

# THE NORTHWESTERN Lutheran

Volume 51, Number 16  
August 9, 1964





# BRIEFS

## by the Editor

*NEW NAMES FOR COUNTRIES involved in our mission reports were adopted when these countries became independent nations recently. We will have to learn to say "Zambia" for Northern Rhodesia, and "Malawi" for Nyasaland.*

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A REPORT ON THE FREE CONFERENCE (July 7-9, Waterloo, Iowa) is found on pages 250 to 252. We have already given our impressions as preliminary to the present report in "Briefs" of the July 26 issue. We now append several paragraphs from the report by Professor Armin Schuetze, of our Wisconsin Lutheran Theological Seminary, which appears in the July issue of the *Wisconsin Lutheran Quarterly*. Some of the quoted material is offered for information; some of it, however, is meant to avert wrong notions which could easily be connected with such a conference.

"In attendance at the conference were approximately 250 regular participants. In addition to these, some preferred to attend as observers or visitors. At times as many as 290 were present. Although the majority

of regular participants was from The Lutheran Church—Missouri Synod, the Wisconsin Evangelical Lutheran Synod, and the Evangelical Lutheran Synod, the total attendance included men from ten different Lutheran synods and organized groups, besides a number of men who at present have no synodical affiliation. Eleven pastors of the American Lutheran Church participated. . . .

"Geographically the participants came from 21 states and Canada. Quite naturally, the Middle West was most heavily represented, but some participants came from as far as Maryland, Connecticut, Alabama, Texas, Arizona, and California.

"Many besides those in actual attendance expressed their support of the purpose of the conference and agreed with its basis. Interest was also shown by men from foreign countries, such as Australia, Germany, France, Finland, Norway, and Sweden.

"None of the men present represented a particular church body. This means that each had to arrange for the financing of his attendance. Many of the men, particularly those from a greater distance, arranged to be

present by including the conference in their vacation. That under such circumstances a sizable number from many different and distant states attended indicates the deep concern these men have, in view of the 'liberalism' that marks much Lutheran thought today, for the continuance of true confessionalism in the Lutheran Church. This was not a convenient, paid junket for any of the men in attendance.

"What are the results of this conference? Here only impressions can be reported. The general unanimity on the doctrine of the Scripture, on verbal inspiration, on the subjects treated, was heartwarming and encouraging. While not every example, not every exegesis of every essayist met with equal approval, there was widespread if not complete unanimity on the doctrinal presentations of the essayists. It would not seem difficult for the vast majority of those present to set up and agree upon a forthright and clear statement concerning the doctrine of the Scripture, should they wish to do so. There appeared to be confessional unity on this doctrine, and where such confessional unity exists, it should not be difficult to draw up a statement that gives expression to the truth jointly held.

"There was no attempt to disregard the fact that even though there was agreement on the doctrine of the Scripture, differences in doctrine

*(Continued on page 252)*

*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 16 \* August 9, 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%.

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# Editorials

**For Those Who Come After Us** Visitors to the Lutheran Free Conference in Waterloo, Iowa, in July, saw many people they expected to see there: a goodly number of Wisconsin Synod clergymen and laymen, a sizable representation from the Evangelical Lutheran Synod, many of the well-known conservative pastors and laymen in the Missouri Synod who have been protesting the divergences in their church body, a sprinkling of ALC pastors who have not yet bowed their knees to *Lutheran Standard* theology, pastors of the Lutheran Churches of the Reformation, and representatives of four or five other Lutheran groups. There were also a number of women in attendance. A rather unexpected visitor, however, was the child on the lap of its mother who sat near the doorway of the conference meeting room.

The infant lay there quietly, oblivious to the doctrinal and confessional concerns of the conference; but the conference, in its deliberations, was deeply concerned about that child. Few knew its name, but they felt their obligation toward it and toward thousands of others like it, for this child and its generation will, by God's grace, be the Lutheran Church of tomorrow.

What kind of Lutheran Church will it be? Will it be a church which still believes in the verbal, plenary inspiration of the Scriptures, a church that stands only on a Bible that is authoritative in all respects, a church that is convinced that the Bible does not err in any matter, a church that still understands the words of Scripture according to their plain sense? Will it still be the church of the Word?

For many who attended the Free Conference these were questions of grave urgency. Many participants were not in the comfortable position of members of the Wisconsin Synod and of the Evangelical Lutheran Synod, for example, even though the ancient landmarks of Scripture still stand, even though some defections demonstrate that there are those among us to whom the doctrine of Scripture is not a crucial one in Lutheranism today. Many of the participants spoke as men who saw the handwriting on the wall for their church bodies — the rock of the written Word is being abandoned; men are building their theology on the sands of human reason and human experience. There was deep anxiety about the kind of Lutheran Church that child would know in another generation.

Their concern should fill us, even in a conservative synod, with a salutary fear and solicitude. God's Word is still our "great heritage." If we become complacent, will we still have it to give to our children and children's children as we know it today?

CARLETON TOPPE

**On Being Little** Being little is not necessarily a handicap. Zaccheus of Jericho, for example, was rich and a chief of the publicans, but what brought him to the attention of Jesus was neither his wealth nor his prominent position but his littleness of stature. He was so small that he could not see Jesus over the heads of the crowd; so he climbed up into a sycamore tree to get a view of Him, and that brought him to the Lord's attention.

A congregation or a synod is not necessarily handicapped by being small. The Pacific Northwest District of our Synod is the smallest of our Districts. In fact, it is very small. But smallness can have its advantages. The pastors and delegates of this District met in a small church in Omak, Washington. Except for two vacancies in the District, all member pastors and delegates were present and yet there was plenty of room left over after all were seated.

One of the advantages of having the entire District represented by such a small group and conducting all its business was that everyone could hear everything that was said without the aid of a loud speaker. There were no shouts of "Mike" if someone with a gentle voice got up to speak without rushing forward to clutch a microphone. All pastors and delegates attended all meetings; there were no extracurricular clusters in hallways or in front of the meeting place, and all stayed till the close of the sessions.

Pastors and delegates were all quartered in private homes and could thus learn to know some of their fellow Christians of another congregation. All could eat together in uncrowded comfort and even meet the ladies who provided the food.

In a large assembly there are always many who are too shy to get up and speak, although they may have something worthwhile to say; but in such a small group as the one assembled in Omak hardly anyone needed to feel timid about asking for the floor and speaking his mind. Even in the smallest group there will be differences of opinion on subjects that can be settled by a vote, but if there is unity of spirit as there was at Omak, such differences can be thoroughly aired and settled without rancor. Smallness can be very comfortable and very pleasant and can offer opportunities for service in office and for expression of opinion that bigness might make impossible. Smallness does have some advantages.

ERWIN E. KOWALKE



# Studies in God's Word: The Humbling Power of Divine Grace

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me (I Corinthians 15:3-10).

The grace of God in Christ Jesus was the principal and popular theme of St. Paul in his preaching and in his writing. His warm and vital presentation of divine grace was due, no doubt in large measure, to his deeply personal experience of it. Recalling the undeserved favors bestowed upon himself, Paul never ceases to be overwhelmed and awed by the limitless outreach of God's saving grace. The overall effect is humbling, indeed, inasmuch as in the Apostle's case it meant

## Converting A Pharisee

The early life and training of Paul was strictly in the tradition of the legalistic work-righteousness of the Pharisees. They supposed that they could become righteous before God by satisfying the demands and submitting to the ceremonies of the law. Of prime importance was following

the rules. In this Paul was expected to become a real "pro." In fact, he did, even glorying in what he believed were his superior attainments. Afterwards he wrote to the Philippians: "If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel . . . as touching the law, a Pharisee . . . touching the law, the righteousness which is in the law, blameless" (Phil. 3:4-6). To the Galatians he wrote: "Ye have heard of my conversation in time past . . . how that I profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers" (Gal. 1:13, 14).

Because his former religion was so contradictory to the Christian religion as revealed already in the Old Testament which he knew so well, because it was completely foreign to being "justified by faith without the deeds of the law," which he now believed and taught, Paul was constantly humbled by the thought that God should even have considered such a blind and contrary scoundrel as himself for saving faith and service in His kingdom. It was so plainly a matter of pure grace on God's part that the Savior was revealed to Paul and seen by him; it was to Paul so obviously an undeserved blessing, that he could not help but think of himself thereafter as chief of sinners.

