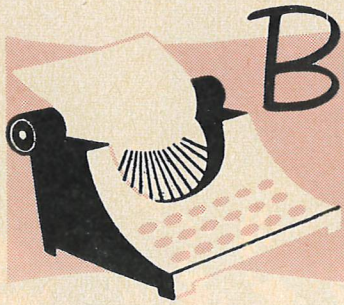


THE NORTHWESTERN
Lutheran

Volume 49, Number 18
September 9, 1962



BRIEFS by the Editor

THE EDUCATIONAL CONSULTANT'S REPORT will be given rather full treatment in the September 23 issue. We have decided to present all of the material in one issue, rather than to run it serially. We do this so that anyone wishing to refer back to it may conveniently find it in one place. We also foresee considerable demand for additional copies of this issue. Here is presented the approximate size and scope of a program that will summon us to use more fully our talents and gifts for the God of our salvation, not only in the next year or two, but for 10 to 15 years to come. Therefore the type for this issue will be kept standing. But we ask you to send your request for additional copies very soon, so that all additional copies can be printed at one time, soon. Good stewardship requires that we do it in that way. The cost of these additional copies will be announced in the September 23 issue.

* * * *

THE RELIEF PROGRAM of our Wisconsin Synod has perhaps received contributions from you. If so, the following words are addressed to you, particularly. They were written by a

family which lost almost its entire property in a recent tornado, and which received aid from the Relief treasury. "In our recent tragedy it was with heartfelt thanks to God that He spared our lives. We would also like to render thanks to you . . . for the generous gift of money. In such a time it is certainly heartwarming that we were thought of by our fellow Christians. May God bless you with a heavenly home. Sincerely. . ."

A SPECIAL PLEA comes to you from our Committee on Relief at this time. See page 285.

* * * *

LUTHERANS IN CANADA recorded a 49 per cent increase in membership during the past 10 years. This rate was greater than that of the population growth, which was 30.2 per cent.

The picture, however, is misleading. The above figures resulted from a 1961 religious census. But according to the churches' own figures, released through the National Lutheran Council in New York, their rolls show only 277,271 members while the religious census reported that 662,744 claimed membership. Church officials laid some of this discrepancy

to the large number of immigrants, many of whom have not as yet affiliated with a congregation in Canada. It would seem fair to venture the opinion, however, that in many cases it was the repetition of an old story. People have a peculiar sense of shame about listing themselves as "nonchurched" when a census-taker or canvasser comes to the door. They will list themselves as belonging to a certain denomination, though theirs has not been a "working" membership for a long, long time, or even though their connection with that denomination was thin and shaky to begin with.

Though the Roman Catholic Church gained only at a 37 per cent pace, still with its more than 8,000,000 members it represented 45.7 per cent of the total population.

* * * *

CHRISTIAN EDUCATION is uppermost in the minds of many as this issue of THE NORTHWESTERN LUTHERAN appears. Our 230 or more Christian day schools and our eight area Lutheran high schools are again in operation. Our six synodical schools will have begun another school year (with the exception of Northwestern College, which has its opening on September 10).

Two thoughts come to mind in this connection. First, a question: Have we all gone to the throne of grace,

(Continued on page 285)

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. I Kings 8:57

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THE COVER — Mt. Olive Ev. Lutheran Church, Colorado Springs, Colorado; Walter Krenke, pastor (Pike's Peak in the background).

Editorials

"Practical" Godparents In his parish bulletin a Catholic priest gave his members some advice concerning baptism. "Within two weeks after the child's birth," he wrote, "one of the parents should personally come to the Rectory and make arrangements for immediate Baptism. The child ought to be dedicated under the patronage of one or more saints. As for godparents, choose only practical Catholics. Godparents should be admirable Catholics in every respect."

When the priest urged Catholic parents to choose as godparents only "practical Catholics," people who are "admirable Catholics in every respect," he was concerned about assuring a strong Catholic upbringing for the children of his parish. Good Catholic godparents, he felt, would support this laudable endeavor.

With the necessary changes (we are concerned about the "patronage" of the Father, Son, and Holy Spirit rather than about the "patronage of one or more saints") this item might fittingly be included in one of our parish bulletins. Arrangements for baptism ought to be made soon after the birth of the child; godparents should be good churchmembers; and something may also be said for the custom of giving the child a "Bible name," as long as it is not done out of superstition.

The matter of selecting godparents deserves more consideration than is ordinarily given to it. If our people do not choose sponsors merely because it is an established custom in our congregations, or because there ought to be someone to "hold the child" at its baptism, they should give thought to selecting the best sponsors for their children. Godparents ought to be worthy of the name "godparents," Christian people who lead godly lives, "practical" Lutherans, if you will. They ought to be people who take an interest in the church, people who are concerned about the Christian training of its youth. They should be the kind of people who will talk about church and about spiritual matters with the parents and who will anxiously encourage and admonish them if the child is not receiving a Christian upbringing.

If uncles and aunts and cousins are not the kind of "practical" Lutheran Christians who can be relied upon to do this, skip them when you choose sponsors for your child.

