



# THE NORTHWESTERN Lutheran

October 9, 1960  
Volume 47, Number 21



# BRIEFS by the Editor

*The church that has begun to lose its love and zeal for the work of missions is on the way to losing its mission.*

*The church that has begun to tolerate false doctrine is on the way to losing the only instrument for its mission, the Gospel.*

\* \* \* \*

July and August are traditionally "slow months" as far as collections for our synodical work are concerned (as also is the case in respect to contributions for the home purpose of many a congregation). It was no different this year. Yet there is something cheering in our July-August performance. At the same time there is something sobering about the fact that we are starting off another year of joint work for our Lord with a sizeable deficit. Again, the fact that there has been a decided improvement recorded in the "slow" months, raises the question whether we could not and should not end this tradition regarding the summer months. For the Treasurer's Statement see page 333, and for the significance of it see "The July-August Record — What Does it Mean?" on page 335.

We dare not let our manpower shortage create in us an attitude of "There's nothing to be done now," as far as mission expansion is concerned, though we will be under the strongest compulsion to make the wisest use of the manpower available. For a forceful presentation of the argument against the tendency to say: "No Men — No More Missions," see "Does the Shortage of Pastors Mean: 'No Expansion?'" (page 329).

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Getting back to the Treasurer's report, we point out that in the "Contributions Sent Directly to the Treasurer" one can often find a good example to follow. The secretary of the Board of Trustees also has a report of bequests to the Synod which could provide a strong suggestion to many among us.

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Another church music workshop will be conducted within a few days after most of you receive this issue. For the program and other pertinent information, see page 331.

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Here is another footnote to the article which concerns itself with the manpower shortage and mission expansion. We were cheered by the re-

port that the enrollment at Northwestern is up sharply. It is up to such an extent that East Hall, the collegiate dormitory, is filled for the first time. You will also be interested in figures on our enrollment in the other synodical schools. We should have them for you in the next issue.

\* \* \* \*

On September 18 we were privileged to be in the congregation at Michigan Lutheran Seminary climaxed a year-long observance of its golden jubilee. We hope to have an account of this memorable service in the next issue.

\* \* \* \*

"Standing Room Only" — such a sign could have been posted at a mission festival service in which we participated recently. Many chairs were set in the aisles — and it wasn't a case of the congregation being too big for its church building. There was another good attendance in the afternoon. It does one good to witness such things.

\* \* \* \*

**Pastors and teachers:** It is important that you send in items intended for publication at an early date. Some of you are not allowing for enough time between arrival of your copy and the publication date. As a result we must disappoint you. — For example: copy for the November 6 issue should be in our hands by October 20; copy for the November 20 issue should reach us by November 3.

*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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**THE COVER** — Siloah Ev. Lutheran Church, Milwaukee, Wisconsin; Robert and Luther Voss, pastors.

# Editorials

## A Religious Brotherhood

During the past summer the National Boy Scout Jamboree was held near Colorado Springs, not far from the grounds of the Air Force Academy. It was attended by about 56,000 Boy Scouts and their leaders. Eight thousand of them are said to have come from foreign countries. They came by plane, by bus, and by train to the campsite made in readiness for it.

This Jamboree received a lot of publicity, as it always does. It engages the interest of most of the families in our country. Authorities claim that there are 5,000,000 Boy Scouts. These Jamborees are made an occasion for publicizing the "virtues" of the Boy Scout organization, as contributing vitally to the welfare of our country, especially its youth. On what is this claim based? Ask the leaders, and they will tell you that it is because religion plays such an important role in it.

According to the Denver *Rocky Mountain News*, that was claimed just before the opening of the Jamboree by Dr. Arthur A. Schuck, who is identified as chief executive officer of the Boy Scouts of America. He should know what the movement is striving for. He is quoted as saying: "Every boy will return to his home with a greater understanding of America and God. This will be the spirit of religious brotherhood, which is the spirit of America." He asserts that there is a religious brotherhood in the Boy Scout movement.

We Lutherans know from the Bible that the practice of religious brotherhood should be limited to those with whom we are one in faith and doctrine. And everyone knows that the Boy Scouts as individuals represent almost every shade of religious persuasion, including the Jews, the Unitarians, and others who deny the deity and atonement of our Lord Jesus Christ. How can there be any real brotherhood among those who hold such contradictory beliefs?

Some Lutherans, who want to be a part of this popular movement, try to say that the Scouts do not stand for religion but only for natural civic righteousness. But the Scout leaders, who ought to know, call it religious brotherhood.

IM. P. FREY

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## Courtesy and/or Confession

Nowhere in the rather comprehensive index to a recent Lutheran book on Roman Catholicism is the term "antichrist" to be found. There are repeated references to the sacraments, the liturgy, the Blessed Virgin, the Mass, Peter, the popes, the saints, Thomas Aquinas, tradition, the Council of Trent, and many other names and features a Protestant associates with Roman Catholicism, but there is not even a fleeting reference to the doctrine of the Pope as the Antichrist.

Considering the purpose of the book, this is understandable. The writer would "also like to reach a Roman Catholic audience," in addition to interpreting Roman Catholicism for Protestants. With the reconciliation of Protestants and Catholics as his purpose, he deemed it discourteous and ill-advised to antagonize his Roman Catholic readers by branding their revered Holy Father the Antichrist of II Thessalonians 2. Such a statement

would cause the eyes of every Catholic reader to blaze with anger.

Courteously keeping silent about the Antichrist, however, dare not become equivalent to leaving this reality out of consideration in a Lutheran approach to Catholicism. It is one thing not to proclaim the doctrine of the Antichrist defiantly; it is another to speak as if this fact did not exist.

The Christian who believes with Luther and the Lutheran Confessions that the institution of the Papacy is an unholy thing and an arrogant blasphemy, and that it is fostering an essential lie of the devil that man has his part to play in his own salvation, will find that this conviction will color his approach to Catholicism. It will not permit him to speak tolerantly and congenially of Romanism as if it were a religious institution that represents no menace to the truth. It will not let him grant place for a moment to a single one of Catholicism's errors, though at the same time he can and will love and pray for his Roman Catholic neighbors and friends.

The doctrine of the Antichrist involves a strong confession. To be sure, such a forceful confession must be used with deliberation and with understanding. On the one hand, its expression must not become bristling and obnoxious; on the other, however, it dare not become embarrassed and apologetic. True Lutheranism has always had some iron in its veins.

C. TOPPE

\* \* \* \*

## Bricks and the Bible

It was a Frenchman who said that some people will believe anything so long as it is not in the Bible. If something is in the Bible, these same people at once doubt that it can be true. Bible history to them is only legend and myth. Abraham and Moses are to them just legendary heroes, not historical characters.

It was a man of that kind who read the account in the fifth chapter of Exodus of how Pharaoh harassed the Children of Israel by refusing them straw for brick-making, and yet requiring that they fulfill the daily quota of bricks they were to make. If they wanted straw, they had to go and gather the stubble themselves, and if they failed to make their quota, they were beaten.

This skeptic decided to test this story by making bricks himself, some of them with straw and some without straw. When he compared the two he found that he could make as many bricks without straw as with straw in the same length of time. So he boasted that he had proved the Bible to be unreliable.

A neighbor observed the experiment and noticed that the man had chopped his straw into fine pieces to mix with the clay. The neighbor then also experimented. But he did not take the time to chop up his straw, with the result that he produced a superior product, making a stronger brick and saving time by adding the straw in strips.

(Continued on page 332)

# Studies in God's Word: Who Rates With God?

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him; come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted (Luke 14:7-11).

There seem to be a few people in every community whom we know as "social-climbers." They are very much concerned about knowing the right people and being invited to the right places. In this way they evidently want to bolster the opinion they have of themselves, that they really are somebody and that they really rate in the community.

There were people like that in Jesus' day, too. The question of rank was very important at the wedding-suppers of the Jews. On one such occasion Jesus noted how the guests hurried to take the places of honor at the table. Evidently they felt important enough to rate such a position. Jesus used the opportunity to tell a parable in which He points out that the important question is not "What opinion do we have of ourselves?" or "How do we rate with others?" but "Who rates with God?"

## WHOSOEVER EXALTETH HIMSELF SHALL BE ABASED

The Pharisees, whose actions Jesus had just observed, were guilty of

exalting themselves. Instead of waiting for the host to assign their places, they simply took the places of honor for themselves, assuming that no one of greater importance than they could possibly be invited to the supper.

