

THE NORTHWESTERN Lutheran

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BRIEFS by the Editor

HERE THE RISEN LORD ORGANIZED THE MISSION ENDEAVOR which His Church was to carry forward all through the New Testament centuries — until He should appear for the final gathering-in of the mission sheaves.

What do we have in mind as we say this? Do we refer to the occasion when over 500 disciples gathered, at the appointment of their Lord, on a mount in Galilee and the Risen One appeared to them to give them the Great Commission: "Go ye, therefore, and teach (make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you"? No, we are speaking of an event that took place some weeks before this appearance of our Lord. It is the one that took place on the evening of the day of resurrection.

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FRESH FROM HIS TRIUMPH OVER THE GRAVE, our Savior had uppermost in His mind the work through which He shares with sin-

ners His triumph over sin, death, and hell. Coming to His disciples cowering behind locked doors for fear of the Jews who had done their Master to death, Jesus suddenly appeared among them and said, "Peace be unto you!" John tells us briefly, and Luke at greater length, that Jesus first convinced them that He was not a spirit, and in so doing took the fear and doubt out of their hearts and replaced them with a glad certainty that their Lord was risen indeed. But then, John informs us, that Jesus, after repeating the "Peace be unto you," moved on to the work of bringing to men that peace, secured at so bitter a price and sealed by God's own stamp, the raising up of His Son and Man's Substitute from the dead. "As the Father hath sent me, even so send I you."

* * * *

WHAT WAS THE HURRY? Redemption had just been purchased. Couldn't our Lord have contented Himself with making His disciples more sure of His resurrection and their redemption? He could not have! You see, this is what it means to be a Savior. As He had just com-

pleted His redeeming mission from above, so He was immediately concerned with the saving mission He wanted to carry out through His followers. Though He would not permit them to be active as public, full-time witnesses to the world until after Pentecost, not for a moment were they to forget their exalted task.

* * * *

NOR ARE WE TO FORGET OUR PRIVILEGED ASSIGNMENT. The risen Christ had you in mind that day. As a Savior whose love and purpose never wavers, He saw to it that the Gospel of His perfect redemption has reached you and has won you to faith. To you and all His followers in every age, He says: "As the Father hath sent me, even so send I you."

* * * *

A **HOLY HURRY** is the only becoming response to Him who lived, bled, died, and rose again for us. Do our prayers for missions, our personal witnessing, and our giving offer evidence of such a response?

* * * *

THE RISEN LORD IS POINTING TO MANY PLACES where He wants us to go. He sends us there. We can't all go there personally, but our dollars — rather, **GOD'S** dollars — can send our proxies, our representatives, our missionaries. Oh, let our dollars flow in generous gifts to our Lord, the risen Lord who would execute His mission through us!

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

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COVER — Dr. Martin Luther Church, Buffalo City, Wisconsin,
Theodore Kuske, pastor.

Editorials

To Obey Or Not to Obey A strange and frightening bit of moral philosophy was voiced by the Rev.

Dr. Martin Luther King during a television interview a few weeks ago. Asked to explain his defiance of a federal court order, he stated that there are two types of law: Just and unjust. He thereupon asserted, "We have moral obligations to disobey unjust laws." This reminds one of the views of the beatnik type, who, under investigation by a congressional committee a year or two ago for violating the ban on travel to Cuba, claimed an inherent right to disobey laws with which he disagreed. Dr. King's position on the same subject appears to differ only to the extent that it adds a veneer of piety.

It requires only limited perspicacity to perceive that a widespread application of this philosophy would lead inevitably to anarchy. Perhaps no two people in the country evaluate identically every law as to its justness. But each individual, under this philosophy, becomes his own judge and his own lawmaker. And not only may he then at his own discretion disobey laws that he regards as unjust, but he is under moral compulsion to do so. In a logical progression, laws would be reduced to little more than tentative proposals, which might well be assigned to a national suggestion-box.

The allwise God has made provision to forestall such chaos among those who respect His Word. The powers that be are ordained by Him, and He commands, "Let every soul be subject." Self-evidently, authority cannot exist without concomitant obedience, and the God-fearing will submit to all laws not in clear violation of the express will of God, just and unjust alike.

If this weird rationalization emanating from Dr. King ever becomes the prevailing philosophy of the citizens of the United States, God save the country.

Immanuel G. Frey

* * * *

Something to Pray For As citizens of a democratic form of government we have the constitutional right to criticize our government when we honestly think it is in the wrong. If we are annoyed by the income tax bites, we have the right to say so and to try to persuade our congressman to reduce expenditures if we think that is the proper remedy. The very government that we criticize has provided ways for us to express our disapproval. One purpose of the two-party system is to give the weak party the right to criticize the other party openly and without fear. Periodic elections give every citizen an opportunity to voice his opinion of officials who are supposed to represent him. These are perfectly legal and effective means that the government itself has put into our hands as a means of defending our freedom, of securing our rights, and of righting public wrongs.

One hundred years ago (on Good Friday, April 14, to be exact) a misguided citizen thought to set things right in his own way and he assassinated President

Lincoln. Assassination of the head of a government or of any holder of public office is at once the wickedest and stupidest way of attacking a real or a fancied evil in government. No assassination of the head of any government has ever achieved any good end. To this day our country is suffering from the evil consequences of the assassination of Abraham Lincoln.

Assassination happens to be the most violent and wicked form that criticism of a government can possibly take. There are many other forms that are not so violent but that are just as deserving of being classified as wicked. Rioting, destruction of property, vicious gossip, character assassination are not only against the law of the land, they are downright wicked. Milder forms of protest, such as sit-ins, hate marches, threatening demonstrations, have no sanction, either in law, in the code of decency, or in the code of a Christian.

Martin Luther has some very wholesome things to say on this subject. If governments become evil, or if a nation suffers disaster, some of the fault lies with the Christians in that nation. Instead of reviling and denouncing our government, we could do much to save it if we prayed to God to correct it and rescue it from harm — prayed, that is, not so much in public, as privately. Instead of asking God for what we want for ourselves, we should better be asking for what serves our neighbor. If God is called "the only Potentate, the King of kings, and Lord of lords" (I Tim. 6:15), that is exactly what He is and what we should take Him to be. Heaven is His throne and Earth is His footstool; it is our faith that He rules the world. If then we are troubled about what is happening in our land or about what may happen to it, why do we not take our troubles to Him who fashioneth all their hearts alike and put some reliance in His power to govern the world in which His children are living? If we love our country and have some fear that it may be on the road to ruin, that is a matter for us to take to the Lord of lords. Nor do we need organize a mass prayer to reach the ear of the Lord. God was ready to spare even Sodom and Gomorrah because one man, Abraham, pleaded for those wickedest of cities.

Erwin E. Kowalke

* * * *

Riders on Bandwagons Dr. Martin Luther King's service to the Civil Rights movement has been acknowledged both here and abroad. Recognition of his work culminated in the Nobel Peace Prize award for 1964.

In addition, churches have acclaimed Dr. King a dedicated Christian, an embodiment of the spirit of the Gospel, a kind of latter-day saint. Many a churchman, great and small, has climbed aboard the Martin Luther King bandwagon and thus publicly identified himself with his principles and methods, both good and bad.

(Continued on page 136)

Studies in God's Word:

Sheep in the Good Shepherd's Flock

For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously; who his own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls (I Peter 2:21-25).

"You act like a bunch of sheep." That is definitely not a compliment, is it? When you want to speak of desirable characteristics you speak of someone being as strong as a bull; or you advertise your make of car to be as wild as a mustang or as powerful as a tiger. But who wants to be a sheep!

Our evaluation is different from the world's, but we Christians nevertheless answer: "We want to be sheep." We are very specific about whose sheep we are. We are in the Good Shepherd's flock. We rejoice that our Savior became our great Good Shepherd. Let us realize the full implication of His grace; if He is the Shepherd, then we cannot and do not wish to escape from the title of "sheep."

Called From Sin

A sheep has the reputation of being not very smart. This is the reason a flock needs the constant care of a faithful shepherd. Left on their own the sheep will not find the good pastures or the path to them. On its own neither a single sheep nor an entire flock is able to defend itself from the fierce enemies who prey upon it. Even when under a shepherd's care, the stupid sheep likes

to wander away and expose itself to all these dangers.

