

THE NORTHWESTERN
Lutheran

September 4, 1966



BRIEFS by the Editor

THIS IS THE SEASON OF FRUITS—in the fields, in the orchards, and in the vineyards. Anyone who does not have spiritual cataracts can see the horn of plenty set before us by a bounteous God. We are speaking, of course, of the spiritual cataracts which cause men to look right past God's evident providence and to ascribe the earth's abundance to the right combination of weather and chemicals in the soil, or to "man's amazing skill and ingenuity in coaxing fantastic yields from an unwilling earth," or to "man's indomitable will to battle and conquer the adverse forces of nature." The Holy Spirit has operated on our eyes, however, and has cured us of the narrow, blurred vision which allows men to look upon themselves in self-exalting, idolatrous admiration. Clearly we see the hand of our Creator and Sustainer, and our song of praise always strikes the note: "O Lord, whose bounteous hand again hath poured Thy gifts in plenty down."

IT IS THE SEASON OF FRUITS IN OUR SYNOD, TOO. So that we may not be misunderstood, we are

quick to add: spiritual fruit is always in season among us, for the Lord is among us with the Gospel in Word and Sacrament. That creative and sustaining Gospel always brings forth fruit in believing hearts and lives. But it is our purpose here to point to some fruits which have become or are becoming evident at this time.

WE REMINDED OURSELVES in this column in the August 7 issue that the fine response which our people have shown thus far in the *Missio Dei endeavor* means only one thing: the God of all grace has poured forth bounteous fruits from His spiritual horn of plenty.

WE GAVE IN ORDER TO BUILD. The Lord empowered us to commit ourselves to certain gifts and to begin bringing them in. Now we see these gifts beginning to carry out the purpose for which they were given. The *groundbreaking for the multi-purpose building at Dr. Martin Luther College* (see page 283) is the first of a series of groundbreakings or construction starts (in the case of remodeling) which the *Missio Dei* of

ferings will make possible. These, in turn, will lead to the enlarged facilities which are needed for bigger enrollment at our Synodical schools, and these increased enrollments will lead, God being gracious, to increased manpower in pulpit, in mission field, and in classroom.

FRUITS, FRUITS WHICH THE LORD OF THE HARVEST ALLOWS US TO GATHER IN—this should be the thought uppermost in our minds as we note the list of missions which have been opened by our Synod in the last few years. Just reading this list should bring home to us what a rich harvest the Lord is granting us in home missions and should fill our hearts with the holy joy of harvest, akin to that in our Savior's heart when He said: "My meat is to do the will of him that sent me and to finish his work. . . . Lift up your eyes, and look on the fields; for they are white already to harvest."

"NAMES REQUESTED for Our New Missions" is the heading for the list of new missions on page 290. This list will be published once a month. The purpose is to enable you to be helpful in the harvest of souls. If you have relatives, friends, or acquaintances living in an area served by our new missions, please give the names of such persons and other pertinent information regarding them to your
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The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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Editorials

A Footnote to NWC History Dr. Ernst Moldehnke (also spelled Moldenke) was the first and only professor at the Wisconsin Synod's theological seminary when it was established in Watertown in 1863. He resigned his position and returned to Germany in 1866, and since then, so far as we know, the Synod has had no contact with him or his family until this summer, when his grandson, Mr. R. Moldenke of Caldwell, New Jersey, paid a visit to the Northwestern College campus. Among copies of various historical records of the Moldenke family that Mr. Moldenke left with us was a facsimile reproduction of the following letter:

State of Wisconsin
Executive Department
Madison, Jan'y 12th 1865

His Excellency
A. Lincoln
Dear Sir

I take pleasure in introducing the bearer Rev. E. Moldenke of Watertown in this state. He visits Washington for the purpose advancing the interests of an Institution of Learning established in this state under the direction of the Evangelical Lutheran Synod of Wisconsin. The Rev. E. M. comes highly recommended to me and the institution he has in charge promises to be one of much usefulness. Any courtesies extend to him will be duly appreciated

Yours Truly
James T. Lewis
Gov Wis

Since President Lincoln was assassinated just four months after the date of this letter, it is doubtful that Dr. Moldenke ever made use of Governor Lewis's introduction. There is no other record of a plan to call on Mr. Lincoln, and it is not known how Dr. Moldenke hoped to advance "the interests" of our College by paying him a visit.

Mr. Moldenke also called attention to an error that appears in *Centennial Story*, the recently published history of Northwestern College. The date and place of Dr. Moldenke's death are there given as January 25, in Plainfield, New York. That should be corrected to read June 25, Plainfield, New Jersey. The error appears in the sixth line on page 51.

ERWIN E. KOWALKE

* * * *

My Rights The abuse of rights is a critical problem in our country today. Rights that are good in themselves—constitutional rights like the right to speak, to assemble, to publish, to own property, to vote, to receive a fair trial, to seek redress of grievances—rights like these and others that are included among the "inalienable rights to life, liberty, and the pursuit of happiness" are being intemperately sought and demanded by many classes of Americans. Too many Americans want to be free to say what they please, protest what they please, seek redress for grievances as they please, pursue liberty

and "happiness" as they please. In their demand for their rights, they do not hesitate to offend their fellow citizens, to trample on their rights, and to endanger or destroy their life, property, and security.

These demands for unrestricted rights are directly traceable to some ugly roots. One of them is selfishness, which is being magnified by our materialistic way of life with its rich-fool coveting of things, more things, more and better things for ourselves. Selfishness seeks only its own "rights"; it ignores the rights of others.

Another root is self-indulgence. Ours is a hedonistic society, a society that has a mania for pleasure and spends billions in order to whet its appetite for pleasure and then multiplies billions to gratify that craving. For millions of people the Declaration of Independence's "pursuit of happiness" has become a panting chase after animal gratifications and sensual diversions. Pleasure-seekers demand only more and more rights for themselves; they resent the rights of others.

The taproot of these selfish demands for unrestricted rights is, finally, godlessness. The man who does not recognize God is the man who makes a god of himself. This man-god's glory must then be worshiped, his desires gratified, his will served. When man insolently says, "Move over, God," he arrogates to himself what he assumes to be the rights of God. The self-centered, self-indulgent man-god magnifies his own rights, not the rights of others.

The demand for more and more personal rights, without considering the rights of others, is not just a civil or a social or even a constitutional matter. At the root are moral and religious attitudes.

CARLETON TOPPE

* * * *

"Money Isn't Everything" This common saying is not very profound, but it does state a truth, and most of us could not agree with it more. In theory, that is. In practice it is quite different.

One way in which this appears as more of a theory than a working principle is in the concern of many modern parents for the material standards under which their offspring live. These parents, mindful of the luxuries and pleasures they had to do without during their own childhood and youth, are anxious to spare their children the same unpleasantness. "I want my children to have it better than I did," is a common sentiment.

Obviously this involves spending more money on their children. And this, in turn, requires making more money. So they bend their efforts in this direction, and through hard work and personal sacrifice on their part the children do "have it better," economically speaking, than their parents did.

But all too often these well-intentioned efforts backfire. One third-grade boy, carrying out a letter-writing assignment in school, wrote, "My Dad works all the time. He gives me money and lots of toys. I love him and wish

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Ye are the salt of the earth, but if the salt have lost his (its) savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men (Matthew 5:13).

Because of the gross wickedness and ungodliness in the world about him, the Christian may at times become depressed and discouraged. He may lose heart and be given to moments of despair. He may wish that things were not as they really are, that the evidences of moral corruption would somehow disappear and remain forever out of sight.

There is the danger, furthermore, of being overcome by the world and of falling in with the world. Of this he may on occasion be painfully aware. It may seem useless sometimes, and even senseless, to stick to his Christian convictions and principles. Faithfulness to his Lord and Savior doesn't necessarily make him extremely popular, even with all of his fellow Christians, and frequently subjects him to the scorn and ridicule of the children of the world.

Our Lord, of course, was not unmindful of this, and therefore offers us positive help and encouragement. He reminds us here of what we are and, accordingly, of the vital role that is ours with respect to the ungodly world. If we are the salt of the earth, it is well that we know just how we act as salt in the world.

How?

It is well known, of course, that salt can and does perform a number of different functions. It imparts taste, or seasoning, to certain kinds of food. It can serve to a degree as a cleansing agent. It has a definite melting power. And, finally, it is a preservative. It prevents, or at least postpones spoilage and the process of decay. Undoubtedly, it is this last that our Lord has in mind when He says that we Christians are the salt of the earth.

The crime and corruption and the shameful vices of the ancient cities

of Sodom and Gomorrah were an abomination in the sight of God. He was ready to destroy them. But, on account of the few godly persons who still remained there, and through the persistent, fervent prayers of Abraham, the threatened destruction was temporarily delayed. Those faithful few were the salt which counteracted the putrefying process of the cities and postponed their utter annihilation.

In like manner Christians today, too, are the salt of the earth. The degeneration of our society and civilization is not unlike that of others that have gone the way of all flesh. The steady erosion of moral standards that were once almost universally accepted, even by respectable heathens, would be less frightening if it were not so obviously unconcealed. If there were no salt at all to counteract this growing corruption and to stem the trend towards total disintegration, there would be no point in permitting the world to continue to exist. Why should God otherwise allow the world to go on disgracing Him and His creation through all manner of wickedness and ungodliness? His Christians are the salt of the earth through whom the process of decay is checked and through whom deliverance is to come to the elect of all nations.