When we recognize the proneness of our hearts to pharisaical self-righteousness despite the fact that we have embraced and truly treasure the Savior's all-sufficient merits and supreme sacrifice in our behalf; when we consider the original deadness of our cold and stony hearts in the light of the Holy Spirit's quickening activity upon them through Word and Sacrament, must we not conclude humbly with St. Paul that it is by the grace of God that we are what we are?

But if Paul was deeply impressed by the grace of God which reached out to win him despite the fact of his false religion, he was the more mightily humbled by the grace of God which, in his case, went even as far as

## Enlisting A Persecutor

Prior to the time of his conversion Paul was actively engaged, by his own admission, in zealously persecuting Christians. In this he supposed that he was performing a noble and meritorious service for God. In his own testimony before King Agrippa he is quoted as saying: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities" (Acts 26:9-11).

But the astounding thing now for Paul, indeed, the incredible and deeply humbling thing, is that God should take this vile persecutor of His church and make of him not only a faithful Christian, but an Apostle of Christian conviction and zeal as well, one whose untiring labors as an ambassador of Christ would be more abundantly blessed than the work of those whom the Lord Jesus had specifically selected and trained during the course of His own public ministry. What he himself had become and what he was privileged to do and accomplish was attributed by Paul without fail to the grace of God. His several letters and the book of the Acts make it plain that, ever conscious of this, his heart was filled with a humble gratitude that could not be confined.

Lord, 'tis not that I did choose Thee;  
That, I know, could never be;  
For this heart would still refuse Thee  
Had Thy grace not chosen me.  
Thou hast from the sin that stained  
me  
Washed and cleansed and set me free  
And unto this end ordained me,  
That I ever live to Thee.

(LH 37:1)

MILTON BURK



**Topic: Shall We Make the  
Sign of the Cross?**



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

A reader asks: "Several days ago, in going through my Catechism, I found that Luther tells us upon arising in the morning, we should make the sign of the Holy Cross and then proceed with the morning prayer. Does he mean this in the sense that members of the Roman Catholic faith cross themselves, or is this to be the sign of the cross as used by pastors giving the benediction after the regular service? Is this proper for Lutherans, even in the course of their prayer upon entering the church, or to be used only in the privacy of the home?" Another reader inquires about the meaning of crossing oneself as it is done by the Catholics.

What cross did Luther have in mind? When the pastor makes the sign of the cross, he does so toward the people. The Catholic crosses *himself*. He is instructed to extend the left hand on the breast and with the right hand to trace a cross by going from the forehead to the breast and from the left to the right shoulder. This latter method of crossing oneself was in practice for many centuries before the Reformation, and so may be the one Luther was referring to.

### Scripture Silent About This

However, it really doesn't matter, since this is something about which Scripture is silent. We may or may not cross ourselves; we may do it in one way or another. This is all a matter of Christian liberty.

However, the use of such a custom must be in harmony with Scripture teaching; it must not conflict with anything that is taught in the Bible. So what is important is the meaning that the sign of the cross has for us, the reason for using the sign.

### Its Meaning for the Early Christians and Later Superstition

It can easily be understood that the Christians very early began to use this sign as a reminder of Christ and His crucifixion. Soon, however, "importance came to be attached to the mere act, and it was believed to be helpful in securing the blessing and efficacy of this holy event and of the exalted Christ." Another writer tells us that "at a later day a most extravagant and superstitious use was made of the sign of the cross, supernatural powers being ascribed to it during the Middle Ages." This also increased greatly the number of times the sign was used. It is used in the course of the Mass as often as 40 to 50 times.

This excessive use and superstitious significance of the sign of the cross was abandoned by Luther, although he continued a limited use of the sign as we also have it today. Zwingli and the Reformed churches ceased using the sign.

### More Than a Symbol for the Catholic Today

How do the Catholics view the use of this sign today? One Catholic author, who is explaining the Mass and its practices for non-Catholics, writes: "The Prayers at the Foot of the Altar very fittingly begin with the Sign of the Cross, that well-known symbol by which Christians have for centuries professed their faith in the sufferings and death of Jesus Christ as well as their belief in the existence of the other two Persons of the Trinity." He correctly points to its symbolical meaning.

The *Catholic Encyclopedia* has this to say about the sign of the cross: "It is unnecessary to insist upon the effects of grace and power attributed by the Church at all times to the use of the holy sign of the cross. From the earliest period it has been employed in all exorcism and conjurations as a weapon against the spirits of darkness, and it takes its place no less consistently in the ritual of the sacraments and in every form of blessing and consecration."

Still another Catholic author explains the use of the sign of the cross in baptism. He points out that "it is only the ordained priest whose hand can thus sign with the efficacy of Christ himself. And the signing is not only externally symbolical of what is happening." When the child is signed by the priest the second time he says: "And this sign of the holy cross, which we trace upon his forehead, do thou, accursed fiend, never dare to violate." The *Schaff-Herzog Religious Encyclopedia* states: "The sign is also used contemporaneously in public worship, as conferring a blessing or consecration and protection against the ungodly world" (emphasis ours). So the sign is a symbol, but also much more than a symbol for the Catholic.

### What Shall We Do?

Shall we increase the use of the sign? Shall we use it when we enter our church? A Lutheran authority on liturgical usage expresses this opinion: "The sign of the cross, if desired, may be edifying and permissible at the beginning of the service [when the pastor says, In the name of the Father, etc.] and at the Benediction. Employed repeatedly throughout the Service, it becomes formalistic, childish, and highly objectionable." Since we do not in general have the custom of crossing ourselves as we speak our prayer upon entering the church, the question may be asked whether there are important reasons for introducing a once abandoned custom? Would it not give the impression that we are following the Roman Catholic custom in this? And might it not give the appearance that we agree with them that the sign is more than a symbol?

ARMIN SCHUETZTE



# "The Bible Today"

## The Lutheran Free Conference July 7-9, 1964

[There follow the official releases from the publicity committee of the Lutheran Free Conference.—Ed.]

### Lutheran Free Conference Begins

Waterloo, Iowa—Participants in the Lutheran Free Conference meeting here were warned that the Bible "is under attack today as seldom before, even in the Lutheran Church."

The warning was voiced by the Rev. Vernon H. Harley, a clergyman of The Lutheran Church—Missouri Synod and pastor of our Savior's Lutheran Church, Corpus Christi, Texas. Pastor Harley delivered the first of eight essays on the topic "The Bible Today" to 260 participants, visitors, and observers from the United States and Canada.

The Lutheran Free Conference opened Tuesday morning, July 7, with pastors, teachers, and laymen from six Lutheran synods. They will take part in the conference as individuals and not as official representatives of their church body.

In the opening session Pastor Harley warned of men "who want to take the Bible from us, not by fire and sword but with more subtle ways, with claims that since the Bible was written by humans . . . it only contains the Word of God."

He said that the Scriptures are "basically history, and their purpose is to bring facts, truths, propositional information about God and about salvation."

In a second essay dealing with the inspiration of the Scriptures, Dr. Siebert W. Becker, teacher at Milwaukee Lutheran Teachers College, told the Conference that anyone who accepts the doctrine of verbal inspiration "is spoken of today as an obscurantist and a seventeenth-century theologian."

The doctrine of verbal inspiration maintains that every word of the Bible is inspired by God, and that the Bible contains no errors or contradictions.

Dr. Becker said that he wanted no part of a ministry "if I did not have the conviction that in this book we have the very words of God. It is this conviction that enables us to be spokesmen for the living God without apology."

He said that in the pulpit "there is no room for guesswork or for experimentation. A preacher of the Gospel must know what he is doing and that what he is doing is right."

"We have no right," he told the Conference, "to reject those parts of Scripture that seem primitive and unscientific to an unbelieving scholar in the vain hope that by surrendering those outer ramparts we shall be more able to hold the central citadel."

There are some things in the Bible more important than others, admitted Dr. Becker, but this does not "give room to the opinion that we may without harm or danger dispense with anything the Scriptures teach."

### Conference On Bible Continues

"The question of revelation is at the very heart of the modern theological debate," the Rev. Prof. Bjarne W. Teigen told participants of the Lutheran Free Conference.

Prof. Teigen, president of Bethany Lutheran College, Mankato, Minnesota, was one of the speakers at the Wednesday sessions of the Conference.

He said that it is of the greatest importance that Lutheranism cling in every detail to the Lutheran orthodox view of revelation.

Revelation, according to Prof. Teigen, means that "the true God revealed himself infallibly in Scripture, and this revelation includes propositions and statements which are objectively and absolutely true in themselves."