We "were as sheep going astray." The folly of human sin is very well depicted by the folly of wandering sheep. The way to the green pastures of eternal life is unknown to men blinded by sin. Sinners don't know what is best for them; listening to the devil's ideas, they only go rushing deeper into condemnation. Helplessly they huddle together as death seeks its prey. And when God's ways are proclaimed, the first impulse of the proud human spirit is to go in just the opposite direction, to plunge even deeper into the mire of eternal disaster.

But a gracious Savior defends us from the consequences of our folly. He took a stand between us and the stripes we had earned. On His shoulders fell the blows that our sinful conduct had invited. By His sufferings and death we were healed, restored completely to everlasting life. His gracious voice called us to become forgiven sheep of His flock; by His call we were gathered into that flock; by His Word we are guided along the path to life. We are more than content to be called his sheep. Indeed, we glory in that title!

Called to Follow

If we are sheep following in the steps of our Good Shepherd, then it should be no surprise that we are called upon to follow His example of suffering. This is not pleasant; but it is even possible to show ourselves a logical reason for this situation. After all, this sinful world was not a hospitable place for our Lord Jesus — why should it treat His followers any differently? Thus we can explain to ourselves why we are victimized by crime and violence. And when floods and tornadoes and drought and war ravage our homes, we tell ourselves that these are valuable reminders that this world is not our real home; we'll be all the more eager to exchange it for a better life in the mansions to which our Shepherd is leading us.

That is all well and good. But it does not by any means cover the subject of our sufferings as we follow Christ. Being a member of His flock will bring into our lives specific sufferings beyond those that are "normal" here on earth.

Jesus was completely sinless, also in His sufferings. He calls us, as forgiven sinners, to follow that same pattern of life. But sinlessness may bring suffering, while sin offers an easy way out. In the high priest's courtyard, Peter yielded to the temptation to make things easier for himself by telling a few lies: "I know not the man." Our refusal to speak guile may sometimes pour sin's hostility over us. But sin is too high a price to pay for a momentary escape from suffering. Besides, would it really be safe to depart from the Good Shepherd's steps? Would such straying really lead a sheep to peace and safety?

As Jesus suffered for us not a word of threatening or retaliation came from His lips. There were some wonderful opportunities for that kind of action. The mob that took Him in Gethsemane and "went backward" before Him would not have needed much of a threat from Jesus to be thrown into a panicky retreat. But He had committed Himself to His Father's will; the cup that the Father gave He would drink. We, too, have committed ourselves into God's keeping. Our Old Adam suffers the pain of not being able to "get even," to enjoy the satisfaction of "dishing out as much as we have to take."

Our Shepherd suffered to make us dead to sin and alive unto righteousness. Righteousness acceptable to God is also the goal for us who follow Him. The confession of His name, the extension of His kingdom, holiness of living — these have become our will as well as His. If in this life suffering and self-denial are a part of such a path, would you have it any other way?

PAUL H. WILDE

**Topic: Are We Making A
Pope of Our Lu-
theran Confessions?**



A Lantern to Our Footsteps

Answers Based on Holy Writ

"I believe that we should confess only the Bible truths. The Lutheran Confessions were written by men and to say they were inspired by God is assuming something, in the same way Catholics assume the Pope is infallible." This statement of a reader confronts us with the question whether we are making too much of our Lutheran Confessions. Doesn't our insistence upon their correctness make of the Confessions a kind of pope? Do we consider them infallible as the Pope is considered by the Roman Catholics?

"The Only Rule and Norm"

First, it must be stressed, as the above statement does, that we should confess *only* the Bible truths. Our Confessions themselves stress this: "We believe, teach, and confess that the prophetic and apostolic writings of the Old and New Testaments are the only rule and norm according to which all doctrines and teachers alike must be appraised and judged. . . . Other writings of ancient and modern teachers, whatever their names, should not be put on a par with Holy Scripture." We will always remember that our Confessions, too, were written by men and so are not inspired by God as are the Scriptures.

Something Else Than Bible Truths

This now raises the questions: Does the fact that our Confessions are the statements of men mean that they confess something else than Bible truths? This conclusion does not necessarily follow. In fact, the reason we treasure and cling to our Lutheran Confessions is just that they do confess only what is revealed in the Holy Scriptures. It will ever be only the Scriptures which give our Confessions validity.

An Important Distinction

This is where the distinction must be made between the way we will view our Confessions and the manner in which the Pope is looked upon as infallible by the Catholics. The Pope need not show that what he teaches is taught in the Scriptures. When he speaks in his capacity as the official head of the Roman Church (the vicar of Christ, as the Catholics believe), then what he says is true and is binding for the Catholic believer. It is true, not because the Bible says so, but because the Pope says so. That Mary was conceived without sin, is not something taught in the Bible, but something the Pope and the Roman Church declare, and therefore the Catholic must believe it. The difference then is this: Our Confessions claim to be true because they confess the Bible truths; the Pope's official statements are claimed to be true because the Pope says so. We treasure our Confessions just because they direct us back to the Scriptures and nothing else.

The Reasons For Confessions

But why have confessions at all? Why not simply let Scripture itself be our confession? In the Bible God

speaks to us. In the Confessions Christians are speaking, stating what they believe on the basis of that Word. And this is called for by our Savior Himself.

Jesus had taught the people of Galilee about Himself. He had performed many miracles. All had heard and seen the same thing. They all should have believed and confessed the same thing about Christ. Once Jesus asked His disciples: "Whom do men say that I the Son of man am?" (Matt. 16:13.) The answer was not at all the same. The disciples reported: "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." That was the confession various people made concerning Christ on the basis of what they had seen and heard. Then He turned to His disciples and asked them: "But whom say ye that I am?" Peter answered for them: "Thou art the Christ, the Son of the living God" (Matt. 16:16). This was their confession. It was quite different from the confession of others, even though everyone had witnessed the same words and actions of Christ. That is what a confession calls for — an answer to the question: What think ye of Christ? What do you believe about the Bible? What do you believe about this or that teaching in the Bible? It is when not all believe the same thing that those questions arise.

How Some of the Confessions Arose

That is the way our Confessions arose. Not everyone accepted Scripture in the same way. Some denied that Jesus was God from all eternity, still claiming that they based what they taught on Scripture. The result was the confession known as the Nicene Creed. The errors found in the Church at the time of the Reformation called for further confessions. The results are our various Lutheran Confessions.

"Not Judges, But Merely Witnesses"

The confession of Peter stated how the disciples in contrast to others understood and believed Jesus' revelation about Himself. Our Lutheran Confessions state how we, in contrast to errors that have arisen, understand the Scriptures and their teachings. That is what our Confessions also claim for themselves. They state: "Other symbols and writings [like our Confessions] are not judges like Holy Scripture, but merely witnesses and expositions of the faith, setting forth how at various times the Holy Scriptures were understood in the church of God by contemporaries with reference to controverted [disputed] articles."

A further question comes to mind. Can we be certain of the correctness of a certain confession? Can we ever say that one confession is right and another wrong? This question will be taken up in a future article.

ARMIN SCHUETZE

Mission Workshop

DR. MARTIN LUTHER COLLEGE

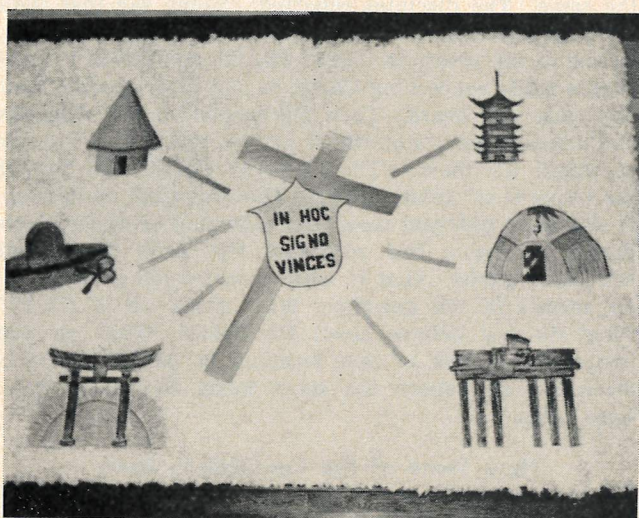
[The report which follows was written by one of the students at Dr. Martin Luther College. — Ed.]

