

THE NORTHWESTERN Lutheran

Doorways to Service

Volume 52, Number 1
January 10, 1965



BRIEFS by the Editor

First of all, we wish to acknowledge the many expressions of gratitude and good will regarding **The Northwestern Lutheran** which came to us at the time we observed the golden anniversary of our churchpaper and now, too, in the weeks before Christmas. (This is written on December 23.)

Last year at this time your editors were in a dither. For some reason that we still have not fathomed, we suddenly found ourselves 'way short of material. In almost frantic haste we put together a special feature for our first issue of 1964. We called it "Synodical Highlights of 1963." It consisted entirely of pictures and captions, four pages of them. To our surprise, this feature struck a responsive chord.

This year the situation is just the opposite. We are struggling for space. Accordingly, we do not have space for a pictorial review of 1964. But we can set down a few outstanding events in the life of our Synod during 1964. We shall let the months of the year furnish the outlines.

February The first full-time executive secretaries were installed in their offices, Pastor Raymond Wiechmann as the Executive Secretary for Home Missions, Pastor Edgar Hoenecke as the Executive Secretary for World Missions.

March Pastor Rupert Eggert was commissioned as the first missionary, with Puerto Rico designated as his field of labor.

The Wisconsin Lutheran Seminary Chorus made a memorable tour, with most of its concerts in Arizona and California.

April The large addition to the Administration Building at Michigan Lutheran Seminary was dedicated.

A large addition, built by the Synod at Wisconsin Lutheran High School, was dedicated. Under this arrangement, more adequate facilities for operating Milwaukee Lutheran Teachers College were provided.

May The Synod's Administration Building, a remodeled bank, was dedicated.

Pastor Immanuel P. Frey died after serving the Nebraska District many years as president and his Synod as a writer for **The Northwestern Lutheran** and as a member of the Commission on Doctrinal Matters.

June "Forward! So Our God Invites Us" — this was the title of a special issue of our churchpaper. The unusual number of golden opportunities God is presenting to our Synod prompted this issue.

Veteran Missionary Francis J. Uplegger died in his 97th year. Dr. Uplegger worked among the Apaches for 45 years.

The Wisconsin Synod established its own student center in Madison, Wisconsin.

July The Lutheran Free Conference met in Waterloo, Iowa. Although this was not an undertaking of our Synod as such, yet quite a number of Wisconsin Synod men participated.

August Professor Conrad Frey, president of Michigan Lutheran Seminary, went to Hong Kong for a nine-month stay, to serve as a consultant to the Christian Chinese Lutheran Mission.

(Continued on page 14)

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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Cover — Entrance to the Chapel and Classroom Building,
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Editorials

Missions Are More Than Dots The dots on the map on page 15 of the 1965 *Yearbook* of the Wisconsin Synod identify the 193 home mission stations we maintain in the United States and Canada. State by state, area by area, they indicate where we are conducting our mission program and are establishing ourselves as a synod.

Some of the dots represent daughter congregations. Mother congregations release blocks of members to form new parishes; in addition, they often offer them financial support and the use of such facilities as their Christian day schools. The Synod cosponsors a number of these young congregations by granting them subsidies for salaries, and loans for chapels and parsonages.

Some dots represent extensions. Missions are begun in the environs of large cities in which we have a number of congregations, or they are established in lesser population centers in our Districts where it has become desirable to start congregations because we have parishes in the vicinity.

Some identify colonies. Our Synod begins work in states where we have not previously been represented. Florida and California are examples of colonies that have been growing rapidly in the last decade.

Occasionally they identify salvage operations. When congregations defect from the Wisconsin Synod because they are led to judge other things of greater importance than sound doctrine, there are remnants who refuse to have a part in these defections and vote to remain with our Synod. If none of our congregations in the vicinity can readily serve them, we establish mission stations for them.

A number of dots indicate Synodical dependents. They began as preaching stations or mission stations, but changing economic conditions and population shifts have not permitted them to grow strong enough to become independent parishes. We continue to assist them in maintaining the Word and Sacraments in their midst.

The differences go farther. Some represent young parishes, some represent parishes of long standing; some are promising, some unpromising; some are urban, some are rural; some well housed, some poorly housed; some are composed chiefly of transfer members, others of converts.

The dots representing these missions are look-alikes, but the 193 mission parishes are not. Even though they are all labeled Wisconsin Synod, they are not all of the same pattern and the same composition. Like grandchildren, they differ in age, in features, traits, gifts, and even in ancestry. There is a great deal of individuality among them, and that makes them all the more interesting to know.

CARLETON TOPPE

The Church Not a Historical Society The pastoral conference of one of our Synodical Districts was engaged in what recording secretaries often describe as "a lively discussion." The discussion, not too restricted at the moment, pertained in a general way to our rather mediocre record in reaching the unchurched and the disinclination of many of the members of our Wisconsin Synod congregations to attend Bible classes. The assembled pastors, recognizing these as common problems in our circles, were doing a bit of intrasynodical soul-searching.

One pastor, taking his turn among a number of speakers who had asked for the floor, rose and offered this observation: "The Wisconsin Synod is a historical society for the preservation of the confessional writings of the Lutheran Church." His comment brought down the house.

This was, of course, intended as an exaggeration, and it was so understood. Still it contained enough truth to dispel any smugness about our performance in the areas under discussion. The attendance at Bible classes in most of our congregations does definitely leave something to be desired, many members being content merely to retain what they already know. And our record for winning the unchurched in many communities is not one in which we can take much pride.

We have put much effort into preserving the doctrines which God has committed to us, and rightly so. What divine purpose can the Church serve without divine truth? We still believe, teach, and confess the doctrines of Holy Scripture, so clearly summarized in the Lutheran Confessions, in a day when Lutheran church bodies are not only beginning to lose their distinctive character but are retreating from the battleground upon which the Apostles of our Lord and the framers of our confessions fought.

But we cannot serve our Master's interests or carry out the assignment which He has given to us by burying our talent in the ground. Our task is not simply to preserve but to gain.

When the remnant of Israelites returned from captivity to rebuild the walls of Jerusalem, "everyone with one of his hands wrought in the work, and with the other hand held a weapon." They could not have built without making provision for defense against the hovering enemy, nor could they have done anything constructive with both hands on their weapons. Neither can we.

If we fail to defend the truth against the encircling enemy, we are sure to lose it. But if we visualize this as our sole responsibility and confine our activity to standing guard over it, we could very well degenerate into exactly the kind of ineffectual institution which this pastor so vividly warned against: "A Historical Society for the Preservation of the Confessional Writings of the Lutheran Church."

IMMANUEL G. FREY

Studies in God's Word:

"Having Gifts"

Having, then, gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation. He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord (Romans 12:6-12).

"Having . . . gifts." This is surely the right time to read those words! It is too soon for anyone to have forgotten the Christmas season's shower of gifts.

We are well aware that we have greater gifts than those that merely supply bodily needs and add some fun and convenience to our lives; we have received God's gift of a Savior, forgiveness, life. Nor are God's gifts to us to be hoarded away; we have gifts that are designed to bring benefit also to others: the gift of service, the gift of love.

