

DOORWAYS TO SERVICE

THE NORTHWESTERN
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BRIEFS by the Editor

A GLAD EPIPHANY! Have you ever used that greeting to a fellow Christian? Very likely not. Very likely none of us have. But about the only good reason which we could give against doing so would be: "It's just never been done that way among us." We are not advocating that we start a new custom. Still we point out that saying, "A Glad Epiphany!" would make the best kind of sense among Christians. Epiphany directs us to the twin facts that Jesus is God and that He is the Savior of the world. Epiphany brings to our attention a wealth of Scripture portions in which Jesus of Nazareth becomes manifest as the divine Savior. This our soul always longs to know. Assurance on this point is indispensable food for the soul. To say of Jesus with greater certainty: "This is the Christ, the Savior of the world" — this is to have a glad epiphany in our hearts.

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AN ITEM THAT MAY HAVE BEEN OVERLOOKED because it did not appear in a very prominent spot in the December 13, 1964, issue, was the notice that the last essay delivered by Prof. Joh. P. Meyer is

available. You may order it from Northwestern Publishing House. Ask for the essay "Synod and Congregation." The rates are: 12c per single copy; \$1.25 per dozen; \$10.00 per hundred.

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EXCELLENT EDITORIALS have been the rule rather than the exception in our churchpaper, we believe. (If you think that such a comment should not come from us, let us say that others, both within and without our Synod, have said it at least 100 times to our once.) At this time we direct you to Pastor I. G. Frey's editorial on the page opposite: "No Intelligent Person Today Believes . . ." This statement is employed again and again in relation to the classic, basic doctrines of Scriptures and Christendom. Since it is usually used in the "lead-off position" it must be meant as the strongest possible argument for giving up those teachings. The editorial shows admirably how to cope with this supposedly "smashing" argument.

We have shifted a piece by Professor Carleton Toppe which was in-

tended to be an editorial, too, and given it a position by itself. We did so in order to give due prominence to his analysis of the Christmas issue of *Life* magazine.

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MORE QUESTIONS for "A Lantern to Our Footsteps" will be welcomed by Professor Armin Schuetze. It should be mentioned here that not every question sent in will necessarily be answered. If you have submitted a question in the past which has not been treated, will you please resubmit it?

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WHAT IS THE PICTURE OF OUR CONTRIBUTIONS toward the Gospel work which we carry on through our Synod? See the analysis given by the Board for Information and Stewardship on page 26.

* * * *

OTHER NOTEWORTHY ITEMS in this issue are:

Christmas Thoughts From Hong Kong, on page 21.

Workers for the Lord (second in a series of five articles), on page 23.

Remember Them Who Have Spoken To You the Word, on page 25.

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

The Northwestern Lutheran

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COVER — Entrance to the Music Hall, DMLC,
New Ulm, Minnesota.

Editorials

Santa Claus and Easter Bunnies A cartoon on the front page of a Chicago newspaper recently depicted the chief justice of the United States Supreme Court holding Santa Claus by the coat collar and forcibly ejecting him from a public schoolroom while the children looked on in horror. The cartoon was intended to be a satire on the Court's ruling that the inclusion of set prayers and Bible reading in the public school program is unconstitutional. The cartoonist missed the point, however, when he placed Santa Claus on the same level with prayer and Bible reading. Santa Claus, holly, mistletoe, jingle bells, red-nosed reindeer, and aluminum trees have so little to do with the birth of Christ that hardly anybody would say that the public schools were practicing religion if they introduced any of these things into their program.

There are really two Christmases. The one is the Christmas which praises God for sending His Son into the world to save us from sin and to give us life through faith in Him. The other Christmas is the nation-wide carnival that comes at the end of December, the Christmas of Santa Claus, which confesses no faith at all, and in which any unbeliever or infidel can join without prejudice to his private beliefs or unbeliefs. The cartoonist could very well have left Santa Claus in the public schoolroom; it would have been more to the point if he had suggested barring him from the churches.

Soon now, other symbols will begin to appear that have been attached to a great Christian festival but that have lost what little Christian meaning they may once have had. There will be rabbits, Easter bonnets, the Easter parade, colored eggs, and even colored chicks and ducklings. It would puzzle most people to explain what colored eggs, or even uncolored eggs, have to do with Easter, or to explain the even greater mystery of the connection between rabbits and colored eggs. These things are harmless enough in themselves until they take over the field and crowd out the real meaning of Christmas and Easter. The world has adopted the names of Christmas and Easter for its own purposes of business and pleasure and has made Santa Claus and the Easter rabbit the symbols of those special seasons. Let the world have its symbols, but neither we nor any cartoonist ought to concede that they have any Christian meaning in them.

ERWIN E. KOWALKE

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"No Intelligent Person Today Believes . . ." Loaded pronouncements of this type are frequently employed these days to introduce flat denials of Biblical truths.

The startled hearer has to catch himself to avoid reacting in what amounts almost to involuntary reflex. Else, not wishing to be classified as unintelligent, he finds himself under necessity of rushing up to join those who subscribe to this confident assertion. And he is led, unwittingly, to assume that modern man has acquired insights that make the ancient Christian beliefs untenable.

Let us take, for example, the doctrine of Hell — a doctrine which is typically treated in this fashion by self-appointed authorities: "No intelligent person today believes in Hell." This statement, taken by itself, leaves no choice to one who regards himself as reasonably intelligent and well informed. But if he succeeds for a moment in stifling the impulse to run in the direction thus subtly indicated for all intelligent beings, he may be moved to ask a few pertinent questions: For what reason is it now so self-evident that this doctrine is not to be believed? And what insight into this matter does modern man have that people of Christ's time did not have?

The curious fact is that no proof is ever brought forward in substantiation of the alleged nonexistence of Hell. What experiments were conducted to prove that there is no Hell? What tests were applied? When was this discovery made, and who made it? We are not provided with this vital information. We are simply informed that "no intelligent person today believes. . ."

We cite this only as one example. Other truths taught in Scripture and held by the faithful through the centuries are commonly viewed with the same arrogant disbelief and dismissed on the basis of similar assumptions.

The question is: Are we going to abandon truth revealed by God and handed down through the age simply because someone on his own authority suggests that this is the intelligent thing for enlightened people to do? We might well inquire: Who is speaking? And where did he get his information?

The explanation for the denial of Biblical doctrine does not lie in any scientific discovery nor in any superior insight on the part of modern man but rather in the indictment made by Jesus centuries ago: "Light is come into the world, and men loved darkness rather than light."

IMMANUEL G. FREY

AN EPIPHANY PRAYER

Lord Jesus Christ, who alone art for men the Light through which they can escape the gloom of sin and eternity's night, we bless and praise Thee for Thy great glory, which Thou hast revealed to us in Sacred Story. Keep us, we pray, from being dark lanterns giving off no light, but make us mirrors shining bright and reflecting Thy saving glory among those who still, against Thy will, draw their breath in darkness and in the shadow of death. Do Thou bless with great success the witness which we bring Thy praise to sing, through our words and deeds in our daily vocation and through our missionaries proclaiming, near and far, Thy great salvation. For Thine own sake hear us, O Jesus, Lord of Glory. Amen.

Studies in God's Word:

When Does Our Reaction To Evil Reflect the Glory of Christ?

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, 'Vengeance is mine; I will repay,' saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good (Romans 12:17-21).

Of the Word made flesh the Apostle John wrote: "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth (John 1:14). During the Epiphany Season we, too, are privileged once again to behold the glory of Him who was made man for our redemption. In the Gospel lessons we behold His glory not only in the dignity of His divine demeanor, but also in His words of life and truth and in His deeds of love and power.

The glory of Christ is not something for Christians merely to look at, however, at least not with just a passing glance. In the daily conduct of those who can see with the eyes of faith it is also to be reflected, mirrored even in their reaction to the evil which men may perpetrate against them. This is done, St. Paul reminds us here,

When We Endure It Without Vengeance

While there are only too many sickly attempts on the part of professing Christians and churches to woo the world and to win its favor and friendship by compromise and conformity, it would be a sad mistake for us to expect anything else from the world than its ire and animosity. "Ye shall be hated of all men for my name's sake," our Lord Himself tells us in Matthew 10:22. And to this St. John adds, "Marvel not, my brethren, if the world hate you" (1 John 3:13).