C. TOPPE

* * * *

Christian Colleges What has happened to the Christian colleges? Most of them are still loosely related to some religious denomination but have shed those characteristics that made them identifiable as Methodist, Baptist, or Presbyterian colleges. Who still thinks of the University of Chicago as a Baptist school? Or, to come closer to our own schools, who remembers with what denomination Lawrence, Ripon, Carroll, or Beloit were and, to some extent, still are connected? Even the Catholic and Lutheran colleges, except those that are designed chiefly to prepare men for the ministry, have lost much of their denominational character. If it were not for the chapel exercises, most of the colleges would not be distinguishable from the state colleges. They have become nondenominational. That goes for the chapel exercises, too.

Why did these colleges that were founded by the churches and that are still partly supported by them lose their distinctive confessional characteristics? There are several reasons. In order to qualify for grants of money from some of the national Funds and Foundations, they had to declare themselves to be nondenominational. They began to look elsewhere than to their own churches for financial support. Accrediting agencies brought strong pressure to bear upon them to stop the practice of inbreeding in their faculties, so that, for example, a Lutheran college ceased to require of its professors that they be members of the Lutheran Church. Another influence was the desire of the colleges to compete with state-supported schools in numbers of students, in prestige, in academic and athletic achievements — the desire for recognition, the wish to be big and famous. The whole process will inevitably continue in the same direction when and if the colleges begin to accept financial support from the federal government.

We need not think that our schools are exempt from the pressure that made other schools give up their confessional character. The temptation to exalt academic learning above "the truth that is in Christ" is always present. There is always pressure to make the schools conform to what the rest of the academic world is like. We must not think that we can't possibly lose our Lutheran heritage as it is now represented in our schools. In this respect too, if we would be disciples of Christ, we must take up a cross and follow Him.

E. E. KOWALKE

* * * *

Hasty Marriages

The Denver Post reports that a Lutheran minister was shocked at the discovery he made regarding the last 42 marriages he had performed, 21 of these involving very young people. Nine of the marriages ended in separation, divorce or annulment. Since then he had refused three marriages but with the understanding that there be some counseling first and that he be permitted to speak first to their parents, to which they refused to agree.

This led him, with his church board, to set up a marriage discipline to apply to all young couples married by him. Copies of it were sent to all young people within the parish. It provided that all young couples who desired to be married meet with the pastor beforehand in at least three sessions, that they be required to study the Lutheran stand on family and marriage and that all the arrangements for the marriage be made with the pastor before they became final. He said that he had found that most couples contacted the pastor only to find out whether he would be available at the time and to inquire whether this or that song might be sung.

This is not written to induce all pastors to adopt exactly the same stringent procedures, but to have pastors give a second thought before performing marriages which they are asked to perform without further ado. Most of the difficulties stem from those outside of the

(Continued on page 283)

Studies in God's Word: Continuing In His Word

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free (John 8:31, 32).

Nearly every Lutheran pastor who has spent at least a few years in the ministry has been asked to officiate at the funeral of someone whom he has never seen. Upon inquiring why he was selected to officiate at the service, the pastor is told, "He (the deceased) was a Lutheran." The pastor then asks, "To what church did he belong?" The relatives answer, "He wasn't a member of any church." "Well then, where did he attend church?" the pastor continues. "Oh, he didn't go to church," the family replies, "but he was baptized and confirmed in the Lutheran Church." The family then pretends to be surprised that the pastor doesn't consider this sufficient reason for granting a man a Christian burial.

Our Lord, however, does not judge a man by the faith that may have been in his heart at one time in his life; the Lord judges a man by what he finds in his heart in the moment when he passes from time into eternity. "He that shall endure unto the end, the same shall be saved," are the Savior's words (Matt. 24:13). Our Lord desires that all who come to Him also continue in His Word.

The Mark of True Discipleship

Everyone who claims some connection with Jesus considers himself a true disciple. The Jews of Jesus' day, particularly the Pharisees, considered themselves true disciples of God because of their outward obedience to the Commandments. Their modern counterpart, the Masons and all of like persuasion, consider themselves true disciples because they are doing their best to

follow the perfect example of the Master.

Yet the one characteristic that distinguishes the true disciple from the false is his adherence to the Word of Christ. Jesus instructed His followers to make disciples of all nations by baptizing them. Then He added (and this is the part that so many seem to overlook), "teaching them to observe *all* things whatsoever I have commanded you" (Matt. 28: 20).

Adherence to the Word of Christ, to all of it, without addition, subtraction, or adulteration, that's the mark of a true disciple.

The Way to a Knowledge of the Truth

"What is truth?" Pilate once asked, as though truth were a changing commodity, as though absolute truth in anything were an impossibility.

Nor is the sneering attitude of Pilate anything new in our day. Even in circles where one would least expect it truth is frequently challenged. Is the Bible really God's verbally inspired Word? Did God really create the world? If these are open to question, then "Is Jesus Christ my Savior?" isn't far behind.

Finding and knowing the truth isn't really that difficult. By continuing in His Word we are assured of knowing the truth, above all, the truth about God and Christ, the truth that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). He who knows and believes that, though he know little else, knows the truth.

