



THE NORTHWESTERN
Lutheran

Volume 51, Number 15
July 26, 1964



BRIEFS

by the Editor

WE ARE IN AN ENVIABLE POSITION. There was a time not long ago when we entered the summer with some misgivings. There was usually a shortage of material then. But this year we have the opposite situation: we do not know what to include in the next issue and what to defer to the following one. We like the present abundance better than the drought of the past, of course, yet we have to make the unwelcome decisions of deferring certain items which we should like to offer at once.

* * * *

A REPORT OF THE LUTHERAN FREE CONFERENCE is one such item. Yet we do not have the space for it in this issue if we wish to give other items their just priority. We know that many are eager for an answer to the question: How did the Free Conference (July 7-9) go? We will answer briefly here that it went very well. Eight excellent essays on the Scriptures (Verbal Inspiration, Inerrancy, Revelation, Authority, etc.) provided good, nourishing fare. This was not a conference for any who wanted to take only a light lunch.

Yet the 290 people (laymen as well as pastors and professors) who attended the Free Conference did not flag in the close attention they gave the reading of the essays and the comments and critiques of the panelists (four for each essay). The general discussion which followed in each instance also evidenced a keen interest in the Doctrine of the Scriptures and a deep concern that the confession of what the Scripture says concerning itself be maintained strong and clear, and that there be not taken from the sinner any of the assurance and certainty given only by the Word speaking with full divine authority.

There was no pretension made that all present were agreed in all points of doctrine. For this reason there were no opening services or devotions. Instead each one present spoke a silent prayer for God's blessing on this study of His Word. But the unanimity on the topic under discussion, the Scripture as the verbally inspired, inerrant Word of God, was a refreshing and heartening thing to observe.

Those who participated in the Free Conference were so well satisfied

with the benefit they had derived from this conference that they resolved to instruct the Arrangements Committee to plan another conference for the summer of 1965, on dates and at a place to be determined later.

* * * *

"HELP FOR HONG KONG" in this issue should hold a strong appeal for everyone of us.

* * * *

NEWS FROM OUR MISSIONS in Northern Rhodesia and Nyasaland is reported in two stories. You will find these reports uplifting.

* * * *

TWO CORRECTIONS ARE NECESSARY

One has to do with the cover on the last issue (July 12). The church chancel shown is that of Trinity at Coleman, Wisconsin, not that of Grace at Crivitz. Our apologies to both congregations.

The other concerns the story regarding St. Marcus Congregation, Milwaukee. The last paragraph on page 217 did not "make tracks." Please read it as follows: "At the present time one third of the children in St. Marcus Christian Day School are Negroes. There are 22 Negroes who are communicants of St. Marcus."

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

The Northwestern Lutheran

Volume 51, Number 15

July 26, 1964

Official Publication, Wisconsin Evangelical Lutheran Synod.

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

Second-class postage paid at Milwaukee, Wisconsin.

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

Subscription rates, payable in advance:

One year	\$2.00
Three years	\$5.00
Five years	\$8.00

On all orders for 25 or more copies sent to same address, there is a discount of 20%.

THE EDITORIAL BOARD —

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

Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee, Wisconsin 53203

CONTRIBUTING EDITORS —

M. Burk	E. Fredrich	W. Gawrisch	E. E. Kowalke
M. Lutz	H. C. Nitz	C. Toppe	K. Vertz
			P. Wilde

Mission Reporters: F. Nitz (World); O. Sommer (Home)

THE COVER — St. Matthew's Lutheran Church, Edmonton, Alberta, Canada; D. Mueller, pastor.

Commend Them To God

News FROM OUR Missions



In the July 28, 1963, number of **The Northwestern Lutheran**, you may recall reading a mission article entitled, "Nyasaland Mission Exploration and Expansion Report." Toward the end of the article, we note the news: "Missionaries Richard Mueller and Raymond Cox have since the middle of June moved into Blantyre-Limbe. The Lutheran Church has entered Nyasaland to preach the Gospel of our risen and ascended Lord and Savior, Jesus Christ. . . . Our aim and plan of approach will be that of the Christian Missioners Corps, namely, to guide and instruct the African so that he may be a messenger of the Gospel to his people. Thus we hope to establish an indigenous church with only a minimum outlay of men and money."

How has our new venture in missions fared since June 1963? We shall let our two missionaries in the field answer this question for us.

Our Missionaries Tell This Story

Sunday, May 3, marks the birth of the first indigenous Lutheran Church in Nyasaland. On this Sunday six men were received into communicant membership in a special service at

Kanyepa Village, 20 miles east of Blantyre.

Last November, we began an intensive course of Bible instruction with several men from the Kanyepa area. A member of this class was Mr. C. Bowman. He has been receiving literature through our mailing program for over three years. He, Mr. Laphael Thobowa, Mr. Tekisi Mandanda, Mr. Kenneth Mbamera, Mr. Keviyas M. Mphonya, and Mr. Edwin M. Chikwewe met with us every afternoon five days a week for four months. Together we studied God's Word diligently.

There were those who came to class, heard the Word of God, but after a while fell away. At times even the faithful members expressed doubt about certain doctrines, but those doubts were removed by the truth of God's Word. Amid difficulties, God was working through His powerful Word. The result of His work was that six endured until the course of Bible instruction was completed.

Those faithful men were then asked if they wanted to become members of the Lutheran Church, and if they would remain faithful to the

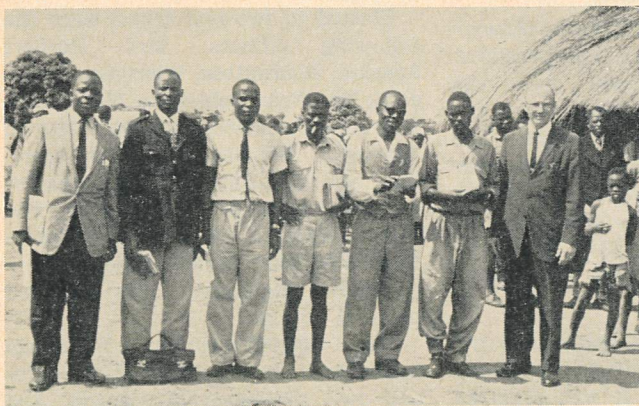
teachings of the Lutheran Church of Central Africa until their death.

"Lutheran Till We Go to Our Graves"

Their first reaction was one of indignation. They thought they had answered those questions by their actions. They had attended classes faithfully. They were instructing others in the truth which they had learned. They could not understand why we were not aware of their intentions to become members of the Lutheran Church.

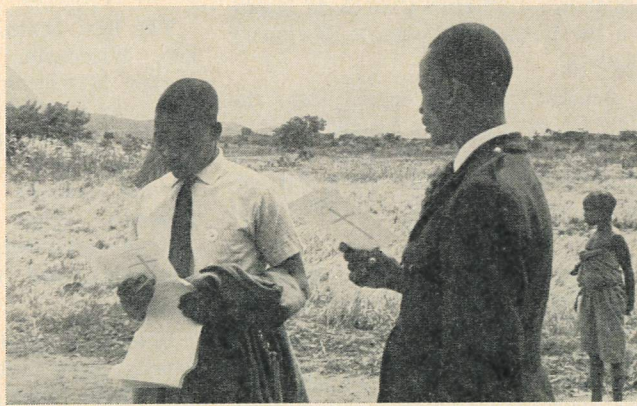
It was explained that we could see their works, but we also wanted to hear the confession of their lips. At that, Mr. Kenneth Mbamera arose. This is what he said: "Please go home and tell your wives and your children that we are one in the faith, and that we shall be Lutherans until we go into our graves." Six such dedicated men are now communicant members of the Lutheran Church of Central Africa.

Approximately 150 people attended the service which was conducted in the bush. The sermon, based on Revelation 2:9, 10, was preached by Missionary Cox. Missionary Mueller received the converts into communi-



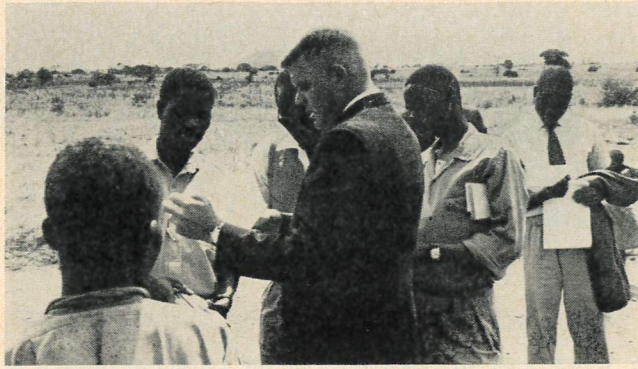
THE FAITHFUL MEMBERS

Left to right—C. Bowman, L. Thobowa, E. Chikwewe, T. Mandanda, K. Mbamera, K. Mphonya, Missionary R. Cox.



