



# THE NORTHWESTERN Lutheran

December 31, 1961  
Volume 48, Number 27



# BRIEFS

## by the Editor

We are happy to see that some congregations have acted on the suggestion made here to send as Christmas gifts subscriptions for The Northwestern Lutheran to all its members serving in the armed forces. We might add that such gifts will be welcomed by the men in service, even though they come at another season of the year.

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The second installment of "Entrenched Unionistic Practices" appears in this issue. In it Pastor Oscar Siegler discusses the meetings held between representatives of the National Lutheran Council and of The Lutheran Church—Missouri Synod. In the course of his exposition the writer tries to give you some idea of the doctrinal position of the NLC bodies. Perhaps it will be helpful to add something for which he did not have the space.

In the summer of 1962 the United Lutheran, Augustana Lutheran, Finnish Evangelical Lutheran, and American Evangelical Lutheran Churches will effect a merger, the new church to be known as the Lutheran Church in America. The doctrinal basis on

which the four bodies will unite is given in the constitution of the new body. The Joint Commission on Lutheran Unity had agreed on the wording of the article concerning Holy Scriptures. The first two sentences read like this:

"The church acknowledges the Holy Scriptures as the norm for the faith and life of the church. The Holy Scriptures are the divinely inspired record of God's redemptive act in Christ."

At its convention in 1960 the Augustana Lutheran Church resolved to have its members of the Commission present a petition for a change in this wording. The petition asked that the sentences be amended to read like this:

"This church acknowledges the Holy Scriptures as *the Word of God and* the norm for the faith and life of the church. The Holy Scriptures are the divinely inspired record of God's redemptive act in Christ, *proclaimed in both the Old and New Testaments.*" (Italics indicate the requested changes.—Ed.) This request, however, was denied, and the original wording was retained.

Consider the significance of this action. Among Lutherans you would expect a request like that made by the Augustana Lutheran Church to be the normal thing. The Holy Scriptures are the Word of God? Of course they are! But this doctrinal statement was not agreeable to the United Lutheran Church in America. Long ago it repudiated the doctrine of the verbal inspiration and the inerrancy of the Scriptures. For a long time this church has made this distinction: everything that concerns "faith," everything that has to do with Christ and His work of redeeming sinners — this is what is meant by "God's redemptive act in Christ" in the statement above — everything of this nature is indeed the Word of God, is inspired, and is given by God to make sinners wise unto salvation. But what the writers of Scripture have to say about historical, geographical, and other "secular" matters was not given by inspiration. This they call the "human side" of Scriptures, that is, in these matters the writers were subject to human error and did make mistakes. Thus it is taught that Christians need not believe that the accounts of the Creation, the Fall, the Flood, and the Exodus are literally true. But once you start this process, there is no stopping. As Pastor Siegler points out in his article, some of the cardinal doctrines of the New Testament have

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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

## Better Than Resignation

When an air raid warning was accidentally sounded in

a Wisconsin community, some residents sought shelter, but more accepted the raid with resignation and did nothing to protect themselves from the nuclear attack they supposed was imminent.

A type of resignation also characterizes the attitude of many as they view the new year. If evil days are in store for them, they will accept them resignedly. "Whatever will be, will be," is their philosophy.

A Christian will also view with resignation whatever evil days the new year will bring, but his resignation is not a shrug of the shoulder or a mere negative, stoic acceptance of misfortune and calamity. It is rather a positive confidence in the all-ruling Lord of the nations and in the merciful Lord of the Church. In faith he commits his future days to Him, without concern, without care.

This Christian resignation is as active as it is positive. Assured of a gracious Savior's solicitude, freed from all anxious cares, you and I will work with good cheer while it is day. Each day the New Year brings is ours in which to plan and to build and to increase. Whether the days are good or evil, you and I will be at our work in the kingdom of God.

C. TOPPE

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## Hanukkah

If at this season of the year we see that Jews seem to go along with Christians in celebrating Christmas with burning of candles, with joyous gatherings, and happy holidays, it must not be assumed that they are imitating the Christian. It may indeed be that some Jews, like some Christians, see nothing more in this season of the year than a good opportunity to make a profit. But most Jews are not at all aping the Christians when at this time they light up their homes and places of business with many candles.

It happens that the Jews have a festival of their own at the end of December that began to be observed long before Christmas became a festival. It is the feast of Hanukkah (accent on the first syllable), or the Feast of Lights. The festival is mentioned in John 10:22: "And it was at Jerusalem the feast of the dedication, and it was winter." This festival dates back to the year 165 B.C. and is explained in the fourth chapter of I Maccabees,\* where we read in the 59th verse: "Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness." Casleu is the month of December; so this festival begins on Christmas Day and continues through January 1.

The word Hanukkah means dedication, and the festival recalls the victory of the Maccabees over the heathen Syrians, who had captured Jerusalem and had turned the Temple into a heathen temple and had defiled the altar by offering heathen sacrifices on it. The victorious Judas Maccabaeus tore down the altar, erected

\* A book not found in our English Bibles, since it is found in the Apocrypha.

a new one, and on the 25th day of Casleu dedicated it to the God of his fathers. That was a day of rejoicing among the Jews, both because of the victory over their enemies and because of the restoration of the Temple to the worship of the God of Abraham.

The festival ordained by Judas Maccabaeus is still an important festival in Jewish communities, and is still a festival of lights and of mirth and joy among all classes of Jews. Hanukkah is a festival of lights observed exactly at Christmas time, but it does not at all mean that the Jews have surrendered to Christ the Savior. The festival rather signifies just the opposite: a stubborn clinging to the Old Testament. The lights do not at all mean what they mean to the Christian: joy over the coming of the Light of the World, Christ the Savior who has brought the light of hope into the darkness of this world.

Hanukkah is still being observed, although Temple and altar have long since disappeared. Antiochus the Syrian and Judas Maccabaeus have been long forgotten, and the dedication of an altar more than two thousand years ago no longer means anything to the modern Jew. So a new meaning is being given to the festival. A Jewish author explains it thus: "There is another reason why Hanukkah is so important a holiday — the rebuilding of Palestine. The message of Hanukkah encourages us to hope that the Land of Israel may once again become the center of the Jewish people and Jewish culture even as after the Maccabean victories." So the festival is a symbol of hope, but of a hope that never rises above the ground and goes no farther than the establishment of a little government in ancient Palestine.

E. E. KOWALKE

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## The Strait Gate

Jesus advised: "Enter ye in at the strait gate." The way to salvation is strait, that is, narrow. It is not so, as many people say, that all religions and roads lead to heaven as long as you are sincere about it.

In what respect is the door narrow? First of all, because it can be entered only through Jesus. Jesus made that claim when He said: "I am the door of the sheep." Again He said: "No man cometh unto the Father, but by me." He insisted that the only way to the Father and eternal life leads through Him, who came into the world to save sinners, who atoned for the sins of the world on the cross.

The gate is narrow also in the sense that we are led into it only by the Word of God. The Psalmist says: "Thy word is a lamp unto my feet, and a light unto my path." Jesus, in sending out His disciples to gather people into the kingdom of heaven, instructed them to teach them all things that He had commanded. It is His Word that keeps people traveling in the right direction. The Word is the Christian's road map. Most people regard that as too much of a strait jacket. Insistence upon the Word of God is called intolerant. They will not submit

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# Studies in God's Word: Two New Year's Meditations

## "OUR HELP IS IN THE NAME OF THE LORD"

*If it had not been the Lord who was on our side, now may Israel say; If it had not been the Lord who was on our side, when men rose up against us: Then they had swallowed us up quick, when their wrath was kindled against us: Then the waters had overwhelmed us, the stream had gone over our soul; Then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth (Psalm 124).*

This is the eve of a new year. While we might wonder what the new year will bring, we can know it will bring whatever God has planned for us. And we can know, too, that whatever God has planned for us will be good for us.

These lessons of trust in God for tomorrow and the next year we have learned from our experiences of yesterday and the past year. Many times it has been evident that the "Lord was on our side." No beast or earthquake has swallowed us up. No flood has covered us. God has kept us humble so that in human pride we did not turn away from Him. Our souls are not caught in the devil's snares. Like the birds, we are free spirits because we have been so graciously kept in the Savior's Word. And so we know the Truth, and the Truth has made us free of the devil's grasp.