The Way to Perfect Freedom

The unbeliever often feels sorry for the Christian. How dull, how restricted, how monotonous the Christian life seems! What a slave to

creeds, beliefs, and ordinances! On the other hand, the unbeliever considers himself to be truly free. He can do whatever he wants. There is no Bible, no conscience, no "rules of the Church" to stop him.

What he doesn't realize is that Christianity is not only a way of faith; it is also a way of life. The person who has accepted Christ as his Savior has become a new creature. He doesn't feel restricted, because he doesn't want to sin any more. He now has a will that is in harmony with God. He now wants to do the things which are pleasing to God, and what's more, he is able to do them. God has now given him that power. So he is a slave to no one, save to Christ, His Master. He is a willing slave. He finds joy in His service. He lives a new life in Christ, not because he has to, but because he wants to, and therein is perfect freedom.

On the other hand, the person who lives without Christ is the real slave. He is the slave of sin and its deadly power. He is bound and held captive by sin. He has no freedom of choice. He must do sin's bidding. Though he may think of himself as being free, he is actually a most helpless captive.

We hear much about freedom today. Everyone, it seems, is clamoring for greater freedom. There is but one way to obtain it, in Christ. Only those who know Christ are truly free. Christ alone makes the unwilling willing.

Let me be Thine forever,
Thou faithful God and Lord;
Let me forsake Thee never
Nor wander from Thy Word.
Lord, do not let me waver,
But give me steadfastness,
And for such grace forever
Thy holy name I'll bless.

(LH 334:1)

C. MISCHKE

News FROM OUR Missions



Home Mission Progress Report Mission-A-Month Plan --- C E F

Some months ago the General Board for Home Missions began thinking in terms of opening 12 missions per year. In a local news release the term "Mission-A-Month" was used, and soon reprints of this article appeared in newspapers and churchpapers in several parts of the country. Could this be possible, that the Wisconsin Synod could hope to attain such a goal? We heard some skepticism voiced, but we also heard a great deal of encouragement for embarking on a positive program which is in keeping with our Lord's great commission, and commensurate with the need as it is demonstrated to us.

We Have the Fields We are well aware of the fact that it is the Lord who opens doors for us, that it is He alone who calls us into a mission field, and that He therefore determines how many missions we shall open in a given year. But He already pointed us to enough fields to take care of the next 10 years at the rate of 12 missions per year. And do we feel He will open less fields to us as the years go by?

In recent weeks people have written to us from one of the Southwestern states, a Midwestern state and two Eastern Seaboard states, asking that we serve them. Such requests are not unusual in themselves, but these come from states in which our Synod is not represented. In each case the people state that they look to us to begin missions in their midst because of our conservative doctrinal position among Lutherans. We *have* the fields.

God Is Giving Us the Men A class of 40 ministerial students is entering our Seminary this month. From Northwestern College we have the heartening report that 186 young men in the college department are preparing for the ministry. Allowing for dropouts, we can plan on an average of 40 to 45 ministerial candidates per year. We quote from the last report of the Manpower Committee: "Under God's blessing, our Synod never again should face a situation in which it has a surplus of workers." This statement we should like to underscore. We must open new mission fields if we want to make use of the men whom the Lord is giving us.

But, you say, you have not taken into consideration the more than 50 vacancies in the Synod, nor have you

considered the compulsory vicarage program, and, most of all, you have failed to consider that it will be several years before we have the benefit of these larger classes. But we *have* considered all these matters, and we are determined to plan *now*. Mission fields are not opened overnight. A search for suitable land can take a year or more. And would anyone say, once we begin to graduate 40 candidates per year, that one-third of this number could not be used in our Home Mission fields? This would leave two-thirds of the class for work in World Missions, in self-supporting congregations and in other areas of our Synod's work. A Mission-A-Month is not a dream. God is giving us the men.

God Will Provide the Means He has promised to do this — He is doing it now — and He will increase the means as the needs arise. To open new fields and to provide existing fields with adequate facilities, we are dependent upon the Church Extension Fund.

How are the monies in this fund currently being used? How is the newly adopted Church Extension Fund Program, using borrowed monies, being carried out? Both questions can be answered with statistics.

1. Land on priority. (Purchase agreements signed)

District	Number of sites	Amount
Southeastern Wisconsin	3	\$ 49,150.00
Michigan	2	44,500.00
Arizona	2	54,444.00
California	2	68,000.00
	<hr/>	<hr/>
	9	\$216,094.00

2. Land on priority. (No purchase agreements signed to date)

District	Number of sites	Amount
Southeastern Wisconsin	2	\$ 40,000.00
Arizona	1	6,000.00
California	1	40,000.00
	<hr/>	<hr/>
	4	\$ 86,000.00

Total number of sites being purchased.....	13
Total amount CEF monies for sites.....	\$302,094.00
Average cost per site.....	\$ 23,500.00

(Continued on next page)

3. Chapels on priority. (Contracts being drawn. Buildings in planning stage)

District	Number of chapels	Amount
Southeastern		
Wisconsin	1	\$ 25,000.00 plus borrowed monies
Michigan	2	61,000.00 plus borrowed monies
Minnesota	1	44,000.00 plus borrowed monies
California	2	50,000.00 plus borrowed monies
Dakota-Montana	1	25,000.00 plus borrowed monies
Northern		
Wisconsin	1	23,000.00 plus borrowed monies
Pacific		
Northwest	1	25,000.00 plus borrowed monies
	9	\$253,000.00 plus borrowed monies
Total, sites and chapels.....		\$555,094.00
Balance due on older projects.....		75,000.00
		<hr/>
		\$630,094.00

Of the above amount, \$400,000.00 is available. The balance will be received through budgetary payments, repayments by mission congregations, bequests, and by your annual gifts to the CEF.