God has made us the salt of the earth by joining us in faith to our Lord and Savior through the Word of forgiveness and reconciliation, by adopting us as His dear children who love Him and serve Him in holiness of living. In His great goodness and mercy He has selected us to function in this world as His personal agents for good, for the good of the world in general and for the good of individual, sin-corrupted souls. The world's fate and future depend in large measure upon those who by grace have become the salt of the earth.

How Long?

But if Christians lose their saltiness, if they have left only the appearance of salt, if the salt has lost its savor,

Jesus says, then the outlook both for the world and for themselves is mighty grim. Salt is good for nothing when it loses its essential quality or is mixed with elements that neutralize its distinctive properties. When it becomes savorless, it is worthless, fit only to be cast out and trodden underfoot of men.

This happens when Christians become negligent of their high calling and heedless of their Lord's gracious guidance. When they become careless in their use of the Means of Grace and indifferent to the heavenly truths which were once their chief concern and delight, then they are fast becoming saltless. When the pleasures and interests of the world become more attractive and desirable than the beauty and blessedness of the kingdom of heaven, then the salt has lost its savor and can no longer serve the purpose of salt. It is useless then, and instead of counteracting the world's corruption, it can only hasten its complete downfall. Such salt is doomed with the world whose mad dash to perdition it is now powerless to impede.

"Ye are the salt of the earth," Jesus tells us today. Our faith in Him as the one and only Savior and our continuance in that faith through the Means of Grace will preserve us as the salt of the earth. May the Holy Spirit, through the Word of life and truth, make us faithful and salty Christians both for our own sake and for the sake of the world whose welfare seasoned saints cannot ignore!

*Teach us the lesson Thou hast taught,
To feel for those Thy blood hath
bought,*

*That ev'ry word and deed and thought
May work a work for Thee.*

*All are redeemed, both far and wide,
Since Thou, O Lord, for all hast died.
Oh, teach us, whatsoe'er betide.*

To love them all in Thee!

(LH 439:3,4)

Professor Grams Added to the Staff of Milwaukee Lutheran Teachers College

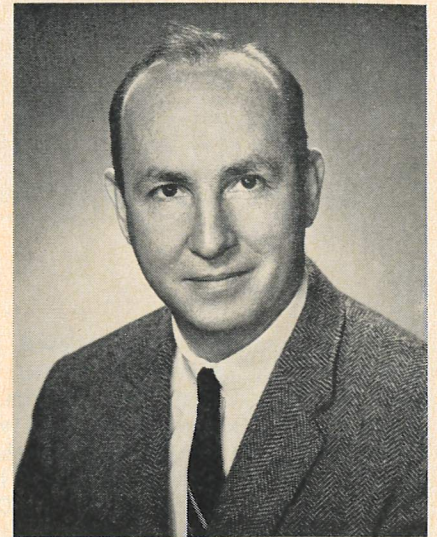
A. KURT GRAMS, 51, has accepted a call to be professor of English at Milwaukee Lutheran Teachers College.

After graduation from Concordia Teachers College, River Forest, Illinois, he taught in parochial schools of the Missouri Synod from 1936 to 1943. Since then he has taught at Luther Institute and at Walther Lutheran High School. At both of these Lutheran high schools he was chairman of the English department. Since 1960 he was assistant principal of Long Island Lutheran High School. He also was an instructor in the English department of Concordia Teachers College, River Forest, for one year (1952-53).

After earning his B.A. degree at Roosevelt University, Professor Grams did graduate work at Western Reserve University, at Marquette University (M.A.), Loyola University (M.Ed.), and Northwestern University.

The new professor at Milwaukee Lutheran Teachers College entered the teaching ministry of the Wisconsin Synod by means of a colloquy.

He and his wife Dorothy, nee Kleist, are the parents of four children, Virginia, Carolyn, Robert, and Norman.



A. Kurt Grams

The Twenty-Fifth Convention of the Southeastern Wisconsin District

Our selected delegates meet at a Synod convention to evaluate the needs in our God-given work and to map our course for expanding, as it is considered possible in the light of the fruits of faith brought by our members. A District convention is a listening body, which allows representation from every congregation, where detailed reports of the actual progress of our work as a church beyond the local, congregational level are given. Here President A. C. Buenger's sermon for our opening Communion service reminded us that we have already had a half-century of quiet growth and that we can anticipate the continued presence of our gracious Lord. Indeed, for all hope for the future and all blessing in the past, we owe Him thanks.

Doctrinal Matters

Our former sister in faith, The Lutheran Church-Missouri Synod, continues her synodical walk on the pathway of unscriptural fellowship principles. Adding to this sad note is the fact that in both teaching and practice she has weakened her position on the Holy Scriptures. Therefore, the Convention could not but agree with its Commission that at this time it must decline an invitation we had received to explore the possibility of re-establishing fraternal ties.

The Convention was warned lest our own Synod become conditioned by "little" errors in doctrine and practice, or, lest we become careless in overlooking deviations among our constituency for the sake of outward harmony. Sentimentality and politics have become driving forces for union in the world today.

The delegates urged the Synod to take steps to seek to establish a forum to express the doctrinal unity between

the Evangelical Lutheran Synod and us, which would comply with their request for such action.

Essay

Pastor Mentor Kujath delivered an essay on the Systematic Christian Education and Training in the Congregation Beyond Confirmation. We must acknowledge, of course, that many simply do not want more education in the Word of Life. Such an attitude does not face the fact that an eighth-grade theological education must frequently compete with college-level atheism. This ought to provoke a little thought and move us to action. Here, church councils can give a God-pleasing example and provide truly fine leadership.

Schools

None of our schools have applied for Federal Aid. A Synodical Committee has been appointed to study the matter.

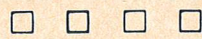
There were several floor committees which deplored the generally inadequate salaries of our workers. The convention urged both Synod and self-supporting congregations to give this earnest consideration.

Charities

The Wisconsin Lutheran Convalescent Home has now become the Wisconsin Lutheran Child and Family Service. As the name clearly indicates, we are combining in one location the work of a convalescent home and that of a child welfare agency. Thus our Wisconsin Synod members have decided to continue separately the work they formerly did as partners in the Lutheran Children's Friend Society. We shall need to support both the old and the new agency until the separation becomes complete on

(Continued on page 289)

What do
you mean..



Justification?

THE CHRISTIAN'S WELL-FOUNDED CERTAINTY

"I *know* whom I have believed, and *am persuaded* that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). These are words of faith. In these words Paul voices his firm conviction that he is justified. He has the blessed certainty that his sins are forgiven and that he will be able to stand before the Judgment Seat of Christ without fear.

God wants us to be certain of this too. He wants us to be able to say with Paul, "I *am persuaded*, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

Paul's certainty was well-founded; ours is equally so.

Something Entirely Outside Ourselves

We can be certain of our justification because it is based not on anything within ourselves but on the solid bedrock of God's holy and inviolable promise. Here we have firm ground on which to build our hope. God's solemn promise is a solid reality that lies entirely outside ourselves. To silence all our doubts and fears, He points us to the mighty acts which He Himself has performed to save us.

No Ifs and Buts

If we bear this in mind, we will not be deceived by the faulty logic of that vicious circle that so troubled Superintendent Ph. David Burk of Wuerttemberg: "I am to believe and thereby become righteous. But what am I to believe? This that I am righteous. However, I cannot believe this before it is so. And yet it is not so, for I am first to become righteous."

We can be absolutely certain that we are justified, that we are forgiven, that we are saved because of God's clear and unconditional pronouncement: "By the righteousness of one [namely, Christ Jesus] the free gift came upon *all men* unto justification of life" (Rom. 5:18). There are no ifs or buts, no conditions of any kind whatsoever, attached to this promise.

Faith Not a Factor We Add

Our faith is, therefore, not a factor which must be added in order to make our justification complete. It is merely the receiving organ by which the pardon and peace proclaimed to us in the Gospel become our own. Our justification is complete in itself. It is not dependent on the fulfillment of any conditions on our part. Our faith is by no means to be viewed as a contribution which we make. Faith itself is a work of God, a creation of the Holy Ghost, produced "according to the working of his mighty power" (Eph. 1:19) by the word of the Gospel.

The Sinner Cannot "Decide for Christ"

Faith is, therefore, not something which the sinner can produce by an act of his will. Contrary to the claims of fundamentalist "evangelists" like Billy Graham, the spiritually dead sinner is totally incapable of making a "decision for Christ," or of making a "leap of faith." With Luther we confess, "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."

Not Quicksand, But Solid Rock

What treacherous quicksand our justification would rest on if it were based on the fact that we believe! How weak our faith so often is! How imperfect it was even in a great man of faith like the Apostle Peter! If our faith, therefore, were the basis for our justification, what an easy time the Old Evil Foe would have of tempting us to doubt by torturing us with questions such as these: How do you know you are saved? Are you sure? Have you done your part? Do you really believe? Is your faith strong enough? Is it good enough?

Thank God our justification does not rest on such shifting, shaky ground! It is firmly grounded on the solid rock of God's immovable, unshakable Word: "*By the righteousness of one the free gift came upon all men unto justification of life.*" It is a GIFT! That means that there are no conditions of any kind attached to it. Otherwise it would no longer be a gift.

