many of the teachings of the fathers are also in German, a language only few of Missouri's younger clergymen understand or with which only few of them work.

When the language spoken in the Missouri Synod today has changed in more than one respect, it is reasonably safe for its leaders to make the claim, "Missouri hasn't changed its teaching."

C. TOPPE

* * * * *

A Witness We sometimes forget that the very first Christian congregations were made up entirely of Jews who accepted the crucified Christ as their Savior. Among the disciples the belief that Christ was meant for the Jews alone was so strong that it required a special revelation from heaven to convince Peter that the Gospel was given for the Gentiles as well as for the Jews. We in turn are apt to think in our day that the Gospel is meant for Gentiles only.

It is not at all common knowledge that there are sizable Hebrew Christian congregations and that there is an "International Hebrew Christian Alliance" founded in 1925 "to present a united witness to the Messiahship of the Lord Jesus Christ to the Jewish community." This Alliance publishes a "Quarterly" in which there recently appeared an account of such witness given by the Reverend Ernest Cassutto, a Hebrew Christian pastor, who had been in hiding from the Nazis in Holland during World War II. He was finally caught and imprisoned. Following is a section of an account that he gave of what happened when he refused to reveal the names of people who had helped him to find a hiding place:

"When I refused to talk they ordered me to the torture room and it was at that time that I realized what faith in Christ actually is: believing in a living Savior, not just subscribing to a set of doctrines. I also realized how mighty the power of prayer is, for I knew I was not built of the stuff of a hero, and when the Nazis would proceed to pull my fingernails out and push a flaming red-hot iron in my cheek I was sure I would squeal. . . . When the Nazi assigned to torture me (half an hour was allotted for that job) started his hideous job I said to him: 'Why not save time and spare yourself the trouble? Just shoot me. I'm not afraid to die. I am bought by the blood of the Lamb. Jesus can even forgive your sins, if you repent.' The man was so dumbfounded to hear a Jew speak like that, that he started a theological discussion about the fact 'that there was only one God: Hitler.' I pointed him to our King, all-supreme, and while we were engaged in this discussion the hands of the clock moved and the buzzer sounded, indicating that the torture time was up. . . . I realized that the heart of the Gospel is the message of Easter, that we have a living Savior! Hitler could shut out the whole world from me, but the window of heaven was open even in my dark prison cell."

Certainly, the Word of God is not bound if an unbelieving Nazi in a prison cell is forced to hear it from the lips of a Jew.

E. E. KOWALKE

* * * * *

On Reading the Bible There is a widespread notion that the language of the King James Bible makes hard reading. The notion is perhaps as old as the King James translation itself. No doubt, there always have been people who find the Bible hard reading. Of late years there has been such a rush of new translations that it would seem natural to conclude that there must be something wrong with the old translation to make so many new ones necessary. In the course of only a few years there have appeared The Revised Standard Version, The New English Bible (New Testament), the Roman Catholic Bible by Knox, the Phillips translations, translations of separate books by Rieu, and the Torah, a new translation of the Old Testament published.

(Continued on page 225)

Studies in God's Word:

The Slavery of Liberated Slaves

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now, being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Romans 6:19-23).

A slave who has been set free from his bondage to a cruel and inhuman master would hardly choose to serve that master again following his emancipation. However, out of the gratitude of his heart he may freely offer to be a slave to his kindly benefactor. Certainly, he would not have to be directed to pledge devotion to his benevolent liberator.

Christians, too, were formerly slaves to a terrible tyrant. But, having been liberated, they are now free to serve Him who gained for them their independence. Once again they are slaves. But this time their slavery is

Voluntary

When we were still in the clutches of sin and under its despotic rule, there was no question as to whether or not we wanted to be the slaves of sin. Sin was our master and overlord. We did its bidding without fail and without question. We submitted ourselves completely to its authority. The course of our lives did not deviate from the path of iniquity. We could not do otherwise. We were the willing victims of a monstrous, satanic power which entered to enslave the whole human race when Eve and

Adam first proved faithless to their God.

But from this pernicious power, with all its fearful implications, we have been graciously set free. The chains which held us fast in the service of sin were unfastened by Him who was fastened to the cross of our deliverance. The sovereign power of sin was smashed by Him who lives and reigns as our great Emancipator. Freedom was secured for us at an immensely high price, paid gladly and willingly for our release, the price of the Savior's sacred blood. When the Holy Spirit linked us in true faith to His supreme and saving sacrifice, freedom was ours to enjoy.

Rescued from the merciless oppression of a death-dealing foreign power, what person, or people, would not be forever grateful and willing to render cheerful service to his beneficent liberator? No slavish compulsion or coercion would dictate this service. Freely and voluntarily would it be given in a spirit of humble gratitude and love to Him who bestowed compassion and mercy. Indeed, the recipient of such a priceless boon might well offer himself as a slave for ready service to the One who set him free.

Whom else, then, shall we choose to serve, but Him who loved us and gave Himself to rescue us from the stranglehold of sin's dominion? Who else would we want to be our Master, for whom we'd slave in eager submission and willing obedience, than the Lord Jesus Christ who left the power of sin over us in ruins? To be His slave is both a privilege and a great delight. It is also

Salutary

In our former state, as the slaves of sin, our dutiful service produced nothing good or wholesome. It could not have been otherwise. In knowing folly, we yielded ourselves and our members to uncleanness and iniquity, never to God and to what is God-pleasing. We were like worthless thistle plants, producing nothing but

that which is an abomination in the sight of God. And all this served only to tighten the grip which sin had upon us.

But now we have been set free from the tyranny of sin and have been made living branches of the one living Vine. Now we have a new and far superior Lord and Master. Our slavery to Him is the constant desire to please and to serve Him. We own Him only as our rightful Owner, because He has freed us to be His very own. We demonstrate our allegiance to Him by inquiring after His will. We express our love and gratitude to Him by doing His will. We endeavor to yield our members to that which is right and just and pure in His sight and according to His Word. As obedient servants we gladly take our orders from Him, knowing that His judgments are sound, His directions safe, and His intentions always the best. When we do this, He approves; He is pleased. And we are sure that it is He who has worked in us both to will and to do of His good pleasure.

Liberated slaves will treasure and cultivate such salutary slavery.

Had we remained in the servitude of sin, the outcome for us would have been dismal and fatal, death only, final and forever. Sin is a hard and mercenary master. Those who insist on remaining its slaves and heed not the Spirit's call to freedom, it compels to more feverish service and in the end pays off with dismissal to the sweatshop of unceasing perdition.

From this, too, we have been delivered by our death-conquering Liberator. In truth, what is there that pertains to our salvation that is not an undeserved gift of God's free grace? Redemption, conversion, regeneration, sanctification, and finally a heavenly inheritance in the mansions above — all freely bestowed upon unworthy slaves of sin. Those who have been liberated cannot but count it an honor and a blessing to remain the free slaves of God, their Savior.

MILTON BURK

A Notable Pentecost Day

Mtakwa, Northern Rhodesia

"We do hear them speak in our tongues the wonderful works of God." In our Mtakwa congregation, situated in the heart of bush country 15 miles out of Lusaka, these words of the first Pentecost miracle were reenacted on Pentecost Sunday, 1964.