The Gift of Service

Just to read the list of ways in which Christians can serve is to be reminded that in all these ways God has already richly served us. Christ, our great Prophet, has fully proclaimed God's will and plan to us, and Himself fulfilled God's promise of a Savior. He ministered to us — He, the Son of God, taking the form of a servant, becoming obedient even to the death of the cross. He has taught us with words of grace and beauty and truth and life. He exhorts and encourages and pleads with all the world to repent and believe

and live. He gives us all that we have in this life and all that we shall be to all eternity. He rules, and we dwell safely, guarded and protected according to His good and gracious will. He has shown us mercy, and when we see His goodness to lost sinners, we begin to understand what mercy really means.

None of these mercies of God were intended exclusively for one nation or one family or for any one individual. They are given to Christians to be given away to others. Not every believer will have the same office and duty, the same opportunity and talent. But this much is certain: if it will take the entire communion of saints and the entire host of angels adequately to sing God's praises in eternity, then here on earth it calls for the whole effort of every believer, each one doing his part, to show forth the Savior to those still sitting in the darkness of sin and death during this their time of grace.

The plea, then, is: when you have the occasion to speak God's Word, speak it! Speak it as fully and fervently as you believe it yourself. When you serve, minister well, so your service will be an effective aid to body and soul of the needy. When teaching, teach, whether you have the title of "Teacher" or not. When exhorting, don't drift off into fruitless scolding; fan the flame of faith; don't blow it out! When giving, give for the sake of giving, not for the sake of building your own reputation. When in a position of authority, be diligent to give good leadership, not just to receive high honors. When showing mercy, think not of all the work it is costing you, but of the joy you are bringing to the sufferer.

The Gift of Love

Not every Christian will at every moment be engaged in all of these kinds of service. But as surely as God's love is the foundation of our salvation, the source of everything

He does for us, even so there is one common characteristic in all the works of faith in our lives. The love with which we live proclaims the love of God which enables us to live.

There are frauds that go by the name of love. Words of warning and reproof become a vital part of love when evil is being embraced by the one you love. No charges of "unloving spirit" can change that! It is a false love that insists you must tolerate or even join in misconduct rather than "hurt the feelings of the one you love. Godly love clings wholeheartedly — and consistently — to that which is good.

Love is sometimes threatened by public honors and acclaim when they come to one and not to the other person. But should envy and jealousy really have any place between members of the same family? What difference does it make to you if your brother receives greater honors than you do? It's all in the family, isn't it? In fact, isn't a *brother* usually more active in seeing to it that his brother receives the honor he deserves than he is about securing his own claims to fame? This is the kind of love displayed by Christians, members of God's family, brethren to one another.

Does someone hint that love is only a weak, unmanly emotion? Let us remember that it is love which replaces slothful laziness with diligent, fervent service. Love is to our fervent, zealous service as a boiler full of steam is to a locomotive engine. Having seen God's love at Bethlehem — and at Calvary — we are under a full head of steam. For our love and service in proclaiming the wonders of God's love there is only one signal to give: Full steam ahead!

PAUL H. WILDE

OPERATION

HONG KONG

Under the urgent theme, "Teach All Nations!" congregations of the Michigan District carried out an experiment that was popularly called "Operation Hong Kong." Seven congregations, strategically located, played host to sister congregations to present programs for all age groups. These were presented over a period of seven weeks, September 13 to October 25.

The unique program sought to "saturate" the District with a mission presentation that featured the Christian Chinese Lutheran Mission of Kowloon, Hong Kong. To accomplish this goal, Pastor Peter Chang, founder of the Mission, was flown to Michigan and served as principal speaker. Others that were featured on the speakers' panel were Pastor Edgar Hoenecke, representing the Board for World Missions, and Pastors Leonard Koeninger, Norman Berg, and Edward Zell, who shared the work of representing Synod's Committee on Relief.

It is hoped that the long-range effect of this type of Mission Festival will be a more effective and dramatic awakening of the hearts of our Christians to the plight of countless souls sitting in the darkness of unbelief all over the world. A conservative count of Christians of all ages attending these three-day programs at the seven host congregations is set at 14,000. In addition, an estimated 6,500 heard members of our speakers' panel. These men served as guest speakers at 14 additional congregations over the period of seven weeks at Sunday morning services.

More than \$15,000.00, over and above operating expenses, was gathered. Of this amount \$1,500.00 was allocated to the Committee on Relief. The balance will be applied to various areas of work in the Christian Chinese Lutheran Mission. No estimate has been made of the number of children of the Mission School and students of the Seminary at Hong Kong, who will be sponsored finan-

JANUARY 10, 1965



(Above) Three of the Principal Speakers of the Mission Weekend Program. Left to right: Pastors L. Koeninger, E. Hoenecke, and Peter Chang (Pastor J. Brenner at far right).

(Below) *Undivided Attention* at a Friday program for the ladies.

cially by individuals and organizations of the various congregations within the District as a result of this program.

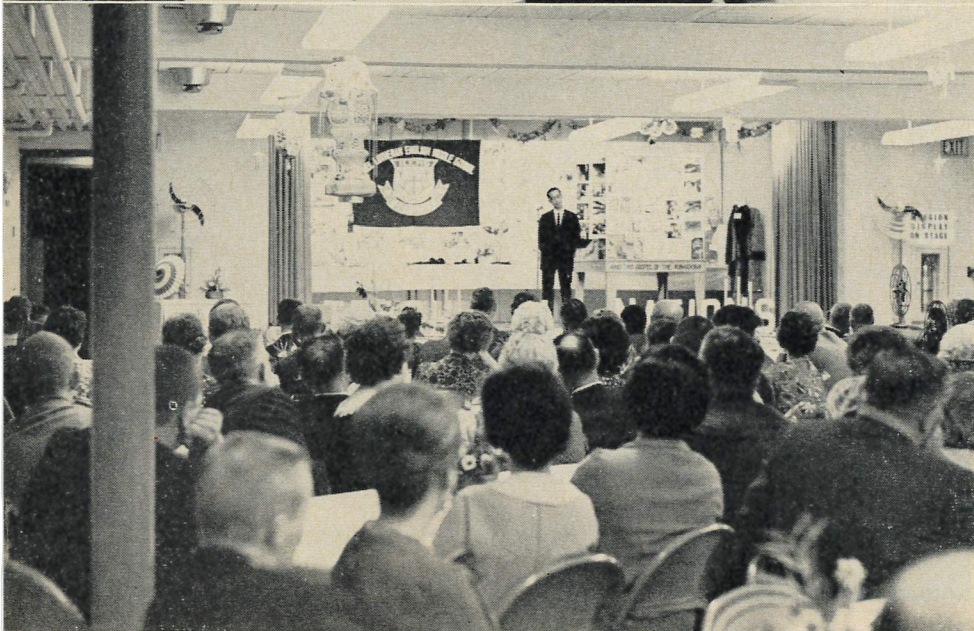
The rapt attention of all audiences, young and old, the responding hearts,

all fully attest to the success of this new type of Mission Weekend Program. All present gained a fuller understanding of the Master's injunction, "Teach All Nations!"

JOHN F. BRENNER



(Left) Over 300 children "spellbound" by the mission message that told them that Jesus also meant the little Chinese children when He said, "Suffer the little children to come unto me." A group at a Saturday program for children.



(Left, below) A Saturday Evening "Adult Evening Program."

FACTS ABOUT HONG KONG

- Here is located the Christian Chinese Lutheran Mission, established and directed by Pastor Peter Chang.
- Contact has been made with Pastor Chang occasionally for the past five years.
- In December 1963 it was fairly clear that this is a confessionally sound church.
- First official assistance given out of the World Mission Expansion Fund.