Actually, they were taking a big chance. It could easily happen that one of greater rank might also be among the invited guests. What a humiliation for them when the host would then openly ask them to give up their place of honor and move down to an inferior position!

But this is a parable. Jesus is not giving these Jews a course in etiquette, but a lesson in humility. It was bad enough that they had an exalted opinion of themselves in relation to their fellow men; it was infinitely worse that they approached God in the same way. Their pride would not let them accept a Messiah as humble as Jesus. He might be good enough for the common man, but not for them. After all, they were people of rank.

But it takes a little more than that to rate with God. Jesus makes the observation, "Whosoever exalteth himself shall be abased." Whoever has a good opinion of himself, considers himself better than others, will be abased. He will be humbled. He will be put in his place.

Often that happens already in this life. A proud person will, sooner or later, "get his wings clipped" as the saying goes. But it's much more serious than that. One who approaches God in a self-righteous spirit, who feels that he is quite capable of standing before God in his own merit, who proudly rejects Christ as his Savior, will, of course, be forever excluded from the kingdom of God.

Who rates with God? Certainly not one who exalts himself to the point where he forgets the seriousness of his sin and feels no need for his Savior.

## HE THAT HUMBLETH HIMSELF SHALL BE EXALTED

In the parable Jesus indicates that it would be much wiser to take the lowest places at the table. Then it might well happen that the host would invite the humble guest to move up to a position of greater rank. Since this would be done publicly, in the presence of all the guests, it would indeed be a great honor.

Again, Jesus is not primarily concerned about their table manners, but rather a deeper spiritual truth is involved. Jesus adds, "He that humbleth himself shall be exalted."

It should be noted that Jesus is talking about *genuine* humility. He is not advocating that the guests take a lower place so they might have the honor of being promoted. We have to beware of false humility, pretending to be a "nobody" because we like to have people tell us how good we are. That's not humility, but pride of the worst sort.

The humility which exalts is that which we confess in our services every Sunday and, I trust, mean from the bottom of our heart, that we are by nature sinful and unclean, that we can do naught before God but plead for mercy.

The exaltation that comes to such a penitent sinner is the announcement of a gracious God that his sin is forgiven, that he has been received as God's dear child.

One who has come to the knowledge of his sin, who casts himself on the mercy of God, who hears the assuring words of pardon in Christ, his Savior, who has the certain hope of an eternal home with God — such a one has been given rank that means something. Such a one is listed in God's "Who's Who." Such a one rates with God.

C. MISCHKE

Already in Part II, in which Luther discusses "the Articles which refer to the Office and Work of Jesus Christ, or our Redemption," he had inserted an article on "Chapters and Cloisters" (Art. III). He granted that these "were formerly founded with the good intention to educate learned men and chaste women," and recommended that they "ought again to be turned to such use, in order that pastors, preachers, and other ministers of the churches may be had." But he complained that "their blasphemous services invented by men" were extolled as "something better than the ordinary Christian life." He said that "all this is contrary to the first chief article concerning the redemption made through Jesus Christ."

This is the point which Luther now takes up in Part III of the Smalcald Articles for discussion "with learned and reasonable men" among the opponents, "or among ourselves."

- 1) *As monastic vows directly conflict with the first chief article, they must be absolutely abolished.*

NOTES

The "first chief article" is Art. I of Part II of the Smalcald Articles, which speaks of our redemption, our justification and salvation by the grace of God alone through the vicarious life, death, and resurrection of our Savior Jesus Christ.

Monasticism had its origin in Egypt. At first there were no definite rules, but each community of hermits had its own order of living. This continued also for some time after monasticism had been transplanted to the Western countries. Then Benedict of Nursia, founder of the Benedictine Order (born about 480 — at least, in 1880 the 1400th anniversary of his birth was observed — died 543), systematized the rules in a book consisting of 73 chapters, besides an introduction. All rules may be summarized under three heads: there is the vow of absolute obedience to the abbot and the regulations of the order; there is, secondly, the vow of personal poverty — while the order may own great possessions; and there is, lastly, the vow of chastity or celibacy.

Luther does not attack the rules as such. If anyone for good reasons voluntarily renounces his independence, renounces his right to own property, renounces marriage and family life (provided he has the gift of continence): that is his personal privilege. The error lay in this that the monks' life, and particularly the observance of these vows, was considered as meritorious, producing even more good works than the individual monk needed for himself and his own salvation. As previously the martyrs, on account of their martyr's death, had been credited with superfluous good works, so now were the monks with their vows.

This blasphemously denies the sole Mediatorship of Christ.

Hence, these monastic vows, practiced in this spirit, "must be absolutely abolished."

Luther applies to them our Savior's warning against false Christs.

- 1) . . . *For it is of them that Christ says, Matt. 24: "I am Christ," etc.*

NOTES

The verses to which Luther refers are v. 5: "For many shall come in my name, saying, I am Christ, and shall deceive many." And v. 23, 24: "Then if any man say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders, in so much that, if it were possible, they shall deceive the very elect."

Luther establishes the right to apply these passages to monasticism in the following paragraph, which requires no further comment.

- 2) *For he who makes a vow to live as a monk, believes that he will enter upon a mode of life holier than ordinary Christians lead, and wishes to earn heaven by his own works not only for himself, but also for others.*

*This is to deny Christ.*

NOTES

We here adduce a sentence from the Catholic Confutation (a reply to the Augsburg Confession, prepared by a Catholic committee) as Melancthon quotes it in the Apology: "It has been expressly declared in the Holy Scripture, that the monastic life merits eternal life if maintained by a due observance, which by the grace of God any monk can maintain; and, indeed, Christ has promised this as much more abundant to those who have left home or brothers," etc.

THOMAS AQUINAS

Luther concludes this article on Monastic Vows by referring to a word of Thomas.

- 3) *And they boast from their St. Thomas that a monastic vow is equal to Baptism.*  
*This is blasphemy (against God).*

Thomas Aquinas (1225-1274) systematized scholastic theology making "a single connected and consistent whole of all this unwieldy mass of stuff." His chief book bears the title *Summa Theologiae*. He became the acknowledged "teacher of the Church" and even "today the Roman Catholic Church preserves the inheritance of the ancient world-conception and the old church dogmas in the form which Thomas Aquinas gave them" (Schaff-Herzog).

(Continued on page 332)



# A Lantern to Our Footsteps

*God's Reply to Our Questions*

**Topic: What Should I Wear to Church?**

One of our readers sent us a clipping which gave the answers of two churchmen to the above question. One said: "A person who has an audience with any great person takes care to look his best. When we are entering into the presence of the Most High, we should make our best appearance." The other said: "We want to convince people that it does not matter how they dress when they come to church, so long as they come." The clipping then asks: "What do you think?" The above question may not appear to be of momentous importance. However, since in our materialistic age people seem to be much concerned also about the question, "Wherewithal shall I be clothed?" it may be well to consider several words of Scripture that come to mind in connection with the question and the two suggested answers.

#### **WEAR THE RIGHT KIND OF HEART!**

We are reminded of the word God spoke to Samuel when he wanted to anoint the tall, handsome, oldest son of Jesse to be the successor of King Saul. God told Samuel not to anoint him, explaining: "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). There is something far more important than the kind of clothes with which we cover or adorn our bodies when we go to church, namely, the kind of hearts with which we go. That is what the Lord will look at. "A broken and a contrite heart, O God, thou wilt not despise" writes the Psalmist (51:17). The publican that came into the Temple may not have been dressed as richly as was the Pharisee with the broad border on his garment and the phylacteries adorning his arm and forehead. But that isn't what the Lord saw. He saw the heart that breathed a penitent prayer heavenward: "God be merciful to me a sinner." In our concern over what we shall wear, we must not forget that the Lord looks at our heart.

#### **DRESS TO THE GLORY OF GOD**

That brings us to another word of Scripture that comes to mind in this connection. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). The words "whatsoever ye do" will surely also include the clothing of our bodies. A heart that approaches God in the right way, with a humble faith in Christ, will seek God's glory in all things, also in such external things as eating, drinking, or for that matter, the wearing of clothes. If the finest clothes are worn to church, but only to show them off before men, then that is hardly for the glory of God. If any kind of casual clothing is worn to church because of a spirit of indifference and disrespect, or because we do not like

to be bothered with "dressing up," that also will hardly be for the glory of God. A Christian would not glorify God were he to appear in church with clothing that is indecent, that does not properly cover the body. But what will be to the glory of God? This cannot be answered by giving a single directive. What may meet with Christian propriety at one time and place, may not do so at another. But the heart that seeks the glory of God will find the answer in any given situation.