Two things ought to stand out in this report. One is that our Mission program is not at a standstill by any means. Your CEF monies are being put to work for you in the Lord's kingdom. The other is that land prices have skyrocketed in recent years. When we pay as much as \$45,000.00 for a parcel of land, our CEF monies do not reach. What can be done? We do not have the answer at the moment, but some means will have to be found to buy land in promising areas before developers move in. Perhaps the Lord will give us the answer soon. LORD, GRANT US THY GRACE TO CARRY OUT THY WILL AND TO CARRY ON THY WORK.

R. L. WIECHMANN



□ □ □ □ Actual Sin ?

ITS TYPES

Have you ever heard about the man who in his talk said that there were 541 different kinds of sins that people commit? After his talk was over, he was besieged with requests for the list, mostly by high-school and college students, who wanted to know what they had been missing.

Well, I have not counted the sins you and I can commit, but I do know that they are numerous, and that our Bible, therefore, presents different types of sins, but solely for the purpose of warning us as well as admonishing us to steer clear of all sin, and not to enjoy them as these foolish students imagined, for there is no enjoyment in sin. Rather, as one man puts it, "Sin is the worm in the apple," and can, because of its character, spoil all of our life.

Perhaps, if we look at the various types of actual sins we are all so prone to commit, we can be on better guard against them. All sins, since they are transgressions against God's holy Law, are against God. However, some sins are directed against God personally, such as those which involve our relationship to Him, as for example, the sins against the first three Commandments. Others are sins against our neighbor, since they involve those Commandments that are listed under the Second Table of the Law. Still other sins are against ourselves, as for example, suicide, overindulgence in eating or drinking, etc. Then, on the basis of Holy Scripture, we also speak of sins of commission and omission (a sin of commission is doing that which is forbidden; a sin of omission is not doing that which God has commanded); of voluntary and in-

voluntary sins; of external sins, committed in word or deed, or internal sins, committed in our thoughts or hearts; of venial sins committed out of weakness; of mortal sins, such as kill faith and drive the Holy Spirit out of our hearts. Finally, the Bible also speaks of the sin against the Holy Ghost, the one unpardonable sin. All of these classifications and definitions are valuable only if they help convince us of the awfulness of our sins and of our desperate need of a Savior; and to warn us that it is dangerous to dally with any sin. Although at first sin is like a spider's web, it finally becomes a steel cable which we cannot break.

Knowing, then, that sin can become a tyrannical master and drag us into hell, every true Christian needs to re-echo Paul's cry of anguish (Rom. 7:24): "O wretched man that I am! who shall deliver me from the body of this death?" The answer is Christ, for Paul also says triumphantly: "And you, being dead in your sins . . . , hath he quickened . . . , having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:13, 14).

It was this surpassing knowledge that inspired Horatius Bonar to write these words of humble gratitude:

*Thy death, not mine, O Christ
Has paid the ransom due;
Ten thousand deaths like mine
Would have been all too few.*

KENNETH W. VERTZ

**Topic: What Is the
Meaning of
Luke 16:9?**



A Lantern to Our Footsteps

Answers Based on Holy Writ

The Gospel for the Ninth Sunday after Trinity is Luke 16:1-9, the parable of the unjust steward. Verse nine reads: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." On August 19, the Sunday when this Gospel was read, the undersigned was asked about the meaning of this last verse, and it was suggested that it be explained in this column. Commentators tell us that this parable has raised more questions than any other.

Imitate an Unjust Steward?

In verse nine our Savior begins to explain the meaning of the parable of the unjust steward, which He had just told His disciples. What are they to learn from the parable? It may seem strange that the action of an *unjust* steward, who by his actions was defrauding his master, should be able to teach Christ's disciples something. Should they not avoid what the unjust steward had done?

Note Who Commended the Steward

In this connection it is well to note that in verse eight Jesus is still doing the speaking, as He also is in verse nine. That means that the lord who commended the unjust steward for his wisdom is the lord of the steward, not the Lord Jesus. Jesus is stating what the reaction of the lord of the steward was. Although he had been defrauded, he recognized the wisdom of what the unjust steward had done. For as steward he did have complete authority over the goods of his master, and what he did was legally possible. Jesus then points out that the children of the world show greater wisdom in using what is entrusted to them in the world than do the children of light, that is, the Christians. Thereupon follows verse nine with Christ's application of the parable to the disciples, showing them how they can from this parable learn to be wise Christian stewards.

