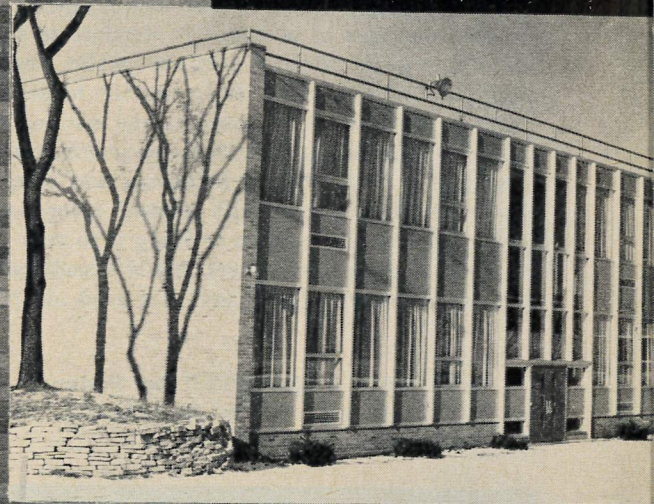


DOORWAYS
TO SERVICE



THE NORTHWESTERN
Lutheran

Volume 52, Number 3
February 7, 1965



BRIEFS by the Editor

MANPOWER SUNDAY is February 7, the date of this issue. It was with this date in mind that the Synod's Committee on Pastor-Teacher Recruitment requested that the series of articles entitled "Workers for the Lord" be run at this time. Thus two of the articles appeared before Manpower Sunday, one appears on the date, and two will follow in the next two issues.

By the way, the members of your Committee on Pastor-Teacher Recruitment are: Professor Robert Voss, chairman, Professor Carl Leyrer, and Pastor Karl Otto.

* * * *

WOULDN'T IT BE A GOOD IDEA? At a recent meeting of the Conference of Presidents with representatives of the editorial boards of our churchpapers, one man broached the idea of placing *The Northwestern Lutheran* and *The Junior Northwestern* in public libraries and hospitals. This suggestion led to another, namely, to place copies of *Meditations* in hospitals and nursing homes. It was mentioned that organizations or societies could make these efforts their projects to finance and carry out. All phases of the idea met with general favor, and it was resolved to use this column to bring it to your attention. We know of some cases where this is already being done. But we ask others: "Well, isn't it a good idea?"

* * * *

"NEGATIVE THEOLOGY," by Pastor I. G. Frey, which was intended to be an editorial, is featured separately on page 41.

SERVICEMEN AND STUDENTS TO RECEIVE THE NORTHWESTERN LUTHERAN

At a recent meeting, the Lutheran Spiritual Welfare Commission decided to send *The Northwestern Lutheran* to all servicemen on its rolls and to all students away from home at non-Synodical colleges and universities. Carrying out this resolution will involve about 4,000 more copies of each issue.

Naturally, we are pleased. But we are speaking not merely from an editorial viewpoint when we commend the Lutheran Spiritual Welfare Commission for this action. First of all, *The Northwestern Lutheran*, coming to these men and women every two weeks, will provide a more regular contact and close link with their home congregation and their Synod. More important, they will be receiving good spiritual fare regularly.

The Lutheran Spiritual Welfare Commission has till now carried out a fine program for our servicemen and students. Now it will have a more complete and, therefore, an even better program.

A few congregations have been sending *The Northwestern Lutheran* to their members in the service or at college. We urgently request them not to discontinue these subscriptions, but to let them run out. Otherwise a hopeless bookkeeping snarl will result. Meanwhile those receiving the churchpaper from their congregation can pass them on to a buddy or a schoolmate. For that matter, a little time will be needed to put this new service into operation. Watch this column for further information.

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

The Northwestern Lutheran

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COVER: HOME OF MILWAUKEE LUTHERAN TEACHERS COLLEGE, the new wing of Wisconsin Lutheran High School.

Editorials

What Luther Really Meant

An article in the *Catholic World*, entitled, "What Luther Meant by Faith Alone," helps to explain why Catholics are now more kindly disposed toward Lutherans than at any time in the past.

The author reads Luther through the eyes of the Danish existentialist philosopher, Kierkegaard. Kierkegaard (d. 1855) pointed out (and we agree) that Luther did not exempt the believer from good works; Luther insisted that faith should also be recognizable in a Christian's life.

But when the author equates the "either-or" choice of Kierkegaard, so typical of his theology, with Luther's "by faith alone," it is an even more convincing example of the deep influence of existentialist thought on the views which Roman Catholic scholars are developing concerning Lutheran theology. Existentialism is becoming more and more the Esperanto, the universal language, of interchurch relations, also between Catholics and Lutherans.

The author also points out that Catholic historians are discovering that the Roman Catholic image of Luther has been distorted by such writers as the Catholic Cochlaeus, who wrote a "hate-filled" biography of Luther in 1549.

The Helsinki conference of the Lutheran World Federation is cited as proof that Lutherans are ready to resolve their differences with Rome and to "accept their share of guilt for past misunderstanding." Their contemptible indecision concerning justification by faith, a weakness so embarrassing to real Lutherans, has also been seized upon by Catholics as evidence of change; they assume that Lutherans are not as mulish about this doctrine as they once were. A noted Catholic scholar like Hans Küng strengthens this impression when he declares that the Lutheran concept of justification "is compatible if not identical with the teaching of Trent [Rome's official doctrinal council] on this subject."

Then, too, the winds of ecumenicism are blowing briskly. Now Lutherans appear not only as intelligible opponents but also as desirable allies.

No Catholic reading "What Luther Meant by Faith Alone," however, will know what Luther meant "by faith alone" until he sees how completely the Catholic religion is dominated by work-righteousness. Until he grasps this, he cannot understand how squarely Luther's "by faith alone" opposed the theology of works that has distorted Scripture teaching on original sin, the Law, the Gospel, repentance, faith, justification, sanctification, Baptism, the Lord's Supper, ministry, church — the whole theology of Rome. By grace or by works — that's the real "either-or" at issue.

CARLETON TOPPE

Men To the Moon

A highly informative article in *Newsweek* on the moon rocket began with these words: "In all history there has never been a prouder, bolder, or more demanding effort than this nation's program to land men on the face of the moon. . . . It is a giant stride in the stretching of human horizons, achievement, and knowledge, a proud new spire on the human Tower of Babel."

The writer of the article has such a perfect grasp of the complexities and the astounding difficulties involved in building the rocket that he succeeds in making it clear to the most uninformed reader why it should take the labor of 300,000 men at the cost of 20 billion dollars to build just one rocket to lift three men to the moon. The writer is so obviously intelligent and so able in the use of words that his reference to the Tower of Babel can't be just a thoughtless dropping of words. One cannot help wondering what the man meant when he called this rocket a "proud new spire on the human Tower of Babel." Certainly a man of his intelligence would not use such words without intending that they should mean something.

He could be saying that he applauds the work of the original builders of Babel in the land of Shinar, who tried to make a name for themselves by building a city with a tower reaching into heaven, and that modern man is now continuing a piece of work that was prematurely stopped. Was he deliberately writing in despite of God, who stopped the original Babel builders by confounding their language? Is he saying that God will not always be able to thwart man, and that this time man will succeed in establishing himself as master in spite of God? He does not say he meant that, but that is one possible interpretation of his reference in Genesis 11.

Another possibility is that he wrote the article with tongue in cheek, meaning to say that this man-on-the-moon project is another Tower of Babel and that we may expect God to intervene again with some act of power. Did he mean to call this moon project an act of pride and arrogance that will end in disaster rather than triumph? When he mentioned the Tower of Babel, did he want us to understand that he was referring to the entire story of that attempt of men to assert themselves in spite of God? Did he want us to read on in Genesis 11 to the part where God said that unless men were stopped from building Babel, then "nothing will be restrained from them, which they have imagined to do"?

Was the writer's mention of the Tower of Babel just a meaningless slip, was he enlisting on the side of the first builders of Babel against God, or was he a prophet unawares?

ERWIN E. KOWALKE

Studies in God's Word:

A Sure Thing

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard, when we were with him in the holy mount.

We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts, knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost (II Peter 1:16-21).

People like to be sure about things. How often we see advertisements based on that principle: "Be sure of your appearance! All you have to do is buy and use Brand X hair spray, or toothpaste, or clothing," or whatever.