Our help in physical and spiritual need is in the Lord. Our text says that it is "in the name of the Lord." There is no difference in the thought; for the name of the Lord tells us who the Lord is and what He is able to do. He is the same Lord who made heaven and earth and us. He is the same Lord who has adorned the heavens and the earth and given us our senses, talents, and abilities.

The name *God* means Almighty Spirit; and so we know that He can do anything.

The name *Jehovah* means the Everlasting One; and so we know that He is always the same. We can depend on His promises for body and soul.

The name *Lord* means Ruler and Master; and so for our benefit He rules us.

The name *Jesus* means Savior; and so we know that in Him we have salvation.

The name *Christ* means the Anointed One. He is anointed to be our Prophet, bringing us God's Word. He is our High Priest, Himself the Lamb sacrificed to atone for our sins. He is our King, ruling and protecting us in the new year as in the old.

As Dr. Martin Luther says in his explanation of the First Article of our Creed: "I believe (have every confidence) that God . . . still preserves me."

*Heavenly Father, with grateful hearts we praise Thee for Thy providence over us in the year now ending. With firm assurance in Thy goodness and mercy to us all for our Savior's sake, we await the new year. Amen.*

## A FATHER'S HEART

*As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him (Psalm 103:12, 13).*

Wouldn't it be a sad thing if we had to go into a new year with dread of God in our hearts? Oh, yes, we gladly admit that we are among those "that fear him." But that fear cannot mean dread of a God angry over our sins and ready to punish us. We have learned to say: "As far as the east is from the west, so far hath he removed our transgressions from us." We know how He removed our sins: He sacrificed His own Son to atone for them. He did it out of pure love for us who deserved no love.

Because He thus loved us, we love Him. Our fear of Him, therefore, is the fear of love. Naturally, we stand in awe of such a great God. Naturally, we give reverence to such a glorious God. Naturally, we hate to think of offending such a loving God. Ours is the holy fear of children who can always see in God a heavenly Father. And so we know: "As a father pitieth his children, so the Lord pitieth them that fear him."

What does He have in store for us? Let David remind us: "Bless the Lord . . . and forget not all his benefits."

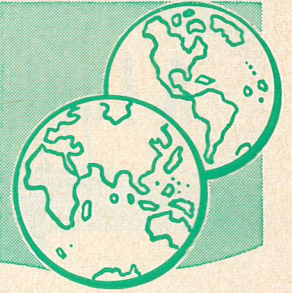
He forgives, He heals, He redeems, He crowns our life with loving-kindness and mercy. He satisfies our mouth with food. He renews our strength. He doesn't always chide us, nor let His anger burn along. He doesn't deal with us according to our sins. He has removed our sins from us as far as the east is from the west (Ps. 103:1-13).

And why does God do this all? Dr. Martin Luther answers: "And all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me."

*God, our Father, we praise Thee and thank Thee that Thou in Jesus hast forgiven us all sin. We know and are sure Thou wilt for Christ's sake freely supply us with all our needs, without any worthiness in us. In the blessed name of Jesus we, Thy children, pray. Amen.*

—From *Meditations*, 1958-59

# News FROM OUR Missions



## Resurrection Evangelical Lutheran Church

Rochester, Minnesota

Rev. R. O. Reimers, Pastor

The ministry to the sick and shut-in is a vital part of every pastor's work. This work often becomes next to impossible for a local pastor whose members enter institutions or clinics at a great distance from home. That these members may not be neglected, institutional missionaries have been called to serve where such need exists.

In Rochester, Minnesota, this work has been placed into the hands of the pastor of our mission congregation.

The Mayo Clinic in Rochester is a noted health center. Many of the members of our congregations throughout the Wisconsin Synod find it necessary to go there for treatment, seeking relief from an illness for which they could gain no help elsewhere.

The Mayo Clinic is a large and constantly expanding institution. The clinic itself has only the various examining facilities which at present occupy five separate buildings. The clinic makes use of the facilities of three hospitals: The Methodist Main Hospital, the Worrall Addition, and St. Mary's Hospital. Patients are often treated as outpatients, going to the clinic at intervals for treatment.

Until five years ago the Wisconsin Synod did not have a pastor in Rochester. Had it not been for the willing service of the hospital chaplain of our former sister synod, the Missouri Synod, the great majority of our members could not have experienced the comfort of such a ministry.

In 1956, our Synod opened its first mission station in Rochester. In January of the following year, the first resident missionary began the



Resurrection Ev. Lutheran Church, Rochester, Minnesota

work of establishing a permanent congregation. The Minnesota District Board for Home Missions recognized the plight of our members who were in the various hospitals without a pastor of their own. The missionary pastor was, therefore, directed to devote as much of his time as possible to work in the various institutions.

Should you find it necessary to enter the Mayo Clinic, you can be of

great help to the missionary: Inform your pastor of your intention, that he can alert Pastor Reimers. When you arrive, call him and give him your address, for you may be staying in a hotel, motel or rooming house. If you enter a hospital, be sure to identify yourself completely on the registration card. Pastor Reimers visits each hospital on Tuesdays and Fridays.

*Father, let me dedicate  
All this year to Thee,  
In whatever earthly state  
Thou wilt have me be.  
Nor from sorrow, pain, or care  
Freedom dare I claim;  
This alone shall be my prayer:  
Glorify Thy name.*

*Can a child presume to choose  
Where or how to live?  
Can a father's love refuse  
All the best to give?  
More Thou givest ev'ry day  
Than the best can claim  
Nor withholdest aught that may  
Glorify Thy name.*

(LH 118:1, 2)



# A Lantern to Our Footsteps

*God's Reply to Our Questions*

Topic:

Is I Corinthians 7:25-40  
Inspired?

I Corinthians 7:25 reads as follows: "Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful." A reader states that he has read that this verse has been used in order to claim "that some of the Bible was the work and words of men," to show that Scripture may contain errors. He states that "the verse gives the impression that Paul is using his own words." Since Paul says that here he has "no commandment of the Lord," since he says that he is giving *his* "judgment," the conclusion is sometimes drawn that what Paul writes in verses 25-40 is not inspired. It is said that this is not really the Word of God but only the word of a man, Paul. We ask therefore: Is I Corinthians 7:25-40 inspired?

## Paul Wrote as Paul, Yet By Inspiration

First, let us keep in mind what is involved in inspiration. From the fact that the holy writers wrote by inspiration does it follow that they were not using words from their own vocabulary, that they were not writing in their own style? Not at all. We can recognize the differing vocabularies and styles of the various Biblical writers. Does inspiration mean that the authors were not using their minds while writing, that they were not expressing thoughts and judgments which had formed in their minds? Not at all. They were not acting as mere mechanical writing machines. But inspiration does mean that "holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). The Holy Spirit had His hand in what they did. He carried them along as they wrote. Inspiration does mean that the Biblical writers expressed themselves "not in words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. 2:13). The Holy Spirit guided the inspired writers even in the choice of words, even though Paul still wrote as Paul, and John as John, each in his own style. Hence we are told that the Scriptures are "given by inspiration of God" (II Tim. 3:16), literally, that they are "God-breathed." St. Paul therefore could write to the Thessalonians that "when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God" (I Thess. 2:13). Even though it was Paul who spoke the word to the Thessalonians, they very correctly received his word as the Word of God, since he was under the inspiration of the Holy Ghost. In our Wisconsin Synod Catechism (Explanation, question 12) *inspiration* is explained in these words: "The Holy Ghost moved the holy men to write the Bible, putting into their minds the very thoughts and the very words which they wrote."

## "I Have the Spirit of God"

We ask now regarding I Corinthians 7:25-40: Does Paul say that here he is not writing as an apostle under the guidance of the Holy Spirit? Let us see. He does say that he is writing as "one that hath obtained mercy of the Lord to be faithful." Paul here is thinking of the mercy that God had shown him in that he, a former persecutor of the Church, was made an apostle of Jesus Christ. God had made him one to be faithful, literally, "trustworthy." God had made him one whose word should bear weight, whose word was to be trusted.