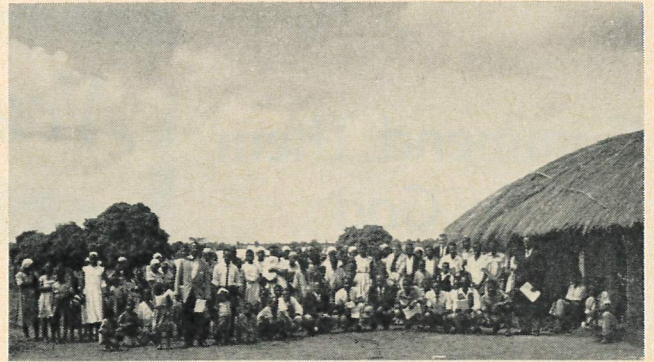
COMMUNICANT MEMBERS

Mr. Chikwewe and Mr. Thobowa perusing the Certificate of Membership.



LUTHERANS UNTIL OUR GRAVES

Missionary R. Mueller reading Certificate of Membership to Mr. Mandanda, Mr. Mbamera, and Mr. Mphonya — Mr. Chikwewe in background.



APPROXIMATELY 150 PEOPLE

Most of those who attended the special service at Kanyepa Village on May 3, 1964.

cant membership and distributed the Lord's Supper.

An African Shepherd for the Congregation

As was mentioned above, this was a special service, special because the missionaries conducted it. In the future, Mr. Bowman, the shepherd chosen by the members of this infant congregation, will conduct services and instruction classes.

It is our prayer that the Holy Spirit will keep these six men true to their confession and promise until their death in order that they may receive

the crown of life. May He also give them the courage and zeal to spread the saving Gospel of Jesus Christ to their fellow men so that a multitude of the almost four million people of Nyasaland may become children of the heavenly Father and heirs of eternal life!

We shall visit this congregation to guide it and to continue our studies in the Word of God. But since much work also remains to be done in other villages, we shall not be with the congregation at Kanyepa regularly. Therefore, we ask you to join us in addressing the members of Kanyepa

congregation with the words of the Apostle Paul:

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

Missionary R. W. Mueller
Missionary R. G. Cox

Let us all rejoice over this most evident work of the Holy Spirit in Nyasaland and continue to pray for our missionaries everywhere as they spread the saving Gospel for us "unto the uttermost part of the earth."

FREDERIC H. NITZ

ITEM FROM OUR NEWS BUREAU

National Mission Society Formed:

Climaxing a year of planning, delegates from 102 auxiliary societies of congregations of the Wisconsin Ev. Lutheran Synod met in Winona, Minnesota, on Saturday, June 27, at St. Matthew's Lutheran Church to organize the Lutheran Women's Missionary Society.

According to its constitution, the purpose of the newly formed national organization will be "to support mission projects which are a part of, or in the interest of, the Wisconsin Ev. Lutheran Synod."

Planning for the national organization was started after the 1963 convention of the Wisconsin Synod. Several groups of missionary societies within the Wisconsin Synod petitioned the 1963 convention to approve their "organized endeavors."

A report adopted by the convention pointed out that while it was not

the policy of the Synod to grant "official sanction" to organizations within the Synod, nevertheless such an organization "provides women with fine opportunities to serve the Lord" and commended the organization as a "God-pleasing work."

The Rev. Irwin J. Habeck, Milwaukee, Wisconsin, first vice-president of the Wisconsin Synod, urged the delegates to work together under the theme, "United to Serve Jesus." The Rev. Harry Shiley, Milwaukee, Member of the Synod's Board for World Missions, spoke at the evening banquet attended by 250 delegates, alternates, and visitors from nine states.

Delegates voted to underwrite the expense of a radio mission in Japan over Radio Tochigi. It was reported to the convention that by adopting this project "every radio station in Japan now has at least some Christian broadcasting."

Delegates also voted money for an exploration fund to survey "areas in which the Synod is not presently represented." They also approved the purchase of tape recorders for isolated families desiring the Synod's services.

Elected to two-year terms were the following officers: Mrs. Herbert Spekin, Wauwatosa, Wisconsin, president; Mrs. Fred Bohlmann, Milwaukee, Wisconsin, vice-president; Mrs. Marvin Niemeyer, Winona, Minnesota, secretary; and Mrs. Harold Schuppenhauer, Winona, Minnesota, treasurer. The Rev. Harold A. Essmann, Fountain City, Wisconsin, former missionary to Northern Rhodesia, was elected pastoral advisor.

The 350,000-member Wisconsin Synod has congregations in 19 states and two provinces of Canada, and missions in Japan, Puerto Rico, Northern Rhodesia, Nyasaland, Germany, and among the Apache Indians of Arizona.

Editorials

Some Anniversaries It is an interesting coincidence that the year 1964 is the anniversary year of several very important events in history. In 1814, just 150 years ago, the Great Ones of Europe met in Vienna after the downfall of Napoleon I to remake Europe and to place those rulers back in power who had been swept away by the French Revolution and the Napoleonic wars. They formed what was called the Holy Alliance and thought they were bringing the European world back to a God-pleasing state by settling themselves again into the seats of power, but what they really did was to sow the seeds that in a few years sprouted in revolutions all over Europe.

In 1864, just 100 years ago, our own tragic Civil War was coming to an end. The institution of slavery had been abolished in the United States of America, and with certain victory of the North now in sight, most people were sure that the Negro problem had at last been solved and that peace would settle over the land. After 100 years we see each day that the old problem is still very much with us.

Fifty years ago, in 1914, the armies again began marching in Europe and stayed at each other's throats for five long years. That was World War I, also hopefully called the War to End All Wars. Again a peace was forged for the world that brought no peace but prepared the stage for Hitler, Mussolini, and Stalin.

In 1939, 25 years ago, and just 25 years after the start of World War I, Hitler invaded Poland, and within two days both England and France had declared war on Germany and the bloodletting began once more on a bigger scale than ever. Consider only one episode in that most terrible of wars. In just 14 hours on the day before Ash Wednesday in 1945 Dresden in Saxony was bombed and burned and 132,000 people were killed. Again a peace was constructed. The bomb shelters, the cold war, and the evacuation routes are mute evidence of how little confidence is reposed in that peace.

No doubt one might select other years and go back into history in a series of jumps of 50 and 100 years and find that one had picked the anniversary year of wars and rumors of wars. The world was not saved and is not being saved by Holy Alliances, Civil Wars, Leagues of Nations, or United Nations. The anniversaries from 1814 to 1964 are a commentary on the words of Christ in John 14:27: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

That word of Christ holds even in the face of nuclear warfare.

ERWIN E. KOWALKE

* * * *

Out of Consideration for Thomas?

We believe the Bible is without error because the Holy Spirit has worked the conviction of its inerrancy in our hearts. We believe what it has to say about itself—its promises and claims—because we know by faith that the Bible is God's true, unerring Word.

Even if pillars of salt had never been discovered near the Dead Sea, even if archaeologists had never found traces of the mighty conflagration that consumed Jericho in Joshua's day, even if the two jagged rocks that David and Jonathan passed on their way to overpowering the Philistine garrison at Michmash (I Sam. 13 and 14) had not been found by a general in Allenby's army as it overcame a Turkish garrison encamped at the same spot nearly 3000 years later, the relevant Bible accounts would have been true for us believing children of God. Even if the spades of archaeologists like Parrot, Albright, Ramsay, Petrie, or Glueck had not turned up many places and towns and springs and rocks and trees mentioned in the Bible that look exactly as the Bible describes them and lie exactly where the Bible locates them, they would have been as authentic for us as are Plymouth Rock or Valley Forge or the Potomac. In our Christian faith and experience we have come to know the God of the Bible as One who does not lie or deceive. We expect the Bible to be right.

If we don't need these discoveries to prove that the geography and history of the Bible are accurate, what purpose do they serve? Perhaps there is no single answer to this question, but may not the fact that most of these archaeological discoveries were made in the last century be interpreted as a timely gift of God to us in a century that also has seen more of science marshaled against Scripture than ever before in history? The astounding achievements, the impressive claims, and the confident assertions of scientists can have a strong impact on a weak faith. God knows this. Before our eyes His providence is continually directing the science and learning that would destroy faith in Scripture, to discover fact after fact to corroborate the accuracy of Scripture in geographical and historical matters. For the Thomas in us who does not believe unless he first sees, this providence can be making a gracious concession.