A Caricature of This Truth

What a travesty, what a caricature, what a perversion of Scriptural truth the Roman Catholic system of merits and works which the sinner must furnish, therefore, is! Rome leaves the troubled conscience in perpetual doubt. How Luther, before he came to the knowledge of the truth, was plagued and tortured by the question, "Have I done enough to be saved?" But then, led by the Spirit of God, his eyes were opened. God brought Luther to a clear understanding of the Biblical truth that we *have been justified* by Christ's blood (Rom. 5:9); that our crucified Savior "was raised again for our justification" (Rom. 4:25); that by His righteousness the free gift of righteousness has come upon all men inasmuch as the verdict of justification has been pronounced upon them and the way to eternal life is no longer barred (Rom. 5:18); that God, having reconciled the world unto Himself, no longer imputes our trespasses unto us (II Cor. 5:19).

Withholding Assurance from the Sinner

To this day Rome has not repealed its horrible, blasphemous teaching, officially proclaimed by the Council of
(Continued on page 289)

DMLC Breaks Ground Multipurpose Building

On the closing day of the summer session, July 29, Doctor Martin Luther College, New Ulm, Minnesota, broke ground for the next building to be erected on its campus, the multipurpose gymnasium-auditorium-union-refectory combination.

In the assembly of some 330 were the 31 summer school graduates, teachers already in the field who have completed either their four-year degree or three-year diploma program. Professor Zahn's summer-school choir led the songs of thanksgiving. Officiants were Pastor O. Engel, Board Chairman, Professors C. L. Schewpe and V. F. Voecks, substituting for President Frey; and Professor C. J. Trapp, chairman of the Building Committee.

The building, which is to be completed in time for the opening of the 1967-1968 school year, was originally approved by Synod in 1959 and reached final authorization stage as part of the current *Missio Dei* offering. To cost \$1,550,000, the building will provide expanded food service and gymnasium-auditorium facilities and a long overdue student union. Planning has revolved around a projected enrollment of 1000 students. This fall the combined high-school and college enrollment should be about 850, with 570 of these students in the college department.



AT THE GROUNDBREAKING CEREMONY for the multipurpose building at Dr. Martin Luther College these men played a role. They are (l. to r.): Prof. Cornelius Trapp, Prof. Carl Schewpe, Prof. Victor Voecks, acting for President Conrad Frey, and Pastor Otto Engel, chairman of the Board of Regents.

Two other related building projects will be undertaken as soon as the multipurpose building is completed. The present dining facilities in Old Main will be converted into a centralized administration unit for the growing school. In this way the oldest DMLC building, a campus landmark, will continue to serve the school with

dignity and utility, linking the nineteenth-century past with a future that will reach, it is hoped, into the twenty-first century. Gymnasium and office areas in the present Administration Building will be used to provide a large assembly area and additional classrooms.

E. C. FREDRICH

HIDDEN GEMS IN OUR HYMNS

"Let Children Hear the Mighty Deeds"

The season of summer vacations is coming to an end. Back-to-school days are here again for millions of children. In our circles many Christian parents, with a true appreciation of the value of "full-time" Christian education for their children, are again gratefully taking advantage of the opportunity to enroll their children in a Lutheran Christian day school. They are aware of the fact that our Lord has asked us to bring up as *His* children the little ones whom He has given to us; they want to use all the help they can get in following this directive of God.

The Lutheran Hymnal contains several hymns dealing directly with the subject of Christian education. The one under discussion here (No. 629) is Isaac Watts' version of the first part of Psalm 78. Stanza 4 was added in 1938 by Bernard Schumacher. This is one hymn which is not a prayer to God in the strict sense of the term. It is rather a poetical review of what the Lord teaches us in His Word concerning parents' and guardians' obligations towards the children under their care. Through the Psalmist the Lord puts it in this way (Ps. 78:1,4,6): ". . . incline your ears to the words of my mouth . . .

showing to the generation to come the praises of the Lord . . . that the generation to come might know them, even the children which should be born; who should arise and declare them to their children."

Yes, it is God's will that "children hear the mighty deeds which God performed of old" (stanza 1). He does want us to "make unto them His glories known, His works of pow'r and grace" (stanza 2). It is of vital importance that the Gospel be handed on from generation to generation so that increasing numbers might believe and be saved (stanza 3). Stanzas 4 and 5 are just another way of saying what God tells us in Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

What a great blessing a Christian day school is to children, parents, and congregation alike! How very useful it is in helping to carry out the Lord's will regarding our rearing of the precious souls whom He has entrusted to us! May He give to ever more parents and congregations the clarity of spiritual vision which will let them see the answer to the question, "Why a Christian school for our children?"

PHILIP JANKE

Topic: How Can We Distinguish Between True and False Teaching?



A Lantern to Our Footsteps

Answers Based on Holy Writ

(Continuation from the Aug. 21 issue)

This must be determined from the Holy Scriptures. In our last article we referred to three questions we can ask. 1. What is the person's attitude toward Scripture? 2. Does his teaching agree with Scripture? 3. Is he using Scripture correctly? We shall look at the third question in greater detail.

This means that we do not tear a passage out of its context and use it to say what it doesn't really say in the connection in which it appears. Consider a few examples

Some Examples of Tearing Scripture Passages Out of Context

The Roman Catholic Church teaches that Mary, the mother of Jesus, was created without original sin. This is called the doctrine of the immaculate conception. In a Catholic catechism for the instruction of adults Scripture is quoted to show this. The passage is Song of Solomon 4:7, which reads: "Thou art all fair, my love; there is no spot in thee." Read that passage in its connection in chapter four and see whether you can possibly get this thought out of it that Mary was without spot when she was conceived. It simply isn't there.

The Jehovah's Witnesses deny that God is Triune. They say this is a very confusing doctrine. It doesn't make sense. And then Scripture is quoted to show that therefore it cannot be a doctrine that comes from God. Where does Scripture say this? They reply: In I Corinthians 14:33, where the Apostle says: "God is not the author of confusion." Therefore He cannot be the author of the "confusing" doctrine of the Trinity! But look at I Corinthians 14 and see what is being spoken of in that connection. The point is that God wants everything in His church done in an orderly manner.

Recently a psychiatrist quoted the passage: "And ye shall know the truth, and the truth shall make you free" (John 8:32). The chief problem he sees in the troubles people have is that they do not "know the truth about themselves." It is necessary to "bring the unconscious conflicts into the conscious mind where reason can deal with them." Using the Bible passage he wrote: "Once insight is gained, the cure can begin—because the truth *does* make you free." We are here not concerned with his psychological procedure. But does the *passage* mean what he claims? Is that the truth of which Jesus speaks? Is that the freedom He promises? If we read the connection in which the passage appears we see that Jesus speaks of the truth that comes through hearing His word, the truth that He is the Son of God, and this truth brings freedom, freedom from sin, etc.

When we hear Scripture quoted, we cannot simply take for granted that it is being used correctly. Check

in Scripture. Look at the connection in which the words appear. Study them carefully. A misquoted passage proves nothing.

Distinguishing Law and Gospel

To use Scripture correctly means particularly to recognize the distinction between the Law and the Gospel and the purpose which each serves.

What if someone comes to you and says: It simply isn't true that your works have no part in your salvation? Christ Himself spoke differently. This is what Christ said: "If thou wilt enter into life, keep the commandments" (Matt. 19:17). Or perhaps someone will say: To get into heaven it is particularly helpful to give away your wealth to the poor, for Jesus said "Go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven" (Matt. 19:21). If you check in the Bible, you will find that Jesus did say this.

Unless we remember that Jesus is here speaking Law, this may confuse us. Both of the above statements were spoken by Jesus to the rich young man who had come to him and who said about the Law: "All these things have I kept from my youth up." Jesus spoke the Law to him for the purpose which it is to serve, namely, to show this man his sin. "By the law is knowledge of sin." We dare not let anyone claim that a word of Scripture in which God speaks the Law to us and makes demands upon us has the purpose of showing us the way to eternal salvation.

On the other hand, if someone comes to us and says: You must believe in order to be saved; God has done it all except for this one thing you must still do; then we realize that something is wrong. Perhaps he will quote: "Believe on the Lord Jesus Christ, and thou shalt be saved." Scripture does say that. But if we understand what the Gospel is, we also will understand what is meant by a passage such as this. The Gospel tells us what God has done for us. It tells us of our free salvation through the redemptive work of Christ. And then it comes and says, Believe this. It is evident that faith is not a condition we must meet, or a work we must perform to complete what Christ has left undone. It is a wonderful invitation simply to accept what He is offering us, to accept it by faith. So whenever someone quotes the Scriptures, we will ask ourselves: Is this Law that he is quoting? If so, is he using it correctly as such? Or is this the Gospel that is being quoted? If so, does he permit it to speak simply of what God has done without adding to it demands upon us?

These then are three questions that can be helpful in judging what we hear and read. But we note that all of them center around the one great question: What does Scripture say?
ARMIN SCHUETZE

GRANT US, DEAR LORD, OUR DAILY BREAD

*Grant us, dear Lord, our daily bread.
From famine and from hunger dread
Protect us through Thy blessed Son,
God Father on the highest throne.*

*Lord, open Thou Thy kindly hand;
Show grace and goodness to our land;
Supply Thy children's ev'ry need,
Who all the little birds dost feed.*

*Dost Thou not hear the ravens' cry?
Then, Lord, our prayer do not deny,
For Thou, the Maker of us all,
Dost heed all hungry creatures' call.*

*Remember not our guilt, we pray;
All that hath grieved Thee, take away.
Let mercy shine within our walls,
Till we sing praise in heaven's halls.*

Nikolaus Herman (c. 1480-1561)
Tr. composite.

Melody: Wenn wir in hoechsten Noeten,
or any L.M. tune.

