



"The Word Was Made Flesh"

John 1:14

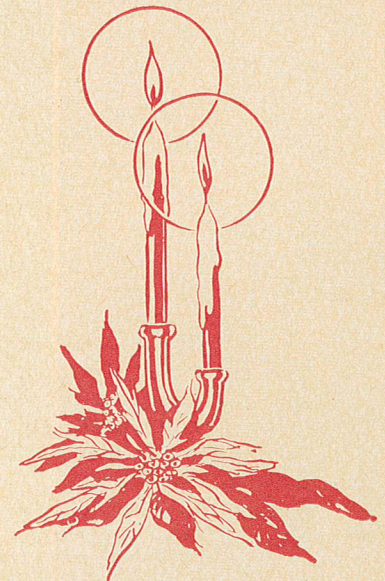
THE NORTHWESTERN Lutheran

Volume 51, Number 26
December 27, 1964

Beyond the Manger

Behold Him well
 who once was born a child:
 True God, yet man,
 though not by sin defiled.
 No accident, mark well,
 was His nativity
 Of deepest lowliness and poverty.
 As the birth, so was the life,
 so was the death
 Of Him who gives
 to all things living, breath.
 From poverty
 He went to deeper woes,
 Down, down, till He was gripped
 by hellish throes.
 Such was His mission from above;
 Such was the course pursued by Love
 For thee,
 For me.

But men will
 shun the facts of sin and guilt.
 "Slight faults —
 no need that blood be spilt!"
 Though Bethlehem
 they scarcely would ignore,
 'Tis but "a moving, tender tale" —
 no more —
 "A legend captivating heart and mind,
 For the Season,
 at least, inspiring humankind."
 The Christ of God
 to them remains a Stranger;
 No cross they see
 that looms beyond
 the manger —
 Blind to His mission from above;
 Blind to the course pursued by Love
 For thee,
 For me.



O God, keep Thou our vision
 clear and bright,
 That we Thy Christ
 and His redemption see aright!
 Let ours be not
 a sentimental surge
 At Christmas, nor a temporary urge
 To be kind and generous,
 to share, to give —
 In hearts like these
 no godly joy can live.
 Thy Son made flesh to die,
 Him let us see,
 And then through all the days
 to come shall we
 Extol His mission from above,
 Extol the course pursued by Love
 For thee,
 For me.

WERNER H. FRANZMANN



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

The Northwestern Lutheran

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Volume 51, Number 26

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December 27, 1964

Official Publication, Wisconsin Evangelical Lutheran Synod.

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

Second-class postage paid at Milwaukee, Wisconsin.

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

Subscription rates, payable in advance:

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

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

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Editorials

Xmas Many people find this abbreviation offensive and consider it an affront to Christ and to the Christian. If Christmas is spelled Xmas with the intention of avoiding the use of the name of Christ or to suggest that the name of Christ means nothing, then all of us who revere Christ and the name of Christ can wholeheartedly agree with those who find the abbreviation Xmas an abomination.

However, the X in Xmas is not our English letter X at all and the abbreviation was never intended to suggest that the name of Christ means nothing. This is the Greek letter X, or Chi, which is the first letter in the Greek name 'Xristos,' which in English and German we write Christos. This letter X in Xmas is the same letter that we find used so often as a symbol for Christ in church architecture, in church windows, or embroidered on altar cloths. It is used very often to represent the name Christ in theological literature, particularly in German works. Frequently it is combined with the second letter in the Greek name of Christ, the capital Rho, to form the familiar symbol XR, which also means Christ. The use of X and of XR for the full name of Christ is in line with such abbreviations as A. D. for "in the year of our Lord," or the German v. Chr. and n. Chr. for "before Christ" and "after Christ." There is no intention of irreverence in such abbreviations or symbols.

If people find the use of Xmas offensive, we respect their feelings; but they must not make it a matter of conscience that other people must also avoid using the short form. Neither must someone who happens to know the real meaning of the X in Xmas force his knowledge on the person who is repelled by what looks to him like irreverence toward our Lord. If Xmas gives offense, we will gladly take the time to write Christmas and admit that even though no offense is intended, there is something about the looks of Xmas that does stir up our antipathy.

ERWIN E. KOWALKE

A NEW Year "Happy New Year!" we call it. Isn't it a *new* year? It lies before us unknown, unseen, untried — like unbroken prairies, untrodden snow, untouched wilderness. The unbroken prairie has not yet been carved into fields in which to plant and to reap; the untrodden snow has not yet been trampled into trails for daily comings and goings; the untouched wilderness has not yet been cleared for settlement.

We don't expect it to be a brand new world, an undiscovered country — we have mapped and plotted it from a distance — yet we always anticipate that the new year will afford something new; there will be new conditions, new experiences, new knowledge.

Most of the new year, however, is already old. Like the world in which it is to be lived, it will have the look

and feel of age about it. What the world has been for thousands of years, the world will be in the new year. What we have been and what we have known in years past will be taken into the new year.

The familiar good things of earth that God has long provided will be there, and the same joys and satisfactions in the receiving of them will be there, though perhaps not in equal or constant measure for each of us.

All too familiar will be the evil that will seem to have possessed it even before we enter it. All the godlessness, all the sins, all the crime, all the perversions, together with all their shame and guilt and misery and doom will be about us. As for you and me, our frailties, our shortcomings, our sins will be with us each new hour of the new year. When we enter it, it will seem that we have been there before.

Something else that is old and familiar will go into the new year — the love of God that has been since before the world began, and His mercies that have attended us from our youth. They are older than this world, they were there when we were born, but, paradoxically, they will not make the new year even older. Their presence in the coming year will best support its claim to be new, for these mercies, as Jeremiah tells us, are "new every morning."

CARLETON TOPPE

* * * *

Greeting the New Year At the precise moment when the perpendicular hands of the clock signal the expiration of the old year, a tumultuous welcome for the new year breaks forth in successive time zones across the land. Bells ring, horns toot, and merrymakers cheer in unrestrained glee. The illusion is created — liberally reinforced, in many cases, by strong drink — that something wonderful is about to happen.

But hardly anyone is fooled, at least for long. January 1 ushers in no Utopia — and no one really expects it, despite all the enthusiasm with which it is welcomed. Veterans of this experience have found that the arrival of a new year changes almost nothing but the number on the calendar. As a matter of fact, the expiration of another year, viewed in more sober moments, tends to put emphasis upon the inexorable passing of time. And this, in turn, is likely to generate a twinge of sadness in the hearts of all except the very young. It calls attention clearly and forcefully to the fact that we are "creatures of a day." It reminds us "how frail we are."

However, reflecting upon this is not necessarily a maudlin or pessimistic occupation. In fact, it can serve a very wholesome purpose. That purpose is indicated by the Psalmist when he prays, "So teach us to number our days that we may apply our hearts unto wisdom."

Greeting the new year with a sour face is not essential to piety. But the only joy which lasts beyond

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Studies in God's Word:

Does Christmas Make A Difference To Us?

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior, that, being justified by his grace, we should be made heirs according to the hope of eternal life (Titus 3:3-7).

In the regular routine of the lives of most people the annual Christmas season does, indeed, make some difference. The difference may be merely that their social life and the hectic pace of modern living are intensified for a few weeks before and during the Christmas holidays, or that they experience once again the joy and satisfaction of receiving and giving Christmas presents. The over-all weariness and fatigue which set in even prior to New Year's Day confirm the fact that the observance of Christmas has made some obvious difference in the lives of many.

To Christians, however, Christmas is more than just another unhallowed holiday, more than just another occasion for carnal celebrating. To them it means a blessed, historical occurrence. It means the appearance of the kindness and love of God toward man in the Person of the Son of God made man, of the Word made flesh and blood like our very own. If there is any question about whether or not this makes a difference to us, St. Paul replies here in the affirmative that from this stupendous fact of history stems, first of all, a difference of major consequence

In Our Relationship With God

God sent His only-begotten Son into this world of sin and sorrow exclusively for the purpose of saving us lost and condemned creatures. By nature we were "dead in trespasses and sins," enemies of God our Creator, and doomed to eternal perdition. We deserved no less and could expect no more than this from God. But, thanks be to His boundless mercy and compassion, "Christ Jesus came into the world to save sinners!" His perfect life of willing and spotless obedience, together with His sacrificial death on the God-forsaken cross in our stead, have reconciled us to God and removed from us the curse which rested upon us. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). "God was in Christ, reconciling the world unto himself, not charging their trespasses unto them" (II Cor. 5:19).

