

THE NORTHWESTERN Lutheran

Volume 51, Number 22
November 1, 1964



BRIEFS by the Editor

AGAIN IT IS THE SEASON OF THE REFORMATION. Once more we recall the darkness which had settled upon the church in the centuries before 1517. We remember that God had compassion on the millions who were "as sheep without a shepherd" — though there were men enough in the Church of Rome who bore the name of "shepherd" — and that God chose to use Dr. Martin Luther to lead men back to the glad light of the Gospel. What all this means for you personally and for the Lutheran Church and its mission in the world, you have heard in your congregational observance of the Reformation and perhaps also in a joint area observance. Yet our heritage is so great and precious that no one but a luke-warm Lutheran will regard further treatment of it in these pages as superfluous. Pastor Burk has a Reformation message under "Studies in God's Word." We give our heritage further thought in the article bearing the title "Three Great Pairs of Words" (page 347).

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A REPORT ON THE NUMBER OF NEW SUBSCRIBERS gained

through the effort made in connection with Special Issue of June was something we promised you for an earlier date. But the extra work entailed by getting out the two anniversary issues kept us from doing so. Let it be done now without further delay.

THE SPECIAL EFFORT TO DATE (OCT. 19) HAS YIELDED 831 NEW SUBSCRIBERS.

At the time of the Special Issue we expressed the hope that many who were receiving THE NORTHWESTERN LUTHERAN for the time would feel impelled to subscribe. Frankly, we were disappointed in the actual number of new subscribers gained; we had in mind a figure between 5,000 and 10,000. But we should be grateful for any advance — and we are. And we extend a hearty welcome to all who have joined the ranks of NORTHWESTERN LUTHERAN readers.

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A WORTHWHILE SUGGESTION FOR IMPROVING OUR CIRCULATION is proposed by Prof. Toppe in the editorial on the page opposite. Please weigh it.

AN ANNIVERSARY LETTER AND GIFT from a layman that came in too late for our anniversary issues should be shared with you. It follows:

Greetings to
The Northwestern Lutheran:

May the good Lord who has permitted THE NORTHWESTERN LUTHERAN to be a voice for true Lutheranism these 50 years, grant a double measure of His Spirit to you and the members of your staff in the decades to come, so that our churchpaper may continue to glorify the name of our Savior and to proclaim His Word in all its truth and purity.

Yours in the Lord,

P.S. To Help pay publishing expense, and send me two copies of Sept. 20 and October 4.

The P.S. refers to a check for \$50.00, which was enclosed.

* * * *

ANOTHER RECENT LETTER read like this:

Dear Sirs:

In the short time that I have been receiving THE NORTHWESTERN LUTHERAN, I have become a rabid fan. In these days of ecumenicity and unity at any price, it is wonderful to have a publication which stands for pure doctrine and bases every-

(Continued on page 351)

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

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Editorials

Munich September 1964 was the twenty-fifth anniversary of World War II. Something can be learned from this anniversary. Just one year earlier, in September 1938, Neville Chamberlain, the British prime minister, thought that he had achieved peace for his generation. In an agreement called the Munich Pact he and others had yielded to Hitler's demands in the fond belief that by yielding in a matter that seemed to have a little show of right and to be of relatively minor importance, they could appease Hitler and achieve the greater end of peace. They failed to estimate correctly Hitler's boundless greed for power. Hitler was now encouraged to go on and there was no stopping him. Aggression followed upon aggression, and in less than one full year after "Munich" the world was at war and Chamberlain and his Pact were forever discredited in the eyes of history.

There are theologians, no doubt as well-meaning as Chamberlain, who pursue the same compromising course of appeasement over against the hostile critics of Scripture. In regard to the account of the Creation in the opening chapters of the Bible they have agreed that that story need not be considered a historical account of something that actually happened. The critics have said that the Genesis account does not agree with the findings of the evolutionists and most scientists, and many theologians, in order not to appear unscientific, have given in to the critics and have twisted the Genesis story into a shape that does not offend the critics.

Are the critics now satisfied? Hardly. Having won one point so easily, they now proceed to the next. Jonah comes next, because that story does not agree with the experience of cold reason either. Job is next, and then the attack advances upon the New Testament. The Virgin Birth, the miracles, the Resurrection, the Ascension will have to be surrendered, if reasonableness is the measure by which they are judged.

One cannot compromise with unbelief and expect to preserve the truth of the Bible by yielding on what may seem to be minor points. After Munich came World War II. If we give up Genesis, we shall have to surrender position after position until nothing is left. The Bible

is the only source we have for our faith and our hope for eternal life; let us not sacrifice any of it to the deceivers lest we find that we have sacrificed not only Genesis and Jonah and Job but also our faith and our hope and our life.

ERWIN E. KOWALKE

The Ones Count Up At least every other Synod convention discusses ways of increasing the number of subscribers to *The Northwestern Lutheran*. Subscription campaigns are proposed, congregations are urged to take blanket subscriptions, resolutions are passed to send sample copies to the homes of all our members, but the altimeter reading of the subscription list rises only a point or two and then sinks back again.

The resolutions and plans may be too ambitious and unrealistic. Perhaps we should think of climbing the mountain step by step before we plan to ride the elevator to the top.

The postscript one of our pastors added to his "birthday letter" to *The Northwestern Lutheran* on the occasion of its fiftieth anniversary (NWL, Briefs, Sept. 20, 1964) suggests a potential solution. He enclosed ten dollars in his letter, so that five of his friends would receive *The Northwestern Lutheran* for a year.

Why not an "each one reach one" effort by our subscribers? If a number of our subscribers were to give year's subscriptions to friends or fellow members, *The Northwestern Lutheran* would have a year's time to establish itself at its new addresses and to recommend itself to its new readers. Tell them why you read it, and then tell them that you're sending them a gift subscription for a year. Add an occasional "Did you read this in *The Northwestern Lutheran*?" in the course of the year, and you will help our churchpaper to gain a new friend and supporter.

The subscriptions will not come in by blocks and subdivisions but home by home, reader by reader. That's the way our missions grow — one by one, family by family; that's the way our Synod grows, that's the way the Church grows. The ones count up.

CARLETON TOPPE

SOME LUTHER STATEMENTS FOR REFORMATION DAY

Daily I must still work at the task of apprehending Christ. Habit does this, because for so many years I considered Him a Judge. This view has become an old, bad, rotten tree that has sunk its roots into me. Moreover, it is a teaching that accords with reason: he who commits sin should render satisfaction for it. This is natural law. . . . But in this way I lose Christ, my Savior and Comforter, and turn Him into a taskmaster and a hangman of my soul. We have now again acquired the light (of this doctrine). But when I became a doctor [of theology], I was not acquainted with it.

When the article of justification has fallen, everything has fallen. Therefore it is necessary constantly to inculcate and impress it, as Moses says of his Law (Deut. 6:7); for it cannot be inculcated and urged enough or too much. Indeed, even though we learn it well and hold to it, yet there is no one who apprehends it perfectly or believes it with a full affection and heart. So very tricky is our flesh, fighting as it does against the obedience of the spirit.

[Quotations are from "What Luther Says," Plass (Concordia, 1959)]

Studies in God's Word: The Glory of Luther's Gospel

And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:6, 7).

During those dismal dark ages prior to the sixteenth century, the glorious Gospel of God's saving grace in Christ Jesus was shining just as brightly as ever from the pages of the sacred Scriptures. Sadly, however, it remained undiscovered and unexperienced by all but a few, even within the organized church. Happily for us and for many, Martin Luther was one of those blessed few. As envisioned by St. John, he was selected by God to be an angel of light to dispel the darkness of his own and succeeding generations.

In the sense that the Gospel of the Evangelists and Apostles was so remarkably revealed to Luther, was so thoroughly absorbed by him, and was so explicitly set forth by him for the troubled minds and hearts of guilty sinners, we may think of it as his own. The glory of his Gospel lies, above all, in this that it is

Christ-centered

Pause to reflect upon the gravity of our many sins and offenses against God, and upon the curse of the Law which rests upon them. Realize, furthermore, from the Word of God that all of our own supposed righteousnesses are as filthy rags in the sight of God. Then it is of the utmost comfort to be assured that the righteousness of Christ is sufficient to remove both the guilt and punishment of each and every foul transgression, and that His righteousness alone avails before God. When the holy Law

of God convicts and condemns us, is it not music to our ears and the sweetest consolation to hear the Apostle utter this glad sound: "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13), and again, "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4)?

As Luther struggled in an agonizing and futile attempt to make himself worthy of God's favor and forgiveness, he was overwhelmed by this simple Gospel truth during the course of his own personal Bible study. As time went on, it became ever clearer to his mind and ever dearer to his heart: The Gospel reveals, not the righteousness of the Law which God demands and expects of me, but the perfect righteousness of Christ which God offers and conveys to me. The model life of Christ is not for me to follow in order to earn or to merit righteousness from God, but was lived to earn and secure the righteousness which God supplies to me and bestows upon me. The death of Christ on Calvary's cross was not merely a preliminary sacrifice which, to effect its pardoning purpose, depends upon a host of lesser sacrifices on my part or on my behalf, but was the full and final payment in my stead for all of my sins and for all the sins of all others, certified by His resurrection from the dead on the third day following. Yes, God made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him (II Cor. 5:21).

