

THE NORTHWESTERN

Lutheran

March 20, 1966



BRIEFS by the Editor

Ev. Lutheran Church, Wauwatosa, Wisconsin. Mr. Bunge has served the Synod in a number of capacities and is presently president of the Wisconsin Ev. Lutheran Synod Foundation Board of Directors.

* * * *

AN EASTER ISSUE WITH SPECIAL FEATURES is in preparation. A cover of a rich, meaningful design will be printed separately. Doing this will add 4 pages and will give us 20 pages instead of the usual 16.

As for the content, these are some of the things to look forward to:

"God Truly Died, But He Is Not Dead," a special article that will combine the themes of Good Friday and Easter, with particular reference to the God-is-dead theology, or shall we say nontheology?

"The Supreme Importance of Christ's Resurrection." This will be a presentation in a somewhat different form than you might expect.

"The Origin of Man." There will be two articles on this subject. One will be by Mr. Robert Adickes, instructor in the science department of Lakeside Lutheran High School, Lake Mills, Wisconsin; the other, by Professor Carl Lawrenz, president of Wisconsin Lutheran Seminary. As you no doubt realize, these continue the series entitled "The Christian's Response to Evolutionism."

A sermonette and a poem bringing the Easter message.

"Steps Toward Expanded Service," a pictorial presentation of changes and additions made in regard to equipment and facilities at the Northwestern Publishing House in the course of the last few years.

* * * *

AN ESPECIALLY GLAD EASTER might be the result for some friend or acquaintance if you would take the opportunity to send that person a gift subscription for *The Northwestern Lutheran*. We shall print enough copies beyond our usual run to provide for such subscriptions. Still, if you want the Easter issue to reach him on time, it would be good to *act now*.

* * * *

"THAT'S A LOT OF MONEY" in this issue (page 92) offers some thoughts on the *Missio Dei Offering* to inform and to inspire you. The author is Mr. Walter Bunge. He is a prominent Milwaukee businessman and is a member of St. John's

"The Development of Life" (page 90) is Mr. Walter Sebald's excellent contribution to the series "The Christian's Response to Evolutionism." Mr. Sebald is an instructor in the science department at Wisconsin Lutheran High School, Milwaukee, Wisconsin.

* * * *

SEPARATE PUBLICATION OF THESE ARTICLES ON EVOLUTIONISM is a possibility. On the strength of favorable comments and requests that such a volume be published the Publishing House is holding the type for the articles. But the Commission on Christian Literature will hardly proceed with the project merely on the basis of oral expressions. It is essential that you put your desire for such a publication in writing, so that the Commission members have something concrete on which to base a decision. Address your communication to the Commission chairman, Professor Harold Warnke, 425 Sunset Ave., Appleton, Wis. 54914.

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

The Northwestern Lutheran

* Volume 53, Number 6 * March 20, 1966

Official Publication, Wisconsin Evangelical Lutheran Synod.

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

Second-class postage paid at Milwaukee, Wisconsin.

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

Subscription rates, payable in advance:

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

A 20% discount is allowed on the one year rate if 25 or more unaddressed copies are sent in a bundle to one address.

THE EDITORIAL BOARD —

Werner H. Franzmann, Managing Editor
Walter W. Kleinke, Assistant Editor
Prof. Wilbert Gawrisch Prof. Armin Schuetze

Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee, Wisconsin 53208

CONTRIBUTING EDITORS —

F. Blume M. Burk E. Fredrich I. G. Frey E. E. Kowalke
M. Lutz H. C. Nitz C. Toppe K. Vertz P. Wilde
Mission Reporters: F. Nitz (World); O. Sommer (Home)

COVER — Sunday School Building, Christ Ev. Lutheran Church, Zumbrota, Minnesota; H. F. Muenkel, pastor.

Editorials

No Wonder "Interest in Christian unity has never been so widespread as it is now." This observation, according to the New York Times Service, was made by the Rev. X. C. Rodger, an Anglican priest, who is spokesman for the Faith and Order Commission of the theological unit of the World Council of Churches.

"Still," he added, "progress is not all that might be desired."

No wonder! The same news service, in an article which appeared just two days earlier, quoted another leader in the ecumenical effort, Episcopal Bishop James A. Pike, as declaring that the rejection of such doctrines as the Trinity, the Virgin Birth, and the Divinity of Christ is necessary for the future health of the Christian Church.

The wonder is how those who hold these doctrines to be fundamental to the Christian faith can cherish any hope of unity with those who openly reject them. It is pretty hard to see how you can reconcile the doctrine that Jesus is divine with the flat statement that Jesus is not divine. It is like trying to tie together the ends of two pieces of string which have been stretched in opposite directions.

In view of the diversity of belief represented among those marching under the ecumenical banner, is it any wonder that there are those of us who refuse to be drawn in as hot-eyed apostles of the ecumenical movement?

This is not being negative. It is just being sensible — to say nothing of being faithful to the revealed Word of God.

IMMANUEL G. FREY

* * * *

Catholic Burden "Eased" "Lenten Rules on Abstinence, Fasting Eased," the caption read. By papal dispensation Roman Catholics are now obliged to fast or abstain from meat only two days during Lent, instead of 40 days as formerly required. To decrease the number of fast and abstinence days in Lent from 40 to only two (Ash Wednesday and Good Friday) is a reduction so drastic that the word "eased" seems to be the understatement of the year. A 95 per cent cut is not an "easing"; it's a slash just short of complete elimination. It's like reducing a dollar fine for a parking meter violation to five cents. Even a token costs more than that.

On the other hand, there may be a kind of justification for the word "easing." To fast, namely, to refrain from food for a time, or to reduce the amount of food taken to two light meals and one full meal a day with meat at the main meal only; or to abstain, namely, to refrain from eating meat all day, are scarcely sacrifices grievous to be borne. Millions of Americans, for reasons of health or comfort or vanity, go on diets that make Catholic fasting and abstention resemble a seven-course meal; and there are hundreds of millions of people in this world to whom Catholic fasting and abstention would

be gormandizing and gluttony. To move from such fasting to no fasting at all is little more than an "easing" because there was really very little discomfort to relieve.

Worst of all, this "easing" of the rules of fasting and abstinence is a fraud. One of the reasons Catholics give for their fasting is that they "join [themselves] to the sacrifice of Christ and thus do penance for [their] sins" (*The Living Faith*). Lenten fasting is to do penance for sin! Forty days' worth of such fasting (not to mention two days' worth) is to help pay off the debt of punishment incurred for sin! As if these puny and paltry "sacrifices" could weigh in the scales with the merits of Christ!

Viewing these practices from another angle, we do not wonder, either, that Luther wrote 95 Theses, in which he demonstrated that such practices are intent on making things easy for man. Fasting, almsgiving, pilgrimages, and all such penitential amends are actually merely indulging the Old Adam, who wants to escape with as light a penalty as possible. True repentance is a deadly serious and a ceaseless and unending thing. As Luther put it, "When our Lord and Master Jesus Christ said, 'Repent!' He willed the entire life of believers to be one of repentance." The burdens of true repentance are far more grievous than the token and temporary inflictions of Catholic penance.

To speak of "easing" such Catholic penances as fasting and abstention is not only amusing; it is as absurd as it is false.

Carleton Toppe

* * * *

Strife in the Church Strife in the church about doctrine has puzzled many Christians and brought much unfriendly criticism upon the church. If the strife is about worldly or personal matters, nothing can be said in defense of it. In the four and one-half centuries of the separate existence of our Lutheran Church, no one in the church has had more experience with controversy over doctrine than Martin Luther. From 1517 until the day of his death Luther was engaged in battle over the truth of Scripture. He was not a born fighter and did not enter the battle for the sake of conflict. The explanation for Luther's unrelenting battle against false doctrine is that he never entertained a doubt that the battle was necessary, because for him the Scripture was the truth of God, and when the Truth was attacked, God and Christ were being attacked. Following is a condensation and loose translation of what Luther wrote in one of his polemical articles:

"Satan will not bother you if you stay away from God's Word. You and Satan will then be at peace with each other and there will be no strife. But go into the Holy Scripture, live in it, and then Satan will stir up all manner of trouble. He is a Satan, and his name is called Satan, that is, Adversary. He can't do anything

(Continued on page 91)

News FROM OUR Missions

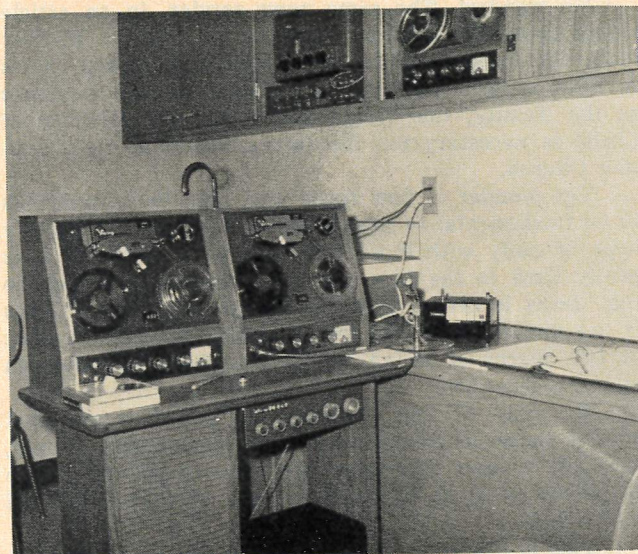
A Service to Widely Scattered Brethren Tape-Recorded Services

A small group of our brethren gather in the living room on Sunday morning. They have no pastor. No one feels capable of conducting a service. There is no organ to lead their hymns. They are so few that their singing might sound a bit self-conscious. They miss the atmosphere of a church, the sound and bustle of a congregation gathering for worship, the cries and gurglings of infants.