But our Spirit-wrought faith does not need this proof, nor does it stand by it or on it.

C. TOPPE

Studies in God's Word: Expose the Tempter's Lies

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them, as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.

There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it (I Corinthians 10:6-13).

"Let's pretend" is a favorite game of children. Imagination alone is raw material enough to build houses, and jobs, and other persons, and a whole dream world. But terrible tragedy can result when this imaginary world is thought of as the real world. A five-year-old "Daddy" climbs into the real family car to take his "family" for a ride — and really starts the engine! A toddler "Mommy" prepares a meal for her dolls — and turns on the real stove!

It is a dream world full of hidden danger that the Tempter designs for the children of men. But he is playing no games. The good things he uses to entice people to his ways are largely illusions, but the tragedy that follows trusting him is all too real. For our own sakes, and for the en-

lightenment of others, let us expose the Tempter's lies.

Lust for evil does not bring bliss

As the Children of Israel journeyed from the Red Sea toward the Promised Land, they would seem to be the perfect example of people who "had everything." The mighty God had delivered them from Pharaoh's oppression; that same Savior-God was continuing to lead and sustain them; His promise held continued blessings for their future, even to all eternity.

But the Tempter suggested another view of things. He suggested that they could "enrich" their worship of God by having a calf that everyone could see; according to him they could gain more from their worship by copying the feasts, and the fornications, that marked the worship of pagan gods. Instead of praising God for His gifts, Israel could find greater satisfaction in expressing disappointment at no longer having what was now "remembered" as the joys of Egypt. So the Children of Israel openly voiced criticism of God, doubting His wisdom and goodness, daring Him to do anything about such blasphemy.

We should not merely be horrified at such sins. We should be enlightened by realizing who it was who was led so far astray. These were believers in God. These were people whose prayers for a Deliverer from slavery had been answered. These people had walked through the Red Sea under the miraculous protection of God. They received daily bread, all they needed, from the liberal hand of God. They held in trust for all the world the message of the Redeemer from sin, the Conqueror of death.

How could they believe the lie that happiness could be found apart from God and His plans, or that devilish conduct brings anything but God's wrath? They did it! Let the believers in Corinth, and the believers in every place in every day, take heed lest

they too fall into misbelief, despair, and other great shame and vice.

The opening wedge that often leads believers into the Tempter's power is the failure to make use of the examples provided for our warning. We conclude that we are the first ones to feel this need or this desire to quite this extent. Ridiculous! The devil has no need to devise special new lies to deceive us. The old ones work very well. The modern farmer riding a tractor has the same hopes and doubts as the many farmers who have walked behind a beast dragging a forked stick as a plow. The mother dressed in synthetic fabrics shares the same concerns with a mother clad in homespun. The patient consulting a physician has pain and fear quite like anyone who ever sought a healer, or a medicine man, or a heathen priest.

The lies of the Tempter do not change. Neither does God's Word cease to expose those lies. Let us be comforted, and armed, with the abiding truth that

God is Faithful

Whatever the details of the lying snare that threatens us, one way to safety remains: the faithful God. He kept His promise to send the Savior; He keeps all His promises to us. Temptations will not overwhelm us; they cannot; He has said so. Either the tempting power will be restrained below the limits of the strength God has given, or our endurance will be increased so that we are able to bear it, or some other way to escape will be opened to us. But there will be a way to remain a trusting child of God, safe and secure, walking before God in the paths of righteousness. No matter how the Tempter sings to us the song of discontent, of mistrust and unbelief, let us sing trusting hymns of praise to Him who is the Way, the Truth, and the Life, by whom we come to the Father!

PAUL H. WILDE

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

THIS IS LUTHERAN?

Denmark's "shooting priest" of World War II fame was in America recently. You've probably never heard of him, but the Nazis were painfully aware of him some 20 years ago; in fact, it was they who gave him that intriguing moniker. As a member of the Danish underground, where he was known by the pseudonym of "Hans Hansen," the elusive "shooting priest" was credited back in 1943 with smuggling 20 Jews from his hometown of Randers, Denmark, to safety in Sweden. Before the year was out their benefactor was forced to follow them to Sweden to seek asylum for himself and his family. The Nazis had put a price on his head for alleged dynamiting and disrupting of Nazi-run rail transports in Denmark.

In real life this colorful underground figure was a Danish *Lutheran pastor* by the name of Poul Borchsenius. Now 67 years of age, Pastor Borchsenius has retired from the parish ministry and is devoting his time to lecturing and writing, chiefly on the subject of *Judaism*. His major literary work, entitled "The Long Wandering," is a five-volume history of the Jews from the destruction of their Temple in 700 A.D. up to the modern era.

Sponsored by B'nai B'rith, the international Jewish service organization, the Rev. Mr. Borchsenius made his first trip to America early in April of this year to give a series of lectures on the subject of *anti-Semitism*. After enjoying a reception in his honor at the Israeli Embassy in Washington, D.C., the former "shooting priest" crisscrossed the continent during April and May, lecturing in 32 cities of the United States and Canada. At the outset of his tour he made some statements to the press that arrest our attention.

In contrast to wandering nations like the Goths and Vandals which have long since vanished from history, Mr. Borchsenius pointed out that the Jews still live on. "That's the mystery of the Jewish people," he declared, "there is something from God in that." He merely smiled when told that American Jews were concerned about the declining proportion of Jews in relation to the mushrooming popula-

tion in this country. "The Chosen People can't disappear," the pastor claimed. "They have a place in God's plan. We are too small and too blind at present to see what is in the mind of Almighty God in that respect, but someday He will show us."

Anti-Semitism, according to Mr. Borchsenius, apparently began at the close of the first century when Judaism and Christianity "parted their ways." Christianity spread rapidly throughout Europe, but only one people, the Jews, said "no." This caused Christians to look on the Jews as "dangerous," he added. "We consider it dangerous when people *live and die in peace* outside our own faith. It creates doubt." (Italics ours.)

Mr. Borchsenius feels that Christians should learn more about Judaism. He holds that "Judaism is a *way to heaven* as Christianity is." (Italics ours.) Because of this conviction he has *refused to try to convert Jews* to Christianity. When his fellow pastors in Denmark took him to task on this score, Mr. Borchsenius was defended by the bishop of his diocese, and the adverse criticism was squelched. "I don't think Lutheranism is the only truth," the Danish pastor concluded. "God is greater than that."

We would certainly agree with Mr. Borchsenius that no Christian has any Scriptural grounds for anti-Semitism. The precious blood of God's own Son was shed for *all men*, Jews as well as Gentiles. Time after time — city after city — the Apostle Paul went out of his way to extend the Gospel invitation *first of all* to the *Jews!* The Good News of the crucified and risen Christ was meant for them too. Paul did not adopt a "hands off" policy with regard to Jews; with might and main he tried to *convert* them! Like anyone else, the Jews *need* Christ; without Him they are hopelessly lost! How, then, can any right-thinking Christian, especially a Lutheran pastor, claim that Judaism is a way to heaven as Christianity is? How can a Christian possibly conceive of any person "living and dying in peace" apart from Jesus Christ?

Apparently Mr. Borchsenius, in his passion for Judaism, has allowed his New Testament to gather dust from

long disuse. Otherwise how could he avoid the exclusive force of Christ's clear-cut claim: "I am the way . . . , no man cometh unto the Father but by me"? How can he forget the courageous zeal with which the Apostles risked their necks daily to convince *Jews* that "there is none other name under heaven given among men whereby we must be saved"!

There can be only one possible conclusion: Mr. Borchsenius, his title of "pastor" notwithstanding, has long since put himself outside the pale of Christianity!

COMMUNION IN THE LCA

By the time you read this the Lutheran Church of America, largest Lutheran body in this country, will have ended its second biennial convention in Pittsburgh (July 2-9). One of the more interesting sets of proposals before the convention delegates had to do with the desirability of uniform Communion practices throughout that 3,227,000-member church body. Such a uniform policy is felt to be especially desirable today because of the dramatic increase in population mobility among Americans.

Among the LCA Communion proposals with which we can readily concur are the following: use of wine and unleavened bread; use of the *common cup*; the practice of communicants *kneeling* at the altar; opportunity for voluntary private confession and absolution prior to Communion; and encouragement for church members to "make the sacrament a normal, rather than an occasional part of their lives."

Several proposals, while not wrong in themselves, leave us wondering a bit. One states a preference for placing the wafer in the *hand* of the communicant, rather than administering it directly to his tongue. The other recommends the practice of "continuous administration" in place of the present custom of administering Communion by "tables." This would mean that the communicant, after receiving the elements at the altar, would immediately arise and be replaced by another communicant.