#### **A COVERING FOR THE HEAD? IN PAUL'S DAY AND NOW**

We are reminded also of the word of God recorded in Paul's first letter to the Corinthians (11:3-16). We shall not here reprint this longer passage. Upon reading it, the question may arise in your mind: Does Scripture here tell us that a woman must wear a covering on her head when she comes to church? Let us see what the line of thought is.

In verse 3 St. Paul mentions that "the head of the woman is the man." Then in verse 5 he points out that "every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." The custom was for a woman to wear a covering on her head when she appeared in public. To be uncovered in public was a disgrace to her and to her husband. It was really a denial that her husband was her head. Paul goes on to say: "For if the woman be not covered, let her also be shorn." For a woman to have her hair shorn was a disgrace. Some have pointed out that women of low moral standards would cut their hair short. If a woman was uncovered, which was the same as being shorn, she placed herself on that low moral level. In view of the meaning that was associated with the wearing of a covering on the head according to the custom of that time, the Apostle finally asks: "Judge in yourselves: is it comely (literally: proper, fitting) that a woman pray unto God uncovered?"

The question for us is this: Is the same meaning associated with a woman's not wearing a hat today as was associated with a woman's not wearing a covering on her head at that time? That hardly is the case. Nevertheless, since according to our present-day customs, it usually is considered in good taste for a woman to wear a hat at public functions, she might keep this in mind also when coming to church. On the other hand, if customs should arise that in their significance deny that the head of the woman is the man, which St. Paul in verse 8 and 9 refers back to the order of creation, so that it must be considered valid for all time, then such customs, too, should be avoided in our churches.

ARMIN SCHUETZE

## Nahum Describes the Utter Destruction of Nineveh

# Prophecy And Fulfillment

### Nahum 1:1-9

The burden of Nineveh. The book of the vision of Nahum, the Elkoshite.

God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.

The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.

But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time.

These first nine verses of the first chapter of Nahum's book show the tone and general content of the prophet's entire message. Our readers are urged to read, in their entirety, the three short chapters that constitute the Word of the Lord through the Prophet Nahum concerning the end and utter destruction of Nineveh, that great city, the capital of the mighty Assyrian Empire, that had grown fat on the blood of the many enemies she had devoured, the kingdom of God's own people among them.

### A Different Sort of Prophecy

In this book of Nahum we have a different sort of prophecy from the kind we have commonly been considering in our studies in "Prophecy and Fulfillment." The prophecies we have most often discussed till now have generally been of this nature: an Old Testament prophet has, by inspiration of the Holy Spirit, spoken of the kingdom of God in the future and has dealt with the Church of the New Covenant, its Founder, its blessings, or its members, in some way. The book of the vision of Nahum speaks, instead, of the destruction of a great heathen city. If we were, however, to go through the words of Nahum, verse by verse, we would find that, down to the smallest detail, this great city that exulted in its sin was destroyed precisely in the manner in which Nahum said it would perish and that the utter desolation and sheer oblivion that Nahum foretold for the very site on which Nineveh once stood have been its fate down to this day. Nahum's book therefore constitutes one of the most dramatic and startling instances of divine prophecy in the entire Old Testament. Not only are the words of Scripture utterly reliable also when they speak of earthly matters and events, but even when our Lord's spokesmen speak of such things by way of foretelling them for the future, what they have said comes true, because the Lord who has sent them to prophesy is also the Lord who is the God of all history.

### The Fall of Nineveh

It is self-evident that Nahum did not utter his words merely in order to see how accurate his forecast of future events could be made. This prophet lived in the land of Judah and did his work there shortly before the year 654 B.C. During the two centuries before this date both the Northern Kingdom of Israel and the Southern Kingdom of Judah had repeatedly felt the full force of Assyria's might. Already in the 800's B.C. began the series of conquests and tribute exactments on the part of the Assyrian kings headquartered at Nineveh, which was later to help

destroy the Kingdom of Israel and to bring the Kingdom of Judah into complete submission to this mighty foreign world-power. The fall of Nineveh came in 612 B.C.

So at the very time when Assyria was still riding the crest of the wave of her successes, Nahum, by inspiration of the Holy Spirit, wrote this description of Nineveh's downfall and told how this once mighty and proud and sinful city would come to be utterly forgotten.

The Bible itself in a number of passages speaks of the destruction of Nineveh which Nahum here describes. A few of these are: Zechariah 10:11; Ezekiel 31:11-16 and 32:22, 23. Then, a number of Greek historians show that they knew that there had once been this mighty city which had been destroyed in almost unbelievable fashion, but so completely had all traces of Nineveh disappeared from the face of the earth a few hundred years after its end that one of the best-known of Greek writers, the historian Xenophon, on an expedition that has become famous by reason of his account of it, tells us that he stood on the very site of the ruins of the once famous Nineveh, and while standing there, *Xenophon himself did not know where he was.*

The records left us by the ancient inhabitants of the land in which Nineveh once reigned as metropolis agree step by step with what Nahum foretold, and excavations made by modern archaeologists at the site of old Nineveh all show that Nahum's words were fulfilled, among many others, also in the following matters: the city was destroyed only after a long siege (3:14); the many Assyrian fortresses surrounding the city were captured with ease (3:12); the city gates, the principal points of entrance, were attacked and completely destroyed (3:13); the city was taken while the Ninevite defenders of it were drunk (1:10; 3:11). Many other instances of the precise fulfillment of Nahum's prophecy could be given, but these should suffice to point to the importance of a renewed study of this amazing book of proph-

*(Continued on page 332)*

# News FROM OUR Missions



## An Important Day for Menomonee Falls, Wisconsin

### Our Children Build a Chapel and School

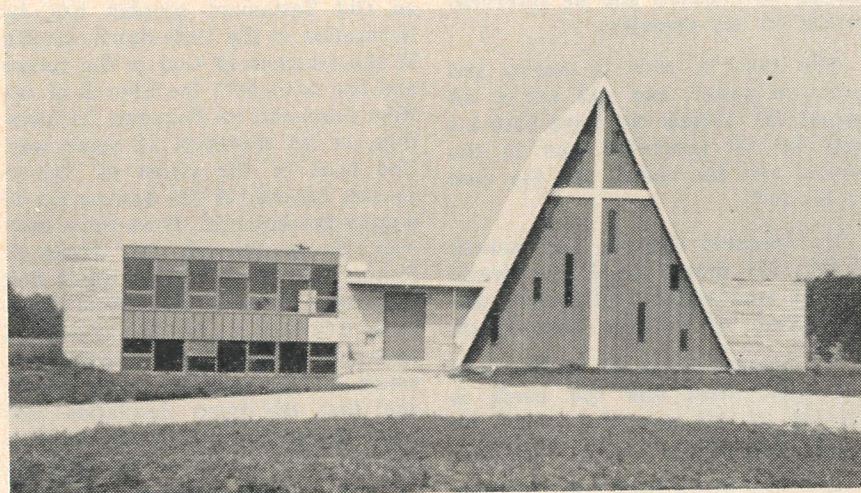
Who would ever have thought it possible that the children of our Wisconsin Synod would be able to build a chapel! Yet it did happen! For a two-year period the children of the Christian day schools and Sunday schools contributed for this purpose to the Church Extension Fund. With the \$38,000.00 thus gathered a chapel-school combination was erected for Pilgrim Ev. Lutheran Church, the new mission in Menomonee Falls, Wisconsin.

### The Day of Dedication

On the day of dedication, June 19, 1960, about 400 people gathered together with the members of the mission in two services to give praise and thanks to the Lord. Pastor R. Wiechmann, chairman of the Southeastern Wisconsin District Mission Board, preached the dedication sermon, basing his words on Matthew 24:1-14. The guest speaker at the afternoon service was Pastor I. J. Habeck, first vice-president of Synod, using as his text Psalm 26:8. The children of Synod were represented at this service by a children's choir from the neighboring congregations under the direction of Mr. Martin Rauschke, principal of Trinity Lutheran School, Waukesha. Mr. Martin Timmermann, principal of St. Matthew Lutheran School, was the guest organist.

### What Our Children Built

The contemporary style church and school was designed by Valliere and Scheife, architects. The outstanding feature of the design is that both church and school can be expanded independently as required. The nave of the church, seating 150 persons,



*Pilgrim Ev. Lutheran Church, Menomonee Falls, Wisconsin;  
H. Kruschel, pastor*

has exposed wooden beams and decking. One spacious classroom with a meeting room beneath comprises the school area. The church was furnished through the gifts of various societies and congregations of the Milwaukee area. (The altar, altar rail, pulpit, and pews were given by Atonement Ev. Lutheran Church.)