- A committee visited Hong Kong during Lent. The result was a confirming favorable report.
- Provisional action proposed:
 - 1) Additional loans to keep the work going during the next year.
 - 2) Sending to Hong Kong a theologian-counselor, on sabbatical leave from the Seminary, if this is possible. (Our Chinese Lutheran friends expressed the need and desire for this kind of assistance, too.)

[Since a Seminary professor could not be spared, Prof. Conrad Frey,

president of Michigan Lutheran Seminary, was asked to carry out this assignment. He is spending the present school year in Hong Kong. — Ed.]

- Conclusive action regarding this mission to be taken at the 1965 Convention.
- There are three congregations: Spirit of Love Church, 758 souls; Spirit of Grace Church, 324 souls; Immanuel Church, 100 souls.
- There are three schools: Spirit of Love Roof-Top School, 276; Immanuel Lutheran English Middle School, 250; Spirit of Grace Fourth Floor School (enrollment figure not available).
- A Seminary is also maintained. Enrollment: 5.
- Three Wisconsin Synod people, a pastor, a male teacher, and a woman teacher, are at work here, supported by the Christian Chinese Lutheran Mission.

PROPOSED COURSE OF ACTION IN HONG KONG

We reprint here from "Reports to the Districts" (1964) the resolutions which the Board for World Missions addressed to the Synodical Council regarding the Christian Chinese Lutheran Mission:

"WHEREAS, An open door has beckoned our Synod in the Christian Chinese Lutheran Mission at Hong Kong for the past five years to enter a vast, new mission field with an ultimate potential of 750 million Chinese people, and

"WHEREAS, The C.C.L.M. is an already established indigenous Church which is not only very active in Christian mission work, having baptized 72 individuals last Christmas alone, and already comprising three churches and schools, and

"WHEREAS, This C.C.L.M. has declared its intention to build a confessionally sound Lutheran Church and to remain in full doctrinal fellowship with the ELS and the WELS, and

"WHEREAS, The Board of Directors of the C.C.L.M. have addressed a request to the WELS through the Board of World Missions as follows:

'To the Wisconsin Ev. Lutheran Synod
c/o The Board for World Missions
The Rev. Edgar Hoenecke, Ex. Sec'y

'At a special meeting held on March 18, 1964, the Board of Directors of the C.C.L.M. unanimously passed the following resolution:

'*Be it Resolved*, That the C.C.L.M. request the Wisconsin Ev. Lutheran Synod through its World Mission Board to supply a pastor for the C.C.L.M. and also to serve as a liaison between the C.C.L.M. and the W.E.L.S.

'Respectfully submitted, The Board of Directors, C.C.L.M. Rev. Peter Chang, Timothy Lee, Chan Yan Wah, Matthew Cheung, John Schwertfeger, Rev. Kenneth Seim,' and

"WHEREAS, Our Commission on Doctrinal Matters through exhaustive study and a personal visitation has examined the confessional position of the C.C.L.M. and found it satisfactory, and

"WHEREAS, The C.C.L.M. feels itself still incapable in its leadership to develop a confessionally sound Church and Seminary program and has therefore appealed to our Synod for such guidance, and

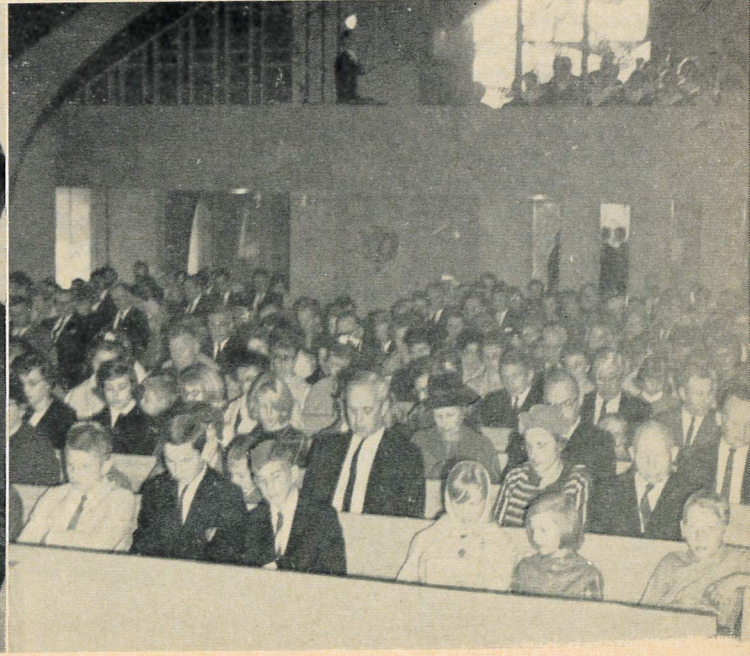
"WHEREAS, It is extremely important that competent spiritual and



(Above) At each weekend appearance Pastor Chang presented a display of Chinese Bibles, textbooks, hymnals, items used in Chinese idol worship, and many items of beautiful Chinese needlework on silk.

(Below, left) At each appearance, Pastor Chang was continually surrounded, particularly by young people asking countless questions.

(Below, right) Sunday morning and afternoon services concluded each mission weekend.



administrative guidance be given in the formative years that lie ahead for the C.C.L.M., and

"WHEREAS, Good stewardship demands that the Synod's financial interest already invested and to be invested in the C.C.L.M. be safeguarded through on-the-spot supervision, and

"WHEREAS, With a competent man on the field, the Synod at its 1965

convention would have more accurate and complete information on which to base its decision than on the findings available at this time from a short visitation and correspondence; therefore be it

"Resolved, That the Synodical Council join the Board for World Missions in requesting the Board of Trustees to release sufficient funds (perhaps by a diversion of the funds budgeted for Nigeria) to permit the

C.C.L.M. to exist until the matter may be presented to the Synod in convention in 1965, and be it further

"Resolved, That the Synodical Council encourage the Board for World Missions to find ways and means to make a competent man available to provide guidance for the C.C.L.M. for the interim period."

The Board for World Missions
Marlyn A. Schroeder, Secretary

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

"FOUNDERS DAY" AT ST. LOUIS

It was in the opening months of 1839 that the founding fathers of The Lutheran Church — Missouri Synod arrived in America and settled in Perry County, Missouri. Despite discouragements and setbacks it proved to be a truly blessed New Year for them. Having left their homeland of Saxony to escape oppression from a rationalistic state church, these pious immigrants exercised their new-found freedom by establishing a genuinely confessional brand of Lutheranism in America. Before the year was out, these Saxon Lutherans had already taken the first step to safeguard the future of their church by founding a log-cabin college in Perry County.

One month ago — on December 9, 1964 — the 125th anniversary of that significant event was observed in a festive "Founders Day" celebration at Concordia Theological Seminary, St. Louis. A highlight of the day was the impressive academic procession which preceded and followed the special Service of Thanksgiving in the Seminary Chapel. Marching in that procession were representatives, not only from other Missouri Synod colleges, but also from almost every Lutheran seminary of the American Lutheran Church and the Lutheran Church in America. Included among the special guests were Dr. Franklin Clark Fry, president of the LCA, and Dr. Frederik A. Schiotz, president of the ALC. Both of these churchmen occupy high positions as well in ecumenical circles: Dr. Fry is chairman of the Central Committee of the World Council of Churches, while

Dr. Schiotz is president of the Lutheran World Federation.

After the Service of Thanksgiving and Academic Convocation a "Pan-Lutheran Luncheon" was held, at which Dr. Fry and Dr. Schiotz joined President Oliver R. Harms of the Missouri Synod in discussing "the interaction of the Lutheran church and its seminaries."

