

THE NORTHWESTERN

# Lutheran

August 7, 1966



# BRIEFS by the Editor

HOW ARE WE FARING IN REGARD TO THE MISSIO DEI? Read the cheering report in this issue. It is in the form of a release from our Publicity Committee. (See page 255.)

We could also say that it is an *inspiring* report. We do not mean that it should inspire us to bask in admiration of ourselves and "what these hands have done." God forbid that we should yield to this bent of our proud, glory-hungry flesh!

The report should inspire us to a humble, heartfelt thanksgiving to God. He set the holy task before us: to train more men and women to preach and teach the Gospel of His Son by expanding our Synod's educational facilities. He gave us the courage to undertake a task the size of which would otherwise have paralyzed us into inaction. He filled our hearts with the love of the Savior, of Him who loved us to the point of bleeding and dying for us, in order to bring us sinners to God and to eternal glory. By imbuing us with such love, He gave us the ability to respond to His call on our gifts, rather, a por-

tion of His gifts to us. From beginning to end, then, the Missio Dei "success" thus far is something that leads us to say: "It is the Lord's doing, and it is marvelous in our eyes."

\* \* \* \*

"THE BLESSED MYSTERY OF CHRISTIAN GIVING" is the title of a piece one of our pastors recently ran in his Sunday bulletin. It is most appropriate at this time, and we reprint it with only minor changes.

"Scripture says, 'It is more blessed to give than to receive' (Acts 20: 35). In what way? Scripture answers: 'He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully . . . for God loveth a cheerful giver' (II Corinthians 9:6,7). This blessed fact is illustrated by the following story:

"In a small Connecticut town there lived a lady who had a beautiful flower garden in which she took pride. The whole neighborhood was proud of it, and the people drove miles to see it. She fastened two

large baskets on the outside of her fence next to the road, and every morning they were filled with cut flowers, the large showy kinds in one basket, and the delicate, fragile ones in the other. All the school children going by helped themselves and studied the better for it, and the businessmen took a breath of fragrance into their dusty offices, which helped the day along. Even the tramps were welcome to all the beauty they could get into their forlorn lives. "Are you not afraid that you will rob yourself by cutting such large quantities of flowers every day?" a traveler who was just passing by asked the lady. "No sir," was her prompt reply. "The more I cut, the more I have," said she. "Don't you know that, if plants are permitted to go to seed, they stop blooming? I like to give pleasure, and it is profit as well; for my liberal cutting is the secret of my beautiful garden. I am like the man in Pilgrim's Progress: "A man there was—though some did count him mad—the more he gave, the more he had.'" (Selected)

"The above story could well describe our experience at this time. In addition to our regular giving for home and mission purposes, we are now 'cutting more flowers' for our Missio Dei program. We are confident that the Lord can bless this (Continued on page 255)

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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# Editorials

**Endowments** The dictionary defines an endowment as a "permanent provision for support." There are colleges that list their endowments in tens of millions of dollars; Harvard University has endowments running into several hundred millions of dollars. Such endowments are indeed a generous provision for the support of these fortunate institutions. Even a small endowment is a welcome addition to the regular means of support on which an institution depends. Our Synodical schools have some endowment funds, but they are so very small that they are of minor importance in the financing of these schools. Some of our congregations too have endowment funds marked for the support of special projects of the congregation, but no congregation depends for support of its functions on the income from cash endowments.

There is another kind of endowment that we have—not a cash endowment — without which neither our churches nor our schools could long exist. "A permanent provision for support" is a good definition of the kind of endowment upon which our existence as effective workers in the kingdom of God depends. This endowment is described in the fourth chapter of Paul's Epistle to the Ephesians. It is Christ's gift to the Church of which Paul says: "When he ascended up on high, he led captivity captive and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." This gift to us from the ascended Lord is our endowment, our permanent provision for support. There are times when these gifts come down in abundance like a heavy shower and other times when the Church faces a great harvest with but few laborers to bring it in; but the promise always remains that the ascended Lord will give gifts of men to the Church. We are admonished to pray for these gifts and to strive for the greater gifts, and we may be sure that Christ will not withhold them.

We must keep in view, however, that the possession of these gifts of evangelists, pastors, and teachers is not the ultimate purpose of the giving of them. Christ's purpose is not that the Church shall be rich in the possession of gifted men, but, as we read in this same fourth chapter of Ephesians, these gifts are given for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The gifts are there to be put to use. They are not intended for display, but for the teaching, strengthening, edifying of the men, women, and children, for whom Christ gave His life. When we have filled our college classrooms, have supplied all the teachers we need, have ended the shortage of pastors, that is the beginning. The real purpose lies ahead—the "edifying of the body of Christ."

ERWIN E. KOWALKE

\* \* \* \*

**Who Cares?** The picture of a lone man rising to protest the paying of the legal expense of James Hoffa, head of the Teamsters Union, should make Americans wonder. He was the only one of 1800 delegates to

the Teamsters Union convention in Miami last month who objected to appropriating \$1,200,000 of union funds in order to defend its criminally indicted officers and to try to overturn Hoffa's conviction on the charge of conspiracy, fraud, bribery, and the obstruction of justice. Just one man publicly questioned the ethics of committing a labor union to the exoneration of crime.

The rest apparently were ready to go to the limit in supporting Hoffa. They unanimously approved his choice for vice-president; by acclamation they raised his annual salary by \$25,000; and they "yelled, stamped, and cheered" as they elected him to a third five-year term as president.

As a union the truck drivers are well paid; in addition to the \$200 a week wages many of them earn, they also enjoy a number of high-priced benefits. Their standard of living is well above that of the average American, and they look to Hoffa to assure them of an even better living tomorrow. If the Miami convention is an indication, the union apparently couldn't care less that it is a convicted criminal who is largely responsible for their prosperity.

The thought of what this means for us as citizens sends a chill down our backs. Nazism and Fascism may once have seemed incredible to most Americans. We couldn't understand how a people could so blindly follow a dictator, a demagogue, and a scoundrel like Hitler or Mussolini. Now it seems less incredible. As long as a man promises and delivers the good life to his followers, it doesn't seem to matter to many Americans what kind of citizen he is. Let that kind of thinking become accepted, and another Hitler could take over—in America.

Even more alarming is the desertion of Christian principles. Not all of the delegates at that convention were Christians, any more than that all Americans are Christians; but there must have been a number of Christians among the 1800 delegates at Miami. At least, there must have been many Christians among those who elected the delegates, Christians who know the truth of Solomon's words that "they that forsake the law praise the wicked: but such as keep the law contend with them," and "he that justifieth the wicked and he that condemneth the just, even they both are an abomination to the Lord."

When Christians "strengthen the hands of the wicked" by keeping silent while evil goes unrebuked or even when it is applauded, not only the nation will go down in corruption because there is no salt of the earth to preserve it; the Church too will decay where its members let \$200 a week close their mouths against what both the laws of God and man have declared to be evil.

CARLETON TOPPE

\* \* \* \*

**Equal Time** With elections in the offing, opposing political factions jealously demand "equal time" for presenting their respective views on controversial issues. This is not so much a matter of pride as

(Continued on page 256)

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, "It is a spirit." And they cried out for fear. But straightway Jesus spoke unto them, saying, "Be of good cheer; it is I; be not afraid." And Peter answered him and said, "Lord, if it be thou, bid me come unto thee on the water." And he said, "Come." And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, "Lord, save me!" And immediately Jesus stretched forth his hand, and caught him, and said unto him, "O thou of little faith, wherefore didst thou doubt?" And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshiped him, saying, "Of a truth thou art the Son of God" (Matthew 14:22-33).

It happens on occasion that Christians find themselves in a grave predicament of one kind or another. It may, as here, involve them in a situation fraught with the most frightening peril and danger. Unthinkingly, they may regard it as an undeserved misfortune, or merely as a stroke of bad luck or of cruel fate. They may not see any good or blessing in it unless they can recognize it as

### Divinely Initiated

Not every predicament that a Christian gets into is, of course, of the Lord's doing. Some may be due, instead, to his own folly, indiscretion, or outright disobedience. Peter's predicament in the courtyard of the high priest at a later date was surely not divinely arranged. He didn't want to deny his Lord and Savior there, but neither did he want to face the consequences of admitting his discipleship. It was a real predicament, but it was brought on by Peter's own presumptuous disregard of his Lord's plain warning. Even so, the experience proved to be a salutary one for the impetuous Apostle.

In the instance before us, likewise, it was at Peter's impulsive request that the Lord invited him to come unto Him on the water. Here, too, Peter appeared to be more sure of himself than of Jesus' word. The predicament in which Peter quickly found himself was to impress upon him what Jesus so well knew in advance, namely, that His disciple was more headstrong than he was strong of heart and of faith. The outcome, too, was typical of the Savior's unceasing concern for His maturing disciples.