### How the Mission Began

The history of the mission dates back to 1954, when subdivisions on the northwest side of Milwaukee sprang up suddenly. A canvasser convinced the Mission Board to begin a mission in the area. The first attempt to purchase land proved futile. The next attempt was successful. Mr. and Mrs. Peter Kletsch, then members of Atonement Ev. Lutheran Church, having decided to subdivide their farm, donated an acre of land. An additional 1.8 acres were purchased and plans were made for a mission chapel.

In March 1959, the undersigned was installed as missionary. With the

acquisition of a parsonage, church services were held, first in the garage, and then in the basement of the parsonage. In spite of the humble beginning, the Lord's blessings upon His Word were evident. The congregation today numbers 60 communicant members.

### A Christian Day School Is Opened

Since its inception, the congregation has looked forward to having its own Christian day school. The Lord has been gracious in answering the prayers of the congregation. Permission was granted to open its school this fall. Miss Joy Hauser is teaching the 20 children enrolled in the school.

The members of Pilgrim Ev. Lutheran Church are, indeed, grateful to the children of Synod. May these children be an inspiration to all of us in our giving to the Lord! Pilgrim Ev. Lutheran Church and School is a living example of how the Lord does bless our gifts of love to Him!

HERBERT KRUSCHEL



# Does The Shortage Of Pastors Mean: "No Expansion"?

We are hearing very much these days about the shortage of pastors in our Synod. No doubt each of the nine Districts in their meetings last summer gave the matter prayerful thought; certainly it has caused our officials grave concern.

## An Obvious Solution

To solve the manpower shortage in our pulpits we shall, of course, try to recruit an increased number of students to study for the ministry. This is an obvious solution, but it is at the same time an extremely slow one. The students that entered the high-school freshman class at Northwestern College or at other preparatory schools this fall will not be ready to receive calls until 1972 (counting one year spent as vicars). Thus, we may expect the shortage to continue for at least a dozen years before we can hope to begin to see the vacancies decrease. It will be many years more before the shortage will be overcome.\*

## A Tendency to Cut Back

Meantime there will be a tendency to advocate the cutting back of the expansion program of the Synod. It will be argued that each new pulpit that is established will only increase our manpower shortage, that it is foolish to establish new congregations when we can't supply the ones we have with pastors. We are already hearing reports like this: "This field is ripe unto the harvest and presents a wonderful opportunity, but we decided not to enter it because of the manpower shortage." We have heard mission boards commended for that kind of action. There is great danger that we come into a way of thinking which would make a virtue out of not expanding the work of the Lord until we have overcome the manpower shortage.

## A Telling Example from Our Past

But does the solution to our problem lie in these directions? Our

\* Some of the college classes at Northwestern are larger than in the past. There should be some relief from this source, though the author's forecast, in general, must be allowed to stand—Ed.

Synod has had an experience in the last 15 years that seems to indicate otherwise. In 1946, the Wisconsin Synod counted about 150 schools, staffed by 356 teachers. The teacher shortage was acute. Everyone was deeply concerned about it. What did we do about it? Suggest that we hold back on school expansion until we could overcome the teacher shortage? On the very contrary, despite the acute teacher shortage, the Wisconsin Synod entered upon the greatest program of school expansion in all its history. The Board of Education—Wisconsin Synod, the Boards of Education of the several Districts, and the pastors in many congregations all united in an effort to open more schools and more schoolrooms. They very rightly proceeded from the principle that it is the expressed will of God that children be brought up in the nurture and admonition of the Lord. They seemed to assume that if they carried out God's will, God would supply the needed teachers — *and He did*. In 1958 — 12 years later — we listed 215 schools and 698 teachers: an increase of 45% in schools and an increase of just under 100% in teachers.

The lesson that can be learned from this expansion is obvious: if we dedicate our efforts to carrying out the expressed will of God, He will implement our efforts in a very practical way — in this case by having given us the teachers that we needed to staff the schools and the schoolrooms that we opened.

## Even Fewer Missions?

There is a lesson in this for us as concerns our shortage of pastors. What did we do as far as opening new missions is concerned in the 12-year period mentioned before? During that time our Synod went from 611 to 676 parishes. This is an increase of only about 10%, less than 1% a year. To put it a bit differently: in that period it took 100 parishes to open one new mission each year! And shall we now open even fewer missions? Let's face it: curtailing the opening of new missions has not

solved our pastor shortage. We have already cut down to the opening of a mere five new missions a year, and our pastor shortage becomes more acute with each passing year.

## Christ's Command Conditional?

God has given us as a Synod a direct command: "Go ye into all the world, and preach the Gospel unto every creature." He does not make the command conditional upon whether we have the manpower, or upon any other consideration. When St. Paul founded a string of new missions from Antioch to Spain, he seems to have given little thought to the question of where the pastors were coming from to fill the pulpits in these missions. He was a single-minded kind of man: God told him to preach, so he preached. And God supplied the pastors.

## Cutting Back Not the Solution

We shall never solve our manpower problem by cutting down on our mission activity. Our experience with the teacher shortage should outline for us a course of action for solving the pastor shortage. It is quite simple. Open new missions — open many missions! As we carry out the expressed will of God, He will supply the pastors to fill the pulpits that we erect.

But does it make sense? It does in the kingdom of God. Jesus commanded the blind man to wash mud from his eyes to have his sight restored. It didn't seem to make sense, yet the blind man came away from the pool of Siloam seeing. God through the prophet commanded Naaman to bathe in the Jordan River to be cured of leprosy. It made so little sense to Naaman that he had to be persuaded to do it. When he did, his leprosy left him. The Bible is full of examples of this sort. Our experience in the teacher shortage follows the same lines. It makes good sense in the kingdom of God to carry out God's commands, because the almighty power of God stands behind those who do.

R. H. ZIMMERMANN

## Formal Opening Milwaukee Lutheran Teachers' College

September 13, 1960, marks a most memorable and historic occasion. On this day, by the Lord's grace, the Milwaukee Lutheran Teachers' College witnessed the opening of this new teacher-training school on the junior-college level. The opening service was held in the spacious chapel-auditorium of the Wisconsin Lutheran High School, the facilities of which will be utilized for the College. The attendance numbered nearly 900, made up chiefly of college recruits, parents, pastors, faculty members, and the high-school student body. Principal Robert P. Krause, henceforth also acting president of the College, delivered the sermon. Basing his remarks on John 1:35-37, he in particular urged the students, both now in their applied studies as well as in their future labors as public servants of the Church, to pray for, and manifest in ever-growing measure the Spirit-filled mindedness of John the Baptist, whose greatest delight it was to see himself with all that he was decrease while the Lord and His work correspondingly increased. Ulrik J. Larsen, now also Dean of the College, served as liturgist; Henry J. Engelhardt, also of the college faculty, presided at the organ. At the close of the service, the remaining members of the college faculty were introduced to the assembly.

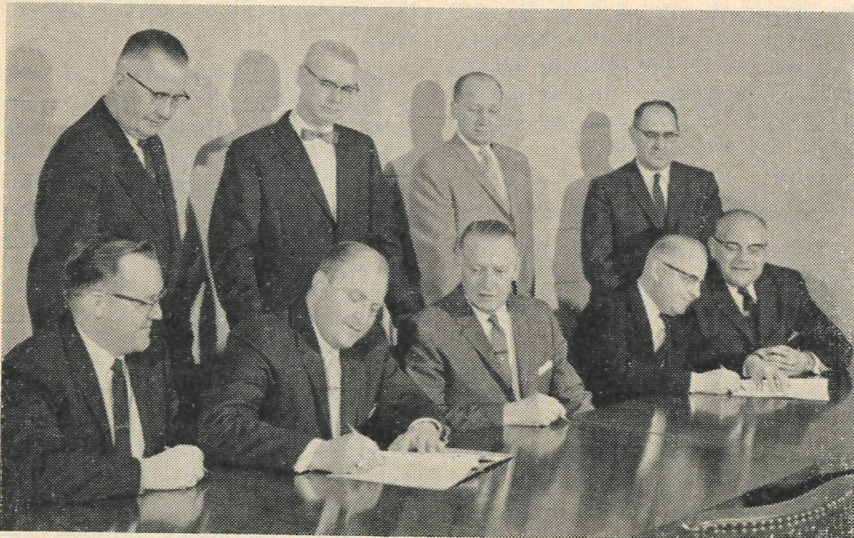
Of all the applicants for admission to the College, 55 had been notified of formal acceptance. Of these 55, however, five found it necessary for one reason or other to drop out, thus leaving a starting enrollment in the College of 50. Of these, seven are male, 43 are female students; 46 come from the Wisconsin Synod, three from the Missouri Synod, and one from the Ev. Lutheran (the former Norwegian) Synod, but all of them stand committed to serve in the schools of our Synod; 25 come from the Milwaukee metropolitan area, 21 from the restricted area of recruitment outside Milwaukee, while only four hail from beyond this limited territory by personal choice. Twenty-seven had sought board and housing from us, and all were supplied. The others either live at home or made their own arrangements.