One of their number goes to a box, twists a few knobs and suddenly the little group of worshipers is transported hundreds or thousands of miles to a small church in northern Wisconsin. While the church bell is ringing, they hear the late arrivals, the unfolding of chairs, the protests of babies being removed from heavy wraps. During the organ prelude they hear this message:

This is Pastor Marvin Radtke.

The service in which you are taking part is being recorded in Christ Lutheran Church under the auspices of the General Board for Home Missions, Wisconsin Evangelical Lutheran Synod. Christ Church is located in Eagle River, Wisconsin.



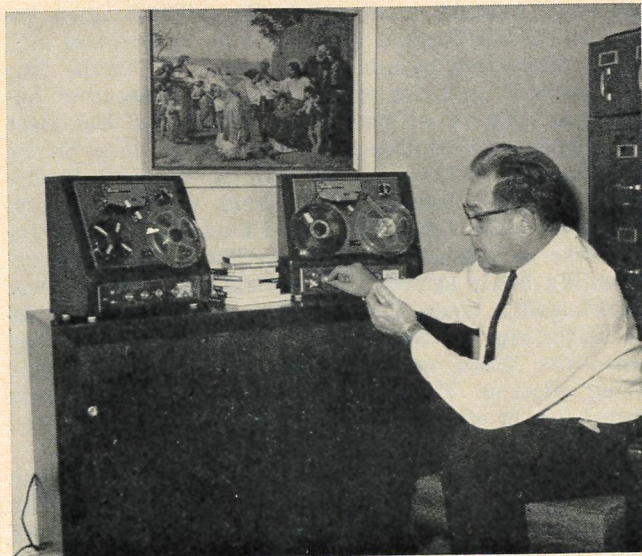
EQUIPPED FOR RECORDING THE WORSHIP SERVICE is the sacristy of Immanuel Ev. Lutheran Church, Greenville, Wisconsin. Orvin Sommer is the pastor.

You are invited to imagine yourself within our midst and to take an active part in our worship by singing the Hymns and responding in the Liturgy. This Order of Service may be found on page five in the Lutheran Hymnal.

They open their hymnals and join their hearts and voices with the rest of the congregation. They sing together, pray together, and hear the Word of God read to them and preached to them. After the Blessing has been given, and as the last notes of the closing hymn fade away, all bow in silent prayer, greet one another as they leave their pews, shake the pastor's hand — then back to the living room — the magic box is silent.

The Magic Box Meets an Urgent Need

The box, of course, is a tape recorder. Its magic is worked by a five-inch reel, holding 900 feet of thin plastic tape, coated with iron oxide. This carries minute impressions of electronic signals. All the sounds of church have been turned into electrical waves and can be reproduced anywhere in the world. With the advent of battery-driven recorders, one is not even dependent on an electrical outlet.



THE STUDY OF THE PARSONAGE is used by Pastor Frederick Thierfelder of Appleton, Wisconsin, for work connected with preparing the tapes of worship services.

The General Board for Home Missions has used this marvelous invention for somewhat over a year and has found that it serves very well to meet various current problems and situations confronting our work. Mission stations have had regular weekly services, though their pastor can be present but once or twice a month. A congregation in Texas remained active until a pastor could be sent. Families and individuals may one day form the nucleus of a new mission congregation.

A Letter from Alaska

This service has been well received. An Air Force major and his wife recently wrote as follows:

"It was our earnest hope somehow to contact people of our church in the area from the city of Fairbanks, Eilson Air Force Base, which is only twenty miles away, and Ft. Wainwright, but it never materialized, unfortunately. There is certainly a great need for some kind of physical communication up here with the church. It was our belief that, if we could contact at least twenty others, they would be willing as we were to pay the round-trip fare for a pastor from Seattle to come up once a month. . . . Once a week these people would get together for worship and play the tapes. . . . Having experienced for the first time living in an area without a church, we are all the more aware of the necessity of mission work. It takes a lot of self-discipline, faith, and love for God to retain one's practice of worship on one's own, and it isn't always easy to do without your help, so the inclosed check is particularly for the purpose of sending tapes to others for the glory of God and in keeping communication with Him."

Who Prepares the Services

The General Board for Home Missions has appointed three pastors from Wisconsin to conduct this service: Pastor M. Radtke, Eagle River, Pastor F. Thierfelder, Appleton, Pastor O. Sommer, Greenville. Each takes his turn at preparing copies of his church service. A set of tapes is mailed regularly every week. The address list is provided by the chairmen of our various District mission boards.



ON THE RECEIVING END are groups in a number of states. This one in Colorado is typical.

MARCH 20, 1966

How to Avail Yourself of This Service

Should you like to incorporate this service with your mission program, you may speak to the chairman of your District mission board. For further advice or technical information you may write to Pastor Marvin Radtke, Box 175 Eagle River, Wisconsin 54521.

ORVIN SOMMER

HIDDEN GEMS IN OUR HYMNS

"Christ, the Life of All the Living"

Among the many religious terms which describe what we believe and teach on the basis of God's Word, some are commonly understood and frequently employed, others are not quite so familiar to the average Christian. We all know what is meant by "forgiveness," "eternal life," "salvation," and similar commonly used expressions. But there may be some who are not quite sure about the definition of, for example, the word "vicarious" or the phrase "vicarious atonement." For a Christian not to be able to define such terms accurately certainly does not imply a flaw in his faith, but it is always well to seek to become more articulate in the matter of expressing our convictions to others. Since we are all witnesses to Christ, we need the tools with which to do our witnessing, and the ability to speak to others about their Savior is the best tool which we have.

So let's get back to the word "vicarious." And let us use one of the many beautiful Lenten hymns in *The Lutheran Hymnal* to help clarify any cloudiness which there may be in anyone's mind regarding this word. Please take the time to read Hymn No. 151 in its entirety. Better still, sing it with your family. Be joyfully grateful with the author, Ernst Homburg, as you contemplate the redemptive word of our "Dearest Jesus." Observe how skillfully the Scriptural doctrine of the "vicarious atonement" is enunciated in this hymn:

Stanza 1: "Thyself for me once giving . . . Through Thy sufferings . . . I eternal life inherit." *Stanza 2:* "Bonds, and stripes, a cruel rod; . . . heaped upon Thee" to deliver my soul. *Stanza 3:* "Thou hast borne the smiting . . . That my wounds might all be whole; Thou hast suffered, . . . Rest to give my weary soul; . . . Blessing unto me securing." *Stanza 4:* "All disgrace Thou, Lord, hast borne That as Thine Thou mightest own me." *Stanzas 5 and 6* also clearly bring out the thoughts of Isaiah 53, in which the Prophet speaks of Christ's vicarious suffering and death. *Stanza 7* condenses Christ's entire Passion into one beautiful expression of a Christian's gratitude and of the reasons for his gratitude. Jesus did all this *for you and for me*. His suffering and death were *vicarious*. In other words, Jesus endured His Passion as *our Substitute*. *He took our place*. "With His stripes we are healed." This is His *vicarious* atonement! "Thousand, thousand thanks shall be Dearest Jesus, unto Thee!"

PHILIP JANKE

Then gathered the chief priests and the Pharisees a council, and said, "What do we? For this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." And one of them, named Caiaphas, being the high priest that same year, said unto them, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." And this spoke he not of himself, but, being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad (John 11:47-52).

People who are not Christians can scarcely recognize the controlling hand of God in the unfolding of human history. Nor can they perceive the role which they themselves may be playing in the development of God's saving purposes among men. Unwittingly, therefore, even the enemies of Christ may serve on occasion as witnesses of His glory and as confessors of divine truth.

Witnessing

Each one of the miracles which our Lord performed during the course of His public ministry gave evidence of His divine power and glory and accredited Him as the promised Messiah and Savior of the world. To some, however, the evidence, though conclusive, remained unconvincing. In particular, and surprisingly, it was the religious leaders of the people who stubbornly and steadfastly refused to accept the truth which the evidence so strongly supported. The steady rise of their unbelief and enmity against Jesus can be followed in the account of the Evangelist Saint John, especially.

The members of the Jewish Church Council were summoned to the meeting which John describes above, after word got around of Jesus' raising of Lazarus from the dead and, particularly, of its effect upon so many of the people. "Many of the Jews which . . . had seen the things which Jesus did, believed on him," Saint John informs us.

There was really little danger that Jesus would ever become a national political champion and thus pose a threat to the prevailing Roman authority and rule. When, on an earlier occasion, the people themselves initiated a movement of that kind, Jesus made it abundantly clear that He would be party to no such campaign (John 6:1-15). These self-seeking Council members, however, would not attribute to Jesus any but their own base motives.

The thing that actually bothered them so deeply was the fact that, as Jesus' popularity and influence with the people was continuing to grow and increase, their own position of prestige and control was rapidly diminishing. This they couldn't take. It only inflamed their envious hearts and intensified their bitter resentment against Him.