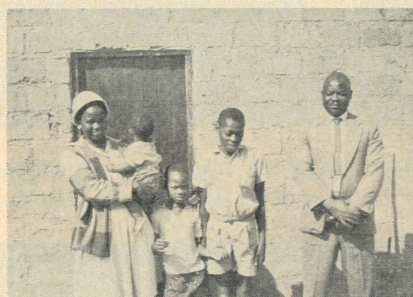
It was the power of God's Holy Spirit which moved the hearts of a handful of Africans to launch out and establish a Christian congregation here less than two years ago. It was by His strength that a mud-block chapel was erected soon after and dedicated to the glory of God. He moved the hearts of others through the preaching and teaching of His Word, so that on this Sunday 13 adults were added to the flock by rite of baptism and confirmation.

As the little church reverberated to the strains of hymns sung in Shona, as the Shona-speaking Gideon Mbuisa proclaimed with power the message of God's Word, as the adult confirmands gave answer before the altar in the Shona words of the Apostle's Creed, as they then knelt before the altar to receive words of blessing from Missionary Sawall, one could not help being overcome with feelings of joy over the fact that God's promise of spiritual power continues to transcend all barriers of language. The words of Jesus in the Pentecost Gospel fittingly summarize the scene: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Significant about this Pentecost service is the fact that Gideon, our African evangelist, gathered and prepared this class for confirmation. So

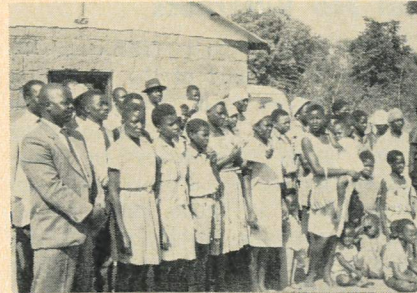


CLASS OF CONFIRMANDS received into membership at Mtakwa.



GIDEON MBUISA, our African evangelist, and his family.

well did he do his work that the missionary-in-charge, Pastor Sawall, when examining the confirmands, had to marvel at the thoroughness of the preparation. An American visitor at this service said that her experience here marked the high point of all her travels in Africa. Apparently for a Christian there is more power to be found in the heart of the bush than at the crest of Victoria Falls.



SOME OF THE MTAKWA CONGREGATION are shown in this view.



CHURCH ELDER MIKIAS GUMBO congratulates confirmand Joseph Mpofu. (He is pointing to a cross above the door of the church.)

The Pentecost Gradual takes on a fresh meaning as we reflect on the events of this day, "Hallelujah! Hallelujah! Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth. Hallelujah! Come, Holy Spirit, fill the hearts of the faithful: and kindle in them the fire of Thy love. Hallelujah!"

ERNST WENDLAND

The Lord Adds to His Church

When we think of mission work, we usually picture to ourselves an area in which there is no Lutheran Church and a missionary making calls on the homes of the area, thus trying to establish a congregation where before there was none. In Milwaukee however, in the so-called "inner core," the Lord of the Church has done a marvelous thing. He has surrounded old, established congregations with a new mission field, a mis-

sion field composed of white and Negro people. St. Marcus Congregation, on the corner of Palmer and Garfield in the city of Milwaukee, has been particularly blessed in this regard.

During the recent Pentecost season, St. Marcus was privileged to confirm 10 adults, four of whom were white, the others Negro. Three of the white confirmands were also baptized.

One week later St. Marcus was also privileged to welcome 14 Negro children into the Savior's kingdom of grace through the washing of Holy Baptism, thus cleansing them of all their sins. Since the parents of these children had no Lutheran friends in their acquaintance, members of St. Marcus willingly volunteered to be sponsors for the children.

At the present time, one third of the children in St. Marcus Christian Day School are Negroes who are communicants of St. Marcus. May the

Lord graciously continue to bless St. Marcus in the work which He has placed before it, and with His Spirit win many more souls for Christ!

But No Bitterness

Heart-rending and faith-strengthening is the report of the expulsion of missionaries from the Upper Nile province in the Sudan. Even as Paul found "many adversaries" in Ephesus, so the old evil Foe is today defying Christ in futile effort to invalidate Christ's assurance that the gates of hell shall not prevail against His Church.

Sudan Witness for June 1964 reports:

"The first real shock came on February 12 when word reached us that there would be no more radio-telephone for any of the American Mission, SIM, or Missionary Aviation Fellowship after the 19th. The license had just been renewed in November. . . .

"Wednesday morning the 26th a policeman came with a telegram saying all missionaries on Doro station would not be allowed to leave the station till further notice. While listening to the BBC news on Feb. 27 we heard the report that 300 foreign missionaries from the southern Sudan had been asked to leave. We knew of the trouble in the far south, and then heard over the radio that authorities were not differentiating between those missionaries who were accused of helping the rebels and those who knew little or nothing of what was going on. . . .

"At the hospital Dr. McClenny and his two nurses were in the midst of a delicate operation on a little girl. Sweat pouring down their faces and hardly looking up, they were told the news. It was hard to believe that the hospital would be closed as the license had been renewed just two days previously for another full year. A new nurse had been in the Sudan only five weeks. Dr. McClenny had just been back from furlough two months. . . . On Tuesday the hospital was in full swing with 150-200 patients being treated. Thursday night there was a seal on the door.

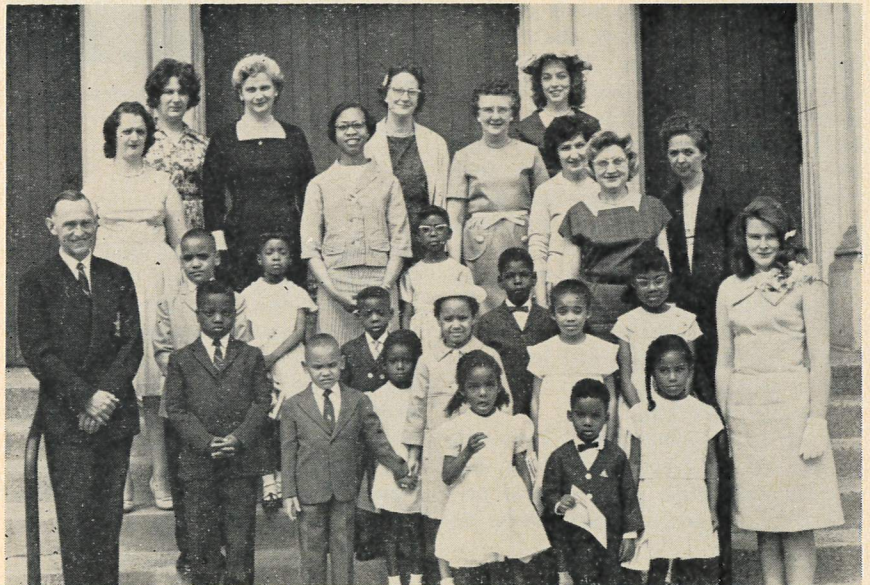
"On Sunday it was most difficult to have the last church service with them, as they sat with tears in their eyes, some even crying out loud.

"The regular service was no easier. There was hardly a dry eye in this service, either national or mission-



Photo by Johannes, Milwaukee

THIS CLASS OF TEN WAS CONFIRMED by Pastor P. Knickelbein this spring at St. Marcus, in Milwaukee's inner core.



FOURTEEN CHILDREN were baptized on one Sunday at St. Marcus, Milwaukee. They are pictured with their sponsors.

ary. All realized this was the last service they would have together. . . .