The predicament in which all of the disciples found themselves in their storm-tossed ship, on the other hand, was not of their own making. For one reason or another they had been reluctant to take to the sea in the first place. It was necessary for Jesus to constrain them. He insisted, though He was not unmindful of the foul weather they would run into. They took off, because it was He, their Lord and Master, who dispatched them. They would do His bidding. They could be unconcerned, then, about their safety. If He directed them, He would also deliver them safely onto the opposite shore, come squall or high water.

So, too, may Christians today be undismayed when, in following their Lord's injunctions, they find themselves in difficult straits or perilous predicaments. If He rescues them

from bad situations into which they get themselves, will He not surely deliver them out of the predicaments into which He Himself places them in consequence of their doing His express will? The text indicates that He will. Such predicaments are also

### Divinely Resolved

The disciples were not in any real danger as their craft was tossed about by the angry waves on the Sea of Galilee. The Lord Jesus was with them even before they caught sight of Him walking towards them on the water and mistook Him for a ghost. He had sent them out alone in advance of His own departure, and He was immediately well aware of their predicament. The situation was altogether under His divine control.

But, under adverse and distressing circumstances, to which the Lord's promises are particularly applicable, Christian faith is put to a severe test by the perils and hazards which threaten to make those promises of no effect. When we fail to recognize our predicament as divinely instituted, we are likely to lose sight of the grace and power by which our Lord means to deliver us out of our dilemma. It is just then, when we envision all sorts of terrifying specters and woes, that we need so desperately to hear Him say to us: "Be of good cheer; it is I; be not afraid."

Abraham was one whom the Lord placed in a most perplexing predicament. But he understood clearly that it was the Lord God who enjoined him to sacrifice his only son, Isaac. Therefore, he could confidently trust the Lord to resolve the predicament which confronted him in keeping with His Word and Promise.

That the Lord does indeed resolve the predicaments which He arranges for His Christians from time to time is amply demonstrated throughout the sacred record. The twofold blessed outcome is what He intended from the outset: that He alone be recognized and received as our Savior-God, and that our reliance upon Him be renewed and refined. O blessed predicaments!

MILTON BURK

# "To Other Cities Also"

## Western Wisconsin District Convention

The twenty-fifth biennial convention of our Synod's Western Wisconsin District was held June 13-15 at Northwestern College in Watertown, Wisconsin. The opening Communion service was held in St. Mark's Lutheran Church where the host pastors, the Rev. Harold Wicke and the Rev. Henry Paustian, served as liturgists, and the Rev. Albert Winter of Randolph delivered the sermon. Pastor Winter based his remarks on John 13:15 using as his theme, "Remembering Christ in Loving Service." The speaker pointed to the Lord's Supper where Christians are reminded of Christ's great love for us and, as a fruit of that love, we are moved to love. He remarked, "Strange people we would be if we would not love Him who loved us so much that He gave Himself for us. Then we ought to remember His love that we are united in brotherly love for one another." He closed with the fitting plea that the Lord "grant us His Holy Spirit to increase our faith and as a result, that our love for our Lord, our fellow Christians, yea, all our fellow men may become a burning fire and manifest itself in humble, willing, loving service."

In his presidential report, the Rev. Carl Mischke echoed and re-echoed the words of the Savior in Luke 4:43: "I must preach the kingdom of God to other cities also." Jesus wanted the people of Capernaum to know that He had come, not primarily to perform miracles, but to preach His Word. And that Word was meant for others, too, as well as the people of Capernaum. Sometimes we use the excuse that we have more than enough to do at home, and so we adopt budgets that we can easily reach without extending ourselves. Preaching the kingdom of God to other cities requires effort and sacrifice. This is one of our prime objectives as a Synod and as a District that we may the more effectively preach the kingdom of God to other cities also. Our present Missio Dei program is not a crash program that will enable us to take a rest in our synodical giving at the end of two years. If this happens, we won't have the means to send the workers whom we have

trained. Therefore, we shall joyfully carry out the obligations presented in the Missio Dei offering, knowing that God will bless also the greater opportunities which may issue therefrom, and that we will be ready to extend ourselves so that the Gospel of the kingdom, which we have long defended, might be "preached to other cities also."

An essay, "What Do the Scriptures Teach Concerning the Place of Women in the Life and Work of the Church?" was presented to the convention by Prof. W. Gawrisch of our Seminary. "As a helpmeet to man," Prof. Gawrisch said, "a Christian woman in the life and work of the church will not seek to rule the church nor demand a voice in the administration of the church's affairs." He added, "In the field of teaching, they will cheerfully recognize the limitations which God Himself has placed on their activity and will not attempt to overthrow, set aside, or disregard the sense or the spirit of what God says in I Corinthians 14:34 in regard to their status in the public life of the congregation." On the other hand, Prof. Gawrisch also emphasized that God would have them bear in mind the magnitude, the vital importance and the glory of the high calling which He has assigned to them in the Church. He would have them bear in mind the real blessings He wished to bestow on them and on their work when they dedicate their own special feminine characteristics, talents, and nature to serve Him, who is their Creator, Redeemer, and Sanctifier. The convention greatly appreciated the essay and requested that it be given into the hands of our Synod's Commission for Christian Literature.

In reviewing the work of our Synod and District, we were led to thank and praise the Lord of the Church for the blessings He bestowed on our mission work at home and abroad. The shortage of pastors and funds, however, has hampered us in our work. Every effort should be made to continue to increase our stewardship of giving and to gain more full-time workers for the church. The convention was also of the opinion that every

conference, every circuit, every congregation, and every individual give the plea for increased Church Extension Fund offerings and gifts the attention it deserves. Pastor Richard Balge gave a detailed report on the fine progress which is being made in establishing our own student mission in Madison. The establishing of a local congregation in the area of the University of Wisconsin will make it possible for the people living in the area to join a church nearby and for university students who very infrequently are able to go home to establish membership with this congregation and work for its support.

The matters of education, evangelism, the Missio Dei offering, pastor-teacher recruitment program, the report of the Synod's commission on doctrinal matters, the work of the Board of Trustees, and our new social welfare service in the formation of our own Wisconsin Lutheran Child and Family Service, the Rev. E. F. Lehniger, Executive Director—all of these matters were among the important items considered by the convention.

Devotions for all sessions were conducted by members of the faculty of Northwestern College. The closing service was held on Tuesday evening, June 14, in the College Chapel. Pastor Reginald Siegler, chairman of the Board of Northwestern College, delivered the sermon, using as his text the story of the Ethiopian Eunuch. On the basis of this text, he very clearly outlined "The Work of the Lord" as He commands it, directs it, and blesses it.

The District elected the following officers for the next biennium: Pastor Carl Mischke, president; Pastor Norbert Paustian, first vice-president; Pastor Elton Huebner, second vice-president; and Pastor Herman Winkel, secretary.

May the Spirit of God guide and keep us in all truth! May He fill us with a greater zeal and devotion to carry out His work to the glory of our gracious God and to the end that His saving Gospel may be "preached to other cities also"!

LLOYD O. HUEBNER

**"I Pray Thee, Dear Lord Jesus"**

In many of our congregations it is customary to sing a closing prayer following the Benediction at the end of the worship service. While there are those who do not consider this to be liturgically proper, yet it does seem to be entirely appropriate to raise to the Lord in song a final prayer before returning to the more secular activities of the week.

*The Lutheran Hymnal*, in the section entitled "Carols and Spiritual Songs," provides for us a one-stanza hymn which is just such a closing song-prayer. There are many other hymn stanzas, of course, which can be used at the close of the service, but let's look at Hymn No. 655 to see why it is so well known and so frequently used among us. "I Pray Thee, Dear Lord Jesus" is the concluding stanza of the Danish hymnist Thomas Kingo's hymn to the Child Jesus in the Temple. This hymn was written just before the turn of the seventeenth century. It is customary among Norwegian Lutheran churches even today to sing this final stanza at church dedication services. Here is a beautiful prayer for abiding faith and trust in our loving Savior. It reminds us of Paul's words to the Christians of Corinth in his Second Epistle (6:16): "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

*I pray Thee, dear Lord Jesus,  
My heart to keep and train  
That I Thy holy temple  
From youth to age remain.*

We are also reminded of the fact that "The fear of the Lord is the beginning of wisdom" (Prov. 9:10).

*Turn Thou my thoughts forever  
From worldly wisdom's lore;  
If I but learn to know Thee,  
I shall not want for more*

Lord, help us all to know Thee aright. Amen.