On this account that first Christmas did, indeed, make a big difference to us in our standing with God. For the sake of the Babe of Bethlehem's manger bed and the atoning life and death which followed, God looked upon us with loving kindness and forgave us our entire debt of damning sin and iniquity.

By nature, however, we did not have even the slightest inkling of God's merciful feelings toward us. Nor could we have cared less. As far as responding to God's grace and mercy is concerned, we were as blind and as dead as a corpse. No matter to what lengths He went to rescue us from the just consequences of our inexcusable guilt, we on our part were still enemies to Him and allies of the old evil Foe — until, through the washing of regeneration in Holy Baptism, we were made alive by the power of His gracious Word, granted faith to perceive and to receive the wonders of His love, delivered from death and the devil, adopted as His beloved sons and daughters, and made heirs of everlasting life.

Does not Christmas, then, make the greatest possible difference to us who have been called out of darkness into the marvelous light of God's saving grace in Christ Jesus?

In Our Daily Life and Conduct

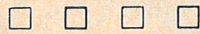
If Christmas makes a difference to us in our relationship with God, then it must surely make a difference also in the life which expresses that relationship. "The life which I now live in the flesh," writes St. Paul to the Galatians (2:20), "I live by the faith of the Son of God, who loved me, and gave himself for me."

If it were not for Christmas and God's gift of His only Son as the Savior of this sin-corrupted world, neither we nor anyone else could confidently call God our heavenly Father. There could be no washing of regeneration, no deliverance from the clutches of sin and Satan, no new life of faith, no God-pleasing conduct and no hope of heaven and eternal glory. There could be only what the Apostle describes in the opening verse of this text, folly, disobedience, deception, self-indulgence, malice, envy, and hatred. We observe more than enough of this in the lives to whom Christmas makes no difference, and, sadly, we feel it also in the turmoil of our own sinful natures.

But, by the grace of God and on account of Christmas, the new life of faith which is ours as children of God, has a new and different motivating power. Persuaded by the Holy Spirit and prompted by the Savior's redeeming love, it seeks in thought, word, and deed only that which honors Christ and pleases the heavenly Father. Therefore, it aims to be alert to the wily schemes and stratagems of Satan and to battle vigorously against the impious impulses of the flesh. In all things the big difference with Christians is, as St. Paul affirms, that "the love of Christ constraineth us" (II Cor. 5:14).

(Continued on page 418)

What do
you mean...



Atonement ?

“THERE IS ONE MEDIATOR BETWEEN GOD AND MEN”

Modern man has, for the most part, accepted evolution, and, in the words of Rousas J. Rushdoony, “The general acceptance of Darwin’s theory of evolution has appeared to permit the putting of God in mothballs” (*The Messianic Character of American Education*, p. xiii).

Man Is Estranged From God

Having “put God in mothballs,” modern man sees no need for an atonement.

The fact is, however, that from the Scriptures as well as from the testimony of our own conscience, we know that man is by nature estranged from God. We are sinners, and sin provokes the wrath of God.

“Behold, thou art wrath,” Isaiah confesses, “for we have sinned” (Isa. 64:5). Moses acknowledges, “We are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance” (Ps. 90:7, 8). Who does not tremble when he hears the words of Paul, “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men” (Rom. 1:18)!

God’s Wrath Struck Our Divine Substitute

But how amazing is the grace of God! In His love for fallen man, the rebel, God permitted the fierceness of His anger and the fire of His holy wrath to strike His own Son, the innocent Substitute for sinful man. In the words of Isaiah, “It pleased the Lord to bruise him; he hath put him to grief” (Isa. 53:10).

The Only Mediator

To atone for our sins, Jesus, God’s own Son, became the Mediator between God and lost mankind. He tasted the wrath of God for us. As the only “Son of Man” who was without sin, He, and He alone, could and did serve in the capacity of a Mediator. The Scriptures are unmistakably clear on this point. 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).

In the Church of Rome there are some who are endeavoring to elevate the Virgin Mary to the role of a coredemptrix or comediatrix with Christ. Such false, unfounded claims must be recognized for what they are — sheer blasphemy! For they are nothing less than the grossest insult to our Lord Jesus Christ, who alone “is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Heb. 9:15).

As our Mediator, or “Go-Between,” Jesus stepped into the breach “to make reconciliation for the sins of

the people” (Heb. 2:17). Because the Lord “laid on him the iniquity of us all” (Isa. 53:6), He was for a time forsaken by God and endured the full force of His holy wrath. Who can comprehend the fury of God’s righteous indignation and the terrible torments of hell that are reflected in the Savior’s anguished cry from the cross, “My God, my God, why hast thou forsaken me?” (Matt. 27:46)!

Consider What Was Involved!

To appreciate what was actually involved when Jesus became our Mediator, let us listen to Luther:

“All the prophets saw this, that Christ was to become the greatest thief, murderer, adulterer, robber, desecrator, blasphemer, etc., there has ever been anywhere in the world. . . . He is a sinner who has and bears the sin of Paul, the former blasphemer, persecutor, and assaulter; of Peter, who denied Christ; of David, who was an adulterer and a murderer, and who caused the Gentiles to blaspheme the name of the Lord (Rom. 2:24). In short, He has and bears all the sins of all men in His body — not in the sense that He has committed them, but in the sense that He took these sins, committed by us, upon His own body, in order to make satisfaction for them with His own blood” (Am. Ed., Vol. 26, p. 277).

“Numbered With the Transgressors” — How Luther Expounds This

Here Luther brings out what it really means when Isaiah tells us that Jesus “was numbered with the transgressors” (Isa. 53:12). As our Mediator Christ has “redeemed us from the curse of the law, being made a curse for us” (Gal. 3:13). Pointing out that in this passage the whole emphasis lies on the words “for us,” Luther explains:

“For Christ is innocent as far as His own Person is concerned; therefore He should not have been hanged from the tree. But because, according to the Law, every thief should have been hanged, therefore, according to the Law of Moses, Christ Himself should have been hanged; for He bore the person of a sinner and a thief — and not of one but of all sinners and thieves. For we are sinners and thieves, and therefore we are worthy of death and eternal damnation. But Christ took all our sins upon Himself, and for them He died on the cross” (p. 277).

The Lamb of God Became a Sinner and a Curse

Taking up the objection that some may raise, “But it is highly absurd and insulting to call the Son of God

(Continued on page 416)

News FROM OUR Missions

CHRISTMAS IN A JAPANESE ORPHANAGE — *How Your Gifts Helped*

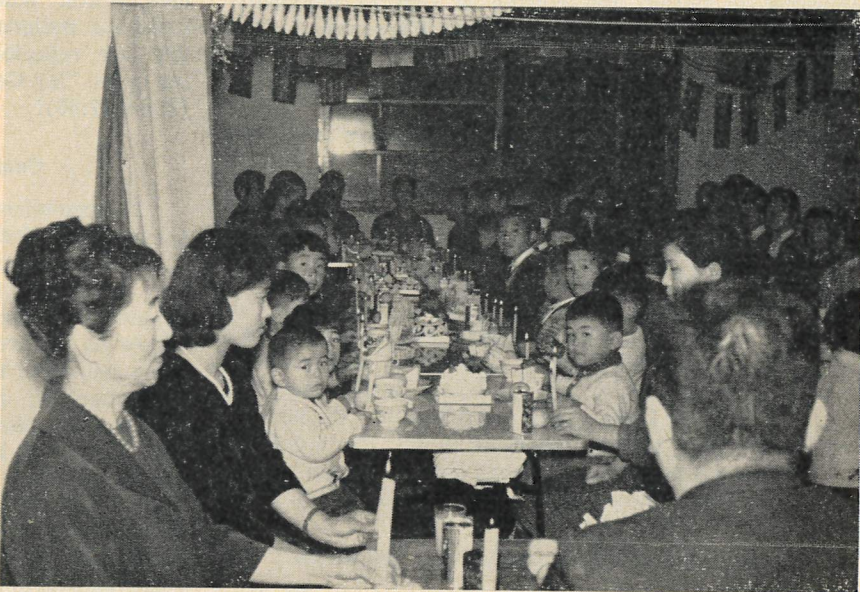
There is an orphanage in the city of Tsuchiura, Japan. It is a privately conducted institution and consequently receives no funds from the government. Unlike the state-conducted institutions, this orphanage operates on extremely limited funds.