What the Mammon of Unrighteousness Is

He doesn't tell them to learn the crafty and unjust ways of the steward in the parable. But they are to learn the wisdom he showed in administering what had been entrusted to him with a view to the future. So He tells His disciples: "Make to yourselves friends of the mammon of unrighteousness." Luther's translation renders the original more clearly. He uses the preposition *mit*, that is, *with* the mammon of unrighteousness. With or by means of the mammon of unrighteousness make friends for yourselves, is the thought. But what is the mammon of unrighteousness? It is evident that this has reference to the money and goods of this world that have been entrusted to us as stewards; we usually say that we possess them. These are called the mammon of unright-

eousness not because money and goods are evil in themselves, but in the world they are the occasion for much evil, wickedness, and crime. They are so frequently put to unrighteous uses, serve unrighteous purposes. "The love of money is the root of all evil."

Why Make Friends in This Way?

Why should we make friends in this way? "That, when ye fail, they may receive you into everlasting habitations." The words "when ye fail" have reference to the time of our death. Newer translations follow another Greek reading and translate: "When it fails," the "it" referring to money, or mammon. The meaning, however, is the same, for it is when man dies that all his money fails him. At the time of his death when he is faced with eternity, then these friends that he made with the wise use of his worldly goods will receive him into everlasting habitations. The last expression quite evidently refers to heaven.

How Those Friends Help Us

Two questions remain. How do these friends receive you into heaven? How do you with the mammon of unrighteousness make friends? What Jesus, the King, will say to those on His right hand on the day of judgment is of interest in this connection. Matthew records this in chapter 25: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (vv. 34-36). But when was all this done? "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (v. 40). The deeds of love and kindness done to Christ's brethren on this earth will be evidence of the faith from which they sprang. Christ will consider them as done to Him. Therefore we make friends by using the goods entrusted to us for the welfare of others, for charitable purposes, and we can surely also include here the greatest work of love, that of bringing the Gospel of salvation to men. Those whom we have in this way made our friends will receive us into everlasting habitations, for they will testify to our faith by pointing to the fruits which it bore for their benefit.

What a great lesson our Savior teaches us, one that should be of particular concern to us American Christians, whom He has entrusted with a bountiful measure of the "mammon of unrighteousness." Our faith and love for Christ should move us to use it wisely, with an eye to the future, our eternal future.

ARMIN SCHUETZE

The Lord's Blessings on a New School

In a special service the last Sunday of May, the Christian day school of Our Savior's Congregation of Zion, Illinois, graduated one child from the eighth grade. (It is interesting to note that Zion, Illinois, is a unique city in that the reason for its formation was to establish an "earthly Zion" or "city of God" by Alexander Dowie and his "Holiness" group.) This sole Wisconsin Synod parochial school to be opened in the State of Illinois this past school year, was held in the basement of the parish hall, which at present also serves as the place of worship. God has commanded parents to bring up their children in the nurture and admonition of the Lord. When the opportunity presented itself, and the eight-year-old congregation was given shepherds to guide His lambs in His daily care, the decision was made to begin the Christian day school.

For the benefit of fellow Christians reading this article, notice how the Master Planner carefully prepared the teachers for this school. Pastor E. Biebert is a graduate of Northwestern College, Watertown, Wisconsin, and the Seminary at Mequon, Wisconsin. After his studies at Mequon, the Lord asked him to serve Him at Dr. Martin Luther College at New Ulm, Minnesota, as a teacher, thereby permitting him to work with God's lambs. Next, the Lord asked him to serve the congregations at Brighton Township and Courtland, both near New Ulm.

The Lord hadn't finished His work with him yet in preparing him for his large assignment at Zion; for it was while at Brighton Township that he served as visitor to the various Christian day schools in the surrounding New Ulm area. During that time he cooperated in writing methods books for use in our Synod schools on the subjects of reading and arithmetic.

While this was happening, the Lord was also preparing his future wife, Muriel Kraterfeld, for her work. Having attended Dr. Martin Luther College through the third year in college, the Lord asked urgently that she drop her studies to teach in a new school begun by St. Matthew's Congregation of Winona, Minnesota.



First graduate of Our Savior's Lutheran School, Jackie Semon, with Pastor E. Biebert

Here she formed a children's choir, helped organize a parents-teachers' organization and participated in a building program. The Lord heaped further blessing upon the "green" teacher by permitting her to work under such faithful men as her principal, Mr. Morton Schroeder, and Pastor A. L. Mennicke, pastor of St. Matthew's. So Mrs. Biebert grasped, with the Lord's perfect help, many pointers on beginning a Christian day school.

But the Lord was still not finished "ordering supplies for the house of God." Mrs. Herbert Larson, a registered nurse, having been confirmed not too long after the congregation had been established, by God's grace showed her appreciation to a loving God by placing her many talents to work in supervising all play periods and the noon-hour recess.

Also, Mrs. Oscar Lemke, wife of Pastor Lemke of Waukegan, Illinois, has assisted many times during the year as a substitute teacher. Mrs. Lemke has also had a teacher's education.

Thus the Lord prepared to feed 16 pupils, grades three through eight.

At the beginning of the year, donated and borrowed desks and textbooks were used. During the year, parents and interested members contributed new desks and textbooks. This year's confirmation class presented the school with excellent dictionaries, and a new set of encyclopedias was donated. Although there is but one classroom, the pupils enjoy this attractive room with its bright atmosphere, plant life, birds, and fish.