(Continued on page 237)

HELP FOR HONG KONG

Your first relief packages have reached the poor people and children at Hong Kong, and more will be on the way as you supply the funds to the Board for Relief of our Synod. Working with the Board for World Missions, this board has set up a Relief Committee consisting of leaders of the Christian Chinese Lutheran Mission at Hong Kong. They purchase the type of food and medicine needed by the poor refugees and then distribute the packages to the needy. Because of the recent terrible typhoons the program must be speeded up to prevent unimaginable misery through malnutrition and hunger and disease.



Packages given to the needy are clearly marked: "This food is given by friends of the Wisconsin Ev. Lutheran Synod of the U.S."



Here are shown some of the poor receiving the relief packages which gifts by Wisconsin Synod Lutherans have provided.



Relief packages are moved quickly to those in need regardless of any consideration but their need. Lutheran school children help in the work.



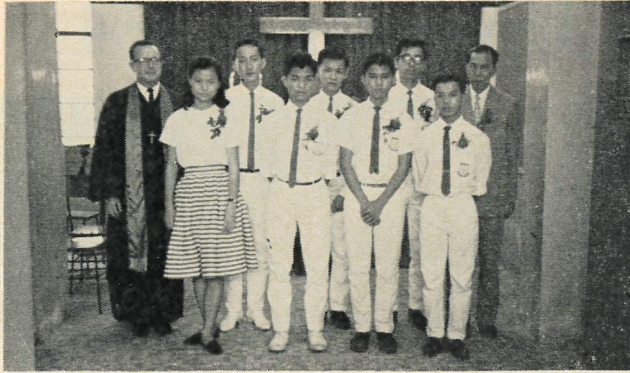
The poor line up to get their allotment of water every four days! In the present drought water is in even greater demand than food.



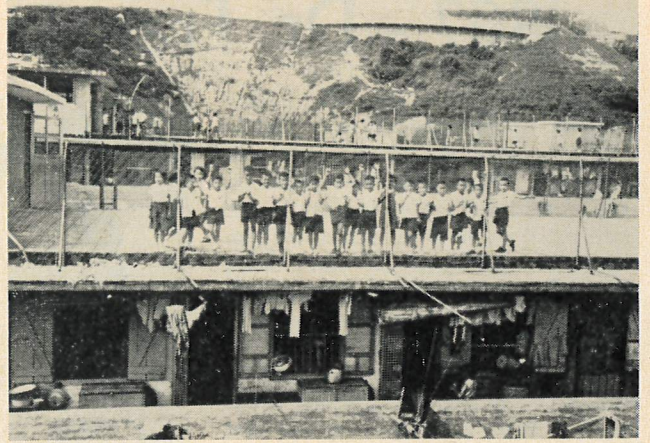
In Hong Kong 750,000 live in squatter shacks made of wood scraps, bamboo, tarpaper, and gasoline tins. Between 9 and 10 people live in one shack (about 8 by 8 feet).



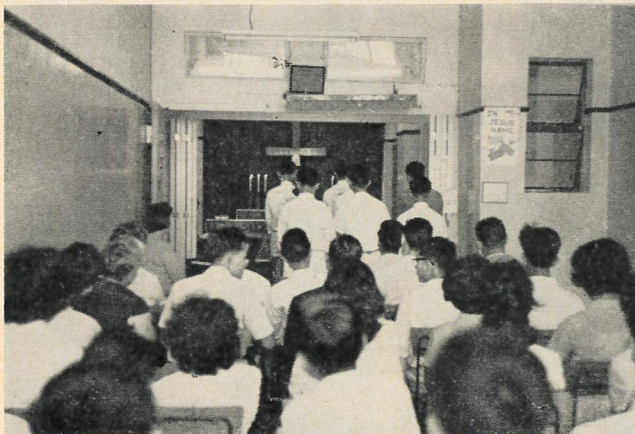
Even though the desks are battered and worn, these children are happy to get a chance to go to school. Your Relief Board is helping to restore school shelters and equipment swept away from the rooftops by recent typhoons.



The goal of these schools is not merely education, but the training and teaching of the children in the One Thing Needful. This confirmation class of 1964 is only a small part of the 350 already confirmed in the Lutheran faith by the Christian Chinese Lutheran Mission since 1957.



On this rooftop, eight stories above the ground, the Christian Chinese Lutheran Mission conducts a church and school. The school has an enrollment of 280. The poor students look for sponsors from America. Only \$15 a month is enough to feed, clothe, and educate one of them. Would you like to sponsor one or more of these students who are also learning the precious Truth of the Gospel of Jesus Christ, their Savior?



What a happy ending — to see these young Lutheran Christians receiving their first Holy Communion!

YOU, TOO, CAN HELP!

You can either send a gift directly to
CHRISTIAN CHINESE LUTHERAN MISSION
 13 Tak Hing Street—6th Floor
 KOWLOON, HONG KONG

(Personal American checks are acceptable.)

Or you may make the gift, marked "Hong Kong," through your church or pastor.

*And may the Lord richly bless your generosity
 in His name!*

EDGAR HOENECKE, Executive Secretary
 The Board for World Missions

Looking at the Religious World

(Continued from page 235)

Pew-by-pew ushering is likewise discouraged for fear that it "may exert social pressure upon those not wishing to go forward." Most of us, I think, would regard this as a rather hodge-podge procedure leading to confusion and disorder. Ushering the communicants forward by "tables" still seems to fit in best with St. Paul's injunction that "all things be done decently and in order."

One *alarming* provision of the LAC's Communion proposals is the following: "In the case of the communion of alcoholics any of the follow-

ing is acceptable: intinction, the use of grape juice, or *administration of the bread alone.*" (Italics ours.) Intinction is the method of dipping the wafer in the wine so that both elements are received together. This custom, like that of using grape juice, could be acceptable to us also under special circumstances. But how can a Lutheran church body fall into the Roman Catholic error of Communion "under one kind" by administering the *bread only*, no matter what the circumstances might be? In the case of an alcoholic what would be wrong with *diluting* the wine with water, as the Jews themselves often did in their Passover celebration?

As we might have expected, no Communion statement of the LCA

would be complete without some *unionistic loophole* and there is such a loophole here. "Intercommunion with Lutheranism, at home and abroad, is to be encouraged wherever the host church allows it." Moreover, LCA pastors may celebrate Communion in "an ecumenical setting" if they do so "according to the rite and order of the LCA." Outside the Lutheran church an LCA communicant "must decide for himself when and where participation is in order." He should understand that "he is accepting the hospitality of another tradition, should be grateful for that hospitality, but should be aware that such practice is and must be the exception, not the rule." Nuff said?