Earlier, in his sermon at the Service of Thanksgiving, Dr. Harms had emphatically stated: "The founding fathers of Concordia sought to establish a school to teach man to preach and teach the word of God faithfully, firmly, and fearlessly. *They would be pleased today with the seminary which has emerged.*" (Italics ours.)

We beg to differ. Had that statement been made at the 50th, or 75th, or even 100th anniversary of Concordia Seminary, we would have agreed. Today we cannot. "There've been some changes made" at Concordia over the past quarter of a century. A *different spirit* has invaded the once staunchly conservative St. Louis Seminary. Further evidence of this "different spirit" appears below. Obviously Dr. Harms and his colleagues are proud of Concordia Seminary's "new look." We're quite sure that Dr. C. F. W. Walther, founder of the Missouri Synod and Concordia's first president, would be stunned and saddened by "the seminary which has emerged" in recent years!

THE NEW LOOK IN REFORMATION CELEBRATIONS

On December 5, 1964 — just four days prior to the "Founders Day" celebration at Concordia Seminary, St. Louis — an intriguing editorial

appeared in the *St. Louis Lutheran*. Written by Prof. William Danker of Concordia Seminary, the editorial proposed that a joint "Lutheran-Catholic Reformation Service" be held in the St. Louis area next year! The major portion of the editorial follows.

"Did you notice something of a Reformation vacuum this year? Both Reformation Day on October 31 and Martin Luther's birthday on November 10 passed by without any major Protestant or Lutheran reformation rally in our city. Perhaps the dramatic changes created by the Vatican Council are causing Protestants to revise their historic stance of defiance.

"There was good reason for protest four hundred years ago. The Good News says that God loves man and accepts him just as he is for Christ's sake by faith. . . . That Good News had been obscured. Luther did right to protest.

"But today Lutherans find reason not only for protest but also for praise in the Roman Catholic Church. Luther could only have been pleased by the new emphasis on Biblical studies, encouragement of Bible distribution in the language of the people, the mass in the vernacular, the more moderate emphasis on the Virgin Mary, and a host of other changes in Rome. Of course, great and basic differences still remain, for example, on the source and channel of revelation and authority in the church, and on the way in which men receive salvation.

"With Catholics now also singing the battle hymn of the Reformation, 'A Mighty Fortress Is Our God,' somehow there seems less reason for Protestants to sing it by themselves. Why shouldn't this community observe a Reformation Festival again

(Continued on page 13)

What do
you mean..



Atonement ?

ATONEMENT AND SALVATION

In earlier studies of the atonement we have examined a number of terms which describe this work of our Savior. In addition to "atonement" itself, we have discussed "redemption," "propitiation," "expiation," and the implications of the name "Mediator."

Something must still be said about the familiar words "Savior" and "salvation," as well as about the term "reconciliation." All of these have a direct connection with the atonement. They are not, however, strictly speaking, synonymous with "atonement." "Salvation" goes beyond "atonement" in its scope, and although the English word "reconciliation" has the same connotation as the word "atonement" according to its etymology (at-one-ment), the Greek word which is translated with the term "reconciliation" actually refers to the change in man's *status* before God as a result of Christ's work of atonement.

We turn our attention now to the words "Savior" and "salvation" and reserve "reconciliation" for future study, God willing.

Atonement Lies in "Savior"

"Unto you is born this day in the city of David a *Savior*" (Luke 2:11). The doctrine of the atonement is implicit in these words of the angel of the Lord to the shepherds on the fields of Bethlehem. It is likewise implied in the angel's message to Joseph, "She shall bring forth a son, and thou shalt call his name JESUS: for he shall *save* his people from their sins" (Matt. 1:21).

No Cross? — Then the Manger Is Meaningless

The grim specter of death hovers over the Child of Bethlehem. The cross casts its long, foreboding shadow over the manger. And thanks be to God that it does, for the significance of Christmas would be nil as far as our salvation is concerned without the momentous events of Good Friday and Easter.

How else would the Child born of Mary be able to accomplish His divinely appointed mission of saving sinners from death and hell except through His own death? Was not this the burden of the prophecies that foretold the coming of a Savior? Did not Isaiah write, "He is brought as a lamb to the slaughter," and again, "He was cut off out of the land of the living" (Isa. 53:7, 8)?

Had not aged Simeon read the Scriptures aright? Did he not catch the true meaning of the promises of salvation when he spoke of the sorrow that would be Mary's because of the death of her Son and told her, "Yea, a sword shall pierce through thy own soul also"

(Luke 2:35)? Was not His death necessary for the world's salvation and the very purpose of His coming according to the Savior's own words when He said that He came "to give his life a ransom for many" (Matt. 20:28)? Was not this the reason why Simeon, holding the Christ-Child in his arms, blessed God and joyfully exclaimed, "Mine eyes have seen thy *salvation*, which thou hast prepared before the face of all people" (Luke 2:30, 31)?

The Last Desperate Effort of Hellish Forces

At His birth Satan, death, and hell trembled with terror. For they recognized Him as their Conqueror. Here was the promised Savior! Though doomed to defeat, in a last desperate effort they marshaled their forces. Herod, the king of Judea, was pressed into their service. His soldiers received their orders, "Slay the babes of Bethlehem and — hopefully — the Babe!" With hellish glee Satan, the prince of darkness, succeeded in enlisting one of Jesus' own disciples as his agent. Caiaphas, the high priest, and the rulers of the Jews became his willing pawns and decreed, "He is guilty of death!" "Salvation is of the Jews," as Jesus reminded the Samaritan woman at Jacob's well (John 4:22), but the Jewish people themselves were persuaded to shout, "Away with him!" And Pontius Pilate, the haughty but craven representative of Roman law and justice, was cowed into sentencing Christ to be crucified.

Victory Through His Death

But it was precisely through His death that Jesus became the Savior of the world. It was God's plan that through death, as the Preface for Lent expresses it, "he who by a tree once overcame" (that is, Satan, who employed the tree of the knowledge of good and evil to overcome man), "likewise by a tree be overcome" (namely, by the tree of the cross). Because God in the person of His Son took it upon Himself to deliver man from the curse of death which he had brought upon himself by sin, He declares, "I, even I, am the Lord; and beside me there is *no Savior!*" (Isa. 43:11).

Atonement Was Made

By His death and resurrection Jesus triumphed over death and hell and their prince, the devil. Atonement was made! Salvation was won! "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).

WILBERT R. GAWRISCH

Workers for the Lord

The Great Need

When one chooses a career, basic consideration is given to need. It would be most unusual today for a boy to choose harness-making as a career. There is little need for this particular trade. Neither would a boy aspire to becoming an iceman, for the old-fashioned ice-box has long been replaced by the modern refrigerator.

The Constant World-Wide Need

The world in which we live presents many needs and many challenges to our youth. Recently we have heard much about the need for scientists. The world needs men and women, who, under God, will discover day by day more and more mysteries of God's creation. The world needs mathematicians, Christian men and women who will show, as they study numbers and formulas, the perfection and order of God's creation. The world needs doctors and nurses who will dedicate their talents to the protection and physical well-being of God's foremost creatures, members of the human race. But, above all, the world needs Christian pastors and teachers who will dedicate themselves to preach and teach all things that He has commanded us. This need is so pressing because the great majority of the world's populace is still faltering in the darkness of sin and unbelief. This need is so great because God says, "He that believeth not shall be damned." This need will continue until the Last Day.