That makes "unsureness" a very damaging charge. If you hear that somewhere, sometime, someone found a dirty old sock baked into a loaf of Brand Y bread, you may lose some of your confidence in that product. Not being sure anymore about Brand Y, the next time you are shopping you may try some other brand. Manufacturer Y has lost your trade.

That charge of "You can't be sure of it" has often been leveled at the Holy Bible. Even voices claiming to be Christian leaders have charged Peter and the other inspired writers with recounting fables and myths. Their charges have been broad

enough and persistent enough to create in many quarters the general impression that neither the Bible nor the Savior it portrays is a sure thing. Do not let these wild imaginations of men shake your God-given conviction that the Holy Scriptures inspired by God are reliable and sure, the testimony of eyewitnesses, the very word of God.

The Testimony of Eyewitnesses

It isn't only the detectives in fiction stories who search for eyewitnesses so they can find out what actually happened. Eyewitnesses are invaluable to anyone who wants to know what occurred someplace where he wasn't actually present himself. Great efforts are made to send reporters and cameramen to the scene of important events, so all the rest of us may benefit from their eyewitness reports.

The majesty of Jesus was the great fact to which Peter and his fellow Apostles were witnesses. For example, at the Mount of Transfiguration they watched Jesus and saw Him reveal the glory usually hidden under the servant's form He had assumed. They beheld Him as "his face did shine as the sun, and his raiment was white as the light" (Matt. 17:2). They listened as the eternal Father in heaven spoke from the glory-filled cloud: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). These things, and many others, they saw and heard.

What these witnesses now make known is "the power and coming of our Lord Jesus Christ." They tell to others what they have seen for themselves: this Jesus is the very Son of God; He came to this earth to serve sinners by ransoming them from the hopelessness into which they had fallen; He has pleased the righteous Father and made forgiven sinners to be pleasing to God, too; He will publicly come again to earth at the end of time to reawaken all the dead and to bring eternal joy to both the bodies and the souls of

those who trust in Him. These doctrines are true and certain. They are the testimony of eyewitnesses.

The Word of God

But there can be things even more certain than the testimony of eyewitnesses. After all, witnesses have been known to disagree.

Peter reminds us that the certainty of Christians is more sure than just the word of human witnesses: "We have also a more sure word of prophecy."

Peter and the believers of his day had a Bible to read. They believed what it said, for it was and is the Word of God. But their confidence in God's Word could grow stronger. And it did when they saw the prophecies about the Savior being fulfilled by Jesus. Perplexities disappeared; all fell into place before the majestic Lamb of God.

We get the same strengthening of our confidence in the Bible when we behold what we may think of as the "arithmetic" of the Bible. Read some of the things you see printed on Bible bookmarks: the statistics about the hundreds of detailed prophecies fulfilled in the life and labors of Jesus. Consider the marvelous preservation of this Book despite persecutions and the passage of time. You cannot but become more sure about this wonderful Book.

But the real reason for our confidence in the Bible is found in still another place. Whether for Peter or for us, absolute certainty is based on the fact that the words and the teachings of the Bible are God's words and teachings. Of the human penmen who wrote these books Jesus said: "It is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:20). The result is that we have here words to cherish, for they are not "the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. 2:13).

To such words we indeed "do well" to give heed.

PAUL H. WILDE

News FROM OUR Missions

SURVEY TRIP TO THE "LAND OF THE SKY BLUE WATER" SUPAI VILLAGE ON THE HAVASUPAI INDIAN RESERVATION, ARIZONA

Our Previous Work With the Havasupai Indian Children

Fort Apache was once a famous army post in the White Mountains of east-central Arizona. United States troops were stationed here to maintain law and order among the Apaches up to the early 1920's. Soon after the army post was closed, the government decided to use the site for an Indian Boarding School for Apache children living in remote areas of the reservation. Thus Theodore Roosevelt School came into existence. Our missionaries from Whiteriver and East Fork conducted services and instruction classes here for many years, using a government building for that purpose. In 1952, our Synod authorized the erection of a chapel at Fort Apache. Since that time, Pastor Arthur Guenther from Whiteriver has been the missionary in charge. He holds regular services and instruction classes here with the assistance of the missionary and teachers from East Fork Mission.



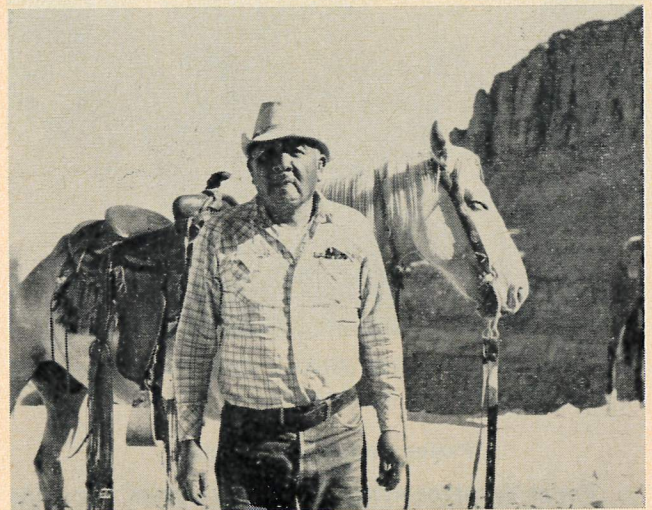
MISSIONARIES EUGENE HARTZELL (left) AND ARTHUR GUENTHER on the rim of the Grand Canyon.

In recent years, the government has opened the school to children from other Indian tribes throughout Arizona. As many as seven different tribes have been represented, and many of these children are being served by our church. Among the Indians to be found here are children from the Havasupai Tribe.

FEBRUARY 7, 1965

In 1955, the only school among the Havasupai Indians, who live on a small 618-acre reservation at the bottom of Havasu Canyon, on the western edge of the Grand Canyon National Park, was closed. All of the children from ages 7 to 16 were sent off to boarding schools. Most of them came to Fort Apache.

Of the 41 Havasupai children enrolled at Fort Apache, 39 chose to be served spiritually by our mission. For several years, most of these children attended our chapel and received instructions in the Word of God during the school year. The younger children were taken by bus to the East Fork Mission for Sunday school and services.



THE GUIDE FOR OUR MISSIONARIES ON THEIR EXPLORATORY TOUR of Havasu Canyon was this man, Juan Sinyella

What Led to the Survey Trip

A few years ago, a number of these children suddenly did not show up at our chapel at the beginning of a new school year. Upon investigation, it was learned that unscrupulous Mormons had gone to the entrance of Havasu Canyon and bribed the parents with food, clothing, and trinkets if they would assign their children to the spiritual care of the Mormon church. Most of the children felt very sad that they could no longer attend services at the Lutheran church.

For a number of years, another Christian denomination had done mission work among the Havasupais, a small tribe of about 300 souls. It seems, however, that the mission was abandoned about the time when the government school was closed at Supai, the village where these people live.

Our missionaries were very much concerned about the souls of the Havasupai children whom they had served at Fort Apache. They were also concerned about the souls of their parents who no longer had a Christian church to which they could go. When the Mission Board heard of the situation, it authorized Missionaries Arthur Guenther and Eugene Hartzell of the East Fork Mission to travel the 350 miles to northwestern Arizona to visit the Havasupai people in their remote homeland deep down in a part of the Grand Canyon.

Late in August 1964, our two missionaries started out on their assignment. Missionary Guenther wrote a detailed account of their trip. After leaving U. S. Highway 66, they had to travel about 80 miles over a dirt road through the vast and rugged high plateau country of northern Arizona. They finally reached the end of the road on a cliff that overlooks the valley floor over 2000 feet below.



A FATHER OF CHILDREN UNDER OUR CARE here is in conversation with our missionaries.

Pastor Guenther's Account

Pastor Guenther writes: "When we arrived, our guide and packman was waiting for us with our transportation for the next seven miles. We were fortunate in obtaining the services of Juan Sinyella, for he was the father of four little ones entrusted to our care at Fort Apache. (They packed and mounted the mules and horses provided by their Indian guide.) . . . The first two miles of the trip is on a switchback trail no wider than the belly of a horse — with only a few turnouts where pack-trains can pass one another. The last five miles are on the canyon floor, twisting, turning over sandy washes, giant boulders, always hemmed in by towering cliffs of solid rock, sandstone, and volcanic lava with colors of ever-changing hue and brilliance. . . . This is the **only** entrance to the 'Valley of the Sky-blue Water' and the only link with civilization other than the thin strand of steel that carries the telephone conversations.

