



THE NORTHWESTERN Lutheran

In this issue:

The Golden Anniversary of *The Northwestern Lutheran*

Volume 51, Number 19
September 20, 1964



BRIEFS by the Editor

THIS IS THE GOLDEN ANNIVERSARY ISSUE as you were already informed by the cover. Rather, we should say that this is the main anniversary. In the October 4 number there will be further items relating to the fiftieth anniversary of The Northwestern Lutheran.

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GRATITUDE TO GOD is the main note struck in the anniversary article and the editorial and in the anniversary letters we have received. So it must be if the marking of this milestone is to be God-pleasing. As far as your staff and editors are concerned, we are filled with a keen sense of God's gracious guidance and of our utter dependence on Him. We have not been faithful of ourselves; the God of grace has kept us faithful. Of ourselves we were not sufficient — nor were the men who labored in this field before us — to produce a churchpaper that would not waver in its confession of God's full truth; that would steadily hold aloft the banner of the crucified, risen, exalted, and reigning Christ so that all distressed, embattled souls might be brought to His side and under Him,

the Captain of our salvation, find peace and security and be led safely into the Promised Land. Neither we nor they could as the need of the hour required, rebuke, warn, admonish, exhort God's children and heirs, so that they might more gladly and fully live to Him who loved us and gave Himself for us. Our sufficiency is of God, and it must remain so if we are not to be miserably derelict in carrying out the task God has given us through our Synod.

* * * *

THE OFFICIAL SEAL OF THE SYNOD is a fitting adornment for this anniversary issue of *The Northwestern Lutheran*, for this churchpaper is the official voice of the Wisconsin Evangelical Lutheran Synod. It has never been thought of as a mere open forum for all shades of religious thought and opinion. Our pages have reflected divided opinions and convictions, yes — but only in regard to the means and methods by which we could more effectively do the Gospel work in our congregations and in the mission fields which either were already opened or were beckoning to us. We did not on one page

hear a voice which was a true echo of Scriptural truth, while from another page sounded a voice which recommended to us a subtraction from Scripture or an addition to it.

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THIS SEAL IS RICH IN ITS SYMBOLISM. On page 305 the symbolism is explained.

This seal, by the way, was conceived by Pastor Siegfried Fenske, associate literary editor at the Northwestern Publishing House. He is also consultant to your editor on matters of layout and art. We want to use this occasion to express publicly our gratitude to him for his willing and able help and counsel through the years.

* * * *

A MEANINGFUL POSTSCRIPT is sometimes found at the end of a letter. Such was the case with the P. S. at the close of a "birthday letter" addressed to THE NORTHWESTERN LUTHERAN by one of our pastors. Here it is:

"P.S. Since it is customary to give a birthday child a birthday present, I am enclosing ten dollars so that five of my friends may share my pleasure in enjoying your visit every two weeks for the next year."

* * * *

MAKING THIS CORRECTION EMBARRASSES US. A sharp-eyed

(Continued on page 303)

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

The Northwestern Lutheran

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COVER — See Briefs above.

Looking Back

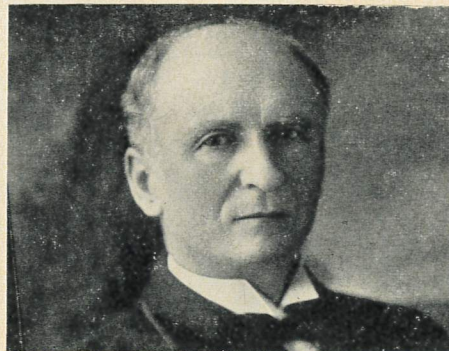
On Fifty Years of The Northwestern Lutheran

To us of the present generation it doesn't seem to be anything unusual that back in 1914 our Synod undertook to publish an English magazine for its members. Today the use of German in the work of our congregations is rapidly dying out. But when *The Northwestern Lutheran* was born, things were different. By and large, German was the language which was used in our services, in the voters' meetings, in the societies for adult members. So, too, in our Synodical life much of the teaching at our institutions was done in German; our conventions and conferences were conducted mainly in German. The *Gemeinde-Blatt*, our German magazine, was widely read. It was therefore a forward-looking step when our Synod embarked upon issuing an English magazine for the purpose of interesting and edifying its members who were beginning to be more at home in the English. We might say that the Lord guided our fathers to undertake this project at the psychological moment. For 1914 was the year in which World War I began, and after our country became involved, anti-German feeling ran high and speeded up the transition into English in our congregations and our Synod. We did not have to go into a crash program to meet the changed situation. The Lord had so guided us that we were ready with an English magazine for our people.

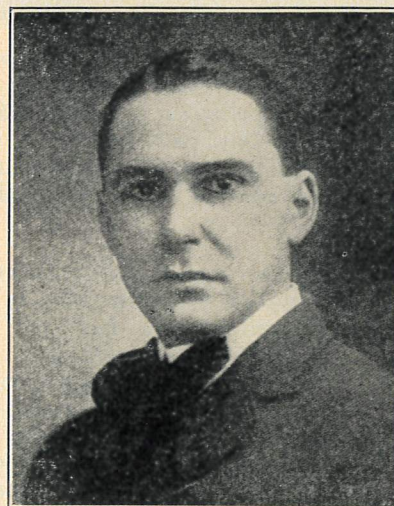
Unchanging in Doctrine — Progressive in Method

In some circles our Synod is looked upon as being reactionary and out of touch with the times. What leads to this charge is that we have not gone along with the idea that our doctrine and practice must be changed to keep pace with the changes which appear on the American scene and the world scene. For we are convinced that our doctrine and practice are drawn from the Word of God. That Word does not change. "The word of God, which liveth and abideth forever" (I Pet. 1:23). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35), says our Lord Jesus. Here we recognize no pressure of changing conditions. But in the manner in which the unchanging Word is brought, we do try to keep abreast of changing conditions. The appearance of *The Northwestern Lutheran* is one example. The architecture and appointments of our churches and schools and institutions are another. When World War II tore our young people out of their homes and scattered them all over the world, we endeavored to serve them as effectively as we could in keeping with our principles by establishing the Lutheran Spiritual Welfare Commission. To do our work as efficiently as possible, we arranged for a Synod office building; we made the office of president a full-time office; we called executive secretaries of the Board for World Missions, the Board for Home Missions, and the Board of Trustees. Change in manner or method, yes. Here we want to be progressive, alert to the changing times and changing situations. But where doctrine and practice are concerned, we want to be, not reactionary, going beyond the Word, but very much conservative, holding fast the faithful Word in all that we teach and in all the standards which we set for Christian life.

SEPTEMBER 20, 1964



PASTOR JOHN JENNY was a member of the original editorial committee of three (none of these was designated as editor-in-chief or managing editor) who were made responsible for the publication of *The Northwestern Lutheran* in 1914. He did considerable writing for each issue. He was active in the work until 1939.



PASTOR HANS KOLLER MOUSSA also was one of the pioneers of *The Northwestern Lutheran* — and an outstanding one. His editorials, which were a regular feature of our churchpapers for many years, bore the marks of a masterful style and of keen insights and evaluations regarding all the religious developments of the day. Churchpapers outside the Synod often paid him the compliment of reprinting his editorials.

History

When one considers how many magazines of every kind have appeared on the scene for a while and then have gone under, we have every reason to thank the Lord for permitting *The Northwestern Lutheran* to live for 50 years and for keeping it healthy and strong. Under Him, this is largely due to the fact that down through the years He has moved consecrated men to give freely of their time

295



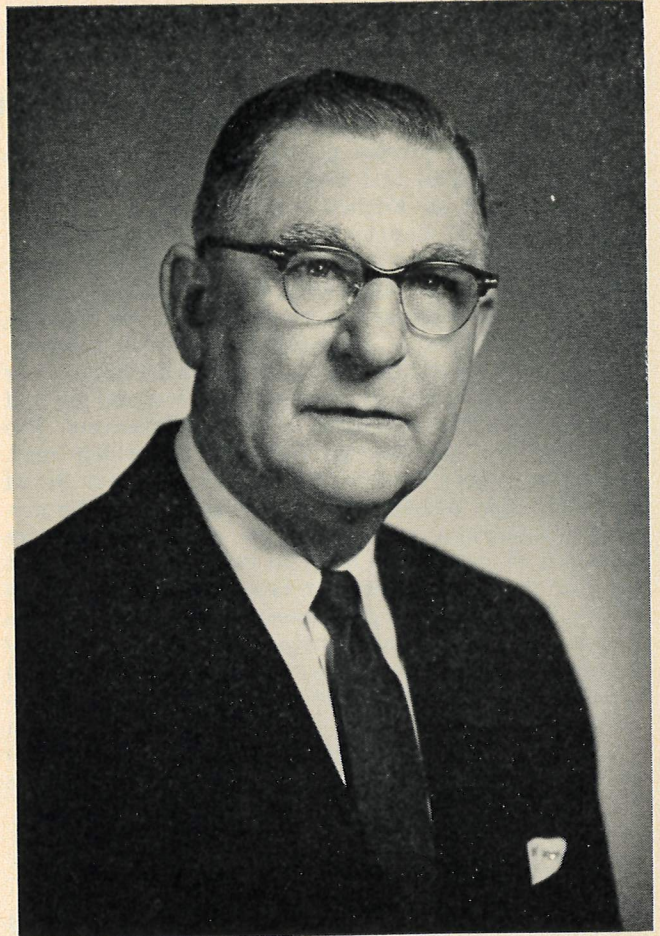
PASTOR JOHN BRENNER, who later became president of our Synod (1933-1953), was "one of the group who urged publication of a church periodical in English and became a member of the first editorial staff" (as Prof. E. E. Kowalke wrote in his obituary). His was a productive, a vigorous, and a straightforward pen. He served on the editorial staff for many years.