This Gospel, so indelibly inscribed in the writings of the Apostles, but distorted and diluted so long by papal fictions and inventions until Luther's great discovery—this Gospel leaves no room and no need for even our tiniest contribution in the matter of our justification before God. It thus leaves no room or need for our or anyone's doubt as to the certainty of that justification. It leaves the full responsibility for our acceptable standing with God in the hands of

Christ Jesus, the Lamb of God, our only and all-sufficient Savior, exactly where divine grace intended and decreed. To us, then, through faith in Jesus' blood and righteousness, belongs all the blessed benefit, and to God alone all the credit, praise, and glory.

All-inclusive

The everlasting Gospel which Martin Luther was destined to recover from virtual oblivion is unquestionably an announcement of glad tidings that God intended for all. It matters not too much whether we look at it from one point of view or the other. The Lord Jesus instructs His disciples to "go into all the world and preach the Gospel to every creature." He could hardly have given us such an assignment if His sacrifice on the cross had not been made for all without exception. Or, on the other hand, since He did indeed reconcile the whole world of sinners unto God by His atoning death, there can be no valid reason on our part why the announcement of the fact should not be made to people of every nation, race, and tribe. Nor may we presume to be selective among those whom we can easily reach with this Gospel, on the basis of race, social standing or economic position, as to who is worthy of it or eligible to hear it.

From Luther, by the undeserved favor of God, we have received as our priceless heritage the unconditional Gospel, the Gospel of God's pure grace and mercy in Christ Jesus. But we have it to share with thousands both near and far who still walk without hope and without God in this world. Amid the hollow clanking of the social gospel which seems to gain steadily in volume and subscribers, only those have been called out of darkness into the marvelous light of saving truth who, like Luther, have a Christ-centered Gospel which alone can save a soul, any soul, from eternal perdition.

MILTON BURK

News FROM OUR Missions

RHINELANDER CONFERENCE DEDICATES TOMAHAWK CHAPEL

On June 14, 1964, 500 people from all parts of the Rhinelander Conference assembled out of doors in a natural amphitheater. They sat upon planks supported by building blocks. They raised their voices in hymns of praise and thanksgiving. The mass choir of the Conference and the day-school children of Eagle River and Rhinelander sang hymns of dedication. The Lord had been gracious to them and had blessed them. The Lord had given answer to: "Our Hope and Prayer." "Our Hope and Prayer," this was the manner in which the members of the Rhinelander Conference looked upon their Tomahawk Chapel Project from its very conception. (Cf. NWL vol. 51, number 2, Jan. 26, 1964.) On this Sunday afternoon they saw before them the answer to their hope and prayer — a beautiful chapel. They had gathered on this 14th day of June to dedicate their chapel to the Triune God. This alone was cause for praise and thanksgiving. But an added joy was theirs also. The members of the Rhinelander Conference had built this chapel with their own hands, from the clearing of the brush to the building of the pulpit, altar, and baptismal font. The cost of the materials would be their own. This was their chapel. But on this day of dedication the Conference officially gave the chapel to the members of the Redeemer Ev. Lutheran Church of Tomahawk, Wisconsin. We experienced anew the joy of the Lord's promise: "It is more blessed to give than to receive."

For the dedicatory service Pastor W. Gawrisch was the liturgist, Pastor M. Radtke preached the sermon, and Pastor J. Radloff read the service of dedication. Pastor Gawrisch had served the congregation for six months when it was organized, while Pastor M. Radtke had served as supervisor for the building of the

chapel and represented the District Mission Board as its chairman. Pastor J. Radloff is the pastor of Redeemer.

The sermon was based on I Kings 9:3: "And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me; I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually."

The congregation was reminded that though our little chapel in no way could begin to compare with the size or beauty of the Temple which Solomon had built and was dedicating to the Lord God, our hopes and prayers were the same as his when he dedicated the Temple he had built. After recalling some of the hopes and prayers of Solomon recorded in the previous chapter, we, too, were privileged to hear the Lord's response: "I have heard thy prayers: I have hallowed this house." For those who had labored in the building of this chapel it had a special meaning to hear the Lord say to us: "I have hallowed this house."

The cost of the chapel to the Conference is \$8100. It has been appraised at \$18,000. The size of the building is 48' x 28'. The narthex and mothers' room are paneled in knotty pine. The walls of the nave and chancel are painted a rose beige. The windows are lancet type set with rose-colored cathedral glass. The carpeting in the chancel is very light beige which picks up the rose tint of the walls and beautifully sets off the redwood altar, pulpit, baptismal font, and Communion rail. The nave fixtures were made of styrene and brass with a redwood cross. Used pews were obtained from a congregation within the Conference. The nave will comfortably seat 70, and the narthex is arranged in such a manner that

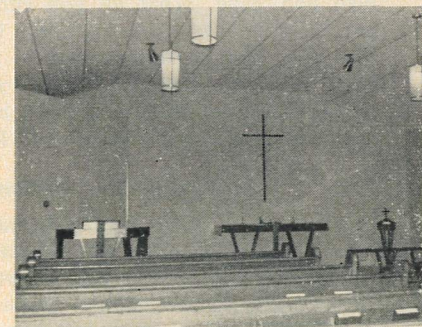
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OFFICIATING CLERGYMEN at the Tomahawk church dedication were (l. to r.): Pastor Wilbert Gawrisch, Pastor James Radloff, who serves Redeemer from Pelican Lake, Wisconsin, and Pastor Marvin Radtke.



REDEEMER EV. LUTHERAN CHURCH of Tomahawk, Wisconsin, presents this exterior appearance.



THE INTERIOR OF REDEEMER LUTHERAN CHURCH, Tomahawk, Wisconsin.



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: What Did Luther
Say About Mary?**

At the Second Vatican Council presently meeting in Rome, Luther is "authoritatively cited in favor of devotion to the Virgin Mary." This is reported in a newspaper clipping a reader sent to us. Also *Time* magazine reports this in its September 25 issue. Polish Archbishop Josef Gawlina, "bolstering his argument to give the Virgin Mary a new title of honor," quoted Luther where he writes of Mary: "She does not wish to lead us to herself, but through herself to God." The clipping further adds: "The majority of speakers reflected the view that the council should proclaim Mary a mediator with Christ in salvation and 'Mother of the Church,' without claiming she is the equal of Christ in the plan of salvation." Do Luther's words "bolster" the argument in favor of such a title of honor for Mary? Did Luther consider Mary a "mediator with Christ in salvation"?

The quotation from Luther, standing by itself, may give this impression. Doesn't he say that Mary wishes to lead us *through herself* to God? That appears to be the impression the archbishop wanted to give.

The Setting for Luther's Statement

Let's read more of the paragraph to which the quoted sentence forms the conclusion. Luther in his exposition to the "Magnificat," from which the quotation is taken, writes as follows:

Whoever, therefore, would show her the proper honor must not regard her alone and by herself, but set her in the presence of God and far beneath Him, must there strip her of all honor, and regard her low estate, as she says; he should then marvel at the exceedingly abundant grace of God, who regards, embraces, and blesses so poor and despised a mortal. Thus regarding her, you will be moved to love and praise God for His grace, and drawn to look for all good things to Him, who does not reject but graciously regards poor and despised and lowly mortals. Thus your heart will be strengthened in faith and love and hope. What do you suppose would please her more than to have you come through her to God this way, and learn from her to put your hope and trust in Him, notwithstanding your despised and lowly estate, in life as well as in death? She does not want you to come to her, but through her to God.

Analyzing This Statement

In what way is Mary pleased to have us come to God through her? In this way, says Luther, that we see the great mercy and grace that God showed in choosing her, through a lowly, humble sinner, to be the mother of our Savior. Thereby we learn to put our hope and trust in God that He will also be merciful to us in our despised and lowly estate. Mary is honored most when we with her honor the Child she bore, who is Immanuel, God with

us. If we in this way come through her to God, is she a mediator with Christ in salvation? No more than is Paul, or Luther, or your Christian mother from whom you learned to put your hope and trust in Christ.

Other Statements by Luther

Luther was ready to call Mary the "mother of God." He pointed out that she did give birth, not only to a man, but to God Himself in Christ. He warns against seeing only a man in the child she bore. He is ready to honor her highly for being chosen of God to be the mother of our Savior. Yet he warns against making her a "goddess who could grant gifts or render aid, as some suppose when they pray and flee to her rather than to God. She gives nothing, God gives all." At another time later in his life he wrote: "I am to accept the Child and His birth and forget the mother, as far as this is possible, although her part cannot be forgotten, for where there is a birth there must also be a mother. Nevertheless, we dare not put our faith in the mother but only in the fact that the Child was born."