The Havasupai Village

"As we neared the village, we could hear the laughter of children splashing in the stream, the barking of dogs, and the soft talk of a people who seldom raise their voices. We passed by small alfalfa fields, peach, apple, and pear orchards, and clusters of great fig trees. There are no cattle, sheep or goats, but each family has no less than five horses and/or mules, for these beasts of burden are their only means of transportation. They are small animals but capable of carrying heavy loads up and down the seven-mile trail.

". . . Mr. Alfred Hanna, a relative of some of the children that we had under our care, greeted us and showed us to our sleeping quarters — an old wood and stone government building that has been converted into a four-room dormitory. . . . At the little Tribal store we bought the staple groceries that we would need for our meals. . . . The vice-chairman of the tribe, Reed Watahomigie, also operated the store, so we were able to meet him without trouble. He proved to be more or less indifferent as to where his children went to church and towards religion in general.

Our Tour of the Valley

". . . We began a tour of the valley which would cover the rest of the day. . . . Our first stop was at the vacant government school. It was a long, low two-room building which was in good repair and needed only a teacher to be able to take care of most of the children in the valley. Not far from the school was the attractive little chapel that had been constructed some years ago. (Our missionaries learned that another Christian denomination was planning to resume mission work in the valley.)



A CAMP IN HAVASU CANYON, a side canyon off the Grand Canyon.

". . . From the church we walked straight to the home of Mr. Lee Marshall, chairman of the tribe. I had his two older daughters in church at Fort Apache all the years that they were in school; so we had some common ground to begin our discussions. We told him frankly why we were there and of our desire to visit

(Continued on page 41)

Workers for the Lord

Synodical Schools and Education of the Workers

Life's highest calling — the preaching or teaching ministry — requires thorough and well-directed education. Conscious of this fact, the Wisconsin Evangelical Lutheran Synod has established a number of educational institutions for the express purpose of training its pastors and teachers.

That such training may be adequate and unbroken, our Synodical schools offer educational programs on three levels: Prep (preparatory departments), college, and seminary. Six schools have been established to offer these programs. However, since two of them serve in a dual capacity (teaching on both preparatory and college levels), there are eight separate departments in operation. They are:

Michigan Lutheran Seminary (Preparatory) — Saginaw, Michigan

Northwestern Lutheran Academy (Preparatory) — Mobridge, South Dakota

Milwaukee Lutheran Teachers College (Junior College) — Milwaukee, Wisconsin

Dr. Martin Luther College and Preparatory Department — New Ulm, Minnesota

Northwestern College and Preparatory Department — Watertown, Wisconsin

Wisconsin Lutheran Seminary — Mequon, Wisconsin

The student's choice of schools, of course, will depend upon his goal. Any of the above preparatory departments, however, will provide the first level of education for either the future pastor or teacher. There — in grades 9 through 12 — he will receive an excellent academic course, which will provide him with a solid foundation for his future work, and which is pointed specifically toward continued education in our Synodical colleges.

Education of the Teacher

Upon graduation from a preparatory department, the future teacher may enroll either at Dr. Martin Luther College or at Milwaukee Lutheran Teachers College. If he chooses the latter (a junior college), he will transfer to Dr. Martin Luther College for his final two years of training. At these schools he will find all the courses necessary to prepare him for the teaching profession. The usual academic branches are offered, with special emphasis upon religion, music, education, and practice teaching. Graduation brings a Bachelor of Education degree and qualifies one for a call as a teacher.

Education of the Pastor

Those who have taken the pastor's course in a preparatory department continue their education at Northwestern College. A pretheological school, Northwestern, offers a liberal arts course with particular emphasis upon religion, languages (both ancient and modern), and history. This curriculum provides tools for the later study of theology, permitting the student to deal with God's Word with the care, precision, and background which it deserves. A Bachelor of Arts degree is awarded upon graduation.

At this point, four more years are necessary to complete the pastor's course. Three of these are spent in the classroom at Wisconsin Lutheran Seminary. The fourth is devoted to practical experience in the field (vicarage) under the guidance of an experienced pastor. The Seminary concentrates solely upon the study of theology. In addition to doctrinal courses and painstaking searching of the Scriptures, students are taught the mechanics of writing sermons, conducting instruction classes, and performing general pastoral work. Graduation is a great day, indeed. The student now is prepared for the preaching ministry and is eligible for a call into this blessed work.

Life on Campus

Since distance prevents most of the students enrolled in our Synodical schools from commuting, dormitories and dining halls are provided on each campus. This has proved to be a fortunate necessity. Dormitory life comprises an important phase of the student's education. Living with many fellow students in the same building, he learns to adjust to others. He also has the advantage of being surrounded by those who are united in faith and share a common goal. This enables him to form many close friendships — friendships which not only enrich his student life but also his later years in his chosen profession. Careful supervision is directed at providing a thoroughly Christian atmosphere. To this end, morning and evening chapel services are indispensable.

Although the student is expected to concentrate primarily on his studies, our Synodical schools also afford ample opportunity for recreation. Extracurricular activities include full athletic programs, a variety of musical organizations, and literary societies which provide students with experience in public speaking. School papers absorb the energies of those inclined in a literary direction. The total program is a complete one, offering a wholesome outlet for all who wish to take advantage of the opportunities before them.

God's Gifts to You

Through the years of the Synod's history, our Synodical schools have served us exceedingly well. They are extraordinary gifts of God's grace. Not only have they been useful agencies in supplying us with pastors and teachers, but they also have proved to be citadels of faithfulness to God's Word.

These schools belong to you, the members of the Wisconsin Evangelical Lutheran Synod. Beyond inspiring your gratitude to a gracious God, they deserve your lively interest and support. You will find it worthwhile visiting one of their campuses. Such a visit would give you a greater appreciation of the gifts which God has placed in our midst, as well as the training being offered our pastors and teachers. Perhaps, too, such a visit will heighten your desire to enroll your son or daughter in preparation for life's highest calling.



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: Is Polygamy
A Sin?**

A reader writes: "It is said in some Lutheran circles that we put ourselves equal to God or above Holy Scripture when we say that polygamy is a sin. . . . Can we call polygamy a sin without having a clear command as a basis in Scripture?" There is, of course, no direct statement in Scripture that says: "Thou shalt not practice polygamy." It must, however, be our concern to see what Scripture does have to say about marriage on this point.

Monogamy God's Institution From the Beginning

God instituted marriage as monogamous. After both Adam and Eve had been created, we read these words of Scripture: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). Only one man is mentioned and one woman. Someone might say: But that is all there were at the time. But Scripture speaks of the way it would be also in the future. When Jesus later quoted these words, He specifically said: "They *twain* shall be one flesh" (Matt. 19:5). Marriage was instituted as consisting of one man and one woman, each leaving his former family ties to form a new family. That is the way it was from the beginning.

What About Jacob, David, and Others?

But it did not always remain so. The first man who took more than one wife, so far as Scripture reveals this, was Lamech. He took two wives. However, Lamech was a boastful, ungodly man (Gen. 4:19, 23). He hardly serves as an example of what is God-pleasing.

But weren't there others who also lived in polygamy in Old Testament times? What about Jacob? Yes, he had both Leah and Rachel as his wives, besides their two maids. And there was King David. Concerning him we even read that Nathan said to him: "Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom" (II Sam. 12:7, 8). God says that He gave David the wives of his predecessor Saul. Polygamy in his case appears to have the full sanction of God.

We also note that God gave some laws to the Israelites to control certain evils connected with polygamy. Anyone who practiced polygamy was not to include two sisters among his wives while both were living (Lev. 18:18). Another law controlled an abuse which might happen when a man had two wives, particularly when one was preferred to the other. He might desire to make the son of the beloved one his first-born even though the rightful first-born was the son of the hated one. This was not to happen (Deut. 21:15ff.).

Had God Changed His Original Ordinance?

Does all this mean that God had changed His original ordinance? God did permit some things during the time of the Old Testament when He treated Israel like a minor child. What we are interested to see is what God says in the New Testament on this subject.