He maintained that, unless this view is accepted, modern theology "will forever wander aimlessly through



A GENERAL VIEW OF PARTICIPANTS AND OBSERVERS at the Lutheran Free Conference as they followed with deep interest the presentation of the essays and the discussion of them.



the mazes of religious thought because it lacks a fixed center."

The Rev. Allen R. Blegen, another speaker at the Conference Wednesday, told the participants that except for the "persistent attacks upon the Scripture by theologians within and without the Lutheran Church" the present Conference would not be necessary.

Pastor Blegen is pastor of Immanuel Lutheran Church, Chicago, Illinois. He withdrew from the American Lutheran Church this year, charging that its membership in the World Council of Churches involved it in fellowship practices and associations which are contrary to the Holy Scriptures.

He said that a large segment of modern theology has made of the Bible a purely human document for the study of which a "man must set up his own standards to find a few acceptable morsels among many dry bones of outmoded theological views."

He said that the Bible is inerrant in spite of a total of 200,000 variant readings in all the ancient manuscripts. "Many of these errors are of trivial nature," he said, "but it should be emphasized that none of these variants change any doctrine of the Scriptures."

He pointed out that "the Bible must be considered errorless, not only in matters of faith and life, as some maintain, but must be accepted as inerrant in all that it says. If we cannot believe the entire Bible, how can we believe any part of it?"

Speaking of modern translations, Pastor Blegen said that "although I have not carefully examined all of them, in my opinion the Revised Standard Version is the best English translation to come off the press since the American Standard Version of 1901."

He warned the Conference against the New English Bible, published in 1961, because "it indulges in the harmful practice of altering the meaning of Biblical expressions and is therefore perhaps the most dangerous modern translation."

#### Lutheran Free Conference Hears Seminary President

The Rev. Prof. Carl J. Lawrenz, president of the Wisconsin Lutheran Seminary, Mequon, Wisconsin, told the Lutheran Free Conference that to claim exclusive correctness for one's own doctrinal statements in this ecumenical age is generally considered "to betray a woeful lack of spiritual humility, to reveal presumptuous spiritual pride and arrogance."

He asked the participants to follow the example of the Lutheran fathers "who were willing to set up binding doctrinal formulations and were willing to assert that

these were meant not only for themselves but their posterity as well."

The Bible not only asserts its own clarity, he pointed out, but "presupposes it as a self-evident fact in its various statements."

As an example of the clarity of the Bible he cited Genesis 1-3. "When Scripture speaks historically in these three chapters," he said, "it must be understood as speaking of literal, historical facts. . . . Throughout, the Scripture clearly expresses the truths which God wishes to convey and teach."

He warned that "those who call the clarity of Scripture into question because many portions of Scripture have been misunderstood, have to face the fact that this argument practically rules out the existence of any clear statement; for there is hardly any statement which is of any wide interest and significance that has not been misunderstood or misinterpreted by someone."

The Rev. John O. Lang, Columbus, Ohio, also addressed the Conference on Wednesday and urged the Conference to be "as liberal and broadminded as the Scriptures are liberal and broadminded; and as narrow as the Scriptures are narrow."

He said that "there is but one authoritative source of all that we know and can know about our Lord and Savior Jesus Christ, and that is the inspired, inerrant Word of God, the Holy Scriptures."

Pastor Lang further urged the Conference to stand with Martin Luther "who maintained that both the pope and church councils can and have erred, and that the Bible alone is the inerrant authority in the Church."

#### Lutheran Free Conference Closes

Participants in the Lutheran Free Conference resolved without a dissenting vote to hold a second Free Conference in the summer of 1965.

It was pointed out by a committee that "the problems which plague and beset the Lutheran Church in general are manifold and there is a need for conservative Lutherans of all synods to study and discuss their common problems in such open forums."

Details of the second conference together with the choice of theme were referred to the arrangements committee for final action.

According to the Rev. Prof. Armin W. Schuetze, Mequon, Wisconsin, chairman of the arrangements committee, the site of the second Lutheran Free Conference "will probably be the Midwest." He said that the arrangements committee had not as yet agreed upon a theme.

PROF. CARL LAWRENZ DELIVERS HIS ESSAY at the Free Conference. The four panelists to the left are: Pastor H. Romoser, Prof. W. H. McLaughlin, Pastor C. Rusch, Pastor M. Lutz. To the right are Pastor N. Berg, the moderator, and Pastors W. Gullixson and H. Wiedmann, secretaries.





The Lutheran Free Conference with an attendance of 290 pastors, teachers, and laymen from 10 Lutheran church bodies was called by 21 pastors and laymen from four Lutheran synods who were concerned about the "growth of liberalism in the Lutheran Church."

The 10 synods are: the Lutheran Church in America, The Lutheran Church—Missouri Synod, The American Lutheran Church, the Wisconsin Ev. Lutheran Synod, the Synod of Ev. Lutheran Churches, the Ev. Lutheran Synod, the Church of the Lutheran Confession, Lutheran Churches of the Reformation, the Concordia Lutheran Conference, and the Association of Free Lutheran Congregations.

The participants of the three-day conference, coming from 30 states and Canada, are taking part in the Conference "as individuals and not as representatives of their church bodies."

The Lutheran Churches with 8,500,000 members comprise the third largest Protestant grouping in America.

The Rev. Kenneth K. Miller, Delhi, Ontario, told the Conference Thursday that "science is incapable of declaring that certain statements of the Bible are not true. Science can only say that they cannot be accounted for on the basis of present experience."

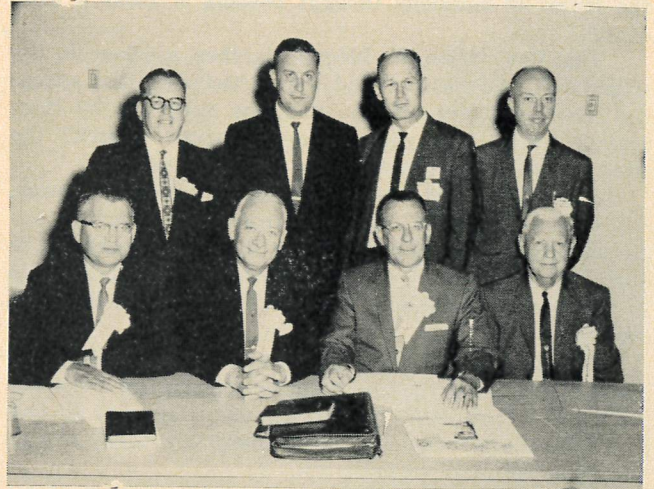
He said that "reason is a gift of God but is always the servant and never the master of the Biblical text. It is important to interpretation as a tool, but it has no authority to set itself up in judgment over Scripture."

He said that the Bible must be understood according to its literal or natural meaning. "While it is often argued that the Bible contains myths just as it contains parables and metaphors, the Bible itself denies that this is so."

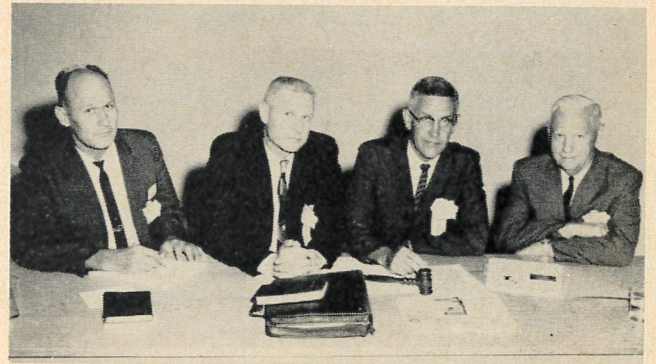
Pastor Miller is a clergyman of The Lutheran Church—Missouri Synod and one of eight essayists to address the conference on the theme "The Bible Today."

The Rev. Prof. Julian G. Anderson of Bethany Lutheran Seminary, Mankato, Minnesota, delivered the final essay Thursday afternoon in which he discussed the canon of the Bible.

At the conclusion of the eight essays, the Conference voted that "it finds itself in agreement with the substance of the essays delivered at the Conference."



THE EIGHT ESSAYISTS for the Free Conference (l. to r., seated): Dr. Siegbert Becker, Pastor Allen Blegen, Prof. Carl Lawrenz, Pastor John Lang. (Standing, l. to r.): Prof. Bjarne Teigen, Pastor Kenneth Miller, Pastor Vernon Harley, Prof. Julian Anderson.