Praying in the Name of Mary Is Wrong

In 1533, preaching again on the "Magnificat," Luther said: "The dear Virgin says: All generations shall call me blessed. . . . But from this it does not follow that one should call on the Virgin Mary, find comfort through her intercession, seek and expect every kind of temporal and spiritual help from her. . . . The pope bids one pray in the name of the Virgin Mary. That is wrong and is not calling her blessed, but brings the greatest disgrace on her and makes of her an idol."

If Archbishop Gawlina had read this last quotation from Luther, he would have seen that Luther does not "bolster" any attempt to give Mary another title of honor, but that according to Luther that would only heap further disgrace upon her by granting her honor that is due alone to Christ.

Scripture Says: One Mediator

But we aren't concerned only with what Luther said. Nothing is right just because Luther said it. Luther cannot on his own authority rule out Mary as a mediator with Christ in salvation. But God's Word can! And God's Word does! St. Paul writes: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all" (I Tim. 2:5, 6). Peter said of the crucified and risen Jesus: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Jesus Himself testified: "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

ARMIN SCHUETZE

Three Great Pairs of Words

Three great pairs of words marked the rise of the Conservative Reformation. They have described the nature, the history, and the work of the church to which it gave birth, the Evangelical Lutheran Church, wherever she has been true to her birthright. They will mold and control and correct the life of any true Lutheran church of the future. Since we need to reflect often on the great Scriptural truths which these watchwords of the Reformation express, let us do so once again.

Grace Alone Here is the very heart of the Scripture and of saving truth. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast" (Eph. 2:8,9). Grace means that God extended His saving mercy to us sinners who deserved no help and mercy. Nor could we ever have made ourselves deserving. On the contrary, we could only go on sinning — and heaping up our guilt and increasing our unworthiness. It was such whom God loved "before the world's foundation" — matchless grace! But the grace of God which both Scripture and the true Church of the Conservative Reformation hold out to men as their one and only hope is the *grace of God in Christ*. Neither offers to sinners the cruel deception of a cheap "grace," that is, the idea that God's favor can be earned if a man "only does the right thing, the best he knows how." No, both point unwaveringly to the grace that came awesomely high — for God. "Ye are reconciled to God by the death of his Son." But just because the Son of God and Son of Man did pay the staggering ransom price for us, the holy God can and does freely forgive us sinners, can and does regard and treat and bless us as beloved sons, can and does lead us to an inheritance incorruptible and indescribable.

Faith Alone One cannot speak on "grace alone" without touching on "faith alone," nor could we up above.

In the matter of salvation God does everything; man, nothing. God pours out the riches of Christ's redemption; man, the pauper, is not asked to contribute anything, even as he cannot; he simply is enriched. He receives the gift by faith. Since faith *is worked* in him by God, he cannot take credit for it; he cannot regard it as his small contribution to salvation.

But this last thing men insist on doing. They make their faith another good work. But then what happens to grace? Why, grace is no longer grace, as soon as one mixes in the idea of something, no matter how little, that man does after all, even as Paul says: "And if by grace, then it is no more of works; otherwise grace is no more grace" (Rom. 11:6).

Children of the Reformation, *right here is the weak spot in everyone of us! You and I can easily try to make the fact of our believing something that we add to Christ's work* — His perfect work, mind you! When we are tempted to return to work-righteousness in this

way, then let us become straight again on what the Scripture means by faith. Does the mere fact that you believe make you pleasing to God? If that were the case, it would make no difference *what* you believe, even as the world says, "as long as you're sincere in your faith." In that case believing that God is holy, or that God exists, could gain God's favor for you. But the entire Scripture tells us: "Believe on the Lord Jesus Christ, and thou shalt be saved."

Oh, let us not even say — though it could be correctly understood: "Because I believe in Christ, I am saved." Let us say, instead: "Jesus Christ has redeemed me and saved me. He lived and kept God's Law for me. He suffered and died for me and paid the penalty of the Law for me. He proved He had paid a perfect ransom for my soul by rising from the dead the third day. His atoning work — in that I put my trust. Not *that I believe* is what I rely on, but the Christ, the Redeemer, the Savior whom I have laid hold of and possess by a God-given faith — He is my Confidence, my Comfort, my Hope, my Joy. He is my righteousness before God now and on the Judgment Day."

So speaks a true child of the Reformation, understanding the "Faith Alone" in the sense of the Scriptures which have furnished this watchword. We repeat "in the sense of the Scriptures," and in doing so, we have come to the third great pair of words:

Scripture Alone How can we know all the spiritual facts to which we have referred to above? Only through the Scripture. Without the Bible we must be in ignorance of all saving truth.

But "through the Scripture alone" means something more. A man can know that Christ suffered terribly and died a shameful death on the cross. But he can't believe and confess. "My Lord did that *for me*, to cancel out *my* sin and guilt, to make *me* acceptable and precious in God's sight" — he can't so speak in his heart except through the power of the Scripture. "No man can say that Jesus is the Lord but by the Holy Ghost." And the Holy Spirit brings about that blessed trust and confession only through the Word.

There is a third thing that the Church of the Reformation and all her true children mean by "The Scripture Alone." It is that this Scripture is the Word of God to men, that this Word is verbally inspired, infallible, and inerrant. It is a confession and a solemn vow that only from this Book will we draw the answers to the questions: What shall we believe for the salvation of our souls? What are the false doctrines that endanger the soul? How shall we live in love for Him, the God of our salvation? What is the work He has given us, as individuals and as a church, to do on earth, and how shall we do it?

Here, indeed, is the charter for the spiritual health of each Christian and for the welfare and growth of the church — here in these watchwords of the Reformation: "Grace Alone — Faith Alone — Scripture Alone."

WERNER H. FRANZMANN

By the Way

Henry C. Nitz

The Power of Print

Dr. Frank Laubach has with considerable justice been called "the most dangerous man in the world." He has earned the title by the fact that "starting in the Phillipines among the Moros, he has devised a scheme by which millions have learned to read, in 93 languages."

"Imagine the possibilities tied up in that vast undertaking!" exclaims Rita Snowden in her column in *The British Weekly*. Reportedly over 40 million in India alone have learned to read through Dr. Laubach's methods. But he is not satisfied. He argues: "While the Churches have only 20,000 missionaries in the world, and the Communists some 400,000 agitators in Africa, Asia, and Latin America, much remains to be done."

Rita Snowden asks: "Who is to supply the reading-matter?" She alleges that the Communists, well aware of the power of the written word, each year print and scatter among newly literate peoples 50,000,000 pounds worth of their literature. She reports that 100,000,000 more adults read today than 20 years ago.

"If," says Dr. Laubach, "the curve of literacy follows its present trend, within 50 years we shall have 500,000,000 new readers to plan for. Such a world-wide social event may be a great blessing, or it may resolve itself into a world menace, all will depend upon the way in which the situation is understood and handled by the Christian public."

The newly literate are hungry for the printed word. Would that we could say the same for those who have long been literate! The absence of good reading matter in the average Christian home is appalling.

Roman Propaganda

No reader of the North American press can fail to grasp the fact that the Roman Catholic Church is presently being written up both frequently and favorably. For example, in *Look* (August) six full pages were devoted to a seven-year-old girl's first communion. Along with the photographs of the whole ceremony there is a commentary that stated among

other things: "A Roman Catholic believes a wafer of unleavened bread is truly transformed into the sacred body and blood of Christ."

Again, the cover story of *Time* (August 21) was devoted to Cardinal Cushing and the Roman Catholic Church.

The picture that is painted in such articles is that of a church hoary with age, authoritative, beneficent, seeking the welfare of mankind, happy to welcome back the repentant Protestant churches; in short, the only church with the answers to the problems of the twentieth century.

Aiding in the promotion of this image are the advertisements of the Knights of Columbus. These cleverly worded ads bait unwary people who have never found in Christ the peace of heart for which they seek, simply because the Gospel has never been presented to them clearly and compellingly.

Are we to believe the picture of the Roman Catholic Church that is currently being presented to us? Or is it not all too true that the Roman Catholic Church never changes? For a time there may be concessions, even compromises; yet Rome never deviates from her supreme and stated objectives — the conversion of the world to Rome herself. (*The Prairie Overcomer*, Alberta, Canada, Oct. 1964.)

Decoy

"Diversionsary Tactics" would perhaps have been a more appropriate heading for the following article in the October issue of *The Prairie Overcomer*:

"In a move almost unparalleled in history the Vatican recently concluded a formal agreement with the government of the predominantly Moslem land of Tunisia that 'calls for the surrender without compensation of all but seven of the country's 109 Catholic churches.' This is represented as 'an amicable solution' to a long-standing problem.

"It should be noted, however, that the Catholic population of Tunisia reached a peak of 300,000 after World War II. Since Tunisia's independence and the consequent emigration of

European Catholics there are only 45,000 left. 'The empty churches stand as a sign of the old colonialism—and as the [Catholic] Church's failure in making converts among the Moslem population.' (*Time*, July 24.)