When we are made to feel this hatred of the unbelieving world in a particular instance or, for that matter, the malicious outburst of a fellow Christian's Old Adam against us, there readily arises an inclination to get even through one form of retaliation or another. Justice, it seems, demands that we take prompt action against the evildoer. Vengeance, by popular practice and opinion, would be bypassed only by the weak or the cowardly. "He hit me first," continues to be a tiring refrain to the ears of parents and teachers alike. "An eye for an eye, and a tooth for a tooth," is an old adage, but it is not likely ever to be surrendered either by the world or by our own flesh.

To react in this way to the evil which someone may do to us will never reflect the glory of Christ, our Savior. It is not the way that He responded to the bitter resentment of those who maltreated and tormented Him. On the contrary, "when he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2:23). The glory of Christ was His willingness to endure, without vengeance, whatever the malice of men inflicted undeservedly upon Him, and His willingness to suffer, without complaint, whatever the justice of God demanded not on account of His, but because of our offenses against the Divine Majesty. He was willing because He was on a mission of mercy, the salvation of sin-spoiled souls. It depended upon His willingness to pay the price.

This glory of Christ will be reflected in our lives when we are willing to endure, without vengeance, whatever evil may be committed against us by those for whom He likewise paid the price. Their salvation must be our concern, as it was His. Some, indeed, will see the saving glory of Christ reflected in the forgiving spirit of His Christians. Others, of course, will not, but vengeance upon their impenitence and unbelief is not ours to exercise, but His who claims it as His responsibility alone.

When We Overcome It With Love

When God's vengeance upon the impenitent evildoer is in our opinion unduly delayed or not forthcoming at all, we may begin to wonder about the integrity of divine justice. It would be better that we wonder why we so quickly give up on the sinner and place him beyond hope when God has obviously not done so. Have we not still an opportunity, even an obligation, to seek a change of heart in him in the manner suggested here by the Apostle?

By coming to the aid of our enemy in his hour of need, by showing love and compassion to him when it seems to him least expected or warranted, we "heap coals of fire on his head." This expression, used already in the book of Proverbs in the Old Testament, indicates what Luther suggests when he says: "The enemy is overwhelmed by our kindness and is finally warmed and enflamed so that he is angry with himself and kindly affectioned toward us." In this way King Saul, though he had only resentment and murder in his heart against David, was moved to tears of self-reproach and contrition as, at every turn, he experienced the conciliating attitude of David's heart, devoid of vengeance.

In His loving and anxious concern for the souls of Judas and Pontius Pilate, our Lord Himself exemplified the truth of His own words: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). When we seek to overcome evil with good, whether successful or not, we reflect the glory of Him whose constant purpose was to seek and to save those who were lost in the evil of their own ways.

To reflect in our own lives the glory of the Savior's grace and mercy must ever be a glorious privilege, although a seemingly impossible obligation. Where shall we turn for pardon and for power but to the cross of Him who for us endured evil without vengeance and overcame it with love!

MILTON BURK



Christmas Thoughts From Hong Kong

by

Professor Conrad Frey

(On leave of absence to serve as Wisconsin Synod Counselor to the Christian Chinese Lutheran Mission)

Hong Kong was the scene of an unusual 1964 Christmas Eve service at Immanuel Lutheran Church. Certainly it was not the decor of the church which made it unusual, since the services were held in a very unpretentious and stark classroom with only a simple wooden altar and cross indicating its use for worship. Neither was it due to the heart-tugging appeal which is normally associated with the children's words and songs of praises to the Savior, since this was not the kind of Christmas Eve service we are accustomed to in the States. On the other hand, it is true that young Chinese students had worked hard and long in decorating the classroom-church in honor of the anniversary of the Savior's birth. Nevertheless, what made this Christmas Eve service so memorable was the fact that 15 young teen-agers professed their hope in their Savior and were baptized into the Christian faith in the name of the Triune God. Certainly there was joy in heaven over this kind of observance of the Savior's birth as there was in the hearts of those of us who were privileged that evening to be in the congregation which numbered slightly over 100.

Christmas Day at the Spirit of Grace and at the Spirit of Love Lutheran Churches was observed in a similar way, for in these festival Chinese services 32 adults and young people were received into God's covenant of grace in holy baptism and 24 became communicant members of the Christian Chinese Lutheran Mission through the rite of confirmation.

If you are one who wonders why we send out missionaries, perhaps these fruits of mission endeavor will lead you to search God's Word for the answer that is readily obtainable there. More and more of us need to concern ourselves with that question and answer, since it will make us come to grips also with the fact that after 1964 years less than one-third of the world's population is Christian. This is indeed a strange fact, since more areas of the world than ever before are responsive to the Gospel. The devout child of God, then, will become deeply concerned — yes, appalled — over the figures which state that "Christians comprise two per cent of the population of India, one per cent of China, one-half of one per cent in Japan, and even less in many other lands." This forces one to the conclusion that we have too many "average" Christians in our churches who are willing to go through

the motions of supporting the church's total mission program, but are seemingly content to let Mohammedanism and Communism fill the spiritual vacuum that exists in a world coping with an unprecedented population explosion.

It may be a trite saying, but nevertheless true, that there are countless millions who know nothing of the saving Gospel. Where is the world vision we ought to have if we really believe that Christ said: "Go ye into all the world, and preach the Gospel to every creature?" Where is the world vision we ought to have if we really believe that Christ said: "No man cometh to the Father but by me"? It would be a sorry state of affairs indeed if we were to permit ourselves to become smugly satisfied with narrow horizons in the face of Biblical statements like this one: "Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

Thank God that we do have some Christians who are very sensitive to the spiritual vacuum that exists in every part of the world, as we know by the letters we have received from members of our Synod with whom we are not even personally acquainted! And yet, even though it is not soundly exegetical, the question comes to mind: "But where are the ninety and nine?" This strangely applied question is prompted by the fact that our Board of Trustees, charged with the fiscal affairs of our Synod, becomes almost frustrated and desperate as it seeks to find and allocate funds to carry out the commission the Lord has laid down for us in so many places in His holy Word.

While the commission which we have certainly cannot be carried on without the rich fruits of faith on the part of all of us which result in adequate financial support, it is likewise true that all the money in the world will be of no value unless greater numbers of our young people are willing to prepare for full-time service in the Lord's kingdom.

Thank God that there is some evidence in our Synod of an awakening interest on the part of its members in supporting more generously an effective mission program and in offering sons and daughters as pastors, teachers, and missionaries! This awakening interest, which is but

(Continued on page 30)



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic:

**Was the Fall Necessary In
Order To Bear Children?**

or

**Did Mankind Have To
Fall In Order To Bear
Children?**

"We read in Genesis three and four that there were no children born until after the fall into sin. Before that Adam and Eve were in heavenly bliss. There was no sexual desire, as they knew not that they were naked. Jesus also said that there will be no marriage or giving in marriage in heaven. It seems that it was necessary for the Fall in order to bear children." This letter from a reader raises the question: Would Adam and Eve have had children if they had not fallen into sin?

No Marriage in Heaven

It is true that in heaven there will be no marriage, as Jesus tells us. "And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels" (Luke 20:34-36). Jesus makes a clear distinction between this world that God created at the beginning of time (which was before the Fall) and the world which is to come, heaven, where believers will be after their resurrection from the dead. Marriage God established for the time of this present world. In heaven we shall resemble the angels in that we shall not marry nor be given in marriage and in that we shall not be able to die any more.

No Bearing on the World Before the Fall

However, we cannot apply these words of Jesus that speak of another world that will be after the resurrection to conditions on this present world before the Fall. To know what was then, we need to listen to what Scripture tells us, not about heaven, but about this world before the Fall.

Man To Be Fruitful — Even Before the Fall

This is what we read in the first chapter of Genesis: "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it" (vvs. 27, 28). All of this took place before the Fall. God immediately created both male and female and with the express statement that this should be for the replenishing of the earth with their offspring. In no way does the Lord imply that this should happen only if they would fall into sin. The fact that no children were born before the Fall does not mean that it was not possible.