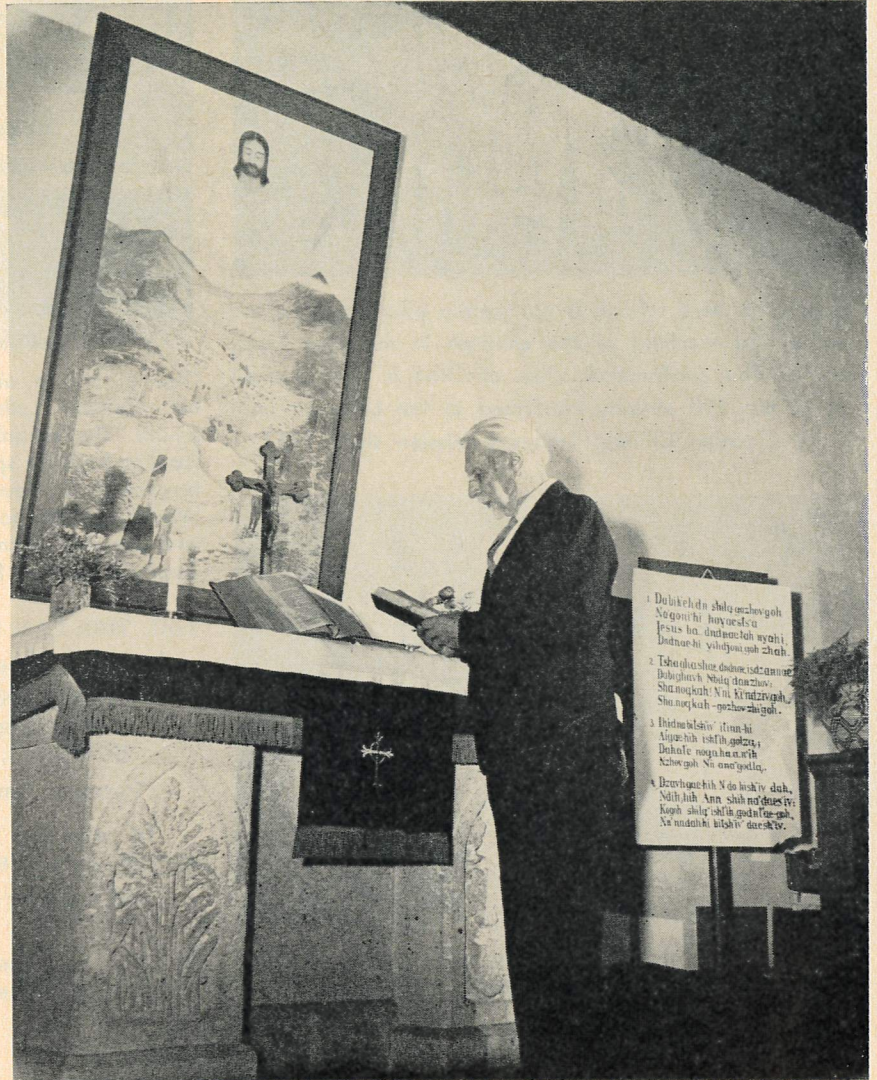
MARTIN LUTZ

1867 - Dr. Francis J. Uplegger - 1964

From the beginning his understanding Apache friends quite naturally gave him the title "Innashood Hastihn," "The Venerable Missionary." For, from the early days in the twenties when he first talked to them about the true Lord of Life, God's only-begotten Son, Jesus Christ their Savior, or when he began to listen to them most carefully and to write down the words of their Apache mother tongue, and then to use these words to make plain the Word of God which he brought, they knew him to be a gentleman and a gentle man of God who gave them understanding, hope, and life. His manners and appearance were courtly, his speech and gesturing dramatic, his carriage stately, whether he sat a horse or sat beside them on the red earth of the San Carlos desert, urging them with earnest, kindly, and vivid words to bethink them of their sinful mortal lot and of their high destiny as the sons and daughters of God, the Lord of Life through Christ Jesus.

After almost 97 years of life, 75 years in the Lord's service (counting in his two vicar years), and 45 years among his Apache friends and brothers, he quietly responded to His Savior's call to rest eternal and slipped out of this life on June 13 of this year. He was very tired; for almost a year, although he suffered from no marked illness, he had lain abed in his little apartment behind the San Carlos church, gently cared for by his children. Visitors always found him cheerful and ready to break into a bright smile, as he reminisced about the years gone by or related some humorous incident in his Low German mother tongue.

Always and above all, he was a preacher and pastor of the Gospel of Christ. All his other talents had to serve this, his beloved calling. He was a deep theologian who had the benefit of sitting at the feet of such fine leaders as C. F. W. Walther, Franz Pieper, and George Stoeckhardt at Concordia Seminary, St. Louis. His alma mater conferred the honorary Doctor of Divinity on him in 1957 in recognition of his labors for the Gospel. His leadership in the Apache Mission and in the Arizona-California District was deeply appreciated as one which gently but



Dr. Francis Uplegger (See accompanying obituary.)

firmly held to the old paths in doctrine and practice.

He was a clear thinker, a patient teacher, and a versatile linguist. Beside the German, he mastered English without an accent, Norwegian, Danish, and Apache. He had a reading knowledge of Hebrew, Greek and Latin, as well as French and Navajo, and a bit of Spanish. Using these gifts, he gave his Apaches and his colleagues many of the Biblical treasures of truth, the Small Catechism and Lutheran Liturgy in their difficult tongue. This he reduced to grammatical order and phonetical, written form for the first time. Twenty-five Christian hymns were composed by him to teach his people to sing their faith around

their campfires. His sermons were delivered in his classical Apache, appreciated especially by those who saw their mother tongue corrupted through the absorption of words of the Spanish and English vernacular. His research and rendering of clear Scriptural thought and terminology are priceless in building the faith and Christian understanding of his people upon the pure Word and doctrine. He understood, and we all have learned from him, that this is basic for our whole World Mission program, if we would be true to our charge from the Lord.

Dr. Francis J. Uplegger was also a builder, a poet, an artist, and a friendly, understanding tribal coun-

selor. The picture shows him at the altar of his beloved Grace Church at San Carlos. He was active both in its design and its building out of native tufa stone. Above the building's entrance he carved an open Bible and on its altar familiar Christian symbols. Hanging over the altar is one of his best oil paintings. The Apaches call it "The Jesus Trail" from the message it conveys, that a man must heed Jesus' invitation. 'Follow Me,' avoiding the pitfalls of the tempting box-canyons on either side of the straight and narrow path, if he would come to Jesus and be saved. The Apache hymn was written by Dr. Uplegger to encourage the Apache to seek and find his comfort and life in the Word of God alone, since it leads to the Lord of Life through Christ.

Dr. Francis J. Uplegger was born and received his early schooling at Rostock in Mecklenburg-Schwerin, Germany. Coming to America in 1886 at the age of 19, he entered Concordia Theological Seminary at St. Louis. Two years were spent as vicar. He finished his seminary course in 1891 and was ordained as pastor of St. John's Congregation of Hermansfort, Shawano County, Wisconsin.

In 1891 he married Emma, nee Plass, at Ashippun, Wisconsin. The four children of this marriage are all active in the Indian Mission at or near San Carlos: Pastor Alfred Up-

legger, San Carlos, our senior Apache missionary in years of service, Mrs. Johanna Rosin, wife of Pastor Henry Rosin, of Peridot, and the Misses Gertrude and Dorothea Uplegger of San Carlos, the latter teaching in our Peridot Lutheran School.

Pastor Francis Uplegger served 11 congregations during the 34 years of his vicarage and pastorate, all the way from Wisconsin, Iowa, Illinois, and Michigan to Helsingoer (Hallet's Elsinore), Denmark, and Hamburg, Germany. In 1916 he was called as director of the Lutheran High School at Milwaukee, Wisconsin, and, at the age of 52, when many begin to think of their retirement, he entered upon his longest and most productive ministry among the Apaches, a ministry which he carried out faithfully until a few years before his death. For 20 of these years he served as superintendent of the entire Indian Mission.

His health and physical vigor were remarkable. He was able to cope with the icy, snow-drifted roads of Wisconsin and Michigan as well as the burning heat of the Arizona desert. He was seldom afflicted with illness. His confinement to his bed from the summer of 1963 to his death was more the result of weariness than of sickness. His constant concern was that he was causing his family too much trouble in his care. Unobtrusively he fell asleep in the Lord in the hour

before the dawn on June 13. The Lord had fulfilled His promise to him, "And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you" (Isa. 46:4).

Dr. Francis J. Uplegger was laid to rest in the cemetery below the Peridot Mesa on the afternoon of June 18 with many of his colleagues and Apache friends gathered to mark his death in the light of God's truth and eternal purpose in Christ. President E. Arnold Sitz of the Arizona-California District spoke to the congregation in Grace Lutheran Church on the Word from II Timothy 4:6-8. Pastor R. H. Zimmermann, chairman of the Board for World Missions, Mr. Marvin Mull, chairman of the San Carlos Apache Tribal Council (the tribe had made Dr. Uplegger an honorary member on May 26, 1963, in recognition of his services), Mr. Alfred Burdette, long-time interpreter and now Apache evangelist, Mr. Fergus Sneezy, president of Grace Lutheran Church of San Carlos, and the undersigned spoke briefly in the church. The undersigned also officiated at the grave.

"Let me die the death of the righteous, and let my last end be like his" (Num. 23:10).

EDGAR HOENECKE,
Executive Secretary
Board for World Missions

Dedication At Edmonton Alberta, Canada

As is perhaps known to only a few members of our Synod, for the last year and a half there exists in Edmonton, Alberta, Canada, a congregation of our Synod. The name of the congregation is St. Matthew's Lutheran Church.

Edmonton, 400 miles north of Glacier National Park in Montana, is the capital city of the province of Alberta. With a population of 350,000, it is one of the fastest growing cities in Canada. The congregation consists predominantly of German-speaking postwar immigrants, who hail originally from Poland or Russia. They are a part of the more than a half million German-speaking immigrants that came to Canada after

the Second World War. Many of these people did not find their way through the maze of different religious church bodies, since from home they only knew the one Protestant church, the Lutheran church. So many simply attended services wherever German services were still offered. Many of them fell prey to all kinds of sects, who engaged in active missionary work among the immigrants in their native language. Many others again joined already existing Lutheran congregations, mainly of the LCA and the Missouri Synod, who are both represented in Canada.

In January 1963, the Wisconsin Synod received a call for help from

a group of 30 families in Edmonton. This group had left a Lutheran congregation after a long battle, because the district authorities had refused to do anything about their liberal pastor.