Thursday, November 25, 1965, marked the culmination of weeks of preparation and research by DMLC collegiates for the Mission Workshop sponsored by the Student Council. For the occasion, exhibits depicting the various missions of our Synod were erected in the gymnasium. Some exhibits displayed items of interest made by the peoples among whom our missionaries work, while others showed the location, conditions, or

gave a general description of life and work in the home and world missions of our Synod.

The day, for which all juniors and seniors were excused from classes, opened with a special mission chapel service at which Pastor Wiechmann of the Home Mission Board addressed the student body.

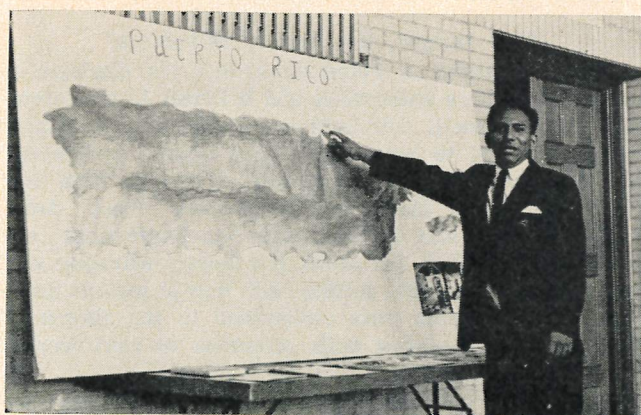
After chapel, the collegiates assembled in the auditorium to begin a series of presentations and discussions on the six topics that had been selected. The first topic, "The Organization, Purpose, and Work of the Mission



ALL OUR WORLD MISSION FIELDS are symbolized in this display.



THIS PANEL PRESENTED one of the topics which engaged the attention of DMLC students.



MAKING SOME POINTS ABOUT PUERTO RICO is DMLC student Enrico Garcia.



THE HONG KONG MISSION was featured here.

Boards," was explained by a group of seniors, and revealed to the students the complexity of the organization and its operational setup. During the course of the discussion, the fact was brought out that because of the language factor, the Apache and Tucson Spanish missions come under the jurisdiction of the World Mission Board, while those in Canada are considered home missions.

Various committees of juniors then presented, in turn, "Our Call to Enter Mission Fields," "Our Mission Fields in General," and the "Customs and Cultures" of each of these fields.

Christ commanded, "Go ye into all the world. . . ." This is "Our Call to Enter Mission Fields." The main discussion under this topic centered about the doctrine of the call and the validity of a call from the assignment committee or mission board. Also discussed were the spiritual and natural qualifications of a teacher in a mission field and the teacher's opportunity to serve Christ in carrying out His direction to preach His Gospel. The presentation of "Our World Mission Fields in General" sketched the backgrounds and histories of our African, Apache, Chinese Lutheran (Hong Kong), Japanese, and Puerto Rican missions.

After becoming familiar with the locations and backgrounds of the various missions, the student body was introduced to fully costumed "members" of each mission as portrayed by individual students. Each of the "representatives" in turn spoke on the customs and culture of his people and the manner in which these affect the work of our missionaries.

The seniors presented the final two topics after a break for the noon meal. First on the agenda was "Adversaries of Mission Work." A number of "isms" were here discussed in the light of their interference with our mission program. Those discussed included Communism, African Nationalism, Japanese Soka Gakkai (a type of materialism), Fidelismo, and Segregation-Integration. It was particularly interesting to note how the integration-segregation problem affects our work among the American Negroes. In a summation of the topic, we were reminded that the prime opponents of the Gospel message are the devil and his tools of the world and our own sinful flesh.

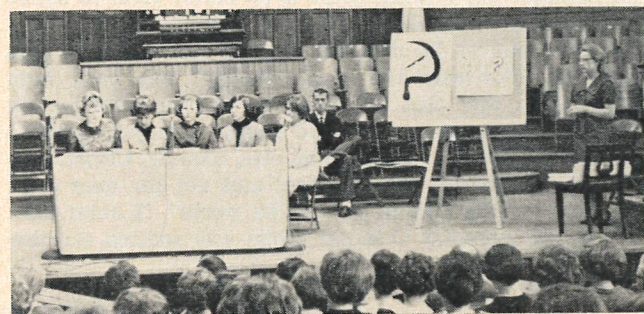
The concluding topic of the day, "Stained Glass Windows or Mission Fields?" was conducted on an open forum basis. Students asked, "Are we spending money on unnecessary improvements in our home congregations when we could be giving it to further the Gospel message?" Though the discussion could only be theoretical, all felt they had gained some benefit from it.

Throughout the course of the day, Pastor Hoenecke, executive secretary of the World Mission Board, and Pastor Wiechmann, executive secretary of the Home Mission Board, made themselves available for answering questions and for providing the information that students had been unable to find for themselves.

In the evening, the entire student body assembled to hear an illustrated lecture given by Pastor Wiechmann on the topic of home mission expansion. Pastor Hoenecke concluded the evening, and a most successful



ANOTHER OF THE DISPLAYS that helped tell the story of our missions.



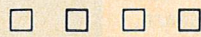
THE FORCES OPPOSING mission work were studied, among them being Communism. Note the figure on left side of chart.

day, by showing a film on the Chinese Lutheran Mission at Hong Kong and giving the narration for it. Both presentations were fine conclusions to the day's workshop.

Students felt this workshop, the first of its kind ever conducted at DMLC, to be a success, and are looking for more such projects in the future. It is the hope of those involved that this might become an annual affair to profit future classes also. The knowledge and experience thus gained will be carried into the lives and classrooms of the prospective teachers of the Wisconsin Synod.

PATRICIA MURRAY

What do
you mean..



Justification?

A DEFINITION

Strange Term?

Of all the terms used by us Christians to define the things we believe about Christ, who has atoned for all our sins, perhaps the word 'justification' is the most misunderstood of all. Though it comes from the Latin, and means: to declare free from sin, it is "Greek" not only to our unchurched friends, but even to many who belong to the Church and attend its services most faithfully. This is, no doubt, due to the fact that, although the average churchgoer hears his pastor use this word justification in almost every sermon, he himself does not dig deep enough into his Bible to get at the full meaning of the blessed truth that lies in this one word 'justification'! For that matter, even some pastors at times may feel that there ought to be some other word that could be used in place of justification to define this wonderful act of God whereby He, without any merit on man's part whatsoever, but solely because of what Christ did, declares man free from all his sins, yes, actually absolves him from all his sin.

No Better Term

Despite this feeling, there is no better term to define this judicial act of God, who as a Judge, instead of condemning man as he deserves for his sins, declares him righteous. For only the word "justify" has in it both the thought that God tells man he is free from his sin and that at the same time He counts him just because of the righteousness of someone else, namely, Christ, who "is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (I John 2:2). You might even say that our Bible was written for this

very reason, that all men, all over the world, of all races, of all ages, might know that, since Christ died for all as their divine Substitute, they are "justified by faith."

Certainly this is what all men of all ages have needed so desperately to hear, for all men, ever since Adam's fall, have been conscious of the fact, some more, some less, that there is something seriously wrong with them. Thus people of all ages, including our own, are trying in every way possible to "get right" with God. Only, sad to say, all man's efforts end in dismal failure, for man can never make things right with God. If man is to 'get right' with God, it will be God who will have to do it! And here comes our Christian religion, with its entirely unique and different solution to this problem.

Scriptural Term

Divine revelation assures us that the moment Christ died, God declared the whole world righteous. It is as Paul states in II Corinthians 5:19, "God was in Christ, reconciling the world unto himself, not imputing (not counting) their trespasses unto them." Paul, therefore, also categorically states in Romans 3:24, "Being justified freely (without price) by his grace (God's undeserved love) through the redemption that is in Christ Jesus (His death)." So simply put, justification is God's declaration of amnesty or pardon for a whole world of sinners. But, not because these sinners had it coming or because they deserved it or earned it. It is only because of Christ, as Paul writes in Ephesians 1:7, "In whom (Christ) we have redemption through his blood, the forgiveness of sins." Kenneth W. Vertz

Editorials

(Continued from page 131)

The essential Gospel of Christ crucified may be lacking in Dr. King's preaching, but its absence does not make his commitment to Christianity suspect to many religious leaders.