A Close Physical Union — to the Glory of God

The second chapter of Genesis tells us in detail how Eve was created and brought to Adam. In that connection Scripture says: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (v. 24). Also these words follow: "And they were both naked, the man and his wife, and were not ashamed" (v. 25). The close physical union that takes place in marriage is spoken of in these words of the Scriptures: "they shall be one flesh." Yet in their sinless state their nakedness did not cause Adam and Eve to be ashamed.

What does this show about the time before the Fall? Surely, there was to be a physical union between man and woman. This would be a fruitful union, so that the earth would be populated with mankind. However, all of this would take place with no sin involved in any way. Man and woman, created in the image of God, in perfect holiness, would do all this in a perfect, holy manner, to the glory of God.

Prevented by Sin

Sin has, of course, changed all that. Sin has injected evil lust and passion into this whole relationship. After the Fall, God also told Eve: "In sorrow thou shalt bring forth children" (Gen. 3:16). Not the sexual act as God established it for marriage at the time of creation is sin, but through sin it has been perverted, as also man's whole nature has been perverted.

Luther writes of this in his Commentary on Genesis. "How blessed was that state of man in which the getting of offspring was linked with the highest respect and wisdom, indeed with the knowledge of God! Now the flesh is so overwhelmed by the leprosy of lust that in the act of procreation the body becomes downright brutish and cannot beget in the knowledge of God."

Yet God Preserves Marriage

Later he continues: "Therefore the blessing, which remains till now in nature, is, as it were, a cursed and debased blessing if you compare it with that first one; nevertheless, God established it and preserves it. So let us gratefully acknowledge this 'marred blessing.' And let us keep in mind that the unavoidable leprosy of the flesh, which is nothing but disobedience and loathsomeness attached to bodies and minds, is the punishment of sin."

At still another time Luther wrote: "If Adam had persisted in the state of innocence, this intimate rela-

(Continued on page 30)

Workers for the Lord

The Woman's Role in Providing Workers

A Christian mother, as no other person, has both the wonderful privilege and the important responsibility of exerting great influence in shaping the lives and destinies of her children. By using her position and her opportunities, the Christian woman can do much to assure the Church of the workers it needs so desperately in every generation. The story of Hannah offers a priceless example of a pious mother as she accepted the role of providing workers for God's kingdom.

Her Child — A Gift of God

Hannah prayed fervently that God would give her a child. As she pleaded with God, Hannah promised that, were God to bless her with a son, she would dedicate her child to His service. Her prayer was answered. For Hannah, motherhood was the answer to prayer. That she regarded her son a gift of the Lord was evident even in the name she gave him — Samuel, which means "Asked of God." Hannah's entire behavior after her son's birth reflected her awareness that this infant was a gracious blessing of God.

Dedicated Early To His Service

The story from the Bible relates how diligently, from an early date, Hannah prepared for the time that she would bring Samuel to the house of the Lord at Shiloh, to dedicate him, in remembrance of her vow, for service to God.

The two opening chapters of the First Book of Samuel indicate how thankfulness to God for His gift and awareness of the obligation to use this gift to God's glory completely dominated the life of Hannah. We are left to imagine how tenderly she must have prepared him for the day he would begin his schooling, which would one day qualify him for the holy ministry and the service of God as a prophet. We can almost see her singing hymns to her baby, explaining the meaning of his name, teaching Samuel his first prayers, telling him the story of the heavenly Father and His chosen people.

Supported By Her Prayers

Later on, when the young boy began his more formal training away from home, Hannah did not forget her son who was training for the ministry. Each year she made him a new garment and took it to him. Each day she remembered him in her prayers, asking that God would bless him and his teachers. Truly, Hannah understood her role in providing workers for the kingdom of God.

Children — A Gift of God

This story of the Scriptures helps us to understand the woman's role in providing workers for the kingdom. Her primary role is to be the mother of God's gifts. In

the twentieth century, one does not always find it easy to tell mothers that no vocation in life can match the high calling that Hannah found in motherhood. Ours is a materialistic age in which mothers constantly are being wooed out of their homes and in which the term "housewife" too often is construed as something very drab and uninteresting. Yet the truly Christian mother knows that this is far from the truth. She knows that the children (or child) she has received are gifts of a gracious God and that she, together with her husband, has a high responsibility in rearing them to His honor and glory.

Pointed to the Ministry

Our Christian mothers may not be able to follow the identical pattern set by Hannah, but this woman of the Old Testament certainly gives us some direction in evaluating the woman's role in providing workers. To her there was no higher calling than the ministry. May our women begin here! In this age, when the value of life's vocations is so easily determined by the income potential, let our mothers teach their children a higher value, and let them underscore this with the opportunity for service. Let them point their children to service — service to the Savior. We speak of the ministry as life's highest goal. But do we speak about this frequently to our children? Do we hold this goal before them?

Supported By Prayer

Hannah also teaches us the need for prayer. The prayers of the mother of Samuel moved in a wide arc to cover many things. When her boy was ready to move ahead in education, after his important home training, she continued to support him in prayer. Is not this a vital role for our mothers today? When children respond to a mother's influence, saying, "Here am I — send me," shall they not be sent, then, with every possible spiritual blessing?

A Critical Role

The woman's role in providing workers is a critical one. With the blessing of God, a woman becomes a mother. It is she to whom the children are so close in the most formative years of life. Let our mothers use these years to mold minds which will look ahead to the ministry as a most wonderful opportunity to serve our Lord. The faith of our Christian mothers is often expressed in their children. May our mothers see the fulfillment of their blessed role in providing workers for God's kingdom! May they experience the joy of rearing children who will have every reason to thank and praise God for the guidance they have received and who will arise and call their mother blessed!

By the Way

Henry C. Nitz

Ghana To Stamp Out Illiteracy

A report in *African Challenge* (Jan. 1965) states: "A nation-wide attack on illiteracy has been launched in Ghana, with plans for 100 per cent literacy to be achieved in the next seven years, according to government decree.

"Ten thousand voluntary literary workers have been enlisted by the Ministry of Social Welfare and Community Development. In 1963, 141,000 Ghanaians learned to read; 400,000 are now expected to become literate every year.

"Illiterates will learn in their own local languages for the first two years, and will start reading in English in the third year of their studies. *The Story of Jesus*, an illustrated booklet published by the David C. Cook Co., Inc., will be used as part of the basic reading materials."

Increase of literacy is reported in other areas in Africa. The newly literate have a thirst for something to read. This gives the Church a rare opportunity to supply the Word of God to these "newborn babes." Moscow is alert to the situation.

Warns of Opposition to Military Chaplains

Bedford, Mass. — (NC) — The Military Chaplains Association was urged here to combat opposition to clergy serving as chaplains.

Msgr. (Maj. Gen.) Patrick J. Ryan, president of the association and retired chief of Army chaplains, told the New England Chapter of the organization at a meeting at Hanscom Air Force Base that opposition to chaplains is coming from some local chapters of the American Civil Liberties Union. He stressed, however, that the national ACLU is not opposed to chaplains.

Msgr. Ryan said objections to the chaplaincy are being based on the claim that government pay for chaplains violates the First Amendment to the Constitution.

Maj. Gen. Charles E. Brown, Jr., a Methodist and present chief of Army chaplains, called the corps "the first and only grass roots ecumenical organization in the world

uniting Protestants, Catholics and Jews."

The Methodist chaplain said "clergymen must work together. There is no room in the armed services, nor any place in the world, for clergy who cannot work together."

Msgr. Ryan said military chaplains are at a disadvantage trying to defend themselves because they cannot take part in political activity. For that reason he suggested that a panel of constitutional lawyers and law school deans be formed to give the chaplains advice.

(*Operation Understanding*, Dec. 20, 1964.)

The emphasized sentence — italicized by us — purports to be an important reason for the military chaplaincy. Actually, it is one of the weightiest reasons against it.

Pulpit and Ballot

Under this heading the *Lutheran Spokesman* says something that needs saying at this time, and says it well. In the issue of December 1964 the editor says:

"The real loser in the recent elections was the pulpit. This will not be admitted since most pulpits that spoke out for a candidate were on the winning side. But they lost, and they lost heavily. For by using their pulpits to promote either candidacy, they lost their right to be numbered as ambassadors of Him whose kingdom is not of this world. The ministry of Christ serves one cause: to make followers of Christ.