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

WORKER-TRAINING IN CURTAINED CHURCHES

Reports from beyond the Iron Curtain indicate that a persistent and pressing problem for churches in the clutch of Communism is the training of workers.

Methodist Bishop Odd Hagen of Stockholm, returning from a visit to the 4,000 members of his diocese in the Estonia area, the only Methodists in the Soviet Union, told of plans to make pastors in the field responsible for the training of six young men willing to prepare for the ministry. Theological seminaries, as we know them, are forbidden the denomination, as are other church schools and youth work.

A commission of the Appeal of Conscience Foundation recently visited Russia in the group's efforts to aid religious freedom in general and Soviet Jewry in particular. It reported that the Jewish community in Russia was still laboring under the difficulty of a closed seminary, despite a government promise of last year that 20 students could begin theological studies.

The same commission found that the Russian Baptists, who have over 5,000 congregations, have had to resort to clergy training by way of correspondence. The Russian Orthodox Christians, who are permitted to have three seminaries, use them to the full with the result that an adequate supply of new clergymen are

provided, in contrast to the insufficient and dwindling output of United States seminaries.

The beleaguered believers behind the Iron Curtain know from bitter experience how important it is for churches to be able to train adequately the teachers and preachers it needs. They appreciate the privileges and blessings they have; they are willing to exert extra efforts that are required. They would, we can be sure, consider \$4,000,000 a very small price to pay for the precious privilege of providing for the needs of the church's worker-training schools without governmental restrictions and prohibitions.

THREE-FOURTHS OF A BILLION BIBLES

The 150th birthday of the American Bible Society was observed during the week of May 8 with the dedication of its new 12-story Bible House highlighting the festivities. Back in 1816 the founders declared that it was the Society's sole object "to encourage a wider circulation of the Holy Scriptures without note or comment."

The anniversary "Year of the Bible" will see special efforts made to strive toward the goal of providing a Bible for every home, placing a New Testament in every hand and providing a portion of Scripture for every reader. A total of 75 million copies of the Bible are to be dis-

tributed in 1966, half of the United Bible Society's world goal. During the course of the year the American Bible Society will have reached a major milestone, the 750,000,000th Bible, which will be presented to President Johnson.

These totals are staggering but even such high figures are not enough to keep up. We live in a world where more than 50 million adults are learning to read for the first time every year. What better book for them to cut their reading eyeteeth on than the Bible!

All Christians will wish the Society many more birthdays and with them the opportunity to distribute many more millions of Bibles.

"END TO FALSE WITNESSING"

During the last week of April the annual National Religious Architectural Conference was held in San Francisco. Exhibits and participants were more numerous than ever before. Especially worthy of comment, however, is the conference theme, "An End to False Witnessing: A search for honest meaning and statement in both religious and architectural terms."

A realization of the theme is obviously desirable. More truth in ecclesiastical architecture and appointment is a worthy goal in these days when a billion is spent each year on church building in our country.

What is devoutly to be wished at the same time is an "end to false witnessing" inside church buildings on the part of those who are to be temples of the Holy Spirit. Candor in the Church's creed and confession is a commodity conspicuous in this century by its absence. The craze for union at any price is undermining confessionalism to the point where a creed may be recited vigorously every Sunday but only as a tribute to the faith of yesteryear, as a religious folk or fairy tale, as an epic with a halo.

The search for an "end to false witnessing" in ecclesiastical architecture is automatically doomed to failure at the outset if the more pressing and basic end to false witnessing in the all-important matter of faith is not first accomplished.

ON TRADITION AND INERRANCY VATICAN II

A major document of Vatican II, one whose formulation caused sharp conflicts and whose influence could well reach into centuries to come, is the statement on revelation. It discussed, among other matters, the key points of Scripture's authority and inerrancy.

Since the Council of Trent of the sixteenth century, the Church of Rome has held that there are two sources of revelation: the Bible and tradition, the unwritten instruction received from Christ by the Apostles and transmitted by them. However, there have also been Roman theologians who have sought to limit tradition to a continuing interpretation of the Bible. The Vatican II document in its present form, while seeming to use terms that sound more like the Reformation than Trent, leaves unresolved the exact relationship between Scripture and tradition, the nub of the matter. One can only hope that somehow the stronghold of tradition has been undermined and its stranglehold has been loosened but one finds little comfort in such statements as the papal addition that the Church's doctrine on revelation does not come *only* from Scripture.

The section on inerrancy seems to assume that there can be errors of historical fact in Holy Scripture but affirms the historicity of the Gospels and insists that the Bible teaches without error the truth which God put in Scripture for our salvation. The intent appears to be that the

Scripture, in which the Spirit teaches man what is conducive to his salvation, is God's truth in this aspect and is at the same time still compatible with some historical error.

If this is the final word of Vatican II on the subject, Rome's doctrine will still be poles apart from our *sola Scriptura*, inerrant in every aspect.

THE CHURCHES AND VIETNAM

Princeton Theologian Paul Ramsey has a good word of advice for the many clergymen, church bodies, and superchurches such as the World Council of Churches and National Council of Churches, who are always ready to seek to influence American foreign policy and war conduct with views supposedly worthy of special consideration because of their ecclesiastical origin and their pulpit-like pronouncement. The approach is typified by Dr. Eugene Carson Blake who insists that "spiritual, not merely political, considerations" motivate his World Council of Churches' statements on Vietnam peace and Red China.

To Blake and others like him Dr. Paul Ramsey points out that a clergyman is out of line when he seeks to create the assumption that his opposition to the Vietnam conflict stems from the "insights and responsibilities of a clergyman, or from being a good Protestant, Catholic, or Jew." Ramsey is right. Neither the Bible nor any church confession is a blueprint for American foreign policy or a device that enables us to probe an intricate international situation or a score card that automatically tells the good wars and warriors from the bad.

The ugliness of war cannot help but disturb and dismay us. But before we let a troubled conscience put us in a position of judging what we do not have the ability to judge and of objecting to what may be a legitimate armed effort that God permits governments to undertake, we need to pause and ponder God's Word concerning the rights of the state and our responsibilities to serve and obey. Fighting and supporting a modern war is never going to be a pleasant task but it is one that must be faced.

Last month Count Felix von Luckner was buried at the age of 84. He had an approach to war that may be worth noting. Luckner was Germany's famed sea-raider in World

War I. In a disguised ship, by surprise and bluff, he captured 14 enemy ships, prevented much valuable cargo from reaching its destined ports, never took a single life in the process. In short, Luckner made the best of a bloody business.

We Christians make the best of Vietnam's bloody business by carrying out our civic responsibilities, by refraining from a sanctimonious second-guessing of the government for which there is no clear Bible warrant and by praying to the King of Glory for an end to conflict and for lasting peace.

EDWARD FREDRICH

Concerning a New Outpost of Our Synod

On July 17, 1966, Pastor Myrl Wagenknecht was installed as our missionary in Huntsville, Alabama, also known as "Space City." The scene of the installation was a rented home located at 2411 Whitesburg Drive S.E., which serves as a chapel. The installation rite was read by Pastor L. Hallauer, chairman of the Southeastern Wisconsin District Mission Board, and was assisted by Pastor P. Knickelbein, who also preached the sermon.

Twenty-one persons were in attendance, two of them being servicemen at Redstone Arsenal.

This is our Synod's first mission station in the state of Alabama. Services have been held in Huntsville on a monthly basis by members of the Mission Board since January. Now that we have a permanent missionary stationed there, not only names of Wisconsin Synod members moving into Huntsville, but also names of servicemen stationed at Redstone may be sent directly to Missionary Wagenknecht, 2403 Whitesburg Drive S.E., Huntsville, Alabama 35801. The names of people moving into Decatur, 30 miles to the west of Huntsville, a fast growing city, may also be sent to the missionary. All such names should be sent at the same time to WELS Soul Conservation, 10729 Worden, Detroit, Michigan 48224.

We bespeak the prayers of our people for this young missionary and his congregation at this outpost of our Synod.

Direct from the Districts

Southeastern Wisconsin

Servants

"Ye have good remembrance of us always," was comforting to the Apostle Paul. God's people still honor those whom they acknowledge He has sent to serve.

For 25 years Mr. Ralph Muenkel, principal of St. James Christian Day School, has served the church. In a special anniversary service Pastor Herbert Muenkel delivered the sermon.

"A recognition night" was observed for the Rev. Lawrence Lehmann at St. John's, Mukwonago, Wisconsin. Ill health forced his resignation from the parish ministry. The congregation wished to show its gratitude for his 23 years of service. Pastor Lehmann completed 38 years in all. We wish him God's blessing.

St. Paul's Congregation at Neosho, Wisconsin, together with the Dodge-Washington Conference, gathered to celebrate the twenty-fifth anniversary of the ordination and wedding of Pastor Edward Weiss and his wife, Helen. Pastor James DeGalley offered a devotional address, and Pastor Erwin Ploetz served as liturgist. Pastor Melvin Croll acted as master of ceremonies.

Pastor Edwin Jaster, Epiphany, Racine, has been confined to the hospital at Woodruff, Wisconsin, for two months with a broken hip. He has resigned from his pastorate. The congregation is now in the process of calling a successor. May this servant enjoy his retirement.

Our District at the present time has nine vacancies.

Congregations

A new parsonage was dedicated on July 31, 1966 at Trinity Lutheran Church, Franksville, Wisconsin. This congregation is served by Pastor Allen Capek. This \$22,700.00 home was for the most part the bequest of a single member. The former parsonage will become the teacherage for the school principal.