and talent to manage the magazine and contribute articles to fill its pages. Unless one has undertaken to write himself, he may not appreciate the fact that behind an article which it takes but a few minutes to read there may have been hours of reflection, frustration because a flow of thoughts did not want to come, writing, correcting, and rewriting before the copy was ready for the editor.

To attempt to list all of those who have contributed toward the paper during the half century gone by would be difficult, and most of our readers would find it boring. But certainly we do want to name those who were the first editorial staff, and those who have served as editors since that time. The first editorial staff was composed of Pastor John Jenny, Pastor Hans Koller Moussa, and Pastor John Brenner. All of them have since gone to their eternal home, President emeritus John Brenner only two years ago. In 1939 Pastor W. J. Schaefer became the managing editor. He was succeeded in 1957 by the present editor, the Rev. Werner Franzmann, literary editor for our Northwestern Publishing House.

Contents

The general pattern of the table of contents of *The Northwestern Lutheran* has not changed too much over the years. There have been devotions; there have been studies which were intended to fortify and deepen the Christian knowledge of its family of readers; there have been editorials in which the contributors evaluated the



PASTOR WILLIAM J. SCHAEFER was the first man to be designated "managing editor" of *The Northwestern Lutheran*. This was in 1939. In his years as editor until the end of 1956, he did an immense amount of work. He personally did much writing for each issue. He introduced a number of the features we have today. Pastor Schaefer and his son, James Schaefer, are the ministers of Atonement Lutheran Church, Milwaukee.

religious scene; and there has been information about the work which the Lord has entrusted to our Synod and information about the church world in general. From time to time changes have been made in form and appearance. The editors have been alert to reader needs and reader reaction, have eliminated items which were not of general interest, and have added features for which there was a desire or need.

Always the magazine has tried to keep Christ crucified in the foreground. The joy of salvation and appreciation for the truth which has been revealed to us were allowed to ring through. In the evaluation of what was going on around us sincere appreciation was expressed for that which made us happy, sorrow was registered over that which would grieve those who love the truth. Sometimes there was criticism, especially in times of crisis, that the tone was too sharp, too critical, but who can show no feeling when he sees the truth which he loves in danger? In general, we dare to say that there has been a determined effort to be "firm in the matter, gentle in the manner," as an old saying goes.

Men do not come into the pages of *The Northwestern Lutheran* by themselves, except, of course, in those cases when some event of general interest is reported: a dedication or a death, an anniversary or a convention; and in rare instances when someone submits an acceptable article for publication. Because supervision of doctrine and practice in our midst has been entrusted to the men who comprise the Conference of Presidents, it is they who appoint the editorial staff and the contributing editors, subject to approval by the Synod in convention assembled. It is the editorial staff, in turn, who solicit contributions from others whom they consider informed or qualified.

Evaluation

In what we have here written about *The Northwestern Lutheran* we have given the impression that it is something good. That is more than a personal evaluation. Pastors have found that those among their members who are regular readers of *The Northwestern Lutheran* are their best-informed members, not only as far as Synodical affairs are concerned, but often also as far as their understanding of doctrine and practice and their evaluation of events in the religious world are concerned. But appreciation for our anniversary child extends beyond our Synodical family. We should like to close this article by bringing just a few quotations which in large number have come to the editor's desk:

*The Editorial Board
The Northwestern Lutheran*

Dear Brethren:

"Then shalt thou cause the trumpet of the jubilee to sound . . . and ye shall hallow the fiftieth year . . . it shall be a jubilee unto you" (Lev. 25:9, 10).

Fifty years of continuous publication is indeed an occasion for rejoicing for all the readers of THE NORTHWESTERN LUTHERAN and all members and friends of the Wisconsin Evangelical Lutheran Synod.

The role of the churchpaper is often, perhaps, taken for granted; but it is an important role. To keep our people informed of the religious news, not only in our own churches, but throughout the world, is an important task. To provide our people with edifying and worthwhile reading matter in the form of devotional and doctrinal articles, is a vital and necessary task. To warn our people against the heresies and other spiritually dangerous trends in the world about us is likewise a necessary, albeit sometimes unpleasant task.

All the readers of THE NORTHWESTERN LUTHERAN should certainly be truly thankful at this time for the consecrated labors of those who have edited and published this periodical for the past half century; and this includes many members of our Evangelical Lutheran Synod.

May THE NORTHWESTERN LUTHERAN continue to be a bright beacon light of God's truth in a world of ever-thickening spiritual darkness! May the well-chosen prayer on your masthead continue to be your daily prayer as you prepare issue after issue for publication: "The Lord our God be with us, as he was with our fathers: let him not leave us, nor foresake us"!

Most sincerely and fraternally yours,
JULIAN G. ANDERSON
Evangelical Lutheran Synod

SEPTEMBER 20, 1964

Dear Editor Franzmann:

Congratulations to THE NORTHWESTERN LUTHERAN on its fiftieth anniversary. Your paper is my favorite Lutheran publication. It is conservatively Lutheran and orthodox, and its timely articles are written in language which lay people as well as pastors can understand. In a day when many religious journals have been captivated by uncertain intellectualism, your paper still sticks to the simple truths of the Bible, and when others have turned their papers into propaganda sheets for various political, social, and economic philosophies, your paper concerns itself with these subjects only when it has a "Thus saith the Lord" to back it up. We need such a publication as THE NORTHWESTERN LUTHERAN. May it continue in its present policy and may its readers increase in number! God bless you!

JOHN O. LANG
(A pastor who with his congregation
has withdrawn from the ALC.)

* * * *

September 2, 1964

Dear Brother Franzmann,

May I join many other appreciative readers in thanking God for the blessings which He has bestowed through the pages of THE NORTHWESTERN LUTHERAN during the last 50 years! The members of our family did not begin to read this fine churchpaper until serious doctrinal deterioration became noticeable in the synod to which we belonged at the time. In THE NORTHWESTERN LUTHERAN we found a churchpaper whose doctrinal articles were Biblically sound, whose historical and mission presentations were intensely interesting, and whose spirit was Scripturally conservative, while at the same time fully evangelical. The arrival of each issue of this church periodical and its reading has been giving us a real lift, assuring us that in these days of doctrinal indifference and religious modernism in Lutheran circles, there were still Lutherans who were determined to abide by the teachings of God's Word as set forth in the Lutheran Confessions. May the Lord bless this message coming forth from the pages of THE NORTHWESTERN LUTHERAN especially during these times and in the years to come when it will be so sorely needed!

Fraternally yours,
A. T. KRETZMANN
(Formerly of the Missouri Synod)

* * * *

August 13, 1964

The Rev. Werner H. Franzmann, Editor
The Northwestern Lutheran

We who live in these United States are fortunate to enjoy freedom of speech and of the press. We should thank our God for this freedom. We also should be very appreciative of our church's periodicals and tracts. Not only should we be subscribers and readers of these periodicals, but we should also encourage others to become diligent and devoted readers. We have a big responsibility in this respect.

The writer of these lines happens to be a member of the Evangelical (Norwegian) Lutheran Synod and has held membership in one and the same congregation of this body during his entire lifetime.

297

I have had the privilege of being a subscriber and a reader of THE NORTHWESTERN LUTHERAN for a number of years. I have greatly enjoyed reading this excellent and well-edited periodical. It helps me to keep abreast of matters pertaining to your Synod and mine. I have never been able to understand how anyone could consider himself a real active member of a synod without being a subscriber and, above all, a reader of his synod's official publication.