Now that Dr. King has called for a nation-wide boycott of a state, national columnists have begun to ask disturbing questions, not only about the boycott ("... what Dr. King proposes is tactically indefensible and morally intolerable. It is nothing less than the application of total warfare — against the just as well as the unjust"); they are also asking about the historic place of law and orderly government in a nation that has been dedicated to due process of law. They fear that we may be setting a precedent of acting without law that will become a specter to haunt us. Their caution may be growing, but there is as yet little evidence that

Dr. King's spiritual followers are sharing it.

Yet his spiritual supporters ought to be doubly cautious. Churches have no more call to be social, economic, and political pressure groups today than they had in the days of our Lord, or of Paul, or of Peter, when there was humanly speaking, as much justification and more for such pressures. What they had to say about the Church using worldly methods to achieve worldly goals ought to be read and preached clearly and distinctly in these days of confused wanderings in spiritual and moral wildernesses.

The Church has one charter — to preach the Gospel of Christ. It is not its office to execute law or to employ semilegal or extralegal methods — even when the human cause is worthy. The price of yielding its spiritual otherness to unspiritual likeness is too high. Those who fail to understand the Gospel and its ways will lose the Gospel.

Carleton Toppe

Northwestern College Centennial

I. FACTORS THAT LED TO ITS FOUNDING

When the present school year comes to an end on June 3, 1965, Northwestern College will have completed its 100th year of continuous operation as an institution devoted primarily to the purpose of preparing men for the study of theology and for the ministry in the Wisconsin Synod. The Synod had been in existence 15 years before our College opened its doors for the first time. During those first years the Synod had no means of its own of securing additional pastors, but when, in December of 1849, steps were taken to organize a synod, those steps inevitably led to the founding of a seminary and a college. The men who were molding themselves and their congregations into a synod, in order to make preaching of the Gospel and the administration of the Sacraments available to the hosts of Lutheran immigrants who were pouring into Wisconsin, had to find a way to produce pastors if they were to fulfill the obligation that they were assuming.

A Significant Incident at the First Synod Meeting

At the first formal meeting of the Synod, held in Granville, Wisconsin, on May 26, 1850, a salesman of religious tracts by the name of Jacob Conrad offered himself as a candidate for the ministry. The pastors examined him then and there and found that he had had sufficient education to qualify him for the study of theology. Pastor Wrede of Granville was appointed to tutor him privately in all branches of theology. The records do not show how thorough the instruction was that the young man received, but by 1853 he was declared to be ready for ordination, and in 1855 he was himself a member of a committee appointed to instruct another applicant. Although the young Synod was in dire need of pastors, it did not carelessly accept applicants but exercised the same caution that it showed in the case of Jacob Conrad, examining them for their fitness, and unless they had been trained for the ministry in Germany, assigning them for instruction to one of the older pastors or to a committee. The Synod wanted pastors, but it wanted men who had something more than a ready tongue, men who were well informed, who knew Lutheran doctrine and were convinced of its agreement with Holy Scripture.

The Need of Well-Trained Pastors Felt

Although the Constitution of the Synod as it was adopted in that first meeting of 1850 makes no mention of a theological seminary or of a preparatory school, there are several expressions in that document that show clearly that the founders intended that its pastors should be as St. Paul says, "nourished up in the words of faith and of good doctrine," and "who shall be able to teach others also" — "able ministers of the new testament."

The Constitution expressly provided for the examination of students. No doubt, the reference was to such students as were being assigned to a pastor or to a committee for instruction. There is also a separate paragraph that gave the pastors the right, without first con-

sulting the Synod, to receive young men into instruction and to prepare them for the ministry. Such instruction would not be careless because the student and his tutor knew that he would have to pass an examination by the Synod before he could be recommended for a license or for ordination.

That the founders of the Synod were determined from the start to build up a ministry that was well grounded in doctrine and in general theological knowledge, is evidenced by the paragraph in the Constitution that required that every candidate who wished to be accepted had to be acquainted with the ancient languages (presumably Latin, Greek, and Hebrew), be able to use grammatically correct language in his preaching, and be acquainted with the more important branches of theology, especially with Exegesis, Dogmatics, Ethics, Church History, Apologetics, and Homiletics. We are forced to assume, however, that this was the expression of an ideal rather than a description of a course that was actually required. Such a course of study would require a theological faculty and an established school. But even though that requirement was not rigidly observed, it sketched out a program that to this day is being followed in our Synodical schools which prepare men for the ministry. And finally, that first Constitution required of the candidates for the ministry that they express their acceptance of the Augsburg Confession and of the other Confessions of the Lutheran Church as a true exposition of the fundamental doctrines of the Holy Scriptures and that they pledge themselves to preach accordingly. So, even though no mention is made in the Constitution of a theological seminary or of a preparatory school for the ministry, the requirements there laid down clearly anticipated such institutions.

Our Dependence on Outside Sources

For the first 15 years of its existence our Synod was wholly dependent on sources outside of itself for pastors who were capable of serving a congregation. The main source of supply in the early years was the mission societies in Germany, at least one of which had been founded with the express purpose of training men for mission work among Germans who had emigrated to America. Such well-known and important men as John Muehlhaeuser, John Bading, Philip Koehler, Adolf Hoencke, and our first theological professor, E. Moldehnke, were all emissaries of these mission societies. The first candidate for the ministry to come from one of our own congregations (Newtonburg) was Henry Sieker, who was sent to the theological seminary in Gettysburg, Pennsylvania, for his training. A few came to us from other denominations, and there was even one converted Catholic priest, Daniel Huber, who became a faithful pastor in our Synod, first in Kenosha, and later in a small country congregation. These various sources could not, however, be depended on for a steady flow of pastors, and each year it became more evident that the Synod would have to establish schools of its own if it ever hoped to make good its promise to the congregations to supply them with pastors and teachers.

President Bading Compels a Facing of the Issue

In the annual report to the Synod, which was meeting in Columbus, Wisconsin, in 1862, President Bading forced the pastors and delegates to face the issue squarely and left them no alternative but to found their own training schools. He closed his report with these words:

"I do not believe that the president of the Synod has ever, so long as it has existed, been made to feel the lack of pastors so keenly as during the year just passed. Old established congregations have been without a pastor for months and are struggling for their very existence against the inroads of the sects and schismatics. In response to their repeated pleas for help I could do no more than to comfort them with the hope that the Lord would finally provide help for them. New congregations, not yet accepted as members of the Synod, have asked for pastors, but we could hold out no hope to them. How will all this end if we do not think more seriously about founding our own seminary and do not lay hand to the work more vigorously and with more strength of faith? We cannot and dare not depend on Germany. Even though an occasional worker is sent to us, whom we receive with grateful thanks to our German brethren who have a heart for our cause, still that is but a drop of water on a hot stone. We must in our own land and in our own Synod dig us a well out of which workers will flow. If we decide to wait till we are rich before we found such an institution, then nothing will ever come of it."

At this same meeting (1862) the Synod appointed Pastors John Muehlhaeuser, C. Goldammer, G. Fachtmann, and Mr. C. Kieckhoefer a committee to formulate a recommendation regarding establishment of a school for the training of pastors. In a very brief report the committee recommended that the Synod take up the matter of a school for thorough and serious consideration. The discussion that now followed called attention to the success that the Catholics were having in founding seminaries and building churches and even cathedrals in Wisconsin and Minnesota. The implication was that if the Catholic people could build on such a grand scale, we certainly ought to be able to build a school that would satisfy our modest needs.

Need of a School Not Doubted —

No Strong Hopes of Attracting Students

No one could question the need for a training school. Thirteen vacancies in a Synod that comprised only 32 pastors furnished sufficient evidence of the need. Such a serious lack of workers made mission work next to impossible. The pastors did not doubt that students might be attracted to the school, especially if a college were connected with the seminary, but they did not seem to be very hopeful that many of these students would be willing to study for the ministry. They were still looking to Germany rather than to our own congregations for candidates for the ministry. Germany had a large surplus of young men for whom there was no opportunity on farms or in industry and for whom there was no room in the higher schools, whereas in Wisconsin there was a surplus of land and a shortage of young men to work it. Years later, when our school was in operation, the complaint was frequently expressed that parents were not willing to give up their sons to study for the ministry, because they were needed at home to do the heavy work on the farm.