In July Peace Congregation of Wilmot observed its centennial. For the occasion new stained-glass windows were installed in the church. In special services Synod President

Oscar Naumann, Professor Carleton Toppe, Professor Robert Voss, District President Adolph Buenger, and Pastor Rudolph Otto brought special messages. Mr. Robert Stowell wrote the lyrics of a special centennial hymn. George Enderle is the pastor.

June 19 marked another milestone in the 99 year history of Trinity Ev. Lutheran Church of West Mequon. The congregation was privileged also to dedicate to the glory and praise of our Lord its enlarged and refurbished church. President Adolph Buenger and Professor Irwin J. Habeck were festival speakers. Special Anniversary and Dedication music was sung by the mixed Choirs of Calvary, Thiensville, and St. John's, Clinton Avenue, Milwaukee, together with Trinity's choir. Pastor Melvin Smith indicated that the church now has an enlarged narthex, new balcony, increased seating capacity, more fellowship and educational room, making the church adequate to meet the needs of the growing congregation.

First Lutheran of Elkhorn, Wisconsin, of which Herbert Lau is the pastor, observed its ninety-fifth anniversary in June.

On Sunday, September 18, St. Mark's Church, Sauk Village, Illinois, plans services of dedication of its church and school. This mission congregation is eight years old; our missionary is Wayne Popp. Palos Lutheran Church of Palos Heights, Illinois, became self-supporting on July 1, 1966.

May we remind all college- and university-bound students of our Lutheran Collegians, a national association of Lutheran College and University students. When our youth with grade school level religious instruction meets university-level atheism, it does need help and encouragement to grow also when away from home.

When Milwaukee Lutheran Teachers College opens a new school year on September 13, it will show a sizable increase in enrollment. As of July 15, 1966, 127 had applied for admission to the freshman class.

This school year also will bring additional personnel to our permanently called faculty: Professor Paul Ruege, History; Professor A. Kurt

Grams, English; Professor Kurt Egert, Music. The school is attempting to fill the position of Dean of Students.

Our Wisconsin Lutheran High School faculty has scheduled its school opening for Wednesday, September 7, at 9:00 a.m. The service will be held in the Auditorium. The enrollment is approximately 985 for the high school. Thus, a total enrollment of high school-college students will be about 1200.

The following have accepted calls to teach at our Wisconsin Lutheran High School: Mr. Donald Sebald, Librarian; Mr. Darrel Kautz, Religion; Pastor John Chworowsky, Religion; Mrs. Francis Schukegel, Music; and Mr. Phil Bollhagen, English. Mr. Rollin Westendorf will return after completing Master's Degree requirements at Michigan State University.

The Lutheran Chapel of the Air

This is the name of a half-hour worship service sponsored by these participating churches: St. Paul's, East Troy; Peace, Wilmot; Hope, Twin Lakes; St. John's, Slades Corner; First, Elkhorn; First, Lake Geneva; Zion, Bristol; St. John's Burlington, all in Wisconsin; and Antioch, Illinois. The broadcasting station is WMIR, 1550 on the radio dial, at 12:30 p.m. every Sunday.

Federation News

The Milwaukee Federation through its Special Activities Committee will again sponsor the Lutheran Service at the State Fair. Professor Irwin J. Habeck of Wisconsin Lutheran Seminary will be in charge of the service. Special music will be provided by the Radio Choir under the direction of Mr. Wayne Wiechmann, who will also serve as the organist for the service. The service is conducted in the Music Hall on the Fair Grounds in West Allis at 9:30 a.m. on the second Sunday of the Fair, August 21.

"Mission in Milwaukee" is the theme chosen for the Second Annual Retreat for the Federation's board and committee members. As last year, it will be held at Hubbard Lodge in Shorewood. The purpose of this annual affair is to renew zeal and set goals for the coming year's activities. The committee in charge of the arrangements consists of the Messrs. Clarence Hombsch, Ralph von Briesen, and Paul Wolfgram, and Pastors Mentor Kujath and Arnold Schroeder. HARRY WIEDMANN

Northern Wisconsin

Hiawatha Lutheran Bible Camp

Pastor Theophil Hoffmann reported recently that the Hiawatha Lutheran Bible Camp, sponsored by our Escanaba area WELS congregations (St. Martin's, Rapid River; St. Paul's, Gladstone; Salem's, Escanaba; and St. Paul's, Hyde), gathered together for their tenth year at Sawyer Lake, about 25 miles north of Iron Mountain, with 83 youngsters (ages 10-16) from our Lake Superior Conference, June 26 to July 2.

The Bible Camp was opened with a divine service, Pastor John Wendland, Escanaba, preaching the sermon to parents and campers. There were daily devotions. Two hours every morning were spent in Bible study. Pastor Victor Schultz, Oconto Falls, discussed three of God's Commandments. Pastor John Wendland spoke on Old Testament Bible history prefiguring the coming of the Savior.

Pastor Philip Kuckhahn, Hyde, served as camp director; Pastor John Wendland as assistant. Pastor Theo. Hoffmann was secretary-treasurer; Pastor James Kiecker, Daggett, was athletic director; Mrs. Victor Schultz, Oconto Falls, was in charge of arts and crafts, assisted by Carol Rouse, a DMLC student; Mrs. Helvie Johnson, Gladstone, was camp nurse; Mr. Arthur Johnson was lifeguard. He was assisted by Tom Rich, Grover; Mrs. Elair Vanlerberghe, Escanaba, was counselor; Mrs. Shirley Schlenvogt, and Florence Kuntze, Daggett, were cooks.

The aim of this Bible camp is to study the Bible under competent leadership with fellow Christians for the strengthening of each individual's faith, and to give opportunity for fellowship. In addition to the regular Bible study, one evening was spent in nature study under the direction of Mr. Arthur Johnson of the U.S. Forestry Department. Another evening Mr. Paul Baumler, Iron Mountain, a Bell Telephone executive, showed films. Pastor John Dahlke, Weyauwega, president of our Northern Wisconsin District, in his address stressed the great need to observe the Fourth Commandment, given by our God for all time, also the present twentieth century.

The time for parting brought the query "Can't we stay another week?"

Minnehaha Lutheran Bible Camp

Zion Lutheran Church of Peshtigo and Calvary Lutheran of Abrams con-

ducted a summer Bible camp at the J. W. Wells State Park from August 23 to 27. Direction of the camp was in the hands of the pastors, Delton Tills and Robert Steffenhagen.

Twenty-fifth Anniversary

Pastor D. E. Hallemeier of Green Lake was privileged to observe his twenty-fifth anniversary on July 24. Pastor S. Kugler, a classmate of rural Manitowoc, preached the sermon. Pastor Hallemeier served two congregations during his ministry, one at Appleton and his present congregation at Green Lake.

Retired

Pastor A. Tacke, formerly of Milwaukee, is now living at Omro, Wisconsin.

Teachergage

At Maribel, St. John's, a new teachergage was dedicated by Pastor Armin Engel on Sunday, July 31. He preached on the text Joshua 4:20-24, "What Mean These Stones?" The first teacher to occupy the new house is Mr. Lloyd Tiegs.

Miscellaneous

Pastor A. Roekle of Manitowoc who underwent a serious operation this summer has steadily improved and at this writing is beginning to assume his duties.

Martin Luther Church, Neenah (Pastor G. J. Albrecht), plans to build a four-room addition to the school with principal's office. The work is still in the planning stage.

At New London a new addition is in the process of being built on the school. It is expected that the work will be completed in the fall.

Area High Schools

Our newest high school plant is at Manitowoc. Here \$16,000 has been reserved for equipment. Two hundred classroom desks are included in this equipment. Painting has been going on in the classrooms on the second floor. The work is being done by volunteers. Dedication is planned for this autumn.

At Fox Valley, Appleton, freshman orientation will be held on September 6. School begins on the 7. New teachers this year are: Mr. Martin Steffel (English), Mr. Andrew Donson (religion and history), Mrs. Alfred Zellmer (girls' phy-ed) and Mr. Willard Lueders (science). On leave for furth-

er study are Pastor E. Greve, who is attending Oshkosh State, and Mr. Dennis Oldenburg who is at Mankato State. Enrollment is expected to increase again this year.

Winnebago Academy at Fond du Lac begins its school year on September 7. The staff remains the same as last year.

Church Anniversaries

August 14—two anniversaries. The Emmanuel Ev. Lutheran Congregation of Mecan celebrated its centennial on August 14 with its former pastor, W. Oelhafen of Winthrop, Minnesota, preaching in the morning service and Pastor J. Dahlke of Weyauwega in the afternoon. Pastor Paul Kollander is minister here and in Montello. This congregation was organized in July 1866 under the pastorate of the Rev. August Zerneke. The first pastor, however, to serve here was Pastor John A. Hoyer of Princeton. During 1866 and 1867 the congregation had its own pastors. From 1867 to 1884 it was again served from Princeton. In 1884 Montello was joined to Mecan as a double parish. Ten pastors have served the congregation during its history. An interesting note appears in the anniversary pamphlet. The present neat church of 1874 was built at a cost of \$3134.28 and the parsonage in Montello in 1900 for \$2100.00. The first church was interestingly called "the straw church." It was a log building with a straw roof. The present organ was purchased in 1884 for \$440.00.