PHILIP JANKE

**"A GOOD NEWS OF GOD"**

[For the background of this letter to Missionary Raymond Cox from a man in Zambia, Africa, see "Briefs."—Ed.]

*I was glad to hear something from my friend who informed me a good news of God.*

*I wish to be a member of Christians also if you could allow me, and I shall be glad for that. It was early morning on 3rd April 1966, when I saw my friend coming with a letter in his hands and laughing, smiling, then I stood looking at him until he reached where I was standing, and he said that here is the letter—read it yourself. Then I refused, and I said I don't know where this letter from. Then in his answer he said that if you read this letter your soul will be washed with spirit of Jesus Christ.*

**ZION OF RHINELANDER HAS SUCCESSFUL MISSION FAIR**

A week of mission emphasis was recently held at Zion Lutheran, Rhinelander, Wisconsin. The congregation combined a Mission Sunday, a Mission Fair, and its Missio Dei meeting to increase among its members the knowledge and support of the Synod's mission and Missio Dei programs. The Mission Fair was the highlight of the week-long end of April events. Under the direction of the day-school faculty, the Fair presented every department of our mission program in a series of booths that turned the school gymnasium into a garden scene.

The theme of the Mission Fair was "The Water of Life." A large mural, constructed out of newspaper and paints, was hung on the side wall. This depicted a mountain stream and a waterfall. The stream continued on through the center of the garden to show how all phases of our mission work are fed by the Water of Life, the Word of God. Each booth likewise incorporated the Water of Life thought into its presentation.

Two bridges across the stream of water linked the preparing stage of mission work (nurseries, Sunday schools, day schools, high schools, worker-training schools) with the growth stage of God's kingdom through our home and world mission fields, charitable institutions, Church Extension Fund, evangelism program, and Missio Dei. Zion's own mission program was presented by a vine growing out of its church and providing "life" to each of its organizations, all of which sponsor mission work in one way or another. The organizations were identified by large bunches of grapes hanging from the vine.

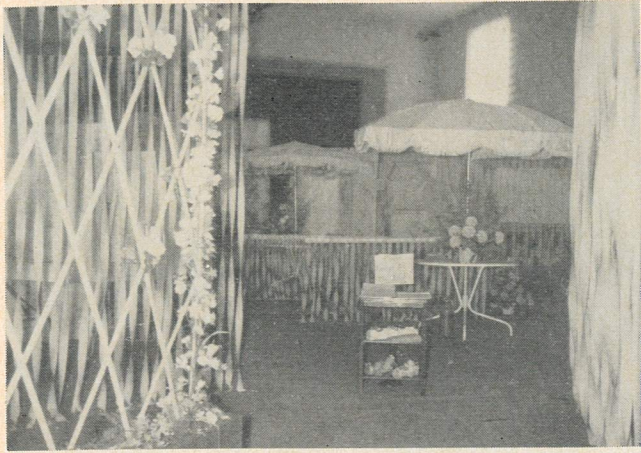
The entire project was carried out at a minimum cost. Each organization of the church was engaged to sponsor a booth. The workers later agreed that they learned much by studying the various Synod programs and presenting their work in such a unified way. The nearly 1,000 visitors to the Fair surely carried away with them a better understanding of the importance which each mission dollar has as it provides the Water of Life to all the phases of Christian work in our local congregation and in our Synod's mission program. We only pray that our Lord's blessing may abide with us and that our Synod's mission program will never be "torn down," as our Fair had to be at last.

*Of course I took it and start reading, through reading I came to close a word saing that Word of God. [Here the writer means: "through reading I came across a word which spoke about the Word of God," and he evidently gave "the Word of God" the particular sense of "a good news of God," the Gospel, which he spoke of in his first sentence.—Ed.] I could not know what that Word of God can do to a man or to safe a man from danger. I stood kep on thinking then I thought that let me write them so that I can understand the whole news.*

*Sir, will you be kind enough to send me some lessons of Bible, if so I shall be glad to be a member of Church, but not only to be a member, but to spread the Word of God all over the world where the people are.*

*Think I have got nothing to say at the moment.*

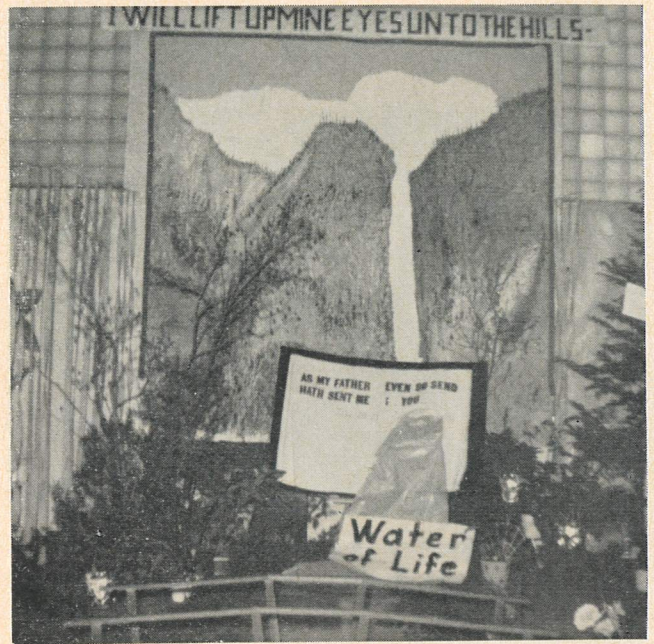
*Yours very sincery  
(signed) Paul Nkonde*



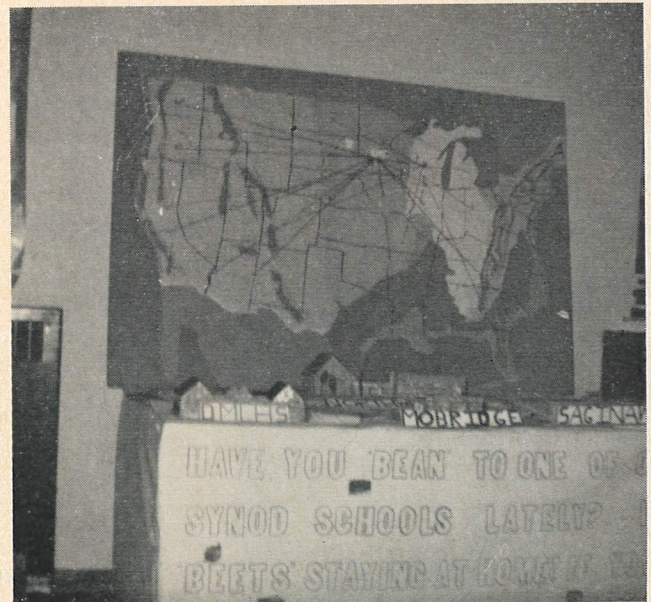
This view greeted the visitor as he entered the Rhineland Mission Fair.



The beginning stage of mission work was depicted by means of a greenhouse in this booth, which was the responsibility of the Sunday school and day school children.



The wall mural presenting the "Water of Life" theme at the Rhineland Mission Fair. It was done by Zion's kindergarten and its art teacher, Mrs. Leo Schoeneck.

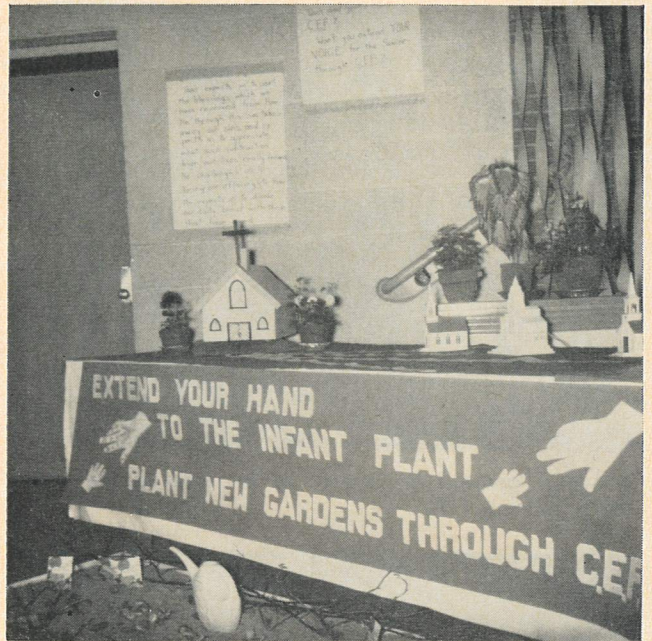


(above) The enrollments and activities at area and Synodical high schools were presented by this booth. The map is made of salt and water, the buildings of sugar lumps.

(left) The evangelism booth showed that we all need to become fishers of men.



(above) This section of the Mission Fair presented the growth stage of the Synod's mission program.