The accompanying picture notes another historic occasion, namely, the formal signing of "A Working Agreement" with the Wisconsin Lutheran High School Conference on February 14, 1960. This document spells out in detail the terms and conditions under which the new college will be operated while using the facilities of the Wisconsin Lutheran High School. Its lifespan extends from August 1, 1960, to July 31, 1963. The Synod at its next convention will be obliged to make provision for the continuance

of this school after termination of this covenant. Seated at the table are all the signatories to the agreement, with President Oscar J. Naumann present in his official capacity, while those standing serve as witnesses for the respective contracting parties. Seated, left to right, we have: Mr. Alfons Woldt and Pastor Robert J. Voss, secretary and chairman respectively, signing on behalf of the Wisconsin Lutheran High School Conference; President Oscar J. Naumann, by virtue of his office; Pastors Harold H. Eckert and A. C. Schewe, executive chairman and secretary respectively of the Board of Trustees, signing on behalf of our Synod. Standing, left to right: Pastor Paul J. Gieschen, chairman of the Milwaukee Lutheran Teachers' College Board; Mr. Oscar J. Vogelpohl and Professor Robert P. Krause, business manager and principal respectively of the Wisconsin Lutheran High School; and Mr. Lawrence C. Rosenthal, secretary of the Milwaukee Lutheran Teachers' College Board.

"Hitherto hath the Lord helped us" (I Sam. 7:12). May He continue to lay His blessing upon this new college, upon the Synod, and upon the labors of our Board as we plan for the future to meet the distressing need for teachers in our schools — to the glory of His everlasting name!

PAUL J. GIESCHEN  
Chairman of the Board  
Milwaukee Lutheran  
Teachers' College



*The Signing Ceremony of "A Working Agreement" between the Wisconsin Lutheran High School Conference and the Wisconsin Evangelical Lutheran Synod (see article above).*

### School Visitors Meet At Northwestern College, Watertown, Wisconsin

The fourth annual School Visitors' Workshop was conducted at Northwestern College, Watertown, Wisconsin, August 8 to 12, 1960. A total of 60 school visitors attended. For valid reasons 18 could not be present.

The objectives of the workshop are to better equip the school visitors for the position to which they have been appointed: 1) in subject matter, 2) in methods, 3) in classroom procedure, 4) in school administration.

This year a somewhat different procedure was followed. The planning committee decided to have the visitors produce a course of study for the teaching of science in our Wisconsin Synod elementary schools and also a course of study for teaching school music.

Three committees did research work in science materials to be taught, and one committee spent many hours developing a music course. A fourth committee spent very much time in reviewing 12 series of science textbooks and reported their findings to the school visitors.

Prof. P. G. Eickmann, science instructor at Northwestern College, Watertown, and Mr. Fred Trinklein, science teacher at Racine Lutheran High School, served as resource personnel for the science group, and Prof. Martin Albrecht, head of the music department at Dr. Martin Luther College, New Ulm, Minnesota, served as advisor to the music committee.

The Monday morning sessions were opened with a devotion conducted by Prof. C. Toppe, president of Northwestern College, Watertown. On the succeeding days Professors R. Jungkuntz, W. Schumann, E. Kowalke, G. Westerhaus, and G. Franzmann conducted the devotions.

Following the devotion on Monday morning, Prof. P. G. Eickmann delivered a paper entitled "An Overview of Science from the Christian Viewpoint." Prof. Eickmann said, "As Christians we believe that the knowledge that man acquires of the material universe can be interpreted from only two viewpoints. One of these viewpoints has its origin in man's reason, the other is based on God's revelation in the Scriptures. These have Christ and His atoning work at their center. We have been brought to faith in Christ. This faith determines how we evaluate and judge all things.

"We believe that many problems that man meets with in his contacts with the universe can well be pursued scientifically and to man's advantage. But we also believe that science has definite limitations. There are boundaries beyond which the methods and interpretations of science are not valid. Science cannot: (a) extend its domain beyond investigation of material things; (b) deal with *absolutes and absolute truth*; (c) make moral decisions or judgments of value; (d) reveal purpose; (e) change man's nature; (f) bring to man the revelation: 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them' (II Cor. 5:19), nor that message that for us is the most important in life: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not



*School Visitors at Workshop, August 8-12*

perish, but have everlasting life.'"

Then followed the orientation of the committees and the distribution of the materials to be used in compiling the courses.

Several hours were set aside to hear reports from the Executive Secretary, Mr. Trettin, and Assistant Secretary, Mr. Fehlauer. Prof. M. Albrecht reported on special topics of interest concerning Dr. Martin Luther College.

Thursday morning the committees began to deliver their reports. These were discussed and finally accepted

by the body as a whole. The final reports were finished by Friday noon. After the noon meal the visitors left for their respective homes — some to the Pacific Northwest, some to the Arizona-California area, Minnesota, Nebraska, Ohio, Michigan, Iowa, South Dakota, and Wisconsin.

All expressed their grateful thanks to the faculty, the business manager, and the ladies who served the very appetizing meals, and for the gracious hospitality extended to them during the week of August 8 to 12.

M. W. ROEHLER, Secretary

### CHURCH MUSIC WORKSHOP

This is an invitation to attend this year's Church Music Workshop to be held at Gethsemane Lutheran Church, West Harrison and South 69th, Milwaukee, Kurt J. Eggert, pastor. The dates are October 14 and 15.

Pastors, organists, and choirmasters particularly are urged to come to hear the essays, to see the demonstrations, and to take part in the discussions, studies, and music-reading sessions. The program being prepared is designed to be of interest and value to all who love our Lutheran way of worship and especially to those who are professional leaders in matters liturgical, choral, and hymnological.

The program for Friday evening will begin with registration at 6:30, and the Saturday meeting will open with Matins at 9:00 in the morning.

All inquiries concerning the complete program or other details may be addressed to

H. C. OSWALD  
814 Richards Ave.  
Watertown, Wisconsin

## Editorials

(Continued from page 323)

There are always people around us who are ready to question the reliability of the Bible. The Bible has stood up against all attacks, and what look like proofs of mistakes in the Bible only seem to be proofs because not all the facts have become known. Archaeologists have over and over proved the accuracy of Biblical accounts, and we should not let ourselves be impressed by the skepticism of the wise men of the world. It has always been true that "the natural man receiveth not the things of the Spirit of God."

E. E. KOWALKE

## Prophecy And Fulfillment

(Continued from page 327)

ecy for our time. Martin Luther put it this way (the St. Louis edition of *Luther's Works* XIV:1355):

*Nahum teaches us to trust God and to believe, especially when we despair of all human help, human powers, and counsel, that the Lord stands by those who are His, shields His own against all attacks of the enemy, be they ever so powerful.*

FREDERIC E. BLUME

## Fiftieth Wedding Anniversary

"Blessed be God, which hath not turned away my prayer, nor his mercy from me" (Ps. 66:20). Mr. and Mrs. Herman Post had reason to thank the Lord for His blessings, as friends and relatives gathered for their fiftieth wedding anniversary on September 11, 1960. Lifelong members of Grace Lutheran Church, Rural Goodhue, Minnesota, they were married in 1910 by Pastor H. Meyer. Present for the anniversary celebration in the church parlors were their three sons and two daughters and their wedding attendants of fifty years ago.

F. G. KOSANKE

## CALL FOR NOMINATIONS

The additional professorship having been granted by Synod in 1959, and having received the approval of the Board of Trustees to call this additional professor, the Board of Control herewith invites members of Synod to place in nomination the names of such men as are qualified to teach in the field of history and religion at Dr. Martin Luther College.

In order to assist the Board in the calling of a man for this office, kindly include pertinent information concerning the nominee.