But the happy hearts and cheerful faces of the fatherless children demonstrated to your Wisconsin Synod missionary, when he would bring used clothing for them, that the man at the head of the home had a real warmth in his heart for his wards. While the children were poorly clothed, and the buildings and equipment extremely run down, everything reflected cleanliness and kindness.

When your missionary asked him what the children needed most, the man showed him the old, scarred, food-stained dining tables. Then he said that although the children would really love toys at Christmas most of all, he thought that, in the interest of cleanliness, they needed tables which could be kept clean.

A grant of \$100 from Relief funds was made available, and on Christmas Eve nine new formica-topped tables were delivered in the name of our mission, together with 54 new chairs.

Of interest is the fact that the members of Tsuchiura Lutheran Church were also moved to personally purchase individual Christmas gifts for each of the children, who range in age from 2 years to 16 years. It was a happy gathering for the children and staff. We pray that one day soon these little ones may also be led to hear the heart-renewing story of Jesus and His love for children. Meanwhile, we follow the injunction of St. James and continue to "visit the fatherless" through the God-pleasing efforts of our Christians working through our Synod's Committee on Relief.



A HAPPY THRONG OF ORPHANS at a Christmas party in Tsuchiura, Japan. The children are gathered about tables which were given to the orphanage by means of your gifts for Relief.



THE CHILDREN AND STAFF OF THE ORPHANAGE at Tsuchiura posed for this picture at the time of the Christmas party. The members of our Tsuchiura Lutheran Church supplied a gift for each orphan child.

EAST FORK LUTHERAN NURSERY ADDITION

While the building housing the children at East Fork Lutheran Nursery, Whiteriver, Arizona, has proved adequate under normal conditions, the need for an out-of-the-weather play area has long been felt. This past summer the plan which had been considered for some time became a reality with the construction of a new and spacious and sunny addition to the west end of the Nursery. The new room, which extends the entire width of the Nursery, is of cement-block construction and harmonizes well with the previously existing structure. This play area is at grade level and is reached from the outside by a doorway leading directly to the outside play area or by a short flight of stairs leading up to the west end of the main hallway, which runs the entire length of the Nursery.

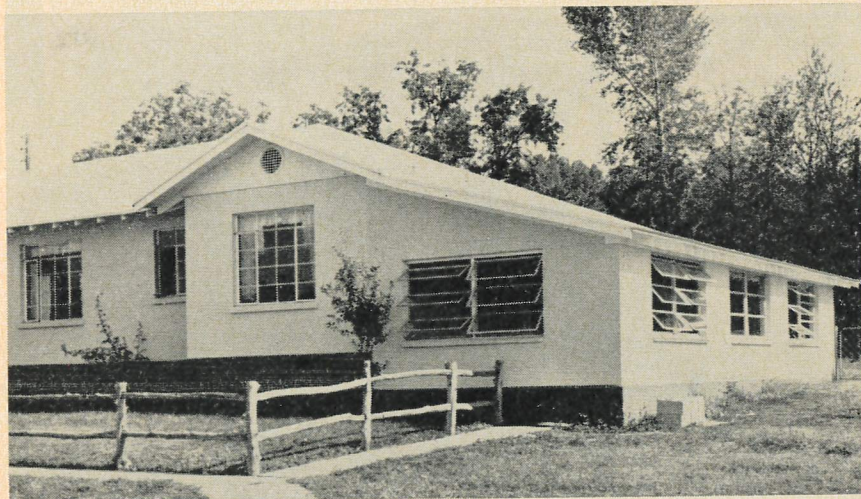
The addition of the enclosed play area brings to near completion a list of projected plans designed to make the Nursery a more efficient instrument for the care of the homeless Apache children who are brought to it. Completed during the past years have been a spacious storage area connected to the main building by a screened-in breezeway, the installation of a lifetime aluminum roof and a new heating system, and remodeling of the kitchens and bathrooms.

These needed improvements have been made possible by the generous manner in which members of our Synod have responded with their gifts of love since it was first determined that it had become necessary for the Nursery to be supported directly by individuals and organizations interested in maintaining the work of mercy and love to which the Nursery is dedicated.

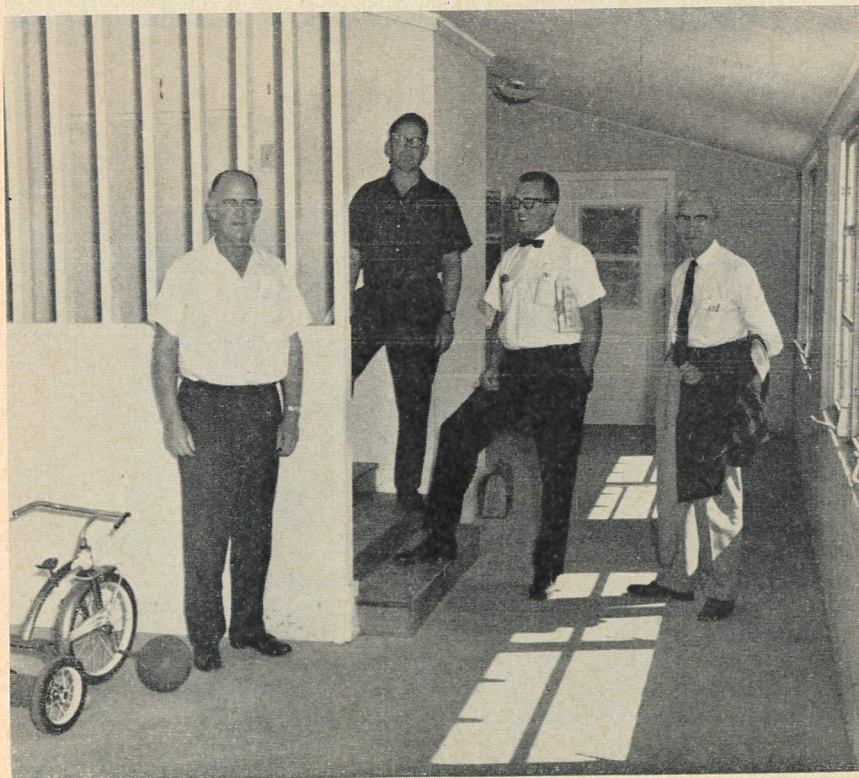
Currently the Nursery is home for 30 children. The number of children needing care always increases with the coming of winter with its attendant compounding of hardships and illness. It will be necessary to supply shelter until spring for most of the children who come to the Nursery before Christmas.

A filmstrip, "A Visit at the Nursery," is available to such organizations and individuals who wish to learn more about the operation of East Fork Lutheran Nursery. Write to Audio-Visual Aids, 3614 West North Avenue, Milwaukee, Wisconsin 53208.

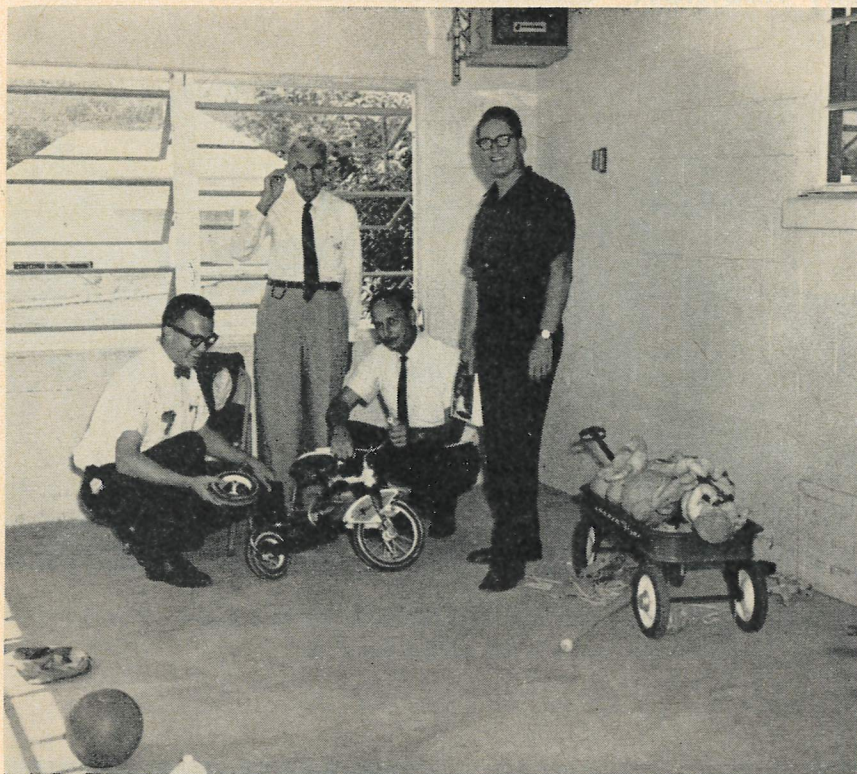
CHARLES FOUND



THE NEW ADDITION to the East Fork Lutheran Nursery shows up well in this picture. It extends the entire width of the building.