"The Lord Christ is really not concerned whether you are a Johnson-Christian or a Goldwater-Christian. In His kingdom there is neither Jew nor Greek, male nor female, slave nor free, socialist or fascist, democrat or republican. The pulpit has the glorious mission of proclaiming all to be citizens of the family of God through faith in Jesus Christ. What blasphemy to lower this commission to support a political party in a particular nation; to support a broad or narrow interpretation of the United States Constitution.

"The Lordship of Jesus does relate us to our civil life, but it is never

partisan. It implies that we be faithful in civic duties, that we respect our government. It asks us to give thanks for peace and tranquility whether we experience this under Nero, Napoleon, Bismarck, Grover Cleveland, or Lyndon Johnson. Such admonitions the pulpit may give as 'oracles of God.' But it can hardly claim divine instructions to vote for a particular candidate."

For Fathers

An infatuated mother may be excused for cooing and bubbling over her sweet angelic babe. But it behooves father to face up to what his offspring really is. And the Minnesota Crime Commission has come to this frightening and factual conclusion:

"Every baby starts life as a little savage. He is completely selfish and self-centered. He wants what he wants when he wants it: his bottle, his mother's attention, his playmate's toy, his uncle's watch. Deny him those wants, and he seethes with rage and aggressiveness which would be murderous were he not so helpless. He is dirty. He has no morals, no knowledge, no skills. This means that all children, not just certain children, are born delinquent.

"If permitted to continue in the self-centered world of his infancy, given free rein to his impulsive actions to satisfy his wants, every child would grow up a criminal, a thief, killer, rapist."

It would almost seem as though some members of this Crime Commission are Christians. Of course the self-applauding parents will never accept such an unmasking of themselves and their innocent youngsters. Yet it is all-important that we Christians return to this Bible-based doctrine of total depravity. Thereby can we understand the source and cause of all modern lawlessness and delinquency. Only as we reconsider the state of man, the need of man, and the danger of man, can we properly and fearlessly preach the Gospel cure.

Come on, father. You are the head of the home. Assume your position. Shoulder your responsibility. Bring
(Continued on page 30)

Remember Them Who Have Spoken To You The Word

By

Max P. Lehninger, Jr.*

What happens to a pastor who has served in the ministry for 50 years, reared an average of three children, at an average salary (as of 1964) of \$4,300? What happens when factors combine to compel him to retire?

What happens to a teacher who has served his Lord for the same length of time, reared about the same number of children, at an average salary (as of 1964) of \$4,000? If the teacher happens to be female, the average salary is \$1,000 a year lower.

An Actual Case

Here is an actual case of a pastor's problems at retirement without a pension system. The pastor is 72, still shepherding a congregation of average size in a Midwestern city. His salary is \$3,800 a year and he lives in a home furnished by the congregation. He receives no other fringe benefits. There are four children, all married, two of whom are in the ministry of the Synod. There are 15 grandchildren.

Although his health is good, something could happen overnight to cause his retirement. After the children were educated, through frugal living he amassed savings of about \$4,000.

A Slim Margin

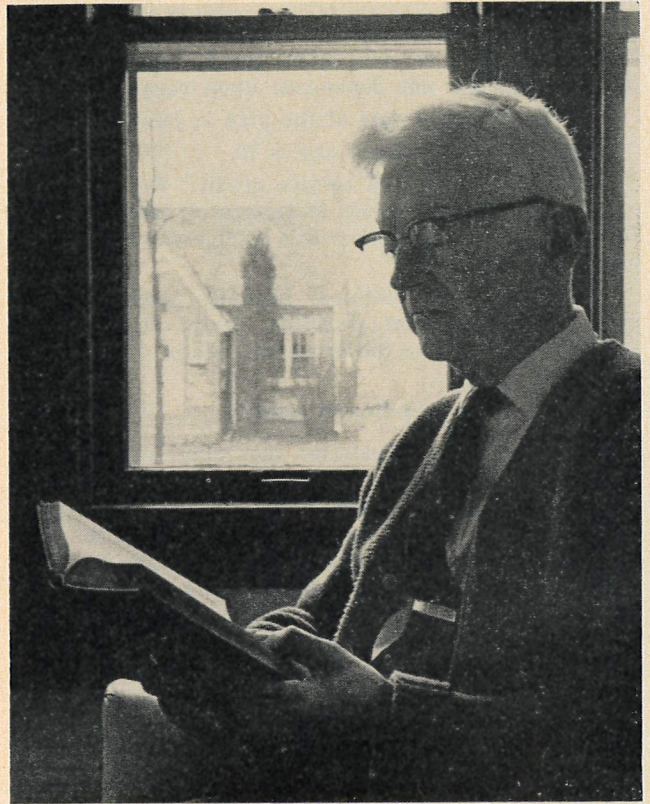
On this slim margin — plus what he would receive from the Synod's Board of Support — he would retire. Where does he live? Modest homes today do not provide extra room or rooms for parents. On what would he live on during a long illness? The county or state, of course, would give him aid. Yes, he commends each day to the providence of the heavenly Father. But is there not something that we who were blessed by the Word he spoke to us for more than 50 years ought to do?

It is the Pension Board's conviction that our responsibility as a Christian community does not end when our servants can no longer carry on their pastoral duties, or occupy a pulpit, or teach in a classroom. Today few secular organizations feel that they can disregard the needs of their workers at retirement age. Will the Church of God do less?

The Board of Support

We do not want to give the impression that at the present the Synod does nothing at all. Through its Board of Support it grants a monthly stipend to those retired and disabled workers who request it. A questionnaire is filled out by the recipients listing their needs. The average payment to those applying is \$45.00 monthly. It is estimated by the Board of Support that the majority of our retired workers do not, for one reason or another, apply for this stipend.

* Mr. Max P. Lehninger, Jr., a business executive living in Milwaukee, Wisconsin, is the chairman of the Wisconsin Synod Pension Board.



The First Steps

In 1960, the Synodical Council was of the opinion that this stipend ought to be replaced by a pension plan in which all share equally on the basis of past service to the Church. The Council also realized that as the life expectancy of its retired pastors, teachers, and their widows increased, greater and greater demands would be made upon the Board of Support. The Synodical Council, therefore, authorized the appointment of a seven-man committee to recommend a pension plan covering retired pastors, teachers, and their dependents which would be "actuarially sound and financially feasible."

At the 1961 convention the pension committee suggested such a plan to the convention, and the convention voted that "the Synod adopt a pension plan." The resolution also provided for a permanent five-member pension board to formulate final plans and administer the system. At the 1963 convention the final plans were presented and the convention authorized the Board of Trustees to "implement the plan proposed by the Pension Board."

Features of the Plan

... Perhaps the outstanding feature of the plan is that it is noncontributory, that is, the pastors and teachers make no contribution toward it. All funds contributed to the pension trust, which has already been

established, are appropriated from the Synod's budgetary funds. This feature eliminates high administrative costs and also the confusion of some congregations participating and others not — with all the attendant problems of such a situation. It also facilitates the participation of missionaries and professors at our educational institutions.

— Pension payments are determined solely on the basis of years of service (\$4.00 per month per year of service) and are not dependent upon earnings.

— The effective date of the plan is January 1, 1966.

— Normal retirement age is 70.

— There is a "past service credit." For each year of continuous service prior to January 1, 1966, and after January 1, 1946, the worker will receive \$2.75 per month per year of service.

— There are additional benefits, deferred retirement, early retirement, disability, death, etc. — but we are interested only in the broad outlines of the coverage.

A Few Examples

We can best illustrate the plan with several examples. Take a male participant — female benefits are somewhat lower — who is age 45 and has 20 years of "past service credit" on the effective date of the plan. His normal monthly benefit at retirement age 70 would be \$155.00. This is computed by crediting the 25 years of service yet remaining at the rate of \$4.00 per month per year of service and by figuring his "past service credit" (20 years) at the rate of \$2.75 per month per year.