(right, above) The Church Extension Fund booth showed how its revolving monies keep on erecting mission chapels.

(right, below) Zion's Missio Dei booth was sponsored by Mr. James Carlson, Rhinelander Conference chairman (foreground), and by Mr. William Ungrodt, congregation chairman of Missio Dei (left, background).



Professor-elect Cyril W. Spaude

### Pastor Cyril Spaude Accepts Call to Professorship at Northwestern College

Pastor Cyril W. Spaude, 36, has accepted the call to the new Greek professorship at Northwestern College, Watertown, Wisconsin.

The professor-elect was born and grew up in Lake Benton, Minnesota. Receiving his preparatory training at Dr. Martin Luther College, he went on to Northwestern College and Wisconsin Lutheran Seminary. His graduation from the Seminary was de-

layed by two years of service as tutor at Northwestern Lutheran Academy. After graduation from the Seminary in 1957, he was assigned to Trinity Ev. Lutheran Church, Aberdeen, South Dakota. He served as the pastor of this congregation until he accepted the call to Northwestern.

He and his wife Adela, nee Eckert, are the parents of four daughters and three sons.



What do  
you mean..



# Justification?

## THE BRUISED REED AND THE SMOKING FLAX

In previous studies in this series we have seen that we are justified *by faith* without the deeds of the Law (Rom. 3:28). Faith is the hand with which we grasp and by which we receive the great treasure which Christ has won for us—the forgiveness of sins.

But what if my faith is weak? What if I desire to have the assurance of God's pardon and peace, but I am painfully conscious of many doubts that arise in my heart and of many failings and shortcomings in my life as a Christian? Is forgiveness dependent on a certain amount of faith? Must faith be of a certain quality or degree before I can be certain of my justification and salvation?

### Our Hope Rests on Christ's Atoning Work

In the first place, we need to be careful that we do not rest our hope on the fact that we have faith. It is not our having faith which saves us. It is the redemptive work of Christ. By faith we accept this as having been done for us. We build our hope, we rest our case, on God's promise that because of Christ's atoning work He has cast all our sins into the depths of the sea (Mic. 7:19). Not what we do, not even our believing, but only what Jesus has done for us as our Savior and Substitute is the basis of our salvation.

### What Is the Object of Our Faith?

The *object* of our faith, then, is all-important. It makes a great deal of difference in whom or in what we believe. Faith which has a wrong object is worthless. If a bank is not managed in a financially sound way, one's deposits in it are not safe, no matter how much confidence one may personally have in the bank.

Similarly, a person who trusts that he will have forgiveness for his sins because he thinks that he has done enough "good deeds" to make up for his faults—such a person has a misplaced, a wrong faith. A wrong, false faith will not save anyone.

Contrary to the opinion which so many have today, it is not enough simply to have some religion and to be sincere in one's profession and practice of it. Millions upon millions of heathen will be eternally lost in spite of their sincerity, in spite of their firm belief that through their worship of their idols they will obtain happiness in the world to come.

### Faith in Christ, Whether Weak or Strong, Saves

Only that faith which builds its hope on God's gracious Gospel promises, on Christ Jesus and on His perfect atonement—only that faith is a faith which actually saves the sinner. "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). But such faith in Christ is *saving* faith, regardless of whether it is strong or weak.

### Some Illustrations of the Point

We said above that faith is the hand by which we grasp the blessing which Christ has won for us. A little boy and a strong man may both hold an apple in their hands. Each one fully enjoys the apple as he puts it to his mouth and bites into it. The strong man, to be sure, may have a firmer grip on the apple. The little boy is in greater danger of dropping it. But, nevertheless, as far as possession of the apple is concerned, both actually *have* it.

So it is with faith. The Christian with a weak faith and the Christian with a strong faith are equally justified before God. Both have the complete and full forgiveness of all their sins. But the Christian with the strong faith has a firmer grip on this great treasure. The one with the weak faith is in greater danger of losing it.

Luther once made a similar comparison. He said, "It is, of course, true that I and you do not hold and believe the saving truth so firmly as St. Peter does. Yet we have one and the same treasure. Two persons may hold glasses of wine in their hands: the hand of the one trembles, the hand of the other does not. Two persons may hold a purse full of money: one with a weak hand, the other with a strong hand. Whether the hand is strong or weak, please God, it neither increases nor decreases the contents of the purse. So the only difference between me and St. Peter is the fact that he holds this treasure more firmly" (Plass, *What Luther Says*, I:1447).

### No Such Thing as Being Partly Saved

It would be a mistake to assume, therefore, that a Christian with a weak faith has only a partial salvation, while one with a strong faith has the entire, complete blessing. There is no such thing as standing with one foot in heaven and the other outside. There is no such thing as being partly saved.

Luther emphasized this same point on another occasion when he said, "A person may carry a hundred gulden wrapped in paper, or he may transport them in an iron chest; yet the treasure is entirely the same. Though you or I have a stronger or weaker faith in Christ, Christ is, after all, the same, and we have everything in Him, whether we have grasped it with a strong or with a weak faith" (*Ibid.*, I:1449).

### Comfort for Us in Our Weakness

Through His inspired Prophet, Isaiah, God comforts us when we feel discouraged because we sense the weakness of our faith. He reminds us of the Savior's tender love: "A bruised reed shall he not break, and the smoking flax shall he not quench" (Isa. 42:3). Our faith may be like the flax wick of an oil lamp which is only smoldering, either because it has not yet begun to burn with a bright,

clean flame or because the fire is dying out. It may be as unsteady and unstable as a bent and cracked marsh reed or piece of straw. But the Savior in His infinite, matchless love will not brush us aside. He will not disown us or cast us off. When we are driven to cry out as did the father whose son was afflicted with an evil spirit, "Lord, I believe; help thou mine unbelief" (Mark 9:24), Jesus quietly assures us, "Him that cometh to me I will in no wise cast out" (John 6:37).

Even the *desire* to accept the promised forgiveness of sins is true faith as our Confessions point out: "That faith which justifies is . . . to *wish* and to receive the

offered promise of the remission of sins and of justification" (*Apology*, IV, 48). That wish was the Psalmist's most fervent desire as he cried out, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Ps. 42:1, 2.)

Every Christian experiences ups and downs in his faith. One day his faith may be confident and firm, the next it may be weak and assailed with doubts. What a comfort it is for us at times like that to be assured that our Savior will not break the bruised reed nor quench the smoking flax!

WILBERT R. GAWRISCH

## By the Way

Henry C. Nitz

### Lutheran school board vetoes federal funds

Fort Wayne, Ind. — (NC) — The board of education of Holy Cross Lutheran School here voted not to accept about \$700 in federal funds which was made available under Title 2 of the Elementary and Secondary Education Act of 1965.

It was thought to be the first Lutheran school board in the nation to reject federal aid to education.

The \$700 allotment would have been the school's portion of federal funds controlled and granted in the Fort Wayne area by the Fort Wayne Community (public) Schools system.

Dr. Warren Hamula, chairman of the school board, said: "We were faced with a decision if we refused this aid whether we would be depriving our children of facilities and certain equipment, but we felt we could carry on our school program without federal aid."

The majority of school board members thought that acceptance of federal aid could lead to a greater dependence on the government, until eventually the school's entire program would be built upon accepting more money, Hamula explained.

"With federal aid comes a certain amount of administrative control and the more aid you seek, the more control," the board chairman continued.

Hamula cited Nebraska, which, he said, is reevaluating its federal aid program because new controls have been levied on the program that weren't there when the original applications for federal loans were made.

*Operation Understanding*, May 29, 1966.

### Twelve Critical Years

A sharp stab at the conscience of parents is administered by "Peter Parson's Log" in *The British Weekly* (April 7, 1966). The parson writes: "Often, in speaking with the young people in my congregation, I am reminded of an address given in the National Foreign Trade Convention way back in 1945. A speaker said, 'It takes only a period of twelve years to plant a basic culture in the mind of man—the period between the age of two and the age of fourteen. In a psychological sense, history, tradition and custom are only about twelve years old.' Home and family give a mind-set to the teen-ager that is almost impossible to shift in later life. And it is not, what is said that is decisive, but *the things which the family takes for granted.*" (Emphasis added.)

### Desperate Mission Field

Defiance of sexual restraints is no longer a problem—too few young people know that there are such things as limits to sexual life. If they have heard of such control, it is generally associated with covered wagons, or the quaint culture of early New England. The problem facing North America is not prostitution, but the fact that we are already living in the midst of highly developed sex practices that beggar description. Nude parties, sexual orgies, homosexual centers are numerous enough to be common knowledge among many students in large high schools and many universities.