INSPECTING THE NEW ADDITION to the Nursery are members of the East Fork Lutheran Nursery Board. They are (l. to r.): Pastor R. H. Zimmermann, chairman of the Board for World Missions and executive secretary of the Indian Mission; Pastor H. E. Hartzell, superintendent of the Nursery, and Pastors Duane K. Tomhave and Alfred Uplegger.



TOYS IN THE NEW NURSERY PLAY AREA are always breaking, just as they always do. Board members consider the situation. L. to r.: Pastors D. Tomhave, A. Uplegger, C. Found, E. Hartzell.

A FEW MORE FACTS

about the
East Fork Lutheran Nursery.

The East Fork Lutheran Nursery is located at Whiteriver, Arizona, within the East Fork mission compound. It is maintained by the Wisconsin Evangelical Lutheran Synod. This support, however, is not given from budgetary funds of the Synod. It comes entirely from the gifts that individuals and groups within the Synod contribute toward its maintenance.

The purpose of the school is to care for neglected or helpless Apache children of the Fort Apache and San Carlos Reservations in Arizona.

The superintendent of the Nursery is Pastor H. Eugene Hartzell. If you wish to have further information regarding the Nursery, write to him at his address: Whiteriver, Arizona 85941.

When you send your gift, make out your check in favor of the East Fork Lutheran Nursery, and send it to Pastor Charles Found, 750 E. Baseline Road, Phoenix, Arizona 85040.



INDIAN CHILDREN ENJOY PLAYING INDOORS in the space provided by the two-room addition. The door in the background leads directly to the outside play area.

Secular College Training Can Be Perilous

Prof. B. W. Teigen, president of Bethany Lutheran College of Mankato, Minnesota, recently issued a timely warning which included the following disturbing information:

"Within our Lutheran circles, a recent phenomenon of unusual significance has been the fact that large numbers of our young people are attending college. Twenty years ago this was not the case. For the most part they are attending secular colleges, or church-related schools of a liberal persuasion.

"We are all beginning to wonder what happens to the hearts and minds of these young people. Does the conflict between what they learned at home and at the Christian school, and what they learn from the naturalistic-pragmatic-philosophy-oriented type of education make them stronger or weaker in their faith? While it is difficult to generalize from one's personal observation, it is becoming evident that enough disturbing signs of the weakening of their faith are all too evident. There is now some fairly concrete evidence that indicates that the young person's initial contact with this new naturalistic world of thought of our secular colleges is severely corrosive to his Christian faith. The following material is from a rather important study made by Michigan State University. The full report can be found in the December 1963 *Journal of Educational Psychology*.

"Over a thousand students were followed through four years of college. While many four-year students did not succumb to the naturalistic philosophy, some even being strengthened in the fiery trial, a substantial number 'tended to become less absolute in their moral, religious, and ethical beliefs . . . became more questioning and conforming to peer mores.' Thirty-six percent, after their collegiate experience, 'became less attached to a religion they can believe in and defend.' Nearly three times as many students (363 versus 132) 'become less inclined rather than more in-

clined to accept the Bible as absolute and infallible.' Another conclusion drawn from the data was that 'for these college students the greatest changes in attitudes, values and critical thinking ability take place during the freshman and sophomore years.'"

Hearing, They Write It Down

Under this arresting heading, *World Vision Magazine* of October 1964 brings a report on unusual religious broadcasting. The Far East Broadcasting Company, with transmitters in Okinawa and Manila, reports that the "Gospel by dictation" is penetrating various Communistic countries. The programs are prepared in studios in Hong Kong and beamed at countries behind the iron and bamboo curtains.

"Letters received out of cities like Peiping," says the magazine, "have been directed to missionary leaders of the pioneer radio organization in the Orient, the Far East Broadcasting Company. They have asked for a unique service: the Bible read to them slowly enough so that they may write it out in longhand.

"FEBC has grown today to an outreach of 833 hours per week on 16 stations. Programs beamed to Asia and Latin America are expected to reach a total output of 500,000 watts with an anticipated increase in power made possible by the addition of five more 50,000 watt short wave transmitters in Manila."

400 Protestant Youths Attend Catholic Mass

LODI — A Catholic priest put the spirit of the ecumenical council into practice here on All Soul's Day when he invited approximately 400 Protestant youngsters to attend mass at St. Patrick's Church.

The Rev. Mark Mueller arranged for the visit with ministers in the area to give Protestant teen-agers a glimpse at Catholic worship.

He said it was in keeping with the ecumenical spirit of the time in consolidating the differences between the two religions.

The Rev. Henry McMurrugh of the Madison Diocesan chancery office explained the various parts of the Catholic Liturgy beforehand and was commentator during the mass. The celebrant was Father Mueller.

Five ministers attended the mass with their youth groups. Churches represented were Presbyterian, Methodist, Lutheran and United Evangelical Brethren from Poynette, Arlington, Marxville and Lodi.

(*The Capital Times*, Madison, Wis., Nov. 11, 1964.)

Did the commentator point out to the 400 youths what a blasphemous perversion of the Sacrament the Romish mass is?

"As Those Who Have No Hope"

Although Nehru was a lifelong agnostic (according to *The Prairie Overcomer* of August 1964), his body was cremated in a Hindu funeral pyre. As the flames arose, a Brahmin pundit raised his hand and loudly intoned a sorrowful prayer: "In the name of Narasingh, god who is half lion, may the soul have peace! In the name of Vishnu, god of protection, may peace prevail! In the name of Shiva, god of destruction, may peace prevail! In the name of Agni, god of fire, we offer these cans of ghee [clarified butter] as a symbol, and may the soul have peace!"

Let the reader ponder this prayer and seek to grasp the vital difference between a truly Christian funeral and this. The believer's body is to rest in the sure hope of the resurrection. It is laid to rest in the name of the Father, Son, and Holy Spirit. There is no prayer for peace to an imaginary god of destruction. The believer's soul is at peace with God through the Lord Jesus Christ. There need be no offering made to appease the gods. Through Christ God has reconciled the world to Himself.

Here, then, is the difference between Christianity and the religions of the world. The Christian faith proclaims peace with God and the gift of salvation here and now — available to faith. We do not grope in the darkness; we rejoice in the light.

Direct from the Districts

Arizona-California

Apache Language Meetings

Pastor H. Eugene Hartzell reports: "Pastors, interpreters, and interested individuals of the Apache Lutheran Conference are meeting the first Friday of each month to study the basic teachings of the Scriptures in the Apache language. Special emphasis is placed upon expressing the eternal truths of salvation through Jesus the Savior in words and phrases which will carry these glorious truths into the hearts of the Apache people.

"This task is not new. It is what every faithful worker in our Savior's kingdom is trying to do now, and what he has always wanted to do. There is, however, one new element in these meetings as far as we are concerned. We are recording these truths on tape, so that they can be taken to the homes of those who do not understand English well, and also so that our (Apache) people may all have the chance to hear Scriptural truths in their own language, a language which almost every Apache uses every day!

"Those who have attended the meetings so far are: Pastors A. M. Uplegger and H. E. Hartzell; Interpreter Alfred Burdette; workers Orval Sprengeler and Jackson Casay; East Fork High School students Wilson Wiley and Paul Cassadore; and Mr. Kinney Dale. Also in attendance at the October 9 meeting was Pastor H. C. Nitz (Waterloo, Wis.), who served as missionary at East Fork from 1922-29.

"Much enthusiasm has been shown in these meetings for continuing them and getting all the chief parts of Luther's small Catechism on tape so that each Apache mission will have a set for teaching and study purposes.