Or take the example of a male teacher who retires April 1, 1966, at age 70. Since he does not have a year

of service under the plan, only his "past service credit" would be computed — 20 years times \$2.75.

The Cost of the Plan

Now, what about the cost? Beginning in 1963-64, a series of graduated payments are being made to the trustees of the pension fund. In four years the maximum annual payment of \$450,000 will be reached. It is anticipated that, at present actuarial rates and investment returns, this will maintain the fund for the foreseeable future. The "past service credit" (the 20 years prior to January 1, 1966) will be amortized after 30 years, and the annual contribution of the Synod will stabilize at \$310,000. These and all figures cited in this report are based on statistics furnished the Pension Board by the Synod office and were established by Arthur Stedry Hansen and Associates, a nationally recognized firm of consulting actuaries.

You can see that remembering them who have spoken the Word to us places a solemn responsibility upon us. In planning our contributions to the Synod we must take into account this added commitment. At the maximum this will amount to about \$2.00 a year per communicant member. We must firmly place this additional cost upon our hearts and consciences. Delegates, fully understanding the demands the pension system makes on an already strained budget, voted this long-overdue program. The adjustment cannot come overnight, but it remains for us to see to it — sooner rather than later — that the extra funds are available. Those who preach the Gospel shall live from the Gospel — even in retirement. Let us who have shared in their ministry see that they do!

Another Story Of Growth

The figures are in. The offerings given over 12 months by the Christians of the Wisconsin Synod for the Lord's work through their Synod have been recorded. We believe that the word growth can properly be used to describe the picture represented by these offerings.

Statements of Intention and Our Gifts

Through the Pre-Budget Subscription System, the 853 congregations of the Wisconsin Synod early in 1964 stated their intention of bringing gifts of \$2,947,548 during the 12 months of the year. Today, 12 months after these Statements of Intention were made, gifts totaling \$2,991,339 have been received. (This amount represents only *budgetary* offerings received; offerings for the Church Extension Fund, for dedicatory thank-offerings, etc., are not included.)

What Appearances Seem to Indicate

It is true, as some have pointed out, that the offerings we brought our Lord in 1964 for His work through our Synod did not meet minimum requirements. The Synod's Work-Program (or budget) adopted by delegates to the Synod convention in August of 1963 was not met. A

recent letter from one of our missionaries overseas states: "The news that our Synod is running a 27% deficit . . . is not very heartening." And indeed it isn't exactly encouraging to any of us to learn that important areas of work remain undone, God-given opportunities remain unanswered, because the gifts which we as Christians might have brought our Lord were diverted to some other purpose.

But Growth There Was!

In the light of this, is it honest to speak of growth when we look at the 1964 report of the Synodical treasurer? We think: Yes. We can make ourselves mighty disheartened by looking at what we should have done in the face of the never-ending opportunities our Lord is placing before us, but isn't it evidence of growth that our congregations have lived up to commitments made in the fear of God? Wouldn't we be ungrateful to God if we failed to recognize that 1964 budgetary offerings were more than \$125,000 larger than they were a year ago? Would we be acknowledging the Lord's blessings if we were to lose sight of the fact that He guided many congregations to significant advances in their offerings, and that many more Christians have learned the joy of liberal

giving? Would it be gratitude to God to fail to recognize that He led many congregations to consider their "Statement of Intention" an indication of the *minimum* they would do? Isn't it reason for joy that God is awakening more and more congregations to recognize the open mission doors, and to see the need for *annual growth* in the grace of proportionate giving?

"Be What I Have Made You!" — So Says Our God

God led us to grow last year. Does this mean we have now reached full maturity as Christians? Can we now expect God to give us opportunity to relax, to take it easy?

As we start out on our new year of work for our Lord, how important it is that we hear Him say to us, "I have chosen you, *that ye should bring forth much fruit!*" God has *called us* to represent Him in this world. He has *equipped us* to represent Him. He has given us resources of faith and love. He has blessed us with His pure Word to nourish that faith, and to deepen that love. In the past year He has again shown that He has provided the Christians of our Synod with the financial resources needed to carry on the work for which He has placed us in the world.

How important that each of us ask himself, "Am I *trusting God* by the way I distribute my income? Do I cling to God's gifts to me as though He will never give me another gift? Is it because I am unsure and frightened about the future that I hesitate to bring the larger gifts that my Lord will use to advance His work? Do I believe

my Savior when He tells me that if I put Him and His work *first*, all the necessary things of life will be added to me?" God asks us today to *reaffirm our trust* in Him.

But He asks us also to *reaffirm our love* for Him. Love, you know, is a matter of the heart. Before Christ asks us to bring *gifts* to Him in 1965, He asks for our *heart*. "My son, give me thine heart, and let thine eyes observe my ways." And when God does ask for our gifts, He asks *not because He needs those gifts*, but because *we need to give*. God knows that our love for Him, if it's to grow, needs room to exercise itself. That's why God asks for our gifts again in the year ahead — not for *His sake*, but for *our sake*.

Here some questions might be in place. Let each of us ask himself: "Does my money prove that I work harder, or that I have more ability than others? Or does it prove only that God has given more to me so that I can do more for Him and others?" "Are my desires too demanding? Do I really need all I want? Am I insisting on a standard of living undreamed of years ago, at the expense of my Savior's work?" It's clear that we need the spirit of Christ in our everyday life, isn't it? The Apostle John urges us, as he urged the Christians of his day, "Let us not love in *word*, neither in *tongue*, but in *deed*."

The Lord has a lot of work to be done in these latter days of the world. He has prepared people to do it. Those people are you. God doesn't ask the impossible of you, but He does ask, "Be what I have made you!"

THE BOARD FOR
INFORMATION AND STEWARDSHIP

BECAUSE HE SAID HE WAS THE SON OF GOD

In sheer volume the treatment of the Bible in the Christmas issue of *Life* has seldom, if ever, been exceeded in any other popular magazine. Even without the illustrations and reproductions of paintings, the text would have produced a book of respectable size. The articles cover the Bible from Genesis to Revelation; the art work spans 45 centuries. The purpose is far-reaching — to make the Bible "a bond and a path to interchurch peace." The array of scholarship displayed is impressive.

Tragically, the issue is also a massive attack on the Christ of the Bible. Directly or indirectly, by omissions, by skeptical questions, by innuendos, the authors deny that Jesus Christ is true God. The telltale omission of Genesis 3:15 early in the account, the application of Messianic prophecies to the nation of Israel rather than to the Messiah Himself, the implications of the statement that John's interest in Christ's divine nature is "more nearly an obsession," the contention that Paul was "not greatly concerned with the nature of Jesus or with questions about his 'humanity' and 'divinity'" are symptomatic of the cast of all the articles. Scholarly arguments and skillful rationalizing notwithstanding, the *Life* study is an ill-disguised reiteration of the blunt rejection uttered by the unbelieving Jews of Christ's day, who turned against Him furiously and murderously because, as they charged, "thou, being a man, makest thyself God."

But the Bible says so plainly that Jesus Christ is God that even a child in kindergarten can read it. Then unbelieving scholars will discredit the Book that says so.

And that is done with thoroughgoing obsession and in purposeful fashion. From their advocacy of the JEDP* theory of the authorship of Genesis to their contention for the potpourri authorship of the Gospels, these writers reduce God's inspired Scriptures to a more or less anonymously authored, fallible, semimythical book. Such a book does not have the authority to claim divinity for the son of a Nazareth carpenter. The process is apparent: discredit the Book and you discredit its testimony to the divinity of Christ.

To use a widely circulated national magazine's reputation and influence in order to attempt the destruction of the foundation of Christianity, the incarnation of the Son of God, is nothing less than brazen sabotage and arrant prostitution of Christianity. It is a double blasphemy to do this in an issue dated December 25, the very day of the Nativity, when Christians celebrate the coming of the Son of God into human flesh.

Direct protests to the managing editor are in order. A Christian has a right to feel outraged when his Christ and his Bible are publicly subverted, and to say so.

CARLETON TOPPE

* JEDP theory. This is the theory that the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) was not written by Moses, as the Bible abundantly attests, but that it consists of four different documents that came from four different authors (or literary schools). From these four sources an editor then compiled the Pentateuch, it is asserted.—Ed.