"About three P.M. on Monday, when we thought we had till midnight to get out of the province, military police, one mounted and two on foot with guns, arrived on the station ordering us to close everything up now and get going. . . .

"Throughout the week we wit-

nessed the tears and heartbreak of the local people — Christians, pagans, and Muslims. The service on Sunday, conducted by our Mabaan elders, moved everyone in the building to the depths. Broken hearts there were, but no bitterness. Tears flowed freely, accompanying heart-felt expressions of thanks to God —

(Continued on page 226)

Some Thoughts on Biblical Archaeology

Why The Problems With Biblical Weights And Measurements ?

In the last two articles in this series, in which we discussed the value of Biblical coins and Biblical measurements of length, it was necessary repeatedly to notice that here the kind of precision to which we are accustomed in our modern world is quite out of the question. In every case we can arrive at "round" numbers for the modern equivalent of the ancient measurement mentioned; and, surely, in every case where the Biblical text seeks to drive home a point by referring to certain fixed standards or values, the meaning and intention of the inspired writer of Scripture is perfectly clear. Still, when we try to express in dollars and cents, in pounds and ounces, in feet and inches the value or size of the item mentioned in the Bible, we quite regularly have to be satisfied with the statement that the ancient item is "about so-and-so many" of our modern units.

Why it will always be so, will become clear when we pause to reflect for a moment on the history of the land called "Palestine" from the time of Abraham to the days when our Lord taught in its cities and villages and walked its streets and highways.

Changing Influences

The land that Abraham sojourned in, which the Hebrews under Joshua conquered, where David and others ruled as kings, was indeed all one and the same land, but from age to age it was under the influence of a constantly changing series of forces. The Holy Land itself lay midway between the two areas where men built the earliest empires, so far as history tells us about these: Egypt to the west and the land of the Tigris and Euphrates to the east.

The Babylonian Impact

Abraham came from the city of Ur in one of the mighty nations of the East. This land was in later times named Babylonia after the city that was then of importance in many ways throughout the civilized world. From the days of Abraham on, and down through the centuries when a

series of different kingdoms and empires held sway over the land of Babylonia, the men of this part of the world influenced greatly the rest of the ancient world as we know it both in the fields of politics and in that of trade and commerce. As soon as any undertaking becomes "big business," it is necessary to follow a set of recognized standards of value and measurement, and archaeologists today generally credit the Babylonians with having been the first to think of establishing such standards. Strange as it may seem, however, these Babylonians themselves did not always stay with one and the same system of weights and measurements, but from time to time even their standards varied in value. Small wonder, then, that the people of the Hebrews, living near the Babylonians and being closely influenced in matters of commerce by them, should show us an uncertain picture of precisely what a given measurement or weight might mean at any given date.

Egyptian and Phoenician Influences

Babylonia was, however, only one of the many influences on the daily and business life of the ancient Hebrews. Though they had been slaves in the land of the Nile and had been delivered from that oppressive slavery only by a miracle of the Lord their God, still many of the Hebrews yearned for the fleshpots of Egypt only a short time after they had been delivered. As their fathers had done before them, so their sons and daughters in the centuries to come were to do after them. Time and again in the history of God's own people we read that the Land of the Nile, that Egypt where their fathers had been slaves, held a strange fascination for the Hebrews. Especially when the empires to the east were building up strength and the Babylonians and others were threatening to conquer Palestine, the people of the Hebrews would dream that in some way or other Egypt would come to their aid. Repeatedly the prophets of Israel warned against this tendency

to rely on Egypt as a source of help and strength. But since it was so, it would be only natural that throughout the years the kind of units of measurement that were in use in Egypt should also have been popularly accepted in Palestine. Thus, the golden jewelry given to Rebekah (Gen. 24:22) is weighed according to the ancient Egyptian unit, the *beka*, and that same *beka* is used to indicate the value of the half-shekel poll tax of Exodus 38:26.

By about the year 1000 B.C., the people who lived on the Mediterranean sea coast nearest the land of Israel were the leaders in world trade at the time. The Phoenicians, as these people were called, carried on an extensive trade with the people of the city of Jerusalem and the rest of Solomon's kingdom, and it was, therefore, very natural that *their* habits of measuring and weighing would have to be taken into account.

By the time of the birth of Christ, another change had come over the political picture of Palestine and correspondingly over its commerce and trade and the units of measurement used in them. After their return from the Babylonian Captivity, the Jews came ultimately under the power of one of the several parts into which the Greek empire of Alexander the Great had been broken. Jerusalem and the surrounding territories were included in what we know as the Hellenistic Empire of the Seleucids. Naturally, during these days, Greek standards of weight and measurement and the names for them were introduced. And shortly before the birth of our Lord the Romans had taken possession of the land of the Jews and had made the changes that suited their own ways of doing business and collecting taxes.

With the coming of each new conqueror of the land of Israel there had come changes in the administration of the land. With each new trend in trade had come the new methods that were calculated to win the commerce of that part of the world. But whether it was a new

(Continued on page 226)

PAGES FROM THE PAST

Marking the Golden Anniversary of The Northwestern Lutheran

January 23, 1927

[EDITOR'S NOTE: The following connected paragraphs will gain in interest and meaning for us if we recall that the Synod was striving to gather funds for the erection of the new Seminary at Mequon and to liquidate its indebtedness. (The new Seminary was dedicated in 1929.)]

Impatience There is some impatience at the delay in the building operations. Many brethren want to see a start made right soon. We have been asked to publish the list of the contributors now. A list will be published eventually, but we believe the time to do this has not yet come. In these recent days we have received the first remittances from several congregations. More will follow. We appreciate it, brethren, that it is trying to mark time while others catch up, but let us be patient. All that will be forgotten when they have caught up, and we will be presenting a solid front to our task.

Not Unusual Our financial situation is not at all unusual. These are figures we found in *The Baptist*: "In an average church of 100 members, 51 contribute to current expenses, 32 give to missions." Not unusual is, however, not synonymous with ideal. No, this simply goes to show that the Old Adam is the very same in all men. Are you permitting him to govern you, or are you yielding your heart to the power of the Holy Ghost? If the latter, you are giving liberally for current expenses and for missions as well.

Present Status Our present (December 31, 1926) status is: Total collections: \$412,880.27; invested building fund, \$291,855.90; old debt \$133,388.08. From this last sum there can be deducted our equity in the old property and the money still held by congregations or pledged. Some forty or fifty thousand will still remain to be raised before we can begin to build.

Too Much Has there been too much harping on one string these last months to suit you? Brother, we will gladly stop, but not before all have learned the tune and are singing it *a capella* in a full harmonious chorus. Then we will lean back and listen with rapt attention.

John Brenner

February 6, 1927

Black Despair On one day not so long ago, the morning paper brought the news of three suicides; all were young men at universities; the places where the deaths occurred were widely separated. It was just an accident that three university men at different places should go out of the world at the same time. Yet, it seems to us, it was not an accident. God gave all readers of that piece of news a powerful warning. The young men were not dissipated, it seems; they were not failures in the accepted sense. All of them left some sort of record which in each case might be summed up in the words: They had tasted life and found it worthless.