The German mission societies had urged our Synod to establish a school, the Gustav Adolf Society had promised assistance, and since immigrants were still coming in great numbers, the pastors had no fears that they might not have students for their school. The great fear was that they might not be able to finance the project. All were agreed that we should, of course, have to start very modestly, perhaps by renting a house until money for a building had been accumulated. The sum of \$5,000 or \$6,000 was mentioned as being needed to get started, and a professor would have to be installed with a salary of about \$500 a year. There was agreement also that the school should be located in the Milwaukee area, not necessarily in the city, although the possibility of attracting an enrollment at the beginning of 50 or 60 students from Milwaukee, proved to be very tempting. Besides this random talk no further steps were taken at this meeting of the Synod except to decide to discuss the matter thoroughly at the 1863 meeting.

The 1863 Committee Recommendations

The 1863 meeting, held in Grace Church, Milwaukee, was well attended. All 32 pastors who were members of the Synod were present, and 11 others were accepted into membership at this meeting and were eligible to vote. There were also 31 lay delegates present representing member congregations. A committee that had been appointed by the president to present recommendations relative to the founding of a theological school, reported at the sixth session on Monday afternoon, June 1. This committee had agreed to present the following five points:

1. That the need of such an institution cannot be urged too strongly.
2. Designation of the city where the institution is to be located is properly the function of the Synod; however, the committee ventures to express the opinion that
 - a) a rural town is to be preferred to a city with a large population;
 - b) the town that is chosen must be centrally located in relation to the Synod and to the state of Wisconsin;
 - c) Watertown offers important advantages over other cities.
3. The project should be started with the least possible expenditure of money.
4. The Synod must give most earnest and careful consideration to the selection of a man to conduct the school.
5. The Synod must realize that it is its sacred obligation not only to work for such a school but to pray for it.

The report was signed by Pastor H. Sieker of Granville, H. Quehl of Centreville, C. Goldammer of Jefferson, and by Mr. Daniel Kusel of Watertown and Mr. Gerhard Meyer of Manitowoc.

The Debate Over Location

Pastor G. Fachtmann of St. Paul opened the debate with the remark that it was of supreme importance that the right location be chosen for the seminary and the

college which was to be connected with it. The **Proceedings** of the 1863 Synod meeting report the gist of the remarks of each pastor who participated in the lively debate.

Pastor E. Moldehnke: In making its choice of a location the Synod should take into consideration which city was showing the liveliest interest in the project by its contributions of money.

Pastor John Muehlhaeuser: Milwaukee had to be his choice because he confidently expected that Milwaukee would do more for such a school than any other city, especially if a college were connected with it, because Milwaukee did not yet have a college and many parents keenly felt the lack of a higher school to which they might send their children who were ready for advanced education. This opinion was supported by Pastor Streissguth.

Pastor W. Dammann: Although Milwaukee undeniably needed a college, still he believed he must give Watertown the preference as the location of the seminary.

President John Bading: Besides other advantages that Watertown possessed, maintenance costs would be less in Watertown than in Milwaukee.

Mr. Daniel Kusel of Watertown: He believed he could give the Synod the assurance that if the school were located in Watertown, a site could be had without cost.

Pastor H. Siekær: In making a choice of location of the school, the Synod should be moved by a consideration much more important than the one of costs. In a large industrial city like Milwaukee the students would be exposed to harmful influences. Pastor G. Reim added his support to that argument.

Pastor C. F. Heyer of Red Wing, Minnesota, a guest and advisory delegate: The Pennsylvania Synod was considering moving its Gettysburg Seminary to Philadelphia in order to give its students for the ministry opportunity to hear the better preachers of the Synod and to learn from them.

Pastor Streissguth: In Germany the pastors usually received their education in the large cities.

Pastor A. Hoenecke: He could report that the feeling was spreading in Germany that the institutions for the preparation of pastors in large cities were not properly located and that there was a growing sentiment for moving them into smaller communities.

Pastor G. Fachtmann: A pastor should have a well-rounded education, and such an education can hardly be got in a country town.

Pastor Muehlhaeuser: The school will need continuing support over the years, for which the prospects were much better in Milwaukee than in Watertown.

Pastor Meumann: Milwaukee people have already obligated themselves to support the newly founded hospital, and interest in the seminary might suffer as a consequence — Pastor Muehlhaeuser believed he could assure the assembly that interest in the hospital would in no way be detrimental to support of a seminary.

Pastor E. Moldehnke: He believed it best to begin in a small way and to seek out a pastor who would be willing to take prospective students into his house and to instruct them there.

Pastor Streissguth: He admonished the Synod not to postpone this matter any further but to take hold of the project with all earnestness. As for the pastors, they should by their liberality serve as a good example for their congregations.

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

JAZZ FUNERAL

The Lutheran Church in America (LCA) has called Dr. John G. Gensel of New York City as a full-time missionary to the "jazz community." This is not exactly a new field of endeavor for Mr. Gensel. During his pastorate at Manhattan's Advent Lutheran Church this 48-year-old LCA clergyman has for the past seven years served as an unofficial "jazz pastor" to many of the jazz musicians who live and work in the New York area ("where the action is"). He has spent an average of at least three nights a week visiting jazzmen in the clubs where they perform and the bars where they congregate.

Noting that Pastor Gensel's jazz ministry had developed to the point that "it can no longer be carried on while he also serves a congregation," the LCA Board of American Missions issued him the call as its first full-time jazz pastor. His new duties will include the development of worship forms utilizing the jazz idiom and other contemporary art forms "in which jazz people can find Christian nurture and fellowship."

Pastor Gensel recently gave us an example of what might be expected as a "normal" part of his unique jazz ministry. This past March, while still pastor of Advent Lutheran Church, he conducted a funeral "service" for a jazz musician named

Tadd Dameron, who had been an arranger for such jazz artists as Sarah Vaughan, Stan Kenton, and George Shearing. About 150 "greats" of the jazz world assembled in Advent Church to pay their last respects to their beloved colleague. Here's how an official LCA periodical, *The Lutheran*, unashamedly described the goings-on:

"Mr. Dameron's legacy was his music — night people's jazz. It was in this idiom his friends — Negro and white, performer and critic, and the Rev. John G. Gensel, pastor of Advent Church — spoke of him.

"Mr. Dameron's musical compositions — 'The Squirrel,' 'Lady Bird,' and 'If You Could See Me Now' —

were played by the Benny Golson Jazz Quintet and *formed the score* of the funeral service which Mrs. Mia Dameron, Mr. Dameron's widow, had requested Pastor Gensel to conduct. . . . The main instrument proved to be the piano which belongs to Duke Ellington. On it Billy Taylor, the disc jockey, played his own composition, 'A Bientot,' in memory of Mr. Dameron, and accompanied the congregation in *the one hymn* they sang — 'Nearer My God to Thee.' (Italics ours.)

Then there were the eulogies. A disc jockey friend, Mort Fega, reminded the mourners that Mr. Dameron, like all men, had his pluses and minuses and that all who loved him

knew he had "lived hard and died hard." A lawyer friend from Cleveland spoke glowingly of the deceased's "incomparable wit, and his genius."

Oh, yes! Pastor Gensel saw to it that the Lord got in His two cents' worth too. A few *brief* prayers and Scripture passages were read, some of them from "a gold filigreed New Testament Duke Ellington had brought him from Jerusalem." Wasn't that a *nice* touch! Surely much more meaningful than the same passages read from just an *ordinary* New Testament published in the U.S.A. By way, no doubt, of justifying the unorthodox musical renditions in his church, the LCA jazz pastor made a

special point of reading Psalm 150, often called "the musician's psalm." True, Psalm 150 urges us to praise God "with the sound of the trumpet . . . with stringed instruments . . . upon the loud cymbals . . .," but by what stretch of the imagination is *God praised* by such selections as "The Squirrel" and "Lady Bird"? What kind of Christian hope and comfort is afforded the bereaved when they are reminded that their loved one was a fellow of "incomparable wit" and "genius" who "lived hard and died hard"? We can't help but think of another recent farce — this one a la Hollywood — entitled: "What a Way to Go!"