It is a privilege to have this opportunity of extending my congratulations to THE NORTHWESTERN LUTHERAN on its Fiftieth Anniversary. May the Lord continue to bless your periodical and its fine staff. And may THE NORTHWESTERN LUTHERAN always be a "stepping stone" on the Christian reader's pathway to heaven!

Sincerely yours,
OSCAR M. WILSON
(A layman of the
Evangelical Lutheran Church)

* * * *

August 25, 1964

Dear Brethren:

Felicitations on THE NORTHWESTERN LUTHERAN'S attainment of its jubilee. I am happy to join in returning thanks to our God that through these years He has enabled you to proclaim the message of free and full salvation in Christ Jesus. May His blessing attend your publication in days to come that it may witness the Word of truth in all its power and purity ever more widely!

Yours in our Savior,
H. W. ROMOSER
(Formerly of the Missouri Synod)

* * * *

To the Editorial Board of
The Northwestern Lutheran:

It is a joy to learn of the fiftieth birthday of THE NORTHWESTERN LUTHERAN. During these years I am sure this paper has led many to a knowledge of Christ, and strengthened countless thousands of the saints. God's Word, faithfully proclaimed cannot fail to bring blessed results. May your paper continue to proclaim the inspired Word of God to the present generation which is so marked with unbelief and apostasy. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

In Christ,
ALLEN R. BLEGEN
(Formerly of the ALC; now independent)

* * * *

So we observe the fiftieth anniversary of The Northwestern Lutheran with heartfelt thanks to the Lord for the blessing which He has given to us in it, and the prayer

that He may continue to use it in upholding His truth and exposing error, in warming the hearts of His people for His work, and in helping His Church to grow spiritually and numerically.

IRWIN J. HABECK

[For anniversary mail we have received from men in our Synod, see page 301. More of these will follow in the October 4 issue.—The Editor.]

YOUR MISSIONARIES AND WORKERS SERVING ABROAD

Many requests have come to the Board for World Missions, asking for the names and addresses of missionaries and other workers serving us abroad. These people expressed the desire to send our workers an occasional word of cheer, especially at Christmastime. In deference to these requests the following list is being published.

Northern Rhodesia and Malawi (formerly Nyasaland)

Pastor E. H. Wendland, Box 1971, Lusaka, Northern Rhodesia
Dr. Wm. Schweppe, Box 1904, Lusaka, Northern Rhodesia
Pastor Robert Sawall, Box 1141, Lusaka, Northern Rhodesia
Pastor R. W. Mueller, Box 561, Limbe, Malawi
Pastor John Janosek, Box 1141, Lusaka, Northern Rhodesia
Pastor Albert Muyangana, Lutheran Church, Post Restante, Manyinga, Northern Rhodesia
Miss Kathryn Stuhr, Box 1141, Lusaka, Northern Rhodesia
Miss Lois Stindt, Box 1141, Lusaka, Northern Rhodesia

The two missionaries on furlough are:

Pastor R. G. Cox, 12759 North Shoreland Parkway, 25W, Mequon, Wisconsin 53092
Pastor Theodore Sauer, 212-A Grove Street, Beaver Dam, Wisconsin 53916

(Both of them will still be here at Christmastime.)

Japan

Pastor Richard Seeger, No. 17-40, 2 Chome Koishikawa-Cho Bunkyo-Ku, Japan
Pastor Richard Poetter, 4022 Ishikawa-Cho, Mito City, Japan
Pastor Luther Weindorf, Komatsu 620 Tsuchiura City, Japan
Pastor Tatsushiro Yamada, 185-6, 8 Cho Nakadate, Shimodate-Shi, Ibaragi-Ken, Japan

Puerto Rico

Pastor Rupert A. Eggert, H-26 Rio Piedras Heights, Rio Piedras, Puerto Rico
Pastor Roger Sprain, c/o Henry Kuhn, 356 River Drive, Appleton, Wisconsin

Hong Kong

Prof. Conrad Frey, 13 Tak Hing Street, Kowloon, Hong Kong 6th Floor

Editorials

Old-fashioned, Without Apology Present-day standards of religious journalism would rate *The Northwestern Lutheran* as old-fashioned on a number of counts. It needs more color, they would say, more bold and imaginative art work, more pictures, to give it more eye-appeal. The policy and the contents, especially, need updating. Stress greater involvement in national affairs, more concern for what is new in theology; be more progressive and frontier-minded in your theological writing.

The Northwestern Lutheran does have some old-fashioned notions. For example, it believes that

The Gospel should not be made complicated for the common reader and that theologians should keep themselves simple for the Gospel;

The Law of God is not to be adjusted to current practices, but current practices are to be judged by the abiding "Thou shalt" and "Thou shalt not" of God's ordinances;

The Church is one world and the State is another;

The Gospel is not the same as democracy, and Christianity is not the same as social action;

The Bible is under no obligation to conform to science, but science is under obligation to conform to the Bible;

Genesis, Joshua, and Jonah are not to be rationalized but are to be understood in their plain sense;

The faith and theology of the fathers are still a faith and theology for today;

Our theology does not change with the times, but it is there for all times;

The theological opinions expressed in an official churchpaper should represent that body's stand; an official organ is not to be a sounding board for exploratory theological notions.

Fifty years ago the editors of *The Northwestern Lutheran* expressed the same attitudes and voiced the same convictions. As we turn the early pages of *The Northwestern Lutheran*, we find that we can read their moral and spiritual evaluations without strangeness and without embarrassment.

They trusted it would be so when they chose as a motto for their periodical the passage from I Kings 8:57: "The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us," for they added, "Let the Lord our God be to us today, and to ours forever, what He was to those who went before us. Let His spiritual blessings continue with our children, as they

did with our fathers. The faith of our fathers — none other shall be the faith of our children."

If *The Northwestern Lutheran* is old-fashioned in its attitudes, this is as its founders prayed it would be. More important, this is as God's grace has preserved it. One doesn't apologize for that kind of old-fashionedness.

CARLETON TOPPE

* * * *

Unsuited When a boy is asked if he does not want to study for the ministry, there is perhaps no answer more common than "I don't think I am suited for the ministry." He may be right if he is very poorly gifted and besides does not like study or work of any kind. In that case, it is probable that the question would not be put to him in the first place.

In most cases the boy who responds with that answer is sincere in feeling that he is unsuited for the ministry. But if he is reasonably gifted and reasonably willing to work and make some use of his gifts, then there is no such thing as being unsuited for God's purposes. "I am not suited" is usually a nicer way of saying, "I don't want to." The Holy Spirit can make much better use of the boy who thinks himself unsuited than of the lad who thinks that he is just the person to show the Church how things ought to be done.

There was a time in Moses' life when he thought that he was just the right man to set Israel free. He drew his sword, killed one Egyptian, and would have lost his own life if he had not run away before Pharaoh could lay hands on him. The result of it all was that Israel was worse off than before. Forty years later, when God called Moses to go back and in the name of Jehovah demand the release of Israel, then Moses felt that he was not suited for the assignment. He used all manner of excuses, among them the excuse that he was not suited, but all excuses amounted to, "I don't want to." Still, he finally yielded to the call and we know what God made of this man. In his own opinion Moses was unfit, but he was the one man in all Israel upon whom God's choice fell to lead the chosen people out of Egypt through the desert and up to the promised land.

Was St. Paul suited to be a minister? He called himself the least of the apostles, unworthy to be called an apostle; people said of him that "his bodily presence is weak and his speech contemptible," and yet, see what God was pleased to make of Paul. We call him St. Paul. So, if a boy feels himself unsuited for the ministry, that's fine. He should not let that hinder him. He may be just the kind of person the Holy Spirit wants to make use of. After all, who of us is suited by nature to stand before men and begin to speak "in the name of the Father, of the Son, and of the Holy Ghost"?

ERWIN E. KOWALKE

Studies in God's Word: Keep the Unity of the Spirit!

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all (Ephesians 4:1-6).

On every hand we seem to hear calls to unity. Student bodies are exhorted to "get behind the team." Political parties are urged to unite behind the candidates. Nations are summoned to join in a common search for peace and prosperity.

What is apparently the same summons is often directed to Christians and their church bodies: Unite! Join! Share! But there is a subtle, yet very significant difference. Or at least there ought to be a difference, according to the Scriptures: Christians are not called upon to *establish* unity, but to preserve the unity in which God has established them. Though there might seem to be evidence to the contrary, the fact remains that

God has Called us into One Body

As surely as there is one God and Father of all, so surely has He one purpose for His creatures. As surely as sin is the great cause of misery in this world, so surely can sin's power be overcome only by the power of the holy God. As surely as there is one Savior from sin, so surely there is only one way to heaven. Humble repentance for our guilt, simple reliance upon the Lord Jesus for His atoning sacrifice — to this faith the Holy Spirit calls us. And then it cannot be anything else than that "by one

Spirit are we all baptized into one body" (I Cor. 12:13). Redeemed by one Lord, sanctified by one Lord, we, the saved, are one in that Lord. With Martin Luther in his Large Catechism we confess: "I believe that there is upon earth a little holy group and congregation of pure saints, under one head, even Christ, called together by the Holy Ghost in one faith, one mind, and understanding, with manifold gifts, yet agreeing in love, without sects or schisms."