At St. John's, Newtonburg, near Manitowoc, there was joy on August 14 when the one hundred fifteenth anniversary of the congregation was celebrated. Pastor O. Naumann, Synod President, preached in the morning and Pastor L. H. Koeninger in the afternoon. The church record states "St. John's Ev. Lutheran Church with the exception of St. John's Evangelical Lutheran Church, Cooperstown, is very likely the oldest church in Manitowoc County." It was begun by German settlers coming over between 1847 and 1851. Services were at first held in a house, then in a school, and then in a log cabin which served as school, church, and parsonage. Pastor C. F. Goldammer of the Rhenish Mission organized the congregation in 1851. In 1854 St. John's joined the Synod. Fifteen pastors have served during these 115 years. The present pastor is the Rev. Alvin Degner. The

school was begun in 1857 and has been conducted on a full-time basis from 1903. It has had a total of 18 teachers

since that year. Ninety per cent of the children are enrolled. The present church building is the fourth, and was

dedicated in 1923. The school is 14 years old.

L. RISTOW

Briefs

(Continued from page 278)

pastor. If you know of someone who is moving to such an area, do the same. Do it also even if you don't know whether the person in question is within the area of one of the mis-

sions listed. Your pastor will then relay the names and information to the Synod's Membership Conservation Committee, and the Committee will send the information on to the missionary and/or the District mission board concerned.

Thus you can play a part in conserving or even winning souls. If these people are gained for one of our missions, the mission will gain strength and be in a better position to do the work of gathering in the unchurched as sheaves for the Lord.

Editorials

(Continued from page 279)

he would not work all the time so I could see him more."

A mature wife and mother, looking back upon her own childhood and youth, declared sadly, "Our mother always worked. She didn't have to. She worked to give us girls the extra 'luxuries.' The greatest luxury she could have given us would have been a mother at home to guide us."

The yearning of these lonely children is a touching reminder that "money isn't everything," a truth so often forgotten in a materialistic world. Money is, in fact, very little to a child in need of affection and guidance.

This excessive concern for money and for the luxuries and pleasures it can buy is not a distinctive product of our age, but there is nothing to indicate that it is falling out of favor either. And one of the most tragic aspects of this obsession is that children become its victims rather than its beneficiaries.

Fathers and mothers who want what is good for their children are well advised to re-evaluate their parental concerns and to turn to the Word of God for guidance. It offers infallible instruction for him "that would love life and see good days." And their children won't be alienated, neglected, or misguided in the process.

IMMANUEL G. FREY

What do you mean . . .

(Continued from page 282)

Trent, "that no one can know with a certainty of faith, which cannot be subject to error, that he has obtained the grace of God" (Sess. VI, Chap. IX). To this day the pope, the Antichrist, the "man of sin," the "son of perdition" (II Thess. 2:3), sits in the temple of God, binding the consciences of troubled sinners, putting them on the rack, cruelly withholding from them the assurance that they *have been* saved.

What could be more anti-Christian, what could be more directly opposed to the Gospel than to rob sinners

of the certainty God wants them to have that for Jesus' sake He has forgiven them all their sins and they are fully justified in His sight! Only those who are themselves suffering from spiritual blindness will fail to recognize the fingerprints of the Antichrist in the Roman papacy. Yet, regretfully, we note that even many Lutherans are afflicted with spiritual myopia today. They are deceived, they are seduced by the blandishments of Rome.

May God in His mercy ever preserve to us and to our children the certainty that we stand justified through Christ! May He grant that even on our deathbed we may still confidently confess with Paul, "I know whom I have believed"! And may we work tirelessly to bring every sinner in the world to "know with a certainty of faith, which cannot be subject to error, that he has obtained the grace of God"!

WILBERT R. GAWRISCH

Southeastern Wisconsin

(Continued from page 281)

January 1, 1967. Then we naturally will support our own agency with our gifts, memorials, and legacies.

Reformation Plans

Plans are being made to celebrate the 450th anniversary of the Reformation and the fiftieth anniversary of our District. The District was organized on July 10-16, 1918, at St. John's Evangelical Lutheran Church, Burlington, Wisconsin. In a special jubilee year, with its melody of praise, we plan to acknowledge our thanks to God. We do this, also, because we recognize that these are difficult times for our church.

Elections

President.....	Pastor Adolph C. Buenger
First Vice-president.....	Pastor Waldemar Pless
Second Vice-president.....	Pastor Fred Tabbert
Secretary.....	Professor Heinrich Vogel

HARRY WIEDMANN, Reporter

WISCONSIN LUTHERAN SEMINARY

The new school year of our Theological Seminary at Mequon, Wis., will, God willing, open with a service in the Seminary Chapel on Tuesday, Sept. 6, 1966, at 10 a.m. All friends of the Seminary are cordially invited.

Carl Lawrenz, President
Wisconsin Lutheran Seminary

SCHOOL OPENING Northwestern College

Northwestern College will open its school year with a service in the gymnasium at 2 p.m. on Wednesday, Sept. 7. New students are to report at 9 a.m. that morning.
Carleton Toppe

DR. MARTIN LUTHER COLLEGE New Ulm, Minnesota

The new school year will begin on Wednesday, Sept. 7, at 8:30 a.m. All freshmen and all transfer students will register on Monday, Sept. 5, and all other students on the next day.

Conrad Frey

SCHOOL OPENING Dr. Martin Luther High School New Ulm, Minnesota

All ninth graders and transfer students planning to enroll at Dr. Martin Luther High School for the 1966/67 school year are asked to register on Monday, September 5.

Registration hours are 9:00 to 11:30, 2:00 to 4:00, and 7:00 to 8:00 o'clock. All other students should register on Tuesday, September 6. The opening service will begin at 8:30 a.m. on Wednesday, September 7.
Oscar Siegler

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.

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!

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

SCHOOL OPENING

Michigan Lutheran Seminary

The 1966-67 school year at Michigan Lutheran Seminary will begin with an opening service on Tuesday, Sept. 6, at 2:30 p.m. All new students must register on Monday, Sept. 5, from 8:30-11:45 a.m. Returning students may register Monday afternoon and evening or Tuesday morning.

Martin R. Toepel
President

**NAMES FOR MILWAUKEE CAMPUS MINISTRY
University of Wisconsin, Milwaukee School
of Engineering, Nursing Schools of
Milwaukee, Wis., Marquette University**

All pastors and parents please notify the undersigned of students attending the schools of higher learning in the Metropolitan area.

Rev. Richard D. Ziesemer
3031 N. Frederic Ave.
Milwaukee, Wis. 53211

**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

U. OF MINNESOTA 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 the University.

Pastor D. Westendorf
3910 Stevens Ave. S.
Minneapolis, Minn. 55409
Phone: 824-6949

RIVER FALLS STATE UNIVERSITY

Wisconsin Synod campus work will begin this fall among students at River Falls State University. Students, please circle "Wis." on your religious preference cards. Pastors, please send names of students from your congregation to the undersigned.

Rev. Stephen Valleskey
204 N. Gibbs St.
Prescott, Wis. 54021

**NAMES REQUESTED
for our Missions**

Editor's Note: This listing represents a change in editorial policy. The listing of missions established in the recent past will appear once a month. After a given time the names of the "oldest" missions will be dropped. New missions will be added to the list as they are established.

This change means that the separate requests for names to which we have been accustomed will no longer be published.

A listing like this should simplify matters for the pastor who wishes to refer names. He will not need to page around in various issues to find the names of the missionary to whom he wants to send names and information.

If someone is in doubt whether the person he has in mind will be in reach of a certain mission, he should send the name and information on to the Membership Conservation Committee. The Committee will know to what missionary and/or District mission board to direct the information.

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Pastors who want stations included in this announcement will send information to this same address. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

- Alabama Huntsville
- Colorado Fort Collins*
- California Alpine-Le Mesa
Oakland
Redding
Redlands
Sacramento
San Diego
San Jose
Simi Valley (Ventura Co.)
Whittier
- Florida Cutler Ridge (Miami)
Orlando
West Palm Beach
- Illinois Tinley Park (S. Chicago)
- Iowa Davenport (Quad City)*
- Kansas Hays-Stockton
Kansas City
Topeka
Wichita
- Michigan Kalamazoo
Portland
Utica
- Minnesota Duluth-Superior
Moorhead
Wilmar
- Nebraska Columbus
- New Jersey North Brunswick
- New Mexico Albuquerque*
- Ohio Akron
Cleveland
Grove City (Columbus)
- Oregon Salem
- Pennsylvania King of Prussia (Philadelphia)
- South Dakota Brookings
- Texas Dallas-Duncanville
El Paso
Houston
San Antonio
Waco*
- Virginia Falls Church (Wash., D.C.)
- Wisconsin Grafton
Little Chute
Shawano*
Waupun*
Weston
- Canada St. Albert-Edmonton, Alberta

* Denotes exploratory services.
(New Missions in cities already having a WELS church are not listed.)

Note. All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

REQUEST FOR COLLOQUY

Mr. Keith Brunn, Medford, Wis., has requested a colloquy preparatory to making application for membership in the Wisconsin Ev. Lutheran Synod.

Adolph C. Buenger, President
Southeastern Wisconsin District

RESULT OF COLLOQUY

In a colloquy which was held on August 17, 1966, Mr. A. Kurt Grams, Plainview, N.Y., was found to be in agreement with our Synod in doctrine and practice. He is hereby declared to be eligible for the teaching ministry in the Wisconsin Ev. Lutheran Synod. He has accepted a call to the Milwaukee Lutheran Teachers College.