## Smalcald Articles

(Continued from page 325)

To this leader Luther here refers; and also Melancthon's Apology quotes his sentence that "the monastic profession is equal to Baptism."

No further comment is needed. The monastic vows have the appearance of piety; but being manmade rules for which divine authority is claimed, and presenting a way to salvation which supplements, yes, exceeds in efficacy the redemptive work of Christ, they manifest usurpation — a patent affront to God and our Savior.

(To be concluded)

J. P. MEYER

All nominations must be in the hands of the undersigned by October 20, 1960.

ARTHUR GLENDE, Secretary  
17 South Jefferson Street  
New Ulm, Minnesota

## Nominations

Members of Synod have submitted the following additional nominations for professor in the field of English at Dr. Martin Luther College, New Ulm, Minnesota:

Prof. R. Fenske, Moberge, South Dakota  
Mr. Arthur Meier, Whiteriver, Arizona  
Rev. William Schink, Woodland, Wisconsin  
Mr. Martin Schroeder, Bay City, Michigan  
Rev. James A. Thrans, Janesville, Wisconsin  
Mr. Allen Treichel, Sebawaing, Michigan  
Mr. Robert Willhite, Algoma, Wisconsin

Correspondence concerning these nominees must be in the hands of the undersigned before October 21, 1960.

ARTHUR GLENDE, Secretary  
17 South Jefferson Street  
New Ulm, Minnesota

## A MISSION REQUEST

Wanted for a small mission congregation: Used light fixtures suitable for a chapel. Please send description to Mr. Edmund Schaedig, R. 1, Cedarville, Mich.

## CALL TO NORTHWESTERN COLLEGE ACCEPTED

Pastor William Zell, associate pastor of Emanuel Lutheran Church, St. Paul, Minn., has accepted the call as professor of German at Northwestern College.

K. TIMMEL, Secretary  
The Board of Regents

## AN URGENT REQUEST

One of our pastors in Minnesota has been sorely afflicted. Last spring his wife suffered an attack of a crippling disease and is now helpless. He has three small girls, aged six, three, and one. Until now

efforts to find someone to care for the children and to do the housework have proved unsuccessful. So he reluctantly decided to use this means to issue an appeal for help. It is an appeal to Christian love, for the pastor is not in position to afford more than a nominal salary. If you are a person who is able and willing to give the help so desperately needed — or if you know of such a person — please write for further details, sending your letter to:

The Northwestern Lutheran,  
the Managing Editor  
3624 W. North Ave.  
Milwaukee 8, Wis.

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### EASTERN PASTORAL CONFERENCE

The Conference will meet, D. v., on November 1 and 2, 1960, at Emmanuel, Grover, S. Dak., Arthur P. C. Kell, pastor, beginning at 10:00 a.m. The Lord's Supper will be celebrated in an evening service on Nov. 1. Pastor Henry Ellwein is the preacher. Papers are: Free Will and Conversion, Pastor A. Kell; Preaching for and to the Congregation, Pastor V. Thierfelder; The Christian Stewardship of the Lutheran Layman, Pastor R. Zimmermann; Adiphora in the Light of Rom. 14, Pastor H. Birner; God's Word Speaks on Birth Control, Reassigned; Titus 2, Reassigned; Pastoral Counseling in Regard to the Emotionally and Mentally Disturbed, Pastor R. Zink.

Notify host pastor if you desire overnight housing.

H. A. BIRNER, Secretary

### MINNESOTA

#### NEW ULM DELEGATE CONFERENCE

Date: Oct. 12, 1960.

Time: 9:30 a.m.

Place: St. John's, Sleepy Eye, Minn.; Waldemar Hoyer, host pastor.

Agenda: Table of Duties—Parents and Children, Prof. A. Schulz; The Duties and Limitations of Pastoral Care (Acts 20: 48); Isagogical Study of I Cor. 13; Report of Synodical Conference, Prof. H. Birkholz; Report of Conclave of Theologians, Prof. R. Hoenecke; Report of the Assignment Committee; Miscellaneous Reports and Business.

ALVIN R. KIENETZ, Secretary

#### REDWOOD FALLS PASTORAL CONFERENCE

Date: Oct. 25, 1960, at 9:00 a.m.  
Place: St. John's, T. Sheridan, Minn.; W. Henrich, pastor.  
Speaker: E. R. Gamm (alternate: W. Henrich).

Agenda: Exegesis, I Thess. 5, Martin Lemke; May a Layman Distribute Holy Communion? O. K. Netzke; A Discussion on Church Fellowship on the Basis of the Thesis drawn up by our Wisconsin Synod Union Committee, H. Kesting; A Study of Capital Punishment in the Light of Holy Scripture, S. Baer.

WARREN J. HENRICH, Secretary

**RED WING PASTORAL CONFERENCE**

Date: Oct. 25, 1960; 9:00 a.m.  
 Place: St. John's, Lake City, Minn.; R. Goede and T. Albrecht, host pastors.  
 Sermon: L. Lillegard (D. Malchow, alternate).  
 Agenda: "Basic Differences Between Lutheran and Reformed Theology," G. Horn; Exegesis of Isa. 43, J. Chworowsky.  
 F. G. KOSANKE, Secretary

**NEBRASKA****ROSEBUD CONFERENCE**

Date: Oct. 11 and 12, 1960.  
 Time: 10:00 a.m.  
 Place: St. John's, Brewster, Nebr., host pastor, E. C. Birkholz.  
 Sermon: Karl Fuhlbrigge.  
 Agenda: An Analysis of the Liturgical Movement in the Lutheran Church, G. Tiefel; V.P.W., American Legion, Veterans Organizations, E. C. Birkholz.  
 KENNETH W. STRACK, Secretary

**TEACHERS CONFERENCE**

October 26-27, 1960  
 Hadar, Nebraska

**Wednesday, Oct. 26**

9:00-9:45 Opening Devotion, Pastor G. Free  
 9:45-10:50 Business, Elections  
 10:50-10:45 Recess  
 10:45-11:45 Practical Application of the Fourth Commandment to School Life, Mr. John Isch  
 11:45-1:15 Noon Recess  
 1:15-1:30 Devotion, Reading of Minutes  
 1:30-3:15 Public Relations of Our Lutheran Schools—An Approach With Suggestions for Practical Applications, Prof. A. Schulz  
 3:15-3:50 Recess  
 3:50-4:00 Report of Synodical Conference Delegate, Pastor G. Free

**Thursday, Oct. 27**

9:00-9:15 Devotion, Minutes  
 9:15-10:30 Sunday School — Asset of or Detriment to the Christian Day School, Pastor D. Grummert  
 10:30-10:45 Recess  
 10:45-11:45 District School Board Report, Pastor D. Grummert  
 11:45-1:15 Noon Recess  
 1:15-1:30 Devotion, Minutes  
 1:30-2:30 Use of Scripture in Disciplining a Child in School, Mr. J. Schibellhut  
 2:30-3:15 Report of the Executive Secretary  
 3:15-3:50 Closing Devotion  
 LAVERNA EWERTS, Secretary

**SOUTHEASTERN WISCONSIN****DODGE-WASHINGTON PASTORAL CONFERENCE**

Date: Oct. 11 and 12, 1960.  
 Place: St. John's, Lomira, Wis.  
 Opening Communion service: Oct. 11, at 9:30 a.m.  
 Preacher: M. Croll (E. Froehlich, alternate).  
 Essay assignments: Exegesis I Cor. 4 (continued), E. Froehlich; The Import of Noah's Blessing and Curse, Gen. 9:25-27, W. Sauer; Exegesis Gen. 6, C. Weigel; Excommunication and Its Connotations, H. Russow; The Old Testament Chronology from the Flood to the Time of Abraham, M. Westerhaus.  
 CARL J. HENNING, Secretary

**WESTERN WISCONSIN****MISSISSIPPI VALLEY INSTITUTE FOR SUNDAY SCHOOL TEACHERS**

Date: Sunday, Oct. 16, 1960; 2:15 p.m.  
 Place: Luther High School, Onalaska, Wis., (Rev. Wayne Schmidt, host pastor).  
 Speaker: A. L. Mennicke (Winona).  
 Agenda: Theme "The 20th Century Golden Calf and God's Unchanging Law." Sectional meetings applying stories to different age levels. Special discussion by L. Raabe on problems and suggestions for choosing Sunday-school Christmas gifts.  
 FRANK ITALIANO, President

**ORDINATIONS AND INSTALLATIONS****Ordained**

**Pastor**  
**Koelpin, Arnold J.**, in Trinity Ev. Lutheran Church, Caledonia, Wis., by Arnold B. Koelpin; Sept. 4, 1960.