The Compelling Need in Our Nation

The need of the world-at-large is most compelling also within our own nation. The United States generally is considered to be a Christian nation. Yet statistics reveal that many millions of our citizens are not affiliated with a Christian church. Many of our citizens are not yet citizens of heaven. The need of our nation, like that of the world, has been growing rather than diminishing. Surely, this need represents an opportunity for us and our youth.

The Insistent Need in Our Church

A third need to be considered is that of our own church, the Wisconsin Evangelical Lutheran Synod. The supply of workers trained in our Synodical schools has not kept pace with the demand. As a result, many pulpits today are vacant, and many schools are staffed with inadequately trained teachers. Progress in the work which God has given us to do, therefore, has been hampered and hindered. In 1961 it was reported that our schools would have to prepare double the number of pastors and double the number of teachers to meet conservatively estimated future needs.

All these needs are not new. Our Savior Jesus viewed the world situation of His day and said, "The harvest

truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:37, 38). The needs of today increase the urgency of this prayer.

The previously stated needs represent the needs from without, that is, needs outside oneself. True, we all are a part of the world, our nation, our church; yet, these needs are outside us. There is an even greater, more compelling need — the need from within.

The Need From Within

Peter and John, Apostles of the Lord Jesus, were aware of the need from within. They had spent some time with the Lord. They had seen and heard the Father's wonderful plan of salvation as it was unfolded in Christ. They had seen and heard how the salvation of men, planned by the Father, was earned by the Son. They had seen and heard the Spirit's testimony, which planted and bore the fruit of faith in their hearts. That Spirit compelled them to be fearless, courageous witnesses for Christ.

We and our children have seen and heard no less. God's Spirit has implanted in us the deep conviction, the need from within, to be fearless and faithful witnesses for Christ.

Special Avenues for Service

Surely we can be witnesses for Christ in any calling in which we may be engaged — whether it be as doctors, lawyers, farmers, merchants, laborers, nurses, secretaries, or housewives. To be a witness is the career of every Christian. But the ministry offers special opportunities for witnessing. In full-time service to the Lord, pastors and teachers speak the things that they have seen and heard to the young and old, to the rich and poor, to the strong and weak.

We Cannot But Speak

We ought to be more responsive to this inward need to be witnesses. With greater zeal we ought to keep this need before our children. The more we lead them to see and hear the wonderful ways of the God of our salvation, the more they will be led to say with the conviction of Peter and John, "We cannot but speak the things which we have seen and heard" (Acts 4:20). And they may add, "I want to be a pastor; I want to be a teacher."

Do we really recognize the needs both from within and from without? Do we sense the urgency of these needs? Pray God that He may lead us to see what His Son beheld — fields white unto the harvest, but laborers few — that He may move us to pray that this need be filled, and that we in our own homes become involved in training WORKERS FOR THE LORD.

**Topic: Why Do We Object
To Lodge
Membership?**



A reader requests: "Kindly give simple reasons for our Synod's attitude toward the lodge." Another reader tells of a lady who knew that it was wrong to belong to the lodge but belonged to a congregation that had many lodge members in it. She "excused" her attendance at the Lord's Table with lodge members by saying: "I have noticed the buttons in their lapels, but when I go to Communion with them, I have my faith, and they have theirs. If they attend meetings where Christ is not tolerated (Masonic lodge meetings), I can well disassociate myself from that and keep on believing as I have learned." Why is our Synod opposed to lodge membership? Can we knowingly join in Holy Communion with lodge members? In answering these questions, we shall quote from the writings of the Masonic order. Other lodges generally have similar features to a greater or lesser degree.

Christ Not Recognized as the Savior

Masonry is a religion that fails to recognize the need to worship Christ as the Son of God. In the *Encyclopedia of Freemasonry* by Dr. Mackey, an accepted authority on Masonry, we are told that the "religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew: it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation — handed down to us from some ancient and patriarchal priesthood — in which all men may agree and none may differ." In accordance with this, any "Book of the Law," whether it be the Bible, or only the Old Testament, or the Koran of the Mohammedan, is acceptable as "an exemplar of the revealed will of God." To Masonry, Christ and the Scriptures that proclaim Him are not necessary for acceptable worship of God. To worship God through Christ is considered no more acceptable than to worship God as does the Mohammedan, the Hindu, the Buddhist, or the devotee of whatever religion might be named.

Is this something that will not be "repugnant to the faith of the Christian" as Masonry claims? The Scriptures must answer that question. We read in the Gospel of John the words of Jesus: "He that honoreth not the Son honoreth not the Father which hath sent him" (John 5:23). Again we read in the same Gospel: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). That is clear language: except through Christ you cannot approach or honor the Father. That is the direct opposite of what Masonry teaches. Masonry's failure to see the need to approach God alone through Christ is indeed highly repugnant to the Christian.

Salvation by Works Taught

Masonry, in line with its failure to recognize Christ, teaches salvation by works. What is the "pass" that will assure the Mason entrance into the "Celestial Lodge above"? This is what they say: "Then, by the benefit of the pass — a pure and blameless life — with a firm reliance on Divine Providence, shall we gain ready admission into that Celestial Lodge above" (emphasis added). Every true Christian will recognize this to be the direct opposite to what Scripture says: "For 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). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Masonry's teaching of salvation by works is completely repugnant to the Christian, for if he will follow it, he will lose the very salvation he hopes to merit.

Other objectionable features might be referred to, but the two mentioned are basic. They undermine the very heart of the Gospel. They are a direct denial of the Lord Jesus, who sacrificed Himself that we might have life forever with Him.

"Be Not Unequally Yoked . . ."

Can a Christian say: I shall join the organization, but I will not accept those features that are objectionable? That is not what God's Word tells us to do. God speaks as follows: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14.)

Strengthening Another in His Error

But what about joining a congregation that as a matter of accepted policy receives lodge members to the Lord's Table? Can a Christian say: Although I know the denial of Christ in which a Mason is involved, I disassociate myself from his wrong? Can a Christian say: I know he is doing wrong by being a member of the Masons, but that is his business and does not concern me?

Joint communion is a joint confessional act. By approaching the Lord's Table to receive the Body and Blood of Christ with others, we are giving evidence of having a common faith in the Lord Jesus. But can I do that with someone of whom I know that he is involved with an organization that denies the Lord Jesus and the salvation He has gained through His precious Body and Blood? Will I not become guilty of strengthening the lodge member in his error? Will I not give him every reason to believe that I don't consider his membership in the lodge as a sinful association? Will a Christian knowingly have a part in strengthening a man in his sin and error? Will he not thereby become "partaker of his evil deeds" (II John 11)? Remember, it wasn't Christ, but ungodly Cain who tried to disassociate himself from responsibility for his brother by saying: "Am I my brother's keeper?"

ARMIN SCHUETZE

Direct from the Districts

Southeastern Wisconsin Praise

The greatest news is that God's mercy still endures! His blessed announcement at Bethlehem has re-echoed in our churches in this joyful season. The customary Christmas concerts were held at our Wisconsin Lutheran High School and our Milwaukee Lutheran Teachers College. Every statistic indicates the 100 freshmen of our College will be followed next year with an increased enrollment. The High School in Milwaukee will require a guidance director and two religion teachers as replacements. The additions which increased enrollment will make necessary will be established at the end of January.