OFFICERS OF THE FREE CONFERENCE (l. to r.): Pastor Vernon Harley, secretary, Prof. Armin Schuetze, general chairman, Pastor Norman Berg, chairman of the Convention Committee and moderator, Pastor John Lang, member of the Convention Committee.

## Briefs

(Continued from page 246)

might well be present among the participants. That is to be expected among a group coming from the many synods represented among the participants, synods for the most part not in fellowship with one another. What the differences are will have to become apparent through further discussions, since it cannot be assumed that each participant in every case holds to the doctrinal position of the body of which he is a member. In many instances it was dissatisfaction

with the present position of their synods that brought the men to the conference. Yet, whatever differences are present need to be reckoned with and, if possible, overcome through the power of God's Word. The very fact that no devotions were conducted was evidence of the fact that these differences are not to be forgotten or disregarded in favor of premature expressions of fellowship.

"Will some kind of organization be effected by the free conference? This was not the purpose for which the conference was called. Its interest was not organizational, but doctrinal. Too often in meetings between divergent

groups, the prime interest is some form of organizational link. Doctrinal unity then recedes into the background and often is lost sight of entirely. The first concern of this conference was unity of faith on the basis of the inspired Holy Scriptures. If and when this unity is found to exist, the Lord will also show the way for those thus united to give evidence of this unity in some manner through joint expression of faith. Where true unity exists, Christians will be drawn to one another and will find ways of worshiping and working with one another, avoiding those who do not share their common faith."



[Editor's Note: The reader will note that in the following editorial the source of the statistics used is not given and that the data to support some of the general statements are not given. Yet Pastor Nitz, conductor of this column, and we felt that here were points for the Christian to ponder most seriously.]

## Population Control

The world's future is "bleak, colorless, and hazardous," said a scientist, who was not speaking of impending disaster from nuclear explosions, but of the world's population explosion. Therefore, a "sensible and reasonable" method of population control must be found. At once such thinking involves us in political, economic, social, and religious quandaries. But it is largely the religiously minded fellow who is pictured as standing in the way of progress in population control.

Christians need to be informed about some of the great social and moral consequences in countries where mass population control measures have been introduced, so that the discussion of this issue — which indeed may outrank that of nuclear warfare in gravity — does not simply degenerate into a debate about one's personal views on birth control. We need, also, to be aware that some of the evidence given to us about the urgent necessity for world population control, which is based on the food required to feed an estimated six billion people by the year 2000, is often quite misleading.

It is easy to blame nature for man's shortcomings, and to say that starvation is caused by the earth's inability to produce enough food. However, if the productive level of Holland, for example, were applied world-wide, the earth could feed 10 times its present population. Hunger is caused by lack of agricultural knowledge in many places; the lack of will to apply knowledge; and the lack of just means of distribution.

There is some evidence that perhaps even the population projections for the future are wrong. The U. S. Public Health Service cannot explain why, when all factors are present for a bumper crop of babies, the birth

rate in America is falling. An analysis of the marriage rate and the age composition of the female population sheds no light on the declining birth rate that has persisted for more than two years.

The conclusions of those who have studied the moral consequences of nationwide contraceptive programs in Denmark, Sweden, France, and Japan are of even greater concern to Christians. There is a lowering of moral standards among adults (and then young people) as sex becomes erotic play rather than means of expressing God's will for the marriage relationship, and there is a gradual lessening of respect and reverence for human life. Experts who thought widespread use of contraceptives would reduce abortions have seen the reverse happen. The greatest frequency of abortions is among women who use contraceptives most frequently.

The whole meaning of being human, the profound significance of the human person as such, is disappearing in this contraceptive civilization of ours.

— *The Sunday School Times*  
(July 18, 1964)

## One Religion As Good As Another?

People who make their own religion readily admit that one religion is as good as another, until their pet religion is questioned. Then they become intolerant. Such a one was Cain.

Professing Christians are also found who are so liberal as to question the need of evangelizing the heathen. And then there are the cool-hearted who seldom pray for missions, and whose gifts for missions are few and far between. They, too, are really casting their vote for the equal truth of all religions.

All whose mission vision needs correcting should consider some impressions of India as reported in the July 1964 *World Mission Magazine* by the Rev. Gilbert W. Kirby, secretary of Evangelical Alliance of Great Britain. He says in part:

"Another impression that I quickly gained from my visit was the vastness of India's population. I could

very well understand the fact that one in every seven persons in the world is an Indian.

"When I was in Calcutta I was tempted to think that this was an understatement! One was conscious of people — people everywhere!

"Another impression that I quickly gained was that of the deep religious sense which so many Indians have.

"Here was a country where religion clearly means a great deal. People are ready to talk about religion. They are not ashamed of their religion. One saw pictures of Hindu gods and goddesses openly displayed in shops, on stalls in the market places, and of course everywhere one went there were shrines and temples.

"While Hinduism is obviously predominant there were many other religions with which we came into contact, including Islam and Buddhism. I met Jains, Sikhs, and Parsees, and was able to discuss freely with them their religious beliefs.

"There were times when I felt with the Apostle Paul as he stood on Mars' Hill and addressed the people of Athens, remarking that they were 'very religious' yet so much of their devotion was addressed to 'the unknown god.'

"To live even for a very short while in a non-Christian country is one of the best ways of being reassured of the glory of the Christian message. One realizes the appalling ignorance of those who argue that one religion is as good as another.

"The test of a religion surely lies in the nature of the foundation on which it rests, in the effect it has upon those who subscribe to it, and in the ethical standards it demands from its adherents. On these counts as well as on many others, I was left in no doubt as to the superlative nature of our Christian faith. Truly, Christ occupies a solitary throne."

## Encouragement For Teachers

"No, our revival effort was not a success. Just one little boy was converted." So said a pastor whose revival meetings had recently closed. Not long ago I heard a report given: "One-fourth of those who united with

(Continued on page 258)



# The Dakota-Montana District Convention

"LO I AM WITH YOU ALWAYS"—those were the words of the motto facing the 94 delegates who had assembled at Northwestern Lutheran Academy to conduct the business of the twenty-second biennial convention of the Dakota-Montana District. The words reminded everyone that this business was the Lord's. The various reports showed that the Lord had been with us always and had blessed our work; and the weighty problems placed before the delegates for study and decision called upon all to invoke the Lord's presence during the days of the convention.

## The Opening Service

Pastor A. P. C. Kell, speaking on Luke 12:29-56 in the opening Communion service held at Zion Lutheran Church, admonished the delegates to guard against the spirit of indifference in the Lord's work and encouraged them to remain faithful to His Word in spite of divisions brought about by the enemies of the Gospel. Pastor H. A. Birner, host pastor, served as liturgist. Separate sessions of the convention were opened with devotions led by Professors K. G. Sievert and W. Ten Broek. In brief sermons they dwelt on the meaning and preciousness of the Gospel, the part we have in bringing this Gospel to all the world, and our obligation to contend for the faith always.

## The President's Report

In his presidential report, President Walter Schumann, Jr., reminded the delegates of their work in the great harvest of the Lord and of His blessing upon both sowers and reapers. Fewer pastors than usual, he reported, had accepted calls into other Districts, a fact which has had a stabilizing effect upon the work in our District. The work of our missions has expanded and grown, and Christian stewardship has increased. He announced that we would have the privilege of having the president of our Synod with us, that he had invited Professor O. Siegler, president of Dr. Martin Luther High School, to present an essay for our edification, and that Pastor Marlyn Schroeder would address the convention as secretary of our Board for World Missions.

## Our Home Missions

In his very interesting and complete report, Pastor Martin Janke, chairman of our District Mission Board, drew particular attention to such new fields as that centered in Great Falls, Montana, and another in Edmonton, Alberta, and its surroundings. The potential of both fields is such that their future holds great promise. Having just returned from Edmonton, President Naumann was able to relate firsthand what he had observed — among other things, the zeal of the members, the fine attendance of old and young at services, and their concern for the purity of the Word.

In reporting further on our missions, Chairman Janke could only touch upon the stations dotting our far-flung expanse from the Rockies to the Minnesota border. He also reported on services rendered to shut-ins in state hospitals, to students on the university campus, to men at military bases; and he could speak with appreciation of the men who had willingly accepted the extra work of serving during long periods those fields that had become vacant.