There has been enough handwringing, comparing America to the last

decades of Pompeii or the decline of Rome. Those attempting to revive former standards are looked on in the same light as those who would advocate going back to the use of candles. Appeals to the Scriptures have no more weight than references to Cicero or Confucius.

It is time that evangelicals stopped referring to our Christian heritage, even though we are deeply grateful for it, and realize that the past is irretrievable. We live in the midst of a desperate mission field that has as unique problems as China, Africa, or Latin America. And this mission field is right at home. Until we take the same attitude to our own country that we expect missionaries to take in central Africa or the upper Amazon, we will be living in a delusion. Happy the pastor who can look over his congregation and say with Paul, "and such were some of you."

*The Sunday School Times*, May 28, 1966.

### Enriching Poverty

When William Burns died, the Chinese converts round his bed looked for his property, that they might gather it together. They found a Chinese and English Bible, a worn and much-used writing-case, a lantern, a single Christian dress, and a blue flag of his Gospel boat. That was everything which the burning-hearted missionary owned. "He must have been very poor," a child whispered in the stillness of the room. He was very poor; but he made many very rich; for his Lord kept company with him, and he led multitudes into the ways of peace, and the pleasure of

Jesus Christ prospered in his hands. Can I ask a life sublimer, happier, more opulent, more enduring? (Alexander Smellie, *In the Secret Place.*)

### The Conversion of Miss Lee Bryant

She was reared in what she calls "extreme fundamentalism," but soon after her mother died, she began to live the life of a beatnik. She tried theosophy, Rosicrucianism, and Bahaiism. She finally became an atheist and became devoted to the philosophy of Jean-Paul Sartre.

Her conversion, as reported by *The Sunday School Times* (June 4, 1966), is an amazing story. "It all happened because a Christian woman, with whom she was only vaguely acquainted, traveled across Kitchener, (Ont.) every day to take care of a cat Miss Bryant had left behind. That was the first link in the chain that led next to a group of Christians who 'lived out' what they believed.

"She cites two powerful influences in her conversion: the *overwhelming love and selfless interest* of the Christians she had met, and *the Scripture she had memorized* as a child, that

came back and bombarded her consciousness during the years of conflict. She adds, by the way, that it wasn't her intellect that proved a barrier to accepting the Lord Jesus Christ, but her perverted, stubborn will and pride."

The last statement is worth pondering, but so are the points that have been underscored: consistent Christian living, unflinching love for our fellow men, and the power of the Word that may lie dormant for a time but may be the Holy Spirit's means to bring about the conversion of a seemingly hopeless case.

## ITEM FROM OUR NEWS BUREAU

### Wisconsin Synod's Building Fund Reaches Goal:

On Friday, July 15, 1966, the Wisconsin Ev. Lutheran Synod reached its \$4 million goal for the expansion of its educational system. The offering, authorized by the 1965 convention, is the largest amount ever raised by the Synod for this purpose.

The announcement was made today by Walter R. Bunge, controller of the Jos. Schlitz Brewing Company, Milwaukee, and national chairman of the offering.

After six months of preliminary planning, 20,000 visiting stewards contacted the 247,000 adult members of the Synod during May and June and solicited two-year pledges for the offering.



Mr. Walter R. Bunge

In making the announcement, Mr. Bunge pointed out that "we still must receive reports from about one-third of our communicant membership. We are optimistic that we will reach a final figure at least a million in excess of our \$4 million goal. Since some congregations are deferring their participation to the end of the year, we will not know the final results until then."

The Rev. Oscar J. Naumann, president of the Synod, designated Sunday, July 24, for a Synod-wide offering of a prayer of thanksgiving to God "for the great goodness He has shown us in opening the hearts of our people."

"This outpouring of grace is even more remarkable," he said, "because it required our people to double their giving for Synodical purposes over the two-year period."

The fund will erect a multipurpose building at Dr. Martin Luther College, New Ulm, Minnesota; a residence hall at Northwestern College, Watertown, Wisconsin; a classroom-administration building at Milwaukee Lutheran Teachers College; and a new library at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

The offering was part of an estimated \$10 to \$15 million expansion plan to meet a projected doubling of enrollment over the next decade in the Synod's school system which educates the Synod's pastors and teachers.

The Synod, with a baptized membership of 350,000, has 900 congregations in 24 states, and its congregations support 228 schools with an enrollment of 25,000 taught by 903

teachers. In addition its congregations support eight area high schools.

### Briefs

(Continued from page 246)

not only so that we are able to give more, but also that we will be the richer for it. May we all eagerly 'cut flowers' for the Lord Jesus, our Savior."

\* \* \* \*

"OUR MAILING PROGRAM CONTINUES TO GROW at phenomenal speed," writes Missionary Raymond Cox of Malawi, Africa, in a letter dated May 14. "A year ago there were about 800 on the mailing list who regularly received devotional materials from us. Today we are posting materials to 1700 people throughout Central Africa. In fact, these materials are no longer limited to the continent of Africa. A member of the Lutheran Church of Central Africa in Moscow receives his packet of literature every two weeks. Another is in India." (A letter dated June 20 tells us: "We have now passed the 2000 mark.")

"From these people of many tongues and tribes comes a constant flow of correspondence. Every month about 80 letters cross our desk. They are letters of thanks; letters of request for Christian literature; letters in which people pour out the troubles of their heart and mind. Every now and then one of these letters stands out from all the rest like a precious gem, like the enclosed copy.

"This letter comes from a man in prison over in Zambia." You will find this letter on page 250.



Professor Harry R. Palmbach

### Veteran at DMLC Retires Prof. Harry R. Palmbach

Prof. Harry R. Palmbach, 74, faculty member with the longest tenure of uninterrupted service at Dr. Martin Luther College, has requested that he be relieved of classroom duties with the close of the 1965/66 school year. Prof. Palmbach began teaching at Dr. Martin Luther College and High School in 1917, succeeding Prof. Adolph Reim in the Science Department. During the past 49 years Prof. Palmbach taught chemistry, physics, physiology, biology, general science, and mathematics, and also served as coach and athletic director. There were times, Prof. Palmbach relates, when he assumed the equivalent of

46 class hours each week—in the earlier years. He was a member of the 1913 graduating class at Northwestern College and received his training in science, majoring in chemistry, at the University of Wisconsin.

Prof. Palmbach was reared on a farm west of Appleton, Wisconsin, in Greenville Township. He was baptized by Pastor John Genske, St. Paul's Church, Appleton, and received his elementary education by attending the rural public school and the six-week summer schools conducted by Immanuel Congregation of Green-

ville. He was confirmed by Pastor Henry Koch of the Greenville congregation in 1905, and in 1906 he enrolled in the preparatory department of Northwestern College, Watertown, Wisconsin.

Although Prof. Palmbach is no longer active in the classroom as such, he is continuing to serve both the DMLHS and DMLC science departments, dealing particularly with science supplies and laboratory equipment. For all his years of service and dedicated work, our Synod is deeply indebted to Prof. Palmbach.

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### Martin Toepel Succeeds Conrad Frey as President Michigan Lutheran Seminary

Professor Martin R. Toepel, the new president of Michigan Lutheran Seminary, has served that institution as a member of its faculty since 1945. From 1950 to 1956 he also served the school as dean of students.

President Toepel graduated from Northwestern College in 1935. Upon his graduation from Wisconsin Lutheran Seminary in 1938, he was assigned to Winnebago Lutheran Academy. There he taught history and German until 1941 when he accepted the call of Trinity Lutheran Church in Elkton, Michigan. He served this parish until August of 1945, leaving to assume teaching duties at Michigan Lutheran Seminary.

In addition to the thorough educational training he received in institutions of the Wisconsin Ev. Lutheran Synod, President Toepel attended Michigan State University, earning his master's degree in 1963.



Martin R. Toepel, the new president of Michigan Lutheran Seminary

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### Editorials

*(Continued from page 247)*

it is a necessary defense. Wide exposure is one of the keys to political success, and the political party which doesn't get it is foredoomed to defeat.

This has its application also in the area of religious faith. Views which question, deny, or offer substitutes for the eternal truths of God's Word are given tremendous exposure today through every means of communication, ancient and modern. Daily, by means of the press, radio, television, novels, secular and religious periodicals, by agnostics and skeptics in schools and colleges, the faith of those who believe the Gospel is questioned, scoffed at, and blasted.

The ungodly influences to which a Christian is subjected in everyday life provide a most inhospitable and unhealthy climate for saving faith. Under these adverse conditions it is a wonder that anyone believes, and the fact that there are still those who do can be described only as a miracle of God's grace.

The antidote to all these hostile influences is the Gospel itself. To make provision for it to be heard we have our church services, our Christian day schools and Sunday schools, our Confirmation classes, our Bible classes, our Christian periodicals, our daily devotional literature.