Praises

Missionary Raymond Cox, of Malawi, addressed the High School and College students and received checks totaling \$2,500.00 for the work in Africa. This was a portion of the weekly gifts which students of the High School and College offered as a part of their weekly devotions. Other phases of Synod's work have also received substantial gifts in the past.

Exploratory services are being held at Grafton, Wisconsin. The average attendance has been over 30 since the first service. Pastor Richard Shekner was installed at Gloria Dei, Flossmoor, Illinois, on December 6. He is the first resident missionary of that year-old mission.

Miscellaneous

Funeral services were conducted on December 12 for the Rev. Otto B. Nommensen, 82, former pastor of Zion Ev. Lutheran Church, South Milwaukee, Wisconsin.

Saron Congregation, Milwaukee, observed its seventieth birthday on November 29. Friedens Congregation, Kenosha, observed the twenty-fifth anniversary in the holy ministry of Pastor Erwin C. Schewe on December 20.

Pastor Marvin Otterstatter was installed as assistant pastor at Mt. Lebanon Congregation, Milwaukee, November 29. He is serving with Pastor Jonathan Mahnke.

Reports

Member churches of our Synod belonging to the Radio-TV and Institutional Mission Conference in Milwaukee, are scheduled to meet at Siloah Church on January 24, 1965,

to discuss future plans in the light of The Lutheran Church—Missouri Synod's departure from the doctrinal position of the former Synodical Conference.

All pastors of the District are encouraged to send the yellow copy of their congregation's Statement of Intention for our Synod's work to their respective conference visitor by January 31, 1965.

HARRY WIEDMANN

Missionary To Be Commissioned for Japan

Norbert R. Meier

Pastor Norbert R. Meier will be commissioned for the service in our Japan Mission on January 24, 1965, at 7:30 P.M. The service will be held in the First Ev. Lutheran Church of Lake Geneva, Wisconsin, Donald W. Meier, pastor.

The new missionary will be the fourth American serving our mission in Japan.

The Rev. Edgar Hoenecke, Executive Secretary of the Board for World Missions, will deliver the sermon. Pastor Harry Shiley, chairman of the Japan Mission Board, will conduct the commissioning rite.

All our members within driving range of Lake Geneva are heartily invited to share in the solemn joy of this occasion.

A Christmas Gift to Meet a Need

Japanese Mission

We are in the process of building a house for our missionary, Pastor Richard Seeger of Tokyo, Japan. A central heating plant was desired, but that was difficult to obtain in Japan.

The Metzger Machine and Engineering Company of Milwaukee, Wisconsin (most of the owners are members of our Synod), built this heating unit according to specifications and donated it to our Japan mission, and even paid the shipping costs to Tokyo. The total value of the gift is estimated to be about \$1000.00.

The Executive Committee for Japan, in the name of the Synod, wishes to express its sincere thanks for this gift. May it have this effect upon us (II Cor. 9:2): "Your zeal hath provoked very many!"

THE EXECUTIVE COMMITTEE FOR JAPAN

Seventy-fifth Anniversary

St. Paul's Ev. Lutheran Church of Litchfield, Minnesota, observed the seventy-fifth anniversary of its founding on September 27, 1964. Prof. Carl Schewpe of New Ulm, who also had been the guest pastor for the fiftieth anniversary, spoke in the morning service. Pastor M. J. Lenz of Delano, president of the District, preached in the evening service.

For many years before the organization of the church the German Lutherans in and near Litchfield were served by neighboring pastors, particularly by Pastor H. Braun of

Acoma, near Hutchinson. Early in 1889, Pastor Heinrich Franz of Montrose held the first service in a rented church. The congregation was organized on March 3, 1889. The next year Pastor Franz was called to serve St. Paul's and the neighboring sister congregation, St. Peter's of Ellsworth. For seven years the congregation worshiped in the First Swedish Lutheran Church, having afternoon services.

In 1895, the church purchased a church building from the Norwegian Lutherans, whose congregation had disbanded. This church served the

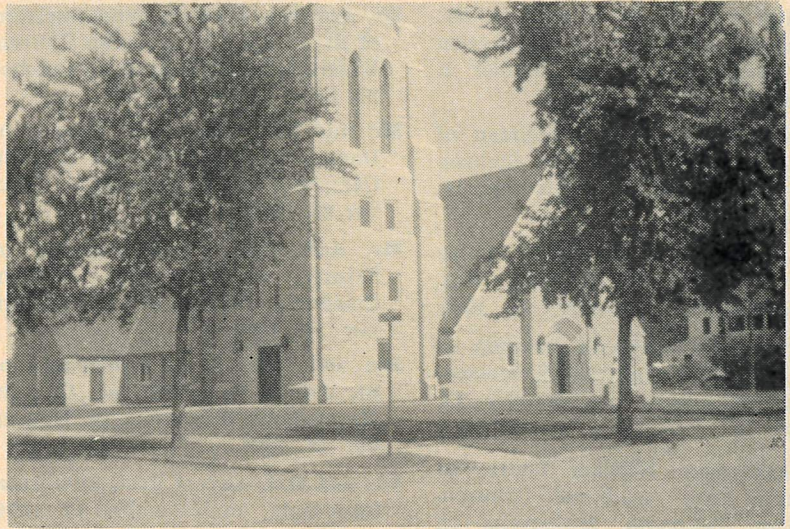
congregation until 1953, when a new stone church was erected.

A new parsonage is now being completed to replace the home which had been purchased in 1900.

The pastors who served the congregation are: H. Franz 1890-1898; H. J. Albrecht 1899-1905; Theo. Thuro 1906-1915; John Guse 1915-1929; K. Plocher 1929-1950; and the present pastor, John Raabe from 1950.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ . . . to the praise of the glory of his grace" (Eph. 1:3-6a).

JOHN RAABE



St. Paul's Ev. Lutheran Church at Litchfield, Minnesota

Looking at the Religious World

(Continued from page 8)

next year? But this time let's invite our Roman Catholic brethren to celebrate it with us. Both Roman Catholics and Lutherans can thank God for Martin Luther's Reformation, whose delayed fuses are still going off today. Both Roman Catholics and Lutherans can thank God together for Pope John the Twenty-Third's Reformation which is apparently going much farther under Pope Paul the Sixth than had been thought possible by many. (Italics ours)

"We realize that there will still be very important differences in

faith and life between Roman Catholics and Protestants a year from now — and for that matter a hundred years from now — but perhaps we could help remove some of them if we celebrated a joint Reformation Festival in thanksgiving for two Reformations, the 400-year-old one and the brand new one in progress now.

"We propose that such a Reformation Festival consist of a large rally addressed by one Protestant and one Roman Catholic main speaker, that it include *joint prayers* to God's Holy Spirit to reform His church, and that it feature *joint hymn singing* to praise God for His great work. An important and essential element

would also be small *Bible study groups*, each of which would have both a Protestant and Roman Catholic leader. (Italics ours.)

"We see no reason why this kind of mutual Reformation Festival could not be celebrated in this city next year. If we do something like this in St. Louis we won't have a Reformation vacuum next fall."

Incredible! Would you have believed it if you hadn't read it with your own eyes? Can you imagine how "pleased" the founding fathers of Concordia Seminary would have been to envision such absurd theology emerging from their beloved Seminary a century later?