Nevertheless, despite their admitted predicament and the venomous nature of their hearts, they could not help but bear witness to the divine power and glory of Him whom they so vehemently opposed. "This man doeth many miracles," they acknowledged, "if we let him thus alone, all men will believe on him." While they refused in wicked unbelief to admit that He was the Son of God, there was no denying that He possessed the power of God, and that the majority of the people were giving Him this glory.

What a great tragedy it is when people, especially religious leaders and teachers, acknowledge something to be true, yet refuse to accept the truth that it means to convey!

Confessing

If it is surprising to find people rejecting the truth of a matter of

which they themselves are witnesses, it must indeed be astounding to hear the saving truth of the Gospel confessed by one who could hardly have been more opposed to it.

"It is expedient for us, that one man should die for the people, and that the whole nation perish not," declared Caiaphas, the high priest, confidently assured that, in the interest of self-preservation, all would recognize the validity of such an expedient. In this way the Council would be rid of that despised Galilean, and the people would undoubtedly applaud the measure as justifiable under the circumstances. Surely it were better, and just and right besides, that one man be put to death than that the whole nation suffer some horrible fate at the hands of the wrathful Roman authorities.

"It is expedient for us, that one man should die for the people, and that the whole nation perish not." From the heart of Caiaphas these words expressed one thing—murder, cold, calculated and ill-conceived. From his lips, however, they unconsciously confessed something else altogether—saving truth, warm, comforting, and divinely conceived.

One man should die for the people. That was God's plan, too. Caiaphas was saying the same thing that God had revealed through the mouths of His prophets, the very thing that God had had in mind all along and that He had now sent His Son into the world to do—to give His life in place of the people's. In effect, though unknowingly, the high priest was proclaiming the Gospel of the Lamb of God who would willingly make the supreme sacrifice to take away the sins of the world.

It must strike us as exceedingly strange and providential that a man, exercising so high an office in the church and yet so viciously opposed to Christ and so savagely determined to murder Him, should yet make such a clear and positive confession of the Savior's redemptive work in behalf of us poor sinners. How shall we ever comprehend the mysteries of the wondrous works and ways of our God!

MILTON BURK

What do
you mean..



Justification?

“FAITH COMETH BY HEARING”

It is through faith, as we have seen, that the life which God's Son won for man by His vicarious obedience and death becomes the sinner's personal possession. “The just shall live by faith” (Rom. 1:17). It is through faith that the guilty sinner, whom God for Christ's sake justified when He raised up Jesus from the dead, receives the personal assurance that he too is included in God's astounding announcement that “by the righteousness of one the free gift [of righteousness] came upon all men unto justification of life” (Rom. 5:18).

Natural Man Says: “Preposterous”

How utterly incredible it is that as a result of one Man's atonement the whole world has been accounted righteous by God! Advisedly we say that this is incredible. To natural man it surely is. So completely has sin taken possession of him that he is totally blind and deaf to the wonders of the Gospel message. So thoroughly has it corrupted him that he is spiritually dead and altogether helpless to believe God's announcement and to accept His gracious gifts of forgiveness, life, and salvation. To man as he is by nature this is simply unbelievable. This astonishing message is altogether preposterous to him. To him it is nothing but foolishness.

Wondrous Power Given to the Impotent

What good then will the verdict of acquittal which God has pronounced upon the sinful world for Christ's sake do man? Of what benefit will it be to him? How will it help him if spiritually he is so incapacitated, so blind and dead, that he does not, yes, cannot apply it to himself?

Thanks be to God, it is just at this point that He again manifests His grace and love! For God has filled His Gospel with such wondrous power that this good news itself creates the faith by which it obtains life and salvation. “The words that I speak unto you, they are spirit and they are life,” Jesus declared to His disciples (John 6:63). Acknowledging this great truth, Peter spoke for all the disciples when shortly thereafter he made the beautiful confession, “Lord, to whom shall we go? thou hast the words of eternal life” (John 6:68).

See the Power of the Gospel at Work!

What a mighty power the Gospel has to work faith in the hearts of unbelieving enemies of God! Paul, who personally experienced its gracious power in his own life, calls it “the power of God unto salvation to every one that believeth” (Rom. 1:16). In the original the word *power* is the Greek word *dynamis*, from which our word *dynamite* comes. In a very real sense the Gospel is the “dynamite” of God. Certainly that Word which was able to break the hard and haughty heart of a man like Saul and make of him a Paul is spiritual dynamite. It was the dynamite of the Word which converted that proud Pharisee into the humble, self-

denying missionary who became God's chosen vessel to bear Christ's name “before the Gentiles, and kings, and the children of Israel” (Acts 9:15)!

Like a Fire and a Hammer

What wondrous power the Gospel has to transform the hearts of men! “Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?” (Jer. 23:29.) By means of His dynamic, Spirit-filled Word God accomplishes the miracle of conversion, fulfilling His promise through the Prophet Ezekiel, “I will take away the stony heart out of their flesh, and will give them a heart of flesh” (Ezek. 11:19). As the writer to the Hebrews reminds us, God's holy Word is “quick [living] and powerful, [energetic, active], and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12).

The Gospel Message Awakens Faith

Paul is pointing to the faith-generating power of the Gospel when he writes to the Romans, “Faith cometh by hearing, and hearing by the word of God” (Rom. 10:17). The word “hearing” here is a figure of speech called metonymy. The act of hearing represents the message which is heard. In the original the word “hearing” is the same word which is translated “report” in the preceding verse, where Paul cites Isaiah's lament, “Lord, who hath believed our *report*?”

So faith comes by preaching. “Faith is awakened by the message, and the message that awakens it comes through the word of Christ” (Rom. 10:17, *New English Bible*). How important preaching is therefore! How fitting it is that preaching should constitute the heart and core of the service! God led Luther to recognize this important fact so that through the Reformation preaching was restored to its proper, central place in the service.

The Gospel works faith. It is not powerless. It is a word in which the power of God inheres and through which it acts. “Our gospel came not unto you in word only, but also *in power*, and in the Holy Ghost,” Paul declares to the Christians at Thessalonica (I Thess. 1:5). The Holy Ghost works in and through the Word.

The Power of the Spirit Exercised by the Gospel

In the *Small Catechism* we confess in the explanation of the Third Article, “I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, nor come to Him; but the Holy Ghost has called me *by the Gospel*.” In other words, by the Gospel He has brought me to faith in Christ Jesus, so that I am now justified and actually possess the precious gifts of forgiveness of sins, life, and salvation.

All praise to God for the mighty power of His saving Word!

WILBERT R. GAWRISCH

A Visit With Our Children

EAST FORK LUTHERAN NURSERY

SAVED TO HEAR ABOUT THE SAVIOR

Twice within recent weeks I have been reminded of this thought.

The first time was one Sunday when, suddenly among all the people in church, I saw a familiar little face, large eyes intently fixed upon me. It is not at all certain how much that straining little mind was able to grasp of all it heard that morning, but there is no doubt that its Savior spoke to it and helped the little child to understand.

Not long ago, the name of that small boy was a daily echo in the halls and rooms of our Nursery. For all of his early life he was ours. He nursed his bottle while lying in one of our cribs or while being held in careful arms. He played first on our floor, ate first at our table spread with good food, slept through his first nights in a clean warm bed under our roof, took his first steps, spoke his first baby words, smiled his first smile of happiness in our Nursery.

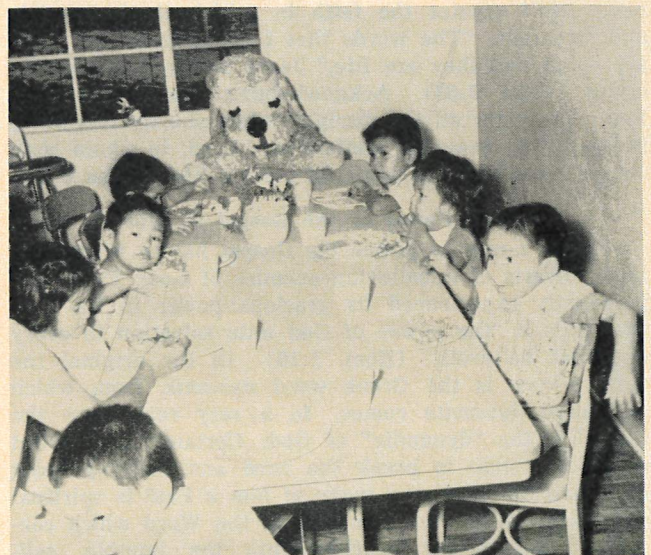
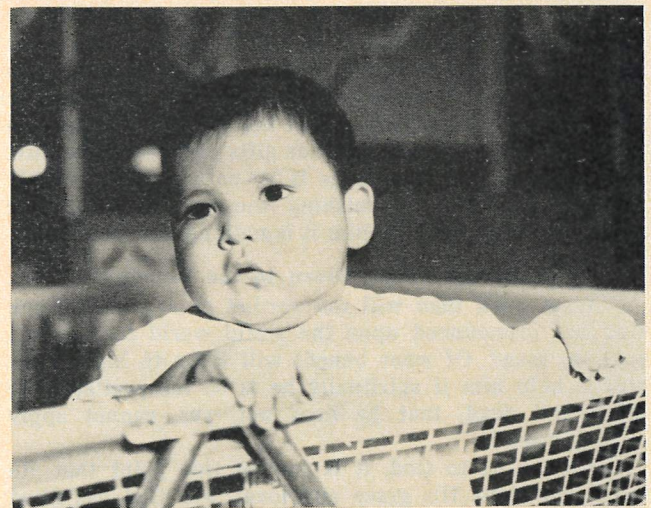
Then came the day he went back home, back home to shiver, to an empty stomach, to cold mud, to a bed on the floor, to ragged clothes. He went home and we seldom saw him from week to week. Just a glimpse when we visited his home. We had saved his life, but for what?