These are not intended as silent symbols to be approved of from a distance. They are intended to be used for the preservation and strengthening of faith against voices which persistently try to shout it down and against influences which are cleverly designed to corrupt it.

There is a ready demand for the unused time, and church members who yield it by default are placing themselves at an extreme disadvantage, if not sealing their own doom.

The Gospel will never be granted "equal time" in an ungodly world, but we do have the means of offsetting the advantage. And in view of the soul-destroying barrage which never lets up we need to use them.

IMMANUEL G. FREY

## Dakota-Montana

### Expansion

On June 19, 1966, Trinity Ev. Lutheran Church, Clear Lake, South Dakota, voted approval of plans for a new sanctuary-educational building. Construction, slated to begin in early autumn, will provide a sanctuary seating 282, with a fellowship area for overflow seating. Included in the plans are seven classrooms for Sunday school, council room and pastor's study, a large kitchen, and utility rooms. The building will mean a relocation from the present site to a spacious five-acre plot. This will provide adequate room for church, parsonage, and parking area. We give glory to God for this forward-looking step for Trinity Congregation.

Dedication of a new house of worship in Great Falls, Montana, is tentatively set for the first of August. Mountain View Ev. Lutheran Church began construction on their chapel in February of this year. The chapel, being erected through the use of CEF-CEL monies, has a normal seating capacity of 156. It contains six Sunday-school class areas of 13 by 16 feet. A general meeting room, pastor's study, and kitchen are also provided. Services were begun in Great Falls in August of 1963 by Pastor David Valleskey after a survey by seminary vicars. The resident pastor, Roland Zimmermann, began serving in March of the following year. Mountain View extends a cordial welcome to all who might be in their area during the vacation season.

The District Mission Board has been authorized to call a full-time man for work in Brookings, South Dakota. The man being called will serve our students at South Dakota State University and also be engaged in parish activity.

Pilgrim Ev. Lutheran Church of St. Albert, Alberta, is completing a parsonage on recently acquired property. The congregation has been received into membership in the District and Synod. Preliminary drawings have been secured and firm bids are being sought.

St. Paul's Ev. Lutheran Church of Mound City, South Dakota, recently dedicated its new basement and enlarged church facilities. The local pastor, Arnold Lemke, spoke at the dedication service on May 22. The original church building was moved off its old foundation so that a new and enlarged basement could be ex-

## Direct from the Districts

cavated and built in its place. In addition, the church proper was enlarged and partially remodeled. A new entranceway, lavatory facilities, and other improvements were constructed.

The Lutheran Church of the Redeemer, Mandan, North Dakota, observed dedication of its new organ. A special service was held the evening of May 8 with Pastor Herbert Birner of Mobridge, South Dakota, as the guest speaker. Miss Anita Lemke of the Zion School faculty, Mobridge, presented an organ recital prior to the service. The organ is a Baldwin, Model 48C. It features two complete 61-note manuals and a 32-note pedalboard.

### Anniversaries

The following members of the District recently observed a milestone in blessings received from God with golden wedding anniversaries: Mr. and Mrs. Fred Ahrens of Good Shepherd, Presserville, Montana; Mr. and Mrs. August Stroh, Sr., of St. John's, Tappan, North Dakota; Mr. and Mrs. Edward Olson of Faith, Billings, Montana.

### New Faces

Once again the District has been blessed by the Lord of the Church with candidates from our schools for the preaching and teaching ministry. It is with a warm welcome into the work of the Lord among us that we greet candidates Larry Ellenberger to Elkton-Ward, South Dakota, Walter Oelhafen to Tappan, North Dakota, and Wayne Schulz to Aberdeen, South Dakota. We will also be having the services of Vicar William Bernhardt in the Elgin-Burt-Leith, North Dakota, parish for one year. Vicar Kirby Spevacek will be assisting the resident pastor at St. Martin's of Watertown, South Dakota. Coming to us from Dr. Martin Luther College are Roger Sievert, who will serve as tutor at the Academy, and Patricia Murray, who will be joining the faculty of Zion School, Mobridge.

These new faces are most welcome to us, especially in view of a growing vacancy problem. Our District has been hard hit by losses in the past

year, most recently when President Walter Schumann, Jr., entered a new field of labor in Watertown, Wisconsin, Pastor Cyril Spaude was called to serve on the faculty of our Northwestern College, and Pastor John Murphy assumed parish work in Mukwonago, Wisconsin. There are, at this writing, eight vacancies in the District. Our great comfort is the knowledge that the Lord of the Church knows our needs and has taken steps to fill those needs.

### Northwestern Lutheran Academy

Our Northwestern Lutheran Academy at Mobridge observed the graduation of 16 seniors on June 3. Pastor George Rothe of Bismarck, North Dakota, addressed the graduation audience concerning Jesus Christ, the true pattern for our youth. Ten of the graduates will be entering our colleges in the fall in preparation for full-time service in the preaching and teaching ministry. A school originally established for the Christian training of the children of the District, Northwestern Lutheran Academy has led many a young person to Mequon and New Ulm. This year's graduating class was the twenty-seventh and the last to be addressed by Reinhold A. Fenske as president of the institution.

Work on the refectory-student union building is well ahead of schedule. If progress continues at the present rate, it is conceivable that the building will be ready by mid-August. In view of the recent renovation of the boys' dormitory, the new building will give the Academy a very modern plant in which the primary task, the Christian education of the young, will continue. JAMES SCHNEIDER

### Northern Wisconsin

#### Retirement

Pastor Leonard H. Koeninger, for many years pastor of First German Lutheran Church of Manitowoc, has resigned his pastorate there and plans to retire. His resignation is effective August 1.

#### Cornerstone-Laying

At the cornerstone-laying of Manitowoc Lutheran High School on the

afternoon of June 19 Pastor Rudolph Otto, chairman of the board, read the service. Pastor Theodore Stern of St. John's, Two Rivers, preached the sermon, basing his words on Psalm 118: 21-24. The High School band and choir participated in the service. The offering at this occasion went for equipment, notably a new offset printing machine, a Multilith 85. Classrooms in the new school will be painted by donated labor from congregations of the area. Some kitchen equipment is being purchased by the Ladies' Guild of the High School.

#### Anniversaries

The District has had several more pastoral anniversaries since we last reported. On the afternoon of June 26 Pastor Karl Gurgel of St. Peter's, Fond du Lac, and Pastor Walter Zickuhr of Van Dyne were privileged to celebrate their twenty-fifth anniversaries in the Lord's service since their ordination. Preaching at the service at St. Peter's in Fond du Lac was Pastor Reuben Kettenacker of Onalaska, and at the service of Pastor Zickuhr at St. Peter's, Eldorado, was Pastor Theodore Sauer of Manitowoc.

Mr. and Mrs. Fred Seils of Pound, Wisconsin, members of St. Matthew's Lutheran Church, of which Pastor E. Kitzerow is minister, observed their fiftieth wedding anniversary on June 21.

#### To Africa

Another of our young women of the District was recently consecrated for nursing work in our mission in Central Africa. She was Miss Edith Schneider of Sheboygan Falls. Miss Schneider will join Miss Clara Mielke of Dundee in her work. She is a graduate of Milwaukee County hospital. A consecration service was held in St. Paul's Lutheran Church, Millersville, on the evening of June 12. Miss Mielke reports that last March 3200 patients were served.

#### Anniversary of Church

St. John's Ev. Lutheran Church of East Bloomfield, Waushara County, will observe the seventy-fifth anniversary of the dedication of its church building with a festival service on August 21. A fellowship dinner will follow. The guest speaker will be Pastor H. M. Schwartz, of Menomonie, Wisconsin, pastor of the congregation from 1948-1955. A special reunion service for all those confirmed in the church from 1892 onward will be held on the same day in the afternoon at 2:30. The sermon for this service will be given by Pastor Louis Winter of Oshkosh, a member of the class of 1922. Pastor H. Scherf is the present minister.