MARTIN LUTZ

Organ Dedication St. Stephen's Lutheran Church Beaver Dam, Wisconsin

"Praise Ye the Lord" was the dedication theme chosen by St. Stephen's Lutheran Church of Beaver Dam, Wisconsin, when they dedicated their organ to the glory of God. Congregation members filled their house of God for the three morning services on October 11, 1964, to hear for the first time their Schaefer pipe organ. Pastor E. H. Huebner preached the dedication sermon based upon Psalm 150. St. Stephen's Choir sang "Lord Jesus Christ, be Present Now," by Bach.

The following Sunday evening, October 18, Dr. Theo. Otto of Wauwatosa was the guest organist at the

dedication recital. His program was designed to display the various tonal effects of the organ by presenting music from all types of organ repertoire. The concert also included music from St. Stephen's Junior and Senior Choirs under the direction of Mr. James Tank and several choruses from Handel's Messiah by the Northwestern Festival Chorus directed by Prof. Arnold Lehman. The church was filled to overflowing by interested Christians in Beaver Dam and many surrounding communities.

The organ was designed by Mr. Otto Eberle of Milwaukee, Wisconsin, and included several ranks of pipes from the old organ. It now contains a total of 15 ranks of pipes and a set of 25 chimes given as a memorial. The Schaefer Organ Company, Slinger, Wisconsin, builders of

the original organ in 1920, was again awarded the contract for the new organ. In the short time that the organ has been in use, it has proved itself worthy of leading congregational singing and useful in establishing the congregational music tastes for many years to come. The organ was completely paid for on the day of dedication.

"Let everything that hath breath praise the Lord. Praise ye the Lord" (Ps. 150:6).

Anniversaries

Golden Weddings

Mr. and Mrs. Herman Niemuth of Zion Ev. Lutheran Church, Stetsonville, Wisconsin, on July 19, 1964.

Mr. and Mrs. R. H. Gehrke of Mt. Olive Ev. Lutheran Church, Appleton, Wisconsin, on September 3, 1964.

Mr. and Mrs. Henry Strankman of Zion Ev. Lutheran Church, Stetsonville, Wisconsin, on September 19, 1964.

Mr. and Mrs. Alex Weege of Jordan Ev. Lutheran Church, West Allis, Wisconsin, on October 10, 1964.

Mr. and Mrs. Benjamin Brunner of Zion Ev. Lutheran Church, Stetsonville, Wisconsin, on October 17, 1964.

Mr. and Mrs. William Smith, of Trinity Ev. Lutheran Church, Dexter Township, Minnesota, on October 25, 1964.

Mr. and Mrs. Fred A. Scheinmeister, of St. Paul's Ev. Lutheran Church, Hazelton, North Dakota, on October 25, 1964.

Mr. and Mrs. Charles F. Narges, of Immanuel Ev. Lutheran Church, Campbellsport, Wisconsin, on October 28, 1964.

Mr. and Mrs. Frank Peterka, of Trinity Ev. Lutheran Church, Caledonia, Wisconsin, on November 14, 1964.

Mr. and Mrs. C. J. Hohenstein of St. John's Ev. Lutheran Church, Minneapolis, Minnesota, on November 15, 1964.

Mr. and Mrs. August Post, Zumbrota, Minnesota, on November 18, 1964.

Mr. and Mrs. Arthur Diersen, of Zion

Ev. Lutheran Church, Eitzen, Minnesota, on November 25, 1964.

Mr. and Mrs. Ernest Utke, of St. Paul Ev. Lutheran Church, Winneconne, Wisconsin, on November 26, 1964.

Mr. and Mrs. Albert Ellwein of St. Paul Ev. Lutheran Church, Roscoe, South Dakota, on December 6, 1964.

Mr. and Mrs. Andreas Herrmann of Christ Ev. Lutheran Church, Lodi, California, on December 11, 1964.

Mr. and Mrs. Herman Knuth of St. Paul's Ev. Lutheran Church, Millersville, Wisconsin, on December 11, 1964.

Mr. and Mrs. August Radtke of St. Jacobi Ev. Lutheran Church, Milwaukee, Wisconsin, on December 19, 1964.

FROM THE EDITOR'S DESK

As we read the review of Synodical events in 1964 (see "Briefs"), we find that the year was a memorable one. We should find it so not only in the sense: "A lot of things happened last year." It was memorable for God's goodness to us as a church today.

Do we include under the hearing of "God's goodness" the death of the three veteran workers whom we mentioned? Most assuredly. We thank God for all the grace and mercy and truth which He showed them during their lifetime. But we mean more. We should be ungrateful to God if we did not thank Him for the long, faithful, and eminent service which He enabled each of these men to render our household of believers. Blessed be the mighty, gracious Lord of the Church!

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It does not require a sharp-eyed detective to deduce that there is something in this issue regarding **more manpower** for the Gospel work we are carrying on. The entrance to the chapel at Northwestern College pictured on the cover bears the legend "Doorways to Service." Then on page 10 follows the article "Workers for the Lord." There will be five articles in the series.

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This issue also features an account of "mission weekends" conducted in Michigan this past fall. These were something different from traditional efforts to arouse and sustain the mission interest and zeal.

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Please read what some are saying about the 1965 Yearbook (on the back cover). We sincerely believe that you will be missing out on something if you do not acquire a copy of this yearbook.

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

INSTALLATION — N.W.L. ACADEMY

Pastor Richard Buss, having accepted the call to the seventh professorship at Northwestern Lutheran Academy, will be installed as professor and dean of students in a service at the school on January 18, 3:30 p.m.

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.

Briefs

(Continued from page 2)

The Lutheran Bible Institute in Zambia (Northern Rhodesia) was dedicated.

Pastor Donald Sprain was commissioned as the second missionary for Puerto Rico.

President Naumann, Professor Lawrenz, and Professor Oscar Siegler traveled to Germany and to Nigeria as representatives of our Synod's Commission on Doctrinal Matters.

September Northwestern College began the observance of its centennial year.

Hillview Hall, a dormitory at DMLC housing 220 women, was dedicated.

The Northwestern Lutheran marked its golden anniversary with two special issues.

Candidate John Janosek was commissioned for the work in Zambia.

November Professor Johannes P. Meyer of our Wisconsin Lutheran Seminary died at the age of 91, after a ministry stretching over 68 years, 44 of these at our Seminary.

An additional man was added to our staff in Japan.

December Pastor Harold Eckert was installed as full-time Executive Secretary for the Board of Trustees.

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.

DUPLICATOR FOR SALE

Speed-O-Print Model "L" automatic-feed duplicator, with counter, in good condition. Contact: Gale R. Meartz, 684 Congress St., Neenah, Wis. 54956.

CHOIR GOWNS WANTED

Peace Lutheran Choir of Clark, S. Dak., is looking for 20 used choir gowns. Please contact: Vernell F. Straub, 212 South Grant, Clark, S. Dak.