It is impossible to dissociate the fate of these young men from the life which they were leading. They were seeking learning, apparently with success. Human knowledge, as most moderns agree, is the highest and most laudable purpose to which men can dedicate their lives. But in these cases this high purpose has defeated itself.

The young men despaired of anything coming from such knowledge.

The natural conclusion must be that there is something essential missing from the scheme of life in which these men found themselves involved. A Christian need not guess what that missing thing was. It was a personal faith based on something more authoritative than booklore compounded by the experience of men. In short, Christ, the Living Word, Christ, the Savior, was missing. And there is no life without Him. It is not heartless to say that from their viewpoint they acted reasonably.

Behind these young men there is an influence that must be charged with the true responsibility for their rash acts. And that influence is not far to seek. It is the modern anti-Christian glorification of the mind of men. Modern learning is definitely anti-Christ. It cannot bow to the glory of God in His Word. It has long ceased to be, if it ever was, neutral. Every little teacher, as he leaves his college or university, conceives it to be his first function to emancipate the enthralled minds of his charges from the positive faith in God's Truth in His Word and in Christ as Savior from sin. But even this bald heathenism is not to be charged with the ultimate responsibility in wrecking the lives of our youth.

The anti-Christian force that is most destructive is the modern church — that church which tries to bridge the gulf from the stark unbelief of modern science to faith in Christ by empty words and maudlin symbols.

Hans Koller Moussa

February 6, 1927

We Agree We agree with *The Baptist* when it declares: "This city is inviting some religious problems."

"Commissioners of McAlester, Oklahoma, have decided to lend money from the sinking fund of the city to churches for the construction of buildings. Loans are carefully safeguarded and bear six per cent interest. The regular rate is eight per cent; what will the banks say? Not all taxpayers are in sympathy with the churches; what will the taxpayers say? Suppose that for good business reasons the city lends to one church and refused another; what will the rejected applicant say? Suppose that some church defaults; what will the city do? Suppose the prospect of receiving favors from the city government seems to any church to depend upon the election of particular candidates; what a fine chance for a church fight in politics! The first of such loans will be the beginning of sorrows in McAlester."

It does not require a very strong imagination to see how serious trouble can result from this practice. We cannot be too careful in keeping the churches separate from civic affairs. Here in Milwaukee Marquette University is now proposing that the county cooperate with it in the erection of a large hospital, instead of carrying out the resolution of the county board to build an emergency hospital. Such things must be avoided for the good of all concerned. Only a clean separation will make for peace in a community.

John Brenner

Organization Or Order

Insistence on doing things "decently and in order" can be abused in church assemblies as a vicious club to quench the Spirit. On this point Principal Charles Duthie of the Congregational Union of Scotland makes some pertinent remarks in *The British Weekly* of May 21, 1964, when he distinguishes between "order" and "organization." He also makes a trenchant remark on stewardship that merits close attention. Emphasis has been added.

"The 'order' of the Church is what belongs to the Church as distinct from the world — Bible, sacraments, ministry. 'Organization' is a mode of arrangement which she may have in common with other societies, although she will use it for her own unique purpose.

"Since the organization is for the sake of the order and the Gospel it serves, it behoves the Church to keep a wary eye on the forms of organization she uses. It is not only the committee-system that can threaten, with its evolution of 'democratic ideas' which, however good, can sometimes be *the enemy of spiritual advance and daring*. Some of our new modes of operation, for example in stewardship, can create an ideology of their own.

Stewardship

"It is easy, for instance, to forget that our first stewardship is not that of money but of the Gospel. It is that *primary stewardship* that gives all other kinds of stewardship their reason for being."

The Becker Amendment

Congressman Morris K. Udall of Arizona, under the date of May 22, 1964, reported on the Becker Amendment to his constituency under the heading "Do We Want Another Bible War?" Following is the gist of his four-page argument:

"The Becker Amendment says, 'Nothing in this article shall constitute an establishment of religion.' Commenting on this the magazine *Christian Century* said, 'In sections 1 and 2 the proposal would destroy the First Amendment's guarantees

of religious liberty and then in section 3 deny that it has done so. If adopted, the Becker Amendment will imperil religious freedom in the name of religious freedom.'

"How can a prayer or scriptural passage be 'nonsectarian' with respect to all the religions people practice? And if it is watered down enough to satisfy all religions, of what value is it?

"As many church leaders have pointed out, it is absurd to suggest that a young child is free to leave the room when 'voluntary' religious exercises are held. The desire to conform is exceedingly great in children; few want to be 'odd balls.'

"If you're Protestant, how would you feel if your child recited the 'Hail Mary' in school? If you're Catholic, how would you like your child reciting the prayers of Martin Luther? What happens in predominantly Mormon communities of Arizona if the school board prescribes readings from the Book of Mormon?

"What agency of government will prescribe prayers and Bible passages? What language in this Amendment would stop the federal government from doing so?

"I am not one who thinks the coming generation is hopelessly lost. The education and training of our youth rests on a three-legged stool: *school, home, and church*. Each leg must carry a share of the load. Has there not been too much of a tendency to shove onto already burdened teachers nonacademic training in manners, sex education, health and personal care — duties which belong elsewhere?

"Must we really, as Congressman Becker implies, protect America's children from the godlessness of their parents?"

Masonic Brotherhood

Several months ago *The Christian Century* reported that the De Moly chapter in Los Alamos, New Mexico, lost its charter for inviting a Negro to membership. The report criticized the Masonic order for such unbrotherly segregation. In the issue of June 10, 1964, a reader writes:

"Could it be that it was not until 1964 that you realize that the four

million-member Masonic order is as jim crow as the White Citizens' Council and the Ku Klux Klan?

"In many communities the lodges present themselves as the handmaid of the Protestant churches and among them are thousands of ministers. Yet these are the facts:

"With one curious exception (Alpha lodge No. 1 in New Jersey), none of the 16,000 Masonic lodges in this country will accept a petition for membership from a person known to be a Negro; any lodge that tried to initiate a Negro would be suspended by its state grand lodge. American freemasonry refuses to acknowledge the legitimacy of the Prince Hall lodges, which are preeminently Negro in membership; any white Mason who visited a Prince Hall lodge or spoke on Masonic subjects with a Negro Mason would be subject to expulsion.

"Masonic lodges in England, Africa and elsewhere do initiate Negroes, so this discrimination is not a universal Masonic principle. The Los Alamos De Molays were not punished by loss of their charter for living up to the 'high ideals' of freemasonry in the U.S. Those 'high ideals' do not include the ideal of brotherhood across racial lines."

Pincushion Memories

"A pincushion is a passive object. It cannot reject what is injected. It only retains what is thrust upon it, into its heart.

"Some people are like this. They receive all the sharp barbs that come their way and hold them carefully in place. They can't pass off a hurt, a pain, a mean or malicious deed by another. They hold in the hurt and brood about it. For years perhaps, generations. . . .

"They re-live the dig, the slur, the intention between the lines. By never forgetting a single detail, they keep the point of the offense sharp and bright."

Thus writes R. C. Wahlberg in *The Lutheran*.

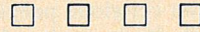
The pitiable habit of keeping a wound from healing is illustrated by the statue of George Washington in front of the state house in Columbia, S.C. The bottom half of the bronze

cane in the right hand is missing. The damage could no doubt be repaired, but the guidebook informs the visitor that about a century ago some Union soldiers brickbatted the statue!