#### Pacific Northwest

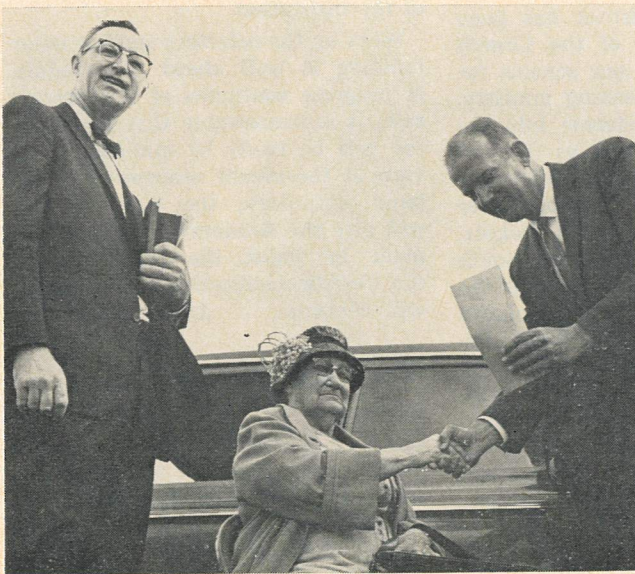
##### Self-Sustaining

Gethsemane Ev. Lutheran Congregation of Tigard, Oregon, A. B. Habben pastor, became a self-sustaining congregation this past January. Pastor Habben conducted the first service in Tigard on January 8, 1961; the congregation was organized in January of 1962. Gethsemane Congregation dedicated its house of worship in September of 1963. At the time it went self-sustaining the congregation numbered 103 communicants. It voted to maintain the pastor's salary at the missionary code level. Just recently the congregation committed itself to somewhat over \$5,000.00 for the Missio Dei offering. We praise the Lord of the Church for the blessings He has wrought among these our fellow Christians.

##### Calls Accepted

Pastor Gerhardt Haag who had served Bethesda Congregation of Portland, Oregon, for almost 10 years accepted a call to serve as pastor of Christ Ev. Lutheran Congregation of Grand Island, Nebraska. The Haag family departed their Portland parish on June 1. We wish Pastor Haag the Lord's richest blessing in his new field of labor.

Warren Widmann, pastor since 1963 of Grace Ev. Lutheran Congregation  
*(Continued on next page)*



THE TITLE TO THE LAND has just been delivered by Mrs. Thea Gullings to Mr. Richard Bast, chairman of the infant Ascension Lutheran Church, Moorhead, Minnesota. Pastor Marvin Putz stands at the left of Mrs. Gullings.

#### A Gift of Love to a New Mission

About a year ago the District Mission Board of the Dakota-Montana District decided to begin work in the Moorhead, Minnesota, area. A suitable plot of ground was sought for the new mission's permanent home. The pastor serving the mission, the Rev. Marvin Putz, was directed to approach Mrs. Thea Gullings with a request to purchase about two acres of land as a site for the church buildings. The kind Mrs. Gullings informed the pastor that this land could not be purchased, but would be available only as a gift from her. It would be a privilege for her to give a parcel of land upon which a church would be erected from whose pulpit the saving message of God's boundless love would go forth to comfort sinful hearts.

Mrs. Gullings then made arrangements to have the title of this 300'x300' plot given to the mission on the day of groundbreaking. This happy occasion took place June 5, 1966. Completion of the chapel is expected before the end of 1966.

Ascension Lutheran Church of Moorhead, Minnesota, together with the members of the Wisconsin Ev. Lutheran Synod, sincerely thank Mrs. Thea Gullings for this gift of love and faith.

MARVIN PUTZ

## DIRECT FROM THE DISTRICTS

(Continued from page 258)

of Zillah, Washington, accepted a call recently to serve as missionary at large for the Pacific Northwest District. Pastor Widmann is beginning his work in Salem, Oregon.

Pastor Luther Weindorf, who had been one of our missionaries in Japan for approximately six years, has accepted a call to Grace Congregation of Seattle. He was installed on March

20. We welcome Pastor Weindorf and his family to our midst.

### Anniversary

Grace Congregation of Zillah, Washington, observed the twenty-fifth anniversary of its organization on May 8. Pastor T. R. Adascheck was the guest speaker in German and English morning services and Pastor M. F. Teske was the guest speaker in an evening service. Visitors from sister congregations as far as 175 miles away attended the services.

There have been several noteworthy improvements in the Zillah church recently. Several members redecorated the entire interior of the church. Stained-glass windows were installed and the entire interior was paneled with wood paneling. A new organ has been donated as well as a beautiful new Communion set.

Unfortunately, Grace Congregation is experiencing its third vacancy in just a little over five years. May the Lord grant this congregation another shepherd in the near future!

LEROY RISTOW

### NOMINATIONS FOR SECRETARY OF PART-TIME AGENCIES

The following names have been placed in nomination for Secretary of Part-time Agencies. The Board of Education—Wisconsin Synod will meet on August 15, 1966, to call a man from this list.

Pastor William Fischer, Milwaukee, Wis.  
 Pastor Joel Gerlach, Garden Grove, Calif.  
 Teacher Richard Grunze, Princeton, Wis.  
 Teacher Fred Hagedorn, La Crosse, Wis.  
 Pastor Robert Hochmuth, Santa Clara, Calif.  
 Pastor John Jeske, Milwaukee, Wis.  
 Pastor Armin Keibel, Los Angeles, Calif.  
 Prof. Carl Leyrer, Watertown, Wis.  
 Pastor Daniel Malchow, Milwaukee, Wis.  
 Teacher Arthur Meier, White River, Ariz.  
 Teacher LeDell Plath, St. Paul, Minn.  
 Pastor C. R. Rosenow, Kingston, Wis.  
 Teacher Robert F. Scherzer, Pigeon, Mich.  
 Prof. Morton A. Schroeder, West St. Paul, Minn.

Teacher Ferdinand Schultz, Jr., Juneau, Wis.  
 Teacher Arthur Sprengler, Milwaukee, Wis.  
 Any correspondence pertaining to any of these candidates should be in the hands of the Secretary of the Board by August 13, 1966.

Board of Education—Wisconsin Synod  
 Rev. Clarence Koepsell, Secretary  
 905 Nebraska St.  
 Oshkosh, Wis. 54901

### LIST OF CANDIDATES

#### Michigan Lutheran Seminary

The following candidates have been nominated to teach Latin and religion at Michigan Lutheran Seminary.

Pastor Lyle Albrecht, Warren, Mich.  
 Pastor Glenway Backus, Toledo, Ohio  
 Pastor Gerhard F. Cares, Cleveland, Wis.  
 Pastor Robert Holtz, Toledo, Ohio  
 Pastor Leonard Pankow, Lowell, Wis.  
 Professor Armin Panning, Watertown, Wis.  
 Pastor Jerald Plitzuweit, Sheboygan, Wis.  
 Pastor Jerome E. Spaude, Flint, Mich.  
 Pastor Glenn Unke, Oshkosh, Wis.

The Board of Control will meet on August 17, 1966, to call a man from this list. Any correspondence regarding these candidates should be in the hands of the secretary by that date.

Gerald Cudworth  
 34235 Blackfoot Lane  
 Wayne, Mich. 48184

### REQUEST FOR COLLOQUY

Pastor Tally Alksnis of Emmanuel Lutheran Church (LCA), Menominee, Mich., is ready to submit to a colloquy. He has applied to the Wisconsin Evangelical Lutheran Synod for membership.

J. C. Dahlke, President  
 Northern Wisconsin District

### REQUEST FOR COLLOQUY

Mr. Walter Denninger, Milwaukee, Wis., has requested a colloquy preparatory to making application for membership into the Wisconsin Evangelical Lutheran Synod.

Adolph C. Buenger, President  
 Southeastern Wisconsin District

### U. OF MICHIGAN AND EASTERN MICHIGAN U. STUDENTS

Please specify "Wisconsin Synod" on your registration and/or religious preference

cards. Pastors and parents, please notify the undersigned of students from your congregation who are attending either the University of Michigan or Eastern Michigan University.

Rev. Robert A. Baer  
 3523 Terhune  
 Ann Arbor, Mich. 48104  
 Phone: 761-1486

### AN OFFER

Three used altar frontals (white, green, violet) are offered by the altar guild of Bethany Lutheran Church, Kenosha, Wis. Write to: Mrs. Raymond Neitzel, 8255 — 26th Ave., Kenosha, Wis.

### NEW SCHOOL YEAR

#### Northwestern Lutheran Academy

The new school year at Northwestern Lutheran Academy of Moberidge, S. Dak., begins on Tuesday, Aug. 30. The opening service will be held at 2 p.m. Requests for information and catalogs may be had by writing to the

Office of the President  
 Box 60  
 Moberidge, S. Dak. 57601

We ask new students to enroll as early as possible.

K. G. Sievert

### SCHOOL OPENING

#### Milwaukee Lutheran Teachers College

The opening service of the 1966-67 school year at Milwaukee Lutheran Teachers College will be held on Tuesday, September 13, 10 a.m., in the chapel-auditorium, 330 N. Glenview Ave.

Parents of our students and friends of the College are invited to attend the service.

The new housing facilities for resident students, located at 12700 W. Bluemound Road, will be open at 2 p.m. on Sunday, Sept. 11.

Registration hours for all students will be 9 to 12 a.m. and 1:30-4:40 p.m. on Sept. 12 and 13.