MARTIN LUTZ

Direct from the Districts

Arizona-California

ARIZONA

Anniversary

On November 18, 1964, Pilgrim Congregation, Mesa, took note of the fact that 30 years earlier to the day their pastor, the Rev. Walter A. Diehl, was ordained into the preaching ministry at Elkhorn, Wisconsin. A few days later, November 29, the other congregation of the parish, Emmanuel, Tempe, used the occasion of their thirteenth Annual Anniversary Banquet to have a surprise anniversary celebration for Pastor Diehl.

Evangelism Effort

Making liberal use of the program outlined in the Michigan District's Evangelism Manual, Good Shepherd, Tucson, held a Lutheran Guest Night on Ash Wednesday. About 20 per cent of the communicant membership participated in making calls on the unchurched, and the effort succeeded in drawing about double the usual attendance for an evening service. Some of the guests have returned on a regular basis.

In preparation for the Guest Night, the congregation made extensive repairs on the church ceiling and painted it; new light fixtures were installed; and the narthex floor was covered with tile. A carpet for the

main aisle has been installed since, and the church now presents an almost entirely new interior appearance.

Building Planned

For over eight years the Community Center at San Manuel has been the place where Trinity Congregation has held services. Because of the shortage of Church Extension Funds, the congregation hesitated to appeal for a church of its own, especially since it is served from Tucson, 50 miles away. However, with all other denominations solidly situated with their own buildings, it became apparent that the Lutheran church lacked mission appeal, and this affected the congregation itself as well. Therefore permission was obtained from the Mission Board to investigate the possibility of building. With their own funds the congregation hired an architect and now has plans for a modest chapel. At the present time cost estimates are being compiled prior to appealing for a loan.

To Share Experience

For over 15 years Pastor V. Winter (San Pablo, Tucson) has been the lone full-time worker of our Synod among Spanish-speaking people. Two more workers were added to this field in the persons of Missioners Rupert Eggert and Roger Sprain, who

are becoming established in Puerto Rico. To assist these new men in becoming acquainted with the many facets of Spanish work, Pastor Winter will fly to Puerto Rico at the request of the Board for World Missions for a conference at which each worker will deliver a paper in Spanish.

MARCUS C. NITZ

Northern Wisconsin

High-School Conference

On March 26, teachers of the Wisconsin Synod area high schools met at Fox Valley Lutheran High School at Appleton. The opening address was given by Pastor O. Sommer of Greenville. An interesting address was given by Dr. Lester Seifert, head of the German Department of the University of Wisconsin, on the importance of foreign languages in education. This address occupied the morning session. He also gave counsel in the language meeting held during the afternoon. Prof. L. Seifert is a member of one of our Wisconsin Synod Madison congregations.

The afternoon was devoted to sectional meetings of the various departments — religion, social studies, physical education, science, language, mathematics, and commercial. The typing department of the commercial department conducted its annual typers contest.

THE NORTHWESTERN LUTHERAN

A short business meeting and devotion in the latter part of the afternoon brought the sessions to a close. The faculty of St. Croix High School of Minneapolis-St. Paul could not be present because of time lost through severe snow storms.

Fox Valley High School News

Teachers were interested in the new additions to Fox Valley High, where now about 600 students can be accommodated. There will be room for all who apply. Registration is now open. A freshman "fun night" was also held on March 26 at which eighth-grade students of area schools were guests of the present freshman class. On March 28, a sacred concert was presented by the choir and band. Placement tests for freshmen were held on April 3. On May 1 and 2 the play "Cheaper by the Dozen" will be presented. Major rebuilding and new construction here brought the total indebtedness as of last March 1 to \$453,946.82. Minor items remain to be completed, such as: tiling in some areas, ceiling tiles, completion of a P. A. system, finishing of some rooms, seating for music and science teacher rooms, equipment for the home-economics department, and bleachers for the south wall of the gym.

Years of Service

The Lord has granted to Pastor Paul Oehlert of Kaukauna 57 years of blessed service in the Church. Forty-seven of these were devoted to Trinity Lutheran Church in Kaukauna. Pastor Oehlert retired recently. Pastor John Mattek has been installed as pastor of Trinity.

Anniversary

The twenty-fifth anniversary of the ordination of Pastor O. Sommer, Greenville, was observed by his congregation on the first Sunday of March. Pastor H. Bergholz of Appleton, preached. There was a social gathering after the service and Pastor Sommer was presented with a gift by the conference and one from his congregation.

Winnebago Lutheran Academy

At Winnebago Lutheran Academy, the annual spring concert, which will contain both sacred and secular numbers, will be given by the student chorus and concert choir on May 23.

On Wednesday, May 5, the comedy "Charley's Aunt" is being presented by the senior class. Graduation at the academy is scheduled for June 8, at 8 p.m. The commencement preacher will be the Rev. Gerhard Kionka of Newburg. This year marks the tenth anniversary of the new academy building on Merrill Avenue. A commemoration of this event will take place soon.

Choirs

Three of our Lutheran choirs appeared and sang concerts in our churches, recently. The choir of Bethany College of our sister synod, the ELS, sang in Kiel and Greenville.

This choir is under the direction of Prof. Iver Johnson, Mankato. The choir of Dr. Martin Luther College sang at Grace Church, Oshkosh, on April 16. Prof. M. Zahn directs this choir. The Northwestern College Choir sang at the Academy at Fond du Lac on April 25. It is under the direction of Prof. Arnold O. Lehmann.

Pastor's Wife Dies

Mrs. Lydia C. Schulz, widow of the late Rev. John Schulz, for many years pastor of Zion Lutheran Church of Van Dyne, died at the age of 90 years on April 13, in the Fond du Lac hospital. She had resided at North Fond du Lac and was a member of St. Paul's Church there. A foster daughter, Ruth, resided with her since 1960. Mrs. Schulz was born November 13, 1874, in Ripon, a daughter of Pastor George Hoelzel and his wife Sophia, nee Bakeberg. She married Pastor John Schulz on November 24, 1921, at Watertown. Following his retirement in 1947, they resided in North Fond du Lac. Funeral services, conducted by Pastor Bernard Kuschel, were held in St. Paul's Lutheran Church on Thursday, April 15, 1965.

L. RISTOW

Available Soon! CENTENNIAL STORY *The History of Northwestern College*

This is the story of Northwestern College from its founding up to this present year, the Centennial of the school. It will be available late in May.

The story as told by Professor Erwin E. Kowalke is richly informative. The factors and forces which led to the founding of Northwestern, its ups and downs, particularly in the early years, the settling-down process, important developments and changes in the course of the years, the build-ings that almost became personalities to the students, the men who played significant roles — all are treated fully. Giving the book added color is the wealth of detail about the life of the school which the author has woven into the historical presentation.

This is not a "slim-Jim" volume, but a book of 332 pages, in a handsome, even stunning, binding. Included in the book is a 24-page section of pictures. It gives a fine pictorial review of Northwestern's history.

The price of the book is only \$3.75.

You may send your remittance with your order to the address given below. Or you may simply write to ask the Centennial Committee to reserve one or more copies for you, and the committee will contact you later.

Northwestern College
Centennial Committee
c/o Professor E. C. Kiessling
509 Tower Road
Watertown, Wisconsin 53094

NOTICE OF CALL MEETING

The following names have been submitted in nomination for the vacancy on the college faculty. The man called is to teach psychology.

Pastor Kermit Biedenbender, Warren, Mich.
Pastor Gerhard Cares, Cleveland, Wis.
Pastor Paul Eickmann, Jr., Milwaukee, Wis.
Pastor Max Herrmann, Mauston, Wis.
Pastor Myron Kell, Toledo, Ohio
Pastor Donald Kolander, St. Paul, Minn.
Pastor Frederic Kosanke, Kimberly, Wis.
Mr. Theodore Kothe, Onalaska, Wis.
Pastor David Kuske, La Crosse, Wis.
Professor Paul Kuske, Saginaw, Mich.
Pastor Richard Lauersdorf, Ontario, Wis.
Pastor Donald Sellnow, Menominee, Mich.
Pastor Cyril Spaude, Aberdeen, S.Dak.
Pastor James Schaefer, Milwaukee, Wis.