The tourist is also told that the conspicuous bronze stars on the south and east sides of the capitol mark the spots where the unfinished building was hit by Northern shells on Sherman's march to the sea.

To "keep the point of the offense sharp and bright" — how well that describes some of the feuds between persons, families, congregations, and other groups. In most cases it's a sorry chapter.

What do
you mean..



Atonement ?

NO PARTIAL ATONEMENT!

No Halfway Measure

The voice of the Scriptures is marvelously clear and plain that by His work of atonement Jesus has completely delivered us from the guilt of all sin. His work of redemption was no halfway measure. He did not merely make a beginning of rendering satisfaction to God and then leave it to us to finish the task. Such an "atonement" would be of little comfort to us indeed!

The blood of Jesus, shed for our redemption, has completely and perfectly cleansed us from each and every stain of sin. The full price of our ransom has been paid. We are, therefore, fully redeemed and perfectly reconciled unto God. We are altogether pure and clean in His sight.

Scripture Describes Atonement as Complete

That this is the teaching of the Scriptures is abundantly clear from many passages in both the Old and New Testaments. We must content ourselves with citing but a few. "Thou hast forgiven the iniquity of thy people, thou hast covered *all* their sin," the Psalmist declares (Ps. 85:2).

The Apostle John likewise stresses the perfection and completeness of Christ's atonement when he writes, "The blood of Jesus Christ his Son cleanseth us from *all* sin" and adds that God "is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness" (I John 1:7,9).

Paul sums up the wondrous fruits of the atonement in this way: "Christ also loved the church, and gave himself for it; that he might *sanctify* and *cleanse* it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25b-27). Again, writing to the Corinthians, Paul affirms, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11).

Forgiveness Merely "Made Possible"?

It is an outright denial of this precious and most comforting teaching of the Scriptures, therefore, when the Church of the Antichrist claims, as Father Conway

in his book, *The Question Box*, teaches, that "Christ's Redemption, however, *did not at once blot out every sin*; it merely provided the means whereby the remission of sin *was made possible*" (p. 61, our emphasis). "To share in His Redemption," Conway maintains, "we must believe with a faith that *works by charity*," which, as Rome explains, means that the sinner must add his own works to Christ's in order to gain the remission of sins.

Limiting Christ's Atonement

Another Roman Catholic writer, William J. Grace, S.J., founder of the Inquiry Forum at Gesu Church in Milwaukee, writes in his book, *The Catholic Church and You*, a manual for a course of instructions on Catholicism for prospective converts, "Christ is our 'Redeemer,' because He 'bought us back' from the slavery of sin and *restored our supernatural endowments*, together with *the right to attain heaven*" (p. 85, our emphasis).

The Catholic Church accordingly *limits* the atonement of Christ. It teaches that He accomplished only a *partial* atonement. The rest is up to us. It restricts the benefits of Christ's work to giving us the *right* to attain heaven by our own efforts. It claims that He merely made it *possible* for us to get to heaven. We ourselves must earn it by reforming ourselves through the exercise of our restored supernatural powers to do the will of God.

Does It Depend on Us?

Our redemption, therefore, according to Rome, ultimately depends upon *us*, upon *our own* efforts, upon our making use of the graces or virtues which Christ is said to have gained for men and by which we are enabled to acquire holiness and salvation by our own works.

What a far cry this is from the Bible's unqualified, unconditional assurance, "With his stripes we are *healed*" (Isa. 53:5)! Our salvation is certain because it does not depend upon us in any way. Jesus has effectually and fully atoned for all our sins.

WILBERT R. GAWRISCH

Commencement Exercises

At Northwestern College

The faculty and graduates marching out of the gymnasium, down the steps, around the Sprinter, were not taking part in recessional after the commencement exercises at Northwestern College on June 4. Contrary to appearances, it was the beginning of the graduation procession. The gymnasium had served as a marshaling point from which the procession began rather than as the goal of the procession, as in former years. This time the goal of the procession was the open area north of the library building, where the audience was seated in the pleasant June sunshine, awaiting the arrival of the graduates. The two graduating classes took their places on the terraces in front of the library building, at either side on the landing before the north entrance to the building.

The outdoor commencement eliminated the problem of congestion that was becoming more serious each year. In recent years the stage in the gymnasium-auditorium had been overcrowded by the large number of graduates, and admission to most of the auditorium had been by ticket. The outdoor facilities made it possible to accommodate conveniently not only the relatives and friends of the graduates but also any and all visitors who attended the exercise.

The transfer to the out-of-doors was made with some misgivings, but the offer of the graduating seniors to plan for the outdoor exercises, and the willingness of both graduating classes to accept the responsibility for setting up the facilities and for removing them, together with ideal weather (although plans for an outdoor commencement concert the night before were called off because of cold weather) allayed all doubts about the feasibility of making the change. The experiment may also have served as a trial run for next year's centennial graduation exercises.

The college graduates numbered 41. Most of them have made their decision to enter the Seminary in the fall. We hope that eventually the rest will also accept the privilege of serving in the Gospel ministry.

There were 55 high-school graduates. More than half of them will be enrolled as freshmen at Northwestern College in the fall. Twelve to 14 others, including most of the girls, plan to enroll at Dr. Martin Luther College or at Milwaukee Lutheran Teachers College.

College Graduates, 1964

Babler, James, Oshkosh
Balza, William, Madison

Baumgart, John, Denmark
Becker, David, Milwaukee
Bernhardt, William, Kenosha
Besler, William, Detroit, Mich.
Bitter, Robert, Sheboygan Falls
Boehm, Stephen, Jenera, Ohio
Carlson, Errol, Tacoma, Wash.
Christman, Robert, Manitowoc
Deutschlander, Daniel, St. Paul, Minn.
Diersen, Marcus, Caledonia, Minn.
Ditter, Gerald, Fond du Lac
Duin, Timothy, Johnson, Minn.
Fedke, Fred, Milwaukee
Frank, Joel, Hoskins, Nebr.
Gast, Kenneth, Kiel
Gurgel, Karl, Fond du Lac
Kastenschmidt, David, Kenosha
Knorr, Richard, Adell
Lauber, David, Franklin
Luchterhand, Lyle, Marshfield
Martens, Ralph, Egg Harbor
Parker, Gary, Scottsdale, Ariz.
Prah, Lanny, Neenah
Scharf, Ralph, Watertown
Schaumberg, Glen, Hartford
Schewe, John, Kenosha
Schroeder, John, Milwaukee
Schroeder, Lynn, Watertown
Schulz, Martin, Cambria
Schwanke, Myron, Watertown
Semro, Ronald, Princeton
Siegler, David, New Ulm, Minn.
Sonntag, Lyle, Two Rivers
Spevacek, Kirby, Maribel
Tassler, Verdell, Watertown, S. Dak.
Todd, Leon, Milwaukee
Vogel, Vaughn, Newton
Winters, Richard, Milwaukee
Wolfgang, Arno, Milwaukee

Southeastern Wisconsin District Convention June 15-17, 1964

For the past decade every convention had faced the dominant issue of doctrinal controversy with its inevitable tensions. Under God our Synod was led to decisive action. A keen awareness of the necessity to remain faithful to the Word still prevails. We pray this heritage may long endure.