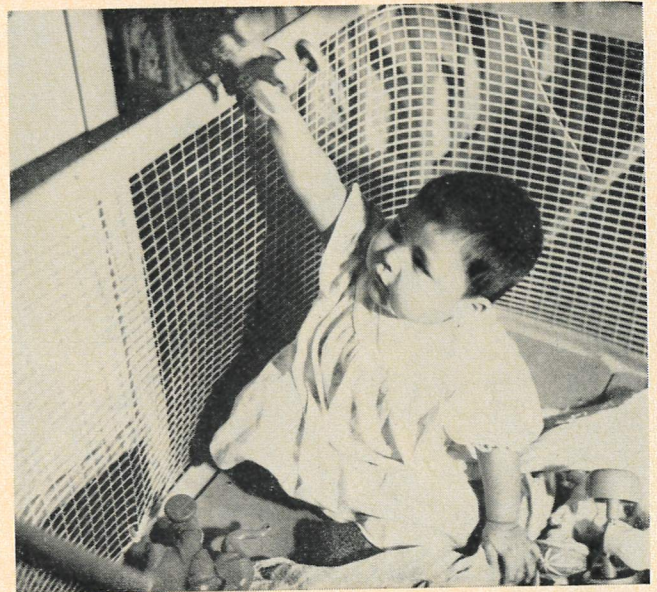
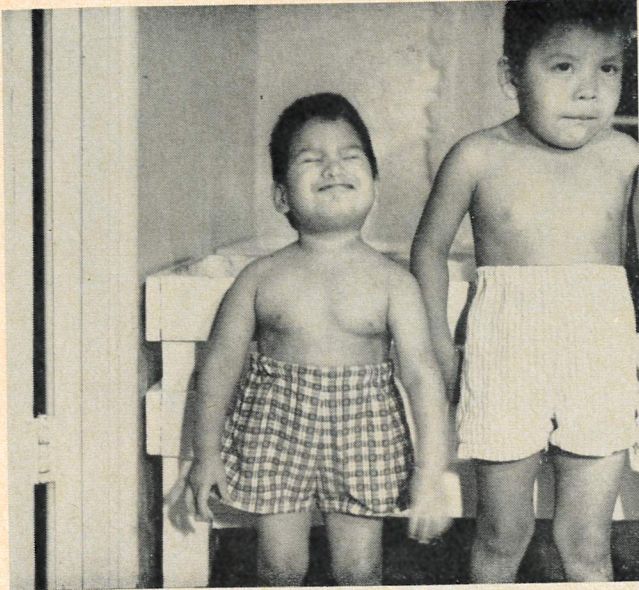
Those large eyes wide with attention among all those upturned faces that Sunday answered the question: In love we saved his life so that he could hear about the Savior's love for him.

Last Sunday it happened again. As I came into the rear of the church the first person I saw was a little girl with brown face and rosy cheeks. She smiled in instant recognition. We all remember that little girl at the Nursery. She came to us a small feeble spark of life in a blanket. Many times the spark flickered and almost went out, but every time loving prayers flew to the Father in heaven, and she lived. Perhaps she, too, is too small to know much of what the pastor says, yet she has been saved to hear about the Savior.

And who saved these little ones? The Lord of mercy and of life, but He did it through you who gave a gift to our Nursery, and through those who work with these children.

—From *The Cradleboard*, the newsletter sent out in behalf of East Fork Lutheran Nursery, Whiteriver, Ariz.





WHAT IS IT LIKE TO WORK AT THE NURSERY?

IT IS LIKE having 30 babies for which to care;

LIKE cooking for a family of 40 people every day, then washing the dishes too;

LIKE sweeping, mopping, and waxing 5000 square feet of floors.

IT IS LIKE gathering, sorting, ironing and folding 2½ tons of laundry every month;

LIKE making 30 beds every day and some twice a day;

LIKE wiping 30 noses, washing 30 faces, dressing 30 children.

IT IS LIKE getting all of them to bed for a nap and tucking them in at night;

LIKE watching to see that nothing hurts nor harms 30 little ones;

LIKE walking the floor with someone every night, and some nights wishing for 6 arms to hold 3 crying babies.

IT IS LIKE walking 3 or 4 miles to work one cold winter morning while it is still dark;

LIKE working on Sunday instead of being at home, or doing what you would like to do, or just resting;

LIKE working all day and then working all night too, because the worker who was to come on at midnight never came.

IT IS LIKE watching a baby die sometimes;

LIKE tears of sorrow and frustration;

LIKE the same thing every day.

IT IS LIKE never getting done;

BUT IT IS also like having 30 babies who need your love;

IT IS LIKE being loved, trusted, cried for by 30 little souls.

IT IS LIKE a forest of outstretched arms, all needing something;

LIKE asking the Lord to give you strength to go on;

LIKE hearing a baby's first word and seeing his first step every day.

IT IS LIKE living in a strange world where no one ever gets older than six;

LIKE knowing you have done something for someone who could not help himself;

LIKE Christmas every day, as the wonderful gifts come winter and summer.

IT IS LIKE the oil and meal that did not fail;

LIKE being in the Father's House where all wants are well supplied;

LIKE hearing little voices thank their Father for their food.

And late at night in those moments when every child sleeps, when every pain has ceased, every ill is forgotten, every complaint is silenced, every tear has vanished —

IT IS ALMOST LIKE HEAVEN

—From *The Cradleboard*



(Above) Louise Walker and the matron, Miss Kutz, with two of their charges.



(Right) Nellie Bullock, a worker at the Nursery for many years, holds Baby Nellie.

The Christian's Response To Evolutionism

The Eighth in a Series of Articles on Evolutionism

THE DEVELOPMENT OF LIFE

Evolutionary Thinking and Religion

"Man must have a new religion based upon science and barring a supernatural deity if he is to continue the evolution that created him in a period that may stretch back four billion years. . . . In the evolutionary pattern of thought there is no longer either need or room for supernatural beings capable of affecting the course of events. . . . The earth was not created. It evolved. So did all the animals and plants that inhabit it, including our human selves, mind and soul as well as brain and body. So did religions."

Such are but a few of the statements made by Sir Julian Huxley, British biologist, at the Darwin Centennial celebration. These words are indeed shocking, but serve well to illustrate the point at which some modern scientists have arrived. Scripture is ignored. Any sort of *faith* is to be scoffed at. Yet this is the very sort of instruction many of our high-school and college students receive. And because it deals with their daily studies, it causes many to fall into the traps of doubt. To what end such evolutionary thinking will lead is, of course, unknown, but we have fair warning that we must be very careful, especially in the education of our young people.

Bacon and de Lamarck

In the beginning God created the heaven and earth, all plants and animals, and man. This is our Christian belief. However, thoughts to the contrary were already

beginning to solidify in terms of modern science as early as the 1600's when Roger Bacon called attention to animal variation and its possible bearing upon the development of new species. In the years that followed many suggestions were offered to explain the development of new plant and animal species. Possibly the first such theory of any serious importance was made by de Lamarck (1744-1829). His theory was based upon the use and disuse of organs or the need for new organs. For example, he explained the giraffe's long neck in this way: the young inherited the slightly stretched neck from their parents, and generation after generation continued the stretching process. His theory would also mean that a parent who lost a limb would pass this characteristic on to his children. This theory was soon disproved by other scientists working with animals under controlled conditions.

The Influence of Darwin

The time for serious questioning of the development of life came into vogue with the work of Charles Darwin. His world voyage on the HMS Beagle led him to his theory on the "Origin of Species" (1859). Much research in the spirit of Darwin has been done since that time, and evolution is accepted as fact by many scientists.

Variation and Overproduction

Darwin pointed to variation among members of a given species. Such variation is quite obvious even to the casual observer of a group of people. He further

made the observation of overproduction, that is, that generally far more individuals are born than survive to maturity. This observation is also quite acceptable, although it would be better to say that the rate of reproduction is proportional to the survival rate. Note, for example, the many seeds that never germinate or the trout fry that die or are eaten. Yet the populations remain rather stable.

"The Survival of the Fittest"

But Darwin's main point was that new species arise by the continued survival and reproduction of individuals best suited or adapted to a particular environment — the survival of the fittest. However, do fit individuals always pass their desirable characteristics on to their offspring? The answer is No. Even if a plant or animal is selectively bred for its best characteristics, it will lose them if it is left in its natural environmental conditions. A sufficient number of weaknesses will occur to keep the species in a normal condition. A farmer knows that it doesn't pay to keep seed from his crop of hybrid corn. It will only produce a crop of less desirable quality. It is also claimed that great periods of time are necessary for evolution of this type. The time factor is also in error, as was shown in a different article in this series.

Changes Can Be Induced

Now today, although much mention is made of variation, adaptation, and survival of the fittest, this theory has lost its favored position because it fails to offer any valid explanation of the actual mechanism of the evolutionary process which is assumed to operate. The new avenue of approach today is coming from the field of genetics, the study of inheritance. It is a well-known fact that great strides have been made in this field, particularly in the identification of the genetic material itself — DNA, deoxyribonucleic acid. A number of ways have been discovered in the inheritance process whereby characteristics of the offspring can be altered from those of their parents. Radiation, chemicals, and dietary changes have induced such changes.