What the New Testament Says

We have no word in the New Testament directly forbidding polygamy, perhaps because it was not widely practiced. Other sexual perversions, as pointed out in Romans 1, were the great sins of the day. But it is significant that both Jesus and Paul do quote the words of Genesis 2:24: "They twain shall be one flesh" (Matt. 19:5; Eph. 5:31). Both of them use the word *twain* (two). St. Paul in Ephesians 5 compares the relationship between Christ and the Church to the relationship between husband and wife. This would lose its meaning if a husband could divide his love among several wives. It is meaningful only on the premise that marriage is a monogamous institution. St. Paul writes in I Corinthians 7:2: "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband." In either case, whether speaking of the husband or wife, each is to have a spouse that is his own. There would be little meaning in this statement if one of them were permitted several spouses.

What About I Timothy 3:2?

However, doesn't I Timothy 3:2: "A bishop must be blameless, the husband of one wife," indicate that there must have been men who were husbands of several wives, also among the Christians? Didn't Paul also tolerate polygamy among the early Christians?

Surely, Paul wasn't setting up a double standard demanding one for the bishops, namely, monogamy, while permitting polygamy in others. He is rather speaking of sexual purity. While this is required of all Christians, no one is completely holy. But only such whose fidelity to their wives was clearly evident should be chosen as bishops. Literally translated, the phrase would read that a bishop should be a "one-woman man."

That this is Paul's intended meaning becomes evident from the fact that he uses a parallel expression concerning the widow who was to be enrolled for work in the church. She was to have been a "one-man woman" (I Tim. 5:9). Since it never happened that any woman had several husbands, this could refer only to faithfulness to her one husband. One commentator puts it this way: "This expression ('one-woman man') cannot here

be properly referred to polygamy; for, although polygamy might at that time be still found among the civilized heathen, and even among the Jews, it was a rare exception. Besides, there is an argument against such an interpretation in the phrase 'one-man woman' (5:9); for similarly such a phrase ought to refer to polyandry, which absolutely never occurred."

God's Original Ordinance Stands

Whatever God may have permitted at times in the Old Testament does not change His original ordinance. The New Testament gives ample evidence that the ordinance of marriage between one man and one woman is still in effect. Polygamy is contrary to the will and ordinance of God. Can we say that what is contrary to His will is not a sin?

ARMIN SCHUETZE

News From Our Missions

(Continued from page 38)

all the people so that we could help their children. He was very gracious to us.

"... For the next few hours, it was the same, across irrigation ditches, through fields, over fences and under fig trees to the shanty-like homes of these quiet and gracious people. In the store, Pastor Hartzell had found a little fellow who was instructed at East Fork last year, and he became our guide.

"... On the dusty road . . . we met a Mohave Indian with his wife, Mr. and Mrs. Gabriel Sharp. Again, we had something in common, for I had also taken care of his brother's boy at Fort Apache a year ago. She was a graduate of Arizona State and a teacher. He had just been appointed as policeman at Supai. She informed us that she would open the school and keep the two lower grades in the canyon, rather than send them out.

"... We were told that our guide would be ready at 6:00 A.M. and when we looked out the next morning, he was there with horse and mules. It was with a certain degree of nostalgia that we mounted and followed the guide up the trail that led out of the 'Valley of the Sky-blue Water' and the friendly people who call this Shangri-La their home. . . . We headed for home with the satisfaction of knowing that perhaps, through our efforts, some blood-bought souls would be kept from the foul grasp of Satan.

Conclusions Drawn

"... We both agreed that there is no point in our Synod considering mission work in the Canyon since another Christian group will be working there again. . . . As of this writing, we have more of these children assigned to us this year than we did in the past two years. We feel that our trip was worthwile, inasmuch as it gave us a better understanding of the people and their environment and their way of thinking."

FREDERIC H. NITZ,
World Missions Reporter

NEGATIVE THEOLOGY

In recent years our Synod has frequently been accused of espousing a negative theology. This has developed from the fact that many people are apparently better informed on what we are against than on what we are *for*. In our efforts to uphold the truth of God's Word it has become necessary for us to speak out repeatedly against practices and trends which undermine and corrupt the positive truths for which we stand. This has been branded as "negative theology." We are made to appear as champions of the negative viewpoint.

We should like to decline this distinction. We believe that it belongs to others. The true champions of the negative viewpoint are those who are popularly hailed for their "positive" contributions to modern theology. These positive contributions, upon closer scrutiny, often turn out to be nothing but denials of truths held and taught by the Christian Church. Among the truths denied are the Inspiration and Authority of Scripture, the Creation Story, the Divinity of Christ, the Virgin Birth, Redemption through the blood of Christ, the Resurrection of Christ, Justification by Faith, the reality of miracles, and just about every fundamental Christian doctrine that you can name.

Recently there appeared in print a bit of poetry conceived by a conservative clergyman of the Episcopal Communion at the turn of the year. Although its literary worth may be questioned, it does bring out a point which is often overlooked: that the theology of many of today's celebrated theologians is largely negative. In the form of an appeal such as might emanate from the lips of a famous modern church leader, it reads in part as follows:

*How soon will come another year!
And, with it, clouds come drifting by.
For of the Church's faith, I fear,
There's nothing left I can deny.*

There follows in subsequent verses an impressive list of doctrines which the doubting church leader has already spoken out against. Recognizing that his continuing fame depends upon additional denials of Biblical truths, the great modern theologian is portrayed in the final verse as making this frantic appeal:

*Please help me, then, the Prayer Book scan
For something that has passed me by;
And save my greatness, so that I
Can find something still I can deny.*

Contrasting with this negativism are the positive statements of faith set forth in the Lutheran Confessions, which summarize our theology. Recurring in these Confessions are the affirmative words, "We believe, teach and confess. . . ." This hardly qualifies as negative theology.

IMMANUEL G. FREY

What do
you mean..



Atonement ?

“UNTO YOU IS BORN A SAVIOR”

“Unto you is born this day in the city of David a *Savior*” (Luke 2:11). The angel’s message to the shepherds was the answer to the prayers, the hopes, and the fervent longing of God’s people for thousands of years.

God’s promise of a Savior, given first of all to Adam and Eve, was for them a bright shaft of light breaking through the ominous darkness of Eden. It offered them the hope of deliverance from the iron shackles of sin and death. This promise, repeatedly renewed and made more and more explicit to succeeding generations, was finally with the birth of Jesus coming into fulfillment.

The Savior Came to Atone

Why was Jesus “a light to the Gentiles” (Isa. 49:6) and the “hope of Israel” (Jer. 14:8)? Was it not because as the promised Seed of the woman He came to make atonement for their sins? The birth of John the Baptist, His forerunner, signaled the beginning of the long-awaited fulfillment of God’s promises, prompting Zacharias joyfully to exclaim, “Blessed be the Lord God of Israel; for he hath raised up an horn of *salvation* for us in the house of his servant David” (Luke 1:68, 69).

“Salvation!” — with this one word Zacharias encompasses all that the Savior came to do. His very name, “Jesus,” meaning “Savior” the name given to Him by God Himself, describes His role in the gracious counsel of God: it was to rescue fallen mankind from death and damnation.

The Exodus and Our Deliverance

As Israel was delivered from the menacing host of Pharaoh, so we have been delivered by Christ from the hand of our enemies. With Moses and the children of Israel we, too, can therefore sing, “The Lord is my strength and my song; and he is become my salvation” (Exod. 15:2).

Joshua and Jesus

Joshua, whose name also means “savior,” was a type of Christ. For as Joshua was the savior of his people who led them across the Jordan into the promised land, so Jesus of Nazareth is the Savior of the world who will lead all who follow Him into the Canaan of eternal rest. In Him “the grace of God that bringeth salvation hath appeared to all men” (Titus 2:11).

“Salvation” and “Atonement”

“Salvation,” as we see also from Peter’s use of the word, is a broader term than “atonement.” Peter invites us to look forward with joyous anticipation to the appearing of our Lord Jesus Christ when we shall receive the end, the glorious consummation, of our faith, “even the salvation of your souls” (I Pet. 1:9).

“Salvation” thus embraces the work of atonement but then also looks beyond this to the final, blessed outcome of Christ’s work of redemption — our deliverance from death and our translation into everlasting joy and glory.