## World Missions

Pastor Marlyn Schroeder gave a most heartening report on the several fields and with the aid of pictures and projections brought them very close to us. We rejoice that a beginning has been made in implementing the new program of sending missionaries, and we thank the Lord that He has now given us a companion missionary to serve with Pastor Rupert Eggert in the Puerto Rican field. He is Pastor Roger Sprain. The Lord has led us into Hong Kong, and who will say what the end of this venture will be a quarter or half century hence? The work in all our foreign fields, in fact, is prospering. We pray for another worker for Japan, for the speedy recovery of Missionary Werre in Africa, and for our brethren in East Germany, who are laboring under the trying conditions of Communistic pressures.

## Doctrinal Matters

The Floor Committee on Doctrinal Matters engaged itself with six different areas in which matters of doctrine have become a point of focus.

While the committee rejoiced in the continuing fellowship of the Ev. Lutheran Synod with us, it deplored that the Synod of Ev. Lutheran Churches found our presentation of the Doctrine of the Church and the Doctrine of Fellowship to be "Scripturally untenable." The Committee also stated principles that must obtain in our dealing with other church bodies, to wit: that we agree that fellowship in the external sense "essentially consists in mutual acknowledgment and recognition of Christians as brethren in the faith"; that we must stand ready "to give answer to anyone who wishes to have our position explained"; but that when a church body has "accused us of false doctrine and disobedience to God's Word," has "neither proved nor retracted these accusations," has fortified its accusations "by founding opposition altars," and has by these acts "perturbed souls and blasphemed the Gospel," we hold that "negotiations toward recognition should not be begun or continued under these conditions." This report was adopted.

President Naumann provided the convention with additional information regarding our current relationship with the Ev. Lutheran Church of Nigeria.

## Worker-Training

The work at all the institutions was reviewed, and increases in enrollment were noted with thanksgiving. A great loss was sustained by Northwestern Lutheran Academy when but a few days prior to the convention Mr. Martin Scherf, a faithful servant on the Academy's Board of Control for about two decades, was suddenly taken from us. He loved the Academy and gave unstintingly of his time, especially to beautify its campus and improve the physical plant. That institution is blessed to which God gives such faithful servants. Steps were taken to coordinate the work of the Academy Recruitment Committee with that of the Board and the faculty.

What was generally thought to be one of the more important matters calling for decision was the report of the Committee on Worker-Training Facilities. Accepting the proposal of the floor committee, the convention adopted a plan for thorough



study of the report during the ensuing year in order that there might be more time for a proper evaluation of certain statistics and conclusions.

#### The Essay

Professor Siegler delivered a most interesting and informative essay on the topic, "The Four Silent Centuries." Not many take the time to probe into and explore this important period. Too many treat these silent years with silence. The essayist, however, demonstrated with surpassing insight how the God of Promise used this period, too, in a most remarkable way to prepare for *the Great Event*, the birth of the world's Savior. Our heartiest thanks, Professor Siegler!

#### Other Matters

The difficulty experienced by the Lutheran Spiritual Welfare Commission in keeping up its contacts with the men in the service and gaining a favorable response is in a measure

offset by the fact that we have gained a more sympathetic understanding of our principles in the Pentagon. Likewise the steps that have been taken to establish a student mission of our own in Madison, Wisconsin, are encouraging. Speaking on the work of the Committee on Evangelism, Pastor Birner pointed to the difference between the packed metropolitan areas and the sparsely settled rural areas in our District. Distances and other adverse factors tend to discourage many meetings and detract from attendance. It was good to learn that the Board of Education is making real efforts in finding more avenues of service for our male teachers.

#### Membership and Elections

Candidate Donald Krause and Mountain View Ev. Lutheran Church, Great Falls, Montana, were admitted into membership. The following were elected to office: Pastor W. Schumann, president; Pastor H. A. Birner, vice-president; Pastor A. P. C. Kell, second vice-president; Pastor Cyril

Spaude, secretary; Mr. Jake Leidle, cashier; Pastors M. Janke, John Brandt, and Mr. Charles Schlomer, Mission Board; and Pastor George Rothe, Board of Education. Others were elected to the Nominating Committees of the Eastern and Western Conferences, respectively, and to the Synod's Nominating Committee; likewise slates of nominees were drawn for the Board of Trustees and for the Board of Northwestern Lutheran Academy.

#### Closing Service

The closing service was conducted by Pastor Marvin Putz, Valley City, North Dakota. Observing that our convention was unique in that it did not pass weighty resolutions on social, domestic, national, and international questions, but confined itself to the Lord's business, no more, no less, Pastor Putz led us to glorify our God and to close in the name of the Father, and the Son, and the Holy Ghost.

R. A. FENSKE

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## A Ministry of Compassion - The "Why" of It

Your Relief Committee has designated its goal as being the establishment of a "Ministry of Compassion." Here is the "why" of it.

When Jesus saw the multitude, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. And He tried to help them. . . . And He fed them. . . . And He healed their sick! So great was the compassion of Jesus that He helped before He was even asked. So great was His compassion that He would not eat before He had healed the sick, even on the sacred Sabbath (Luke 14:1-4). He wouldn't go on with His sermon till He had helped the possessed (Mark 1:25; 2:5; 3:3; Luke 13:12).

Now St. Peter tells us that Jesus "has left us an example, that ye should follow his steps" and, indeed, Christ himself spoke with clarity when He called, "Follow me," in Matthew. Surely, this following Jesus is to be a "close" following. And who can deny that it must include our emulation of His compassion and works of mercy.

It is to give our Christians God-pleasing avenues for practicing such

compassionate stewardship that the Committee on Relief exists.

For the present we feel the urgency of extending aid to victims of disaster areas suffering through calamities of nature, such as flood, earthquake, typhoon, fire and the like. Since such aid is of necessity always "immediate," your Committee needs to have a cash reserve to meet these needs the moment they arise.

Another immediate aim of the Committee is to assist the work of our Synod in her missionary and charitable endeavors. Space will not permit a listing of the opportunities in our world mission fields, to say nothing of the continued distribution of food and clothing and medicines to our fellow humans who are hurting right now.

Looking to the future, the vista offers limitless opportunities to follow Jesus in compassion. Among these is our beginning practice of granting aid to people in need in areas where our "Missioners Corps" is to enter.

This is done in the name of Christ through the love of Lutheran Christians. This letting our deeds go ahead of our preaching is a way of follow-

ing our Savior, of whom we read that He went about "doing good."

And the future of this work? . . . Oh, Lord, help us to be fired with Christlike compassion to go into the unfenced field of the future with open hearts and hands.

We look forward to the day when our Christians become more and more cognizant of their responsibilities in the matter of Christian charity and compel us by an outpouring of love-offerings to cover the earth with the message of Him who died and with the works of compassion He showed us.

Until such time as we can stop relying on other governmental and civic agencies to distribute our mercies and can establish our own channel and overseas agents in vital areas, the Synod will not truly have its own Relief Program.

Our Synod charged this Committee with the privilege of "doing good unto all men" in your name, dear Christian friend. This we can do only in the measure in which you hold up your hands with your gifts.

Yes, you bade us fly — now give us wings!

Your Relief Committee



# A Journey Of Faith

## Redeemer of Phoenix, Arizona, Relocates and Dedicates New Church

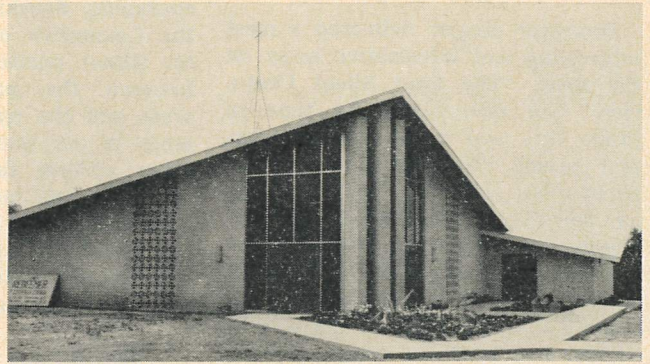
Easter Sunday in 1964 was a day of special significance for the members of Redeemer Ev. Lutheran Church in Phoenix, Arizona. For some time Redeemer had been making plans for relocating. Lots had been secured and the coming of fall would see the parsonage, then already begun, fully completed. The next step was to dispose of its church building. While a buyer was soon found, complete occupancy was not promised until after Easter, and on May 13 the congregation left its church, encouraging one another for the journey with the words: "Let Us Ever Walk With Jesus."

While the proposed route of its journey of faith was not entirely unmarked, its length proved greater than anticipated. The first plans called for worshiping in a schoolhouse. A Christmas, a confirmation, and the next Easter — all were to be spent in this schoolhouse.