**Installed**

**Professors**  
**Brei, Raymond**, as professor at Dr. Martin Luther College, New Ulm, Minn., by Otto Engel; Sept. 7, 1960.  
**Heidrich, Fred**, as professor at Dr. Martin Luther College, New Ulm, Minn., by Otto Engel; Sept. 7, 1960.

**Pastor**  
**Bartelt, Wayne**, in St. John's Lutheran Church, Sturgis, Mich., by J. A. De Galley; assisted by W. Beckmann; Sept. 11, 1960.

**Teachers**

**Barnes, Glenn R.**, as principal of St. John's Ev. Lutheran School, Milwaukee, Wis., by J. C. Jeske; Sept. 11, 1960.

**Goede, Harold**, as teacher in Our Savior's Lutheran School, Wausau, Wis., by R. Reede; July 31, 1960.

**Kramer, Paul**, as teacher in Immanuel Lutheran School, Medford, Wis., by A. J. Engel; Sept. 4, 1960.

**Welke, Norman**, as teacher at Bethesda Lutheran Home, Watertown, Wis., by C. Golisch; Sept. 11, 1960.

**CHANGE OF ADDRESS****Professors**

**Brei, Raymond**, 101 S. Franklin St., New Ulm, Minn.

**Heidrich, Fred**, 500½ S. Washington St., New Ulm, Minn.

**Pastors**

**Luetke, Nathanael**, Nicollet, Minn.

**Koelpin, Arnold B.**, 7957 Nicholson Road, R. 2, Caledonia, Wis.

**Tessmer, Charles L.**, 912 S. 32nd Ave., Yakima, Wash.

**Teachers**

**Barnes, Glenn R.**, 4021 S. 68th St., Milwaukee 20, Wis.

**Goede, Harold**, 1202 S. 8th Ave., Wausau, Wis.

**MISSION FESTIVALS****June 19, 1960**

Immanuel Church, Hadar, Nebr.  
 Offering: \$1,493.25. G. Free, pastor.

**July 12, 1960**

St. Jacobi Church, Norwalk, Wis.  
 Offering: \$246.79. F. H. Senger, pastor.

**August 21, 1960**

St. John's Church, T. Sheridan, Minn.  
 Offering: \$230.10. W. J. Henrich, pastor.  
 St. John's Church, Redwood Falls, Minn.  
 Offering: \$814.23. E. A. Birkholz, pastor.

David's Star Church, Kirchhahn-Jackson, Wis.  
 Offering: \$2,418.66. P. J. Gieschen, pastor.

**September 11, 1960**

St. Paul's Church, Napier, Nebr.  
 Offering: \$919.64. Kenneth W. Strack, pastor.

**September 18, 1960**

St. John's Church, Center, Wis.  
 Offering: \$338.58. W. A. Wojahn, pastor.

**TREASURER'S STATEMENT**

July 1, 1960, to August 31, 1960

**Receipts**

Cash Balance July 1, 1960.....	\$ 64,128.64
Budgetary Collections .....	\$255,324.20
Revenues .....	26,542.20
<b>Total Collections and Revenues.....</b>	<b>\$281,866.40</b>
<b>Non-Budgetary Receipts:</b>	
<b>Payment on Accounts</b>	
Receivable .....	520.00
Miscellaneous .....	28.00
Lutheran S. W. C. Prayer Book	2.50
Bequests .....	999.73
<b>Total Receipts .....</b>	<b>\$283,416.63</b>
	<b>\$347,545.27</b>

**Disbursements****Budgetary Disbursements:**

General Administration .....	22,656.13
Board for Information and Stewardship .....	12,369.56
Wisconsin Luth. Seminary .....	27,085.56
Northwestern College .....	35,881.31
Dr. Martin Luther College .....	64,743.58
Michigan Lutheran Seminary....	47,690.15
Northwestern Luth. Academy	12,793.05
Milwaukee Luth. Teachers	
College .....	30.56
Academy Subsidies .....	7,800.00
Winnepago Teacher Program....	2,558.67
Home for the Aged .....	8,407.17
Missions —	
General Administration	
Board for World Missions	3,544.32
Indian Mission .....	19,669.35
Colored Mission .....	7,612.14
Home Missions .....	93,892.79

Refugee Mission .....	9,557.00
Madison Student Mission .....	62,807.34
Northern Rhodesia Mission.....	4,529.97
Luth. Spiritual Welfare Comm.	1,081.73
Japan Mission .....	6,653.60
Spanish Mission .....	1,419.00
Winnebago Lutheran Academy	500.00
General Support .....	16,173.00
Student Aid .....	702.96

Board of Education .....	4,009.51
Teacher Certification Program	552.00
Depreciation on Inst. Bldgs. ....	23,869.02
Revenues designated for Special Building Fund .....	13,755.40
<b>Total Budgetary Disbursements...</b>	<b>\$512,344.87</b>
<b>Deficit Balance August 31, 1960</b>	<b>\$164,799.60</b>

**COMPARATIVE STATEMENTS OF BUDGETARY  
COLLECTIONS AND DISBURSEMENTS**

For period of July 1, 1960, to August 31, 1960

	1959-61	1960-61	Increase	Decrease
Collections .....	\$181,984.36	\$255,324.20	\$ 73,339.84	
Disbursements .....	467,378.00	512,344.87	44,966.87	
<b>Operating Deficit .....</b>	<b>\$285,393.64</b>	<b>\$257,020.67</b>		<b>\$ 28,372.97</b>

**ALLOTMENT STATEMENT**

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	\$ 688.70	\$ 3,467.50	\$ 2,778.80	19.86
Nebraska.....	6,893	10,407.50	17,232.50	6,825.00	60.39
Michigan.....	26,030	22,433.74	65,075.00	42,641.26	34.47
Dakota-Montana.....	8,040	6,928.38	20,100.00	13,171.62	34.47
Minnesota.....	39,286	64,270.15	98,215.00	33,944.85	65.44
Northern Wisconsin.....	48,129	50,425.52	120,322.50	69,896.98	41.91
Western Wisconsin.....	50,004	37,887.83	125,010.00	87,122.17	30.31
Southeastern Wisconsin.....	50,004	57,337.70	125,010.00	67,672.30	45.87
Arizona-California.....	3,584	4,573.17	8,960.00	4,386.83	51.04
	<b>233,357</b>	<b>\$254,952.69</b>	<b>\$583,392.50</b>	<b>\$328,439.81</b>	<b>43.70</b>

C. J. NIEDFELDT, Treasurer

**CONTRIBUTIONS SENT DIRECTLY TO TREASURER'S OFFICE**  
For Month of August 1960  
For "Books for Missions"

Pupils of North Trinity Ev. Lutheran School, Milwaukee, Wis. ....	\$ 50.00
Bible Summer Camp of the Lutheran Evangelical Christian Church of Japan .....	5.00
	\$ 55.00
For Lutheran Spiritual Welfare Commission	
N. N. ....	5.00
Mrs. H. A. Hopp, Manitowoc, Wis. ....	1.00
Michael J. Zmuda, Jr., Minneapolis, Minn. ....	5.00
	\$ 11.00
For Refugee Mission	
N. N. ....	\$ 5.00
For Japan Mission	
N. N. ....	\$ 5.00
For General Relief Committee	
N. N. ....	\$ 5.00
For Missions	
In memory of the fourth anniversary of Mr. Louie Knoche, by Mr. and Mrs. Harvey Allerheilgen, Plymouth, Nebr. ....	\$ 20.00
For Negro Missions	
Memorial wreath toward New Memorial Chapel at Obiti Dim, Nigeria, in memory of Oscar W. Siewert by Rev. Harold Johnne, Beaver Dam, Wis. ....	\$ 5.00
For Parsonage-Teacherage Fund	
Mrs. Richard Stuewer, Bonduel, Wis. ....	\$ 2.50
For Church Extension Fund	
N. N. ....	\$ 5.00
William Welles, Ixonia, Wis. ....	10.00
Miss Theresa Hoenecke, Milwaukee, Wis. ....	5.00
Pupils of Emanuel Lutheran School, New London, Wis. ....	246.62
Memorial Wreaths —	
In memory of Rev. Orval Kreie by Rev. Daniel M. Gieschen, Adrian, Mich. ....	5.00
In memory of Mrs. Edith Voss Prah! by Mrs. Erna Hollebon and family .....	2.00

In memory of Dena Hernlem by Rev. and Mrs. Richard D. Balge, Milwaukee, Wis. ....	5.00
In memory of Rev. Orval Kreie by Rev. O. W. Heier...	3.00
In memory of Christian Schulz, by Mrs. Martha Dorn, Rev. Wilbur Dorn, Mr. and Mrs. Marvin Dorn, Mrs. Albert Dorn, Mrs. Art Schulz and Herman Hempel .....	6.00
	\$ 287.62
	\$ 396.12

C. J. NIEDFELDT, Treasurer

**ACKNOWLEDGMENT AND THANKS**

With gratitude to God for moving the hearts of these Christians to remember in their wills the Lord's work of our Wisconsin Evangelical Lutheran Synod, we gratefully acknowledge the receipt of the following bequests during the fiscal year, July 1, 1959, to June 30, 1960.