But we note also what Paul adds at the conclusion of this section in verse 40. He says at the end: "And I think also that I have the Spirit of God." So Paul makes the claim that he has the Spirit of God, that the Holy Spirit is speaking through him, also in what he has just said. From this it is plain that in verse 25 Paul is not divinely inspired. He is giving his judgment, as he says, but this is the judgment of one who had the Spirit of God. Yes, this portion too was written under the guidance of the Holy Spirit, is the divinely inspired Word of God, spoken through Paul.

## What About "No Commandment of the Lord"?

However, does not Paul himself say that he is here not speaking "a commandment of the Lord"? What does he mean by this? Earlier in the chapter Paul had written: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband" (v. 10). That husband and wife are to remain together was something about which Jesus Himself had directly expressed Himself. Paul and the other Christians no doubt were well aware of this. Matthew 5:31,32 records this command of the Lord for us. But in other portions of I Corinthians 7 Paul was talking about things about which Jesus had given no specific command. Such is the case in verses 25-40, where Paul is writing about the advisability of marriage in the distressing times in which they were living. Here Paul expresses his judgment, but it is a judgment given by one who had the Spirit of God.

## Where the Contrast Lies

We note then that the contrast in verse 25 is not between certain things Paul was expressing by inspiration and others not by inspiration of God. The contrast lies between saying some things about which Jesus had directly expressed Himself and other things about which Jesus had not expressed Himself and about which Paul was now speaking his judgment. All that Paul says, however, when speaking the directly expressed command of Christ and when speaking his judgment, was spoken and written by inspiration of the Holy Ghost.

ARMIN SCHUETZE

## Daniel Interprets the Handwriting on the Wall

# Prophecy And Fulfillment

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was in Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

Then Daniel answered and said before the king, . . . And this is the writing that is written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians (Daniel 5:1-6, 17, 27, 28).

The account of Belshazzar's impious feast, as we find it in the fifth chapter of the Book of Daniel, has left its imprint on the very language we speak. We still say of one who has come to realize that his well-laid plans have gone awry that he has "seen the handwriting on the wall." And of one who has not measured up to all that might be expected of him, we still hear that he has been "weighed and found wanting."

### "God Is Not Mocked"

But that which is of real importance in this fifth chapter of Daniel does not have to do with something as passing and changeable as the language

which we speak. We have here, rather, told us in language which could not be plainer or more direct that "God is not mocked." We have also in the chapter under consideration another instance of how the Lord of heaven sends His servants to speak His Word to men and then keeps that Word to the very letter, whether it be to the blessing of the believing child of God or to the destruction of the scoffing unbeliever.

### A Malicious Insult and a Brazen Challenge to the Almighty

Belshazzar was such a scoffing unbeliever. For in his insolent deed of having the sacred vessels that had been taken out of the Temple at Jerusalem brought before him so that he and his princes, his wives and his concubines, might drink from them, Belshazzar did something that was unthought of in even the most degraded forms of pagan polytheism. The pagan indeed believed that there were many gods, his and those of the enemy. If he went to war with his enemy, the pagan imagined that the gods of the enemy were also at war with his gods. If he managed to conquer his enemy, he was sure that his gods had also conquered the gods of his enemy. He might plunder the temples of his vanquished enemy and carry off from them whatever of booty touched his fancy. He might feel that he was taking the vanquished enemy's gods back home with him when he hauled off the images of those gods. *But he would always treat whatever had belonged to the religion of the conquered enemy with respect.* His conduct in this matter was not at all unselfish: he figured that just as the enemy's gods had in the past fought for their devotees, so in the future perhaps these same gods could be won to fight for him. Such was the prevailing attitude in all pagan polytheism.

Belshazzar, however, maliciously insulted the God whose Temple his forebear Nebuchadnezzar had plundered at Jerusalem. The mockery contained in the king's actions at that feast was a challenge to the Almighty to do something about it.

How well has not the Psalmist described the situation that obtained that night at Babylon: *Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh* (Ps. 2).

### Eternal Justice Spoke

Patient and long-suffering though He is, there also comes a time when His eternal justice must speak. And speak it did that night of the feast of Belshazzar. It spoke in the hand that wrote on the plastered wall of the banquet chamber, and it spoke in the voice of Daniel who was summoned to interpret the writing:

MENE: kingdom numbered — finished!

TEKEL: weighed — found wanting!  
UPHARSIN: kingdom divided — given to the Medes and Persians!

The very wording of this writing on the wall makes us think of the inscriptions that are cut into the solid rock of the walls of important buildings. In a few words much must be said, but once seen and heard they are never forgotten. Small wonder that Belshazzar turned deathly pale and hardly knew what he was doing for fright.

### History Agrees With Daniel's Story

The truthfulness of the story as told by Daniel was for many generations attacked by those who would almost always rather believe anything else than what stands written in the Bible. But today, when we now have the very words in which the peoples of ancient Babylon recorded their own history, we find them telling us the same things that Daniel by inspiration of God's Holy Spirit wrote long ago and which we have always accepted as divine truth because it was thus given to us by our gracious Lord Himself: there was a most wicked king in Babylon named Belshazzar, who died after a night of a drinking bout, the night

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# Entrenched Unionistic Practices

## Second Installment

**The Issue** An "unscriptural position" with respect to the doctrine and practice of church fellowship, defended and carried on by The Lutheran Church—Missouri Synod, that was the underlying issue which led our Wisconsin Synod to suspend fellowship relations with the Missouri Synod. Where the Lord had said, "Beware . . . avoid . . . have no company with . . . from such withdraw thyself," the Missouri Synod, as a synod, had gradually over the past 20 years begun to disregard these solemn warnings of Holy Scriptures. Through its boards, commissions, official representatives, the Missouri Synod more and more frequently began to meet with, consult with, work with, pray with, worship with, and, on occasion, to approve joint Communion with church bodies with which it was not in doctrinal or confessional agreement.

**An Example** As one example of this unscriptural position and practice of the Missouri Synod, our Synod at its last convention mentioned "the two MEETINGS WITH THE NATIONAL LUTHERAN COUNCIL on cooperative activities, July 7-9, 1960, and November 18 and 19, 1960, with a third meeting to be held October 30-November 1, 1961 . . . all of these including conference devotions." Our Synod in 1958 had likewise received an invitation from the National Lutheran Council to attend these meetings. The invitation, as stated by the News Bureau of the National Lutheran Council, was "to participate in an exploratory meeting on further possibilities of Lutheran cooperation and ways of advancing it." If the intent of the invitation had been to study and discuss the doctrinal differences which exist among the Lutheran synods of this country, if it had been an invitation to make a sincere effort to remove the obstacles which thus far prevented God-pleasing church fellowship between the National Lutheran Council and the Synodical Conference, that would have been one thing. But it wasn't that kind of invitation. To understand that, it is necessary to know a little about the development of the National Lutheran Council and its doctrinal position.

**The National Lutheran Council** The National Lutheran Council is a cooperative agency of six Lutheran bodies in the United States, the largest of these being the United Lutheran Church, the American Lutheran Church, and the Augustana Lutheran Church. These are Lutheran synods which down through the years have not shared our confessional position on the basis of God's Word or the Lutheran Confessions. The general position of some of these synods had been one of tolerance toward false and contradictory teachings. While all of them have sought, in their way, to proclaim and spread the saving Gospel of Christ, the early leaders of our Synod, as well as the Missouri Synod, found it necessary to charge particularly the United Lutheran Church and the Augustana Lutheran Church with a dangerous indifference toward Christ's Word. The inevitable outcome of such indifference is all too obvious today. Gross forms of false doctrine are now tolerated in the periodicals, pulpits,

and seminaries of these Lutheran synods. It is not uncommon to hear pastors and theologians of one or the other of these synods denying that the Bible is God's Word in all its parts. As might be expected, all of the National Lutheran Council synods have been moving closer into such general Protestant groupings as the World Council of Churches, representing all shades and degrees of heresy and false doctrine, including the denial of Christ's virgin birth, Christ's deity, Christ's resurrection, to mention but a few. At its last convention the United Lutheran Church resolved to study the matter of inter-Communion with other Protestant churches.