This is by no means the picture that greets our eyes as we gaze upon the world around us. But God's Word has not given us a false picture of the unity of all believers. The difficulty is the same one that appears when we look at an individual Christian. Men may look at someone and see a liar, a thief, a murderer, a sinner. But in the sight of God and in the judgment of God that man may actually be a saint, pure and holy, with his sin washed away by the blood of Christ.

In the same way mortal observation may be mistaken about the Church of all believers. Weakness, unfaithfulness, and sin may lead us, like Elijah, to think that God's spiritual Israel is scattered, or even destroyed. But God assured Elijah: "I have left me seven thousand in Israel" (I Kings 19:18); and we too should remember that "the gates of hell shall not prevail against it (My Church)" (Matt. 16:18).

While we rejoice to remember that God has indeed made us to be one with all believers, let us remember to keep our enthusiasm within bounds. It will not ever be possible for us adequately to reflect this glorious unity with our human organizations. Congregations, synods, conferences, federations — these are valued tools through which individual Christians can focus their love and service to the Savior. But it is idolatrous folly to think that such groupings of mankind are identical with the union of all believers, or that the welfare of such

organizations must, for their own sake, be our chief concern.

Our Endeavor to Keep This Unity

No, our God-given goal is to preserve our unity in the Spirit. Our bond of peace with God is proclaimed in the Word of God, the Holy Scriptures. United under the Spirit of Truth there can be for us no toleration of any testimony that spreads doubt or uncertainty about the truth or reliability of God's Word. That may lead to debate, to separation from false prophets, but this is not disunity; this is endeavoring to keep God's unity intact.

Similarly, a refusal to diminish the glory of God's Son as the only Savior from sin leads to what seems to be disunity. We frankly disagree with all who seek to leave for human character and goodness some of the credit for entering heaven. But the Holy Spirit has united us only in this doctrine, that "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Power politics and the personal magnetism of leaders are familiar means for uniting the nations of the earth. But in our endeavor we use tactics that are despised by men as being signs of weakness: lowliness and meekness (no pride or violence), long-suffering (great patience even under unjust criticism), forbearing one another in love (guiding all our actions by what our neighbor's true welfare requires). Shining through all we say or do is steadfast, unshakable persistence in the truth that "we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

In that peace we are at one whether we worship on one continent or another, whether we praise the Savior in the accents of one language or another, even whether we are able to recognize each other as brethren in faith or not.

PAUL H. WILDE

More Golden Anniversary Statements

A WORD OF RECOGNITION

For 50 years the Lord of grace and mercy has blessed our Synod with an English language churchpaper. Such blessing should not go unnoticed.

The purpose of an official churchpaper must be the edification of its readers, that they may grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

A faithful ministry of the printed Word will also sound a sober warning against all error, for it endangers men's souls.

Because the child of God rejoices to walk the way of God's commandments, a proper churchpaper will lead him on his way by bringing reports from all the fields of labor of his Synod. These will include reports from mission fields, telling of the millions still sitting in darkness and the shadow of death, and rejoicing with the angels in heaven over every soul that repents and confesses Christ as Savior and Lord. A proper churchpaper will exhort its readers to support with their witness, their gifts, and their prayers every effort to prepare more candidates for the ministry of the Gospel and to call them and support them in their proclamation of the Word of life. It will point to the fields white unto harvest and will exhort all readers to work in them while it is day.

But above all it will speak the authoritative "Thus it is written" and "Thus saith the Lord" for the assurance of its readers, that they may walk in the certainty of His light and not in the doubt of darkness.

Such service our *Northwestern Lutheran* has by God's grace rendered for half a century. For this we praise our God and thank our brethren who have labored so faithfully in this phase of our ministry.

Knowing also what temptations confront us and all of God's children in these evil days, we join in praying the motto of *The Northwestern Lutheran*: "The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us" (I Kings 8:57).

Oscar J. Naumann

* * * *

Dear Editor:

In response to your request for a "birthday letter" let me do a little reminiscing about the language situation in our Synod during the early years of our history.

When, 21 years before the founding of *The Northwestern Lutheran*, our class entered the Seminary, all lectures were given in German, and so were also all classroom discussions carried on in the same language. That was natural, for German was the language in which our churches conducted their services and carried on the religious instruction of their children.

The founders of our churches had all immigrated from the "old country," and most of those who joined their churches later were also immigrants from Germany. The second generation, which about the time we entered the Seminary was coming up, had received its religious training through the medium of the German language.

Thus, although the younger people as also most of the older ones carried on much of their conversation and most of their business in English, yet for their divine services they preferred the German. They had learned their Catechism, their Bible verses, their hymns in German. In some instances there was noticeable a slight trace of prejudice, as though Lutheranism might be lost if the German were given up.

But a change was in the air. The students in the Seminary felt the need of greater familiarity with English theological terms and of more proficiency to present the Gospel truths in English. We organized an English theological debating society. The work embraced two things. We opened with a panel debate, in English, of some theological question, leading to a general discussion by the assembly. For each meeting a member of the society prepared an English essay on a theological topic.

During those days English services were rare in our churches; only on some special occasions, on Mission Sundays, or at funerals, an English sermon would be added. May I here mention something from my own church in Beaver Dam? It may sound odd. All services were held in German. But at one time a few young men moved into town who could not understand German. To accommodate them several midweek evening services were arranged with an English sermon, while the singing and the liturgy were done in German.

In those days our members felt no need for an English churchpaper, *Gemeinde-Blatt* and *Kinderfreude* served them well. English gained ground very slowly, till the First World War speeded up the transition. Then *The Northwestern Lutheran* was born, and by God's grace carried on the proclamation of the old true Gospel of salvation unaltered, unadulterated, and untarnished, at first in the modest role of an assistant, but later becoming the official organ of our Synod.

Now *The Northwestern Lutheran* is observing its fiftieth birthday anniversary. God be blessed for His gift. May He preserve and prosper it!

Joh. P. Meyer

* * * *

Dear Northwestern Lutheran!

As the child of your Lutheran forebears, the Wisconsin Synod, you are to be congratulated on your fiftieth birthday, for you have been a credit to them.

A churchpaper ought to reflect the spirit and true nature of the parent body which called it into being. This you have done faithfully for 50 years.

Through years of struggle you have consistently represented the concern of the Wisconsin Lutheran Synod for the preservation, above all, of the pure teaching of God's holy Word.

Thus you have also shared with Christ's people the joy of carrying the saving truth of God's Word in Christ to an ever-widening circle of believers at home and abroad. Your columns have recorded faithfully the blessed progress of the Gospel in training workers of the Gospel in our schools and in sending them out in increasing numbers in home and world mission fields.

You have thereby contributed in no small measure to the success of the Synod's Gospel program by the grace and power of God's Spirit which inspired and guided your writers.

May the awareness of this fact be a source of real joy to you on your birthday, and may it spur you on to still greater service to your church and the cause of Christ's Gospel in the years to come!

This is the birthday wish and prayer of one of your many readers and admirers,

Edgar Hoenecke

* * * *

Dear Brother Franzmann:

An eagerly awaited guest. A much appreciated messenger. *The Northwestern Lutheran* is both of these for those who live and work in our Central African mission field.

Coming to us as it does on airmail's swift wings, it often brings us the first word of some new move or

important happening in our Synod's work. It does much to keep us in touch with that which the rest of the church is doing, and one needs only to have been in a far distant land for a few years to know how important this is.

At the same time *The Northwestern Lutheran* frequently serves our Lutheran Church of Central Africa as a willing and able messenger, going to many of our fellow Christians in other parts of the world and letting them know of some new activity or of some special event in our African church's life. No other medium has ever done this quite as well.

On the fiftieth birthday of *The Northwestern Lutheran* we would like to express our appreciation for a job well done and assure you and your coworkers of our best wishes and of our prayers that the Lord would continue to give you strength for and joy in your important work in His kingdom.

Theodore Sauer

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

SAUERKRAUT IN THE CHURCH

"Commercialism, the selling of goods or services in the name of the church, with the purpose of securing funds for the operation and mission of the church, its auxiliaries, and church-related institutions, vitiates the clear relationship between the giving of the Christian and the mission of the church. It fails to bear testimony to the mission of the church and creates a false image of the church."