The Board of Control of Northwestern College will meet on Wednesday, May 5, at 2:00 to extend the call. Any correspondence concerning these candidates must reach the secretary before that date.

Pastor Kurt A. Timmel
612 Fifth St.
Watertown, Wis.

MICHIGAN PASTORS INSTITUTE POSTPONED

Various circumstances, especially the difficulty of scheduling, have made it advisable to postpone the Pastors Institute which was planned to be held at Michigan Lutheran Seminary this summer. God willing, it will be held next summer.

Adolph C. Buenger, Secretary
Board of Control
Wisconsin Lutheran Seminary

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College herewith invites members of the Synod to place in nomination the names of

NORTHWESTERN CENTENNIAL DAY

May 31, 1965

Northwestern College will end its Centennial Year with a gala Northwestern Day Celebration on the campus on May 31, the legal Memorial Day. All friends of Northwestern are invited to attend. A picnic atmosphere has been planned for the day. Guests may bring their own food or may buy meal tickets for a dining-hall meal. The students are planning an entertaining day. All students will be dressed in clothes of a bygone era, and the day's activities will all be slanted toward a view of the past 100 years at Northwestern College. The day's activities will start about 10 a.m. and will close in the evening at about 9 o'clock. But an informal atmosphere will prevail, so that you may come and go as you please.

Anyone who has ever been connected with Northwestern or is at all interested in the school is invited and is welcome to attend the celebration. Requests for further information should be directed to:

Northwestern College Centennial Day
c/o The Dormitory Council
Northwestern College
Watertown, Wis. 53094

men for the new professorship in the department of music.

The man to be called should be especially qualified in the area of piano instruction.

Please include pertinent information with your nomination.

All nominations must be in the hands of the undersigned no later than May 26, 1965.

Arthur Glende, Secretary
DMLC Board of Control
17 South Jefferson Street
New Ulm, Minnesota

**SYNOCDICAL COUNCIL
AND****COMMITTEE ON ASSIGNMENT OF CALLS**

God willing, the Synodical Council will meet in the Wisconsin Synod Administration Building, 3512 W. North Ave., Milwaukee, Wis. 53208, on Wednesday and Thursday, May 19 and 20. The first session will begin at 9:00 a.m., Central Daylight Time.

Meetings of various boards and committees can be arranged for May 17 and 18. The chairman of each group is asked to notify the members of his committee or board regarding the time of its meeting. Kindly notify the fiscal office, also, so that room assignments and posting of the schedule of meetings can be prepared in ample time.

"All matters to come before the convention shall be presented in writing to the President not later than the May meeting of the Synodical Council. The Praesidium shall decide which of these matters is to be included in the Reports and Memorials to the convention, a copy of which shall be mailed to each pastor and male teacher of the Synod and to each elected lay delegate." — Constitution and Bylaws, Section 2.01 (e).

The Committee on the Assignment of Calls will meet on Friday, May 21, at 9 a.m., in the Tower Room at Wisconsin Lutheran Seminary, Mequon, Wis.

OSCAR J. NAUMANN, President

CALL 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 for the professorship in the department of education.

The man to be called should be qualified to teach methods courses in the teaching of elementary school subjects and to supervise student teaching.

Please include pertinent information with your nomination.

All nominations must be in the hands of the undersigned no later than May 26, 1965.

Arthur Glende, Secretary
DMLC Board of Control
17 South Jefferson Street
New Ulm, Minnesota

**COMMENCEMENT PLANS
DMLC and DMLHS**

To accommodate the larger graduating classes, the Dr. Martin Luther High School Commencement will be held separately from the College Exercise this coming June. The High School Commencement will begin at 3 p.m. on Wednesday, June 9. The College Commencement will remain as scheduled in the college catalog, 10 a.m., June 9. The Alumni Luncheon will be held at 5 p.m.,

Tuesday, June 8, to be followed by the Commencement Concert at 8:15 p.m. — also on June 8.

Carl Schweppe
Oscar Siegler

A REQUEST**Ernst's — Bible History (German)**

If any of our readers still have copies of A. F. Ernst's *Biblische Geschichte* that they would like to put to good use, they can do so by sending them to the Northwestern College Library at Watertown, Wisconsin. The books will remain property of the college library but will be used as supplementary reading in one of the classes in German.

MEETINGS OF HOME MISSIONS BOARD

The meetings of the General Board for Home Missions will be held on Sunday, Monday, and Tuesday, May 16-18, at the Administration Building. The Sunday session will begin at 6:30 p.m. The Monday session has been set for 9 a.m.

H. E. ENGEL, Chairman

COMMUNION WARE NEEDED

By a new mission congregation in St. Charles, Mich. Please send information to Rev. V. W. Thierfelder
5105 McCarty Road
Saginaw, Mich. 48604

Congregation is able to pay moderate amount for a used set, and will pay shipping costs.

CALENDAR OF CONFERENCES**ARIZONA-CALIFORNIA****GADSDEN DELEGATE CONFERENCE**

Date: Fri., May 7, 1965.

Place: Grace Lutheran Church, Tucson, Ariz.
Hour: 9:00 a.m.

Agenda: What Makes a Christian Attitude? C. Metz; Where Does Educating End and Living Begin? A. Wilbrecht; Dangerous Trends in the Lutheran Church in America, N. Schlavensky.

Note: Pastors, delegates, and all teachers of the Gadsden Conference attend this one-day conference.

W. H. WINTER, Secretary

DAKOTA-MONTANA**EASTERN DELEGATE CONFERENCE**

Date: May 4, 1965.

Time: 9:00 a.m.

Place: First Lutheran Church, Gary, S. Dak.; W. Steffenhagen, pastor.

Agenda: Review of the Report of the Synod's Blue Ribbon Committee.

C. E. CONE, JR., Secretary

MICHIGAN**SOUTHWESTERN PASTORAL CONFERENCE**

Place: Peace, Otsego, Mich.

Date: May 3 and 4, 1965.

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

Preacher: H. Hempel (alternate, P. Hoenecke).

Agenda: Exegesis: I Pet. 3, H. Zink; I Pet. 4, H. Hempel; Study of the Principal Doctrines of Mormonism, L. Meyer; Demonic Possession, P. Hoenecke; Ways of Avoiding Liturgical Monotony, H. Sauer; When Was Christ Born? H. Peter; Reports: H. PETER, Secretary

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DISTRICT**PASTOR-TEACHER CONFERENCE**

June 15, 16, 17, 1965. Sessions begin at 10 a.m. on Tues.

Michigan Lutheran Seminary, Saginaw, Mich. Holy Communion service, St. Paul's, Tues., 7:30 p.m.

Delegates to Synod should be present on Wed., June 16.

RONALD F. FREIER, Secretary

NORTHERN WISCONSIN**FOX RIVER VALLEY
PASTOR-TEACHER CONFERENCE**

Date: May 3, 1965.

Place: Fox Valley Lutheran High School. Opening Communion service at 9 a.m. at Bethany Lutheran Church, 1817 N. Alvin St., Appleton, Wis.

Speaker: H. Pusehl (alternate: A. Schabow). L. KOENIG, Secretary

LAKE SUPERIOR**PASTOR-TEACHER CONFERENCE**

Date: May 4 and 5, 1965.

Place: Zion Lutheran, Peshtigo, Wis.; D. Tills, host pastor.

Time: 9 a.m. C.S.T.

Communion service: Tues. at 7:30 p.m.

Preacher: R. Shimek (alternate D. Tills).

Kindly inform the host pastor by April 25, if you desire lodging.

E. KITZEROW, Secretary

RHINELANDER PASTORAL CONFERENCE

Place: Bethany Lutheran Church, Bruce Crossing, Mich.; F. Bergfeld, host pastor.

Date: Mon., May 10, 1965.

Time: 9 a.m., opening of conference; 7 p.m., Communion service.

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

Agenda: Angels and Demons, W. Gawrisch; Ephesians, J. Radloff; Obadiah, E. Kahrs. J. RADLOFF, Secretary

SOUTHEASTERN WISCONSIN**SOUTHERN PASTORAL CONFERENCE**

Date: May 11, 1965.

Time: 9 a.m.

Place: Immanuel, Waukegan, Ill.;

O. A. Lemke, host pastor.

Preacher: Pastor H. Wackerfuss (I Cor. 4); alternate, H. Wiedmann (I Cor. 5).