This does not mean inactivity! In our opening service Dr. Paul Peters of our Theological Seminary exhorted us to be clothed with humility in order properly to do the work of the Lord.

Such desire was stirred within our hearts by an encouraging home missions report. We had planned for a new mission every month; the Lord

has led us to double that number. The delegates were told of doors which the Lord is opening for us abroad. The world missions report was capably presented and was warmly received by an interested convention. The unexpected opportunity in Hong Kong deserves special mention.

The convention essays, "Luther and Bible Translations" by Professor F. Blume and "The Christian Citizen in His Community" by Pastor Arnold Schroeder, bespoke the same two interests — to be faithful and to be His servants.

Teacher-training was the most significant and far-reaching issue before our convention. The very length of the syllabus report and the time consumed in committee and floor discussions declare the convention's interest and concern regarding an adequate supply of well-trained workers,

so that the work of our church can be carried forward. The majority favored the proposed "Milwaukee Plan."

Interspersed through the convention's work were the elections. President Adolph Buenger was returned to office. Pastor Waldemar Pless was elected first vice-president. Pastor Frederic Tabbert succeeds pastor Herman Cares as second vice-president. The convention respected the personal wishes of Pastor Cares, who deserves a well-earned rest from vice-presidential duties. Professor H. J. Vogel was retained as secretary of the District.

The encouragements, debates, and decisions of the convention are past. In humility let us labor faithfully and zealously to carry out His work.

H. WIECHMANN

OTHER TEACHER ASSIGNMENTS

[EDITOR'S NOTE: In our June 28 issue we presented the four-year graduates of Dr. Martin Luther College and gave their assignments. The names of the three-year graduates and of special students, together with their assignments, follow.]

THREE-YEAR GRADUATES

Mary Braun
Rita Gantka
Brigitte Kolm
Judith Anderson
Rosemary Belter
Dianne Bode
Janice Ewald
Muriel Frey
Kathleen Gregory
Margaret Heckendorf
Virginia Hoelz
Avis Kesting
Diane Kloke
Norma Knas
Janet Kracht
Phyllis Krueger
Diane Miller
Priscilla Nell
Kathleen Nero
Mary Perkins
Linda Pfeiffer
Rosalie Radue
Earline Retzlaff
Elizabeth Schuetze
Barbara Seefeldt
Elizabeth Siegler

Ann Arbor, Michigan
Mandan, North Dakota
Bay City, Michigan
Milwaukee, Wisconsin
Baraboo, Wisconsin
Nicollet, Minnesota
Manitowoc, Wisconsin
Phoenix, Arizona
Milwaukee, Wisconsin
Reedsville, Wisconsin
Germantown, Wisconsin
Gibbon, Minnesota
Maiden Rock, Wisconsin
Waukesha, Wisconsin
Mishicot, Wisconsin
West Salem, Wisconsin
St. Paul, Minnesota
Lannon, Wisconsin
St. Francis, Wisconsin
Davison, Michigan
Crivitz, Wisconsin
Maribel, Wisconsin
Manitowoc, Wisconsin
Mequon, Wisconsin
Theresa, Wisconsin
New Ulm, Minnesota

To: Martin Luther, Neenah, Wisconsin
To: Epiphany, Racine, Wisconsin
To: St. John, Neillsville, Wisconsin
To: Mobridge, South Dakota
To: First German, Manitowoc, Wisconsin
To: Mt. Olive, Delano, Minnesota
To: San Pablo, Tucson, Arizona
To: Newtonburg, Wisconsin
To: Morristown, South Dakota
To: Mt. Calvary, Wisconsin
To: Marinette, Wisconsin
To: Kimberly, Wisconsin
To: St. John, Ft. Atkinson, Wisconsin
To: First Lutheran, Racine, Wisconsin
To: Rhinelander, Wisconsin
To: East Fork, Arizona
To: Wonewoc, Wisconsin
To: Niles, Illinois
To: Centennial, Milwaukee, Wisconsin
To: Oak Grove, Wisconsin
To: Grace, La Crosse, Wisconsin
To: Goodview, Winona, Minnesota
To: Arlington, Minnesota
To: Zion, Illinois
To: Algoma, Wisconsin
To: New London, Wisconsin

SPECIAL STUDENTS

Amalia Puschel
Janet Griebing

Kalamazoo, Michigan
Milwaukee, Wisconsin

To: Tomah, Wisconsin
To: DMLC, New Ulm, Minnesota

Direct from the Districts

Pacific Northwest

Parsonage Dedication

After many years of praying and hoping for a parsonage, Grace Lutheran Church at Zillah, Washington, was privileged to dedicate its new parsonage to the glory of God on April 5, 1964.

This new parsonage is a three-bedroom home with a full daylight basement. It is a well-planned home and is tastefully decorated. The actual cost of construction was held to less than \$11,000.00. The credit goes to careful planning and to the many hundreds of hours of volunteer labor given by the congregation. No money was borrowed from the Synod to build this parsonage. Over the years over \$6,000.00 was accumulated in a

building fund. A pledge drive brought in an additional \$3,100.00. The remainder was borrowed locally at very favorable terms.

With the completion of its parsonage, Grace Church has a complete church plant. It has now set its sights on becoming self-supporting as soon as possible. We heartily commend this little congregation of less than 70 communicants for its zeal in striving to improve its service in the Lord's kingdom.

Blessings on Bethesda

Pastor Gerhard Haag of Bethesda Ev. Lutheran Church, Portland, Oregon, reports the following: "The work of Bethesda, Portland, is being blessed with new fruits following its move to a new chapel. . . . Since the

first of this year 14 adults have been received into communicant membership and two children have been confirmed. Also, many parents are bringing their children to be baptized, and new faces are continually appearing in Sunday school. Dropouts and rapid turnover of membership, however, continue to be problems at Bethesda. Pastor and members continue to work and pray for a deepening and stabilization in the congregation's life."

It is evident again in this report from Bethesda Congregation that an adequate place of worship is a great help in carrying out the Lord's command to "make disciples of all nations." May the Lord continue to bless the efforts of our people and pastors everywhere, so that the blood-bought souls of the spiritually dead

may be brought to life through the Word of Life!

New Workers

The Lord of the Church has blessed our District with three new workers. Through the assignment committee of the Synod, the Lord has called David E. Bode as pastor of the newest mission in the District, Holy

Trinity Lutheran Church in South Seattle. Mr. William Habermann was called as principal and teacher at our day school at Faith Lutheran Church, Tacoma, Washington. Miss Carol Kohl was called to be a teacher at our day school at Grace Lutheran Church, Yakima, Washington. We heartily welcome these new workers into our midst.

Even with the addition of these three new workers, two pastoral vacancies remain. In addition, many promising mission areas should be entered now. May the Lord, who has blessed us so richly in the past, speedily provide the workers needed to carry out His work in all parts of our Synod!

A. H. ZIMMERMANN

Closing Service Wisconsin Lutheran Seminary June 2, 1964

A brief shower of rain shortly before the worship service was to begin made the outdoor graduation observance, which has become traditional at our Seminary, impossible this year. Since a class of only 15 candidates was involved, the chapel with its annex was able to accommodate the greater portion of the worshipers, about 350, who had assembled for the closing service. An adjoining classroom with public-address-system accommodations provided for the rest. In spite of such difficulties, which may arise also in the future, the Seminary looks forward with much joy to the graduation services, involving 30 and even 40 graduates, which under God's blessing can from now on be expected at the close of a Seminary school year.