All of this is summed up in a single word in the unfailing and trustworthy promise of Jesus, “He that believeth and is baptized shall be *saved*” (Mark 16:16). To be saved and to inherit the eternal, heavenly, joys that beggar description is the very opposite of being damned and suffering the indescribable, never-ending torments of hell.

At the Cost of His Own Life

“Unto you is born a *Savior!*” Does not that precious name “Savior” remind us that Jesus is our Good Shepherd, who in His infinite love came to seek us who were as sheep going astray? “I lay down my life for the sheep,” He declares (John 10:15). It was at the cost of His own life, therefore, that He rescued us and gained for us eternal life in His heavenly sheepfold.

A Sure Confidence of Eternal Glory

We who have by faith washed our robes and made them white in the blood of the Lamb (Rev. 7:14) may, therefore, confidently look forward to entering into the kingdom prepared for us from the foundation of the world, where, with all the saints, we shall thankfully and joyfully ascribe our eternal blessedness to Him in an unceasing hymn of praise: “We are saved by our God who sits on the throne and by the Lamb” (Rev. 7:10, as translated by Beck, *The New Testament in the Language of Today*), or, in the more poetic and exalted strains of the King James Version, “Salvation to our God which sitteth upon the throne, and unto the Lamb.”

WILBERT R. GAWRISCH

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

THE BIBLE ACCORDING TO LUCE AND SEIBERLING

For its recent Christmas number *Life* magazine chose to present an issue devoted entirely to the Bible. The project was directed by the art editor, Dorothy Seiberling.

The art work is outstanding.

Those who looked from the beautiful illustrations to the text and gave it a careful reading will agree that the *Life* version of the Bible does not herald a great return to the Scriptures on the part of press and public or hold out hope for a general submission to the authority of the inspired Word.

The thesis of the whole essay is the view that the Bible is a record of man's search for God, not of God's inspired, inerrant timeless truth. The tired assertions of Bible "crudities and contradictions" are included. The experimental approach is also obvious in the comments on recent research and archaeology which admit that God's Book is standing up pretty well in the face of such tests.

The issue on the Bible tells us, "Thus saith the existentialist and the experimentalist." The Bible tells us, "Thus saith the Lord."

WHO IS THE ANTICHRIST?

In the American Lutheran Church's *Lutheran Standard* of January 12 the *Question Box* contains this reader's query: Can you say that the Antichrist is the pope of Rome?

The column's editor answers differently than you and I would. On the basis of Bible passages, chiefly II Thessalonians 2:3-12, and in accord with the Lutheran Confessions we teach that the Roman papacy is the special Antichrist rising in the Church, claiming for itself prerogatives of God, revealed by the Reformation, enduring as a warning against apostasy until the end of time, and opposing Christianity's heart-doctrine of free salvation by grace through faith.

The answer in the *Standard* column does grant: "At the time of the reformation of the church in the sixteenth century the reformers labelled the Pope at that time as being antichrist." "It is so stated in some of the confessional writings of the Lu-

theran Church." However, the statement continues: "But this doesn't necessarily mean that the present pope is the antichrist." The subsequent argumentation refers to the possibility of a change from the situation that prevailed in Luther's day and the need to re-examine the situation in the light of such change. What is significant is the lack of any reference to the timeless, changeless teaching of II Thessalonians 2, long regarded in the Lutheran Church as the seat of the doctrine of the Antichrist.

DISTAFF SIDE OF THE PARSONAGE

Recently Mrs. Brenda Wolfe, young wife of an English vicar, made news with her complaints about life in a parsonage for the woman. She asserted, "No decent, right-minded man ought to have the effrontery to ask any woman to take on such a lousy job!" One of the many difficulties Mrs. Wolfe mentioned was that often parishoners regarded her as their property and expected her to conform to their strange image of what a pastor's wife should be like.

Mrs. Wolfe found no sympathy among wives of American Lutheran Church pastors when they commented on her charges at a gathering of theirs in Minneapolis. There was general agreement that compensations far outweigh disadvantages in the parsonage and that parishoners and Ladies' Aids no longer expected miracles of behavior or efficiency from pastors' wives. Some of the statements ran: "People in the parish no longer expect the pastor's family to be saints." "You can be yourself if you are a pastor's wife." "You don't have to follow an image as a pastor's wife any more than if you were the wife of a man in any other profession."

We trust that conditions on the distaff side of the parsonage in the WELS more closely resemble those in the ALC than those in an English manse.

ABORIGINALS IN THE LUTHERAN MINISTRY

Last November the United Evangelical Lutheran Church in Australia

ordained as ministers two veteran evangelists who are full-blooded aboriginals, Conrad Raberaba and Peter Bulla. This is the first such ordination by any church body among the Australian aboriginals, who are said to lead the most primitive existence to be found on this earth.

Such a victory of the Gospel is a reason for thanksgiving and a heartening encouragement for us to press on in our efforts to develop in our foreign mission fields indigenous churches with native ministries. God helping, it can be done.

CHURCH AND STATE

Church bodies in our country are giving pronounced, perhaps disproportionate, attention to the subject of church-state relations. Study projects are underway in several denominations. Presbyterian and Lutheran (LCA) reports have recently appeared. A project of special interest for us is the new book, *Church and State Under God*, consisting of essays by some dozen Missouri Synod writers and edited by Albert G. Huegli. The more than 500 pages contain a wealth of historical and interpretative material on the subject and represent the result of a study initiated by that Synod's Board of Parish Education and authorized by its Board of Directors.

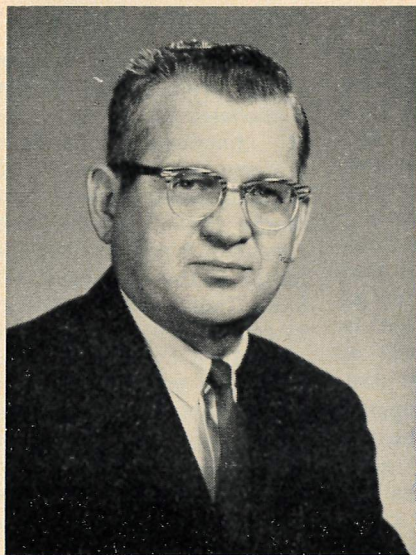
In so large a book by such a variety of writers on so controversial a subject one would not expect to find everything to his liking. There is some jargonistic writing; terms like *matrix*, *afterglow*, *religious conspiracies*, *dialogic interpenetration* will not clarify a complicated subject for many readers. There is some loose logic. One essay seems to argue that because modern communication has broken down certain spatial barriers that, therefore, it is no longer meaningful to speak of walls of separation between the two realms of church and state. There is some extravagant pleading of special causes; a chaplain writing on the chaplaincy insists: "The chaplaincy, especially in the Armed Forces, exists . . . as a bulwark against the inroads of atheistic materialism and nihilism,

(Continued on page 47)

Why I Joined the Wisconsin Synod

A little more than a year ago, I was privileged by the grace of God to become a member of the Wisconsin Synod.

If I am asked why I chose to sever my fellowship with a church to which I had belonged for almost a half century, to which I owed so much both in a material and spiritual way, and where I had learned to know my Savior, and why I chose to affiliate myself with a much smaller and poorer church body, I can only reply that I joined the Wisconsin Synod because it was important to me to be a member of a church in which my own faith was not assailed constantly by men who outwardly passed as brethren but who, by denying the inerrancy of Scripture and other fundamental doctrines of the church, were tearing down the foundations on which all Christian faith



Dr. Siegbert Becker

must rest, namely, the words and promises of God. All of us, pastors, professors and laymen alike, must "walk in danger all the way," and everything that undermines the authority of the Scriptures makes it more difficult to cling to the promises of salvation that we have in Christ. As I was sure that I would, I found in the Wisconsin Synod a group of fellow Christians who, by their steadfast loyalty to the Word of God and by their clear, firm, and courageous confession of its inspiration and infallibility, have been a source of strength and edification to me in my own spiritual life. I did not expect to find a perfect church, for all of us will remain sinners until we die, but I did expect to find a church which by God's mercy has not followed the modern drift away from the moorings of the Word. In this hope I was not disappointed.