Since there seemed no solution possible any more by remaining in this congregation, these 30 families came to the decision to found a new congregation, and they called it the Free Lutheran St. Matthew's Church. They had no intention of joining a synod after these deplorable experiences. Yet very soon it became increasingly clear that this decision would bring many practical problems in its wake, such as the calling of a pastor, etc. So the congregation decided to ask the Wisconsin Synod for help on January 31, 1963. In the beginning of February, Seminary student Dieter Mueller was sent to Edmonton to conduct services for the congrega-

tion. The first service was held on February 10, 1963, in a rented hall. About 100 persons attended this first service.

On February 17 and 18, 1963, Chairman Wiechmann and Chairman Janke of the General and District Mission Boards came to Edmonton and they explained the conservative position of the Wisconsin Synod to St. Matthew's Church in a specially called meeting. There were about 100 persons in attendance. Many members of the congregation expressed their joy that there actually is a synod left in this day and age which confesses its total allegiance to the Holy Scriptures and its truth. Thereupon the congregation decided unanimously to apply for membership in the Wisconsin Synod. In the beginning the congregation was served by student Mueller for a few more weeks, later different guest speakers from the US took turns in caring for the congregation.

On call day in May 1963, student D. Mueller received the call to serve the congregation as vicar for a maximum period of 15 months. After the close of the school year he began his work in the congregation.

All this time the congregational work had to be conducted in rented accommodations, with considerable expense.

In the spring and summer the congregation had started to concern itself with the possibility of constructing a church. In view of the large group (by the summer of 1963 it had grown to 103 communicants, 160 souls) and in view of the rental expenses, the construction of a church building was considered by all as an utmost necessity and in late summer the actual construction could be started, after many obstacles had been overcome.

On October 6, 1963, the first church service could already be held in the unfinished basement of the church, only two months after the beginning of building. Most members of the congregation were very active in helping with the construction of the church, by donating both their labor and money. It was a joy to see 15 and sometimes even more men working away on the church at the same time. All together, more than 4,000 hours of free labor were donated and more than \$8,000 was collected for the construction and equipping of the church. The church is con-

structed of concrete blocks. It measures 40x80 feet. The basement is amply furnished with a large assembly room and Sunday-school rooms, etc. Even a new bronze bell, which was donated by a family in the congregation, has been ordered from Germany and is expected to arrive shortly. The winter months had been utilized to finish the inside of the church. On June 14, 1964, the whole church, inside and out, was completed and the rite of dedication could be performed.

President Oscar J. Naumann and Pastor R. L. Wiechmann, the executive secretary of the General Home Mission Board, were the guest speakers. Vicar Mueller performed the rite of dedication.

This day was the crowning day in the phenomenal development of the congregation. The congregation has by now increased to about 200 souls, and there continues to be much interest. Yet on the day of dedication the keenest hopes were exceeded: there were approximately 600 visitors at the morning service. The church with its 450 seats was totally filled, many auxiliary seating accommodations were set up, yet many visitors had to follow the services from the steps of the church. In the dedicatory service in the morning, President Naumann delivered the main address; Pastor Wiechmann gave a shorter English address. The entire service was held in the German language. During the noon recess the ladies of the congregation served a tasty lunch to more than 400 guests.

The second service in the afternoon was again attended by close to 500 people. In this service Pastor Wiechmann delivered the German sermon, President Naumann the English address.

Adding to the festal note were numerous selections of the three different musical organizations of the congregation, the mixed choir, the male chorus, and a mixed quintette. Some of the selections presented were: "Die grosse Doxologie," "Die Himmel erzählen die Ehre Gottes," "Die Sach ist dein, Herr Jesu Christ," and many others.

The congregational hymns were accompanied by a brass ensemble (Posaunenchor), which presented many other selections during the noon recess.

The dedication of St. Matthew's Lutheran Church was a "Kirchweihfest," just as the German-speaking Lutheran immigrants know and love it from home. Many visitors from as far as 75 miles away expressed their joy over it — "Ganz wie zu Hause!" This, at least in part, explains the large turnout. It all serves to show — the Lord has opened to our Synod a great door in Canada. May He grant that this congregation might be a door to yet larger mission fields in many different cities in Canada!

The old Lutheran Bible faith, which our fathers have held so dear in Europe and have brought over to this continent has not lost its old strength and vigor, but has retained its ability to attract people to the saving message of salvation. The dedication of St. Matthew's Lutheran Church in Edmonton with a total attendance of 1,100 (A.M. and P.M. services) has served ably to underscore this fact dramatically — 1,100 visitors in a city where only two years ago there was not even a preaching station of the Wisconsin Synod! May the Lord grant His continued blessing on this new mission work among the many German-speaking Lutheran immigrants in Canada!

Anniversaries

Golden Weddings

Mr. and Mrs. Wm. Koenig of St. Paul's Ev. Lutheran Church, Plymouth, Nebraska, on February 23, 1964.

Mr. and Mrs. Herbert Weichel of St. Paul's Ev. Lutheran Church, Plymouth, Nebraska, on June 7, 1964.

Mr. and Mrs. Edward Nimmer of St. Paul's Ev. Lutheran Church, North Fond du Lac, Wisconsin, on June 14, 1964.

Mr. and Mrs. Otto Worm of St. Peter's Ev. Lutheran Church, Fond du Lac, Wisconsin, on June 24, 1964.

Mr. and Mrs. William Bookow of Trinity Lutheran Church, Coleman, Wisconsin, on June 30, 1964.

Mr. and Mrs. Frank Scheunemann of Friedens Ev. Lutheran Church, Kenosha, Wisconsin, on July 1, 1964.

Mr. and Mrs. James Boldon of St. Paul's Ev. Lutheran Church, Hillsboro, Wisconsin, on July 2, 1964.

What do
you mean..



Atonement ?

FURTHER ROMAN PERVERSIONS OF THIS DOCTRINE

Rome limits Christ's atonement when it claims that He has merely earned for us the so-called "grace" which will enable us to work out our own salvation. Rome claims that man, utilizing an initial gift of grace from God, not only can but must do certain things himself to make satisfaction for his guilt. Thus, on the one hand, the total depravity of man is denied, and, on the other hand, Christ is robbed of the honor and glory which are His as our Savior. For to hold that man can and must contribute something to his own salvation is to detract from the glory of Christ's work in making a complete and perfect atonement for our sins.

No Atonement For Actual Sins, Says Rome

But this is not the only violence which Rome does to the Biblical doctrine of the atonement. It also teaches that Christ has removed only the guilt of original sin. The expiation of the actual, daily sins of men, Rome says, is still primarily their own obligation.

The Bible Witness in the Augsburg Confession

Our *Augsburg Confession* clearly and forcefully disavows this horrible mutilation of the Gospel. It declares that Christ "truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men" (Art. III, 2,3). Returning to this point in the Twenty-fourth Article, the *Augustana*, as it is also called, simply points to the plain words of Scripture: "Christ's passion was an oblation and satisfaction, not for original guilt only, but also for all other sins, as it is written to the Hebrews, 10:10: *We are sanctified through the offering of Jesus Christ, once for all.* Also, 10:14: *By one offering He hath perfected forever them that are sanctified*" (par. 25-27). So the Bible itself is summoned as a witness that Rome's teaching is false.

The Alleged Merits of the Saints

What a downgrading of Christ's atonement it is, furthermore, when Rome puts the fictitious merits of the saints on a par with the incomparable, saving merits of Christ! And what a perversion, yes, what a prostitution of the Gospel of God's free grace in Christ it is when Rome, brazenly capping the climax of anti-Christian arrogance and deceit, teaches that the superabundant merit which Christ earned is deposited, together with the nonexistent "superabundant merits" of the saints, in a so-called "Treasury of the Church," of which the Pope has been made the custodian!

These merits, it is alleged, the Pope has the power to dispense as he sees fit to those who comply with the conditions he lays down. The *Catholic Encyclopedia* answers the question, "Who can grant indulgences?" like this: "The distribution of the merits contained in the Treasury of the Church is an exercise of authority. . . . Hence the pope, as supreme head of the church on earth, can grant all kinds of indulgences to any and all of the faithful and HE ALONE can grant plenary indulgences" (7, 784).

Flying in the Face of Plain Scripture

What a hoax this is! The Bible tells us, "None of them can by any means redeem his brother, nor give to God a ransom for him" (Ps. 49:7). Rome, however, as the *Catholic Encyclopedia* explains, teaches that "an essential element in indulgence is the application to one person of the satisfaction performed by others."