Coming back to the invitation which our Synod received in 1958 from the National Council, it is understandable why the proposed meetings did not contemplate a serious and sincere effort to remove all doctrinal differences. The synods of the National Lutheran Council do not regard it as necessary to reach full agreement on doctrine. Nevertheless, it is with the National Lutheran Council and its respective synods that the Missouri Synod has found it possible in recent years to engage in an increasing number of joint activities which are of a spiritual nature. When National Lutheran Council and Missouri representatives meet, they also find it possible to engage in joint prayer, in joint worship, in spite of doctrinal differences. And this, our Synod has said, is an example of the unscriptural position on church fellowship which the Missouri Synod now defends.

**What Is Really At Stake?** It is one thing to join someone in worship or prayer who has fallen into an error or false doctrine but does not yet defend and spread his error in spite of all admonition. But the officials and theologians of the National Lutheran Council know where they stand. They make no secret of it. Their synods have defended their position for the last several generations. Part of their position is to insist on joint prayer, joint devotion, in any joint meeting to which we have been invited in recent years. That is in harmony with their position. It is not necessary, they hold, to be in full doctrinal agreement to exercise that kind of fellowship. Sad to say, that has also now become the position of the Missouri Synod.

What lies at stake in this development? If church bodies that do not teach alike can carry out certain phases of church work together, if they can pray together, worship together, at meetings of official representatives, it means that truth and error are being allowed to stand side by side. And false doctrine never stands still. Like yeast or leaven, it always spreads. As one historian once put it, error first of all merely asks to be tolerated; then it demands equal status with the truth; and finally it insists on supremacy. In any case, always and without exception, the real target of all error is the sacredness and authority of God's holy Word. It is Satan coming once again with his age-old question, "Yea, hath God said?" seeking to rob God's children of their simple trust and faith! The Missouri Synod with which we were in

*(Continued on page 429)*



By H. C. Nitz

## By the Way

### "Shed A Little Darkness"

That is what Dale Francis, the fair-minded editor of *Operation Understanding* says of *Redbook's* venture into religion. In its August issue this popular monthly published a sensational article titled "The Surprising Beliefs of Our Future Ministers."

The article was on a poll of some 200 students of theology in eight Protestant seminaries. The students were asked about their belief in the virgin birth of Christ, heaven, hell, and other basic Christian matters.

The editor remarked: "It was the ministry students' nonbelief in the Immaculate Conception that aroused the most emotion as well as the largest number of written responses."

But the editor was talking about the Virgin Birth and not of the Immaculate Conception. The latter is the Romish superstition that Mary "was preserved from the weakening effects of original sin from the instant of her conception." According to Rome, Mary was born and conceived sinless.

Mr. Francis deplores this confusion and says: "I'm sorry *Redbook* ever published the first article or followed it up with this second report. The editors simply weren't equipped for the task. All they really managed to do was to shed a little darkness on the subject."

Most writers in secular papers are "not equipped for the task" of reporting reliably on religious matters. And even some responsible editors of churchpapers occasionally "shed a little darkness on the subject," especially when writing on controversial matters. Pride and prejudice are hard to overcome. It is difficult to be fair and factual.

### Censorship Neither Curbs Nor Cures

"There ought to be a law." That would seem to be the obvious remedy to stop the flood of filth offered for sale on many newsstands. Censorship, coupled with stiff penalty for violation of the law against objectionable literature, is, however, a questionable method of dealing with this problem.

A contributor to *The British Weekly* (Oct. 26, 1961) violently ob-

jects to all censorship and correctly points out what a dangerous weapon it may become. He says someone will ask, "Would you want your children to come into contact with this filth?"

To this he replies: "A positive response to the good is a more effective protection against the appeal of the bad than any attempt to forbid it. The answer is in the *development of judgment and discrimination*. (Emphasis added.) If my children are given standards by which to judge, they should, God willing, decide not to read such books . . . but the decision is not mine to make . . . my solemn responsibility lies in training them up now in the way they should go; and when they are older, they will not depart from it."

The Britisher may not know Luther, but he agrees with him regarding the positive approach. In the explanation of the Sixth Commandment, Luther is entirely positive, stressing chastity and decency. He omits the prohibition which he has in all the other commandments but the first.

The instilling of Christian "judgment and discrimination" in home, church, and school is a better curb and cure than censorship.

### The Doors Are Closing

The night is coming, when no man can work. This becomes painfully evident from reports reaching Dr. Basil Miller, director of World-Wide Missions, a nondenominational faith-mission laboring in 28 nations.

He quotes a native evangelist as writing: "Only a native evangelist is permitted to enter or labor in our country."

Dr. Miller continues: "While in the Orient this summer, Burma declared itself a Buddhist nation, and I asked a young missionary teacher what that means for other religions, particularly Christians. She replied: 'They become second-class citizens, with few if any privileges.'

"Viet Nam has absolutely closed its doors to any new missionary entrance. While in Singapore, where our dear Brother Varghuese is the pastor, Brother Peters, our leading layman, said, 'If for any reason Brother Varghuese has to leave Singapore,

our precious church, I doubt if we will be able to get a replacement from anywhere outside this little nation.'

"These doors are closing. Hundreds of others have closed. Scores of nations have said 'no' to Gospel workers. I could name them in Africa. Ghana has declared itself in favor of polygamy, which sets a standard against Christianity. Many of the leaders in Nigeria, including the president, are Mohammedans violently opposed to Christianity. What is the answer? If the Gospel is to be preached in these nations, it must be under national leadership."

Dr. Miller's last sentence points up the strategy of modern mission methods to plant a church which from the very beginning strives to be self-supporting, self-governing, and self-propagating.

Doors are closing with God's permission. God is thus passing judgment on the slothfulness and indifference of His people, whose lamps are low on oil, who do not PRAY the Lord of the harvest that He send forth more laborers.

### Clouds Over Ghana

Political conditions in the new African nation of Ghana are in ferment. That is not surprising in a country just emerging from tribalism and colonialism and trying to develop a form of government that will not be a copy of either Russia or America.

It is not surprising that the Church will be drawn into the whirlpool of conflicting loyalties. There are indications that Christians may have to face the question of loyalty to God or to Caesar, as in the days of early Christianity those who would not burn incense to the Roman Emperor were persecuted, even unto death. And not long ago, it was a serious crime in Japan for a believer to refuse to bow to the god of Shintoism.

Tucked away in a back corner of *Our Sunday Visitor* (Dec. 10, 1961) is a significant item under a London byline: "The Catholic Church in Ghana has received warning it must actively promote Ghana's ruling Convention People's Party or face expulsion, it is reported here. (Emphasis added)

"The Ghana Evening News, a party organ, said in an open editorial to Catholic priests in the West African country: 'Formation of the CPP in the Catholic Church is the only way to ensure that your Church will remain forever in this country.'

"The newspaper said the Church would be 'unpatriotic' if it tried to prevent the formation of party branches among Catholics. Such action would be dangerous, the paper said."

It may be assumed that this ominous threat of Nkrumaism is not restricted to the Roman Church.

### **Polluted Publicity**

In its issue of Dec. 9, 1961, *The Sunday School Times* discusses some phases of city-wide evangelistic crusades and asks, among other things, "Where do you draw the line in efforts to get people out to hear the Gospel?"

"We do not believe," says the editorial, "that a church or an evangelist can say that as long as the Gospel is being preached and people are saved it does not matter how you go about it."

The conclusion could well apply to much offensive propaganda and publicity current also in Lutheran circles. We quote:

"Some evangelistic advertising does misrepresent the facts. Some promotion is an obvious attempt to attract numbers. In the end, this does more harm than good, to say nothing of the fact it is contrary to the will and Word of God. The Apostle Paul said that his life and witness in the world and among believers was 'in simplicity and godly sincerity' (II Cor. 1:12). In Christian service three things must be subject to God's will: what we do (our objective), how it is done (our method), and when it is done.

"God is holy and righteous. He is the God of truth. The weapons of our warfare are not carnal but spiritual. God expects us to glorify Him and to represent His righteousness and holiness, not only by what we do but also by how we do it. Worldly methods and base means can never be justified by objectives and results, no matter how glorious. There must be nothing of the flesh, nothing of man, nothing of this world. God's will cannot really be God's will if it is not carried out in God's way."