NOMINATIONS

Wisconsin Lutheran Seminary

The following men have been nominated by members of the Synod to fill the vacant professorship at our Wisconsin Lutheran Seminary, Mequon, Wis., caused by the recent death of Prof. Joh. P. Meyer:

Dr. Siegbert Becker
 Pastor Norman Berg
 Pastor Donald Bitter
 Pastor George Boldt
 Pastor Herbert Buch
 Pastor Adolph Buenger
 Pastor Harold Eckert
 Pastor Paul Eickmann
 Prof. Edward Fredrich
 Pastor Werner Franzmann
 Pastor Wilbert Gawrisch
 Pastor Karl Gurgel
 Pastor Irwin Habeck
 Prof. Theodore Hartwig
 Pastor Otto Heier
 Prof. Roland Hoenecke
 Pastor Elton Huebner
 Pastor John C. Jeske
 Pastor Frederick Knueppel
 Pastor Leonard J. Koeninger
 Pastor Mentor Kujath
 Pastor William Lange
 Pastor Ardin Laper
 Prof. Carl Leyrer
 Pastor Arnold Meyer
 Pastor Carl Mischke
 Pastor Oscar Naumann
 Dr. William Oesch
 Pastor Waldemar Pless
 Pastor Reinhart Pope
 Pastor John Raabe
 Pastor Theodore Sauer
 Pastor James Schaefer
 Prof. Erwin Scharf
 Pastor William Schink
 Pastor Walter Schmidt
 Prof. Wayne Schmidt
 Prof. Erwin Schroeder
 Prof. Oscar Siegler
 Pastor Emil Toepel
 Prof. Carleton Toppe
 Pastor Ernest Wendland
 Pastor Harold Wicke

The Board of Control plans to meet Monday, Feb. 1, 1965, at 1:30 p.m. at the Seminary at Mequon, to call a professor from the above list. Any correspondence the members of the Synod would have pertaining to any of these candidates should be directed to the Secretary of the Board of Control.

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

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTORAL CONFERENCE

Place: Grace Lutheran Church, E. A. Sitz, pastor.

Time: Tuesday, Jan. 26, 1965; opening at 9:00 a.m. with Communion; M. Nitz, preacher.

Papers: Christ in the Books of Moses, C. Metz; Ps. 130 (Exegesis of Part II), V. Winter; The Ecumenical Movement, D. Redlin; Exegesis of I Cor. 2, N. Schlavensky.

V. H. WINTER, Secretary

BLACK CANYON DELEGATE CONFERENCE

Date: Feb. 1 and 2, 1965.
 Place: Redeemer Lutheran Church, Phoenix, Ariz.; Charles Found, pastor.

Agenda: The Instruction of Adults; The Organization of the Apostolic Church; Various Reports.

ROBERT C. HARTMAN, Secretary

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; Demoniack Possession, P. Hoenecke; Discussion of District essay: "The Appropriateness and Value of Customs Associated with the Sacraments and Church Rites"; Reports. H. PETER, Secretary

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NORTHERN

PASTOR-TEACHER CONFERENCE

Date: Jan. 25 and 26, 1965.

Place: St. Bartholomew Lutheran Church, Kawkawlin, Mich.; W. Krueger, host pastor.

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

The Conference will open with a Communion service at 9:00 a.m.

Teachers are expected to attend the first day only.

Only noon meals will be served by the host congregation.

V. W. THIERFELDER, Secretary

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FIRST FLORIDA DELEGATE CONFERENCE

Date: Jan. 26, 1965.

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

Place: Faith Ev. Lutheran Church, St. Petersburg, Fla.; host pastor, W. E. Steih.

E. C. RENZ, Secretary

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SOUTHEASTERN PASTOR-TEACHER-DELEGATE CONFERENCE

Place: Trinity, Saline, Mich.

Date: Jan. 25 and 26, 1965; Opening at 10 a.m.; Communion service on Monday, 7:30 p.m.

Agenda: Exegesis: Jude 1-13, C. Palenske; What Use Can Be Made of Fasting Today? G. Backus; Does Investing Our Monies in Christian Day Schools Hinder Our Mission Program? K. Jeske; Should the Service Propers Be Revised to Make for More Intelligent Worship? M. Kell; New Bible Translations, H. Vogel; Panel Discussion — Review of Blue Ribbon Committee on Location of College at Milwaukee instead of New Ulm, Miss B. Ebe, R. Kaiser, G. Tiefel.

R. WESTENDORF, 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 "Glossalalia" by R. Weeks.
 J. G. HOENECKE, Secretary

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RED WING PASTORAL CONFERENCE

Date: Jan. 19, 1965.

Place: Trinity Lutheran Church, Bremen Twp. (3 miles north of Potsdam, Minn.); M. F. Stern, host pastor.

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

Speaker: E. Hertler (alternate, G. Horn).

Agenda: II Tim. 3:1-9, W. Godfrey; Luther as Hymn Writer, R. Goede; Bishops, Deacons, and Elders in the Early Christian Church, R. Goede; How Should the New Bible Translations Be Used in the Congregation? H. Muenkel.

NATHAN RETZLAFF, Secretary

NEBRASKA

CENTRAL DELEGATE CONFERENCE

Date: Feb. 22 and 23, 1965.

Place: Immanuel Lutheran Church, Hadar, Nebr.; G. Free, host pastor.

Time: Opening session at 10:00 a.m.

Sermon: Wm. H. Wietzke.

Papers: The Augsburg Confession — Articles 14 and 15, C. E. Cone, Sr.; The Book of Haggai, An Isagogical Study, With Emphasis on Christian Giving, G. Free; Falling From Grace and Its Relationship to the Sin Against the Holy Ghost, E. Habermann; Regular Reports.

H. F. LICHTENBERG, 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

WESTERN WISCONSIN

WISCONSIN — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Jan. 19, 1965.

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

Place: St. John's, Rib Falls, Wis.; host pastor, G. E. Schmeling.

Preacher: G. O. Krause.

Agenda: Continuation of I Tim., chapters 5 and 6, M. Schwartz; Isagogical Study of Haggai, E. Schaewe; "Baptism," B. Stensberg; "The Athanasian Creed," C. C. Kuske.
 D. A. WITTE, Secretary

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Date: Jan. 19, 1965.

Place: Immanuel Lutheran Church, La Crosse, Wis.; W. Gutzke, host pastor.

Time: 9:30 a.m. Communion service (W. Koepsell, speaker).

Agenda: The Development of Lutheran Hymns, Prof. W. Schmidt; The Sins that Led to the Great Judgments of God, L. Lambert.

H. A. ESSMANN, Secretary

ORDINATIONS AND INSTALLATIONS

Installations

Pastor

Sauer, Harold A., as pastor of Grace Ev. Lutheran Church, Muskegon Heights, Mich., by H. Hempel; Aug. 23, 1964.

Teachers

Heyer, Arnold K., as teacher in Zion Ev. Lutheran Church, Monroe, Mich., by Gerhard Cares; Aug. 30, 1964.

Mammel, Otto, as teacher in St. Paul's Ev. Lutheran School, Stevensville, Mich., by H. Zink; Sept. 6, 1964.

Mohr, Robert, as teacher of Holy Trinity Ev. Lutheran School, Wyoming, Mich., by H. Hempel; Aug. 3, 1964.

Zimmermann, Donald, as teacher in St. Paul's Ev. Lutheran School, Stevensville, Mich., by H. Zink; Aug. 30, 1964.

CHANGE OF ADDRESS

Pastors

Loescher, W. O.
 8915 76th Ave.
 Edmonton, Alberta., Canada

Wietzke, William H.
 1922 S. 50th St.
 Omaha, Nebr. 68106

YEARBOOK 1965

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Board of Home Missions, Dakota-Montana District

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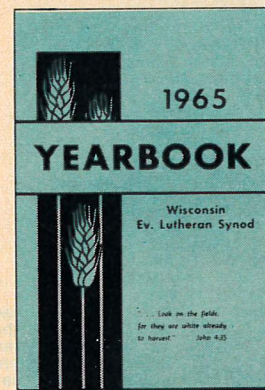
Rev. Paul H. Wilde, Chairman
Commission on Evangelism, Minnesota District

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Board of Education—Wisconsin Synod

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