The first humble year of such special care and training has been blessed, and we pray that many more God-fearing parents may realize the gifts of such "lasting values" along with the secular learning that their little ones receive in such a Christ-centered school.

To Him be all glory!

Note: A large portion of this material was written by an appreciative parent of the day school. This Christian tasted and saw God's goodness and thought this was another way of inviting other God-fearing parents to taste the blessings of the Lord in a Christian day school.

By H. C. Nitz

By the Way

Mixed Marriages

Repeated warnings against the evils of mixed marriages are as necessary as signs along the highway. It will therefore not be thought amiss to quote Professor John H. McKenzie's warning in *The British Weekly* of July 6, 1961. In his column on personal problems of religion and conduct he writes:

"No marriage outside one's own faith should be contemplated without serious reflection. Unless one can respect the partner's beliefs or lack of belief, which is really the same thing as respect for personality, it would be wise to refrain. The Bible speaks of those marrying outside the faith as being unequally yoked together. Where different religious views are held by husband and wife, the children become confused, and may later say: 'A plague on both your houses.'"

A little research in almost any community will bear out the sad truth of the professor's observation.

Parochial "Strike" Causes Crisis

Roman Catholic parochial schools in the Australian state of New South Wales had demanded financial assistance from public funds. Failure of the state to provide funds led Archbishop Eris O'Brien of Canberra and Goulburn to order a six-week closing of Roman Catholic schools in Goulburn starting July 13. The 2,200 pupils would be sent to public schools since school attendance is mandatory under Australian law, according to the plan. Goulburn's school system has an enrollment of 2,900 students. Officials said they would be "hard pressed" to find space, teachers and facilities for the additional youngsters.

Cardinal Norman Gilroy, ranking Roman Catholic prelate in Australia, said the action was "drastic" but understandable. "The financial burden for education to which Roman Catholic parents have been subjected has become almost intolerable," he said.

Anglican Dean A. C. King of Goulburn said the decision of the Roman Catholic authorities was "very courageous" and might get them school aid. The Rev. H. MacNeil Saunders,

head of the state's council of churches, said the school closing was done "with the deliberate intention of bringing pressure upon the government." He called it a "tactical blunder that will excite little sympathy."

— *The Lutheran*
July 25, 1962

The Ever Changing Church

That is the startling title of a book just issued by Peter J. Doeswyck, who spent 25 years gathering material on the history of Roman Catholic dogma. It is the second volume in a series of four.

While it is true in a certain sense that "Rome never changes" — as she boasts — it is also a fact that she has progressively changed for the worse and continues to deteriorate in doctrine.

The author cites chapter and verse for every historical statement he makes. The number of references to hundreds of sources is amazing.

In this volume he has chapters on the seven sacraments, the mass, mass stipends, transubstantiation, doctrine of intention, probabilism, immaculate conception of Mary, assumption of Mary, Hail Mary, rosary, scapulars and medals, sacred heart worship, novenas and first Fridays, stations of the cross.

A recent writer in *The Lutheran* pleads for better relations between Protestants and Catholics, saying: "Since we'll have to live with each other, we might as well try to understand each other." This book will lend itself to that end. In plain language it gives the reader authentic information on Romanism. It is authentic, based on Roman Catholic sources, and also on personal experience, since the author was a priest for 11 years. He writes with candor, but without rancor. He is remarkably objective.

One of the lesser known doctrines of Romanism is that of intention. The Council of Trent decreed that the minister of a sacrament must have "at least the intention of doing what the Church does." For instance, a priest who goes through the motions of baptism "without having the actual intention of conferring sacramental grace on the recipient, does not ad-

minister a valid sacrament." The author points out what this may lead to, when he says: "From the writings of St. Bernard, St. Vincent Ferrer, St. Catherine, St. Bridget, etc., we know that in the Middle Ages the majority of the bishops were faithless politicians who bought their bishoprics from the wicked popes and exploited the sacraments for their personal gains. This means that hundreds of agnostic bishops have invalidly ordained thousands of priests who in turn invalidly administered the Sacrament to millions of Roman Catholics. By simple mathematical process their number increased throughout the centuries, so that hardly a person is left who could be reasonably sure that he has been validly baptized. There is no way of knowing whether any priest has been validly ordained, or whether his ordaining bishop was validly baptized or had the intention of ordaining a priest. The present Pope might never have been validly baptized and there is no way of showing whether he is a Roman Catholic. No Roman Catholic can be sure that he has been validly baptized, that the priest forgave his sins in the confession box, or that the Masses he ordered were of any benefit to his deceased relatives."

The longest chapter in the book appropriately deals with the mass, that horrible corruption of the Lord's Supper. If the writer in *The Lutheran* quoted above would study this chapter, he could hardly say: "Repeatedly we have gone to mass when we were inwardly distraught, and have found new strength."

In the chapter on mass stipends (the sale of masses) the author shows how this "racket" developed and is being practiced today. He concludes: "In the United States alone 54,000 Masses are said daily for an average of one hundred thousand dollars a day, or one million dollars every ten days. The Mass stipend, though tax exempt, does not go to the church but becomes the property of the priest."