"We repeat again: Any concession by Rome must not be interpreted as a change in fundamental aims. Is the Tunisian surrender not simply a way of saving face and at the same time a way of impressing others that Rome seeks 'a new era of cooperation between the Holy See and the Tunisian government'?"

Is God Finished With White Missionaries?

Is God finished with white missionaries? The answer, of course, is no. God is not finished with anything that He is doing in His Church and in His world. Nor will He be finished until that climatic day of which St. Paul speaks when he says, "Then comes the end, when he [Christ] delivers the kingdom to God the Father after destroying every rule and every authority and power" (I Cor. 15:24 [R.S.V.]).

But *means* and *ends*, however closely related, must not be confused. God is sovereign in the use of His means just as He is sovereign in the announcement of His ends. He putteth down one and setteth up another.

God has made large use of the white missionary. This is a fact that no future reading of history can possibly deny.

But the signs are not lacking that we are entering a period when the missionary with the "pale face" will have no more than a limited role, and even that will be played under handicaps.

Reasons for this are numerous, and some of them are complex. To attempt an analysis of them is far from our present purpose.

Just one of these reasons calls for mention here. We shall allow it to emerge in a quotation drawn from the lips of an African. A Nigerian university student said to a European missionary, "If you didn't have a

(Continued on page 355)

Northern Wisconsin

Winnebago Lutheran Academy

Winnebago Lutheran Academy opened its doors on September 9, to begin the fortieth year of its existence in Fond du Lac. Pastor W. Zickuhr of Eldorado preached the sermon. Pastor C. Reiter, president of the board, installed Mr. John Meyer of Glendale, Arizona, as commercial and mathematics teacher; and inducted Mr. David Lauber, a recent graduate of Northwestern College, Watertown, as teacher of English and history.

Some rooms of the Academy are being painted by association congregations and their organizations. St. Luke's of Oakfield, St. Paul's of Town Forest, and Redeemer of Fond du Lac have finished their project. Others will complete theirs in the near future. Funds for decorating were donated by a number of organizations within congregations.

A new trophy case is being installed in the wall of the corridor opposite the front doors. On the athletic field a new baseball diamond was built.

In July, at St. Peter's, Theresa (Pastor B. Hahm), a group of interested people from congregations in Oakfield, Theresa, Brownsville, Lomira, Iron Ridge, and Mayville resolved to incorporate as a nonprofit corporation to buy or lease a bus for pupil transportation. On August 4, the organization was complete, and a bus was purchased a few days later. Officers of this association are Pastor P. Huth, Brownsville, president; Mr. Hillary Strehlow, Iron Ridge, vice-president; Mrs. Harvey Westphal, Iron Ridge, secretary; and Mr. Armond Roeder, Iron Ridge, treasurer. This is the second such organization — several Oshkosh churches having begun some years ago. Other buses serving the Academy are the one of Redeemer Lutheran Church of Fond du Lac, and one operated by Mr. Carl Dins of Dundee.

A course in arts and crafts, taught by Miss Ruth Huth, has been added to the curriculum this year.

The number of students at the Academy this year is 207, a slight drop from last year's enrollment.

Centennial

St. John's Lutheran Church at Salemville, Wisconsin, celebrated 100 years of divine grace on August 16 and 23.

Direct from the Districts

At the first occasion, Prof. J. R. Petrie of Winnebago Academy, a former pastor at Salemville, preached during the service. On that day, also, a new basement fellowship hall was dedicated.

In the afternoon, another former pastor, the Rev. O. Sommer of Greenville, delivered the sermon. On the 23rd of August, Pastor Paul Koler, now of Montello, who until this summer was pastor of the parish, preached. The third service in the afternoon was a confirmation reunion service, with Prof. Carleton Toppe of Northwestern College as the preacher.

On the first Sunday of the celebration, the cornerstone was also relaid.

Pastor Eggert's Anniversary

The fiftieth anniversary of the Rev. Paul Eggert's years in the ministry was celebrated by fellow pastors, congregations, and friends, at St. John's Church, rural Kaukauna, in September. Pastor R. Ziesemer of Mt. Olive, Appleton, was liturgist. The sermon, based on I Thessalonians 2: 10-13, was delivered by the Rev. O. Sommer of Greenville, Wisconsin.

Pastor Eggert served congregations at Galesville, Abrams, Brookside, Little Suamico, Fairburn, Red Granite, and now is serving St. John's Congregation at Kaukauna, Route 3.

Summer Camps

Two summer camps were conducted last summer in this District, one in Northern Michigan, and the other in Wisconsin. The Wisconsin camp was 15 miles west of Crivitz. It is leased from the Marinette Forestry Department for two weeks during the summer. This year it was August 9 to 22.

The director is Pastor W. Nommensen of Milwaukee. Pastor Ed. Stelter of Readfield is assistant director. Pastors E. Froehlich (Hustisford) and C. Schlei (Hortonville) were business managers. Pastors M. Burk (Milwaukee) and E. Krueger (Green Bay) were lecturers. Pastor A. Wood (Black Creek) was devotional leader for the second week. Teachers Q. Albrecht (Green Bay) and R. Moldenhauer (Neenah) were dean and music director, respectively. Lifeguard, athletic director, nurse,

cooks, handicraft leaders, made up the senior staff.

The junior staff of 16 members supervised the cabins. The campers were mainly from the Fox Valley area. This year there were for the first week, 78 girls, and 72 boys, a total of 150 plus counselors and senior staff members. The second week there were 108 girls and 35 boys, a total of 143 children.

God's Word plays an important part in this program. Bible study and a singing period were held in the morning. The lecturers this year followed the topic "Survey of New Testament Books." During the second week, "Christian Worship" was discussed. The morning devotions were on the book of Esther. The evening devotions around the campfire were on "Christian Youth," reminding young people that they are God's children, and should live up to that high calling. Two camp talks were held in the evening in which the Seminary film "Preach the Gospel" was shown, and also the New Ulm filmstrip to encourage young people to become full-time workers in the Lord's Church. The week ended with an outdoor service on Saturday.

Activities were swimming, handicraft, volleyball, softball, basketball, cageball, archery, nature study, as well as games and movies and many other things to keep young children active.

Bountiful meals were prepared and served by excellent cooks each day.

The eighth annual Hiawatha Lutheran Bible Camp was arranged by an advisory board consisting of two laymen each from St. Martin's, Rapid River, Michigan; St. Paul's, Gladstone; Salem's, Escanaba; St. Paul's, Hyde; their pastors, Ph. Kuckhahn, Hyde; John Wendland, Escanaba; and T. Hoffmann, Gladstone. It was decided to conduct the camp this year at Sawyer Lake, about 25 miles north of Iron Mountain, from June 28 to July 4. Pastor Ph. Kuckhahn was the director; Pastor J. Wendland, assistant; and Pastor T. Hoffmann, the secretary-treasurer.

The age range was 10-17. Camp capacity was 84. There were eight counselors, a lifeguard, and a registered nurse, Mrs. Roy Jordan.

Sunday afternoon, June 28, found Camp Molinare on Lake Sawyer a very busy place, when 83 campers descended on the rented 4-H campsite. Meals were prepared by the four cooks: Mrs. Fern Tordeur, Gladstone; Mrs. John Wendland, Escanaba; Mrs. Schlenvogt, Daggett; and Mrs. John McMahon, Bark River.

The daily camp schedule included a morning and an evening devotion, conducted by one of the pastors at camp and two hour-long periods of Bible study, led by Pastor D. Sellnow, of Menominee, and by Pastor J. Manteufel, New London. One lecture, each day, was held outside, in the shade of beautiful birches; the other lecture was held in the assembly hall of the camp.

The Rev. John Dahlke, Weyauwega, president of our District, explained the work of the Synod. A series of films was shown by Mr. Fr. Baumler of Iron Mountain.

Other daily features of camp life included swimming, supervised by Mike McNally, a lifeguard at Sault Ste. Marie; also ball games, archery, group singing, under the guidance of Pastor Eugene Ahlswede, of Florence. All the campers were privileged to have counselors constantly at their disposal. They were Miss Eileen Hartwig, Grover, a parish worker at Batavia, New York; Mrs. Ruth McNally, Sault Ste. Marie.

One of the most unforgettable moments for all was an evening devotion on the shore of Sawyer Lake.

On a raft on the lake stood an eight-foot candle-lighted cross and between this and the audience was the pastor in a boat. A number of guests, parents of our campers and tourists from the adjoining county park, joined the devotions.

The last day of camp arrived only too soon. In the northern area of our District we have comparatively small congregations. It therefore is more than a casual treat to associate for a whole week with fellow Lutherans beyond the confines of the local congregation. LEROY RISTOW

Pacific Northwest

Christian Day Schools

Our Christian day school at Grace Lutheran in Yakima, Washington, is again blessed with a large enrollment in kindergarten. There are 56 children enrolled in kindergarten, with

51 enrolled in the grades. Four teachers staff this school. They include Mr. and Mrs. Dallmann, Mrs. Adascheck, and Miss Kohl.