Robert J. Voss, President

### ORDINATIONS AND INSTALLATIONS

#### Ordained and Installed

#### Pastors

Filter, Herbert R., as pastor of St. Matthew's Ev. Lutheran Church, Grant Township (Withrow), Stillwater, Minn., by Harold Eckert; assisted by E. W. Penk; July 10, 1966.

Henderson, John A., as pastor of Cross Ev. Lutheran Church, Charles City, Iowa, by Robert F. Uttech; assisted by Larry Zessin; July 10, 1966.

Plocher, Karl M., as pastor of a new mission in Kansas City, Mo., by Karl J. Plocher; assisted by D. J. Plocher and H. W. Bittorf; June 26, 1966.

Vomhof, Roger, as pastor of St. Andrew Lutheran Church, Goodrich, Wis., and of St. Peter's Lutheran Church, Greenwood, Wis., by Marvin W. Zank; assisted by G. O. Krause, W. F. Frank, E. F. Vomhof; July 3, 1966.

#### Installed

#### Pastors

Beckendorf, Wilbur L., as pastor of Trinity Ev. Lutheran Church, Winona, Minn., R.R. 2, by Robert Beckmann; assisted by E. G. Schoenike; June 26, 1966.

Filter, Herbert R., as pastor of St. John's Ev. Lutheran Church, Baytown Township, Stillwater, Minn., by Harold Eckert; assisted by E. W. Penk; July 10, 1966.

Haag, Gerhardt, as pastor of Christ Lutheran Church, Grand Island, Nebr., by Gerhard P. Eckert; assisted by Elmer Miller and Ronald Tischer; June 26, 1966.

Scheelk, Leo C., as pastor of St. John's Ev. Lutheran Church, Newburg, Wis., by E. A. Breiling; assisted by F. H. Tabbert and C. H. Weigel; July 3, 1966.

Schewe, Harold A., as pastor of Bethesda Lutheran Church, Portland, Ore., by Alfred C. Schewe; assisted by Warren Widmann, Lee Sabrowsky, Samuel Baer, A. B. Habben; July 10, 1966.

Valleskey, Stephen P., as pastor of St. Paul's Ev. Lutheran Church of Cannon Falls, Minn., by M. B. Petermann; July 10, 1966.

Valleskey, Stephen B., as pastor of St. Paul's Ev. Lutheran Church, Prescott, Wis., by M. B. Petermann; assisted by Herbert Filter; July 10, 1966.

#### Teacher

Nommensen, Theodore O., as teacher in Zion Lutheran School, Rhinelander, Wis., by David Kock; July 17, 1966.

### CHANGE OF ADDRESS

#### Pastors

Franzmann, Thomas B.  
 5454 Primrose Drive  
 Citrus Heights, Calif. 95610

Hering, Karl  
 615 E. Buffalo St.  
 Chandler, Ariz. 85242

Scheelk, Leo C.  
 Box 112  
 Newburg, Wis. 53060

Schewe, Harold A.  
 1345 NE 109th Ave.  
 Portland, Ore. 97220

Schumann, Walter A.  
 612 Fifth St.  
 Watertown, Wis. 53094

#### Professor

Manthey, Frederick A.  
 315 S. Highland Ave.  
 New Ulm, Minn. 56073

**ATTENTION — COLLEGE AND UNIVERSITY STUDENTS!**

College and university students are asked to list their religious affiliation as "Wisconsin Synod" when enrolling at school. This is extremely important at schools where campus pastors of our Synod have access to the religious preference cards of students.

We also encourage all students to see to it that their names and addresses reach the office of the Lutheran Spiritual Welfare Commission promptly. Ordinarily this is done through the home pastor. This will enable the student to receive regularly copies of The Northwestern Lutheran, Meditations, and periodic sermons.

NOTE: All addresses sent to the Lutheran Spiritual Welfare Commission must have the zip code! This applies to servicemen as well as students!

**WISCONSIN EVANGELICAL LUTHERAN SYNOD**

**Monthly Report of the Treasurer**

Eleven months ended May 31, 1966

**CURRENT BUDGETARY FUND**

**Section I — 1966 Pre-Budget Subscription Performance**

Five months ended May 31

	Subscription Amount for 1966	5/12 of Annual Subscription	Offerings Received in 1966	Per Cent of Subscription	Offerings Received in 1965	Per Cent Increase for 1966
Arizona-California .....	\$ 72,637	\$ 30,265	\$ 28,807.87	95.2	\$ 19,182.10	50.2
Dakota-Montana .....	108,750	45,312	43,603.23	96.2	41,898.09	4.1
Michigan .....	483,368	201,403	178,934.16	88.8	154,632.77	15.7
Minnesota .....	538,745	224,477	240,875.61	107.3	240,149.32	.3
Nebraska .....	99,586	41,494	38,273.89	92.2	35,048.31	9.2
Northern Wisconsin .....	578,858	241,191	264,525.37	109.7	247,350.44	6.9
Pacific Northwest .....	22,260	9,275	8,413.43	90.7	11,339.30	25.8*
Southeastern Wisconsin ..	707,917	294,965	293,580.46	99.5	264,962.83	10.8
Western Wisconsin .....	635,829	264,929	279,854.88	105.6	249,546.34	12.1
	<u>\$3,247,950</u>	<u>\$1,353,312</u>	<u>\$1,376,868.90</u>	<u>101.7</u>	<u>\$1,264,109.50</u>	<u>8.9</u>

\* Indicates a decrease

**Section II — Pension Plan Contributions**

Arizona-California .....	\$ 903.00
Dakota-Montana .....	332.50
Michigan .....	1,860.00
Minnesota .....	3,072.30
Nebraska .....	557.84
Northern Wisconsin .....	3,295.00
Southeastern Wisconsin .....	4,811.90
Western Wisconsin .....	6,575.07

**CURRENT BUDGETARY FUND — Statement of Income and Expenditures**

Eleven months ended May 31, 1966 with comparative figures for 1965

Eleven months ended May 31

	1966	1965	Increase Decrease†
<b>Income</b>			
Pre-Budget Subscription Offerings.....	\$2,986,016.23	\$2,657,506.59	\$328,509.64
Gifts and Memorials.....	60,034.90	44,520.83	15,514.07
Pension Plan Contributions.....	21,547.61	—	21,547.61
Bequests .....	3,400.00	—	3,400.00
Other Income.....	3,501.97	3,782.31	280.34†
Income from NWPB.....	26,562.08	26,562.08	—
<b>Total Income.....</b>	<b>\$3,101,062.79</b>	<b>\$2,732,371.81</b>	<b>\$368,690.98</b>
<b>Expenditures</b>			
Worker-Training .....	\$1,162,636.91	\$1,069,241.22	\$ 93,395.69
Home Missions.....	881,775.07	806,095.36	75,679.71
World Missions.....	486,137.05	409,483.34	76,653.71
Benevolences .....	360,673.19	262,476.31	98,196.88
Administration and Promotion.....	220,649.03	224,379.68	3,730.65†
<b>Total — All Departments.....</b>	<b>\$3,111,871.25</b>	<b>\$2,771,675.91</b>	<b>\$340,195.34</b>
<b>Operating Gain or Deficit†.....</b>	<b>\$ 10,808.46†</b>	<b>\$ 39,304.10†</b>	

Note — Educational charges are included as a deduction to the Worker-Training Department expenditures. These charges are a proportionate amount based on elapsed months of the fiscal year. The estimated annual receipts for the 1965-66 year are used for the 1966 amounts and the actual 1964-65 receipts for the 1965 amounts.

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

**CALENDAR OF CONFERENCES**

**DAKOTA-MONTANA**

**WESTERN PASTORAL CONFERENCE**

Date: Aug. 17 and 18, 1966.  
Place: St. Matthew's Church, 7607 89th St., Edmonton, Alberta, Canada.  
Time: 9:00 a.m. (no missionary conference).  
Agenda: Homiletical Treatment of the Pre-lenten Gospels, E. Klaszus; With What Does Marriage Begin in the Eyes of God? R. Zimmermann; Exegesis of James 1, A. Lemke; The Doctrine of Conversion, L. Pingel; An assigned book review, D. Krause.  
W. O. Loescher, host pastor. Preacher, R. Strobel.  
D. D. ZIETLOW, Secretary

**MINNESOTA**

**RED WING DELEGATE CONFERENCE**

Date: Aug. 23, 1966.  
Place: St. John's, rural Goodhue, Minn.; W. Henrich, host pastor.  
Time: 9 a.m. Communion service; N. Retzlaff, preacher (N. Sauer, alternate).  
Agenda: Reports on District Proceedings, Science in Our Lutheran Schools, W. A. Pape.  
NATHAN RETZLAFF, Secretary