Offering: C.E.F.

Agenda: Song of Solomon (chapter 3), A. Capek; What Are the Visible Fruits of a Christian Day School? A. Buenger; Alternate: An Evaluation of Beck's Translation of the New Testament, W. Popp; Visitor's Report and Other Business; Consultation re Racine Lutheran High School.

H. WIEDMANN, Secretary

METROPOLITAN**NORTH PASTORAL CONFERENCE**

Date: May 24, 1965.

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

Place: St. Marcus, 2215 N. Palmer St., Milwaukee, Wis. P. W. Knickelbein, host pastor.

Preacher: P. Manthey alternate: A. Mittelstaedt.

Agenda: Continuation of Prof. H. Vogel's paper, Messiah Concept of the Old Testament; Exegesis of I John 4, F. Zarlring; Reports.

PAUL A. MANTHEY, Secretary

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 15, 16, 1965.

Place: Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wis.

THE NORTHWESTERN LUTHERAN

Opening service with Holy Communion at Good Shepherd Lutheran Church, West Greenfield Ave. and South 100th St., West Allis, Wis., Melvin C. Schwenzen, pastor, at 9 a.m. on Tues., June 15.

Essay: Theory and Practice in Instruction and Confirmation of Children, Pastor Clayton E. Krug.

Sessions will be held Tuesday morning, afternoon, and evening, and Wednesday morning and afternoon. Meals will be served at the High School at nominal prices. Registration fee, \$1.00.

All pastors, professors, and male teachers of the District are expected to attend.
HEINRICH J. VOGEL, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: May 11, 1965.
Place: Immanuel Lutheran Church, Town Deerfield, R. 2, Waterloo, Wis., Pastor Harmon Krause.
Time: 9 a.m.; Communion service at 11 a.m.
Speaker: L. Pankow (D. Tetzlaff, alternate).
Agenda: Exegesis, II John, Prof. O. Schlenner; Formula of Concord Thorough Declaration, Art. VII, W. Zank; Divorce, F. Dobratz; Blue Ribbon Committee Report, Prof. C. Leyrer; Committee on Upgrading, Prof. E. Scharf; Pastor-Teacher Conferences, A. Dobberstein, H. Krause; Conference business and reports.

RALPH POLZIN, Secretary

WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: May 11, 1965.
Place: Immanuel of Medford.
Time: 9 a.m. Communion service.
Speaker: C. C. Kuske.
Agenda: Continuation of I Timothy, chapters 5 and 6, M. Schwartz; Isagogical Study of Haggai, E. Schaefer; Discussion of the Report of the Blue Ribbon Committee, M. Zank; The Athanasian Creed, Its History, Contents, and Use, C. C. Kuske.

DAVID WITTE, Secretary

SOUTHWEST PASTORAL CONFERENCE

Date: May 18, 1965, 9 a.m.
Place: Christ Lutheran Church, West Salem, Wis.; W. Paustian, host pastor.
Preacher: W. Schulz (alternate, R. Siegler).
Agenda: Exegesis, Matt. 24:1-28, A. Werner; Constructive Criticism of Phillips' FOUR PROPHETS, D. Kempf; Using Principles and Practitioners of Psychiatry and Psychology, L. Albrecht; Homiletical, The Re-working and Final Draft of the Sermon, L. Hohenstein.

D. Kempf, Secretary

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CORRECTIONS

In this sentence on page 72, second paragraph (March 7), the "not" should be stricken: "Every individual found in the group of beings which are summarily called the world transgressed the commandments of God, and thereby burdened himself with a heavy load of guilt, if his trespasses were not to be charged to his account." On page 121, right column, third paragraph (April 18), "boldly" got in for "boldly." The clause should read: "even though he boldly and on his own authority asserts."

WISCONSIN EVANGELICAL LUTHERAN SYNOD

1965 Pre-Budget Subscription Performance

District	Subscription Amount For 1965	2/12 of Subscription	Two Months — January and February			
			Offerings Received in 1965	Per Cent of 2/12 Subscription	Offerings Received in 1964	Per Cent Increase for 1965
Arizona-California	\$ 63,096	\$ 10,516	\$ 4,301.30	40.9	\$ 10,206.90	57.9*
Dakota-Montana	106,096	17,683	19,535.11	110.5	20,585.19	5.1*
Michigan	424,090	70,682	58,236.09	82.4	64,591.95	9.8*
Minnesota	522,213	87,035	104,170.54	119.7	101,228.01	2.9
Nebraska	95,810	15,968	13,887.44	87.0	17,235.05	19.4*
Northern Wisconsin	536,902	89,484	115,370.22	128.9	123,879.33	6.9*
Pacific-Northwest	20,521	3,420	6,487.75	189.7	2,623.62	147.3
Southeastern Wisconsin	662,451	110,408	112,305.17	101.7	120,796.48	7.0*
Western Wisconsin	596,878	99,480	110,421.88	111.0	125,064.37	11.7*
Total	\$3,028,057	\$504,676	\$544,715.50	107.9	\$586,210.90	7.1*

* Decrease

WISCONSIN EVANGELICAL LUTHERAN SYNOD

Budgetary Operating Statement

	July 1, 1964 to February 28, 1965 This Year		Last Year	
	February 1965	Eight Months July thru Feb. 1964-65	February 1964	Eight Months July thru Feb. 1963-64
Budgetary Income:				
Offerings from Districts	\$172,179.81	\$1,938,112.59	\$142,418.84	\$1,905,290.78
Gifts and Memorials from Members	6,611.80	32,880.37	465.87	8,243.75
Bequests for Budget	—	—	—	1,000.00
Trust Funds Income	—	—	—	19,516.57
Educational Charges from Educational Institutions	69,391.49	465,602.87	63,921.56	409,768.72
Other Income	78.56	3,553.04	85.14	1,045.50
Total Income	\$248,261.66	\$2,440,148.87	\$206,891.41	\$2,344,865.32
Budgetary Disbursements:				
Worker-Training	\$187,913.40	\$1,480,752.65	\$163,822.92	\$1,266,409.46
Home Missions	72,438.42	582,930.63	89,731.02	619,164.68
World—Missions	32,229.46	295,666.85	46,642.81	289,233.20
Benevolences	22,749.09	175,107.09	17,193.98	135,334.86
Administration and Promotion	13,647.32	163,107.76	20,687.14	164,344.67
Total Disbursements	\$328,977.69	\$2,697,565.00	\$338,077.87	\$2,474,486.87
Operating Gain or (Deficit)	(\$ 80,716.03)	(\$ 257,416.13)	(\$131,186.46)	(\$ 129,621.55)

Detail of Budgetary Disbursements

	Eight Months — July through February		
	1964-65	1963-64	Increase or (Decrease)
Operations, Replacement and Renewal			
Worker-Training	\$1,045,314.25	\$ 884,584.95	\$160,729.30
Home Missions	477,236.38	462,046.03	15,190.35
World Missions	295,475.03	276,885.53	18,589.50
Benevolences and Pension	175,107.09	135,334.86	39,772.23
Administration and Promotion	153,329.96	155,451.90	(2,121.94)
Total	\$2,146,462.71	\$1,914,303.27	\$232,159.44
New Capital Investments			
Worker-Training	\$ 18,770.40	\$ 11,824.51	\$ 6,945.89
Home Missions	94.27	57,118.65	(57,024.38)
World Missions	191.82	1,203.67	(1,011.85)
Administration and Promotion	1,225.80	340.77	885.03
Total	\$ 20,282.29	\$ 70,487.60	(\$50,205.31)
Appropriation for Future Capital Investments			
Worker-Training	\$ 416,668.00	\$ 370,000.00	\$ 46,668.00
Home Missions	105,600.00	100,000.00	5,600.00
World Missions	—	11,144.00	(11,144.00)
Administration and Promotion	8,552.00	8,552.00	—
Total	\$ 530,820.00	\$ 489,696.00	\$ 41,124.00
TOTAL BUDGETARY DISBURSEMENTS	\$2,697,565.00	\$2,474,486.87	\$223,078.13

NORRIS KOOPMANN, Treasurer
3512 West North Avenue
Milwaukee, Wisconsin 53203

THIS STEADFAST WORD

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