By the indulgences which the Pope grants, men are supposedly delivered from a part of the punishment which they must still suffer for the sins they have committed after baptism. This punishment, it is said, they must suffer either in this life or in purgatory.

God's Promises a Heartless Mockery?

If this is true, then Paul is sadly mistaken when he says, "We *have* peace with God through our Lord Jesus Christ" (Rom. 5:1). If Christ did not redeem us from *all* the punishment for our sins, then all such promises of peace are nothing but a cruel deception and heartless mockery. Then David's hope, too, was unfounded when he prayed, "Purge me with hyssop, and I shall be *clean*: wash me, and I shall be *whiter than snow*" (Ps. 51:7).

Because, however, Jesus has redeemed us also from the temporal punishment of our sins, whatever afflictions the heavenly Father lays upon His children are now no more malediction and punishment, but rather conclusive evidence of His love. Coming as a necessary chastisement from His fatherly hand, they serve the wholesome and beneficial purpose of testing our faith.

Rejoicing then in the blessed assurance that Jesus has "washed us from our sins in his own blood" (Rev. 1:5), surely, we ought to be moved to glorify God by our lives and to join the heavenly hosts in thankful worship and praise, singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5:12)!

WILBERT R. GAWRISCH

Lutheran Bible Institute of Central Africa

Will Open in September

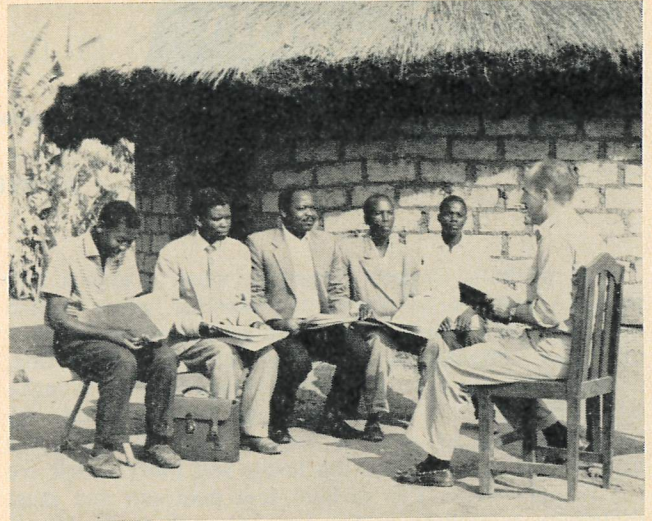
The Lutheran Bible Institute of Central Africa is nearing completion and will be ready for the school term which begins the second Monday in September. There are now nine students enrolled and others have asked for application blanks. Accommodations are available for both married and unmarried students.

The Lutheran Bible Institute of Central Africa is located on a 40-acre tract of land approximately seven miles out of Lusaka. The property adjoins the Northern Rhodesian College of Natural Resources. It was purchased from a former member of the Lusaka congregation for \$2,500 and included a house (which has been remodeled for a dormitory for unmarried students), a well, and a citrus orchard.

While the Bible Institute is to open in September, in reality it has been in operation for more than a year. Pastor E. H. Wendland, principal of the school, has been meeting with five religious workers. He has been instructing them in God's Word and preparing them to go out on weekends to teach and preach at various congregations and preaching stations. The accompanying picture shows Pastor Wendland and the "Bible Institute" students in the study of God's Word. A special course of 33 lessons has been prepared for instruction of the religious workers. It is titled, "Go and Teach," and is being translated into Chinyanja by Missionaries R. W. Mueller and Raymond Cox, and into Luvale by Albert Muyangana, our African pastor.

"While the school aims to prepare students for special responsibilities in the Lord's service as pastors, evangelists, and religious workers," says Pastor Wendland, "all students are taught to serve in spreading the Gospel of salvation, whatever their calling in life may be." The present schedule calls for a two-year course. In keeping with the indigenous church policy, there is an apparent need to eventually develop the school into a seminary.

There will be no tuition fee required of members of the Lutheran Church of Central Africa. However, a fee of \$19.74 will be charged per year for rations and \$14.10 for books. Students who are unable to pay these fees in full will be given an opportunity for part-time maintenance and improvement work on the school property.



TRAINING THEM TO CARRY THE GOSPEL TO OTHERS. Pastor E. Wendland and five Africans as they studied the truths of Scripture.

All students will be required to give a certain amount of time each week without pay in a work schedule arranged by the school. Students will also be required to carry out field work in preaching and teaching assignments as part of the school's program.

One of the present needs is in the library. Books are needed. Individuals or church societies may want to have a part in supplying these books. For the Bible study course "Concordia Home and Teacher's Bible" (\$7.25), "RSV Bible" (\$5.75), "New English Bible" (\$4.95), "Unger's Bible Dictionary" (\$8.95), "Lenski's Commentary" (\$58.25) could well be used. "The Devotional Catechism" (\$1.75) and "The Devotional Bible" (\$6.00) could well be used in the course on Devotions. For Homiletics, "Preaching for the Church," (\$4.50) is a needed book. "The Liturgy" and "The Agenda" (\$15.00 and \$13.50) would be helpful for the course in Liturgics. "Christian Dogmatics" is a useful book for the study of Doctrine (\$6.50) and "Thirty Years a Watch Tower Slave" (\$2.95) for the course in Polemics.

A. L. MENNICKE

† Mrs. Fred W. Loeper †

On June 28 it pleased our heavenly Father to call to her eternal home Mrs. Fred W. Loeper. Clara M. Braaz was born on March 27, 1895, in Milwaukee, Wisconsin. She was joined in holy wedlock to Pastor Fred W. Loeper on November 26, 1913. The newlyweds made their first home at South Ridge, Monroe County, Wisconsin.

In 1918 she went with her husband to Whitewater, Wisconsin, where she lived until her husband's retirement in October 1960. Her last years were spent in Phoenix, Arizona. The marriage was blessed with three children, one of which preceded her mother in death in 1927. Mrs. Loeper departed this life at an age of 69 years, 3 months, and 1 day. Funeral

services were held in Glendale, Arizona, and in Whitewater, Wisconsin. Interment took place at Wanderer's Rest Cemetery in Milwaukee. There remain to mourn her passing besides her husband two sons: Norbert of Phoenix, Arizona, and Carl of Granada Hills, California; four grandchildren; and a sister, Mrs. Emil Vette.

R. H. ZIMMERMANN

Direct from the Districts

Northern Wisconsin

On June 7, Zion Ev. Lutheran Church of Rhinelander, Wisconsin, observed a day that was noteworthy in four respects. Prof. Carl Lawrenz, of our Seminary at Mequon, was the speaker for a service in which 23 boys and girls were graduated from the eighth grade of Zion's Christian Day School. A fellowship dinner at noon was the occasion for bidding farewell to Teacher Frederick Blauert. After eight years in Rhinelander he has accepted a call to succeed his father as principal of Zion School at Morrison, Wisconsin. At this time the congregation also took note of the tenth anniversary of Principal Norman Stellick's service to Zion Congregation. Both of these men were presented with a purse as a token of appreciation on the part of the congregation for their faithful

services. And, finally, this day marked the fifteenth anniversary of Zion's regular Sunday morning radio broadcast. A full-hour service is broadcast live from the church over the Rhinelander station. "The consistent support which Zion's members have given to the maintenance of this broadcast over the years is a measure not only of the rich regard which they have for it as a mission agency and as a service to shut-ins but also of the Lord's rich blessings upon this work," was the comment of Zion's pastor, the Rev. Wilbert R. Gawrisch.

On July 19, Candidate Ethan Kahrs was ordained into the holy ministry, having accepted a call to Trinity Lutheran Church of Wabeno, Wisconsin. St. Paul's Congregation of Winneconne had a "Recognition" service for him on July 12 in the afternoon. This church service of

worship and praise to Almighty God honoring the holy ministry gave friends an opportunity to wish the candidate God's blessing in his work in the kingdom of the Lord. Prof. Walter Hoepner of Winnebago Academy preached the sermon. A reception followed the service.

Pastor Walter Pankow, for many years president of the Northern Wisconsin District and chairman of the District Mission Board and for 35 years pastor of Emanuel Lutheran Church in New London, passed away on Saturday, July 4, after a lingering illness. He was buried in Floral Hill Cemetery at New London on Tuesday, July 7. The funeral sermon was preached by Pastor F. Brandt of St. Paul's, Appleton. Liturgy and committal were conducted by Pastor O. Sommer, Greenville.

LEROY RISTOW

Centennial Observed St. John, Town Center, Wisconsin

One hundred years of grace at St. John Ev. Lutheran Church, seven miles north of Appleton, Wisconsin, were commemorated in special services on Sunday, June 28, 1964.