Change in the Species? No!

But the question then remains: Do such changes (mutations) lead towards the development of a new species of plant or animal? The only reasonable answer is No. A species change has never been recorded. This fact has led to much confusion and debate as to what

a "species" actually is. One of the goals of genetics is to define just what a species is and, of course, to find the actual evolutionary process and mechanism for change. But this problem is in itself unreasonable when there are an estimated 128,000,000 genetic combinations in man alone, and some claim that there are even more.

The Fossil "Record" Yields No Evidence

Others have attempted to show evidence of change by pointing to the fossil record. Much stress is placed upon so-called transitional forms of life showing gradual change from species to species. However, geologic disturbances of the earth's crust and the geographic distribution of the fossils have forced an arbitrary fossil arrangement. In other words, fossils are introduced in time and place to fill in the transitional gaps. Such fill-ins are necessarily an assumption and certainly are not scientific.

A possible cause for the gaps in the record may be due to crosses between species or even between genera which usually result in sterile offspring. This would not allow any evidence of transition, as the offspring are the end of the line in that particular generation. So the record is completed arbitrarily from fossils found elsewhere. It can be noted here that the fossil evidence of man is very scant indeed. Very few fragments per specimen are found. Dating methods also place early "man" at 175,000,000 years ago. The Cro-Magnon find can just as well be explained in terms of post-Flood conditions.

Man Glorifying His Own Intellect

So the various theories advanced to explain the development of life are inadequate and oftentimes very unscientific. Some will pad or soft-pedal by proposing a theistic evolution, that is, one in which God created primitive forms of life and then permitted evolution to bring life to its present form.

Whether the attempts to explain are based on theistic evolution or on atheistic evolution — all are attempts by man to glorify his own intellect and deny the power of God. The very existence of life is, of course, as complex as the Creation itself. God has not seen fit to give any further explanation in the Genesis account — only that He created various kinds of life and that man was specially created.

This we accept by the faith which God has given to us.

WALTER SEBALD

Editorials

(Continued from page 83)

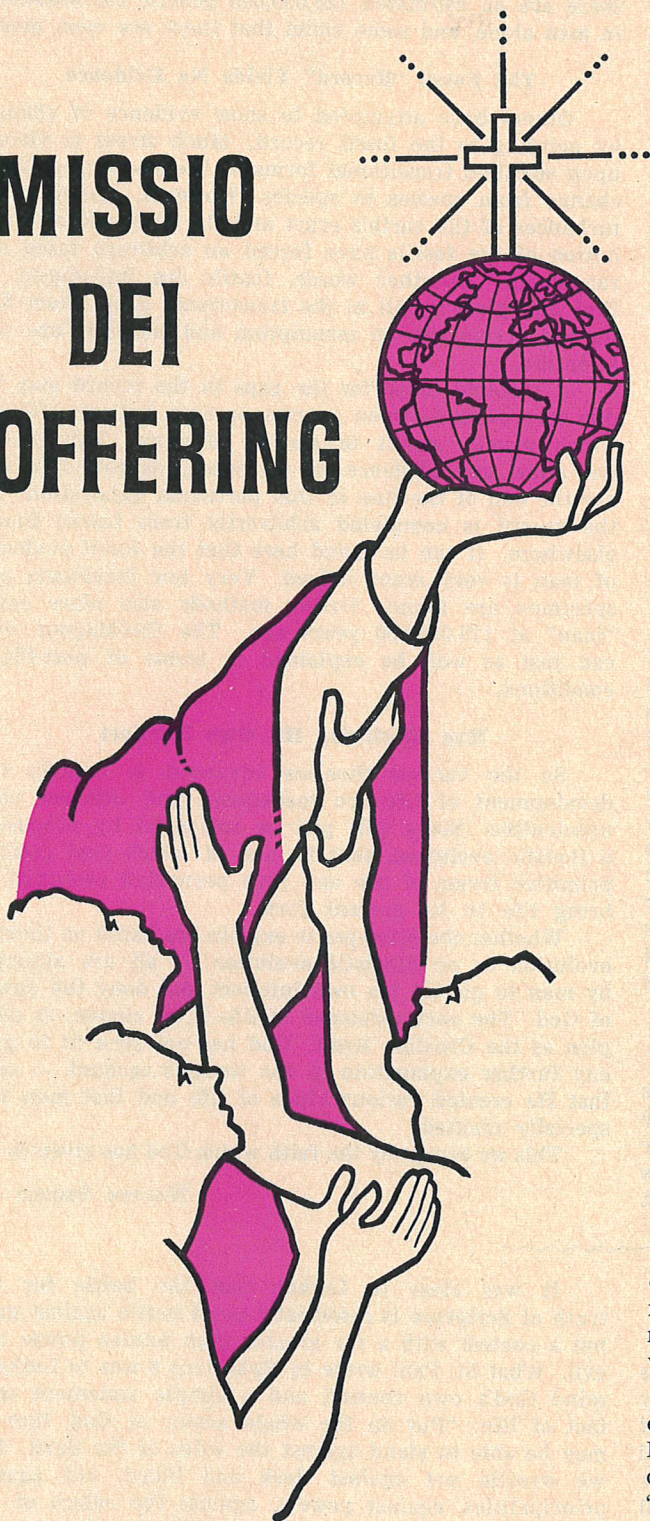
but contradict the truth and stir up trouble; that is his whole nature. And besides, he is a Prince and Ruler of this world, and therefore has not only the will but also the power to carry out his evil designs. You will have to choose: Are you going to fight the devil, or are you going over to his side? If you join him, he will cease to stir up trouble between you and Scripture, but fight him, and he will start strife and controversy."

To this Luther added: "But woe upon woe on those teachers and writers who spout forth anything that comes into their mouths, without first testing it a dozen times, whether it be of God or not."

It was clear to Luther that the battle for the truth of Scripture is essentially not a battle against men, but a contest with a far greater than human power and evil. What St. Paul wrote in Ephesians 6 was to Luther's mind God's own counsel and a simple statement of a fact of life: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Scripture often bids us to bear with the weak and for the Savior's sake to suffer reproach and persecution, but nowhere does it suggest that we surrender the truth of Scripture for the sake of peace.

ERWIN E. KOWALKE

MISSIO DEI OFFERING



THAT'S A LOT OF MONEY!

Walter R. Bunge, National Chairman,
Missio Dei Offering

Four million dollars! That's a lot of money! I don't know how often I heard this as I attended District Missio Dei meetings during the past two months.

Now I don't want to imply that \$4 million — even in these days of astronomical federal budgets — is a small figure. For most of our Wisconsin Synod families it represents the total earnings of 666 lifetimes. If any of us had to do it alone, it would be an impossible task.

But what God places before us is always possible. Difficult sometimes, but possible. Mountains in the year 1966 can still be uprooted and cast into the middle of the sea. Let us look to the Lord to give us such a strong faith!

250,000 Strong

There are 250,000 communicants, approximately 120,000 households, behind that \$4 million figure. No one is asked to do it alone. It will be a community effort — all of us, I hope, walking together in this work of God.

But one of the great problems today is "communications." How can we get people who are bombarded with 1500 advertisements a day to listen to our message? It is always possible to get *some* to listen. How can we get the story of the Missio Dei Offering to *all*?

The Every-Member Visit

Every phase of planning and organization that has taken place in the past five months has been done with the idea that finally the program passes to the congregations for their consideration and action through a visitation of all the Synod's families. We want everyone to have a personal, urgent invitation to share in the future of our Synod.

According to the plan adopted by the National Missio Dei Committee, a committee of 20,000 laymen will carry the Missio Dei message into every home. Each will be asked to give "as God has prospered him." The committee will urge equitable, not equal, giving. For God has blessed some of us more than others.

The Need

I am deeply convinced, and become more so every day, that God has given our Wisconsin Synod a great mission in this world. He has given this mission to us, not on account of our strength, but in spite of our weaknesses.

In these days of "watered-down" theology, we still embrace the faith of historic, confessional Lutheranism. In these days when voices from every side question the clarity of the Bible, we can speak without apology the "more sure word of prophecy" . . . which is not "of any private interpretation." And in this is the God and Father of our Lord Jesus Christ glorified.

With 57 pastoral vacancies, with calls coming to us from all over the United States and the world, will we have ministers enough to man this mission? Your gifts to the Missio Dei Offering will answer, *Yes!*

Direct from the Districts

Northern Wisconsin

Anniversaries

The following were privileged to observe wedding anniversaries: Mr. and Mrs. Herman Bruckschen, members of St. John's-St. Peter's Lutheran Church, Cleveland, Wisconsin, observed their fiftieth anniversary on December 12, 1965.

Mr. and Mrs. Frank Lovejoy of rural Weyauwega, members of St. John's, East Bloomfield, Wisconsin, Pastor H. Scherf, observed their fifty-fifth anniversary on December 25, 1965.

Mr. and Mrs. Louis Brandes were privileged to celebrate their golden anniversary January 6, 1966. They are members of St. John-St. James Lutheran Church, Reedsville.

Pastor and Mrs. Paul C. Eggert, Kaukauna, celebrated their fiftieth anniversary on February 20. Pastor Eggert is serving St. John's Lutheran Church, southeast of Kaukauna.