If this year's class of candidates for the holy ministry had been twice its actual size, our Synod's Assignment Committee would still have been able to supply all of its members with a call into the public ministry. Yes, one would venture to say

that if it could have been made known in advance in our circles that a class thrice the actual number was being presented to our Assignment Committee, our congregations and our Mission Boards would undoubtedly have shown themselves able and eager to supply sufficient calls so that all of these, too, would have been placed into the public service of the church. As it was, many positions for which permanent workers were desired and sought, were temporarily filled for a year by the 32 undergraduate vicars placed by our Assignment Committee.

These facts therefore urge and encourage us to redouble our efforts in recruiting a greater number of laborers for the Lord's vineyard. They urge and encourage us to intensify our efforts also in equipping and staffing all of our Synodical schools properly so that they may be able to train a constant larger supply of public servants of the Word. Yet, as we are thus encouraged and constrained to double our own efforts, we need above all to look to the Lord, need to ask Him to give laborers to His Church. For all true witnesses of Christ and His Gospel are a gift and creation of God. Whether men

witness for Christ individually or do so publicly in the name of others by virtue of a call, they can do this in a God-pleasing manner only through the power of the Holy Spirit. True witnessing for Christ and His Gospel is a manifestation of the new spiritual life which is wholly wrought and sustained by God's Holy Spirit.

Graduates of our Seminary have a long period of professional training behind them. During all these years of study they have acquired knowledge, information, capabilities, techniques, and skills which are vital for the tasks of the public ministry. Yet only through the Holy Spirit can they utilize what they have acquired through their lengthy training as true witnesses for Christ and His Gospel. For the Lord does not want mere professional proficiency in the Holy Ministry. He wants personal witnesses who cannot but speak of the things which they themselves have experienced. It is the Holy Spirit who must constrain them to testify of Christ. It is the Holy Spirit also who must sustain them in their testimony of Christ and His Gospel. This was unfolded in the graduation address on the basis of John 15:26—16:4a.

CARL LAWRENZ

Editorials

(Continued from page 215)

lished by the Jewish Publication Society. If we add to these the less recent American Revised Version, the British Revised Version, the Smith-Goodspeed translation and the Moffat translation, then we realize that the ordinary reader must be confused.

Another movement has fostered the notion that not only the King James Bible but any Bible must be hard to understand. That is the comparatively modern idea that only the experts can really interpret the Bible. The Bible must be hard to understand if it takes an expert to tell us what the feeding of the five thousand really means. We are told by one such expert that the Bible must be understood from the Existentialist point of view; by another that the Bible does not really mean what it says but must first be demythologized; by another that only

the neo-orthodox theologian knows how God created the world; and still another speaks of Formkritik, a formidable German invention. The confusion that results from many translations is as nothing when compared with the confusion and deception caused by the experts.

Many of us remember when grandmother could read and understand her Bible without any trouble at all and without the benefit of more than a grade-school education. A simple, understanding, and reverent Christian will often understand at first reading a passage that turns some of the experts into knots. If we read our Bibles as though every chapter began with the words "Thus saith the Lord," we shall find that we understand it quite well. Isn't that what the Psalmist meant when he wrote: "The testimony of the Lord is sure, making wise the simple"? But these testimonies must be read and heard if they are to make us wise. Understanding comes with reading and hearing.

E. E. KOWALKE

Seventy-Fifth Anniversary Trinity, Elkton, South Dakota

On June 21, 1964, in "The Land of Infinite Variety," Trinity Ev. Lutheran Congregation of Elkton, South Dakota, celebrated the seventy-fifth anniversary of its organization, which took place in 1889 under the guidance of Pastor R. Polzin.

In the morning anniversary service, Pastor Lyle J. Lindloff of St. Louis Park, Minnesota, addressed the congregation on the basis of Romans 5:19-21. Pastor Alfons J. Engel of Waupaca, Wisconsin, chose II Chronicles 15:1, 2 as his text for the afternoon service. More than 600 members and friends were present at the two services to join in giving thanks to the Lord and rejoicing in His grace for all the blessings bestowed upon them through His Word.

THE CHANCEL in
Trinity Ev.
Lutheran Church,
Elkton,
South Dakota



In preparation for this joyous occasion the congregation had recently decorated the interior of the church, installing an asphalt tile floor and purchasing new chancel furnishings.

The following pastors have served Trinity: R. Polzin, 1889-1890; J. Ch.

Albrecht, 1890-1892; G. Schoemperlen, 1892-1895; J. Damman, 1895-1897; G. Fisher, 1897-1900; C. Mikulski, 1900-1904; J. Monich, 1904-1908; A. W. Eggert, 1908-1911; J. Engel, 1912-1922; Wm. J. Lindloff, 1922-1961; R. Wendland, 1961-. R. WENDLAND

In those days . . .

(Continued from page 219)

conqueror or a new trend in trade, the standards of weight and measurement continued to vary with them. This need not surprise us.

What ought to cause surprise and at the same time grateful recognition of the overruling power of Divine Providence, is the fact that, despite these constant changes in the outward everyday life and work of the

people of the Bible, the meaning of the words of the Bible, even when these speak of things weighed and measured and counted, are, so far as the intention of the inspired writer of them goes, still extremely clear.

FREDERIC E. BLUME

Missions

(Continued from page 218)

thanks for His great love, for the Redeemer, for the Word and for

those who brought it to them; for freedom from pagan darkness and sin, for the promise that He who has gone to prepare a place will come again. There were prayers for guidance, for wisdom, for courage, for steadfastness in times of trouble. There were prayers for those who have not yet heard the Good News, and for those who having heard have not yet received the Son of God. Thus we met with the Mabaan Church, probably for the last time."

TREASURER'S REPORT

WISCONSIN EVANGELICAL LUTHERAN SYNOD

BUDGETARY OPERATING STATEMENT

July 1, 1963 to May 31, 1964

	This Year		Last Year	
	May 1964	Eleven Months July 1963 thru May 1964	May 1963	Eleven Months July 1962 thru May 1963
Budgetary Income:				
Offerings from Districts.....	\$174,021.95	\$2,649,880.49	\$295,055.78	\$2,458,084.98
Gifts and Memorials from Members.....	4,165.86	18,834.74	—	8,937.80
Bequests for Budget.....	—	1,306.87	—	1,948.96
Trust Funds Income.....	—	19,516.57	—	—
Educational Charges from Educational Inst.	42,540.37	512,394.14	35,326.63	381,520.23
Income from Northwestern Publishing House....	31,162.48	31,162.48	31,162.48	31,162.48
Other Income	7.24	9,490.59	603.29	8,520.17
Total Income	\$251,897.90	\$3,242,585.88	\$362,148.18	\$2,890,174.62

Budgetary Disbursements:

Worker-Training	\$159,745.39	\$1,746,483.65	\$126,329.71	\$1,599,670.48
Home Missions	73,888.74	832,509.48	66,225.21	701,633.01
World Missions	42,224.14	438,413.57	33,776.45	429,464.95
Benevolences	17,294.82	186,968.57	10,227.06	110,936.81
Administration and Promotion	23,894.43	221,462.56	20,021.39	213,717.97
Total Disbursements	<u>\$317,047.52</u>	<u>\$2,425,837.83</u>	<u>\$256,579.82</u>	<u>\$3,055,423.22</u>
Operating Gain or (Deficit)	<u>(65,149.62)</u>	<u>(183,251.95)</u>	<u>105,568.36</u>	<u>(165,248.60)</u>