Undoubtedly more than a few delegates were taken aback when these blunt, forthright words were read at the Lutheran Church in America's convention in Pittsburgh this past July. They were part of a 12-paragraph statement presented to the convention by the LCA's Commission on Stewardship. A typical protest was voiced by a delegate from Allentown, Pennsylvania, who reported that "one of our local churches has already rented quarters at the Allentown Fair and bought a lot of potatoes and sauerkraut."

Realizing that this subject of commercialism in the church could prove to be a real "hot potato" (not to mention the sauerkraut!), the LCA's Executive Council had thought it expedient in advance of the convention to refrain from adopting any of the Stewardship Commission's document except its closing paragraph. That last paragraph was worded innocuously

enough to avoid stepping on any touchy toes: "Congregations are encouraged to work toward the total financial support of their mission and ministry, both local and church-wide, through the stewardship response of their people." The delegates at the Pittsburgh convention, however, showed far less timidity than had their Executive Council; they surprised their officials by adopting the entire 12-paragraph stewardship statement, of which several excerpts are noteworthy.

In addition to the strong statement quoted at the outset, the LCA stewardship document warned that the practice of sponsoring bazaars, card parties, dinners, etc., to raise money for the church "weakens the life of the church and a true sense of stewardship." Commercialism in the church can give a "sense of false security" to persons outside the church who feel that they are supporting the church by buying what the church sells. The false idea is easily implanted that buying from the church is the same as giving to the church. "The church languishes and suffers from a lack of support, due to an improper understanding of and commitment to giving by its members."

A further evil of commercialism in the church is that "it places the church in competition with private business" and "it wrongly exploits the

church by causing participants to feel obligated to support the projects thus endorsed by parish, auxiliaries and institutions."

The LCA's Commission on Stewardship recognized that a number of their more than 6,200 congregations and institutions would suffer financially if they immediately discontinued their present fund-raising methods. Mr. Sam Edwins, a member of the Commission, said the way to get congregations to discontinue commercialism was through "education, not legislation."

"The only way to eradicate this practice or to help the pastor and congregations engaged in this is a program of education," Mr. Edwins stated. He personally defined commercialism in the church as "exchanging, not giving."

"We believe," he said, "that giving is not an exchange. Giving is God's way. When you exchange you are not giving — you're swapping."

So often we are forced to take exception to the sayings and doings of the LCA. It is indeed refreshing now and then to run across statements like these to which we can nod our vigorous assent!

ARE SPONSORS SO NECESSARY?

"Upward of 75 per cent of children born to Protestant parents in some areas of East Germany have not been baptized."

This disturbing statistic, reported from West Berlin, came to our attention through a recent News Bureau release from the National Lutheran Council. Three principal reasons are cited for the drastic reduction in the number of baptisms among the Evangelical Churches in the Soviet Zone: promotion of atheism by the state, fear of government reprisal, and a lack of "qualified godparents." The first two factors we might have expected; but the third, the *lack of "qualified godparents,"* bothers us considerably.

The NLC news release continues: "Godparents are hard to find in East Germany. Because of the state's hostility toward religion, friends — even relatives — have been hesitant to act as godparents. Atheistic indoctrination has removed thousands of others and many young adults who were baptized have never taken part in Christian confirmation, a prerequisite for acting as godparents.

"Soviet Zone Protestant sources said the Churches may well be forced to reconsider their *requirement* calling for two godparents and reduce it to

one. Such action was proposed several years ago." (Italics ours.)

The practice of having godparents or sponsors at baptisms is an age-old custom which, properly understood and used, can still serve a wholesome spiritual purpose. But it should not be forgotten that having sponsors is still only a *custom*; it is *not an essential part* of Baptism! Any time that a manmade custom stands in the way of a lost soul being regenerated through the precious Sacrament of Baptism, that custom ceases to be beneficial and becomes a hindrance. Such appears to be the case in East Germany where the Evangelical Churches (unionistic mixture of Lutheran and Reformed) make it a "requirement" to have sponsors.

The problem of finding persons qualified to serve as sponsors is not by any means confined to Soviet-occupied territory. It has become a steadily re-occurring problem in our own country, yes, within our own Synod. Parents naturally like to have close friends and relatives serve as sponsors for their children, but so often these individuals are not one in

faith with us. Our pastors then must turn such persons down as sponsors and accept them merely as witnesses. Hard feelings may result and the joy that would normally attend the baptismal ceremony may be dimmed by underlying currents of tension and resentment. True, other members of the congregation can serve as sponsors, but many of our younger parents are newcomers to the congregation and are reluctant to ask people they hardly know to serve as sponsors.

It is a problem — one that may force us seriously to reconsider the advisability of retaining the custom of sponsors in this age of high population mobility and transitional fellowship relations within the Lutheran Church. The Minnesota District of our Wisconsin Evangelical Lutheran Synod has studied this problem over the past several years and has come up with a suggested new order of Baptism without sponsors. Perhaps the rest of us will soon be able to benefit from the experience of our Minnesota brethren in this new and practical venture.

MARTIN LUTZ

Dedication of New Church Eastside Ev. Lutheran Church Madison, Wisconsin

On June 21, 1964, the members and friends of Eastside Ev. Lutheran Church, gathering to dedicate their new house of worship, immediately tested the capacity of the facilities.

In the morning service the completed portions of the new building were set apart in order, the chancel, the nave, the choir loft, to the glory of the Triune God and the use of His means of grace. In the second portion of the service the congregation dedicated themselves anew to that same God as they joined with the confirmation class in their solemn vow. Grateful hearts were lifted heavenward in the afternoon service of thanksgiving as Pastor R. W. Mueller, past president of the Western Wisconsin District, delivered the festival message.

This day was as a dream come true for many of the members who had worshiped for so many years in the modest chapel on North Street. As the Word of God took root and the dedicated example of many stirred the faith of others, an intensive effort was begun just three years ago. Floor

plans were arranged and rearranged and blue prints prepared as a determined congregation brought generously of their living in offerings. Favorable bids were received and ground was broken in the new eight-acre location on Madison's northeast side on September 15, 1964. Work moved on rapidly through a favorable winter toward an early completion date in June.

The building, with its strong simplicity and versatile room arrangement, is ample reward for the countless hours of planning and supervision on the part of the capable building committee. There is comfortable seating for 400 in the nave and choir loft, while the fireside meeting room, used on an average Sunday as a "cry room," may be opened to provide seating for another 100 worshippers. A large fellowship hall and kitchen are located beneath the nave and church offices. Four standardized classrooms on two levels will serve various groups and Sunday school. This section of the building underscores the earnestness of the congregation's plans to open their own school once more in September 1965.

The focal point in the chancel is a massive cross of shittim wood.

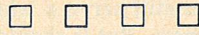
The worshipers are aided in their devotions by the symbol of their redemption, as centuries before that wood, used freely in the Tabernacle, aided the people of the Old Testament in their devotions. Eastside Ev. Lutheran Church and its pastor ask that you join with them in giving thanks to the Lord for His many blessings and invite you to worship with them when in the Madison area.

KARL G. BAST

Briefs

(Continued from page 294)

Northwestern College professor informed us last week that the anniversary date is long past, January 7, 1964. Checking into this, we found he was correct. And for some 10 years this date was correctly given each year in *The Northwestern Lutheran Annual* under "Highlights of our Synod's History." But in 1962 September somehow got in there in place of January, and September 7, 1914, was the date we went by in planning for our anniversary. But editors are supposed to check such things, and we didn't.



Atonement ?

“HE DIED FOR ALL”

For whom did Christ make atonement? Did He by His perfect life and innocent death redeem only some men or all?

An All-Important Question

This is a crucial question, and it should not be hard to see why. For if Christ did not redeem *all* men, how can I know whether He redeemed *me*? How can anyone be certain of his salvation? The hour will inevitably come when the Tempter will raise the question: How can you be so presumptuous as to suppose that *you* are one of the redeemed? At such a time the anxious sinner's only assurance lies in the Word, and that Word says, “He died for ALL” (II Cor. 5:15).

How precious and full of comfort that little word “all” is! On the basis of this word “all” we know that not a single sinner has been excluded from the benefits of Christ's death.

The “All” Denied

There have been and still are those, however, who deny the universality of Christ's redemptive work. Thus, for example, the Presbyterian Church in the United States of America in its constitution of 1936 subscribes to these statements of the Westminster Confession, the basic confessional document of Presbyterianism, which goes back to 1643: “They who are *elect* . . . are redeemed by Christ. . . . Neither are any other redeemed by Christ . . . but the *elect only*. The rest of mankind God was pleased . . . to pass by, and to ordain them to dishonor and wrath” (Sec. III). In times of temptation the troubled soul is certain to ask: How can I know whether *I* am one of the elect? Have I been redeemed or passed by?