"Funds for the battery-powered, transistorized tape recorders, which have made this project possible, came from an estate which had designated a bequest for Apache mission work."

Groundbreaking

Holy Cross, Tucson, broke ground for its church October 11, 1964. Work was begun immediately but has been slowed while awaiting materials. The

arches just recently arrived and construction will proceed to meet the completion date set for early 1965. Plans are in the making for the building of a parsonage at the church site immediately upon completion of the church.

Installations and Vacancies

Pastor William Winter was installed as pastor of St. Paul's, Douglas, on October 11. Pastor Philip Press (Chilton, Wis.) has accepted the call to serve Zion, Phoenix, with the installation scheduled for early January, 1965. Unfilled vacancies remain at Winslow-Holbrook, Tucson (Redeemer), in the Dallas, Texas area, and at South San Jose and Whittier, California.

Building Plans

Trinity, San Manuel, Arizona, has for about eight years used the Community Center for worship services. While this arrangement seemed satisfactory for a time because Trinity has no resident pastor, it has become apparent that it can no longer continue. Gatherings other than those for worship must be held in homes, and this is difficult in a mining community with changing shifts often causing the absence of the host. To remedy this situation, and also with the hope of drawing others into the church, the congregation has appealed to the District Mission Board for funds with which to build a house of worship and meeting rooms. — Trinity is the only Lutheran church in the Oracle-San Manuel-Mammoth area which comprises about 10,000 people, a fair sprinkling of whom worked in mines in South Dakota, Minnesota, and Michigan.

M. C. Nrtz

Redlands, California

Exploratory services are being conducted in Redlands, California, by the California Mission Board each Sunday at 4:00 P.M. in the Fred Hoeke home, 120 E. Hilton. If you have relatives or friends living in any of the following communities, please notify them about our latest preaching station: *Redlands, Riverside, San Bernardino*, Highland, Ya-

caipa, Calimesa, Beaumont, Banning, Sunnymead, March AFB, Perris, Hemet, Bryn Mawr, Loma Linda, Colton, and the resort areas around Lake Arrowhead and Big Bear, Idyllwild and Palm Springs. For further information, write the undersigned:

Rev. Paul Heyn
290 E. Grove Street
Pomona, California, 91767

Northern Wisconsin

Anniversary

Members of Trinity Lutheran Congregation of the Town of Liberty joined their pastor, Samuel G. Kugler, recently, in celebrating his twenty-fifth anniversary in the ministry. The Rev. Armin Roekle of Manitowoc was the guest speaker. Pastor Kugler was graduated from Northwestern College in 1936 and from the Seminary at Thiensville in 1939. Thereafter, he taught at Fairview, Milwaukee, and was supply pastor. He served congregations at Burke, South Dakota; Clatonia, Nebraska; and for the past 13 years, Trinity in the Town of Liberty, rural Manitowoc. This congregation recently completed a new parish school. Pastor Kugler is secretary of the Northern Wisconsin District.

Accepted Call

Pastor John Mattek, of Faith Congregation at Fond du Lac, has accepted a call to Trinity Ev. Lutheran Church at Kaukauna.

Anniversaries

Sixtieth Weddings

Mr. and Mrs. Henry Hartwig of Zion Ev. Lutheran Church, Peshtigo, Wisconsin, on November 23, 1964.

Mr. and Mrs. Henry Klug of St. Lucas Ev. Lutheran Church, Milwaukee, Wisconsin, on November 23, 1964.

Fifty-fifth Wedding

Mr. and Mrs. Peter Hadler, Goodhue, Minnesota, on October 21, 1964.

Golden Wedding

Mr. and Mrs. Charles Lindboe of Zion Ev. Lutheran Church, Stetsonville, Wisconsin, on June 20, 1964.

FROM THE EDITOR'S DESK

No doubt many of you have remembered the East Fork Lutheran Nursery with a gift this Christmas. But it is not only at Christmas that we can help this cause along. As you know, there is no provision in our Synodical budget for the support of the Nursery. It is dependent on gifts made directly by us. We will surely find encouragement for such giving in the story on page 411.

* * * *

The last essay delivered by Prof. Joh. P. Meyer is available through Northwestern Publishing House. This fine essay, entitled "Synod and Congregation," was presented this summer to the convention of the Arizona-California District. You may purchase it at the following rates: 12 cents per single copy; \$1.25 per dozen; \$10.00 per hundred.

* * * *

The item below, "In That Order," was submitted by Pastor R. L. Wiechmann, Executive Secretary of the General Board for Home Missions. We gladly publish it, since it brings a pertinent message. We can only hope that it will incite others to put first things first when their profession or business makes it necessary to settle in another city or community.

"In That Order"

Following are excerpts from a letter to the Executive Secretary of our General Board for Home Missions from a family which had been active in his former parish. These people had moved to the East Coast in order that the husband might finish his medical training, had become active in our mission in Arlington, Virginia, and are now making plans to return to the state of Wisconsin.

The wife writes: "J..... finishes his medical training the end of this June. At long last he will be ready to begin practice as a specialist in Internal Medicine. At present we are trying to decide where in Wisconsin to settle down.

"As you know, there are numerous aspects to consider in choosing a city. Most important to us is having a church in which to worship, a parochial elementary school in which our children may obtain the fundamentals of a Christian education, and a suitable opportunity for J.....'s medical practice."

Then follow a number of cities concerning which information was requested in line with the above points. But NOTE THE ORDER. First a place to worship, second a Christian education for their children, and finally an opportunity to follow his vocation, and *in that order*. This needs no further comment.

Friedens Ev. Lutheran Church Lanesburg Township, New Prague, Minnesota

On June 28 and 30, 1964, Friedens Congregation observed its 100th anniversary. Four services were held, three on Sunday, June 28, and one on Tuesday, June 30. On Sunday morning the president of our Synod, Pastor Oscar J. Naumann addressed the congregation. At the afternoon service the president of the Minnesota District, Pastor M. J. Lenz, delivered the sermon, and at the evening service the visiting elder of the Mankato Conference, Pastor R. A. Haase, preached the Word. On June 30, at 8:00 P.M. at the reunion service for the confirmands, a former son of the congregation, Pastor Edgar Greve, addressed the audience. All speakers extolled the redeeming grace of God in our Lord Jesus Christ and addressed words of encouragement, admonition, and congratulations to the multitudes that came from near and far for this happy occasion.

According to the records available, the first Lutheran settlers came to the New Prague area as early as 1855. The pioneer Friedrich Gosewisch was the first teacher in this community to instruct the children in reading, writing, arithmetic, and religion. He also served the congregation as deacon and secretary until 1885, when he was compelled to resign on account of blindness.

It goes without saying that the early settlers experienced the hardships and privations of frontier life. This area was at that time a wilderness, very heavily timbered, in which the Indians roamed at will. It was not an unusual occurrence to have the Indians drop in



FRIEDENS EV. LUTHERAN CONGREGATION of New Prague, Minnesota. This congregation observed its centennial in June 1964.

on the white man for something to eat. These pioneers were born and reared in the Lutheran faith and brought with them the Bible, Luther's Catechism, prayer books, and hymnals of the Lutheran Church. They made diligent use of their religious books and led pious and Christian lives in this community which they chose as their home for themselves and their children.

Since there was no church building, the settlers conducted divine services in private homes. The first Lutheran pastors that came into this settlement were the Pastors Sprenger, Hauer, and Fachtmann. Later Pastor Wolf, then residing at Jordan, Minnesota, conducted services here.

In 1864, Pastor Wolf was called to be the pastor of Friedens Congregation. In the summer of that year the first church building was erected. This was a log building (18' x 24') and served as a place of worship from 1864 to 1875. In 1875 the second church was erected. It was a frame structure with a tower. The bell purchased for this church building was obtained at the price of \$323.00. This bell is still used in the present church.

The third church building (the present building), was erected in 1912 and completed and dedicated to the glory of the Triune God in 1913. The cost of the building was \$16,000.00. It has since been redecorated a number of times and was completely replastered and renovated during the month of May 1964 at a cost of approximately \$18,000.00. Other improvements were also made to further beautify the church.