I joined the Wisconsin Synod also for the sake of my children. I wanted them to hear the kind of preaching and teaching that I had heard in my own youth, when I belonged to a church that faithfully and loyally proclaimed the whole counsel of God, that vigorously

opposed all error, and that stood four square on the impregnable rock of Holy Writ. These are times in which our young people are assailed by attacks on Scripture from every side, and if the church to which they belong joins the world in casting doubt on the Word of our God, how can they stand firm? You cannot fill the Bible full of question marks and attack the historicity of the revelation of God by relegating large portions of the Bible to the realm of myth and legend and still expect that our young people will become firm believers in Christ and faithful confessors of the Word. I wanted my children to have the privilege of growing up in a church where by word and example they would be made aware of the supreme and infallible authority of that Book by which we are taught to cling to Jesus Christ, without whom there is no living hope and no sure salvation.

Finally, I joined the Wisconsin Synod because I was convinced that it was my duty to give aid and support to a church which supported the principles of the Lutheran Reformation. This duty was implied in the vow that I took at my confirmation. I believe that the future of true Lutheranism in the world rests with the Wisconsin Synod and with those still smaller Lutheran groups which have not surrendered to the ecumania and the false scholarship of our time. Voices are heard on every side telling us that unless we come to terms with modern scholarship and accommodate ourselves to the "assured results" of modern scientific investigation, we cannot hope to have a theology which is "relevant" to modern life. But this siren song was already old when we were young. A hundred years ago it was said by apostate Lutherans that a church which held the theological position of the old Synodical Conference could not possibly hope to flourish in the free climate of America. But the Synodical Conference in those days became a veritable fortress of orthodox Lutheranism.

Today the old Synodical Conference is no more, and the Wisconsin Synod stands almost alone in the world as one of the few Lutheran church bodies which in a united fashion still defends and confesses orthodox Lutheranism. It is my conviction that in the years to come it will be the Wisconsin Synod that will speak the strengthening Word to those faithful souls in other Lutheran bodies who are grieved for the affliction of Zion and who need the encouragement of true brethren in the faith. It was my hope that I might in a small way help the Wisconsin Synod speak that Word to a world that needs it.

By their courageous action and their clear confession, the members of the Wisconsin Synod have compelled me to recognize them as my brethren in the true Lutheran faith. Here is where I belong. I know that they can help me. I hope that I can help them. And by the grace of God, together we will help Lutheranism and the world. God grant it! Amen.

SIEGBERT BECKER

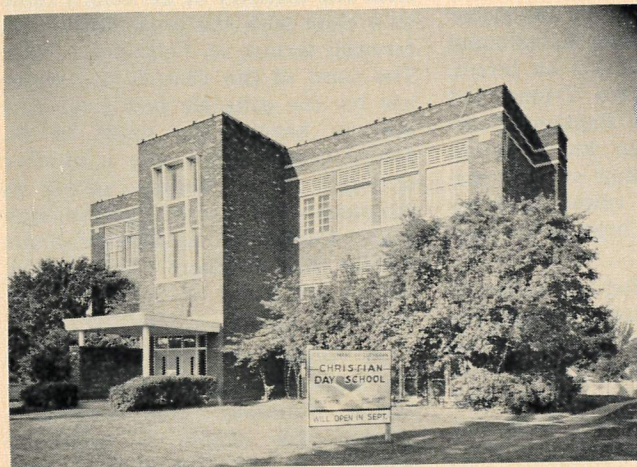
The Hand of Blessing

School Dedication—Gethsemane, Milwaukee

The hand of the Lord — that's the story of the new day school of Gethsemane Lutheran Congregation on Milwaukee's southside. Sudden opportunity, quick decision, an unexpected gift, a summer of work, God-sent teachers, a beautiful autumn Sunday of dedication and praise, and a spacious and modern day school was placed into the service of the Lord.

No Plans

There were no plans at Gethsemane for a day school. The one-room school maintained by the congregation from 1906-1920 had been closed for over 40 years. There was no space to build on the church property and no sizable plot of land available in the older, settled section of the city in which Gethsemane is located. Then, five blocks from the church, a 'For Sale' sign went up on the red-brick office building of the Heil Co. This substantial building had originally been built by the City of Milwaukee as a school. Could it serve children once again?

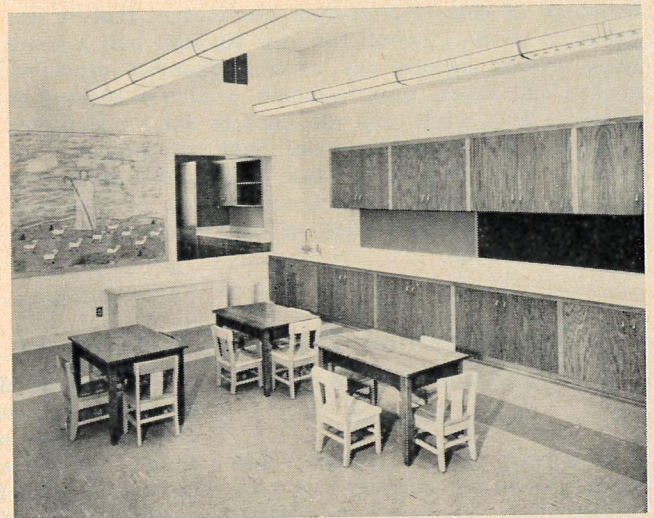


THE "NEW" GETHSEMANE, MILWAUKEE, DAY SCHOOL presents this exterior view.

A Quick Decision

Others were bidding on the building. The congregation had about three weeks to make up its mind. Midnight oil was burned on building codes, cost estimates for remodeling, architect's sketches, surveys of pupil potential, methods of financing. The congregation met twice. How to vote? There was no building fund, no money. Could we assume such a debt? Would our children come? Could we get teachers? Would the future prove us fools? The decision was made, our bid submitted. Would it be accepted? Yes. Next step, financing. Unexpectedly, two of Gethsemane's members, Emil Mayer and sister Ida Lutze, came forward with a heart-warming gift of \$40,000. Plans were drawn to remodel and modernize the entire building. The decision

was made to open the school with kindergarten and grades 1-4. Two teachers were called and moved by the Lord to accept. Then came the race against time to finish the building so that classes could begin in fall. Recruitment and registration of children began. A week before school opening construction was finished. The members moved in with a will to finish the work. Furni-



A TEACHER'S ROOM adjoining each classroom is a feature of Gethsemane School. Here, in the kindergarten room, the window opening into the teacher's room is to the left of center.



THE TEACHERS AT GETHSEMANE are Miss Jeanette Ollmann ((standing) and Mrs. Daniel Ladwig.

ture was bought and moved into place. Suddenly all was ready. School opened on schedule. And on September 13, in an outdoor service at the school, with members and friends using seating placed on the newly black-topped and fenced playground area, the school was dedicated to the service of the Lord. The Rev. Robert Voss, president of Milwaukee Lutheran Teachers College, set the tone for the day with his sermon based on Exodus 3:5: "Your School Is Holy Ground!" And the members thanked the Lord and rejoiced.

Wonderfully Ordinary

To many, the events that led Gethsemane to establish its school may sound ordinary. Yet, looking back, the members of this congregation see clearly that it was the hand of the Lord all the way. At least half a dozen times events beyond our control, financial problems, doubts and fears, even common prudence seemed to dictate a halt. Each time the Lord by some unexpected turn of event flashed a green light and propelled us forward. The story of the last year at Gethsemane is the story of the hand of the Lord, pointing, pushing, providing, and opening to show us that it held only goodness and blessing.

Commissioned For Central Africa John Janosek

Candidate John Janosek was ordained into the ministry and commissioned as missionary to Central Africa by A. L. Mennicke, assisted by Reuben Reimers, Paul Knickelbein, and Kurt Geyer, at St. Paul's Lutheran Church, Moline, Illinois, September 20, 1964. Pastor Knickelbein preached the sermon. Pastor and Mrs. Janosek and their daughter Lori live at the mission station on the Sala Reserve, 45 miles from Lusaka.



MISSIONARY AND MRS JOHN JANOSEK in a picture taken at the time of his commissioning.

† Pastor W. C. Mahnke †

William Carl Mahnke was born in Reedsville, Wisconsin, on December 14, 1879, the son of John Mahnke and Hulda, nee Schneider. As an infant, he was adopted by the Triune God as His child in Holy Baptism. Fourteen years later, he knelt before God's altar on the day of confirmation and solemnly vowed undying allegiance to Jesus Christ as his only Savior.