The Reformed Church in America and the Christian Reformed Church, both of Dutch background, expressly affirm their adherence to the Canons of the Synod of Dort (1618-1619). This Synod condemned the teaching that “Jesus Christ, the Savior of the world, died for all men and for every man, so that he has obtained for all, by his death on the cross, reconciliation and remission of sins” (Bettenson, *Documents of the Christian Church*, p. 377).

This Denial not Based on Scripture

This denial of God's universal grace in Christ is not based on Scripture but is a logical outcome of the

vicious error of a double predestination taught by John Calvin (1509-1564), who, together with Zwingli, was the founder of the Reformed Church. Since the Bible tells us that God elected the believers in Christ to salvation, Calvin argued, it must logically follow that He fore-ordained the rest of mankind to damnation. Though Calvin himself admitted that this was a “horrible” doctrine, yet because he placed reason and logic above the Scriptures, he insisted that this must be true.

Overwhelming Testimony of Scripture

The testimony of the Bible is so clear and so plain that Christ “died for *all*” that it is almost incredible that anyone could deny such an evident and unmistakable fact. Isaiah declares, “The Lord hath laid on him the iniquity of us *all*” (53:6). I Timothy 2:6 tells us that Christ Jesus “gave himself a ransom for *all*.” To the Corinthians Paul writes, “God was in Christ, reconciling *the world* unto himself” (II Cor. 5:19). John is very explicit when he asserts that Jesus Christ, the Righteous, “is the propitiation for our sins: and not for ours only, but also for the sins of *the whole world*” (I John 2:2). The world redeemed and reconciled to God by the atonement of Christ is identical with the world lying in sin through the fall of Adam. To deny this is to cut the heart out of the Gospel itself as it is summarized in that very familiar and precious passage, “God so loved *the world*, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

For All, Not Only the Elect

The Bible makes it very clear that Jesus died not only for the elect, not only for those who come to faith, but also for those who through their unbelief are finally lost. For Peter speaks of false teachers, “who privily shall bring in damnable heresies, *even denying the Lord that bought them*, and bring upon themselves swift destruction” (II Pet. 2:1).

The thought expressed in the beloved hymn, “Jesus, Thy Blood and Righteousness,” is Scriptural, and, therefore, it is true:

Jesus, be endless praise to Thee,
Whose boundless mercy hath for me,
For me, and *all Thy hands have made*,
An everlasting ransom paid. (LH 371:7.)

WILBERT R. GAWRISCH

THE OFFICIAL SEAL OF THE WISCONSIN EV. LUTHERAN SYNOD

The Meaning of Its Symbolism

1. The *outer band*: the vine and the grapes symbolize our unity in Christ (John 15:1-16); Luther's coat of arms symbolizes Lutheran unity. The green of the vine symbolizes Christian life and growth.
2. The *inner band* (including the 'Sola Gratia,' etc.): 'Sola Gratia' — by grace alone; 'Sola Scriptura' — the Scriptures alone; 'Sola Fide' — by faith alone. The symbols in the inner circle correspond to the parts of the motto, as follows:

'Sola Gratia' is represented by the Dove, the symbol of the Holy Spirit, who offers and conveys God's grace in Christ.

'Sola Scriptura' is represented by the Open Bible.

'Sola Fide' is represented by the Shield of Faith.

3. The *color scheme* for the seal is as follows:

Outside band—gold	The name of the Synod—black
The vine—green	Middle band—green
The motto—white	Inner band—blue
The dove—white	The Bible page—white
The Bible edges—gold	The shield—red
The cross—black	

4. The *symbolism of the colors* is:

Gold—the glory and kingship of Christ
Green—Christian growth and life (the color of nature)
Red—the work of the Church, Christian zeal, the blood of the martyrs
White—divine holiness and perfection
Blue—heaven, faithfulness, loyalty.

NOTE: Except on the cross on the Shield of Faith, the black is used for the purpose of greater legibility, not as a symbol of death.



LEAVING FOR A LONG STAY IN HONG KONG

On August 28 Professor Conrad Frey, his wife, and his daughter, Catherine, enplaned for Hong Kong at Detroit, Michigan. They will remain there for nine months. Professor Frey, who is president of Michigan Lutheran Seminary, will work in the interest of the Christian Chinese Lutheran Mission. The Mission had requested the service of a man from our Synod, and the Synodical Council resolved to grant it. Professor Frey will supply guidance in the establishment of a theological seminary; he will counsel Pastor Peter Chang and his workers in the administration of the Mission; he will also do some teaching.

† Pastor Th. Monhardt †

Theodore Wm. Monhardt was born on September 23, 1897, at Franklin, Wisconsin, the son of Pastor Herman Monhardt, and his wife, Mathilda nee Burmeister. He was baptized and confirmed by his father in St. Paul's Lutheran Church at Franklin, where his father served for 40 years.

In preparation for the holy ministry he attended St. Paul's Lutheran Christian Day School, and then enrolled at Northwestern College at Watertown. He graduated from Concordia Lutheran Seminary at Springfield in the spring of 1923. His first call and only charge in the ministry

was at St. John's Lutheran Church on Howell Avenue in Oak Creek, Wisconsin. Here he served for 41 years. During his pastorate, in 1956, St. John's relocated from Town Lake in Milwaukee to its present location at 6700 South Howell Avenue. Here, too, a new church and parsonage were erected.

On September 2, 1929, Pastor Monhardt was joined in holy matrimony with Miss Clara Fenske.

Besides his wife, Pastor Monhardt is survived by his son, William of Oak Creek; and his daughter, Mrs. David (Dawn) Campbell of Somerset, New Jersey; his son-in-law; and three grandchildren; one brother, Paul Mon-

hardt, pastor emeritus, of Tomah, Wisconsin; and three sisters, Miss Frieda Monhardt, Mrs. Lydia Gitzel, and Mrs. Selma Johnson; and other relatives and friends.

Pastor Monhardt was called to rest on June 11, 1964, by his Savior, and funeral services were held at St. John's Lutheran Church on June 15 with Pastor Paul Behn speaking words of comfort to the family and assembled congregation. The undersigned served as liturgist. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13).

KARL MOLKENTIN

TREASURER'S REPORT
WISCONSIN EVANGELICAL LUTHERAN SYNOD
1964 PRE-BUDGET SUBSCRIPTION PERFORMANCE

District	Subscription Amount	7/12 of Subscription	January thru July Offerings Received	Per Cent of B
Arizona-California	\$ 60,926	\$ 35,539	\$ 35,175.80	99.0
Dakota-Montana	106,569	62,167	58,801.30	94.6
Michigan	403,439	235,340	230,023.80	97.7
Minnesota	509,874	297,430	319,617.42	107.5
Nebraska	100,209	58,457	53,228.55	91.1
Northern Wisconsin	533,607	311,269	331,011.53	106.3
Pacific Northwest	19,380	11,305	9,599.71	84.9
Southeastern Wisconsin	638,372	372,386	364,523.06	97.9
Western Wisconsin	575,172	335,517	360,108.79	107.3
Total for 1964	<u>\$2,947,548</u>	<u>\$1,719,410</u>	<u>\$1,762,089.47</u>	<u>102.5</u>
Total for 1963	<u>\$2,874,149</u>	<u>\$1,676,584</u>	<u>\$1,686,808.98</u>	<u>100.6</u>

BUDGETARY OPERATING STATEMENT

July 1, 1964 thru July 31, 1964

Budgetary Income:

Offerings from Districts	\$163,515.89	\$140,936.76
Gifts and Memorials from Members	1,207.87	60.00
Educational Charges from Educational Institutions	9,463.29	7,706.94
Other Income	208.45	374.78
Total Income:	<u>\$174,395.50</u>	<u>\$149,078.48</u>

Budgetary Disbursements:

Worker-Training	\$166,601.12	\$ 75,702.32
Home Missions	68,621.34	68,742.41
World Missions	48,253.49	35,244.99
Benevolences	21,897.00	10,513.00
Administration and Promotion	22,349.28	14,120.28
Total Disbursements	<u>\$327,722.23</u>	<u>\$204,323.00</u>
Operating Gain or (Deficit)	<u>(\$153,326.73)</u>	<u>(\$ 55,244.52)</u>