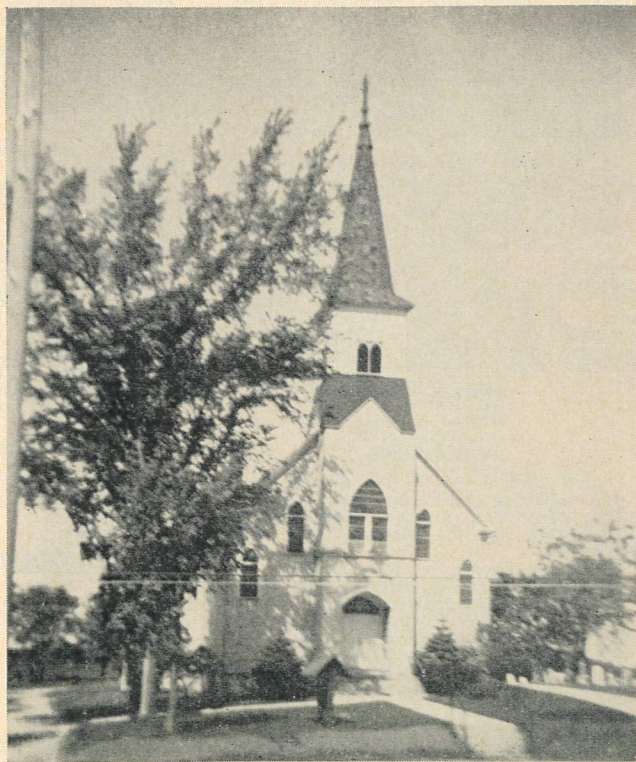
The Rev. A. H. Werner of Elroy, Wisconsin, a former pastor of St. John Congregation, delivered the sermon in the 9 A.M. service. Basing his words on I Samuel 7:12, "Hitherto hath the Lord helped us," Pastor Werner showed the congregation from its history that the Lord had led them into His truth and kept them in the true confession of His name throughout the past century. The same Lord will also keep them in His Word in the years to come.

In the 2:30 P.M. service the Rev. W. A. Wojahn, also a former pastor, preached a sermon on Psalm 87, elaborating on the Psalmist's description of Zion, the City of God. He described the blessedness of its inhabitants, the glorious message heard in it, and the effects of the preaching of this message.

Prof. H. Bergholz, who was pastor of St. John Congregation before he was called to teach at Fox Valley Lutheran High School, served as liturgist in both services.

On this 100th anniversary, we of St. John Congregation humbly and happily praise our gracious God for His loving-kindness. We look forward to the years to come with confidence in Him who has preserved us in the past. May He keep us in His grace! May His mercy be new to us every morning!

ARNOLD C. MEYER



St. John, Town Center, Wisconsin, which has just observed its centennial.

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

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.

NOMINATIONS

Northwestern Lutheran Academy

The following have been nominated for the new professorship at Northwestern Lutheran Academy, Moberly, S. Dak.

Pastor Gerhard Birkholz, Lake Benton, Minn.
Pastor Richard Buss, Hettinger, N. Dak.
Pastor LeRoy Dobberstein, Rapid City, S. Dak.
Pastor Paul Eickmann, Milwaukee, Wis.
Pastor Martin Janke, Roscoe, S. Dak.
Pastor Harold Johnne, St. Paul, Minn.
Pastor Norval Kock, Wood Lake, Minn.
Pastor Paul Nitz, Milwaukee, Wis.
Pastor Winfred Nommensen, Milwaukee, Wis.
Pastor Henry Peter, Sodus, Mich.
Pastor Martin Petermann, St. Paul, Minn.
Pastor C. Reiter, Fond du Lac, Wis.
Pastor D. Sellnow, Menominee, Mich.
Pastor V. W. Thierfelder, Saginaw, Mich.

The Board of Control will meet at the Academy on July 28, 1964, at 10:00 a.m. to choose a man to fill this professorship. The man to be chosen is to be Dean of Students and is to teach in the fields of religion, geography, and English. Correspondence regarding the candidates should reach the secretary before this meeting.

David J. Plocher, Secretary
225 Taft St.
Winner, S. Dak. 57580

NOMINATIONS

Dr. Martin Luther High School

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

Mr. Walter Bonitz, St. Paul, Minn.
Mr. Leland Dahlberg, Palos Heights, Ill.
Mr. Larry Enter, Nicollet, Minn.
Mr. Willis Hadler, Bylas, Ariz.
Mr. Donald Helwig, Milwaukee, Wis.
Mr. John Isch, Plymouth, Nebr.
Mr. Frederick Janke, Sleepy Eye, Minn.
Prof. Luther Kolander, Milwaukee, Wis.
Mr. Jerome Kruse, Adrian, Mich.
Mr. Elwood Lutze, Manitowoc, Wis.
Mr. Dale Markgraf, Brownsville, Wis.
Mr. John Mickle, White, S. Dak.
Prof. Theodore A. Pelzl, Moberly, S. Dak.
Mr. LeDell Plath, Algoma, Wis.
Mr. Lester Raabe, La Crosse, Wis.
Mr. Walter Sievert, Manitowoc, Wis.
Mr. Ervin Walz, Fairfax, Minn.

The Board of Control of Dr. Martin Luther High School will meet at Dr. Martin Luther

College at 6:00 p.m. on August 7, 1964, to call a man from this list. Correspondence concerning these nominees should be in the hands of the secretary not later than August 6, 1964.

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

MISSION IN NEED OF COMMUNION WARE

Our mission at Merritt Island, Fla., located in the Cape Kennedy area, is in need of a used Communion set (common cup). If such is available, please send details and cost to the undersigned.

Pastor Kenneth W. Strack
420 Allen Drive
Merritt Island, Fla.

NOTICE OF RESIGNATION AND WITHDRAWAL

The Rev. Robert Wm. Schaller has resigned as pastor of Zion Ev. Lutheran Church of Phoenix. Pastor Schaller has also renounced membership in the Wisconsin Ev. Lutheran Synod.

E. Arnold Sitz, President
Arizona-California District

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

Kurth, John H., as pastor of St. Matthew's Ev. Lutheran Church, Butterfield, Minn., by P. R. Kurth; assisted by E. F. Peterson; and as pastor of St. John's Ev. Lutheran Church, Darfur, Minn., by P. R. Kurth; assisted by J. Parcher, E. F. Peterson; July 5, 1964.

Mattek, Floyd W., as pastor of Emanuel Ev. Lutheran Church, Kolberg, Wis., by O. Henning; assisted by K. Toepel, T. Baganz, W. Zink; June 28, 1964.

Roth, Ronald D., as pastor of Good Shepherd Ev. Lutheran Church, Beaver Dam, Wis., by R. H. Roth; assisted by W. Zank, E. Huebner, F. Mutterer, C. Mischke; June 28, 1964.

Sordahl, Myron F., as pastor of St. Paul's Ev. Lutheran Church, T. Day (Rozellville), Wis., by G. Horn; assisted by E. Schaeewe, G. Krause, C. Weigand, B. Stensberg, G. Schmeling; and as pastor of Grace Ev. Lutheran Church, T. Green Valley, Wis., by C. Weigand; assisted by G. Krause; July 5, 1964.

Installed

Anderson, Luther, as pastor of Divine Savior Ev. Lutheran Church, Wauwatosa, Wis., by H. Witte; assisted by R. Voss, K. Otto; May 17, 1964.

Jungkuntz, Frederick H., as assistant pastor of St. Paul's Ev. Lutheran Church, Saginaw, Mich., by R. Gensmer; assisted by R. Frey, W. Borgwardt, E. Kasischek, V. Thierfelder, W. Wagner, R. Yeschke; June 7, 1964.

Nicolaus, Alfred, as pastor of St. Paul's Ev. Lutheran Church, Marshall, Wis., by A. Laper; assisted by C. Toppe, H. Nitz, H. Krause, G. Franzmann; June 21, 1964.

Schwark, Melvin, as pastor of Courtland Ev. Lutheran Church, Courtland, Minn., and as pastor of Zion Ev. Lutheran Church, T. Brighton, Minn., by T. Henning; assisted by E. Scharf; June 28, 1964.

CHANGE OF ADDRESS

Pastors

Gieschen, Paul J., em.
Valders, Wis.

Hohenstein, L. A.
Route 4, Box 97
Tomah, Wis. 54660

Manthey, Paul A.
4750 N. 90th St.
Milwaukee, Wis. 53218

Roth, Ronald D.
609 Denning St.
Beaver Dam, Wis.

Strack, Kenneth W.
420 Allen Drive
Merritt Island, Fla. 32952