### **"A Mind to Work"**

In August 1960, Zion Congregation of Sanborn, Minnesota, decided to build a new parsonage. From start to finish it was a congregational project. Professional services were hired only for the wiring, heating and plumbing.

The older men and boys pitched in in dismantling the old house, pulling nails and salvaging the re-usable lumber. The ladies served lunches to the workers and helped sewing drapes, sanding and varnishing. Throughout the winter months, the "off season" in this rural community, cars lined the street daily as the men measured, sawed, hammered and painted within.



*The new parsonage,  
Sanborn, Minnesota*

Six months later the 8-room, story-and-a-half structure stood completed and was dedicated. The \$13,000.00 cost is all but erased. The entire project, begun, carried through and finished so handily, stands as a witness that "the people had a mind to work" (Neh. 4:6).

JOHN PARCHER

### **The Wisconsin Synod Purchases A Bank Building**

Some time ago the management of our Northwestern Publishing House approached the Board of Trustees to inquire whether it would consider expanding the Annex Building to give the Publishing House more room. It was interested especially in gaining use of the space now occupied by the assembly room on the third floor. This was needed, it was stated, to provide storage for materials which have to be accommodated in the bindery and deprive that department of much needed working-space.

The Board of Trustees, however, had its misgivings about expanding the Annex Building. This building was acquired in 1958. It has

been serving us well, and there is no regret that the building was purchased. But to expand this building would require a large expenditure and would yield little return for our investment. It is difficult to heat and ventilate the room to the rear of the building now being used by the General Board for Home Missions. The correction of this condition in line with the requirements of the Industrial Commission would involve an outlay which could not be justified, the Board of Trustees decided. The same consideration weighed against the proposal to add another story to the Annex Building.

It was at this time that the First Wisconsin National Bank approached the Board of Trustees with the offer to sell a building that is a little over one block from our Publishing House. The Board made a thorough investigation of the building. It enlisted expert advice to analyze the building's possibilities. The result of this thorough study was the conviction that the building could serve us well for the present, and that, with not too great an expenditure in the future, it could meet our Synod's needs for years to come. It also was evident that the cost per square foot of space was only one-fourth of what it would be in providing new office space in a new building.

The Board of Trustees then negotiated with the Bank and acquired the building at a reasonable price, in fact, at a price lower than that which was paid for the Annex Building. Certain bank equipment which is included in the transaction will be sold, and the proceeds of such sales will reduce the price of the building still further. Depreciation charged the Northwestern Publishing House for that portion of our Synod building which it occupies is being used to pay for the bank building. This means that no budgetary funds are being used in this purchase.

We will be able to occupy the building on April 1, 1962. What offices will be transferred to this building and to what extent it will be used at the beginning, cannot be reported at present since those matters have not been determined. We do know, however, that this building is helping us solve a present problem without too great an expenditure, and that it will help us to solve our expansion problem for years to come.

THE BOARD OF TRUSTEES

## Direct from the Districts

### Southeastern Wisconsin

Emmanuel Ev. Lutheran Church, Town Herman, observed the 110th anniversary of its founding on October 22. Pastor Philip Huebner reports that the church, redecorated just one year ago, was filled to capacity for the occasion. Pastor Gerhard Cares of Cleveland, Wisconsin, preached the festival sermon.

Church Extension Fund priorities have been established for chapels at Brown Deer and Chicago. The District mission board has called a pastor to begin the work in Chicago; but no one has accepted the call to the time of this writing. The mission congregations at Palos Heights, Illinois, and Brookfield, Wisconsin, are also calling at this time.

In addition to the above vacancies, our District president reports that

these congregations are calling pastors at this time: St. Paul's, Cudahy; Slinger-Cedar Lake; Brownsville-Knowles; Grace, Milwaukee; and Woodlawn, West Allis.

The administration of Wisconsin Lutheran High School expects an enrollment of 825 students for the 1962-63 term. New students will register in late January.

Professor Gerald Hoenecke of our theological seminary was privileged to observe the fortieth anniversary of his ordination on December 3. Pastors Herbert Lau and Henry Nitz, members of the Board of Control, served as preacher and liturgist, respectively, for a service of thanksgiving in the seminary chapel. At the reception which followed, Pastor Herman Cares, chairman of the seminary board, served as master of ceremonies. Family, faculty, students, board, representatives of colleges, and others

all joined in praising God for the gifts which He has given His Church in the person of Professor Hoenecke.

Other anniversaries of ordination which were recently observed were: Pastor Fred Kneuppel of St. John's, East Mequon, 25 years; and Pastor Marcus Liesener, North Trinity, 25 years.

Students of Milwaukee Lutheran Teachers' College will begin a program of practice-teaching on January 22, 1962. Two-term, two-summer students who plan to begin teaching next fall will spend five weeks observing and teaching under supervision. Co-operating schools will be: Jerusalem; St. James; St. John's, Wauwatosa; Trinity, Waukesha; Good Shepherd, West Allis; and Zion, South Milwaukee. Between 12 and 14 students are expected to take part in the program.

RICHARD D. BALGE

### Seventy-fifth Anniversary Trinity Ev. Lutheran Church Hoskins, Nebraska

On Sunday, September 17, 1961, members and friends of Trinity Congregation joined in observing the seventy-fifth anniversary of the founding of the congregation. In the morning service Pastor Fritz Miller of La Crosse, Wisconsin, a son of the congregation, preached the sermon. In the afternoon Pastor W. Sprengeler of Des Moines, Iowa, a former pastor, addressed the congregation.

Lutheran services were first conducted in Hoskins in the early fall of the year 1886 by Pastor M. Pankow of St. Paul's of Norfolk. On December 6, 1886, a meeting was held in which Trinity Lutheran Church was organized.

Services were first conducted twice a month on Sunday afternoon in the Hoskins Public School. Already at the organization meeting, however, a committee was appointed to find suitable lots on which a church could be erected. The plans of the congregation for a church home of its own developed very speedily, for on November 13, 1887, the first church building could be dedicated.

This building served the congregation as its home for 17 years. On October 30, 1904, a new church building was dedicated. This building was large enough that it still is adequate for the needs of the congregation today. This church building was seriously damaged by a tornado on April 29, 1933. After being repaired and renovated, it was again placed into use the following June.

During the first 10 years of its history the congregation was supplied with services by pastors of St. Paul's at Norfolk and St. Paul's at Winside. The first resident pastor was the Rev. John Dowdat, who served from 1896 to 1898. He was followed by the Rev. R. Gruber 1898-1908; Rev. J. Aaron 1909-1918; Rev. John Harms 1918-1919; Rev. F. Brenner 1919-1929; Rev. Im. P. Frey 1930-1939; Rev. R. F. Bittorf 1939-1946; Rev. W. F. Sprengeler 1946-1954; and G. B. Frank, the present pastor, since 1954.

In order to provide for the religious instruction of the children, the first resident pastors also conducted a Christian day school. In fact, while the congregation was still served by the Norfolk pastor, a young lady, Miss Martha Zutz, was engaged to teach school several months of the year. When the first church building

was sold, the proceeds were used to erect a school building, which served until the present structure, erected at a cost of \$6,500.00 was completed in January 1925. The first regularly called Christian day-school teacher was Mr. Victor Albrecht, who served from 1922-1927. Marvin Meihack has been in charge of the school since 1955. Since the fall of 1960 Mrs. O. Zander has served as second teacher.

Here are various highlights from the history of the congregation. 1952 marked the building of a new parsonage. The need of a teacherage was filled when, in August of 1956, Mr. Harold Buss gave the Carl Buss residence to the congregation in memory of his parents. In the quarterly voters' meeting in June of 1960 it was decided to add another teacher to our staff. According to the last annual report the congregation at present numbers: 327 baptized members; 237 communicants; 75 voting members.

As we look back on these 75 years in which we have experienced the goodness and mercy of the Lord, we say with the Psalmist: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Ps. 115, 1).  
G. B. F.

# Looking Back Over Five Months

## The Present Financial Picture

Five months of our Synod's financial year are past, and you will be interested to know how our Synod is getting along financially.

The accompanying graph shows that the five months from July through November 1961 have not been good ones for us, financially speaking. You can see that in three of these five months, our 1961 gifts to our Lord have fallen short of our gifts to Him for the corresponding period in 1960. In each of these five months we have fallen considerably short of the monthly goal needed if we are to accomplish the full program of work we have resolved to do for our Savior.