**100th ANNIVERSARY OF
FIRST CHRISTIAN DAY SCHOOL BUILDING
115 YEARS OF SERVICE AS
CHRISTIAN DAY SCHOOL TEACHERS**

October and November 1964 marked two important anniversaries at St. Mark's Ev. Lutheran Church, Watertown, Wisconsin. On November 15, the congregation observed the 100th anniversary of the erection of its first school building. On October 4, it celebrated the anniversaries of four consecrated teachers.

The teachers whose anniversaries were observed are Mr. Henry Krenz, Miss Ruby Reich, Miss Louise Fenske, and Miss Ada Sievert. They have served St. Mark's an aggregate of 115 years; they have served the schools of our Wisconsin Synod for a total of 162 years. The immediate occasion was the twenty-fifth anniversary of Mr. Henry Krenz in the teaching profession. Previous to coming to St. Mark's in 1955, Mr. Krenz taught in schools at Hortonville, Wisconsin, Root Creek, Wisconsin, Norfolk, Nebraska, Reedsville, Wisconsin, and Appleton, Wisconsin. Mr. Krenz teaches the eighth grade at St. Mark's and is the principal. In addition, he serves the congregation as choirmaster and head organist. Miss Ruby Reich has spent her entire teaching career of 39 years at St. Mark's, teaching either first or second grade. Miss Louise Fenske has served St. Mark's as second-grade teacher for 34 years. Miss Ada Sievert has been a member of St. Mark's faculty for 33 years. In addition to teaching the fifth grade, she also serves the congregation as organist. Mr. Krenz and Miss Sievert are graduates of Dr. Martin Luther College; Miss Reich and Miss Fenske received their training at Northwestern College. All of them have done extensive postgraduate work. These four teachers are well known in our circles for their ability and their keen interest in Christian education. St. Mark's is fortunate to have had them on its faculty for so many years. May the Lord continue to bless them and the school they serve!

The school anniversary was observed on November 15, with open house at the school during the week before. Christian education was offered. St. Mark's children from the very beginning in 1854. The first school building, however, was not erected until 1864. This served the congregation until 1914, when the present "old" building was built. Mr. Louis Pingel, who for many years taught at the Bethesda Lutheran Home, is the only teacher remaining of those who taught in the first school building. The minutes of the congregation tell of many financial problems faced in those early years. One was solved by a resolution to remove the tin cup rather than repair the pump. Finances, however, never actually jeopardized the continued existence of the school, for the congregation has always been committed to Christian education for its children. Already in 1874 it adopted a set of principles which still remain as a norm for Christian instruction. According to these principles, our school has a two-fold purpose: "To train the children of the congregation in such a way that (1) they are not only taught the way of salvation clearly, but are also led by God's grace to walk on that path, and are thus equipped for their heavenly calling; and (2) that they are provided with such education, knowledge, and skills as are necessary and



FOUR TEACHERS HONORED

Front, l. to r.: Miss Louise Fenske, Mr. Henry Krenz.
Rear, l. to r.: Miss Ruby Reich, Miss Ada Sievert.

desirable so that they may fulfill their earthly calling in a decent and honorable manner."

The newest portion of St. Mark's School was dedicated in 1957, and a replacement for our present "old" building is being planned. The increase in cost of these schools is a matter of interest. The 1864 two-story school together with lot cost \$3000. The 1914 six-classroom school with auditorium came to \$20,000. The 1957 addition of four classrooms, cafeteria, gymnasium, etc., cost well over \$300,000.

For the past 25 years St. Mark's has been conducting its school jointly with Trinity Congregation. At present the enrollment is 387, taught by 12 teachers.

The years have brought many changes in personnel, buildings, and equipment, but the basic element has not changed: the curriculum remains Christ-centered. Arithmetic was changed to modern math in 1963, but Dr. Martin Luther's Small Catechism, written in Germany in 1529, remains the book of religious instruction for our children. We look to our Lord for continued blessings, and thank Him for those so richly heaped upon us in the past 100 years.

HAROLD E. WICKE
HENRY E. PAUSTIAN

† Pastor O. Nommensen †

The Rev. Otto Bernhard Nommensen, the son of the Rev. B. P. Nommensen and his wife, Hermine, nee Haberkorn, was born in Fountain City, Wisconsin, on September 29, 1882. He received his grade school education in the Christian day school of St. Lucas Ev. Lutheran Church of Milwaukee, where his sainted father was then serving as pastor. It was also at the altar of St. Lucas Church that he renewed his baptismal vow on the day of his confirmation.

His study for the Lutheran ministry was begun at Concordia College, Milwaukee, but was interrupted in 1895 when he left to pursue a business career in that city for three years. Upon graduation from Concordia Theological Seminary, Springfield, Illinois, he was ordained at Shennington, Wisconsin, in 1907. His parish consisted of four congregations in that area. On June 18, 1908, he entered the estate of holy matrimony with Emma Dornfeldt at the altar of St. Marcus Congregation in Milwaukee. Their marriage was blessed with the gift of four children, two sons and two daughters. His wife was called to her eternal rest this past April.

It was in May of 1892 that the father of the departed called on Lutherans of the South Milwaukee area to help them organize a congregation. The Rev. O. B. Nommensen was called as pastor of Zion Congregation of South Milwaukee in 1909. It was in this congregation that he was privileged to render his faithful service to the Lord of the Church for a period of 50 years. It was under his dedicated and untiring guidance that the small congregation he came to serve grew to nearly its present size of about 600 families with a flourishing Christian day school with an enrollment of 262 pupils taught by nine teachers.

In 1959, he became the pastor emeritus of Zion Congregation and was relieved of his active duties in carrying out the ministry of the church. During the few years that followed, while residing in Waukesha, he kept in close contact with his congregation by attending the services as his health permitted. Upon the death of his wife this past April, he returned to South Milwaukee and made his home with his son Ernest.

It was on a visit to his daughter in California that he was suddenly stricken the morning of December 15 and entered into the joy of his Lord. He had attained the age of 82 years, 2 months, 16 days.

Those left to mourn his departure are his four children: Pastor Walter Nommensen, Vesta, Minnesota; Ernest Nommensen, South Milwaukee; Mrs. Gustav Kalb, Racine; and Mrs. Fay Mellon, Garden Grove, California; one brother: Pastor Martin Nommensen, Hillsboro, Wisconsin; five sisters: Lydia and Hermine of Shorewood; Alma of Winfield, Kansas; Mrs. Walter Kant, Milwaukee; and Ada of Shorewood, Wisconsin.

Christian burial services were conducted at Zion Ev. Lutheran Church of South Milwaukee on December 19, with the Rev. Arthur Halboth delivering the funeral address and the undersigned serving as liturgist. "Blessed are the dead that die in the Lord from henceforth."

PAUL HARTWIG

† Pastor J. D. Krubsack †

Funeral services for Pastor Joseph Daniel Krubsack were conducted at St. Mark's Ev. Lutheran Church, Watertown, Wisconsin, on Tuesday, December 15, 1964. Pastor H. Wicke preached the sermon on Hebrews 4: 9-11: "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest." Pastor H. Paustian conducted the liturgical service and read the committal.

Pastor Krubsack was born in the Town of Lebanon, Dodge County, Wisconsin, on March 18, 1888, the son of Mr. and Mrs. David Krubsack. He was baptized and confirmed by Pastor Erdmann Pankow at St. Paul's Ev. Lutheran Church in the Town of Lebanon, a congregation which has since ceased to exist. In 1902, he matriculated at Northwestern College, and graduated from the College in June of 1911. He completed his theological training at the Wisconsin Lutheran Seminary in 1914. In August of that year he was ordained into the holy ministry. He served the Lord's people faithfully until his retirement in October of 1963. During his ministry he served parishes at Amery, Mattoon, Eagle River, Town

Goodrich and Town Greenwood, all in Wisconsin. His longest period of service was at Redeemer Ev. Lutheran Church in Eagle River, where he served as pastor from 1920 until 1948.