During the course of 100 years the following pastors have served Friedens Congregation. Pastor Julius Wolf was in charge in 1864. His successor was Christian Alpers, who came directly from Germany. He served the congregation up to 1882. Wm. Dreher, 1882 to 1886; Carl Hauser, 1886 to 1888; Theodor Schroeder, 1888 to 1908; R. Gruber, 1908 to 1923; H. E. Helm, 1923 to 1940; the undersigned from 1941 to the present time.

Baptisms for the century, 1,192; confirmands for the century, 724; marriages for the century, 255; burials for the century, 219.

May our gracious God and Lord continue to bless Friedens Congregation with His bountiful grace in the future as He has in the past!

ALFRED MARTENS

School Dedication

Gloria Dei-Bethesda

Milwaukee

In May 1963, Gloria Dei and Bethesda Congregations of Milwaukee were consolidated. The congregation thus formed adopted the name Gloria Dei-Bethesda. One of the motivating factors for the consolidation was concern for Christian elementary education. Bethesda had its own Christian day school since 1892. Decline in membership because of changing neighborhood conditions and a resulting decline in contributing potential threatened the continued existence of its school. Gloria Dei, which only a

few years ago became a self-supporting congregation, had shown its concern for Christian elementary education both by making arrangements with a sister congregation to accept its pupils, and by including a Christian day school of its own in its long-range planning. With a common concern for Christian elementary education, one of the first major acts of the new congregation was the passing of a resolution to proceed with the erection of a school on its site at West Capitol Drive and North 95th Street. During the school year 1963-64, the congregation used the old Mt. Lebanon School to continue its work of Christian education.

Ground was broken for the new school on December 10, 1963. The

Editorials

(Continued from page 407)

our allotted days on earth is found in the eternal Word of God, which speaks realistically of the shortness of life and offers hope through Christ in spite of it. If we greet the new year in that joy and hope, we won't experience the disillusionment which is otherwise bound to come after the noise subsides and the realities of life and death must be faced once again.

IMMANUEL G. FREY

What do you mean . . . Atonement?

(Continued from page 409)

a sinner and a curse," Luther answers, "If you want to deny that He is a sinner and a curse, then deny also that He suffered, was crucified, and died. For it is no less absurd to say, as our Creed confesses and prays, that the Son of God was crucified and underwent the torments of sin and death than it is to say that He is a sinner or a curse. . . .

"He is, of course, innocent, because He is the Lamb of God without spot or blemish. But because He bears the sins of the world, His innocence is pressed down with the sins and guilt of the entire world. Whatever sins I, you, and all of us have committed or may commit in the future, they are as much Christ's own as if He Himself had committed them. . . . And this is our highest comfort, to clothe and wrap Christ this way in my sins, your sins, and the sins of the entire world, and in this way to behold Him bearing our sins" (pp. 278-279).

Having tasted death for every man (Heb. 2:9), Jesus is thus the one and only Mediator of the new covenant, the Mediator whose blood, speaking of atonement and forgiveness, "speaketh better things than that of Abel" (Heb. 12:24).

WILBERT R. GAWRISCH

cornerstone was laid on May 17, 1964. Construction had proceeded far enough to permit use of the new school at the beginning of the current school year. Formal dedication services were held on September 27, 1964. The president of Milwaukee Lutheran Teachers College, Robert J. Voss, preached for the occasion. The pastors of the congregation, Norman Engel and Irwin Habeck, performed the dedicatory rites.

The building contains four standard classrooms and a special kindergarten room, a large basement room, and the other facilities which appear in a carefully planned school. The building is so planned that a second story and an all-purpose room may be added in the future.

The present enrolment is 119. The teaching staff consists of Wayne Wiechmann, principal; DeLos Steinberg, Mrs. Esther Wiechmann, Mrs. Elaine Falk, and Mrs. Norma Hoe-necke.

For His help hitherto the congregation humbly thanks its Lord. For His help and guidance for the future it just as humbly asks Him as it moves forward toward the erection of a new church and the completion of its school. May He grant, too, that within the walls of the new school many a precious soul may be kept and strengthened in the saving faith and guided in holy, useful living! The cause is His. May the glory for giving a new congregation a new school also be ascribed to Him alone!

IRVIN J. HABECK

† Prof. em. H. R. Klatt †

On October 22, 1964, the family, friends, colleagues, and former students of Prof. Huldreich Klatt gathered in St. Paul's Ev. Lutheran Church, New Ulm, Minnesota, to thank the Lord for the gifts which He bestowed upon the Church during the lifetime of His departed servant.

Prof. H. R. Klatt was suddenly called to his eternal rest about 4:00 A.M. on Monday, October 19, 1964, while visiting his son Harold in Manitowoc, Wisconsin. Thus the Lord by means of an unexpected heart attack ended a life of service devoted to Christian education.

The departed was born on July 22, 1885, to Albert Klatt and his wife, the former Auguste Jobs, in Milwaukee, Wisconsin. As an infant he was brought to his Lord in Holy Baptism at Bethesda Lutheran Church, Milwaukee. Faith in Christ Jesus was nurtured and strengthened through his Christian training by his teachers in Bethesda Lutheran School and also through his instruction for confirmation by Pastor H. Knuth. After attending Concordia College in Milwaukee, he came to New Ulm to Dr. Martin Luther College. He graduated from the normal training department on June 19, 1906.

After graduation he followed the Lord's call to teach in Zion Ev. Lutheran School, South Milwaukee, Wisconsin. In 1908, he accepted the call to teach at Jerusalem Lutheran

School in Milwaukee, where he remained until 1915. Then he accepted the call as principal and teacher in St. Paul's Ev. Lutheran School, New Ulm. In 1918, he was called to Dr. Martin Luther College. He began his work at the College immediately upon acceptance of the call, teaching at the College on Saturdays while still teaching regularly in St. Paul's School until the end of the school year in the spring of 1918.

During the 42 years in which he served on the faculty of Dr. Martin Luther College, he taught chiefly history and German. He served the College for many years as the bursar, and from February 1955 until his retirement in December 1961 was the vice-president of the college. He served the Wisconsin Ev. Lutheran Synod at large for several years on the boards of control of Dr. Martin Luther College and of Northwestern Lutheran Academy, Mobridge, South Dakota. During the few years since his retirement his interest in Christian education did not wane. He wrote articles on this subject and occasionally attended the meetings of the faculty of Dr. Martin Luther College. Less than two weeks before his death he attended a committee meeting of the faculty.

On April 3, 1907, he entered the holy estate of matrimony with the former Elsie Schmidt. This union was blessed with three children, two sons and one daughter. Mrs. Klatt fell asleep in the Lord less than three months before her husband, on July 30 of this year. The children are: Ruth, Mrs. Ray Hummel of New Ulm, Harold, an instructor at Manitowoc Lutheran High School, and Roland of New Ulm. He is further survived by four sisters: Mrs. Henry Battermann of Grafton, Wisconsin, Mrs. August Grunze and Mrs. Arthur Schiefelbein of Milwaukee, and Mrs. Herbert Voigt of Jackson, Wisconsin. There are six grandchildren and three great-grandchildren. He was permitted to reach the age of 79 years, 2 months, and 26 days.

The funeral service was held on the first day of the Minnesota Lutheran Teachers' Conference, which was meeting at nearby Nicollet, Minnesota. This conference recessed so that its members, many of whom were former students of the departed, could attend the service. Comfort at the passing of this servant of the

Lord was drawn from the memorial verse assigned to him at his confirmation: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). Pres. C. Schweppe addressed the mourners on the basis of Psalm 26:7: "That I may publish with the voice of thanksgiving, and tell of all thy wondrous works."

THOMAS HENNING

† Pastor Otto A. Pagels †

Pastor Otto A. Pagels was born in Pommern, Germany, on August 14, 1916. At the age of 11 years, he accompanied his parents to the United States. They made their home in Fort Atkinson, Wisconsin. He attended the parochial school and renewed the baptismal covenant in the rite of confirmation at St. Paul's Ev. Lutheran Church in Fort Atkinson.

He prepared himself for the calling and work of the holy ministry by attending Northwestern College in Watertown, Wisconsin. He completed his theological training at our Wisconsin Ev. Lutheran Seminary of Thiensville, graduating as a candidate for the holy ministry in June of 1942. He served as a tutor at Northwestern College the following year.