First Vice-President Norman W. Berg
Prof. Wilbert R. Gawrisch
District President Adolph C. Buenger

RESULT OF COLLOQUY

In a colloquy held on August 8, 1966, Mr. Walter Denninger, Milwaukee, Wis., was found to be in agreement with our Synod in doctrine and practice. He is herewith declared eligible for the teaching ministry in the Wisconsin Ev. Lutheran Synod. He has accepted the call extended to him by Garden Homes Ev. Lutheran Church, Milwaukee.

Second Vice-President Carl H. Mischke
District President Adolph C. Buenger
Professor Wilbert R. Gawrisch

CORRECTION

On page 250 of the August 7 issue LeRoy Ristow is given as the reporter for the Pacific Northwest District. The name should have been Melvin Teske. Professor Ristow is the reporter for the Northern Wisconsin District.

APPOINTMENT

Pastor Walter A. Schumann of Trinity Lutheran Church, Watertown, Wisconsin, has been appointed a member of the Northwestern College Board of Control to fill the vacancy created by the resignation of Pastor Kurt Timmel.

Oscar J. Naumann, President

HELP WANTED

Wisconsin Lutheran Seminary has two vacancies on its custodial staff. A man is being sought who will assist the steward in general maintenance work in the building and on the grounds. A woman is needed in the kitchen to assume the duties of cook under the direction of the kitchen manager.

If desired, living accommodations can be furnished in the Seminary building for both of these employees. Room and Board can be part of the compensation.

For further particulars please contact:

Prof. H. J. Vogel, Bursar
11757 N Seminary Drive 65 W
Mequon, Wis. 53092
Tel.: 242-2330

BAKER NEEDED

Dr. Martin Luther College

Dr. Martin Luther College has a position open in its food service operation for a qualified baker. Interested persons are requested to write to the address below, stating their qualifications, experience, and salary expected together with other pertinent personal data.

Dr. Martin Luther College
Attn: President's Office
New Ulm, Minn. 56073

FALL PASTORS' INSTITUTE

WLS — Mequon, Wis.

The faculty and the Board of Control of Wisconsin Lutheran Seminary, Mequon, Wis., announce the annual Fall Pastors' Institute. A series of five meetings is being planned for Monday afternoons, 1:30-4:30 p.m., on the following dates: Oct. 17, 24, 31; Nov. 7, 14.

Two lectures of 45 minutes' duration will be presented, each to be followed by discussion. Prof. F. Blume will lecture on the subject "The New Hermeneutic." Prof. H. Vogel will present "An Exegetical-Dogmatical Study of Justification and Sanctification," based on James 2.

A registration fee of \$5.00 will be asked of each pastor who enrolls. Please send your reservation to Prof. Carl J. Lawrence, the president of the Seminary, using this address: 11831 N. Seminary Dr. 65W, Mequon, Wis. 53092.

Adolph C. Buenger, Secretary
The Board of Control

CALENDAR OF CONFERENCES

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Place: Hope Church, Hartford, Mich.
Date: Sept. 19 and 20, 1966.
Time: 9 a.m. Communion service, Mon., 11 a.m.
Preacher: H. Peter (H. Sauer, alternate).
Agenda: Exegesis, James 1, K. Biedenbender; Exegetical-homiletical Treatment of John 14:7-14, H. Zink; Exegetical-homiletical Treatment of II Cor. 9:6-11, R. Freier; Church Worship in Apostolic Times, F. Kneuppel; Pastoral Calls, W. Westendorf; What Is Faith? K. Vertz; 1966 Lutheran Free Conference, W. Zarling.
HENRY T. PETER, Secretary

NORTHERN

PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Sept. 26 and 27, 1966.
Place: St. Matthew Church, Freeland, Mich. Communion service: Sept. 26, 9 a.m.
Preacher: V. Thierfelder (M. Toepel, alternate).
Agenda: Mon., 11 a.m. — Recent Trends Within the Wisconsin Synod, H. Schultz; 1:15 p.m. — Panel Discussion: Our Christian Day Schools — Can They Continue Competently to Compete With Government-Supported Elementary Education? W. Arras, moderator. Tues., 9:30 a.m. — Exegesis of Gal. 6, E. Kasischke. 1 p.m. — Millennium, N. Maas.

Teachers and lay delegates are to be present Monday only.

EDWIN C. SCHMELZER, Secretary

FLORIDA PASTORAL CONFERENCE

Date: Sept. 27, 1966.
Time: Communion service at 9 a.m.
Place: Redeemer Church, Merritt Island, Fla.
Host pastor: Kenneth W. Strack.
Note: Please contact the host pastor if you desire overnight accommodations.
E. C. RENZ, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: Sept. 12, 1966.
Place: St. John's, Centuria, Wis.; K. H. Neumann, host pastor.
Time: 9 a.m. Communion service; P. Kurth, preacher (J. Hoenecke, alternate).
Agenda: An Isagogical Treatment of the Book of Ecclesiastes, W. Wiedenmeyer.

P. SIEGLER, Secretary

CROW RIVER VALLEY PASTORAL CONFERENCE

Date: Sept. 18 and 19, 1966.
Place: Trinity, Johnson, Minn.
Time: 10 a.m.
The speaker for the evening Communion service: R. Roth (alternate, R. Reimers).
The Agenda: 1. Sermon Study, Rev. 3:7-13, M. J. Lenz; 2. Exegesis, I Tim. 3, G. Geiger; 3. Isagogical Study of Nahum, G. Fuertzenau; 4. Eschatology: The State of the Soul After Death, W. E. Neumann.
W. E. NEUMANN, Secretary

NEBRASKA

ROSEBUD PASTORAL CONFERENCE

Date: Oct. 11 and 12, 1966.
Place: Brewster, Nebr.
Host pastor: K. Plocher, Sr.
Preacher: R. Kuckhahn (alternate, E. Schoemann).
Chaplain: J. Engel.
Papers: David as a Type of Christ, J. Engel; A Series of Lenten Devotions, E. Schoemann; Exegesis of Jonah 3, 4, M. Doelger.
M. F. DOELGER, Secretary

COLORADO MISSION DISTRICT PASTORAL CONFERENCE

Date: Sept. 13 and 14, 1966; Opening devotions at 10 a.m.
Place: St. Paul's Church, Hwy. 50, Las Animas, Colo.; J. F. Koch, pastor.
Communion service: Tuesday, Sept. 13, 7:30 p.m.; Preacher: H. A. Schulz (alternate, W. H. Wietzke).

Agenda: Various reports; Essays: Exegesis of I Tim. 5:17 ff., V. Bittorf; Exegesis of a Minor Prophet, A. Hertler; The Significance of St. John's Description of Jesus in Rev. 1, H. Schulz; Article III, Augsburg Confession, W. F. Wietzke.

V. BITTORF, Secretary

CENTRAL PASTORAL DISTRICT

Place: Grace Church, Oskaloosa, Iowa; W. A. Wietzke, host pastor.
Time: Sept. 27 and 28, 1966.
Agenda: Opening devotion at 10 a.m. Formula of Concord, Epitome, Article III, E. Habermann; Exegesis and Application of Gen. 9:25, J. E. Lindquist; Exegesis of John 21:15-17, C. Flunker.
Communion service Tues. evening; speaker, G. Free (H. Fritze, alternate).
DAVID GRAY, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: Mon., Sept. 12, 1966, 9 a.m. 7 p.m. Communion service (preacher: J. Radloff; M. Radtke, alternate).
Place: Trinity Church, Minocqua, Wis.
Agenda: Study of Eph., F. Bergfeld; Study of the Words "Begotten of the Father from Eternity" and "Proceeding from the Holy Ghost," E. Kahrs; "Favorite Verses and Favorite Bible Lessons at the Sick Bed," all pastors.

J. RADLOFF, Secretary

LAKE SUPERIOR

S.S. TEACHERS CONVENTION

The thirty-seventh annual Lake Superior Sunday School Teachers' Convention will be held at Trinity Lutheran Church, Coleman, Wis., on Sept. 18, 1966, beginning at 3 pm.

WINNEBAGO PASTORAL CONFERENCE

Date: Mon., Sept. 19, 1966.
Place: Redgranite, Wis., Trinity Church; D. Johnson, pastor.
Communion service: 9 a.m.; Preacher: H. Scherf (alternate, E. Semenske).
Agenda: Dan. 10, A. Kienetz; Eph. (cont'd.), K. Gurgel; Table of Duties (cont'd.), G. Ehlert.
GLENN H. UNKE, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: Mon., Sept. 19, 1966.
Place: St. John and St. Peter Church, Cleveland, Wis.; G. F. Caes, pastor.
Time: Opening Communion service at 9 a.m.
Preacher: J. Piltzuweit (alternate, C. Reiter).
Agenda: Exegesis of I Tim. 6:20, 21, L. H. Koeninger (alternate, Dr. H. Koch); Sermon Study, C. Reiter (alternate, S. Kugler); Conference Choice of Essay: The Northern Wisconsin District—Persons, Places, Events, A. Engel (continuation); Isagogical Study of Amos, A. Degner; Revelation and its Proper Use in Relation to the Other Books of the Bible, T. Sauer; The Essentials and the Liturgical Forms of Baptism, G. Cares; Academic Degrees, Pro and Con, R. Otto; Reports, etc.
A. F. SCHULTZ, Secretary

DISTRICT MISSIONARIES CONFERENCE

Time: Sept. 26, 1966, 12 noon to Sept. 27, 12 noon.
Place: Redeemer Church, Tomahawk, Wis.; J. Radloff, pastor.
Agenda: To be announced by the program committee.
Communion service: Monday evening.
CARL VOSS, Secretary

WINNEBAGO TEACHERS' CONFERENCE

Place: Rhinelander, Wis.
Time: Sept. 29 and 30, with opening devotion at 10 a.m.
Thursday: Upper grades, "The Divided Kingdom to Christ"
Lower grades, "The Holy Trinity"
"Current Events"—W. Roekle
"Federal Aid and Our Christian Day Schools"—A. Fehlauer
Friday: "Teaching Grammar"—A. Moskop
"Self-Expression Through Writing"—Mr. C. Sitz
"Self-Expression Through Speaking"—N. Stellick
"Children's Literature"—Prof. Arthur Schulz
Frederick Blauert, chairman
Program Committee

PACIFIC NORTHWEST

FALL PASTORAL CONFERENCE

Place: Parkland Church, Tacoma, Wash.; H. A. Theiste, pastor (ELS).
Date: Sept. 20-22, 1966, noon to noon.