In 1914, he was married to the former Malita Hilgendorf, who survives him, as do his three children: Mrs. Lewis Ard of Inglewood, California; Mrs. Paul Lorenz of Watertown; and Mr. Edward Krubsack of Polson, Montana. Other survivors include 10 grandchildren, one sister, and three brothers.

After a long and painful illness, Pastor Krubsack fell asleep in his Lord on Friday evening, December 11, 1964, having been granted an age of 76 years. "Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

H. WICKE

† Pastor P. J. Gieschen †

Pastor Paul John Gieschen was the son of the late Rev. Henry Gieschen and wife Lydia Thurow Gieschen. He was born in Town Paris, Wisconsin, on June 17, 1900. Baptized in infancy, he was confirmed by his father in Jerusalem Church, Milwaukee. Paul Gieschen prepared himself for the ministry by attending Milwaukee Concordia College and our Seminary in Wauwatosa, Wisconsin.

Pastor Paul Gieschen served his Lord in the preaching and teaching ministry in the following fields: St. Paul's Church in Cudahy, Wisconsin, from 1922 to 1927; Milwaukee Lutheran High School from 1927-1937; Zion Church of Rhinelander from 1937-1944; Racine Lutheran High School from 1944-1945; St. John's Church of Maribel, Wisconsin, from 1945-1950. From 1950 to 1964 Pastor Gieschen served David Star Church of rural Jackson (Kirchhayn), Wisconsin. He served our Synod on various boards and committees, serving also as the first chairman of the Board for Milwaukee Lutheran Teachers College. Pastor Gieschen's love for Christian education was the determining factor for the undersigned to choose Psalm 23 as funeral text. The president of the Synod, Pastor O. Naumann, delivered an impromptu address of comfort to the family and friends. The funeral service was held in Trinity Church of Town Liberty near Manitowoc, Wisconsin.

Pastor Gieschen suffered a stroke sometime ago. It left him weak and impaired his activities. He did again take up his ministry, but by the spring and summer of 1964 he felt he had to retire from the active ministry. Pastor and Mrs. Gieschen took up retirement residence in Valders, Wisconsin, to be near their daughter and family. They became members of Trinity Church of Town Liberty. The stroke he suffered on Friday December 18, 1964, was severe and fatal. The Lord called his faithful servant into the Church Triumphant after having allowed him to serve in the preaching and teaching ministry for 42 years, giving him an earthly age of 64 years.

Pastor Paul Gieschen was married to Norma Klebenow on September 5, 1923. She survives him, as do also one daughter (Lois), Mrs. Leroy Gauger, son-in-law, two grandchildren; brothers Henry, Walter, and Victor; sisters Lydia (Mrs. A. Maas), Agatha (Mrs. Ed. Dummann). Pallbearers were relatives and friends of the family, while the church council of Pastor Gieschen's last parish served as honorary pallbearers.

SAMUEL KUGLER

By the Way

(Continued from page 24)

up that youngster in "the nurture and discipline of the Lord." (*The Prairie Overcomer*, Dec. 1964.)

We Are Not Keeping Up

Thus the "Missionsblatt" from Bleckmar (Sept. 1964) admonishes its readers. In the course of 12 months, says this journal of the Evangelical Lutheran Free Churches in Germany, the population of the world increases by 60 million. During the same period, the Evangelical churches increase by 20 million by the baptism of children of Christian parents and the baptism of adults in the so-called "younger churches," the "mission fields." The number of non-Christians is therefore growing amazingly. The Church has never faced such a great assignment. Reportedly Communists spend 5.5 billion mark a year for the distribution of their literature.

Anniversaries

Fifty-fifth Wedding

Mr. and Mrs. John Tackmann of St. Paul's Ev. Lutheran Church, Gladstone, Michigan, on September 11, 1964.

Golden Weddings

Mr. and Mrs. Harry Bekedam of St. Paul's Ev. Lutheran Church, Sodus, Michigan, on August 28, 1964.

Mr. and Mrs. Frank Wegner of Apostles Ev. Lutheran Church, Milwaukee, Wisconsin, on December 6, 1964.

Mr. and Mrs. William Kane of Zion Ev. Lutheran Church, Peshtigo, Wisconsin, on December 30, 1964.

Mr. and Mrs. Otto Graewin of St. John's Ev. Lutheran Church, Route 4, Tomah, Wisconsin, on January 3, 1965.

Rev. and Mrs. Paul Monhardt of St. Paul's Ev. Lutheran Church, Tomah, Wisconsin, on January 7, 1965.

Christmas Thoughts From Hong Kong

(Continued from page 21)

a small flame, must be built into a roaring fire if the Lord is to look upon us as His good stewards. As good stewards we cannot let the world go by default to Mohammedanism, Hinduism, or Communism. The immortal souls of millions are at stake. Whether we like it or not, you and I are going to have to answer for them. And in thinking about our stewardship, we ought to bear in mind that recent events in China, Africa, Korea, Indo-China, and trends in Asia generally emphasize how little time we have to be the witnesses that our Savior wants us to be. Certainly we should not have less evangelizing energy than the Hindus, Buddhist, Mohammedans,

and Communists. *They* are going all-out to win the Oriental world. The time is short. What are *you* going to do about it?

A Lantern to Our Footsteps

(Continued from page 22)

tionship of husband and wife would have been most delightful. The very work of procreation also would have been most sacred and would have been held in esteem. There would not have been that shame stemming from sin which there is now, when parents are compelled to hide in darkness to do this. No less respectability would have attached to cohabitation than there is to sleeping, eating, or drinking with one's wife."

ARMIN SCHUETZE

APPOINTMENT

Pastor Paul G. Hartwig of South Milwaukee has been appointed a member of the Group Insurance Committee to fill the vacancy caused by the death of Pastor Otto Pagels. Pastor Hartwig will also serve as chairman of the Committee.

Oscar J. Naumann, President

APPOINTMENT

Western Wisconsin

Pastor Gerhard Fischer, Helenville, Wisconsin, has been appointed Visitor of Circuit 1 of the Central Conference to fill the vacancy caused by the death of Pastor Otto Pagels.

Carl H. Mischke, President
Western Wisconsin District

REQUEST FOR NAMES

Moorhead, Minn. — Fargo, N. Dak.

Exploratory Services will be started in Moorhead, Minn., in January 1965. Please send names of Wisconsin Synod members living in the Moorhead, Minn.—Fargo, N. Dak., area to:

Rev. Marvin Putz
650 4th St. S.W.
Valley City, N. Dak.

EXECUTIVE SECRETARY FOR BOARD OF TRUSTEES INSTALLED

Pastor Harold Eckert

In a service held on the evening of December 8, 1964, at St. Jacobi Ev. Lutheran Church, Milwaukee, Wis., Pastor Harold Eckert was installed as Executive Secretary

for the Board of Trustees. President Oscar J. Naumann delivered the sermon, and Pastor Harold E. Wicke, executive chairman of the Board, performed the rite of installation. He was assisted by Pastors Paul Eckert, Arthur Kell, John Wendland, Raymond Wiechmann, W. A. Wietzke, and Norbert Paustian.

REQUEST FOR COLLOQUY

Pastor John O. Lang of St. Paul's Lutheran Church, Columbus, Ohio, formerly a member of The American Lutheran Church, has applied for a colloquy and eventual membership in the Wisconsin Evangelical Lutheran Synod.

Norman W. Berg, President
Michigan District

REQUEST FROM ROCHESTER, NEW YORK

Indian Landing Lutheran Church of Rochester, N. Y., herewith asks for names of fellow Lutherans in its area or of such who may be moving to it. Our church is affiliated with the Evangelical Lutheran Synod, which is in fellowship with the Wisconsin Synod. Its location is in a good residential section of the Rochester metropolis. Rochester with its suburbs (called "Towns" here) is prospering, and it is attracting many professional people and skilled workers. The population of the metropolitan area is about a half million, and the Indian Landing location is easily accessible for churchgoers.

The name "Indian Landing" is well known by any resident who knows the city; a large public grade school next to the church on the same street bears the same historic name.

The congregation has plans for erecting a regular church building this year of 1965. The pastor's address given below is the same as that of the church and its location. We invite correspondence, and we will be thankful for any favors.