Services at Waupun

Pastor L. Wenzel of Manchester conducts Sunday services in Waupun in the afternoon. Attendance has been growing.

Camp

The Lutheran Youth Encampment at Camp Bird is one of two camps within this District. It recently reported a balance of \$1,033.66 on hand in January 1966. It may be interesting for those unfamiliar with costs of this kind of youth camp to know that fees totaled \$5,001.00. Among expenditures rent of camp and food are the greatest items, rental being

\$1,826.44 and food \$1,989.53. The offering of the closing service last summer was given to Fox Valley High School at Appleton.

The Spade

The District rejoices with Manitowoc Lutheran High School, which for some years has met in an old public-school building, on the occasion of sinking the spade for a new high-school building on Sunday, January 9. It was a happy day when, in a simple ceremony, ground could be broken. The school's concert choir sang an appropriate selection. Pastor Rudolf Otto of Denmark, association chairman, read the words of Jacob, "Surely the Lord is in this place; and I knew it not." And he was afraid and said, "How dreadful is this place. This is none other but the house of God, and this is the gate of heaven." Well over 400 were present.

Here again the prayers of many have been answered. The Association is going forward with total construction of the plant now. It will be ready for occupancy for this school year 1966-1967. Land on which the school stands was lately annexed to the city of Manitowoc. Construction of the new building is making rapid progress. Walls are in process of going up.

The guild will sponsor a Spring Rally of the Association again. Principal of the school is Prof. Loren Schaller.

Dedication

We note the dedication on January 23, in a morning and an afternoon service of Calvary Lutheran Chapel,

Sheboygan, Wisconsin. The preachers for the happy day were Pastors Raymond Wiechmann and Harold Eckert, both of Milwaukee. The first is executive secretary of the Board for Home Missions, the latter is the executive secretary of the Board of Trustees of the Synod. The local pastor, the Rev. Jerald J. Plitzuweit, read the service of dedication.

Vacancies

There are six congregations vacant in the District at this writing. This means four pastoral vacancies. Pastor Otto C. Henning is continuing to serve until a new pastor accepts at Salem, rural Sturgeon Bay. Fox Valley High School is calling for three instructors. There are 33 teacher vacancies in the District.

Area High Schools

At Winnebago Lutheran Academy, Fond du Lac, the debt is gradually being reduced. During the past five years \$25,602.70 was applied to the unpaid balance. The mortgage balance now stands at \$34,566.01. Contributions from association member congregations for the maintenance and current expenses last year totaled \$20,792.79. Needed for 1966 will be about \$28,000.

A recent fire, which occurred during a school day, destroyed some choir gowns here.

Enrollment at Winnebago this year is 202; Fox Valley at Appleton, 392; Manitowoc Lutheran High, 196. Total enrollment of area high schools in the District is 790. Fox Valley last year dedicated a new addition which nearly doubled the school's capacity to nearly 600 students. The cost of this new addition is about \$425,000 without equipment.

A band festival of the Lutheran high schools of the Synod was held at Fox Valley March 18 to 20.

LEROY RISTOW

CONCERT TOUR SCHEDULE

Dr. Martin Luther College Choir

March 13,	8:00 & 10:30 a.m. —	North Mankato, Minn., St. Paul's	April 4,	7:30 p.m. —	Peshtigo, Wis., Zion
March 20,	10:00 a.m. —	Hastings, Minn., St. John's	April 5,	8:00 p.m. —	Manitowoc, Wis., First German
	3:00 p.m. —	Red Wing, Minn., St. John's	April 6,	7:30 p.m. —	Crete, Ill., Zion
	8:00 p.m. —	Minneapolis, Minn., Pilgrim	April 7,	8:00 p.m. —	Kenosha, Wis., Friedens
March 27,	9:30 a.m. —	Jordan, Minn., St. Paul's	April 8,	1:00 p.m. —	Fond du Lac, Wis.,
	3:00 p.m. —	St. Paul, Minn., St. James			Winnebago Lutheran Academy
March 30,	7:45 p.m. —	Stillwater, Minn., Salem			Sturgeon Bay, Wis., St. Peter's
March 31,	8:00 p.m. —	Medford, Wis., City Auditorium	April 9,	8:00 p.m. —	Milwaukee, Wis., Jerusalem
April 1,	8:15 p.m. —	Rhineland, Wis., Zion	April 10,	10:30 a.m. —	Milwaukee, Wis., Christ
April 2,	7:30 p.m. —	Wisconsin Rapids, Wis., St. Paul's		3:00 p.m. —	Lake Mills, Wis., Lakeside Luth. High
April 3,	8:45 & 10:15 —	Weyauwega, Wis., St. Peter's		8:00 p.m. —	Madison, Wis., Eastside
	3:00 p.m. —	Montello, Wis., St. John's	April 11,	8:00 p.m. —	St. James, Minn., St. Paul's
	8:00 p.m. —	Appleton, Wis., Fox Valley Luth. High	April 17,	8:30 & 10:30 a.m. —	Sleepy Eye, Minn., St. John's
				3:00 p.m. —	Echo, Minn., Peace
				8:00 p.m. —	Marshall, Minn., Christ
			April 24,	8:00 p.m. —	Dr. Martin Luther College Auditorium
			May 1,	8:00 p.m. —	New Prague, Minn., Friedens

WELS SOUL CONSERVATION

ATTENTION, PASTORS! If you are in doubt about where to send names and addresses of members who move, send them to the Synod's Soul Conservation office.

All names and addresses referred to us are filed for future use.

Names of all new missions and pastors starting them are kept on file.

Files are always open to mission board chairmen and pastors starting missions in new areas.

WELS Soul Conservation
10729 Worden, Detroit, Mich. 48224

NORTHWESTERN COLLEGE MALE CHORUS TOUR

A 24-voice touring Male Chorus from Northwestern College will sing concerts in the following churches:

March 16	7:30 p.m.	St. Luke Lutheran Church	Watertown, Wis.
March 18	8:00 p.m.	Peace Lutheran Church	Wautoma, Wis.
March 19	8:00 p.m.	St. Paul Lutheran Church	Mt. Calvary, Wis.
March 20	10:30 a.m.	Trinity Lutheran Church	Manitowoc, Wis.
	3:00 p.m.	Bethel Lutheran Church	Menasha, Wis.
	8:00 p.m.	St. Paul Lutheran Church	Dale, Wis.
March 21	8:00 p.m.	St. John Lutheran Church	Rock Springs, Wis.
April 2	7:00 p.m.	Our Savior Lutheran Church	Zion, Ill.
April 3	10:30 a.m.	Jerusalem Lutheran Church	Morton Grove, Ill.
	3:30 p.m.	Mt. Zion Lutheran Church	Kenosha, Wis.
	8:00 p.m.	St. John Lutheran Church	Mukwonago, Wis.

Arnold O. Lehmann, Director

CALL FOR NOMINATIONS

Milwaukee Lutheran Teachers College

The Synod in its last convention authorized establishing six professorships in this biennium at Milwaukee Lutheran Teachers College. The Board of Control now has been authorized to fill four of the six professorships granted and therefore requests that members of the Synod nominate men qualified to fill the positions. The nominees should be qualified in the following areas:

1. Dean of Students
2. Music
3. History
4. English

Nominations should specify into which of the four lists the nominees are to be placed. Nominations and pertinent information concerning the nominees must be in the hands of the secretary no later than April 8, 1966.

Mr. H. O. Ihlenfeldt, Secretary
M.L.T.C. Board of Control
330 North Glenview Avenue
Milwaukee, Wis. 53213

CALL FOR CANDIDATES

Whereas the Board of Trustees has empowered the Board of Control of Dr. Martin Luther College to call an additional professor, and whereas Prof. Hahnke has asked to be relieved of the responsibilities of the office of Dean, the Board of Control herewith invites members of Synod to nominate candidates for this position. Please include pertinent information with your nomination.

All nominations must be in the hands of the undersigned by April 13.

Darrell Knippel, Secretary
DMLC Board of Control
3910 Stevens Ave. South
Minneapolis, Minn. 55409

CALL FOR CANDIDATES

Whereas the Board of Trustees has empowered the Board of Control of Dr. Martin Luther College to call an additional professor, the Board of Control herewith invites members of Synod to nominate candidates for the department of education. Please include pertinent information with your nomination.

All nominations must be in the hands of the undersigned by April 13.

Darrell Knippel, Secretary
DMLC Board of Control
3910 Stevens Ave. South
Minneapolis, Minn. 55409

CALL FOR CANDIDATES

Northwestern College

The Board of Control of Northwestern College invites the congregations and mem-

bers of the Synod to submit names in nomination for the two new professorships granted at the last convention. The one new professor is to teach Greek, the other is to teach history and religion in the Preparatory Department. The letters of nomination should contain also qualifications and the experience of the men named. Nominations will be received until March 30, 1966.

Kurt A. Timmel, Secretary
612 Fifth St.
Watertown, Wis. 53094

CALL FOR CANDIDATES

Northwestern Lutheran Academy

Inasmuch as Prof. R. A. Fenske has announced his intention to enter into retirement, he has tendered his resignation as president of Northwestern Lutheran Academy, Moberge, S. Dak., effective as of the end of June 1966. Therefore the Board of Control of Northwestern Lutheran Academy invites the members of the Synod to nominate candidates for this position.

The candidates should be ordained pastors, qualified to assume the administrative duties of the office of president, and to teach in the areas of religion, English, and history.