Now, to be sure, our aim as a Synod is not simply to reach the full budget adopted at the synodical convention. Instead, our aim is to live as faithful stewards (or caretakers) of what our Savior has placed into our hands.

Our Synod's 1961-'62 budget-program calls for gifts of \$4,093,260, or about \$341,105 per month. To accomplish all the work we have set out to do for our Lord, our gifts for the first five months of this new financial year ought to have amounted to \$1,705,525. Actually, however, our five-month gifts have totaled only \$890,549, roughly 52% of our goal. You might also want to remember that last year, for this same period of time, our gifts totaled \$918,468, which was 63% of our last year's goal.

Naturally, as Christians we would like to reach the full amount of our Synod's program for the new year—not just so that we can say, "We made it!"—not just to get rid of an annoying deficit, but for two much more important reasons:

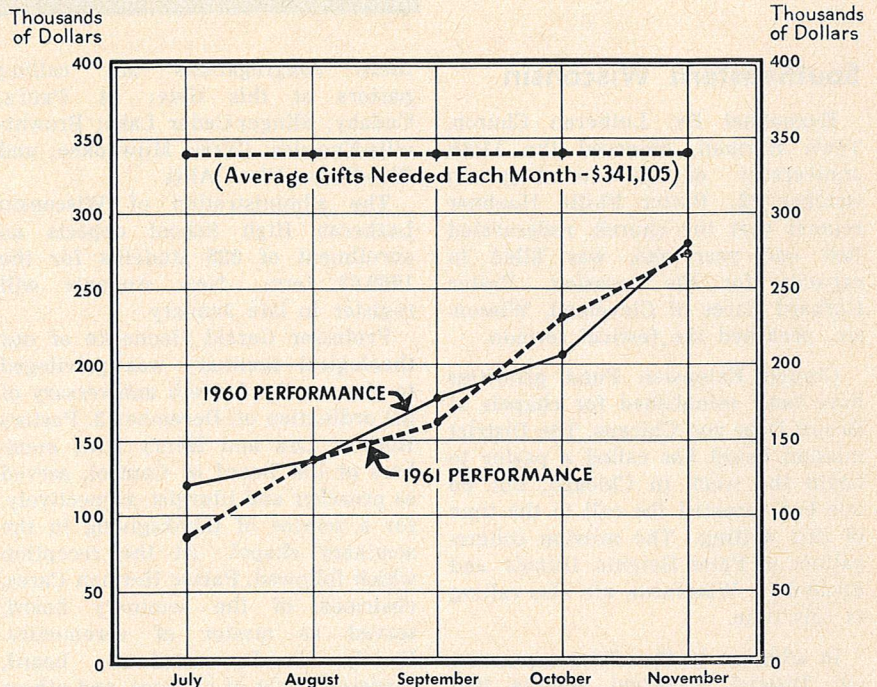
1. because our Savior's work is hampered and hindered when we withhold our gifts of love, and
2. because we don't want our Savior, once born in Bethlehem, to think that failing to make

### Briefs

(Continued from page 418)

been denied by men in the United Lutheran Church and these denials have gone unreproved and unrected.

Is it any wonder that the United Lutheran Church did not want the



ends meet is our way of showing our gratitude to Him who was rich, yet for our sakes became poor, that we might be rich, eternally rich.

Let us all ask ourselves an important question: Why is it that we as a Synod have been falling short of the goal we have set for ourselves? As you see it, where does the fault lie? Is it that our Synod's new program of work is too ambitious? All of the voting delegates present at the recent synodical convention, where this program was adopted, didn't think so.

Then what is the trouble? Simply this: as individual Christians, and as Christian congregations, we have forgotten that receiving gifts from our Savior involves a big responsibility. Let each of us ask himself, "Do my gifts to the Lord show that I realize that I am accountable to God for the way I use His gifts?" Let each con-

gregation ask itself; "Do our five-month contributions for the support of the Synod's work represent a fair percentage of the gifts God has placed into our congregation's treasury?"

So much for the past five months. Now how about the seven months remaining? What shall we do? Pray for lighter loads and for cutbacks in the Lord's work? Or are we ready to declare our love for Christ in this personal way that we give Him a larger share of our income (personal and congregational) than He has been receiving?

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have." And why? "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

constitution for the merged church to express the belief that the Holy Scriptures are the Word of God? Is it any wonder that it wanted to call "divinely inspired" only those parts of Scripture which speak directly of "God's redemptive act in Christ"? The Augustana Lutheran did not put

up any further fight for its position, and the ULC position won the day.

You will surely understand that, when we speak of Lutheran churches in the NLC as not being in agreement with us in doctrine, we are speaking of basic, far-reaching differences, of denials that must finally lay violent

hands on the Gospel itself. These matters are not "little preachers' squabbles." All of us are engaged — or should be engaged — in a battle that involves the only sure foundation of faith, the Scriptures; therefore it also involves the Object of our faith, the Christ once born in Bethlehem and once slain for sinners such as you and me.

\* \* \* \*

Though this issue bears the date of December 31, this column was written even before Christmas. On the day that this was written there appeared several letters in the Milwaukee Journal. In a certain column several readers reacted rather vehemently to the columnist's suggestion that children ought not be taught to believe in Santa Claus. One of several readers who reacted favorably wrote as follows: "The vehement attacks in regard to your views on the Santa Claus myth have left me highly amused. 'A Mother of Two' who so emphatically wishes to celebrate the most important Christian holiday, displayed such an un-Christian attitude toward you that I doubt if she understands the holiday or her own religion, if she has any." At this point we were ready for a good, correct statement as to the real meaning of Christmas. But this is what followed: "Christmas is the celebration of the Christ message that we are the sons and daughters of God. He is 'Our Father who art in heaven,' who sent this message to us to make us aware of our natural born inheritance which consists of His love, guidance, and protection."

What do you think, reader? Did you notice the expression "the Christ message"? In case you did not know, this and another similar expression, "the Christ event," often come from the pens and lips of men, especially

theologians, who have given up or never held a belief in the Christ the Savior whom God presents in the Bible. To them, "the Christ event" means something like this: "There was such a person as Jesus Christ who lived in this world. And a wonderful figure He was! But it is hard, if not impossible, to say just who or what He was, because among the early Christians (who were simple, ignorant, and rather superstitious) some very exaggerated ideas of His greatness were entertained. Among these were the claims that Jesus was God, that He had a supernatural birth of a virgin, performed miracles, rose from the dead, and ascended into heaven. Then these fantastic impressions got into the Bible, for these writers share the ideas of all other Christians in that age. But we do know that God in the course of history let this towering figure of Jesus appear to remind men that they are His children and to show them how to live in a way that is worthy of their natural relationship to Him." Some make a seeming effort to come to grips with the unpleasant fact of sin. But they reduce sins to "natural shortcomings" which do somewhat disturb the right relationship to God. All man needs, however, to overcome these "shortcomings" is to be inspired by the lofty example of Jesus' life and by His principles.

(For the sake of fairness, we add that some believing, Scripturally sound theologians also use the expression "the Christ event" with no intention to convey the position sketched above. Yet one doubts that they do wisely to use an expression which has been employed so widely to convey a view of Christianity which is a thorough distortion and denial of Scriptural facts.)

What the letter writer did, then, was to present as Christianity the religion of natural man. If God is our Father as we are by nature, if God's love, guidance, and protection are our "natural born inheritance," then we need no Savior. If we have no sin to estrange us forever from God, or if our sin is but such a thing as we can make good ourselves, then there was no need for God to send His very own Son to be born a lowly man, to live as one despised and rejected by men, and to suffer as one accursed of God, to die as a common criminal. Thank God! There is no such "Christ message" as this lady presents and no doubt — alas! — sincerely believes.

What is the point of all this? It should make us aware more than ever of the tremendous task we witness for the true Christ of Bethlehem and Calvary have before us in this new year of work which God's grace has allowed us. This letter writer evidently is a person who has been strongly influenced by the teaching of some "Christian" group. Her case, no doubt, can be multiplied by millions. Yet all these, for all their contact with Christianity, are still without Christ and, therefore, without God and without hope in the world.