Faith Lutheran Day School in Tacoma, Washington, has been limited to six grades by the county superintendent. Enrollment is 15. Mr. Habermann, a June graduate of Dr. Martin Luther College, is the teacher.

Our school at Salem Lutheran in Mountlake Terrace, Washington, has a total enrollment of 20, included in this number are five in the kindergarten. Mr. and Mrs. David Farstad are the teachers.

Conferences

The Fall Pastoral Conference was held at Good Hope Lutheran Church in Ellensburg, Washington, September 22-24. Highlights of this conference included the report of the Seminary canvass team. It is evident from this report that the Pacific Northwest is truly an area ready and waiting for the men and money to bring in the guests to the Lord's house. Another highlight was the interesting and instructive essay "Speaking in Tongues," presented by Pastor R. N. Baur.

The third annual teachers conference of the District was held at Salem Lutheran Church, Mountlake Terrace, Washington, on October 15 and 16. Included in this conference are the teachers and pastors of the Evangelical Lutheran Synod in this area. Professor George Heckmann of Dr. Martin Luther College was the guest essayist. A number of pastors without schools of their own also attended some of the sessions.

Dedication

Good Faith Lutheran Church of South Cle Elum, Washington, dedicated its new chapel on June 28, 1964, with a morning and evening service. Pastor G. F. Albrecht of La Crosse, Wisconsin, preached in the morning dedicatory service, and Pastor R. N. Baur of Mountlake Terrace, Washington, preached for the evening festival service. This chapel was constructed with about \$11,000.00 and many hours of volunteer labor. It is 66 feet long and 28 feet wide and seats well over 100. Included in the chapel are a pastor's study, and two Sunday-school rooms. The entire building, including altar, pulpit and

lectern, is made of cedar-interlocking logs.

Notes

Vacancies continue in Spokane, Washington, and Eugene, Oregon.

Construction has begun on the new chapel for Calvary Lutheran Church, Bellevue, Washington. Construction will also begin in a few weeks on the new church for Grace Lutheran Church, Seattle, Washington. Salem Lutheran is proceeding with plans to relocate from Mountlake Terrace, Washington, to Edmonds, Washington. Holy Trinity Lutheran Church of Kent, Washington, is awaiting the completion of the purchase of their property before beginning plans for a new chapel. Bethesda Lutheran Church of Portland is considering plans for a new parsonage.

A. H. ZIMMERMANN

Southeastern Wisconsin

Special Reformation Services

Our proper relation to our Lord is directed by the First Commandment, which is evidenced in our worship of that only true God. Our special services are born of the appreciation of the restoration of the pure Gospel which both enables and motivates such true worship and thankful praise.

Our four Kenosha congregations scheduled a joint Reformation service at Friedens at 4:00 p.m., November 1. President Robert Voss, of MLTC in Milwaukee, delivered the message.

We truly honor Luther, if we honor the Word of truth he treasured.

On the same date another Reformation service was scheduled at the Wisconsin Lutheran High School, in which the children of our Christian day schools in the Metropolitan-North Conference provided the choral music. Thus, also here, as throughout our Synod, the faith alone, grace alone, and the Scripture alone, as the great Reformation truths, were rehearsed.

The western circuit of the Southern Conference made arrangements to hold its annual joint service as well. Zion Congregation of Bristol, Wisconsin, was the host. Special music for a mass choir was chosen from our rich heritage of Lutheran chorals, those citadels of Biblical power and spiritual strength.

Schools

The rich blessing of Christian education is another gem of the Reformation. Despite the modern, raucous chorus of rejection, based on specious arguments and poor theological discernment, we thankfully point to continued, if not increased, interest in fostering Christ-centered education among us. This is the true spirit of Luther. God be praised!

President Robert Voss of our MLTC reports an enrollment of 100 freshmen and 55 sophomores this year. This is a 50% increase over last year! Professors Gary Reinke, Luther Spaude, Rollin Westendorf, and Harold Yotter of the High School staff have also begun teaching in the College.

The increased enrollment presented an acute housing problem. An apartment has been leased for a year. Such a facility offers the advantages of greater convenience and economy over private housing.

The extension program has begun with a three-credit course in modern math, a three-credit course of dogmatics 1, and a basic Christian pedagogy course for the Sunday-school teacher. The extension enrollment is 55. Obviously, additional education enriches every teacher.

St. Mark's of Sauk Village, Illinois, has begun construction of a combina-

tion church and school building. Gethsemane Lutheran School, Milwaukee, Wisconsin, was dedicated in September.

The enrollment at the Wisconsin Lutheran High School has increased to 891. In the installation service Pastor John Jeske urged both new and old members of the faculty to dedicate themselves anew in the work of FEEDING MY LAMBS. The following were installed or inducted: Mr. Lester Found, Wauwatosa, Wisconsin (vice-principal), Mr. Gerald Lange, Fond du Lac, Wisconsin (religion), Mr. Gary Reinke, Hales Corner, Wisconsin (history), Miss Susan Schwartz, Menomonie, Wisconsin (librarian), Mr. Harold Yotter, Faribault, Minnesota (mathematics).

Sunday School

We can report efforts to improve our Sunday schools. The Milwaukee Federation is completing plans for city-wide Saturday or Sunday classes for the mentally retarded. About 80 children are expected to participate. Such a special effort to reach these handicapped children with the saving Gospel by a special class deserves attention, and more important, emulation.

On November 8, 2:30 P.M., the western and lakeshore circuits of the

Southern Conference will meet for a Sunday-school Teacher's Institute at St. John's, Slades Corner. The host pastor is A. Hellmann.

Activities

On October 11 a fall rally for youth groups of the area was held at Friedens Church. The climax was the evening program. The neighboring congregations had been invited. Missionary T. Sauer of our Central African Evangelical Lutheran Church was the speaker.

Anniversaries

We note the 25th anniversary of Pastor John Martin in the holy Ministry, on July 19, St. Andrews Lutheran Church, Milwaukee, Wisconsin. Pastor Herman W. Cares celebrated the 40th anniversary in the holy ministry, Christ Church, Milwaukee, Wisconsin, on July 19. On September 13 the 70th anniversary of Jordan Lutheran Church, West Allis, Wisconsin, was commemorated.

Retirement

Pastor Paul Gieschen resigned from his pastorate at David Star, Kirchhayn, because of ill health, and is now living in Valders, Wisconsin.

HARRY WIEDMANN

Anniversaries

Sixtieth Weddings

Mr. and Mrs. Gustav Glasow of St. Peter's Lutheran Church, Fond du Lac, Wisconsin, on September 20, 1964.

Mr. and Mrs. Charles Freiberg of St. Peter's Lutheran Church, Fond du Lac, Wisconsin, on October 11, 1964

Mr. and Mrs. Emil Zirzog of Trinity Ev. Lutheran Church, Wabeno, Wisconsin, on October 5, 1964.

Golden Weddings

Mr. and Mrs. Walter Denney of Immanuel Ev. Lutheran Church, Pelican Lake, Wright County, Minnesota, on June 7, 1964.

Mr. and Mrs. Anton Geiter of Trinity Ev. Lutheran Church, Wabeno, Wisconsin, on October 7, 1964.

Briefs

(Continued from page 342)

thing on God's Word, which is the only lasting truth.

I would like to have my subscription extended for another five (5) years and also send a gift subscription to a Catholic friend who I feel would be enlightened by this publication.

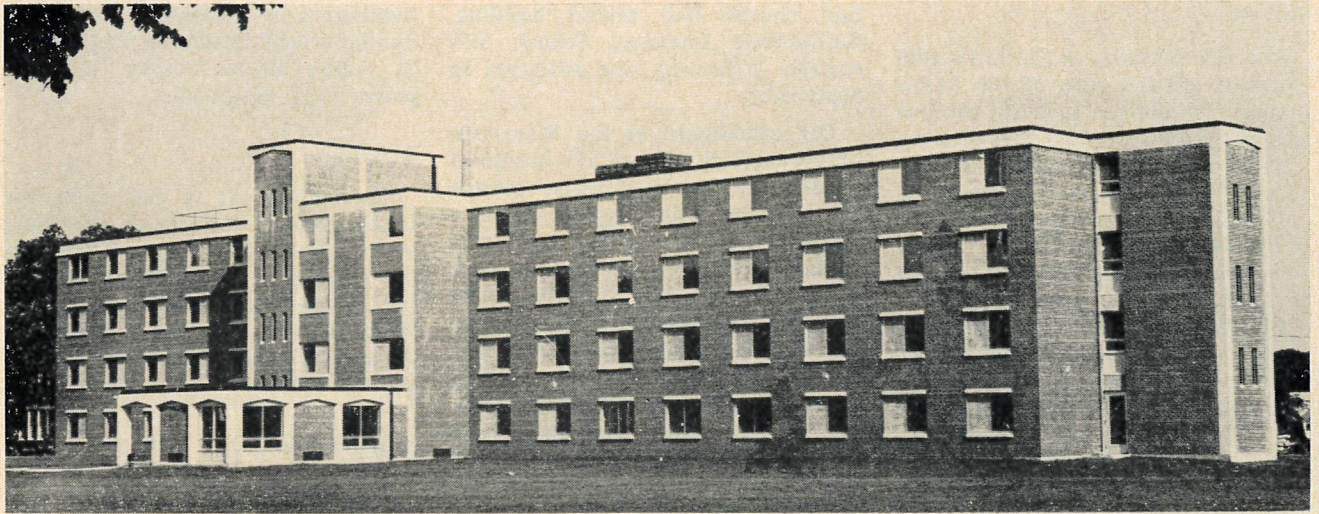
News From Our Missions

(Continued from page 345)

it may be used for overflow so that 100 can be seated comfortably without infringing upon any safety codes.