In 1895, the Lord led him to enroll at Northwestern College, to begin his studies for the holy ministry. The Lord of the Church granted His blessing to this preparation, and Pastor Mahnke graduated from our Wisconsin Lutheran Seminary (then at Wauwatosa) in 1904. The Lord's call led him first to St. John's Congregation, Newburg, Wisconsin, where he served as pastor from 1904 to 1916.

In October, 1916, he followed his Lord's call to St. John's Congregation on the southwest side of Milwaukee, where the remaining 37 years of his active ministry were spent. His ministry was, for the most part, quiet and unspectacular. Faithfully he planted and watered, leaving to others the gathering of the increase. The members of St. John's Congregation recall today with grateful hearts that Pastor Mahnke was the chosen instrument of the Lord to prevent the closing of St. John's Lutheran School in

Built for a Future

The facilities of the school include four large classrooms, each room with an adjoining cloakroom and a library room; a multipurpose room or gym, which is equipped for basketball and volleyball; an office; kitchen; teachers' lounge; and large outdoor playground. The imaginative planning of the interior by Architect N. A. Hintz has resulted in an unusually attractive and pleasant environment for pupils and teachers. The cost of land, building, remodeling, and furnishings for the entire school represent an investment of \$130,000.

For the modest first-year enrollment of thirty children, the facilities represent a luxury. Yet the experience of the past convinces us that the Lord will draw the children in steadily increasing numbers in the years ahead. Present plans call for the opening of another room this fall and the adding of three more grades. Since the future of our school rests in the same hand of blessing that brought it into existence, we look ahead with confidence. It is our hope that the experience of Gethsemane may encourage and enable another congregation to recognize the hand of the Lord in opportunities that may present themselves for giving children daily education and training in Christ. KURT EGGERT

the difficult years during and immediately after the Great Depression. His ministry at St. John's came to a close with the preaching of his farewell sermon on February 1, 1953. The Lord of the Church had wider use for the gifts He had given this servant, beyond the limits of St. John's Congregation. For a number of years Pastor Mahnke served as chairman of the local Lutheran High School Conference, as member of the District Mission Board of our Synod, and of the Board of Control of the Wisconsin Lutheran Seminary.

On August 25, 1904, he entered the estate of holy matrimony with Alvina Valleskey. God mercifully granted this couple 60 years of wedded life and blessed them with nine children, three of whom — Martin, Walter, and Lydia — preceded their father into eternity. Pastor Mahnke entered into his Lord's presence on December 30, 1964, at the age of 85. The funeral service was held at St. John's Church January 4. Pastor Melvin C. Schwenzen preached the sermon based on Luke 2:29, 30, Pastor Mahnke's choice for his funeral text: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation."

He leaves behind to await the day of the resurrection his wife and six children: Theophil, Jonathan, William, Grete (Mrs. Arnold Triefel), Elmer, and Esther (Mrs. Robert

Hochmuth). May God comfort and cheer them as they await the coming of our great God and Savior Jesus Christ!

JOHN C. JESKE

Looking at the Religious World

(Continued from page 43)

which could spell ruin not only for our country but also for civilization." There is some constitutional interpretation at variance with the Supreme Court. The First Amendment is held to forbid only the granting of a preferred status to any religious group, not impartial aid to all. There is some odd theology. The use of the Law as a curb on unrighteousness is employed as the basis for the contention that the church must be vitally interested in the civic righteousness of society at large.

Throughout the book runs a refrain of rebuke for what is called "absolute" or "radical" separation of church and state and a strong advocacy of a "dialogic interpenetration and tension," an "interaction," and a "cooperation." This above all is disappointing. There has been enough of a tendency in America in the past to penetrate state with religion and church with state. What is needed at this time is not more but less of the same.

EDWARD C. FREDRICH

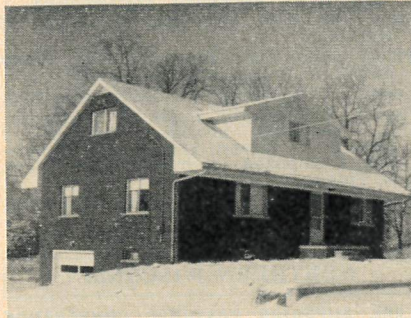
Parsonage Dedicated Flat Rock, Michigan

On Sunday, October 4, 1964, St. Mark's Lutheran Church, Flat Rock, Michigan, was privileged to dedicate its parsonage. The Rev. Edwin Frey, Detroit, a member of the Michigan District Mission Board, preached the dedicatory sermon.

Ground-breaking ceremonies were conducted on March 29. Construction was begun on April 7 and was completed on July 10.

Of brick veneer, one and one-half story construction, the home contains the pastor's study, living room, dining area, kitchen, half-bath and bedroom on the ground floor; three bedrooms and a full bath on the second floor; full basement; one-car garage in basement.

Construction of the parsonage was made possible by a loan of \$18,000.00 from the Parsonage-Teacherage Fund.



THIS PASTOR'S HOME was built by Lutherans at Flat Rock, Michigan.

The contract price of the parsonage was \$20,100.00. The final cost will be about \$21,000.00, since a number of items, such as painting, varnishing, landscaping, grading, etc., were not included in the original bid. These things are being done by the members and are being paid for by them, since the congregation pledged itself to raise the difference between the \$18,000.00 loan from Parsonage-Teacherage Fund and the final cost of the completed structure.

FRED A. SCHROEDER

Anniversaries Golden Weddings

Mr. and Mrs. William Mueller of St. Matthew's Ev. Lutheran Church, Winona, Minnesota, on October 18, 1964.

Mr. and Mrs. Frank Wangelin of Emanuel Ev. Lutheran Church, New London, Wisconsin, on December 30, 1964.

Mr. and Mrs. Albert Immel of St. Peter's Ev. Lutheran Church, Fond du Lac, Wisconsin, on January 14, 1965.

Mr. and Mrs. Bernard Miller of St. Paul's Ev. Lutheran Church, Hillsboro, Wisconsin, on January 20, 1965.

Mr. and Mrs. Ernest Wuerch of St. John's Ev. Lutheran Church, Markesan, Wisconsin.

Mr. and Mrs. William Lohrey of St. John's Ev. Lutheran Church, Markesan, Wisconsin.

SCHEDULE OF CONCERTS

Northwestern College

February 14	4:00 p.m.	Centennial "Pop" Concert
April 4	8:00 p.m.	Easter Concert
May 2	8:00 p.m.	Spring Concert
June 2		Centennial Commencement Concert

The Pop Concert is free; in all other programs a free-will offering will be taken.

The College Male Chorus will tour Wisconsin and eastern Minnesota during the Easter recess, April 14-25. The itinerary will be published in *The Northwestern Lutheran* at a later date.

REQUEST FOR REFERRALS Flat Rock, Michigan

Please refer members moving into the following areas, and having the following post office address: Flat Rock, Rockwood, South Rockwood, East Rockwood, Gibraltar, Carleton, Waltz, New Boston, Woodhaven, Southgate, Wyandotte, Trenton, Lincoln Park, Taylor, Riverview, Grosse Isle, Mich., to:

St. Mark's Lutheran Church
Fred A. Schroeder, pastor
25375 E. Huron River Dr.,
Flat Rock, Mich.

ANNOUNCEMENT

Student Center, Mankato, Minnesota

Currently there are four vacancies for girls in the Student Center Dormitory. Also, we are now accepting applications for the summer sessions. Contact Mrs. Cora Prange, 326 Warren, Mankato, Minn., or Rev. M. Birkholz, 514 W. 7th, Mankato, Minn.

APPOINTMENT — DISTRICT REPORTER Michigan

Pastor Wernor Wagner, Saginaw, Mich., has been appointed District Reporter for *The Northwestern Lutheran* for the Michigan District. Congregational and District news should be relayed to him for inclusion in *The Northwestern Lutheran* column, "Direct from the Districts."

Norman W. Berg, President
Michigan District

INSTITUTIONAL MISSIONARY Rochester, Minnesota

Pastor F. A. Werner is the institutional missionary serving the hospitals in Rochester, Minn. These include Rochester State Hospital, as well as St. Mary's and Methodist, Main and Worrall. His address is: 415 14th Street N.W., Rochester, Minn. 55901. Telephone: (507) 282-8280.