A second point is related to the first. Notice how articulate she is in giving her wrong view of Christianity. She found the right words to say what she wanted. Are we able to present the right view as well, if not in writing, then orally? We cannot all become equally adept at this, that's true. But have we all started working at the assignment which God has given us all — to become more competent spokesmen for our Lord Jesus as the only way to the Father?

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## Editorials

(Continued from page 419)

to such restrictions. It cramps their style too much. They want more leeway.

Others who theoretically accept the Bible as the inspired Word of God like to ignore its teachings on this or that point because they find it inconvenient or because it would put them at odds with worldly-minded people with whom they want to remain on good terms. Or they downgrade it by saying: That is only the opinion of the preacher or the teaching of a "superorthodox" synod. Such statements, which are made to sidestep inconvenient doctrines, are not only irresponsible but dangerous, for they not only lose the Truth themselves but also turn

others against it. Jesus had such people in mind when He said: "Woe unto the world because of offenses! For it must needs be that offenses come, but woe to that man by whom the offense cometh!"

Let us have no illusions about it, the gate is narrow, as narrow as the Word of God.

IM. P. FREY

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## Entrenched Unionistic Practices

(Continued from page 424)

closest fellowship so many years and which includes so many friends and relatives near and dear to us, has fallen upon evil days. With its new position on church

fellowship, the Missouri Synod will not be able to withstand the tide of indifference and false doctrine that is bound to follow. How it behoves us to pray for the membership of this synod which once spoke so clearly

against false doctrine and for the truth! And how urgently we too are in need of God's grace and mercy, lest we likewise lose the heritage once delivered to us by the fathers!

OSCAR SIEGLER

## Prophecy And Fulfillment

(Continued from page 423)

in which the empire of the Babylonians came to an end and that of the Medes and Persians took its beginning.

With this study in the Book of Daniel we close our present series on *Prophecy and Fulfillment*. It is our prayer that these studies will have helped our readers more firmly to grasp that blessed Biblical truth which assures us that God's Word is clear and God's Word is certain.

FREDERIC E. BLUME

### CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College should like to fill two positions in the department of music: one professorship granted by the last convention of Synod, and one vacancy, the position of chairman of the music department, caused by Prof. Martin Albrecht's acceptance of the call he received from our Seminary at Mequon, Wisconsin.

One person to be called should possess qualifications necessary to teach instrumental music and to teach courses in the theory of music. The other should possess the additional qualifications necessary to assume the responsibility of the chairman of the music department.

Members of Synod are herewith invited to nominate candidates for these two positions. Kindly accompany each nomination with pertinent information about the nominee.

All nominations should be in the hands of the undersigned by January 3, 1962.

ARTHUR GLENDE, Secretary  
17 South Jefferson St.  
New Ulm, Minn.

### NOTICE OF APPOINTMENT

Pastor Marvin Putz has been appointed to serve as Visitor of the Western Conference of the Dakota-Montana District to fill the unexpired term of Pastor Herbert Kuske, who has accepted a call into another District.

Pastor Norbert Meier has been appointed to serve as Assistant Visitor of the Western

Conference of the Dakota-Montana District in the Montana area.

The Praesidium of the  
Dakota-Montana District  
W. A. Schumann, President  
R. Pope, Vice-President  
H. Birner, 2nd Vice-President

### ALASKA ADDRESSES WANTED

Anyone knowing of Wisconsin Synod Lutherans who are residing in Alaska or who are moving there is asked to send names and addresses to:

Pastor Lee Sabrowsky  
1804 N.E. 25th Ave.  
Portland 12, Oreg.

Or

Pastor R. L. Wiechmann, Chairman  
General Board for Home Missions  
2611 Kinnickinnic Ave.  
Milwaukee 7, Wis.

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### GADSDEN PASTORAL CONFERENCE

Date: Jan. 22, 1962.

Time: 9:00 a.m.

Place: San Pablo, 5065 S. 12 Ave., Tucson, Ariz.

Agenda: The Evangelistic Program of the Church, K. Hering; Hebrew Exegesis of Psalm 110, V. Winter; The Claims of Jesus, M. Nitz.

V. WINTER, Secretary

### MICHIGAN

#### NORTHERN PASTORS-TEACHERS CONFERENCE

Date: Jan. 22-23, 1962.

Place: Trinity Ev. Lutheran Church, Bay City, Mich.; E. Kasischke, host pastor.

Preacher: Norman Maas (Orville Maasch, alternate).

The conference begins with a Communion service at 9:00 a.m. on Monday. Teachers are required to be present the first day.

All requests for lodging are to be sent to the host pastor prior to the conference. Only noon meals will be served by the host congregation.

R. A. SCHULTZ, Secretary

## MINNESOTA

### ST. CROIX PASTORAL CONFERENCE

Date: Mon., Jan. 8, 1962.

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

Place: Trinity Lutheran Church, St. Paul, Minn., E. Knief, host pastor.

Preacher: H. John (C. Sengbush, alternate)

Agenda: Article VII, Formula of Concord, by J. Hoenecke; Exegesis, Colossians 1:24-2:3, by M. Petermann.  
J. G. HOENECKE, Secretary

### NEW ULM PASTORAL CONFERENCE

Date: Feb. 28, 1962.

Time: 9:30 a.m.

Place: St. John's Ev. Lutheran Church, New Ulm, Minn.

The Program: The Validity of the Means of Grace, R. Hoenecke; John 10:32-36, G. Birkholz; The Athanasian Creed, R. Schoeneck.

The Confessional Speaker: W. J. Schmidt (alternate, A. H. Reaume).

ALVIN R. KIENETZ, Secretary

## NORTHERN WISCONSIN

### DISTRICT CONVENTION

Date: July 16-19, 1962.

Place: Fox Valley Lutheran High School, Appleton, Wis.

S. KUGLER, Secretary

## SOUTHEASTERN WISCONSIN

### DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Tues., Jan. 16, 1962.

Place: St. Paul's Ev. Lutheran Church, Cedar Lake, Wis.

Opening Holy Communion service: 9:30 a.m.

Preacher: P. Huebner (W. Krueger, alternate).

Essay assignments: Exegesis, I Corinthians 6, W. Krueger; Objective and Subjective Faith, B. Hahm (alternate essay).

CARL J. HENNING, Secretary

## ORDINATIONS AND INSTALLATIONS

### Installed

#### Pastors

Schwerin, Amos, as pastor of Faith Ev. Lutheran Church, Dexter, Mich., by A. Bloom; assisted by A. Boer, R. Baer, H. Engel, G. Press, A. Wacker; Dec. 10, 1961.

Wendland, Robert P., as pastor of Trinity Ev. Lutheran Church, Elkton, S. Dak., by J. Brandt; assisted by H. Birner, L. Dobberstein, J. Schneider, and G. Eckert; Oct. 29, 1961.

## CONTRIBUTIONS SENT DIRECTLY TO THE TREASURER

### For Books for Missions

Sunday-school children of St. Paul's Ev. Lutheran Church, Saginaw, Mich. .... \$ 25.00

### For Lutheran Spiritual Welfare Commission

William Rahjes, Theresa, Wis. .... \$ 10.00  
Ruth Mission Club of Siloah Ev. Luth. Church, Milwaukee  
Memorial wreath in memory of Fred Schmidt by Mrs.  
Frank Reichert, Prescott, Wis. .... 2.00

For Missions \$ 42.00

N. N. .... \$ 200.00  
Memorial wreath in memory of Mr. Henry Weede by Rev.  
and Mrs. E. R. Gamm, Marshall, Minn. .... 2.00

For Foreign Missions \$ 202.00

### For Foreign Missions

Ladies Aid of Zion Ev. Luth. Church; Sanborn, Minn. .... \$ 50.00  
William J. Miller, Paullina, Iowa ..... 25.00

\$ 75.00

## ACKNOWLEDGMENT AND THANKS

Since the opening of school, Northwestern Lutheran Academy has received the following gifts: Rev. Karl F. Toepel, St. Paul's Aid, Algoma, Wis., \$25.00; St. Peter's Saturday School, Chaseburg, Wis., \$21.25; the Academy Ladies' Guild, \$125.00; N. N., memorial wreath in memory of Pastor W. T. Meier, Waterloo, Wis., \$10.00; Rev. R. Zimmermann, Bismark, N. Dak., \$7.50; St. Paul's, Mound City, S. Dak., \$5.00; Mrs. Emil Mischke, Hazel, S. Dak., \$5.00; Rev. J. Schneider, St. Peter's, Goodwin, S. Dak., \$5.00; Mrs. A. Schwandt, Watertown, S. Dak., \$5.00; Mrs. Ida Buhr, Morristown, S. Dak., \$25.00; Mrs. Chas. and Mary Tesch, Watertown, S. Dak., \$3.00; Mr. Zamow, St. Martin's, Watertown, S. Dak., \$5.00; Mrs. Ida Walter, Mrs. Erna Tribitt, and Mrs. W. Bublitz, \$4.50; Mrs. Rudolf Lange, \$1.00; Mr. Asmussen, \$2.00; N. N., \$13.00, \$2.00, and \$10.00.