(Quotations are with the permission of the author. The book may be ordered for the nominal price of three dollars from Knights of Christ, P. O. Box 1651, Long Beach, California.)

Optimism Is Out of Place

There is much wooing and cooing in ecumenical circles in anticipation of the second Vatican Council to be held this fall. Some Roman writers are hoping that the council will make Romanism more palatable to the Protestants. A spate of books has been written on various angles of the Catholic-Protestant "dialog." The most important volume is perhaps that by Hans Kueng, a German theologian at Tuebingen University. Its title is *The Council, Reform and Reunion*.

There are Protestants who, it seems, would welcome an invitation to participate in the Vatican Council. Realizing and admitting that Romanists and Protestants are divided on the essentials of the faith, Kueng (as quoted by a reviewer) says that "direct, formal, equal participation and negotiation in the deliberations of the council would not at this time achieve anything or even be desirable."

Kueng makes some good suggestions: the balancing of papal authority with a fuller definition of the rights and duties of bishops and councils; no further dogma on the Virgin Mary (as Christ's co-mediatrix or co-redemptrix); a curbing of the growing Mary cult in folk piety.

With laudable self-criticism Kueng suggests "decentralization of much Vatican administration, more Bible reading, sermons, hymns, and the use of the vernacular in the mass, breviary reforms, dispensation from celibacy for ex-Protestant married pastors, and a return to the pre-1918 rules for mixed marriages." He even suggests restoration of the chalice to the laity.

"While all this is encouraging," says the review in *The Lutheran*, "the basic question of the Reformation still remains. Will Rome ever agree to renew its unbiblical dogma, along with its practices, according to the norm of the gospel of Jesus Christ?" There would seem to be no cause for optimism on that point.

Who Hath Bewitched You?

When Dr. Karl Barth, the noted Swiss theologian, toured America recently, he not only revealed his brand of theology, but the reaction to his lectures also revealed the stand of many churchmen.

A case in point is that of Edward John Carnell, professor at Fuller Theological Seminary in California.

Carnell, long considered a rather conservative teacher, confesses: "Whatever Barth may lack in the way of doctrinal consistency he compensates for by his Christian graciousness."

Another has said of Barth's charm: "Merely to watch Karl Barth walk into the auditorium is a religious experience." With this eulogy Carnell agrees and adds: "I am a changed person as a result . . . changed in manners, conviction, and general pedagogy."

A discerning critic (*Christian Beacon*, June 14, 1962) says: "The truth is that Barth's views do not justify his even being called a Christian in the historic sense of the word, in view of the cross, of the resurrection of Jesus Christ. He cannot possibly be called a Christian in the light of the explicit teaching of the Word of God."

If a man of the stature of Carnell can be taken in by the charming graciousness of a lecturer, it is not surprising if the common garden variety of Christian is bewitched by the house-to-house peddler of religious poison or by the gracious preaching of a charming heretic on television.

When supposedly well-taught Christians fall prey to soul-destroying error, one is inclined to say with St. Paul, in the version of the New English Bible: "You stupid Galatians! You must have been bewitched."

The Materialistic Outlook

A writer in *Africa Now* deplors the great lack of teachers in West Africa. To relieve the situation, the state-controlled educational system offers scholarships. Special awards, called bursaries, are offered to graduates who enter a bond to serve for a set period of about five years. But there is a tendency to change professions after the bond is served.

The writer says: "There may be some connection between this and the generally *materialistic outlook* on employment. Students freely admit that their main interest is to secure the employment which is at once *the most lucrative and the least arduous or uncomfortable.*" (Emphasis added.)

The materialistic outlook is doubtless the reason why so few young men and women are willing to enter the service of the Church. When the home and the school spell success as \$\$\$, it is not surprising that youngsters choose a career more

lucrative and less arduous or uncomfortable.

Homes in which high Christian ideals are taught and lived, and schools — including high schools! — in which teachers by precept and example instill the spirit of Christ, they are the soil in which recruits for pastors and teachers will grow.

An Old Complaint

The *Journal* of John Woolman is an interesting and instructive document on life in Colonial America. Its interest, for one thing, lies in the frank picture it offers of the sensitive soul of a devout Quaker. It is instructive in the manner in which Woolman deals with his opponents regarding a most unpopular subject at the time: the abolition of slavery.

He does not agitate for corrective legislation. He appeals to the conscience of individual slave owners, especially among the Friends. He pleads with a winsomeness that is often missing in religious controversy. His humility, his charity, his attempt to understand his opponent, his patience and forbearance, are amazing.

Haughtiness, name-calling, sarcasm, satire — the venom that often poisons polemics — are entirely absent in Woolman's battles for his principles.

A sample of his approach is evident in his incidentally calling attention to inordinately long meetings, especially when unreasonably lengthened by long-winded speakers.