COMMUNION WARE NEEDED

If any congregation has a set of Communion ware it is no longer using and wishes to donate it to a mission congregation, our mission congregation in Libertyville, Ill., Calvary Lutheran Church, would be pleased to have it. Please notify: Pastor Norman J. Barenz, 2206 Ezekiel Ave., Zion, Ill.

NAMES WANTED Libertyville Mission

Please send the names of our Wisconsin Synod members or interested persons living in the Libertyville, Mundelein, Lake Zurich, or surrounding area to:

Pastor Norman J. Barenz
2206 Ezekiel Ave.
Zion, Ill.

LECTURE AT NORTHWESTERN COLLEGE

The second centennial lecture will be given by Prof. Herbert Howe, of the Classics

Department of the University of Wisconsin. The date is February 17; the hour is 7:00 p.m. Professor Howe's topic will be **The Paper Bridge**. It will be a lecture on the texts of the classical authors.

REQUESTS FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College herewith invites members of the Synod to place in nomination the names of men qualified for the position of physical education instructor and coach.

In order to assist the Board in its choice, kindly include pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned not later than March 3, 1965.

Arthur Glende, Secretary
DMLC Board of Control
17 South Jefferson St.
New Ulm, Minn.

SEVERANCE OF FELLOWSHIP

Since Pastor Norman E. Menke and Mr. Walter H. Drost have both severed their fellowship with our Synod, they are no longer eligible for calls in our Synod.

Adolph C. Buenger, President
Southeastern Wisconsin District

LSWC MOVES TO NEW OFFICE

The LSWC has moved from 3614 W. North Ave. to 3624 W. North Ave. (2nd floor front), Milwaukee, Wis. 53208. The telephone number is the same: 442-8600. The Audio-Visual Aids (now in the new Synod offices at 3512 W. North Ave.) has a new telephone number: 445-4030, Extension 35.

POSITIONS OPEN AT

Bethesda Lutheran Home

Immediate openings for individuals who have an interest in caring for mentally retarded residents. Applicants may be either male or female, single or married persons. No previous experience required. On-the-job training is provided.

The following positions are available:

1. Ward parents
2. Nursing assistants
3. Work crew foreman
4. Recreation leaders
5. Recreation aides
6. Farm workers
7. Kitchen workers

Starting salary range for a 40-hour work week is from \$2,080 to \$4,368 annually. Benefits include social security program, group insurance, paid holidays, paid sick leave, and two weeks of paid vacation annually.

For more information, contact the Personnel Manager, Bethesda Lutheran Home, 700 Hoffman Drive, Watertown, Wis. 53094.

CALENDAR OF CONFERENCES

MINNESOTA

GROW RIVER VALLEY CONFERENCE

Date: Feb. 24, 1965.

Place: St. Paul's, Litchfield; J. Raabe, pastor. Time: 10:00 a.m., beginning with Communion service.

Agenda: Book Review on "The Genesis Flood," R. Sievert; Recording of the Aaberg address at the Free Conference.

W. E. NEUMANN, Secretary

NEBRASKA

COLORADO MISSION DISTRICT DELEGATE CONFERENCE

Date: Feb. 16-17, 1965; opening service, 9:00 a.m.

Place: Mt. Olive Lutheran Church, Denver, Colo.; V. Bittorf, host pastor.

Communion service: Tuesday, Feb. 16, 7:30 p.m.; H. Meyer, speaker (W. Krenke, alternate).

Agenda: Exegesis, Rom. 8, W. Krenke; Review of the Blue Ribbon Committee Report; Various Reports.

V. BITTORF, Secretary

SOUTHERN DELEGATE CONFERENCE

Date: Feb. 23-24, 1965; opening session at 10:00 a.m.

Place: Christ Ev. Lutheran Church, Grand Island; W. Wichmann, host pastor.

Sermon: D. Schmeling (H. Bittorf, alternate).

Papers: Article XXIII, Augsburg Confession, D. Schmeling; Isagogical Treatise of Obadiah, D. Sievert; The Beast of Revelation Exemplified by the Pope at Rome, R. Ehlers.

Reports: Mission and Academy Boards; Stewardship; Financial; Relief.

RONALD N. TISCHER, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR PASTORAL CONFERENCE

Place: Salem Lutheran, Escanaba, Mich.; J. Wendland, pastor.

Date: Feb. 23, 24, 1965.

Time: 9:30 a.m. E.S.T.

Communion service: Tuesday, 7:30 p.m. E.S.T.

Preacher: D. Sellnow (R. Shimek, alternate).

Agenda: Exegesis: Gen. 29, J. Kiecker; Gen. 30, R. Shimek; Lenten Outline Series, J. Sauer; Sermon Outline Critique, V. Schultz; Exegesis: I John 2:15-29, E. Kitzrow; I John 3, P. Kuckhahn; Word and Study of 'Charis,' V. Schultz.

E. KITZEROW, Secretary

MANITOWOC PASTORAL CONFERENCE

Place: Bethany Ev. Lutheran Church, Manitowoc, Wis.; A. Roekle, host pastor.

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

Preacher: H. Heckendorf (H. Juroff, alternate).

Agenda: Sermon Study, Wm. Wojahn (J. Plitzuweit, alternate); The Doctrine of the Church, Dr. H. Koch; Conference choice: Open and Close Communion, A. Stuebs; Early History of District and Conference, A. Engel; Review of Proposed Rite of Confirmation for Children, A. Roekle (Moderator); Dangers Against Which A Conservative Lutheran Church Must Guard, J. Plitzuweit; Reports and Conference Business.

A. F. SCHULTZ, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: St. John's Lutheran Church, Wrightstown, Wis.; H. Pussehl, pastor.

Date: Feb. 16, 1965.

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

Speaker: E. Ploetz (H. Pussehl alternate).

Agenda: Exegesis of Heb. 6, R. Werner; Heb. 8, C. Voss; Exegetical-Homiletical Study of Matt. 17:1-9, P. Oehlert; Development of the Idea of Tradition vs. Scripture, H. Warnke; Study of the Three Articles of the Apostles' Creed, 1—F. Thierfelder, 2—S. Johnson, 3—F. Brandt; Study of Matt. 16:18—Peter and Roman Catholic Claims, R. Carter; By What Principles Shall We Evaluate the Relationship of Church Organizations to Various Social Activities? O. Sommer.

C. SCHLEI, Secretary

SOUTHEASTERN WISCONSIN

LAKE LUTHERAN TEACHERS' CONFERENCE

Place: St. Matthew's, Niles, Ill.

Date: Feb. 25, 26, 1965.

Agenda: Christ, the Master Teacher, Raymond Behmer; Teaching Grammar in the Elementary Schools, Adair Moldenhauer; Testing and Measurement Meaning in Elementary Schools, Russell Griffin; The Liberty of the Christian Man, Rupert Rosin; Practical Modern Mathematics, Albert Nolting.

WESTERN WISCONSIN

SOUTHWEST CONFERENCE PASTORAL CONFERENCE

Date: Feb. 23, 1965.

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

Preacher: A. Schubring (alternate, W. Schulz).

Agenda: Exegesis: Rom. 11:25, 26, E. Vomhof; Does God Hate Sin or the Sinner? A. Schubring; Constructive Criticism of

Phillips' **Four Prophets**, D. Kempf; The Work of the Blue Ribbon Committee, C. Nommenson; The Reworking and Final Draft of the Sermon, L. Hohenstein. All pastors are to bring along their Synodical Financial Reports and Subscriptions.

D. KEMPF, Secretary

CENTRAL TEACHERS' CONFERENCE

Place: Fort Atkinson, Wis.

Date: Feb. 26, 1965.

Agenda: The Third Commandment, Prof. Erwin Scharf; The Elementary School Principal, Mr. Arden Wentzel; A Report: What's New at Lakeside; Discussion of the "Blue Ribbon" Committee Report; Sectional meetings.

J. R. SCHULTZ,
Program Committee Chairman

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Baer, Alvin H., as pastor of Salem Ev. Lutheran Church, Ann Arbor, Mich., by Robert A. Baer, assisted by G. Press, H. Engel, R. P. Mueller, R. Frey, G. Tiefel, A. Schwerin, W. Koelpin, R. Cooper; Nov. 22, 1964.

Pankow, Erdmann, as pastor of Zion Lutheran Church, Cambria, Wis., by A. Winter; Jan. 17, 1965.

CHANGE OF ADDRESS

Pastors

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