Detail of Budgetary Disbursements — July 31, 1964

	This Year	Last Year	Increase (Decrease)
Operation, Replacement and Renewal			
Worker-Training	\$110,946.42	\$ 61,119.32	\$ 49,827.10
Home Missions	55,327.07	52,066.41	3,260.66
World Missions	44,953.49	35,244.99	9,708.50
Benevolences and Pension	21,897.00	10,513.00	11,384.00
Administration and Promotion	21,164.51	13,051.28	8,113.23
Total	<u>\$254,288.49</u>	<u>\$171,995.00</u>	<u>\$ 82,293.49</u>
New Capital Investments			
Worker-Training	\$ 3,567.70	—	\$ 3,567.70
Home Missions	94.27	—	94.27
World Missions	—	—	—
Administration and Promotion	115.77	—	115.77
Total	<u>\$ 3,777.74</u>	<u>—</u>	<u>\$ 3,777.74</u>
Appropriation for Future Capital Investments			
Worker-Training	\$ 52,087.00	\$ 14,583.00	\$ 37,504.00
Home Missions	13,200.00	16,676.00	(3,476.00)
World Missions	3,300.00	—	3,300.00
Administration and Promotion	1,069.00	1,069.00	—
Total	<u>\$ 69,656.00</u>	<u>\$ 32,328.00</u>	<u>\$ 37,328.00</u>
Total Budgetary Disbursements	<u>\$327,722.23</u>	<u>\$204,323.00</u>	<u>\$123,399.23</u>

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

MICHIGAN DISTRICT TEACHERS' CONFERENCE

Trinity Lutheran School
Bay City, Michigan
October 7-9, 1964

Wednesday

1:00- 2:00 Registration
2:00- 3:00 Opening Devotion, Roll Call, Minutes, Chairman's Report, Treasurer's Report, Appointment of Committees, District President's Report
3:00- 3:40 Cultivating Mutual Respect and Cooperation between Parents and Teachers, W. Woltmann
3:40- 3:50 Recess
3:50- 4:15 Discussion
4:15- 5:00 Choir Rehearsal, E. Backer (Sub. K. Jeske)
7:30 Divine Worship, F. Jungkuntz

Thursday

9:00- 9:30 Devotion, Minutes, Elections
9:30-10:00 Guides for the Recruitment of Pupils for Our Christian Day Schools: The Role of Teacher, Pastor, and Board of Education, R. Scheele (Alt. Personal Bible Study, Scharf, Northwestern College)
10:00-10:30 Discussion
10:30-10:45 Recess
10:45-11:45 Reports and Discussions: Board of Education, J. Spaude M.L.S. Report, C. Frey; Missions, H. Engel; Evangelism, O. Maasch

11:45- 1:45 Noon Recess
1:45- 2:15 Evaluation of Departmentalizing in the Elementary School — Wayne Faculty, W. Fuhrmann — Panel Leader
2:15- 2:30 Recess
3:00- 4:15 Group Discussions: K-2 Carol Dittmar, 3-5 Mrs. K. Kamke, 6-8 G. Rausch
4:15- 4:30 Synod Activities
4:30- 5:00 Synod Board of Education
6:30 Gemuetlicher Abend
Alt. 11:45-1:30 Noon Recess
Alt. 1:30-2:45 Educational Fair—Mount Olive, Bay City
Science: St. Paul's, Saginaw
Art: Commercial Displays
Alt. 2:45-3:00 Assembly

Friday

9:00- 9:15 Devotion, Minutes
9:15-10:00 Various Methods of Evaluating Pupil's Work — B. Haas
10:00-10:30 Discussion
10:30-10:45 Recess
10:45-11:15 Construction and Use of Visual Aids in the Classroom, H. Johannsen
11:15-11:45 Discussion
11:45- 1:30 Noon Recess
1:30- 3:00 Reports and Unfinished Business
3:00 Inspirational Address, K. Vertz (Alt. M. Toepel)
Alt. 9:15-10:00 Modern Math Theory, T. Kriewall
10:00-10:15 Recess
10:15-11:15 Modern Math—Practical Application, T. Kriewall

NORTHWESTERN HOMECOMING CANCELED

The annual Homecoming Day at Northwestern College, scheduled for October 3, has been canceled. Instead, Centennial Day will be observed on November 7. Details regarding this celebration will follow in the October 4 issue.

NOTICE TO ALL WELS PASTORS

Pastor Arthur W. Schupmann of Ballwin, Mo., is the WELS camp pastor at Fort Leonard Wood, Mo. He conducts services every other Sunday on the base, in Chapel #4, Building No. 1947, at 7:30 p.m. (19:30). Servicemen should be given this information before they leave for Fort Leonard Wood.

Lutheran Spiritual Welfare Commission
3624 W. North Ave.
Milwaukee, Wis. 53208

NOTICE

If any of our pastors knows of Wisconsin Synod members at the V.A. Hospital in Battle Creek, Mich., please send name and information to:

Pastor L. Meyer
25 S. Woodrow
Battle Creek, Mich. 49015

**WISCONSIN LUTHERAN CHAPEL AND STUDENT CENTER
Information and a Request**

The Wisconsin Evangelical Lutheran Synod has purchased property in Madison for the purpose of building a permanent home for the Wisconsin Lutheran Chapel and Student Center. The purchase was announced by Pastor Henry E. Paustian, Watertown, mission chairman for the Western Wisconsin District of the Synod.

The site, presently occupied by three houses, is located on West Gilman Street. It is about midway between Bascom Hall and Capitol Square. Present plans are to erect a building which will include a chapel and areas for study, fellowship, counseling, and administration.

At present, the center occupies rented quarters one-half block west of the new site, in the Woman's Building at 240 West Gilman Street. Services have been conducted there since June 28, 1964.

Home pastors are requested to inform their young people of the chapel and center, and send their names to the campus pastor, Richard D. Balge, at 240 West Gilman Street, Madison, Wisconsin.

**WINNEBAGO REQUESTS NAMES
Band Director and Instructor**

The Board of Directors of the Winnebago Lutheran Academy, with the permission of our district president, Pastor J. C. Dahlke, hereby requests our fellow Lutherans of the Wisconsin Evangelical Lutheran Synod to supply us with the names of men who could be called to serve our Academy as band director and band instructor.

The candidates for such a calling list should above all be fellow Lutherans who are in doctrinal fellowship with us. They should be men who are fully qualified to give any type of instrumental (band) lessons. They should be men who would be able to teach a course or two in the mathematics or commercial departments. The man to be called would begin his work at the Academy in the summer of 1965.

Please send the names of your suggested candidate or candidates to the undersigned on or before October 31, 1964. The list of candidates will be submitted to the District president for his approval.

C. L. Reiter, Board Chairman
422 Forest Ave.
Fond du Lac, Wis.

APPOINTMENT

Mr. Calvin Frey, Route 2, Lemmon, S. Dak. has been appointed to the Board of Control of Northwestern Lutheran Academy in Mobridge. He will serve the remainder of the term of the late Mr. Martin Scherf.

Oscar J. Naumann, President

SERVICES BEING HELD IN KALAMAZOO

On the date of this issue (Sept. 20) the first Wisconsin Synod service was held in Kalamazoo, Michigan. Services will be conducted each Sunday morning in the Venetian Room of the Burdick Hotel. All members of the Wisconsin Synod are welcome. If you know of any Wisconsin Synod members who have recently moved to Kalamazoo or intend to move into that area, please inform

The Rev. Harold Zink
P.O. Box 215
Stevensville, Mich.

DEDICATION

**Dr. Martin Luther College
New Ulm, Minn.**

The dedication of Hillview Hall, the new dormitory for women, will take place on Sunday, September 27, beginning at 3 o'clock. Vice-President Gerhard Press of Wayne, Mich., will be the speaker.

We hope that everyone looks upon this notice as an invitation.

CARL L. SCHWEPPE

APPOINTMENTS

Arizona-California District

Teacher Norbert Sprengeler has been appointed to the Arizona-California District Board of Education in place of Teacher John Meyer, who has accepted a call to Winnebago Academy.

Pastor Richard Paustian has been appointed to the District Commission on Evangelism in place of Pastor Frederick Knoll, who resigned for reasons of health.

E. ARNOLD SITZ

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTORAL CONFERENCE

Date: Tuesday, Sept. 22, 1964.

Hour: 9:00 a.m.

Place: St. Peter's, Globe, Ariz.

Preacher: C. Metz.

Agenda: Christ in the Books of Moses, C. Metz; Is the Pope the Antichrist? F. A. Sitz; Hebrew Exegesis of Ps. 130, V. Winter; The Weaker Brother (Rom. 14:1-15:13), D. Tills; The Ecumenical Movement, D. Redlin.

V. H. WINTER, Secretary

DAKOTA-MONTANA

WESTERN FALL PASTORAL CONFERENCE

Place: St. Paul's Lutheran Church, 1116 Geyser St., Livingston, Mont.; David Valleskey, host pastor.

Time: Sept. 29, 30, 1964, with missionary conference 8:00 p.m., Sept. 28.

Speaker: Missionary Raymond Cox (alternate, K. Lenz).