The cooperation, spirit, and enthusiasm of the laymen has been most wonderful. It never lagged. This was again in evidence on the day of dedication. The offering amounted to over \$1000.00.

The Tomahawk Chapel Project — Our Hope and Prayer. For this work none have sought praise or credit. For the countless hours of labor no thanks has been asked. On the day of dedication we only rejoiced that the Lord gave us the privilege of being an instrument in His hand. For that privilege we have been greatly rewarded. We learned anew — and most graphically — that the Lord knows and hears and grants our hopes and prayers. Our life has become the richer for it. We have made new acquaintances with fellow members of our Conference. We experienced a most wonderful form of fellowship. We were reminded what great things can be accomplished by laboring together with our fellow Christians. Our lives are the richer for it. As ones who had already been personally enriched we gathered and dedicated "Our Hope and Prayer" to our Triune God and gave the labors of our love to Redeemer. MARVIN RADTKE



A LONG-AWAITED EVENT — DEDICATION OF HILLVIEW HALL

An occurrence long awaited at Dr. Martin Luther College was the dedication of a new dormitory for women — Hillview Hall. The contractors completed the building within the specified time. It was ready for occupancy on September 7. It houses 220 girls. A four-story building with basement, attractive, serviceable and substantial, it faces Center Street at the crest of the hill.

The dedicatory service was held in our auditorium at 3:30 on Sunday, September 27. A beautiful day it was, and we appreciated the large attendance and the comments about the building as they were made after people had been taken on the tour that was in charge of students.

Pastor G. Press of Wayne, Michigan, the second vice-president of our Synod, preached the sermon based on Luke 12:49-57, his theme being that "The Cross of Christ Kindles a Fire." Pastor Otto Engel, board chairman, had charge of the rite of dedication.

It was a happy day for us, one for which we express our gratitude to our constituents and especially to our gracious God, who alone makes such endeavors possible. May this building ever be a habitation in which His honor dwells!

Registration at Dr. Martin Luther College and High School Reaches 708

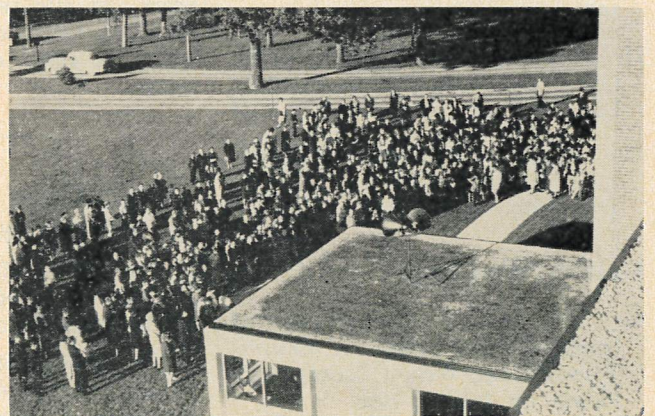
Registration began on September 7. The total enrollment reached 708 — 430 in the college department and 278 in high school, 101 more than last year. This larger number is partly due to the fact that we had more room in dormitories. We did have to house men in West Hall, until now a residence for women. We also had to do some remodeling of Old Main in order to gain classrooms. The latter project is as yet not quite completed. This necessitates our using some of the lounges for women temporarily in order to conduct the number of required class periods.

The official opening service was held on September 10 at 8:30. At this time three new professors were installed for the college department and two for the high school. Thereby the college gained the services of Edward Fredrich, James Raabe, and Howard Wessel. The new men added to the high-school staff are Frederick Manthey and Eldon Hirsch. Pastors Otto Engel and Norval Kock, the chairmen of the respective boards, officiated.

CARL L. SCHWEPPE, President



HAVING A PROMINENT PART IN THE DEDICATION CEREMONIES of DMLC's new dormitory for women were (l. to. r.): President Carl Schweppe; Mr. Gerald Anderson, of the architectural firm which designed the dormitory; Pastor Gerhard Press, second vice-president of the Synod and the speaker for the day; Pastor Otto Engel, chairman of the Board of Control of DMLC. A full view of Hillview Hall is given above.



A LARGE GATHERING of our people took place on the campus of Dr. Martin Luther College for the happy occasion — the dedication of Hillview Hall.

ANNUAL SCHOOL VISITORS WORKSHOP

August 10 - 14, 1964

The eighth annual school visitors workshop convened in Watertown on the Northwestern College grounds on Monday, August 10, for a one-week session. The week's work was begun with an opening service conducted by Prof. Carleton Toppe, president of the College. Prof. Toppe addressed the visitors on the basis of I Corinthians 3:21, 22. Based on these words, Prof. Toppe keyed the topic of the workshop, "How Can Our Teachers Retain Their Christian Identity In a Secular World?" Prof. Toppe pointed out that God placed all things in this world for man's use at the time of creation. God intended that His creation was to be used by man for the glory of God's kingdom at large. Prof. Toppe further noted that the teachers, as servants in His kingdom, are to dispense this Christian knowledge to the lambs of Christ in the present-day secular world.

Christian Identity In A Secular World

The workshop topic was divided into three parts: I. Identity of the Christian Teacher; II. Identity of the Secular World; and III. Retaining the Christian Identity. Dr. Siegbert Becker, instructor of religion at Milwaukee Lutheran Teachers College, presented parts I and II of the above-named topic in an essay form on Monday morning. The following is an outline-summary of Dr. Becker's essay:

- I. The Identity of the Christian Teacher.
 - A. As a Christian.
 1. He is a redeemed child of God.
 2. He is himself kept Christian by the power of the Holy Ghost working through Word and Sacrament.
 3. He is an heir of eternal life, interested above all in the other world.
 - B. As a Christian Teacher.
 1. He is a gift of God to the Church.
 2. He is a partaker of the holy ministry.
 3. He is an instrument of God for the building of the Church and for the perfecting of the saints.
- II. The Identity of the Secular World.
 1. The secular world is not identical with the visible created

world, and should not be confused with it.

2. The material world is a creation of God and as such it is to be appreciated, used, and enjoyed.
3. The world becomes "secular" when it is divorced from eternity, and secularism is that form of idolatry which exalts the present world above God.
4. The secularizing forces against which Christian teachers must be on special guard in our time.

Dr. Becker's essay set the keynote and background material for the visitors on part III of the outline. Part III, Retaining The Christian Identity, was divided into five subtopics, namely, Retaining the Christian Identity in the curriculum, in continued education, in public relations, in the teacher's personal welfare, and in handling the formal call. The visitors were divided into five committees to make an extensive study and to prepare a report on the five related topics for Part III. Monday afternoon and evening, Tuesday, and Wednesday morning were devoted to this work by the committees. The greater part of Wednesday, Thursday, and Friday were utilized in presenting the reports to the assembled visitors. Discussions followed the presentation of each report. The discussion evidenced the great spiritual and practical value the visitors derived from the study of this topic.

Modern Mathematics—Why?

Thursday afternoon was devoted to hearing an essay on the topic "Modern Mathematics — Why?" presented by Prof. John Oldfield, mathematics instructor at Dr. Martin Luther College. Prof. Oldfield divided his essay into three parts. In the first part he asked, Why? and answered: The Changing Society. The subtopics for part one were: What is mathematics?, the expanding applications of mathematics, the objectives and approach, the reasons for changes, the kinds of changes, and the criteria for judging curriculum. In the second part he again asked Why?, and answered: Elements of the program. Here he spoke of philosophy, sets, precise vocabulary, decimal system and operations, problem solving, and geometry. Part three consisted of a summary.

Here he spoke of the ingredients in good mathematical thinking. It was here where he pointed out that each school must first decide what approach they desire to follow before choosing a modern mathematics program. Prof. Oldfield then presented a listing of professional books which would prove most helpful in understanding and choosing a modern mathematics program. Opportunity was given the visitors to raise questions regarding the new trend in mathematics. The essay and the discussion of the same proved to be of great value to all the school visitors.

Devotions

Inspiring devotions began each day's work. These devotions were conducted by members of our Northwestern College faculty, Professors Toppe, Kowalke, Baer, Franzmann, Kiessling, and Schumann, on the topic, Christian Identity In A Secular World.