Plans had meanwhile been begun for the new church. Arrangements were made with the Board of Trustees, through the Mission Board of the Arizona-California District, to obtain sufficient funds to complete the project through a Church Expansion Loan. On March 8, 1963, contracts for the construction of the building were signed. Members of the congregation met the following day and began clearing the citrus trees from the church site to make room for the new building and the parking lot. A ground breaking service was held on March 17.

Easter Day in 1963 was the last day the congregation was obliged to use the schoolhouse for worship. Arrangements had been made to hold services in a newly constructed church only a few hundred feet down the road, and on April 21 the wanderings of Redeemer Congregation brought them one step closer to their own church home. By the middle of September the congregation felt it could begin using the parish-hall wing of its new building for services. Though the parish hall was still without windows, and the cleaning job was only temporary, the reading of the Introit for the day, the Fourteenth Sunday after Trinity, ". . . How amiable are Thy tabernacles, O Lord of hosts; my soul longeth, yea even fainteth, for the courts of the Lord," took on unforgettable meaning.

With many final touches still missing, the day of dedication finally dawned. After a morning service held in the parish hall on November 17, the congregation assembled again in the afternoon for the formal dedication of its new house of worship. This journey of faith had come to an end. Assisted by members of the church council and the building committee, the pastor, Charles E. Found, unlocked the building and led the congregation into the building. Pastor E. A. Sitz, president of the Arizona-California District, preached the festival sermon, using as his text John 4:19-26: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." The pastor of the congregation was assisted by Pastor Walter A. Diehl, chairman of the Arizona Mission Board and Pastor I. G. Frey, second vice-president of the District. The choir of Good Shepherd Lu-



REDEEMER LUTHERAN, Phoenix, Arizona, presents this exterior view.

theran Church of Phoenix enriched the service with the singing of two selections.

Approximately 370 persons attended this service of dedication. The extent of the work of the Wisconsin Ev. Lutheran Synod in the Southwest was reflected in the fact that 19 pastors and many members from surrounding congregations of our Synod were able to attend the service.

The building itself is unique, of contemporary design. The main portion of the building is a 60' x 60' square, set diagonally to the highway, with its roof beam running from corner to corner, from the narthex to the sanctuary. Adjoining, and partly overlapping the dimensions of the main area, is a 30' x 30' parish hall with its roof beam set perpendicular to that of the nave.

The walls of the building are constructed of cement block, and the roof, which rises 21 feet from the grade, is covered with marble chips set in a thermosetting compound. A polished aluminum tower and gold anodized cross rise to a height of 42 feet.

In the nave the pews, with cantilevered ends, are set at a 45-degree angle to the 5-foot aisle. They will accommodate approximately 200 worshipers. Space for additional seating is provided in two areas which are adjacent to and open to the nave.

The lectern, pulpit, and altar are built of dark brown Norman brick finished with poured concrete caps. The altar area is lighted by four violet-tinted windows set, as are those in the narthex, between block columns rising to the roof line. A blue velvet dossal curtain set between two lattice-work screens provides the setting for the single cross in the sanctuary area. Partly seen through the screens are two round, colored glass windows designed in an adaptation of a Trinity symbol.

The service lights and Communion candlesticks are of solid brass designed specifically for our church and custom made by a member of the congregation. In the frontal panel of the altar, a translucent mosaic of cathedral glass, is the traditional symbol, the Chi-Rho.

The entire furnishing of the church, with the exception of the pews, represents gifts from members of the congregation. Without their self-sacrifice represented



in many gifts and long hours of labor, the building would have remained unfinished.

While the congregation is indeed grateful for the foresight and cooperation of the Mission Board and the assistance of the Wisconsin Ev. Lutheran Synod through the efforts of its Board of Trustees in permitting and

helping to plan the relocation of the church to a more pleasing and accessible site, we are especially grateful to our Redeemer. It is He who has permitted us to begin and successfully complete this journey of faith.

CHARLES FOUND

## Direct from the Districts

### Northern Wisconsin

The Northern Wisconsin District met at Fond du Lac, July 13-16. A separate detailed report of this meeting will appear in a later issue.

At the recent convention of the District, it was reported that the Northern Wisconsin District has 41 parish schools and three high schools; 172 teachers in the grades and 38 in high schools; 5,236 pupils in the grades and 773 in high schools. The District will also have representation on the Wisconsin Lutheran Seminary Board.

### New Work and Workers

At Montello and Mecan, our congregations experienced the blessing of having but a brief vacancy — rare today. Pastor W. J. Oelhafen left in April, and on Sunday, July 12, Pastor Paul Kolander was installed in a morning service by Pastor Walter Strohschein of Princeton. Thereupon the newly installed pastor officiated at the installation of Mr. Harold Runke, as principal and teacher of the parochial school. Ground was also broken for the building of a new day school. The old school building had been removed and the area cleared for the beginning of the new construction. The new school is expected to be finished in about five or six months.

### † Pastor Walter Pankow †

Pastor Walter Pankow was born at Lake Mills, Wisconsin, on November 7, 1892, the son of Michael and Sarah Pankow. He spent his childhood near Waterloo, Wisconsin. He attended Northwestern Preparatory School and Northwestern College at Watertown, Wisconsin. Upon his graduation in 1912, he entered the Theological Seminary at Wauwatosa. He was ordained into the holy ministry at Waterloo by his father on September 5, 1915.

Pastor L. Hohenstein of Pickett, Wisconsin, has accepted a call to the twin parish of Ridgeville-Norwalk in Western Wisconsin. These churches became a combined parish in 1963 and have been vacant since March 1964. Pastor Hohenstein preached his final sermon at Pickett on July 26 and was installed on August 2 by Pastors H. Winkel of Sparta and D. Kempf of Clifton, vacancy pastors.

Pastor Lloyd Wenzel, formerly of Renville, Minnesota, was installed as minister of the Manchester-Marquette parish on June 21 by Pastor P. Kolander, assisted by Pastor Melvin Schwark.

### High School Notes

At Fox Valley Lutheran High School in Appleton, a new building project is in motion. The plans are to add three units. The extensive unit "A" on the north side will be ready in October. It will contain a library, study hall, science-lecture room, six classrooms and offices. Unit "B" is an extension of the present gymnasium eastward. It will be a two-story addition, including a kitchen, a cafeteria seating 250, and an expansion of the athletic locker facilities. The upper floor of this unit will include a music suite for band and choir, and rooms for student publications. Unit "C" is a remodeling of the present kitchen and cafeteria into

a home economics suite, guidance offices, individual consultation rooms for teachers, and a large faculty room.

### Becoming Self-Supporting

Our Savior's of Two Rivers, it is reported, will soon become a self-supporting congregation.

Bethel of Menasha, St. John's of Florence, and Mt. Olive of Iron Mountain became self-supporting congregations during the last two years.

### Trying to Fill the Vacancies

There are a number of vacancies in this District and several congregations are calling for associate pastors. St. Paul's of Appleton, Pastor F. Brandt, is calling an associate, as is Trinity, Kaukauna, Pastor Paul Oehlert. Trinity at Coleman, a joint parish, Zion at Kingston, and St. John's at Salemville, Our Savior's at Sault Ste. Marie, Ontario, and Grace, Pickett, are all calling pastors.

Winnebago Lutheran Academy, Fond du Lac, is calling a teacher. A vicar, Wayne I. Schulz, is serving in the Canadian Sault Ste. Marie; James Behling, a vicar, serves in New London, Wisconsin, with Pastor F. Heidemann. Manitowoc's First German Lutheran has a vicar serving with Pastor L. Koeninger, and Trinity's new vicar is Neal Hansen, serving with Pastor J. Schaefer.

LEROY RISTOW

He served Grace Congregation, Dalton, Wisconsin, until 1925. During his pastorate in Dalton, he was instrumental in founding Trinity Lutheran Congregation at Friesland. In 1925, Pastor Pankow left this parish to serve St. John's Congregation in Markesan, Wisconsin. After four years, he moved to New London, which was to be his field of labor for nearly 35 years. Shortly after his coming to New London, he was united in marriage with Mildred Yerke, on June 21, 1930.

He submitted to major surgery in October 1963, and again in February of the present year. He departed this life on Saturday, July 4, at the age of 71 years, 7 months, and 29 days.

During the course of his ministry, he served the Synod in various offices of responsibility. At the time of his death, he was a member of the District Board for Home Missions, Northern Wisconsin District.