All nominations, with pertinent information, should be in the hands of the undersigned by March 26, 1966.

R. C. Heier
Akaska, S. Dak. 57420

CALL FOR CANDIDATES

Wisconsin Lutheran Seminary

The Board of Control of Wisconsin Lutheran Seminary, Mequon, Wis., herewith invites the members of our Wisconsin Ev. Lutheran Synod to nominate candidates for the ninth professorship at the Seminary.

This professor is to serve as librarian and is to teach at least one academic subject. Since he is to be the head of the Seminary library, at a time when its facilities and its services are to be greatly expanded, not only for the benefit of the Seminary student body, but also for the pastors in the field, the Board of Control is asking for names of candidates with a depth of theological insight. It is understood that this theological professor is to be given the opportunity to study library techniques and library services which are required by this assignment.

Please send all nominations to the undersigned no later than March 25, 1966.

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

WISCONSIN SYNOD SERVICES

Duluth-Superior

Sunday evening exploratory services, starting March 6, at 7 p.m., will be held at the Woodman Club Bldg., 2031 W. First St. (Avenue entrance), Duluth, Minn.

Send names to or get information from Mr. R. H. Draheim, 724 21st Ave. E., Superior, Wis., or the undersigned:

Rev. John Raabe
114 W. Ripley
Litchfield, Minn.

RESULT OF COLLOQUY

In a colloquy which was held Feb. 22, 1966, Pastor Martin T. Bradtke, Route 1, Box 89, Shelby, Mich. 49455, was found to be in agreement with the position of our Synod in doctrine and practice. He is herewith declared to be eligible for a call into the public ministry in our Wisconsin Ev. Lutheran Synod.

Irwin J. Habeck, First Vice-President
Norman W. Berg,
Michigan District President
Professor Gerald Hoenecke

CAMP WILLERUP

Lake Ripley, near Cambridge, Wis.

For boys and girls ages 8 through 12, two weeks — July 17-30, and for teenagers, 13 and older, one week, August 7-13. The rate is \$25.00 per week, which includes insurance. The camping week begins at 2 p.m. Sunday and closes at 2 p.m. Saturday. An efficient staff directs the program. The camp is sponsored by the Special Activities Committee of the Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches. For information and registration (which must be in before June 1), please write:

Mr. A. J. Sprengeler
648 E. Dover St.
Milwaukee, Wis. 53207

NOTICE

Board of Trustees Meeting

The next meetings of the full Board of Trustees are scheduled for April 12 and 13, and May 2 and 3, 1966.

Business to be acted upon in these meetings should be in the hands of the chairman or executive secretary of the Board of Trustees at least 10 days before the meeting dates.

Pastor Norbert E. Paustian, Secretary

PARSONAGE-TEACHERAGE COMMITTEE REORGANIZATION

The reorganized Parsonage-Teacherage Committee meets regularly on the evening of the first Thursday of each month. The personnel of the committee is as follows: Messrs. Eugene Wehausen, James Hartmann, Edward Vogt; Pastors Harold Eckert and R. L. Wiechmann. All requests which are to be brought before this committee are to be in the hands of the undersigned not later than the Monday before the first Thursday of the month.

R. L. Wiechmann, Chairman
Parsonage-Teacherage Committee
3512 W. North Ave.
Milwaukee, Wis. 53208

REQUEST FOR NAMES

San Antonio, Texas

Exploratory services will begin in San Antonio in the near future. Please send names of all who might be interested to:

Pastor Vilas R. Glaeske
208 South Allen
Edna, Tex. 77957

REQUEST FOR NAMES

Houston, Texas

Exploratory work is being done in Houston with the hope of beginning services.

THE NORTHWESTERN LUTHERAN

Please send names and addresses of all people who are or who might be interested in the services of our Synod to:

Pastor Vilas R. Glaeske
208 South Allen
Edna, Tex. 77957

ANNOUNCEMENT

Application for Membership

Pastor A. T. Kretzmann of Trinity Ev. Lutheran Congregation, Crete, Ill., has applied for and will be received into membership with the Wisconsin Evangelical Lutheran Synod, through the Southeastern Wisconsin District. Pastor Kretzmann and Trinity Congregation, former members of The Lutheran Church—Missouri Synod, are at the present time not directly affiliated with any synod.

Adolph C. Buenger, President

CORRECTION

Proceedings — 1965 Convention

We wish to correct an error which appears in the Proceedings of the 38th Convention (1965) of the WELS, page 395. Resolution No. 10 of Committee 18, "Subject: Executive Secretary for Board for Information and Stewardship" should not appear in the report as having been adopted. Resolution No. 10 was lost by the vote of 58-97.

The conclusion of this report, page 396, line 7, should also read: Action by the Convention: The report was adopted.

Paul R. Hanke, Secretary

OFFER TO A MISSION CONGREGATION

One electric candelabra, one missal stand, one used Communion set, one portable (wooden) lectern. Contact: The Rev. David Schmeling, 8335 Brockway Rd., Yale, Mich. 48097.

SERVICES BEGUN IN HUNTSVILLE, ALABAMA

Services are being conducted in Huntsville, Ala. A vacant home has been rented for this purpose. A sign will be erected in front of this home bearing the words: **Lutheran Chapel—Wisconsin Synod.** The Southeastern Wisconsin District is calling a man for the work in Huntsville. Until such a man is secured, however, members of the District Mission Board and Executive Secretary R. Wiechmann are taking turns in preaching there in services held once a month. Please send the names of all people in the Huntsville area who might be interested in our services to Pastor L. Hallauer, chairman, 20801 Forest View Dr., Lannon,

Wis. 53046. The home mentioned above bears the following address:

2411 Whiteburg Dr. S.E.
Huntsville, Alabama.

MISSION NEEDS COMMUNION WARE

The mission at Cutler Ridge, the Cutler Ridge Lutheran Church, is in need of a set of Communion ware; either the single cup or individual cups are wanted. Please communicate with the pastor; transportation will be paid.

Names of people living at Miami or in the Miami area will also be appreciated.

Pastor G. C. Marquardt
20825 Coral Sea Road
Miami (Cutler Ridge), Fla. 33157

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN DELEGATE CONFERENCE

Time: April 29, 1966, 9 a.m.

Place: St. Paul's Church, 1501 10th St., Douglas, Ariz.; W. F. Winter, pastor.

Agenda: Gal. 1:10-23, W. Winter; Increasing Participation of Our Laymen in the Work of the Church, D. Redlin; Helping the Slow Learner in Religious Instruction, K. Moeller; Christ, the Son of Man, A. Sitz.

Preacher at Opening service: R. Paustian.

Note: Pastors, delegates, and all teachers of the Gadsden Conference attend these sessions.

V. A. Winter, Secretary

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 12 and 13, 1966.

Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

Opening Communion service: 10 a.m. C.S.T.
Preacher: W. Herrmann (J. Humann, alternate).

Essays: Matt. 3:11, 12 — Baptism with Fire, D. Buske; The Distinction Between Moralizing and the Third Use of the Law, E. Klaszus; The Training and Instruction of Our Sunday-school Teachers, E. Werner; A Review of the History of Lutheranism from the Augsburg Confession to the Present, R. Strobel; Jas. 5:13-16 — Praying for the Sick, W. Ten Broek; The Old Testament Believers' Concept of God, L. Dobberstein; The Pastor as a Professional Man, R. Buss.

WISCONSIN EVANGELICAL LUTHERAN SYNOD

ALL FUNDS — Gifts, Memorials and Bequests Received
Six months ended December 31, 1965

Current Budget Fund	\$ 33,631.22
Current Restricted Funds:	
Nebraska Lutheran Academy.....	497.82
Books for Missions.....	934.43
Chapels for Japan.....	85.47
Committee on Relief.....	11,529.10
Bible Institute in Zambia.....	1,242.94
Christian Chinese Lutheran Mission.....	1,109.03
Dr. Martin Luther College Boys Dorm.....	123.50
Northern Wis. District Home for Sr. Citizens.....	25.00
Mission Canvass Fund.....	1,837.36
Wisconsin Synod Scholarship Fund.....	1,594.22
Dr. Martin Luther College Chapel Fund.....	20.25
Mission for the Blind.....	177.00
Zambia Literature Fund.....	2,192.17
Home Missions Literature and Film Fund.....	2,362.72
Milwaukee Student Mission Furnishings.....	1,042.50
Mission for the Deaf.....	5.00
Foreign Military Service Fund.....	532.00
Loan Funds:	
Church Extension Fund.....	79,939.07
Parsonage-Teacherage Fund.....	41.00

Building Funds:	
Educational Institution Building Fund.....	14,317.36
Wisconsin Lutheran Seminary Thank-offering.....	1,049.01
Michigan Lutheran Seminary Thank-offering.....	353.00
Dr. Martin Luther College Thank-offering.....	835.13
Northwestern College Centennial Thank-offering.....	23,822.84
Mission Dei Offering.....	590.22
Student Mission Building Fund.....	8,040.16
World Mission Building Fund.....	2,000.00
Auxiliary Enterprises:	
East Fork Lutheran Nursery.....	19,516.03
Zambia Medical Mission.....	5,084.93
Total All Funds	\$214,530.48

Total Thank-offerings gathered through December 31, 1965	
Wisconsin Lutheran Seminary, Dedicated August 11, 1963.....	\$ 96,051.97
Michigan Lutheran Seminary, Dedicated April 19, 1964.....	11,818.40
Dr. Martin Luther College, Dedicated September 27, 1964.....	13,006.02
Northwestern College Centennial Thank-offering.....	23,822.84
Total Thank-offering	\$144,699.23

Preliminary Report: Conference Realignment. Missionaries' Conference: April 11, 8 p.m. C.S.T.