General Meetings

On Tuesday evening Mr. Trettin, the Executive Secretary, presented matters of current interest to the visitors. Mr. A. Fehlauer, the Assistant Secretary, presented the results of the testing survey that was conducted among the schools of our Synod. The results showed that teachers were in favor of having the Board of Education continue with the Iowa Basic Skills test. He also presented the new report card that a committee of teachers in our Synod had developed throughout the past year. Mr. Fehlauer also commented on new publications that are available and of benefit to all teachers.

On Thursday evening Prof. Heckmann presented a report on the activities at Dr. Martin Luther College. Prof. Robert Voss gave a brief sketch on the program at Milwaukee Lutheran Teachers College, Milwaukee, Wisconsin.

Closing

The members of the workshop expressed their gratitude to the business manager and kitchen staff of Northwestern College for helping make their stay at the College a pleasant one.

The workshop came to a close on Friday noon with a devotion conducted by Prof. W. A. Schumann.

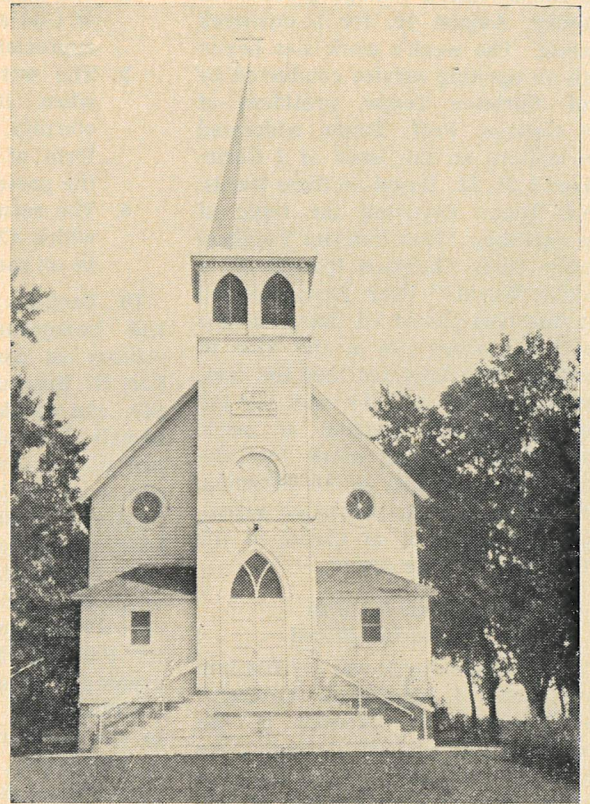
(Continued on page 355)

Emanuel Ev. Lutheran Church
Wellington Township, Fairfax, Minnesota
1889 - 1964

On Sunday, September 20, the congregation observed the seventy-fifth anniversary of its church building, the eighty-fifth of the congregation and the fifty-eighth of its maintenance of a Christian day school. Prof. C. Schewpe of DMLC addressed words of congratulation and admonition to an overflow attendance in the morning service, as did Pastor Otto Engel of Danube, Minnesota, in the afternoon service. During the history of a congregation great things are wrought by the Lord in the lives of its members. Entire generations pass and are replaced by others, their children. It is God who creates, preserves, and blesses these generations with His almighty power. Christ redeemed them from the sorrows of sin and death by His perfect obedience in His holy life and innocent suffering and death. And the Holy Spirit teaches all this saving knowledge of God to these successive generations in the Church with its schools. That is then also the Church's work, a great work, a glorious heritage. We must exclaim with the Psalmist: "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty on his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations" (Ps. 145:10:13). That praise has been also Emanuel's joy, and, by the grace of God, it shall continue to be its earnest endeavor in the future. Emanuel presently has 240 communicants and 80 voting members. It forms one parish together with St. John's, Ridgely Township, 12 miles distant. It has maintained a Christian day school since 1906, which was taught by Miss Esther Fritz for a period of 27 years. Since 1955 the eight grades were divided between two teachers in two classrooms. The present teachers are Mr. Theodore Lau, Jr., and Mrs. Edw. Kiecker. The congregation was

served by the following pastors: 1878-79; Hy. J. Albrecht; 1879-80, J. Vollmer; 1880-84, J. Grabarkewitz; 1884-1902, C. F. Hilpert; 1902-12, Julius Engel; 1912-48, E. G. Fritz; 1948-57, C. F. Zimmermann; 1957- the undersigned.

MARTIN LEMKE



THE EXTERIOR OF EMANUEL LUTHERAN, rural Fairfax, Minnesota. Emanuel has just observed its eighty-fifth anniversary.

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### Northwestern College Begins Its Centennial Year

On September 9, Northwestern College began its 100th year with a crop of college freshmen that almost equaled, in number, the years of our school's existence. Counting several five-year students in their second year of college, we have enrolled 98 freshmen. It was not long ago that the entire collegiate student body numbered less than 125 students. It now totals 222 — 221 men and one coed.

Understandably, the college dormitory is overcrowded. A number of two-man rooms have been converted into three-man rooms by taking 'Lebensraum' from each of the occupants. Since the unprivileged freshmen appeared to be somewhat more compressible, they were generally assigned to these rooms.

At the opening service Dr. John Sullivan was installed as professor of German; Mr. Robert Behnke, as professor of science and mathematics. Three Seminary vicars, Roger Zehms, William Gabb, and James Westendorf, were inducted into their office as assistants in the dormitory and in the classroom.

The three new faculty homes below the hill, on Concord Avenue, have been taken over by the L. Umnus, R. Sievert, and O. Schlenner families.

Much work remains to be done for our centennial observance, but a good beginning has been made. Professor Kowalke has nearly completed the writing of the history of Northwestern College. Professor Kiessling has consented to prepare the scripts

for the presentation of episodes from the history of Northwestern as one of the highlights of graduation week. A centennial booklet will be published. *The Black and Red* has added several men to its staff in order to do justice to the anniversary year. The Senior class has organized itself into a centennial society, Tau Delta Theta, and is taking the lead in directing the enthusiasm and energies of the student body in support of the centennial.

As we embark upon our centennial year, we ask for a special blessing of the Lord upon our school. May the year be a memorable one and may its close also denote an auspicious beginning for the second century of our school's existence!

CARLETON TOPPE

## By the Way

(Continued from page 348)

tendency to give a patronizing pat on the back, we would feel less resentful towards you."

The "catch" is in that word "patronizing."

Modern history did something with the white man that made him a conqueror in a dozen realms. But the psychological legacy left to him by this conquest has now come home to plague him. It takes the form of a complacency with himself and a condescendingness towards the colored races of which, half the time, he is not even aware. And, of course, therein lies the pathos of it.

There is, to be sure, a cure for this subtly masked prejudice and pride. But it is costly. It means a radical disentanglement from the cultural web in which we Caucasians are caught. It means our taking seriously the revolutionary position to which St. Paul had come: "From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer. Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation" (II Cor. 5:16-18, R.S.V.).

Where then is boasting? Where is patronizing? Where is condescension?

Instead — "There, but for the grace of God, go I."

July 1964 P. S. R.

*World Vision Magazine*

## Workshop

(Continued from page 353)

Prof. Schumann based the closing remarks on II Timothy 3:14-17. In his address he pointed out that though we are yet in this world, members of the Church Militant, we look forward to the time when in eternity we shall join the Church Triumphant.

Following the noon luncheon on Friday, the visitors departed for their homes, more ready and willing, with the help of their Lord and Savior, to serve in His kingdom as visitors of the elementary schools in our Synod.

ADELBERT E. VOIGT, Secretary

## Chapter of Lutheran Collegians Organized Winona, Minnesota

The local chapter of Lutheran Collegians was organized at St. Matthew's Lutheran Church, Winona, Minnesota, October 1. Lutheran Collegians is a national association of Lutheran college and university students sponsored by the Lutheran Spiritual Welfare Commission of the Wisconsin Evangelical Lutheran Synod with headquarters in Milwaukee.

The objectives are "to endeavor to strengthen, reclaim, gain, and train students for Christ by 1) offering regular worship services on campus or at a local congregation; 2) providing opportunity for Bible study and Christian fellowship; 3) sharing the faith with all who are interested; 4) keeping the Lord Jesus in the center of all activity." Nationally the purpose is to join with similar chapters throughout the nation in the promotion of the local efforts.

At the organization meeting a constitution was adopted and officers were elected. The officers are: president, Clyde Doepner, North St. Paul; vice-president, Jeanneen Loerch, Wilson; secretary, Judy Mahlke, Winona; treasurer, Eugene Schreiber, Winona.

The Rev. A. L. Mennicke is pastoral advisor and Vicar Douglas Bode, counselor. St. Matthew's Congregation has a local committee on work among college students.

### A REQUEST

#### Anthology of Organ Preludes

The undersigned is looking for a copy of each of the two volumes of "Anthologie" (out-of-print item published by Concordia Publishing House). Anyone wishing to sell one or both of these volumes, please write to:

Mr. Herbert Rupprecht  
2107 N. 51st St.  
Milwaukee, Wis. 53208.