He is survived by his wife, Mildred; two daughters, Mrs. Robert Schmeck



of Green Lake, Wisconsin, and Jane, New London; three sons, Leonard, pastor at Lowell, Wisconsin, Glen, Oshkosh, Wisconsin, John, New London; one brother, Adolph, Pierre, South Dakota; one sister, Mrs. Sarah Gorder, Minneapolis, Minnesota; and seven grandchildren.

The burial services were held on July 7 in Emanuel Ev. Lutheran Church, New London. Pastor Fredrick Brandt, Appleton, Wisconsin, spoke the word of comfort and hope, "More Than Conquerors Through Jesus!" (Rom. 8:37.)

F. W. HEIDEMANN

### † Pastor E. A. Westcott, Sr. †

On July 7, the family, friends and fellow pastors gathered at St. Paul's Lutheran Church, Lake Mills, Wisconsin, to thank the Lord for granting His faithful servant, Pastor Edward A. Westcott, Sr., a blessed end, having called his soul to its eternal glories on the previous Saturday. His pastor based words of comfort on Psalm 61: 1-5.

Pastor Westcott was born January 3, 1895, in Boston, Massachusetts. Following his graduation from Concordia Seminary, Springfield, Illinois, he was ordained in Catharine, Alabama, October 24, 1920. During his ministry he served his Lord as superintendent of the Alabama Mission Field, 1920-1945; as superintendent of the Bethesda Lutheran Home, Watertown, Wisconsin, 1945-1950; as pastor of St. Philip's Mission, Minneapolis, until 1960. When ill health forced his retirement from the active ministry he moved to Lake Mills, Wisconsin, where he then joined St. Paul's Lutheran Church.

On September 18, 1920, Pastor Westcott was joined in holy wedlock to Louise Hagemann, who served as a faithful helpmeet to her husband until her death on October 30, 1945. The Lord blessed this union with five children.

On November 14, 1954, he was joined in marriage to Martha Schmidt who preceded him in death last October 29.

Mourning his departure are two sons: David, Watertown, Wisconsin, and Pastor Edward Westcott, Jr., Detroit; three daughters: Mrs. Robert McKie, Daleville, Alabama, Mrs. Kurt Eggert, Milwaukee, Mrs. Theodore Jungkuntz, Concordia, Missouri; one

brother, William, of Boston, as well as 13 grandchildren.

D. H. KUEHL

### By the Way

(Continued from page 253)

the church were children" — depreciating the youth of his new members.

A dear elderly lady, who now has gone to the Great Beyond to be with her Savior, once told me that sometimes the children in her Sunday-school classes were hard to control. One little undersized boy who was particularly fidgety she had often wanted to shake (but didn't!). She patiently taught him as best she could and prayed for him. Years later this same grown-up boy invited his long-ago teacher to the White House. He had become President!

Never underestimate children! The first boy I mentioned became a well-known and great missionary who was gripped by the necessity of taking the Savior to the heathen. There he burned out his life for God. "Only a boy."

Teachers in Sunday school who think your task is small and insignificant — teaching *just* children — prepare yourself for one of the most meaningful of careers. The key to success? — Before you meet your classes, meet God! He appeared to Moses in the burning bush and changed him from a weakling (he had spent 40 years in fear roaming the desert with his father-in-law's sheep). But God met him and changed his heart, giving him a divine commission and the promise, "Certainly I will be with thee." A defeated man became the bold and anointed leader of God's people.

Before you meet our children, meet God!

— Esther K. Miller in  
*World-Wide Missions*

### Covenant With Satan

The press recently reported a secret teen-age fraternity in Oklahoma whose members are said to be "dedicated to vandalizing local churches to prove their loyalty to the devil." By joining the "Covenant of the 73rd Demon," the boys, according to the group's ritual, "released their souls to the prince of darkness." All emblems of God are to be destroyed or ridiculed. According to the report, "the incidents included turning crosses upside

down, ripping Bibles apart, spilling baptismal waters, and generally ransacking the church premises."

It is a mystery of iniquity, indeed, that men so completely "go to the devil." But is there much difference between such militant godlessness and the ungodliness of professing Christians who neglect to pray, "despise preaching and His Word," live so that there is no evident difference between them and the worldling? A so-called "church member" who is *indifferent* to the obligations of the church is *destroying* the church just as surely as if he had joined a fraternity like the one reported above. "Be not deceived; God is not mocked. He that soweth to the flesh shall of the flesh reap corruption." If we are not *building* the church, we are *wrecking* it through neglect. The devil does not care which method we use.

(St. John Newsletter)

## Anniversary

### Golden Weddings

Mr. and Mrs. William Gieseke of Courtland, Minnesota, on May 28, 1964.

Mr. and Mrs. John Rosin of St. John and St. James Ev. Lutheran Church, Reedsville, Wisconsin, on June 6, 1964.

Mr. and Mrs. Henry Gieseke of New Ulm, Minnesota, on June 11, 1964.

Mr. and Mrs. Albert Stricker of St. John's Ev. Lutheran Church, Renville, Minnesota, on June 14, 1964.

Mr. and Mrs. Otto Roecker of St. Paul's Ev. Lutheran Church, Slinger, Wisconsin, on June 18, 1964.

Mr. and Mrs. John Robinson of Gethsemane Ev. Lutheran Church, Mason City, Iowa, on June 29, 1964.

### 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.

#### 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.



**WISCONSIN EVANGELICAL LUTHERAN SYNOD**

**BUDGETARY OPERATING STATEMENT**

July 1, 1963 to June 30, 1964

	This Year		Last Year	
	June 1964	Twelve Months July 1963 thru June 30, 1964	June 1963	Twelve Months July 1962 thru June 30, 1964
<b>Budgetary Income:</b>				
Offerings from Districts .....	\$265,189.00	\$ 2,915,069.49	\$269,063.87	\$ 2,727,148.85
Gifts and Memorials from Members .....	4,804.38	23,639.12	2,572.22	11,510.02
Bequests for Budget .....	—	1,306.87	—	1,948.96
Trust Funds Income .....	382.26	19,898.83	—	—
Educational Charges from Educational Inst. ....	37,884.86	550,279.00	27,213.52	408,733.75
Other Income .....	76.97	9,567.56	19,975.77	28,495.94
Income from Northwestern Publishing House.....	—	31,162.48	—	31,162.48
<b>Total Income</b> .....	<u>\$308,337.47</u>	<u>\$ 3,550,923.35</u>	<u>\$318,825.38</u>	<u>\$ 3,209,000.00</u>
<b>Budgetary Disbursements:</b>				
Worker-Training .....	\$156,545.24	\$ 1,903,028.89	\$106,715.58	\$ 1,706,386.06
Home Missions .....	69,458.28	901,967.76	59,898.83	761,531.84
World Missions .....	39,203.55	477,617.12	39,779.19	469,244.14
Benevolences .....	17,658.00	204,626.57	10,631.10	121,567.91
Administration and Promotion .....	17,061.51	238,524.07	42,754.17	256,472.14
<b>Total Disbursements</b> .....	<u>\$299,926.58</u>	<u>\$ 3,725,764.41</u>	<u>\$259,778.87</u>	<u>\$ 3,315,202.09</u>
Operating Gain or (Deficit) before adjustment.....	\$ 10,910.89	(\$ 174,841.06)	\$ 59,046.51	(\$ 106,202.09)
Building Fund Appropriation returned to Budgetary Fund .....	174,841.06	174,841.06	106,202.09	106,202.09
Operating Gain or (Deficit) after adjustment.....	<u>\$185,751.95</u>	<u>—0— (a)</u>	<u>\$165,248.60</u>	<u>—0—</u>

(a) The elimination of the operating deficit by reduction of the Worker-Training Department's Appropriation to the Educational Institution Building Fund was authorized by the 1963 Synod Convention.