Speaker: R. Baur (P. Pankow, alternate).
Agenda: Homiletical Study of Luke 21:25-33, J. Henning; Exegesis of Gal. (continuation), M. Teske; Proper Procedure for Congregation and Pastor in the Divine Call, L. Sabrowsky; Isagogical Study of the Letter to the Seven Churches, W. Widmann; A Comparison of the LCUSA with the NLC, P. Albrecht; Doctrine of the Church, A. B. Habben; Formula of Concord (alternate essay), T. Adascheck.

JON M. MAHNKE, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Sept. 13, 1966.
Place: Zion Church, Allenton (T. Wayne), Wis.
Opening Communion service: 9:00 a.m.
Preacher: D. Kuehl (alternate: H. Lemke).
Agenda: Exegesis of Gen. 10 and 11, B. Hahm; Exegesis of Mal. 4, E. Breiling; A Review of Homiletical Principles, W. Nommensen; Reports and other Business.
Alternate papers: I Cor. 9:18-27, D. Kuehl; Augsburg Confession, Article II, L. Groth.

M. WESTERHAUS, Secretary

SOUTHERN PASTORAL CONFERENCE

Time: 9 a.m. Communion service.
Date: Sept. 13, 1966.
Host pastor: Robert L. Schumann.
Place: St. Luke's, Kenosha, Wis.
Preacher: Allen D. Capek (alternate, G. Endlerle).
Agenda: Exegesis, III John, L. Nollé; Pastor's Pastor, H. Henke.

L. A. NOLTÉ, Secretary

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: Mon., Sept. 19, 1966.
Place: St. Lucas Church, 2605 S. Kinnickinnic Ave., Milwaukee.
Time: Opening Communion service at 9 a.m.
Preacher: R. Johnston (M. Kujath, alternate).
Agenda: Exegesis of James 13:22 ff., H. Witte; Continuation of Seminar on Alcoholism, Parts III and IV, R. Ziesemer, R. Johnston; Various Reports.
ROBERT H. MICHEL, Secretary

WESTERN WISCONSIN

WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Sept. 20, 1966.
Time: 9 a.m.—Holy Communion service.
Place: St. Peter's, Town of McMillan.
Speaker: E. A. Schaeue.
Agenda: Exegesis of I Tim., M. Schwartz; The Difference Between "Psyche" and "Pneuma," D. V. Schultz; Freedom in the Use of Our Agenda, J. Henning; To Whom Was the Ransom Price of Christ Paid? N. W. Lindloff; Church and State, H. P. Koehler; Mission Reports, W. Lange, M. Schwartz.
D. A. WITTE, Secretary

SOUTHWEST CONFERENCE

Date: Sept. 20, 1966.
Time: 9 a.m.
Place: St. Paul's, Cataract; E. F. H. Lehmann, pastor.
Speaker: H. Winkel (alternate, O. Wraalstad).
Agenda: Exegesis II Cor. 3:1-18; Homiletics, The Funeral Sermon in Various Circumstances, E. Toepel; Isagogics, Malachi, R. Lauersdorf; Doctrinal-Practical, New American Standard Bible—New Testament, A. Werner.
Note: All pastors are to bring along their Synod Financial Reports.
D. KEMPF, Secretary

WISCONSIN EVANGELICAL LUTHERAN SYNOD
Monthly Report of the Current Budgetary Fund

Section I — 1966 Pre-Budget Subscription Performance

Six months ended June 30, 1966
with comparative figures for 1965

	Subscription Amount for 1966	6/12 Annual Subscription	Offerings Received in 1966	Per Cent of Subscription	Offerings Received in 1965	Per Cent Increase for 1966
Arizona-California	\$ 72,637	\$ 36,319	\$ 34,210.49	94.2	\$ 27,097.61	26.2
Dakota-Montana	108,750	54,375	53,053.35	97.6	48,363.14	9.7
Michigan	483,368	241,684	222,368.15	92.0	205,033.12	8.5
Minnesota	538,745	269,373	305,038.29	113.2	293,377.61	4.0
Nebraska	99,586	49,793	47,257.21	94.9	43,172.12	9.5
Northern Wisconsin	578,858	289,429	311,601.17	107.5	291,541.57	6.9*
Pacific Northwest	22,260	11,130	10,278.29	92.3	13,307.38	22.8*
Southeastern Wisconsin ..	707,917	353,958	356,100.68	100.6	325,628.59	9.4
Western Wisconsin	635,829	317,914	325,450.48	102.4	301,059.95	8.1
	<u>\$3,247,950</u>	<u>\$1,623,975</u>	<u>\$1,665,358.11</u>	<u>102.5</u>	<u>\$1,548,581.08</u>	<u>7.5</u>

* Indicates a decrease

Section II — Statement of Income and Expenditures

Twelve months ended June 30, 1966
with comparative figures for 1965

	1966	1965	Increase Decrease†
Income			
Pre-Budget Subscription Offerings.....	\$3,274,505.44	\$2,941,978.17	\$332,527.27
Gifts and Memorials.....	66,568.66	49,435.50	17,133.16
Pension Plan Contributions.....	26,086.07	—	26,086.07
Bequests	3,400.00	—	3,400.00
Other Income.....	3,654.86	3,921.84	266.98†
Income from NWP.....	26,562.08	26,562.08	—
Total Income.....	\$3,400,777.11	\$3,021,897.59	\$378,879.52
Expenditures			
Worker-Training	\$1,238,729.37	\$1,167,757.28	\$ 70,972.09
Home Missions.....	958,432.26	881,451.77	76,980.49
World Missions.....	538,239.58	442,039.32	96,200.26
Benevolences	390,949.25	286,766.04	104,183.21
Administration and Promotion.....	236,623.46	243,883.18	7,259.72†
Total — All Departments.....	\$3,362,973.92	\$3,021,897.59	\$341,076.33
Operating Gain or Deficit†.....	\$ 37,803.19	—	

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

ORDINATIONS AND INSTALLATIONS

assisted by W. Steih, G. Marquardt, E. Renz, J. Berger; Aug. 7, 1966.

Ordained and Installed

Installed

Pastor

Teachers

Spiegelberg, Thomas, as pastor of St. Paul's Ev. Lutheran Church, Hurley, Wis., and of Zion Ev. Lutheran Church, Mercer, Wis., by W. Hein; assisted by D. Kock, J. Kingsbury, J. Radloff, E. Kahrs, E. Weiss; Aug. 7, 1966.

Dussau, Ray, as teacher and principal of Pilgrim Ev. Lutheran School, Menomonee Falls, Wis., by H. Kruschel; July 17, 1966.

Krenz, Henry, as teacher and principal of St. Paul's Ev. Lutheran School, New Ulm, Minn., by W. Schmidt and T. Henning; Aug. 14, 1966.

Seager, Gilbert
4920 Mill St.
Elkton, Mich. 48731

Pastors

Installed

Leyrer, Edmund, as pastor of Trinity Ev. Lutheran Church, R.R. 1, Millville, Minn. (Bremen), by H. Schwertfeger; assisted by H. Muenkel and N. Sauer; Aug. 7, 1966.

Schweppe, David, as teacher in St. Paul's Ev. Lutheran School, New Ulm, Minn., by W. Schmidt and T. Henning; Aug. 14, 1966.

Uhlhorn, Ronald
264 Heather Road
King of Prussia, Pa. 19406

Seager, Gilbert, as pastor of Trinity Ev. Lutheran Church, Elkton, Mich., by W. Voss; assisted by G. Struck, O. Maasch, J. Brenner; Aug. 7, 1966.

CHANGE OF ADDRESS

Pastors

Correction

Schwertfeger, Harold, as pastor of Trinity Ev. Lutheran Church, Huilsburg, Wis., by M. Croll; assisted by D. Kuehl, W. Reine-mann; Aug. 14, 1966.

Franzmann, Thomas B.
5453 Primrose Drive
Citrus Heights, Calif. 95610

Prange, Joel W.
2408 Butte St.
Redding, Calif. 96001

Professors

Denninger, John M.
5 Sunrise Drive
New Ulm, Minn. 56073

Frey, Conrad I.
809 5th North St. — Apt. 3
New Ulm, Minn. 56073

Ordained and Commissioned

Pastor

Wiechman, Richard L., for the Orlando, Fla., mission field in Redeemer Lutheran Church, Merritt Island, Fla., by K. Strack;

Teacher

Dusseau, Ray
W 151 N 5455 Badger Dr.
Menomonee Falls, Wis. 53051