In addition to these contributions in money, we have received donations of various foodstuffs from individuals and the customary generous truckload from the Eastern Conference of this District.

For all these contributions and for the special service of the trucker we wish to express our heartiest thanks.

R. A. FENSKE

For Rhodesia Mission	
St. Mark's Ladies Aid of Watertown, Wis. ....	\$ 75.00
For Rhodesia Medical Mission	
Grace Ev. Lutheran Church, Crivitz, Wis. ....	\$ 15.50
For Japan Mission	
Mankato Conference Sunday School Teachers' Institute of the Minnesota District .....	\$ 25.00
For General Relief Committee	
Young People's Society of Zion Ev. Luth. Church, San- born, Minn. ....	\$ 10.00
Members of Immanuel Ev. Luth. Church, Lansing, Mich. .....	\$ 68.00
For Church Extension Fund	
Offerings received at Opening Service of 1961 Synod Convention .....	\$ 234.39
Wm. J. Miller, Paulina, Iowa .....	25.00
Offerings taken by students of Northwestern College, Watertown, Wis. ....	218.50
Offering from Lutheran Youth Organization, Menomonie, Wis. ....	40.00
N. N. ....	25.62
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	\$ 78.00

— Memorial Wreaths —	
In memory of Rev. Martin Glaeser by Gertrude Tegge, Mr. and Mrs. L. Mills, Mrs. Stromberg and Eleanor, Mrs. Hannah Johnston, Leone Linehan .....	11.00
In memory of Mr. Harold Schumann by Rev. and Mrs. Norman J. Barenz, Burlington, Wis. ....	5.00
In memory of Rev. W. Haase by Manitowoc Pastoral Conference .....	25.00
In memory of Rev. Henry Koch by Manitowoc Pastoral Conference .....	25.00
In memory of Melvin Schultz by Mr. and Mrs. Norman Bischoff, Juneau, Wis. ....	1.00
In memory of Emilie Hesse by Mr. and Mrs. Herman Lussenhop and Mr. and Mrs. Albert Blume, Morton, Minn. ....	26.00
In memory of Charles W. Pinkert by Rev. and Mrs. Thomas Henning, Rebecca, Peter, and Paul .....	10.00
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	\$ 646.51
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	\$ 1,181.81

NORRIS KOOPMANN, Treasurer

**BUDGETARY OPERATING STATEMENT**

July 1, 1961, to October 31, 1961

Cash Balance July 1, 1961 .....	\$ 46,768.26
Budgetary Offerings .....	\$615,714.29
Revenues .....	174,692.18
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Total Offerings and Revenues .....	\$790,406.47
Non-Budgetary Receipts:	
Payments on Accounts	
Receivable .....	1,190.00
Lutheran S.W.C.—Prayer Book .....	45.00
Bequests .....	10,000.00
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Total Receipts .....	\$ 11,235.00
Total Offerings, Revenues and Receipts .....	801,641.47
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	\$ 848,409.73
Budgetary Disbursements:	
General Administration .....	\$ 75,459.28
Board for Information .....	20,568.77
Wisconsin Lutheran Seminary .....	46,796.35
Northwestern College .....	89,941.35
Dr. Martin Luther College .....	126,985.45
Michigan Lutheran Seminary .....	60,382.69
Northwestern Luth. Academy .....	30,076.47
Milwaukee Lutheran Teachers College .....	273.10
Academy Subsidies .....	6,600.00

**Additions to Assets —**

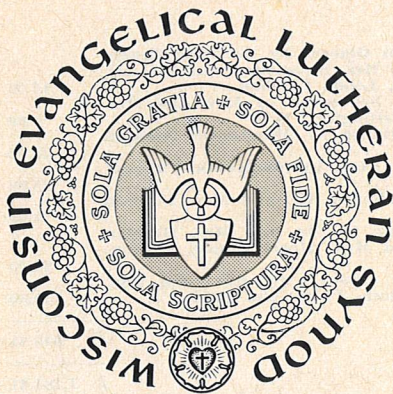
Professorage .....	20,000.00
Winnebago Teacher Program .....	1,207.96
Home for the Aged .....	20,614.54
Missions — Gen. Adm.	
Home Board .....	2,078.54
Board for World Missions .....	5,928.40
Indian Mission .....	46,043.36
Colored Missions .....	18,232.26
Home Missions .....	318,646.34
Refugee Mission .....	23,476.65
Madison Student Mission .....	1,935.04
Northern Rhodesia Mission .....	23,774.20
Luth. Spirit. Welfare Comm. .....	4,736.90
Japan Mission .....	8,660.91
Spanish Mission .....	2,691.84
Winnebago Luth. Academy .....	1,000.00
General Support .....	34,852.75
Student Aid .....	4,262.22
Board of Education .....	9,058.14
Teacher Certification .....	2,312.95
Depreciation on Inst. Bldgs. ....	49,855.80
Revenues for Spec. Bldg. Fd. ....	155,733.83
Foundation for Reformation Research .....	5,000.00
<hr/>	
Total Budgetary Disbursements .....	\$ 1,217,186.08
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Cash Deficit, October 31, 1961 .....	(\$368,776.35)
( ) Denotes red figure	

**BUDGETARY ALLOCATION AND RECEIPTS**

Four Months — July through October, 1961

Districts	Comm.	District Allocation of Budget	Offerings Received	Percent Offerings to Budget	Amount of Deficit
Pacific Northwest .....	1,400	\$ 8,124.00	\$ 3,257.00	40.1	\$ 4,867.00
Nebraska .....	6,853	39,780.00	25,940.00	65.3	13,840.00
Michigan .....	26,285	152,572.00	81,010.00	53.1	71,562.00
Dakota-Montana .....	7,245	42,052.00	25,061.00	59.6	16,991.00
Minnesota .....	38,747	224,908.00	99,317.00	44.2	125,591.00
Northern Wisconsin .....	47,714	276,956.00	122,065.00	44.1	154,891.00
Western Wisconsin .....	51,278	297,644.00	111,766.00	37.6	185,878.00
Southeastern Wisconsin .....	51,392	298,304.00	138,045.00	46.3	160,259.00
Arizona-California .....	4,149	24,080.00	8,631.00	35.8	15,449.00
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	235,063	\$ 1,364,420.00	\$ 615,092.00	45.1	\$ 749,328.00

NORRIS KOOPMANN, Treasurer  
3624 W. North Avenue, Room 202  
Milwaukee 8, Wisconsin



# The Northwestern Lutheran ANNUAL FOR 1962

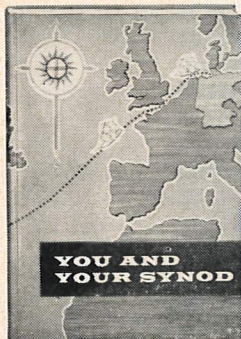
THE OFFICIAL DIRECTORY OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The 1962 ANNUAL is the latest official directory of all pastors, professors, teachers, congregations, and officers of the Wisconsin, Norwegian, and Slovak Synods. The list includes the address, pastor's telephone number, and time of service. The directory includes all the colleges, high schools, and day schools of the Synod. Besides the directory, the Annual features the story of our African missions, and a calendar of all church festivals and civil holidays, with space for appointments and notes for every day of the year.

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