Detail of Budgetary Disbursements — May 31, 1964

	Eleven Months — July 1963 thru May 1964		
	This Year	Last Year	Increase (Decrease)
Operation, Replacement and Renewal			
Worker-Training	\$1,222,577.59	\$1,077,218.64	\$145,358.95
Home Missions	636,563.72	552,520.06	84,043.66
World Missions	390,145.56	369,165.49	20,980.07
Benevolences and Pension	186,968.57	110,936.81	76,031.76
Administration and Promotion	207,930.11	205,147.46	2,782.65
Total	<u>\$2,644,185.55</u>	<u>\$2,314,988.46</u>	<u>\$329,197.09</u>
New Capital Investments			
Worker-Training	\$ 15,156.06	\$ 35,348.39	(\$ 20,192.33)
Home Missions	58,445.76	2,031.95	56,413.81
World Missions	25,982.01	60,299.46	(34,317.45)
Administration and Promotion	1,773.45	417.42	1,356.03
Total	<u>101,357.28</u>	<u>\$ 98,097.22</u>	<u>\$ 3,260.06</u>
Appropriation for Future Capital Investments			
Worker-Training	\$ 508,750.00	\$ 487,103.45	\$ 21,646.55
Home Missions	137,500.00	147,081.00	(9,581.00)
World Missions	22,286.00	—	22,286.00
Administration and Promotion	11,759.00	8,153.09	3,605.91
Total	<u>680,295.00</u>	<u>642,337.54</u>	<u>37,957.46</u>
Total Budgetary Disbursements	<u>\$3,425,837.83</u>	<u>\$3,055,423.22</u>	<u>\$370,414.61</u>

1964 PRE-BUDGET SUBSCRIPTION PERFORMANCE

District	January through May 1964			
	Subscription Amount A	5/12 of Subscription B	Offerings Received C	Per Cent of B D
Arizona-California	\$ 60,926	\$ 25,385	\$ 27,069.65	106.7
Dakota-Montana	106,569	44,400	46,597.58	104.9
Michigan	403,439	168,100	162,045.69	96.4
Minnesota	509,874	212,450	241,012.87	113.4
Nebraska	100,209	41,755	39,195.73	93.9
Northern Wisconsin	533,607	222,335	261,069.49	117.4
Pacific Northwest	19,380	8,075	7,200.91	89.2
Southeastern Wisconsin	638,372	265,985	272,359.80	102.4
Western Wisconsin	575,172	239,655	276,832.86	115.5
Total for 1964	<u>\$2,947,548</u>	<u>\$1,228,140</u>	<u>\$1,333,384.58</u>	<u>108.6</u>
Total for 1963	<u>\$2,874,149</u>	<u>\$1,197,562</u>	<u>\$1,276,808.35</u>	<u>106.6</u>

Norris Koopmann, Treasurer
3512 West North Avenue
Milwaukee, Wisconsin 53208

**NEW SUBSCRIPTION RATES
FOR THE NORTHWESTERN
LUTHERAN**

1 Year (to any address)-----\$2.00
3 Years (to any address)-----\$5.00
5 Years (to any address)-----\$8.00

(The 5-year rate was listed as \$8.50 in the "Report to The Nine Districts." It should have been \$8.00)

Heretofore four different rates were listed for *The Northwestern Lutheran*. In order to simplify office procedure, the Milwaukee rate, the blanket rate, and the bundle rate have been eliminated. *However, a 20% discount will be allowed on the yearly rate if 25 or more copies are sent to the same address.*

THE COMMITTEE
ON PUBLICATIONS

LIST OF CANDIDATES

Michigan Lutheran Seminary

The following have been nominated to teach in the fields of Latin and English at Michigan Lutheran Seminary:

Pastor Herbert Buch, Saginaw, Mich.
Mr. Gerald R. Cudworth, Bay City, Mich.
Pastor James Fricke, Benton Harbor, Mich.
Pastor Robert Holtz, Toledo, Ohio
Pastor Norval Kock, Wood Lake, Minn.
Pastor Robert Krueger, Elkton, Mich.
Pastor Carl Mischke, Juneau, Wis.
Pastor George Tiefel, Bonesteel, S. Dak.
Pastor Alvin Werre, Lusaka, N. Rhodesia, Africa
Pastor John Westendorf, Brookfield, Wis.

Correspondence regarding these candidates should be in the hands of the chairman of the Board of Regents by July 22, 1964.

Pastor Emil E. Kasischke
1015 33rd St.
Bay City, Mich. 48708

COLLOQUIUM REQUESTED

William F. McCollum has made formal request for a colloquium for the purpose of serving in theministerium of the Wisconsin Evangelical Lutheran Synod.

E. Arnold Sitz
President, Arizona-California District

SERVICES

Being Held at Delafield, Wisconsin

Exploratory Services are being held on Sunday mornings at 9:00 a.m. at the Highland View School, which is located on Highway 83, 1½ miles south of I-94, 2 miles south of Delafield, Wis., 24 miles west of Milwaukee.

AN OFFER

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

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

**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

PIANO TEACHER NEEDED

A piano teacher will be needed on the music staff of Dr. Martin Luther College, New Ulm, Minn., for the next school term. Persons interested in position and those knowing of persons qualified for the position are asked to inform the undersigned.

Prof. Meilahn Zahn, Chairman
Music Department
Dr. Martin Luther College
New Ulm, Minn.

CAMP CROIX

Camp Croix, a Wisconsin Synod Youth Camp, will be in operation August 16-22 for grades 4-6, and August 23-29 for Jr. and Sr. High in St. Croix State Park, Hinckley, Minn. Cost per camper, \$17.00. For further information write:

Pastor C. G. Sengbusch
145 8th Ave. South
South St. Paul, Minn. 55075

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN

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 Secretary by July 1.

S. KUGLER, Secretary

INSTALLATIONS

Installed

Pastors

Balge, Richard, as pastor of the Wisconsin Lutheran Chapel and Student Center, Madison, Wis., by Henry Paustian; assisted by I. Habeck, W.G. Hoffmann, and R. Horlamus; June 21, 1964.

Laude, Donald, as pastor of Trinity Ev. Lutheran Church, Jenera, Ohio, by Carlton Palenske; assisted by A. W. Baumann; June 17, 1964.

Rockhoff, James, as pastor of Emanuel Ev. Lutheran Church, Tawas City, Mich., by John Ruege; assisted by N. Berg, T. Frey, R. Yecke, E. Kasischke, V. Thierfelder; June 14, 1964.

Pankow, Richard, as pastor of Zion Lutheran Church, Crete, Ill., by A. T. Kretzmann; assisted by R. Mohrhardt, E. P. Pankow, Martin Lutz, Howard Henke, Robert Moldstad; June 14, 1964.

CHANGE OF ADDRESS

Pastors

Balge, Richard
4126 Dwight Drive
Madison, Wis. 53704

Rockhoff, James F.
Box 711
Tawas City, Mich. 48763

Pankow, Richard K.
1612 S. Main St.
Crete, Ill. 60417