Please bring own bedding for lodging in the dormitory.

Cyril W. Spaude, Secretary

EASTERN DELEGATE CONFERENCE

Date: Thurs. June 2, 1966.

Time: 9 a.m.

Place: St. Martin's Church, Watertown, S. Dak.; W. Schumann, host pastor.

Agenda: Discussion of the Syllabus in Preparation for District Convention.
DONALD NINMER, Secretary

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Place: Holy Trinity Church, Wyoming, Mich.

Dates: April 25 and 26, 1966.

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

Preacher: A. Jeschke (alternate, J. Meyer).

Agenda: Exegesis — I Pet. 5, J. Meyer; Jas. 1, K. Biedenbender; Exegetical-homiletical Treatment of Gen. 22:1-19, E. Bickel; Exegetical and Homiletical Treatment of I John 2:3-11, H. Sauer; Church Worship in Apostolic Times, F. Knueppel; Liturgical Changes, P. Hoenecke; The Proper Balance of Justification and Sanctification in Our Sermons, H. Hempel; Conducting a Sunday-school Teachers' Meeting, L. Meyer.

Henry T. Peter, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: April 25, 1966, 9:30 a.m. (7 p.m. Communion service).

Place: St. Paul's Church, Hurley, Wis.

Speaker: D. Kock (J. Radloff, alternate).

Agenda: Glory of God, E. Leyrer; Study of Ephesians, F. Bergfeld.

J. Radloff, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: Mon., March 21, 1966. Opening Communion service at 9:00 a.m.

Place: St. Paul's Church, Tess Corners, Wis., Robert Zink, pastor.

Preacher: W. Krueger (C. Krug, alternate).

Agenda: Exegesis — Jas. 1:13ff., M. Volkman; Sponsors at Baptism: Who May Serve? If not Essential to the Sacrament, Who Is to Be Allowed? S. Fenske; Various Reports.

ROBERT H. MICHEL, Secretary

1965 Pre-Budget Subscription Performance

	Offerings Received in 1965						
	Subscription Amount for 1965	Amount	Per Cent of Subscription	Number of Communicants	Average per Communicant	Offerings Received in 1964	Per Cent Increase for 1965
Arizona-California	\$ 63,096	\$ 63,059.33	99.9	5,065	\$12.45	\$ 62,202.32	1.4
Dakota-Montana	107,096	105,265.71	98.3	7,627	13.80	108,575.51	3.0*
Michigan	458,090	467,986.78	102.2	29,969	15.62	424,081.90	10.4
Minnesota	531,850	553,122.35	104.0	40,205	13.76	521,134.96	6.1
Nebraska	97,760	102,219.43	104.6	7,069	14.46	98,794.83	3.5
Northern Wisconsin	538,662	584,427.19	108.5	50,546	11.56	552,264.21	5.8
Pacific Northwest	21,961	26,779.18	121.9	1,508	17.76	19,177.06	39.6
Southeastern Wisconsin	693,869	676,952.48	97.6	52,566	12.88	635,162.55	6.6
Western Wisconsin	611,488	577,915.96	94.5	49,321	11.72	567,993.36	1.7
Total	\$3,123,872	\$3,157,728.41	101.1	243,876	\$12.95	\$2,989,386.70	5.6

* Denotes a decrease
 Note: The subscription amount is the revised amount as reported July 31, 1965. The total increase was \$95,815.

CURRENT BUDGETARY FUND—Statement of Income and Expenditures
 Six months ended December 31, 1965 with comparative figures for 1964

	December		Six Months ended December 31		Increase or Decrease†
	1965	1964	1965	1964	
Income:					
Offerings from Districts.....	\$333,575.76	\$339,797.53	\$1,609,147.33	\$1,393,397.09	\$215,750.24
Gifts and Memorials.....	9,057.83	6,010.22	31,631.22	18,159.56	13,471.66
Requests for Budget.....	2,000.00	—	2,000.00	—	2,000.00
Other Income	293.92	78.98	2,000.15	782.80	1,217.35
Total Income	\$344,927.51	\$345,886.73	\$1,644,778.70	\$1,412,339.45	\$232,439.25
Expenditures:					
Operations and Maintenance					
Worker-Training — gross.....	\$173,231.80	\$137,080.52	\$ 932,777.65	\$ 773,099.11	\$159,678.54
Less Ed. Charges (A).....	67,860.00†	55,875.00†	407,160.00†	335,250.00†	71,910.00†
Net Expense	105,371.80	81,205.52	525,617.65	437,849.11	87,768.54
Home Missions	69,256.10	60,913.98	418,208.83	359,122.00	59,086.83
World Missions	49,736.32	34,072.76	225,268.55	227,047.89	1,779.34†
Benevolences	28,818.94	21,996.07	194,273.75	130,648.18	63,625.57
Administr. and Promotion	14,364.70	17,591.41	124,184.70	118,802.89	5,381.81
	\$267,547.86	\$215,779.74	\$1,487,553.48	\$1,273,470.07	\$214,083.41
Invested in Property					
Worker-Training	\$ —	\$ 2,925.76	\$ 385.10	\$ 16,370.41	\$ 15,985.31†
Home Missions	—	—	118.99	94.27	24.72
Administr. and Promotion	289.21	50.75	535.21	661.09	125.88†
	\$ 289.21	\$ 2,976.51	\$ 1,039.30	\$ 17,125.77	\$ 16,086.47†
Appropriations for					
Ed. Inst. Bldg. Fund (B).....	\$16,666.66	\$ 17,505.00	\$ 100,000.24	\$ 105,030.00	\$ 5,029.96†
MLTC Dorm Fund.....	833.33	2,350.00	5,000.02	14,100.00	9,099.98†
Church Extension Fund.....	6,666.66	13,200.00	40,000.04	79,200.00	39,199.96†
Student Mission Bldg. Fd.....	3,333.33	—	20,000.02	—	20,000.02
World Mission Bldg. Fund	1,041.66	—	6,250.04	—	6,250.04
CCLM Synod Debt.....	1,416.66	—	8,500.04	—	8,500.04
CCLM Hong Kong Schl. Dt.....	1,750.00	—	10,500.00	—	10,500.00
Synod Adm. Bldg. Fund	833.33	1,069.00	5,000.02	6,414.00	1,413.98†
	\$ 32,541.63	\$ 34,124.00	\$ 195,250.22	\$ 204,744.00	\$ 9,493.78†
Total Expenditures	\$300,378.70	\$252,880.25	\$1,683,843.00	\$1,495,339.84	\$188,503.16
Operating Gain or Deficit †.....	\$ 44,548.81	\$ 93,006.48	\$ 39,064.30†	\$ 83,000.39†	\$ 43,936.09

† Denotes red figure

CURRENT BUDGETARY FUND — Recapitulation of Expenditures by Departments
 Six months ended December 31, 1965 with comparative figures for 1964

Expenditures	Six months ended December 31		Increase
	1965	1964	
Worker-Training	\$ 631,002.81	\$ 573,349.52	\$ 57,653.29
Home Missions	478,327.88	438,416.27	39,911.61
World Missions	250,518.63	227,047.89	23,470.74
Benevolences	194,273.75	130,648.18	63,625.57
Administration and Promotion.....	129,719.93	125,877.98	3,841.95
Total — All Departments	\$1,683,843.00	\$1,495,339.84	\$188,503.16

Note A — Educational charges are shown as a deduction to the Worker-Training Dept. expenditures. This is a proportionate amount based on elapsed months of the fiscal year. The estimated annual receipts for the 1965-66 year are used for the 1965 amounts and the actual 1964-65 receipts for the 1964 amounts.

Note B — For appropriations for the Educational Institution Building Fund the 1964 information has been adjusted to the actual appropriation for the 1964-65 year.

Norris Koopmann, Treasurer
 3512 West North Avenue
 Milwaukee, Wisconsin 53208

INSTALLATIONS

Pastors

Kionka, Gerhardt, as pastor of Christ Ev. Lutheran Church, Menominee, Mich., by L. Groth; assisted by A. Gentz, J. Sauer, J. Wendland, D. Tills, R. Steffenhagen, and E. Kitzerow; Feb. 20, 1966.

Schmeling, David G., as pastor of Redeemer Ev. Lutheran Church, Yale, Mich., and of Emanuel Ev. Lutheran Church, Yale, Mich., R.F.D., by K. A. Fuhbrige; assisted by K. A. Koelpin, N. W. Berg, and O. F. Maasch; Jan. 16, 1966.

Professor

Kruse, Jerome, as professor at Michigan Lutheran Seminary, Saginaw, Mich., by Emil E. Kasischke; Feb. 8, 1966.

Teacher

Stolz, Robert, as teacher in St. Stephen's Lutheran School, Adrian, Mich., by Daniel Gieschen; Jan. 30, 1966.

CHANGE OF ADDRESS

Pastor

Kionka, Gerhardt
 616 — 11th Ave.
 Menominee, Mich. 49858

CORRECTED ADDRESS

Schmeling, David
 8335 Brockway Rd.
 Yale, Mich. 48097