He was united in marriage with Helen Krause on June 12, 1943 in St. Paul's Ev. Lutheran Church of Fort Atkinson, Wisconsin. Ordained at Lancaster, Wisconsin, in 1943, he served our Lord and His Church as a missionary in that area. A short time later, he received a call to serve Grace Lutheran Church of La Crosse as a mission pastor. In 1944, he accepted a divine call to St. Paul's Ev. Lutheran Church of Ixonia, Wisconsin, and later served as vacancy pastor at St. Mark's Ev. Lutheran Church of Sugar Island, Wisconsin. Here he served his Savior and the souls entrusted to his spiritual care as a good and faithful shepherd until his sudden departure.

Our gracious Savior blessed this departed brother with special gifts, wisdom, and talents. He called him to serve our Synod, the Western Wisconsin District, and the Central Pastoral Conference in various offices. He served well and faithfully as visitor in the Central Pastoral Confer-

ence, as chairman of the area Circuit Councilmen's Conference and on the Central Conference Committee of the Home for Aged and as a past secretary of the Central Pastoral Conference. He served also as a member of our Synod's Pension Committee, as the chairman of our Synod's Group Insurance Board, and only recently was chosen to serve on the Synod's Board of Trustees.

A month before his sudden departure, he was stricken with a heart ailment and entered the hospital for treatment. He returned home to convalesce. However, the Lord in His mercy and wisdom saw fit to call him to eternal rest very suddenly on Monday afternoon, November 16, 1964. His time of grace upon this earth numbered 48 years, 3 months, and 2 days.

Mourning his sudden departure, but comforted by the Lord's assurance of a glorious resurrection at the Last Day are his beloved wife, Helen; a daughter, Barbara; two sons, Richard and Allen; a brother Walter of Marianna, Florida; many other relatives, brethren in the preaching and teaching ministry, many friends, and especially the members of the two congregations that he served.

A funeral service was held in St. Paul's Ev. Lutheran Church in Ixonia, Wisconsin, on Friday, November 20, 1964. Pastor Norbert Paustian of Oconomowoc, Wisconsin, preached the Word of Comfort based on Matthew 14:12. The undersigned served as liturgist and officiated at the committal service.

DAVID A. TETZLAFF

† Martin L. Dommer †

Martin L. Dommer, the son of Sarah and Ludwig Dommer, was born April 26, 1894, at Norfolk, Nebraska. He was baptized at St. Paul's Lutheran Church, Norfolk, Nebraska. He received his elementary education at St. Paul's Lutheran School. After confirmation he attended Dr. Martin Luther College, New Ulm, Minnesota. After graduation in 1914 he was assigned to Trinity Lutheran School, Brillion, Wisconsin. He also served at the following Christian day schools: Christ, Menominee, Michigan; Grace, Oshkosh, Wisconsin; St. Paul's, Algoma, Wisconsin; Zion, Toledo, Ohio; Jerusalem, Milwaukee, Wisconsin. He resigned in 1959, because of ill health.

On June 29, 1916, Mr. Dommer was united in marriage with Anna nee Horn. This marriage was blessed with two sons and two daughters.

One of the sons died in infancy. Mrs. Dommer preceded her husband in death in July 1958.

Mr. Dommer departed this life on Tuesday, November 17, 1964, at the age of 70 years, 6 months, and 22 days.

He leaves to mourn his departure three children: Ruth, Mrs. Carl Nauerz, Union Grove, Wisconsin; Virginia, Mrs. James Kurtz, Milwaukee, Wisconsin; Prof. Robert Dommer, Eau Claire, Wisconsin. One brother and three sisters also survive. They are: Reuben, Mrs. Eleanor Born, Mrs. Leona Baumann, all of Norfolk, Nebraska, and Mrs. Esther Trettin of Milwaukee. Also surviving him are many relatives and friends.

Studies in God's Word

(Continued from page 408)

Does Christmas make a difference to us? To be sure. Without Christmas, it would make little difference who or what we are. On account of Christmas, it makes all the difference in the world, both in this and in that which is to come.

MILTON BURK

TREASURER'S REPORT

WISCONSIN EVANGELICAL LUTHERAN SYNOD

BUDGETARY OPERATING STATEMENT

July 1, 1963 to October 31, 1964

	This Year		Last Year	
	October 1964	Four Months July 1963 thru October 1964	October 1963	Four Months July 1962 thru October 1963
Budgetary Income:				
Offerings from Districts	\$317,490.02	\$ 816,830.04	\$308,297.97	\$ 788,239.88
Gifts and Memorials from Members.....	5,482.81	11,053.69	961.56	3,471.16
Bequests for Budget.....	—	—	—	1,000.00
Trust Funds Income.....	—	—	—	—
Educational Charges from Educ. Inst.	28,819.71	310,001.46	31,773.24	260,399.39
Other Income.....	79.46	624.58	85.94	541.00
Total Income.....	\$351,872.00	\$ 1,138,509.77	\$341,118.71	\$ 1,053,651.43
Budgetary Disbursements:				
Worker-Training	\$232,718.62	\$ 725,749.76	\$187,388.53	\$ 627,228.91
Home Missions	74,365.23	287,247.25	70,435.76	299,682.13
World Missions	14,751.60	158,744.50	32,545.31	145,213.40
Benevolences	21,776.25	87,098.45	22,113.00	66,501.73
Administration and Promotion	22,548.01	88,247.69	28,696.49	91,917.07
Total Disbursements	\$366,159.71	\$ 1,347,087.65	\$341,179.09	\$ 1,230,543.24
Operating Gain or (Deficit)	(\$ 14,287.71)	(\$ 208,577.88)	(\$ 60.38)	(\$ 176,891.81)

Detail of Budgetary Disbursements

	This Year	Last Year	Increase (Decrease)
Operations, Replacement and Renewal			
Worker-Training	\$ 506,363.40	\$ 435,790.82	\$ 70,572.58
Home Missions	234,352.98	226,157.13	8,195.85
World Missions	158,744.50	145,088.60	13,655.90
Benevolences and Pension	87,098.45	66,501.73	20,596.72
Administration and Promotion	83,578.35	87,300.30	(3,721.95)
Total	\$ 1,070,137.68	\$ 960,838.58	\$ 109,299.10
New Capital Investments			
Worker-Training	\$ 11,050.36	\$ 6,438.09	\$ 4,612.27
Home Missions	94.27	23,525.00	(23,430.73)
World Missions	—	124.80	(124.80)
Administration and Promotion	393.34	340.77	52.57
Total	\$ 11,537.97	\$ 30,428.66	(\$ 18,890.69)
Appropriation for Future Capital Investments			
Worker-Training	\$ 208,336.00	\$ 185,000.00	\$ 23,336.00
Home Missions	52,800.00	50,000.00	2,800.00
Administration and Promotion	4,276.00	4,276.00	—
Total	\$ 265,412.00	\$ 239,276.00	\$ 26,136.00
Total Budgetary Disbursements	\$ 1,347,087.65	\$ 1,230,543.24	\$ 116,544.41

() Denotes a decrease.

Norris Koopmann, Treasurer, 3512 W. North Avenue
Milwaukee, Wisconsin 53208

TAPE-RECORDING

The entire funeral service for Prof. Joh. P. Meyer has been tape-recorded and the recording is available. Contact

Pastor Paul Knickelbein
212 E. North Ave.
Milwaukee, Wis. 53212

CALL FOR CANDIDATES

The Wisconsin Lutheran High School, Milwaukee, is seeking candidates to fill a vacancy in its Guidance Department. The men suggested should be dedicated Christians who are qualified to serve as Director of Guidance. This is an administrative position that requires considerable training in guidance programs and techniques. Additional training in the area of curriculum or psychology is also helpful. Any further information will be furnished by Pastor Robert P. Krause, Principal, 330 N. Glenview Ave., Milwaukee, Wis. 53213.

Please forward all names to the president of the Southeastern Wisconsin District of our Synod:

Pastor Adolph C. Buenger
5026 19th Avenue
Kenosha, Wis. 53140

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

SERVICES IN FORT COLLINS, COLORADO

Request for Names

Exploratory services are being held each Sunday in Fort Collins, Colorado. These services are being conducted at 11:15 a.m. at 1630 S. College Ave. Please send information regarding our Wisconsin Synod people in the Ft. Collins—Loveland area as well as students at Colorado State University to

Rev. Herold Schulz
401 20th St.
Golden, Colo.