<b>1959</b>	
July 31 — Alma Zschaechner Estate for Missions .....	\$ 1,000.00
August 31 — Julius Sommerfield Estate for Wisconsin Lutheran Seminary, Thiensville .....	7,360.31
September 30 — Ferdinand Hencke Estate for the Parsonage-Teacherage Fund .....	2,025.00
September 30 — Camilla von Briesen Estate for General Administration .....	250.00
October 31 — Mrs. Eda Johnson Estate for Wisconsin Lutheran Seminary, Thiensville .....	2,000.00
November 30 — Clara Lipp Estate for Church Extension Fund .....	958.17
<b>1960</b>	
January 31 — Martha Boelte Estate for Church Extension Fund .....	2,000.00
January 31 — Martha Boelte Estate for Missions .....	3,000.00
March 31 — Louise Schlegelmilch Estate for Church Extension Fund .....	7,135.99
March 31 — Louise Schlegelmilch Estate for Missions .....	7,135.99
March 31 — John Kuehn, Jr., Estate for Dr. Martin Luther College, New Ulm, Minn. ....	2,846.43
May 31 — Alfred Luhmann Estate for Parsonage-Teacherage Fund .....	500.00
May 31 — M. J. Buske Estate for Church Extension Fund .....	500.00
May 31 — Willy Ley Estate for Parsonage-Teacherage Fund .....	500.00

ALFRED C. SCHEWE, Secretary  
Board of Trustees

# The July-August Record - What Does It Mean?

## A Strong Note of Encouragement

### A. As to the Collections.

Our gifts for July and August in 1960 were.....	\$255,324.20
Our gifts for July and August in 1959 were.....	181,984.36

<b>This means an increase over last year of.....</b>	<b>\$ 73,339.84</b>
<i>This increase is particularly noteworthy since it occurred in the traditional "slow" months.</i>	

### B. As to the Disbursements.

At first there does not seem to be anything to encourage one here, for

Our disbursements in this period were.....	\$512,344.87
While last year they were.....	467,378.00

So that we have an increase of.....	\$ 44,966.87
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However, this increase is accounted for by an extraordinary expenditure. In August we made an initial payment toward the acquisition of property for the Madison Student Mission. This payment amounted to.....

	\$ 61,500.00
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It becomes apparent that, except for this — we would have a decrease in our disbursements amounting to.....	16,533.13
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And we would have had a decrease in the operating deficit over last year of.....	89,872.97
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## A Vigorous Summons to Intensified Efforts

### A. The Deficit Is There.

The fact remains that we did run up a sizable deficit. In other words, our giving did not meet the requirements of the budget. **And our budget represents our actual needs, not some vaguely desirable goals.**

### B. The Present Deficit Needs to Be Wiped Out.

The operating deficit was held down to the present figure only because many a board was patient and held back on requests for monies allowed by the budget (for needs!) and because the Board of Trustees effected some economies.

#### Reasons for wiping out the deficit:

1. We cannot meet the full needs of our present work unless we do so.
2. We surely want to carry out at least the modest expansion provided for in our budget. **We want the Lord's work to move forward!**

### C. Future Deficits Need to Be Avoided.

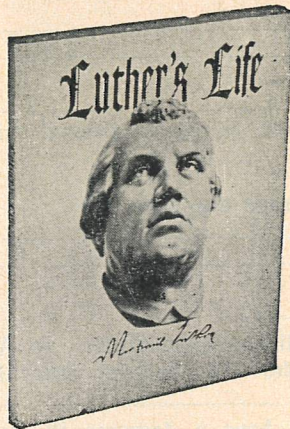
1. If we have operating deficits, we must draw on funds set aside for building operations. (These funds include amounts set aside for depreciation and amounts allotted by the budget to the Special Building Fund.)
2. We have begun building operations at Dr. Martin Luther College. (See below.)
3. We have enough money in the clear to carry out this first phase of our building program.
4. But this is just the beginning of the building program. To have the necessary monies on hand as the program moves through its next phases, **we need to set aside, at an accelerated rate, the amounts called for by the budget—month for month through the coming years.**
5. Running up new deficits would endanger these building funds.
6. Then let us strive with the zeal of love to reach our budget goals — goals in our Savior's Gospel work.

## BUILDING OPERATIONS BEGIN AT D.M.L.C.

Building operations are to begin soon at Dr. Martin Luther College — or may have already begun. During September bids for the new Music Hall were received. The contract was awarded. The cost of the new building will be approximately \$350,000.00. The terms of the contract call for the building to be completed in about one year.

The Board of Trustees has also authorized the Board of Regents at Dr. Martin Luther College to proceed with the securing of plans and specifications for the remainder of the building program, which is designed to meet the present needs of this school. These plans and specifications are to be ready for presentation to the 1961 convention of our Synod.

# BOOKS ABOUT LUTHER



**HERE I STAND.** By Roland Bainton. 422 pages. This fresh, scholarly and sympathetic portrayal of the great Reformer is especially heart-warming because it comes from outside Lutheran circles. The author, Dr. Roland Bainton, is professor of church history at Yale, a Quaker, and an enthusiastic admirer of Luther. Lutheran readers will find themselves in agreement with most of his judgments. The book is richly illustrated with woodcuts and engravings of Luther's own time. **Paper \$1.95**

**KATHERINE, WIFE OF LUTHER.** By Clara Seuel Schreiber. "Katherine, Wife of Luther" is the story of an intelligent, courageous and proud woman, fit mate for such a man as Martin Luther. Here, too, are intriguing sidelights into the details of running a busy household in 16th-century Germany. Kate, mistress of this house, proves that she can meet the problems of teething babies and the most fearful plague with equal fortitude. **\$2.75**

**LUTHER'S LIFE.** By Ingeborg Stolee. A revision based on Luther's Life by O. Nilsen. 157 pages. Size, 8x12. A simple, pleasing story of Luther's life for the young people. The book includes Luther's explanation of his seal, the text of the 95 theses, the Three General Creeds and the Augsburg Confession. An excellent reproduction of Rietschel's head of the Luther statue in Worms illuminates the cover, and the numerous illustrations and manuscript facsimiles makes this a handsome gift book. **Paper \$2.00**  
**Cloth \$3.00**

**THIS IS LUTHER.** By Ewald M. Plass. Here is a completely new insight into the life of that God-inspired hero of the Reformation — Martin Luther.

This is not the oft-told story of his life and times, not just another biography of Luther, but rather a warmly human, intimate study of his character, ways and habits — an interesting character study of the great Reformer. 395 pages. Cloth. **\$5.00**

**STIRRING SCENES FROM THE LIFE OF LUTHER.** By Gerhard E. Lenski. Paper cover. A graphic description of outstanding events in Luther's life. Attractively illustrated. Ages, 8-14. **50 cents**

**MARTIN LUTHER.** By Elsie Singmaster. 138 pages. Attractive blue cloth cover. "Though this is a brief biography sketch on Martin Luther, it omits no essential facts. It is a refreshing readable narrative which every member of the average family in our circles will enjoy. Suitable as an inexpensive gift book." **\$1.50**

**MARTIN LUTHER.** By Carl E. Koppenhaver. 48 pages. Size, 5x7 $\frac{3}{8}$  inches. The Martin Luther story in a simple readable style that appeals to both young and old. Beautifully illustrated throughout. Heavy kromekote paper cover. Inexpensively priced to make an ideal gift for Sunday-school classes. **60 cents**

On orders over \$5.00 add 5c for each dollar or fraction thereof to cover postage and handling. On orders for \$5.00 or less, please add 25c. Thank you.

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