**Detail of Budgetary Disbursements**

June 30, 1964

	Twelve Months — July 1963 thru June 1964		
	This Year	Last Year	Increase (Decrease)
<b>Operation, Replacement and Renewal</b>			
Worker-Training .....	\$ 1,332,167.19	\$ 1,169,895.18	\$162,272.01
Home Missions .....	693,487.00	601,549.89	91,937.11
World Missions .....	408,735.11	403,944.68	4,790.43
Benevolences and Pension .....	204,626.57	121,567.91	83,058.66
Administration and Promotion .....	223,730.77	227,248.71	( 3,517.94)
<b>Total</b> .....	<u>\$ 2,862,746.64</u>	<u>\$ 2,524,206.37</u>	<u>\$338,540.27</u>
<b>New Capital Investments</b>			
Worker-Training .....	\$ 15,861.70	\$ 36,923.48	(\$ 21,061.78)
Home Missions .....	58,480.76	31.95	58,448.81
World Missions .....	25,982.01	65,299.46	( 39,317.45)
Administration and Promotion .....	1,965.30	943.92	1,021.38
<b>Total</b> .....	<u>\$ 102,289.77</u>	<u>\$ 103,198.81</u>	<u>(\$ 909.04)</u>
<b>Appropriation for Future Capital Investments</b>			
Worker-Training .....	\$ 555,000.00	\$ 499,567.40	\$ 55,432.60
Less: Payment from Building Fund to cover Budget Operating Deficit .....	( 174,841.06)	( 106,202.09)	( 68,638.97)
Home Missions .....	150,000.00	159,950.00	( 9,950.00)
World Missions .....	42,900.00	—	42,900.00
Administration and Promotion .....	12,828.00	28,279.51	( 15,451.51)
<b>Total</b> .....	<u>\$ 585,886.94</u>	<u>\$ 581,594.82</u>	<u>\$ 4,292.12</u>
<b>Total Budgetary Disbursements</b> .....	<u>\$ 3,550,923.35</u>	<u>\$ 3,209,000.00</u>	<u>\$341,923.35</u>

NORRIS KOPPMANN, Treasurer, 3512 West North Avenue,  
Milwaukee, Wisconsin 53208



## NOTICE

### Result of Colloquy

At the occasion of the Arizona-California Convention, June 23-25, 1964, Pastor William McCollum of Chino Valley, Arizona, was colloquized by a duly constituted colloquy committee consisting of Professor John Meyer, President A. E. Sitz, and the undersigned, and is hereby declared to be eligible for a call into the Wisconsin Evangelical Lutheran Synod.

At the present time Pastor McCollum is teaching in the public-school system and prior to his request for a colloquy had renewed his contract for the 1964-65 term and feels that he must honor it.

Gerhard L. Press

## ANNOUNCEMENT

### Northwestern Lutheran Academy

The new school year at Northwestern Lutheran Academy will begin with an opening service on Tuesday, Sept. 1, 2:00 p.m. Registration of new students will begin in the forenoon of that day. We extend a hearty invitation to all to attend the opening service and spend at least part of the day with us.

R. A. Fenske

## MICHIGAN DISTRICT PASTORS!

### An Urgent Request

1. Please instruct University of Michigan students, old and new, to specify "Wisconsin Synod" on their registration cards.
2. Please give your students guest Communion cards.
3. Please ask them, on arrival at the University, to contact

Pastor Robert Baer  
2542 Bellwood, Ann Arbor, Mich. 48104  
Phone: 662-2091

## CALENDAR OF CONFERENCES

### MICHIGAN

#### SOUTHWESTERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Monday, Sept. 21, 1964.

Place: Good Shepherd, Benton Harbor, Mich.

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

Preacher: H. Zink (alternate: R. Freier).

Agenda: The Order of Creation as It Pertains to the Status of Man and Woman in the Church, W. Zarling; Book Review: The Ministry of the Lutheran Teacher, F. Zabell; Buzz Session: How Can We Get the Members of Our Congregations to Be More Active in Personal Evangelism?

Henry T. Peter, Secretary

### MINNESOTA

#### RED WING DELEGATE CONFERENCE

Place: Christ Lutheran Church, Zumbrota, Minn.; Herbert Muenkel, host pastor.

Time: August 25, 1964.

9:00 a.m. Communion service.

Speaker: Theo. Haar (alternate: Warren Henrich).

Nathan Retzlaff, Secretary

### NORTHERN WISCONSIN

#### RHINELANDER PASTORAL CONFERENCE

Date: Sept. 14, 1964.

Place: First Lutheran, Woodruff, Wis.

Time: Conference begins at 9:00 a.m. Communion service at 7:00 p.m.

Preacher: F. Bergfeldt; alternate: W. Gawrisch.

Agenda: Study of the principles and policies of the World Mission Board, which appeared in the 1963 Reports and Memorials, M. Radtke; Continuation of the Study of Ephesians, J. Radloff; Study of Book of Amos, J. Kingsbury.

J. Radloff, Secretary

## SOUTHEASTERN WISCONSIN

### SOUTHEASTERN PASTORAL CONFERENCE

Date: Sept. 15, 1964.

Time: 9 a.m.

Place: Peace Ev. Lutheran Church, Wilmot, Wis.

Host pastor: George Enderle.

Preacher: Pastor Ervin Schewe (I Cor. 1); alternate: Pastor Friedel Schulz (I Cor. 2).

Offering: CEF.

Agenda: Exegesis of Son of Solomon (Chap. 1), George Enderle; Analysis of the Teaching and Methods of the Jehovah's Witnesses, Marvin Otterstatter; Visitor's Report; Racine Lutheran High School Interim Committee Report.

H. Wiedmann, Secretary

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### DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Sept. 15, 1964.

Place: Good Shepherd Lutheran Church, West Bend, Wis.; E. Breiling, pastor.

Communion service: 9 a.m.

Preacher: W. Bartelt (alternate: E. Breiling).

Essays: I Corinthians 9, A. von Rohr; Conference business, Visitor's report, and casuistry; Information from Synod's Treasurer, Mr. Norris Koopmann; Alternate paper: A panel discussion on "Preparing Confirmands for Church Membership," Lester Groth.

Carl J. Henning, Secretary

## ORDINATIONS AND INSTALLATIONS

### Ordained and Installed

#### Pastors

**Bode, David E.**, as pastor of Holy Trinity Ev. Lutheran Church, Kent, Wash., by E. M. Bode; assisted by T. Adascheck, P. Albrecht, R. Baur, M. Teske, C. Tessmer, W. Widmann, and A. Zimmermann; July 19, 1964.

**Kahrs, Ethan J.**, as pastor of Trinity Ev. Lutheran Church, Wabeno, Wis., by H. A. Kahrs; assisted by J. Kingsbury, E. Ahlsweide, W. Gawrisch, W. Hein, M. Radtke; July 19, 1964.

**Krause, Donald**, as pastor of St. Paul's Ev. Lutheran Church, McIntosh, S. Dak., of Bethlehem Ev. Lutheran Church, Watauga, S. Dak., and of Christ Ev. Lutheran Church, Morristown, S. Dak., by K. G. Sievert; July 12, 1964.

**Pautz, Larry**, as pastor of Trinity Ev. Lutheran Church, Morenci, Mich., by E. Kiessling; assisted by D. Gieschen, A. Hueschen, C. Schmelzer, K. Koeplin, G. Backhaus; July 12, 1964.

**Vertz, Karl J.**, as pastor of Peace Lutheran Church, Otsego, Mich., by K. W. Vertz; assisted by P. Hoenecke, R. Freier, W. Zarling, W. Westendorf; and as pastor of St. John's Lutheran Church, Allegan, Mich., by K. W. Vertz; assisted by P. Hoenecke, W. Zarling, W. Westendorf, R. Scheele, H. Peter, C. Kipfmiller; July 12, 1964.

#### Installed

**Kolander, Paul**, as pastor of St. John's Ev. Lutheran Church, Montello, Wis., and of Emanuel Ev. Lutheran Church, Mecan, Wis., by W. Strohschein; July 12, 1964.

**Manthey, Paul A.**, as assistant pastor of St. Matthew's Ev. Lutheran Church, Milwaukee, Wis., by A. Halboth; assisted by A. Buenger, A. Lengling, J. De Galley, L. Karrer, G. Snyder; June 21, 1964.

**Wenzel, Lloyd**, as pastor of St. Paul's Ev. Lutheran Churches, Manchester and Marquette, Wis., by P. Kolander; assisted by M. Schwark; June 21, 1964.

#### Teacher

**Humann, Ervin**, as teacher at Our Savior's Lutheran School, Wausau, Wis., by R. Reede; July 19, 1964.

## CHANGE OF ADDRESS

#### Pastors

**Bode, David E.**  
1615 S. 246th Place  
Kent, Wash.  
Telephone: TRinity 8-8721

**Kahrs, Ethan J.**  
Box 13  
Wabeno, Wis.

**Kolander, Paul**  
259 E. Montello, St.  
Montello, Wis. 53949

**Krause, Donald**  
Morristown, S. Dak.

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

**Pautz, Larry**  
721 W. Main St.  
Morenci, Mich. 49256

#### Teachers

**Humann, Ervin**  
1202 S. 8th Ave.  
Wausau, Wis.

**Ross, Alan**  
2434 Thor Ave.  
Racine, Wis.