Essays: I John 5, D. Buske; Homiletical Treatment of the Pre-Lenten Gospels, E. Klaszus; Augustana, Article 5, Prof. R. Fenske; Divorce and Remarriage, W. Sprengeler; V. F. W. Organizations in the Light of Scripture, D. Valleskey.

D. ZIETLOW, Secretary

MICHIGAN

FLORIDA CONFERENCE

Date: Sept. 29, 1964.

Place: Redeemer Lutheran Church, Merritt Island, Fla.; host pastor: Kenneth W. Strack.

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

Agenda: Exegesis of I Tim. 2, K. W. Strack; The Book of Malachi, H. W. Kaiser.

E. C. RENZ, Secretary

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**NORTHERN
PASTOR-TEACHER-DELEGATE CONFERENCE**

Date: Sept. 28 and 29, 1964.

Place: Grace Ev. Lutheran Church, Flint, Mich.; E. H. Zacharias, host pastor.

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

The Conference opens with a Communion service at 9:00 a.m. Teachers and lay delegates are required to be present the first day only.

Only the noon meals will be served by the host congregation. Requests for lodging are to be sent to the host pastor before the conference.

V. W. THIERFELDER, Secretary

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: Oct. 6, 1964.
 Place: St. Mark's Lutheran Church, Mankato, Minn.
 Preacher: P. R. Hanke (alternate, D. Kock).
 Agenda: Daniel 1, cont., Schlicht; I Cor. 7:15, Hanke.
D. KOCK, Secretary

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ST. CROIX PASTORAL CONFERENCE

Date: Tuesday, Sept. 22, 1964.
 Place: Redeemer Lutheran Church, Amery, Wis.
 Time: 8:30 a.m. (Minnesota Time) or 9:30 a.m. (Wisconsin Time).
 Preacher: H. Schewe (alternate, P. Siegler).
 Agenda: Exegesis of I Cor. 13:1-13, O. Schupmann; Article XI, Formula of Concord, K. Neumann, Discussion Leader.
J. G. HOENECKE, Secretary

NEBRASKA

SOUTHERN DELEGATE CONFERENCE

Date: Sept. 29, 30, 1964; opening session at 10:00 a.m.
 Place: St. Mark Lutheran Church, Sutton; R. Tischer, host pastor.
 Sermon: H. John (D. Schmeling, alternate).
 Papers: An Exegesis and Practical Application of Amos 3:1-8, R. Tischer; The Obligation of a Christian Congregation Toward Its Delinquent Members, H. Bittorf; Article 22, Augsburg Confession, H. John.
 Reports: Mission Board, Academy Board, Stewardship, Financial, etc.
 Please announce to the host pastor.
RONALD N. TISCHER, Secretary pro tem

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CENTRAL PASTORAL CONFERENCE

Date: Sept. 29, 30, 1964.
 Place: Redeemer Lutheran Church, Council Bluffs, Iowa; Hugo Fritze, host pastor.
 Time: Opening session at 10:00 a.m.
 Sermon: Pastor M. Weishahn.
 Agenda: Exegesis of Rev. 3:14-22, E. Lindemann; Formula of Concord, Epitome, Article II, Of the Free Will, G. Frank; Birth Control in the Light of Scripture, H. Fritze; various reports.
 Please announce to the host pastor.
H. F. LICHTENBERG, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR

SUNDAY SCHOOL TEACHERS' CONVENTION

The thirty-fifth annual Lake Superior Sunday-School Teachers' Convention will be held on Sept. 20, 1964, at Grace Ev. Lutheran Church of Crivitz, Wis. Starting time will be promptly at 3:00 p.m.
MRS. JOHN KALLMAN, Secretary

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DISTRICT MISSIONARIES' CONFERENCE

Sept. 28, 12 noon to Sept. 29, noon.
 St. Paul's Church, Gladstone, Mich.; Th. Hoffman, pastor.
 Communion service Monday evening, A. Voigt, preacher.

Agenda: Isagogical Presentation of Habakkuk, L. Winter; Exegetical Presentation of Jude, R. Shimek; Our Missionary Responsibility—Defined and Discharged, A. Schmeling.

If you are unable to attend, notify the host pastor by Sept. 14.

C. VOSS, Secretary

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FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Sept. 29, 1964.
 Place: Emanuel Lutheran Church, Maple Creek, Wis.; J. Manteufel, pastor.
 Time: 9:00 a.m. Communion service.
 Preacher: A. Meyer (alternate, P. Oehlert).

Agenda: Exegesis Heb. 5, A. Wood; Heb. 6, R. Werner; Exegetical-Homiletical Study of Luke 15:11-24, E. Ploetz; What Principles Cover Re-Marriage of Divorced Persons, P. Oehlert; Development of the Idea of Tradition vs. Scripture, H. Warnke; A Re-Evaluation of Sponsorship—Does it Edify the Church? A. Meyer.

C. SCHLEI, Secretary

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RHINELANDER DELEGATE CONFERENCE

Date: Sept. 27, 1964.
 Place: Enterprise, Wis.
 Time: 3:00 p.m.
 Host pastor: James Radloff.
 Supper will be served by the host congregation.
N. STELLICK, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: Sept. 28 and 29, 1964.
 Time: 9:00 a.m. Communion service.
 Place: Pilgrim and Redemption Ev. Lutheran Churches.
 Preacher: Prof. C. Lawrenz (A. Lengling).
 Agenda: Exegesis of I John 3, H. Kruschel; The Role of the Church in the Metropolitan Area, Prof. R. Voss; Book review: "The Conservative Reformation and Its Theology," W. Franzmann; Educational Problems of the Church, Prof. R. Krause; The Chorale, a Part of Our Lutheran Heritage, Prof. M. Albrecht; Report of Study Committee; Report on Free Conference, Prof. A. Schuetze.
W. FISCHER, Secretary

WESTERN WISCONSIN

CENTRAL WISCONSIN TEACHERS' CONFERENCE

Date: Oct. 2, 1964.
 Place: St. John's Lutheran School, Jefferson, Wis.
 Time: 9:00-3:45.
 Agenda: The Second Commandment; Faculty Meetings and How to Improve Them; What's New at Lakeside? A Study of the "Blue Ribbon Committee" Report; Business Meeting With Elections; Sectional Meetings.
James Tank, Chairman
Program Committee

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Rosenow, C. R., as pastor of Zion Ev. Lutheran Church, Kingston, Wis., and of St. John's Ev. Lutheran Church, Salemville, Wis., by W. E. Schulz; Aug. 30, 1964.

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

Sauer, Harold, as pastor of Grace Ev. Lutheran Church, Muskegon Heights, Mich., by H. Hempel; assisted by R. Freier, W. Zarlign, H. Peter, W. Westendorf; Aug. 23, 1964.

Teachers

Wohlens, William F., as principal and teacher at St. Paul's Lutheran School, Arlington, Minn., by J. Bradtke; Sept. 6, 1964.

Pape, Gordon E., as teacher of First Ev. Lutheran School, La Crosse, Wis., by F. W. Miller; Sept. 6, 1964.

Jirtle, Elmer, as principal and teacher of Peace Ev. Lutheran School, Green Lake, Wis., by D. E. Hallemeyer; Aug. 30, 1964.

Hennig, Daniel, as teacher in Christ Lutheran School, Grand Island, Nebr., by W. Wichmann; Aug. 23, 1964.

Hinz, Roger, as principal of St. John's Lutheran School, Oak Creek, Wis., by K. Molkenin; July 26, 1964.

Zimmermann, Nelson, as teacher of East Fork Mission School, Whiteriver, Ariz., by H. E. Hartzell; Aug. 30, 1964.

Moldenhauer, Robert, as teacher and principal of Trinity Lutheran School, Neenah, Wis., by G. Schaefer; Aug. 15, 1964.

Zuberbier, Theodore, as teacher of Trinity Lutheran School, Neenah, Wis., by G. Schaefer; Aug. 15, 1964.

Groth, Jimmy, as teacher of Trinity Lutheran School, Neenah, Wis., by G. Schaefer; Aug. 15, 1964.

CHANGE OF ADDRESS

Pastors

Siegler, Paul
11651 Juniper St. N.W.
Coon Rapids, Minn. 55433

Rosenow, C. R.
Kingston, Wis. 53939
Phone: EX. 4-3353

Schulz, W. E.
302 W. Elizabeth St.
Tomah, Wis. 54660

Seeger, Richard M.
No. 17-40, 2 Chome
Koishikawa-Cho Bunkyo-Ku
Japan

Teachers

Jirtle, Elmer
434 Walker Ave.
Green Lake, Wis. 54941

Pape, Gordon E.
1116 Division
La Crosse, Wis. 54601