### SEMINARY REQUESTS BOOKS

The Homiletics Department of Wisconsin Lutheran Seminary is looking for a number of additional copies of the following books which are no longer in print:

Reu — Homiletics  
Lanski — The Sermon  
Fritz — Preacher's Manual

These books are to be placed in the library.

Wisconsin Lutheran Seminary  
11831 N. Seminary Drive 65W  
Mequon, Wis. 53092

### CORRECTION

In the listing of your foreign missionaries in the Sept. 6 and Sept. 20 issues, Missionary Mueller's address was not given correctly. It is:

Missionary R. W. Mueller  
P. O. Box 748  
Blantyre, Malawi

## NOTICE

Wisconsin Synod pastors having members as patients in St. Joseph's hospital, Marshfield, Wis., and wishing to have them visited by a WELS pastor, may contact

Pastor Edward A. Schaeve  
Rt. #4 Box 156  
Marshfield, Wis. 54449  
Phone 284-3822

### NOTICE FROM THE AUDIO-VISUAL AIDS

The film, LETTER TO NANCY, will be permanently withdrawn from the A-V-A-C library on December 31, 1964. We are not permitted to have the film shown after that date. Letter To Nancy will be available from rental film libraries at the rate of \$37.50 per day's use after that time. Bookings are very close for those still wishing to show this film.

G. A. GILBERT, Chairman  
Wis. Synod Audio-Visual Aids

### HELP WANTED

There is a vacancy on the kitchen staff at Wisconsin Lutheran Seminary at Mequon, Wis. A furnished room and board are supplied in addition to the salary. The work consists in assisting in the preparation of meals and in setting and clearing tables in the dining room. This position should appeal especially to a woman who needs both employment and living accommodations. For further particulars, please contact:

Prof. Heinrich J. Vogel  
11757 N Seminary Drive 65W  
Mequon, Wis. 53092

### WISCONSIN LUTHERAN SEMINARY CHORUS RECORDS

Long-play monaural or stereo recordings of the concert sung by the Seminary Male Chorus on the Arizona-California tour are now for sale. Prices: Monaural \$3.75 postpaid; Stereo \$4.25 postpaid.

Kindly send orders to

Martin Albrecht  
2209 W. Hickory Lane 115N  
Mequon, Wis. 53092

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### TEACHERS CONFERENCE

Date: Nov. 5 and 6, 1964.

Place: San Pablo Mission, 5065 S. 12th Ave., Tucson, Ariz.; V. Winter, host pastor.

Agenda: Teaching English Composition; The Preparation of St. Paul for His Mission Work; Related to Evaluating Prospects for the Public Teaching and Teaching Ministry; The Task of Achieving Simplicity in Telling Bible Stories; The Ungraded School—Panel Discussion.

L. JOHANNPETER, Secretary

### DAKOTA-MONTANA

#### EASTERN FALL PASTORAL CONFERENCE

Place: Immanuel Lutheran Church, South Shore, S. Dak.; E. Werner, host pastor.

Date: Nov. 3 and 4, 1964; opening at 10:00 a.m.; Communion service on Nov. 3 at 8:00 p.m.

Preacher: Missionary R. Cox (alternate, J. Schneider).

Papers: Col. 2, E. Werner; A Look at the Roman Church on the Basis of the Vatican Council Meetings, D. Krenke; Scientia Media of God, N. Pommeranz; Practical Handling of Divorce Cases According to Scripture, W. Schumann; Sponsors: Their History and Their Practicability Today, R. Wendland; How to Deal With Delinquent Church Members, A. P. C. Kell.

C. E. CONE, JR., Secretary

## NEBRASKA

### DISTRICT MISSIONARIES CONFERENCE

Date: Nov. 10, 12 noon—Nov. 11, noon.  
Trinity Ev. Lutheran, 3rd and Sante Fe,  
Halstead, Kansas; H. Bittorf, vac. pastor.  
Communion service Tuesday evening  
(preacher, M. Liesener).

Agenda: Enlisting Our Members as Mission-  
aries, M. Weishahn; Guidelines for Institu-  
tional Mission Work, W. Wichmann; Round-  
table Discussion on Pastor's Stewardship  
of Time, Admitting People into the Church  
by Confirmation, Transfer and Profession  
of Faith, W. A. Wietzke, moderator.

If you are unable to attend, please notify  
the host pastor prior to the conference.

DAVID G. SCHMELING, Secretary

## NORTHERN WISCONSIN

### MANITOWOC CONFERENCE

#### SUNDAY-SCHOOL TEACHERS CONVENTION

The third annual Manitowoc Conference  
Sunday-School Teachers Convention will be  
held on Nov. 15, 1964, at Bethany Lutheran  
Church, Manitowoc, Wis., 2:00-4:30 p.m.

G. F. CARES and  
A. SCHMELING, Committee

\* \* \* \*

### FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Bethany Lutheran Church, 1817 N.  
Alvin St., Appleton, Wis.

Date: November 17, 1964.

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

Agenda: Exegesis of Heb. 6, R. Werner;  
Heb. 7, H. Warnke; Exegetical-Homiletical  
Study of Matt. 25:14-30, P. Oehlert;  
Development of the Idea of Scripture vs.  
Tradition, H. Warnke; A. Re-evaluation of  
Sponsorship — Does it Edify the Church?  
A. Meyer; A Study of the Three Articles  
of the Apostles' Creed, F. Thierfelder, S.  
Johnson, F. Brandt.

C. SCHLEI, Secretary

\* \* \* \*

### WINNEBAGO PASTORAL CONFERENCE

Date: Monday, Nov. 16, 1964.

Place: Redeemer Ev. Lutheran Church, Fond  
du Lac, Wis.

Preacher: C. Reiter.

Communion service at 9:00 a.m.

Agenda: Dan. 7, D. Johnson; Exegesis of  
Eph. (cont.), K. Gurgel; Round Table Dis-  
cussion on Practical Matters, D. Halle-  
meyer; Casuistry, Assignments, and other  
reports.

GLENN H. UNKE, Secretary

## SOUTHEASTERN WISCONSIN

### SOUTHERN PASTORAL CONFERENCE

Date: Nov. 10, 1964.

Time: 9 a.m.

Place: Faith Ev. Lutheran Church, Antioch,  
Ill.

Preacher: F. Schulz (II Cor. 2); Alternate: R.  
Schuman (II Cor. 3).

Offering: CEF.

Agenda: Exegesis of the Song of Solomon:  
continuation of chapter one, by George  
Enderle; chapter two, by John Chworowsky;  
What are the Visible Fruits of a Christian  
Day School? Adolph Buenger.

H. WIEDMANN, Secretary

## ORDINATIONS AND INSTALLATIONS

### Installed

#### Pastors

**Borgschatz, B. A.**, as pastor of St. John's  
Ev. Lutheran Church, R. 3, Bloomer  
(Eagleton), Wis., by H. Koehler; assisted  
by E. Prenzlow, Sr., C. Kuske, H.  
Schwartz; Oct. 4, 1964.

**Tills, Delton J.**, as pastor of Zion Ev.  
Lutheran Church, Peshtigo, Wis., by J.  
Sauer; assisted by J. Dahlke; Oct. 11,  
1964.

**Werre, Alvin**, as pastor of Jehovah Ev.  
Lutheran Church, Altura, Minn., by R.  
Beckmann; assisted by H. Essmann,  
A. Mennicke, P. Spaude; Aug. 30, 1964.

**Winter, Wm.**, as pastor of St. Paul's Ev.  
Lutheran Church, Douglas, Ariz., by D.  
Redlin; assisted by E. A. Sitz, V. Winter,  
and D. Tomhave; Oct. 11, 1964.

#### Teachers

**Follendorf, Gordon**, as teacher of First  
Ev. Lutheran Church, La Crosse, Wis.,  
by F. Miller; Oct. 11, 1964.

**Juern, John**, as teacher in Pilgrim Lu-  
theran School, Minneapolis, Minn., by  
R. Palmer; Sept. 13, 1964.

**Schultz, Roland**, as teacher at Bethany  
Lutheran School, Kenosha, Wis., by F.  
Naumann; Sept. 27, 1964.

## CHANGE OF ADDRESS

#### Pastors

**Sauer, H. A.**  
2204 Fifth St.  
Muskegon Heights, Mich. 49444

**Sprain, Roger**  
1-31 Baena St.  
Villa Andaluca  
Rio Piedras, Puerto Rico

**Tills, Delton J.**  
221 S. Ellis Ave.  
Peshtigo, Wis. 54157

#### Teachers

**Cudworth, Gerald R.**  
34235 Blackfoot Lane  
Wayne, Mich. 48185

**Follendorf, Gordon**  
1114 Division  
La Crosse, Wis. 54601

**Schultz, Roland**  
2411 82nd St.  
Kenosha, Wis. 53140

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The **Northwestern Lutheran** subscription would begin with the first issue after January 1, 1965. The subscription rates are:

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