Rev. Geo. Schweikert
626 Landing Rd. N.
Rochester, N. Y. 14625

REQUEST FOR NAMES

New York, New Jersey, Philadelphia Areas

Please send names of Wisconsin Synod people living in the above areas or planning to move there to:

The Rev. Walter F. Beckmann
1415 Masonville Drive
Annandale, Va. 22003

SERVICES IN HIGHLAND PARK, N. J.

Services are being conducted on the last Sunday of each month at the Highland Park High School in Highland Park, N. J. Highland Park is a suburb of New Brunswick, which is Exit No. 9 of the New Jersey Turnpike. The service is at 7:30 p.m.

REQUEST FOR NAMES

New Mission in Topeka, Kans.

A Wisconsin Synod Lutheran mission has been established in Topeka, Kans. Services are held every Sunday morning at 10 a.m., Sunday school at 9:15 a.m. The location until further notice is: Fifth and Western, Topeka (Seventh Day Adventist Church), H. W. Bittorf, pastor.

Please send all names of members, relatives, friends who are living in Topeka and the surrounding area to:

Pastor H. W. Bittorf
904 W. 37th St.
Topeka, Kans.

CALL ACCEPTED

Dr. Martin Luther High School

Mr. John Micheel of White, S. Dak., has accepted the call to teach in the department of mathematics at Dr. Martin Luther High School, New Ulm, Minn.

Ervin Walz, Secretary
DMLHS Board of Control
Fairfax, Minn.

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

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 Kneuepel
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
5025 19th Ave.
Kenosha, Wis. 53140

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

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

MINNESOTA

NEW ULM PASTORAL CONFERENCE

Feb. 24, 1965; 9:30 a.m. at St. Paul's Ev. Lutheran Church, New Ulm, Minn.

Agenda: H. Jaster, The Essence of the Messianic Psalms; W. Lindke, Adult Instruction Manual (1:00 p.m.); B. Backer, Exegesis, Job 19:23-27; L. Hahnke, Article I of the Formula of Concord.

Communion service at 11:00 a.m. Confessional speaker, W. Lindke (alternate: J. Kurth).

A. H. REAUME, Secretary

* * * *

MANKATO PASTORAL CONFERENCE

Date: Feb. 2, 1965; 9:30 a.m. to 4:30 p.m. Place: Old People's Home, Belle Plaine, Minn.

Preacher: Lothert (alternate: Martens).

Agenda: Dan. 1, continued, R. Schlicht; Discussion of "Control" memorial; Other papers previously assigned.

D. KOCK, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: Tuesday, Feb. 23, 1965.

Place: St. John's Lutheran Church, Redwood Falls, Minn.; E. O. Schulz, pastor.

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

Preacher: W. O. Nommensen (alternate: W. J. Oelhafen).

Agenda: Luther's Large Catechism — The Second Commandment, W. F. Vatthauer; Exegesis of Jude, N. W. Kock; The Importance of Holding Firmly to Our Confessions Amid the Chaos of the Modern Ecumenical Age, J. H. Braun; Continuation of Tape Recording of Prof. J. P. Meyer's Lecture on the Gospel according to St. John; Discussion of Practice in Dealing with Nursing Homes and Homes for the Aged and Scheduled Services at these.

JEROME H. BRAUN, Secretary

NEBRASKA

ROSEBUD DELEGATE CONFERENCE

Date: Feb. 16 and 17, 1965.

Place: Burke, S. Dak.

Host pastor: John Engel.

Preacher: D. Plocher.

Chaplain: E. Herman.

Papers: Family Devotional Life, Mr. Paul Reuter; The Curse of Canaan, J. E. Lindquist.

M. F. DOELGER, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: Monday, Feb. 22, 1965.

Place: Grace Ev. Lutheran Church, Oshkosh, Wis.; C. Koepsell, host pastor.

Time: 9:00 a.m. service with Holy Communion. Preacher: L. Ristow (alternate: G. Schaefer).

Agenda: Dan. 8, A. Schulz; Exegesis of Eph. (cont'd), K. Gurgel; Round Table Discussion of Practical Matters, D. Hallemeier—Discussion Leader; Exegesis of Passages in the Table of Duties, G. Ehlert; Casuistry, Reports, Assignments.

GLENN H. UNKE, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: Jan. 25, 1965.

Time: 9:00 a.m. to 4:30 p.m.

Place: St. John's Ev. Lutheran Church, Lannon, Wis.

Preacher: M. Liesener (J. Mahnke).

Agenda: Exegesis of I John 3, H. Kruschel; Messiah Concept of the Old Testament, Prof. H. Vogel; Stimulating the Interest of the Laymen in the Total Program of the Synod, James Schaefer.

WILLIAM E. FISCHER, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Feb. 23, 1964.

Place: Good Shepherd Lutheran Church, Beloit, Wis. Good Shepherd Church, 2447 Park Ave., is located on the north side of Beloit, three blocks east of Highway 51.

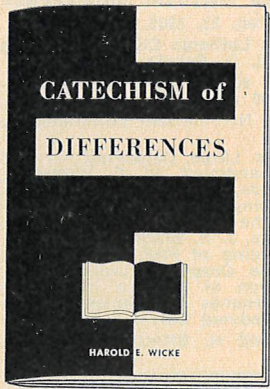
Time: 9:00 a.m.; Communion service at 11:00 a.m.

Speaker: H. Wicke (L. Pankow, alternate).

Agenda: Exegesis, I John 5, R. Roth; President's Report, C. Mischke; Formula of Concord Thorough Declaration VI Of The Third Use Of The Law, J. Denninger; Divorce, F. Dobratz; Reports: Home Missions, H. Paustian; World Missions, M. Schroeder; Worker-Training, C. Leyrer; Financial, R. Hoenecke; Casuistry Questions and Other Conference Business.

Please announce to the host pastor, R. C. Hillemann.

RALPH POLZIN, Secretary



CATECHISM OF DIFFERENCES

A Popular Study of the Doctrine and Practice of the various Lutheran Church Bodies in the United States

By *HAROLD E. C. WICKE*

96 pages—4½ x 6½—Paper cover

No. 3 N 25 \$.60

A handy, inexpensive guide to the various doctrines and practices on which there has been disagreement among Lutheran church bodies in recent years. The reader will find a wealth of material to refute the proposition that "all Lutheran church bodies are in doctrinal agreement." This is a revised edition of the booklet first published in 1949. It makes extensive use of later quotations and takes into account the recent mergers in American Lutheranism. Excellent for Bible classes and adult discussion groups, or for private study.

Twenty-five cents out of every dollar contributed for the work of the Synod goes to support our Home Mission program. Do you know just what our Home Mission program is and what your gifts accomplish through that program? You will look long before you will find better and clearer answers to these questions than those given in "The White Fields," the feature article in our 1965 Yearbook.

Prof. Carleton Toppe, President
Northwestern College, Watertown

The 1965 Yearbook contains more than mission news . . . it sounds a bugle call to battle on the Home Mission front!

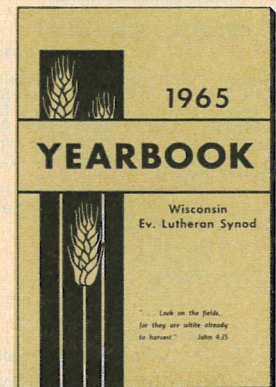
Lee Sabrowsky, Chairman
Board for Home Missions, Pacific Northwest District

Of unusual interest is the article, "The White Fields." Maps, pictures and charts help to keep the reader's attention focused on this simple, down-to-earth presentation of how HE goes into all the world to preach the Gospel and establish mission congregations.

Rev. W. Valleskey, Chairman
Commission on Evangelism, Michigan District

I like the individual pictures of our graduates from the Theological Seminary and Dr. Martin Luther College. Over the years this will give us a fine collection of portraits of Synod workers. The Yearbook is a great help for each one of us to keep in touch with what is going on in our Synod. Our Synod "family" is growing and spreading so rapidly, I don't see how anyone can get by without a new one each year.

Rev. Paul Heyn, Chairman
California Mission District Board



presents —

"THE WHITE FIELDS"

The illustrated story of our Home Mission program

and the

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Wisconsin Ev. Lutheran Synod

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