AN OFFER

To any mission congregation or any church having need of church pews, St. John's Lutheran Church, R. 1, Ixonia, Wis., offers 20 pews free of charge. Please contact:

Mr. Edward Bankert, Jr.
314 Hy. 135
Oconomowoc, Wis.
Phone: 567-4284

MISSION CHURCH REQUESTS FURNITURE

St. Mark's Lutheran Church, a mission church in Sauk Village, Ill., is looking for church furniture of any type for their newly constructed church. Please notify

Neil Scrivers
2060 - 219 Place
Sauk Village, Ill., Tel.: SK 8-2048

REQUEST FOR NAMES

Flossmoor, Ill., Mission

Please send to the undersigned the names of mission prospects in the following Illinois communities: Homewood, Flossmoor, Chicago Heights, Glenwood, Hazelcrest, and Harvey.

Pastor Richard Shekner
416 Manchester
Chicago Heights, Ill. 60411

RESULT OF COLLOQUY

In a colloquy which was held December 10, 1964, Pastor J. B. Erhart, 700 Tuxedo Blvd., St. Louis 19, Mo., was found to be in agreement with our Synod in doctrine and practice. He is hereby declared to be eligible for a call into the public ministry in our Wisconsin Evangelical Lutheran Synod.

First Vice-President Irwin J. Habeck
District President Carl Mischke
Professor Armin Schuetze

NOTICE

Board of Trustees Meetings

The next two meetings of the full Board of Trustees are scheduled for January 26 and 27, 1965, and April 26 and 27, 1965. Business to be acted upon in either of these two Board meetings should be in the hands of the chairman of the Board of Trustees or its executive secretary at least ten days before the meeting.

Pastor Norbert E. Paustian, Secretary
The Board of Trustees

NAMES REQUESTED

Sedalia, Missouri

Please send the names of Wisconsin Synod Lutherans living in or around Sedalia, Missouri, or of people planning to move into that area, to:

Pastor A. W. Schupmann
938 Crestland Drive
Ballwin, Mo. 63011

APPOINTMENT

Pastor Richard W. Mueller of Jefferson, Wis., has been appointed by the Conference of Presidents to serve the remainder of the term of Pastor Im. P. Frey, deceased, on the Commission on Doctrinal Matters. We regret that this appointment was not announced more promptly.

Oscar J. Naumann, President

NOTE FROM THE LSWC

The camp pastor for Fort Huachuca, Ariz., is Pastor David Redlin, 411 Campbell St., Warren, Ariz. He takes the place of Pastor R. Sprain, who accepted a call as missionary to Puerto Rico.

BOOKKEEPER-TYPIST NEEDED

In your Synod's headquarters the Treasurer's office has an opening for a bookkeeper-typist. The work entails clerical work, typing reports and operating a NCR posting machine. Applications will be accepted up to January 15, 1965.

Norris Koopmann, Treasurer
3512 West North Ave.
Milwaukee, Wis. 53208

SOUTHEASTERN WISCONSIN

SOUTHERN CONFERENCE

Date: Jan. 12, 1965, 9:00 a.m.
Place: First Ev. Lutheran, Racine, Wis., R. Pope, pastor.

Preacher: R. Schumann, I Cor. 3 (alternate: H. Wackerfuss, I Cor. 4).

Agenda: Song of Solomon, Chap. 3, John Chworowsky; What are the Visible Fruits of a Christian Day School? A. Buenger; Reports by the visitor and sub-visitors, and other business.

H. Wiedmann, Secretary

COMMUNION VESSELS NEEDED

Request from a mission

A mission recently begun in Kalamazoo, Mich., has need of Communion vessels. Transportation charges will be paid. Contact:

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

NORTHERN CALIFORNIA

Sacramento — Redding

Services are now being conducted at Redding, California. Assignment of a pastor to serve Sacramento and Redding is expected in May 1965. Meanwhile contact:

Pastor G. F. Zimmermann
334 Eden Street
Lodi, Calif. 95242

CENTENNIAL LECTURE AT NORTHWESTERN

January 27, 1965

One of the features of the centennial observance at Northwestern College is a number of lectures.

On January 27, 1965, at 7:00, Dr. Heinz Bluhm, Dean of the German Department at Yale University, will be the speaker. A graduate of the 1928 class, Dr. Bluhm is one of the foremost American Luther scholars. The exact title of his lecture will be announced later.

CALENDAR OF CONFERENCES

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Place: St. Matthew's, Benton Harbor, Mich.
Date: Jan. 25 and 26, 1965.

Time: 9:00 a.m. Communion service, Monday, 11:00 a.m.

Preacher: R. Freier.

Agenda: Exegesis: I Pet. 3, H. Zink; I Pet. 4, H. Hempel; The Prophet Jeremiah and His Age, R. Freier; Study of the Principal Doctrines of Mormonism; L. Meyer; Demoniical Possession, P. Hoenecke; Discussion of District essay: "The Appropriateness and Value of Customs Associated with the Sacraments and Church Rites"; Reports.

H. PETER, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: Jan. 12, 1965 — Tuesday,

Time: 9:30 a.m.

Place: St. John's Ev. Lutheran Church — Baytown, Minn.; E. Penk, host pastor.
Preacher: D. Grummert; (O. Schupmann, alternate).

Agenda: Exegesis of I. Cor. 14, with special emphasis on "Glossalia" by R. Weeks.

J. G. HOENECKE, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: Jan. 4, 1965.

Time: 9:00 (Communion service at 9:30).
Place: Zion Lutheran Church, Rhinelander, Wis.

Preacher: W. Hein (alternate, E. Kahrs).

Agenda: Book of Amos, J. Kingsbury; Woman suffrage in the Church, F. Bergfeld; continuation of Study in Ephesians, J. Radloff.
J. RADLOFF, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: St. Peter's Ev. Lutheran Church, Kekoskee, Wis.; M. Croll, pastor.

Date: Tuesday, Jan. 19, 1965.

Communion Service: 9 a.m.

Preacher: R. Biesmann (alternate: M. Croll).
Essays: Exegesis of Mal. 2:10-17, M. Westerhaus.

Conference Business: The Blessings of a Christian School, E. Froehlich; A Criticism of the Revised Standard Version, H. Lemke.

Alternate Papers: Exegesis of I Cor. 9:14-27, A. von Rohr; How the Canonicity of the Books of the Bible was Established, L. Tessmer; Exegesis Gen. 9: 14-29; W. Bartelt; Old Testament Sacrifices, R. Biesmann.

CARL J. HENNING, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Drevlow, Otto H., as pastor of St. John's Ev. Lutheran Church, Renville, Minn., by O. Engel; Dec. 6, 1964.

Hoyer, Waldemar, as pastor of Grace Ev. Lutheran Church, Sioux City, Iowa, by G. Frank; assisted by H. Fritze, G. Free, E. Lindemann, Wm. Wietzke; on Nov. 29, 1964.

Otterstatter, Marvin, as assistant pastor of Mt. Lebanon Ev. Lutheran Church, Milwaukee, Wis., by J. Mahnke; assisted by A. Buenger, O. Naumann, L. Spaude; Nov. 29, 1964.

Teachers

Bonitz, Walter O., as principal and teacher at Zion Lutheran School, South Milwaukee, Wis., by P. G. Hartwig; Sept. 6, 1964.

Goede, Harold, as principal and teacher at St. Paul's Ev. Lutheran School, Woneoc, Wis., by A. Schubring; June 14, 1964.

Pingel, David, as teacher of the intermediate grades, St. Paul's Ev. Lutheran Church, Franklin, Wis., by E. Biebert; Sept. 6, 1964.

Wessel, Roger, as principal and teacher of Trinity Lutheran School, Johnson, Minn., by G. Fuerstenau; Sept. 6, 1964.

CHANGE OF ADDRESS

Pastors

Drevlow, Otto H.
Renville, Minn.

Hoyer, W. R.
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Shekner, Richard W.
416 Manchester
Chicago Heights, Ill. 60411

Teacher

Pingel, David
1733 Cedar St.
South Milwaukee, Wis.

A BLESSED CHRISTMAS

May yours be a Christmas in the spirit of Paul Gerhardt's words:

*Jacob's Star in all its splendor
Beams with comfort sweet and tender,
Forcing Satan to surrender,
Breaking all the powers of hell.*

*Oh, the joy beyond expressing
When by faith we grasp this blessing
And to Thee we come confessing
That our freedom Thou hast wrought!*

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