In the chapter covering 1758-1759 he writes: "Each of these Quarterly Meetings was large and sat near eight hours. I had occasion to consider that *it is a weighty thing to speak much in large meetings for business*, for except our minds are rightly prepared, and we clearly understand the case we speak to, instead of forwarding, we hinder business, and make more labor for those on whom the burden of the work is laid. If selfish views or a partial spirit have any room in our minds, we are unfit for the Lord's work; if we have a clear prospect of the business, and proper weight in our minds to speak, we should *avoid useless apologies and repetitions.* Where people are gathered from far, and adjourning a meeting of business is attended with great difficulty, it behooves all to be cautious how they detain a meeting, especially when they have sat six or seven hours, and have a great distance to ride home." (Emphasis added.)

Direct from the Districts

Pacific Northwest

Dedications

On July 8, Trinity Ev. Lutheran Church of Eugene, Oregon, dedicated its new chapel. The Rev. Lee Sabrowsky preached the sermon on Jeremiah 50:4, 5, and Mr. Alvin Schultz of Gethsemane Ev. Lutheran Church, Tigard, Oregon, served as organist. The well-attended dedication service gave opportunity to members and friends of this congregation to give thanks to our Lord who has now given Trinity Congregation an attractive and suitable house of worship.

Trinity Congregation was organized in June of 1956. Today it numbers 60 souls, 28 communicants, and 10 voters. The present pastor is the Rev. G. Jerome Albrecht. The chapel is an A-frame design, 30'x72', and will seat approximately 175. Provision has been made to increase capacity to over 200 with the addition of a balcony. The full daylight basement was designed so that it may be used for a Christian day school. It is the hope of the congregation to begin such a school as soon as possible. The total contract price of the building, without organ, pews, and other furnishings, amounted to \$33,159.24.

This chapel is the first church that has ever been built by a Wisconsin Synod church in the state of Oregon. Our Synod has three other churches in the state, all located in the Portland area. At the present time all three of these churches are working toward the building of new churches.

On July 29 Grace Lutheran Church in Portland, Oregon, dedicated its rebuilt pipe organ as an instrument of praise to God. The 50-year-old organ was completely renovated and modernized with electric action and a new console complying with the latest specifications. At a cost of less than

\$5,000, the congregation now has a 9-rank, 22-stop organ incorporating provision for unlimited additions in the future.

A dedication concert in the evening drew from both members and visitors many enthusiastic comments as to the mechanical perfection and excellent tonal quality of the organ. Miss Hazel Baer of St. Paul, Minnesota, was guest organist and presented a program featuring chorales and preludes of the church year.

Grace Congregation has relocation plans in the making which include moving the organ to the new church plant. Grace Congregation is self-supporting, numbering 166 communicants. It is the largest congregation of our Synod in the State of Oregon. The Rev. Lee Sabrowsky is the pastor.

Improvements

Faith Lutheran Church of Tacoma, Washington, recently erected a new illuminated church bulletin board. The construction and labor were donated by members of the congregation. Grace Lutheran Church of Seattle, Washington, recently completed the repainting of its large mansion building and coach house. This work, too, was done by volunteer labor.

A. H. ZIMMERMANN

Southeastern Wisconsin

St. John's Church, at 8th and Vliet, Milwaukee, recently rededicated its house of worship. Pastor Alfred Schewe reports that the beautiful edifice was redecorated at a cost of \$12,200. District President Adolph C. Buenger preached the festival sermons.

Milwaukee Lutheran Teachers' College recently acquired a 16-unit apartment building in West Allis, to

be used as a dormitory for women students. [See page 284 for further information regarding this purchase—Ed.] The smaller home on Blue-mound Road, which was used as a dormitory last year, will house men students during the coming term. The Board of Control has requested Wisconsin Lutheran High School to extend its agreement with the College for one more year. The request had not been acted upon at the time of this writing.

The Milwaukee Federation sponsored a Wisconsin Synod service in Radio Hall at the Wisconsin State Fair on August 19. Pastor R. W. Kleist, institutional missionary, conducted the service; Mr. James Albrecht served as organist.

The dormitory of our Seminary is filled almost to capacity this September. This had not been the case for several years. Professor Martin Albrecht was installed at the opening service on September 5.

The Federation is planning its third annual Joint Reformation Service. Other projects under study are: education for mentally-retarded children, and an evangelism project.

Professor A. W. Schuetze and President Adolph Buenger attended the recent convention of the Evangelical Lutheran (Norwegian) Synod. President Buenger reports that the sister synod's reaction to the Cleveland convention of The Lutheran Church—Missouri Synod was one of disappointment.

RICHARD D. BALGE

Anniversaries

Golden Wedding

Mr. and Mrs. Jacob Hahn of Trinity Lutheran Church, Waukesha, Wisconsin, on July 15, 1962.

Editorials

(Continued from page 275)

congregation. Every Christian must be alarmed by the rate of divorces and the modern flippant attitude toward marriage.

The least we can do is to stress in confirmation classes and Bible classes the truth that "what God hath joined together let no man put asunder," and that

divorces for trivial reasons are an abomination to our Lord.

As for those who desire to enter the marriage estate, they ought to pray over it and keep in mind the injunction of St. Paul: "Whatsoever ye do in word and deed, do all in the name of the Lord Jesus." If that applies to all things that we Christians do, it certainly applies to such a far-reaching step as marriage.

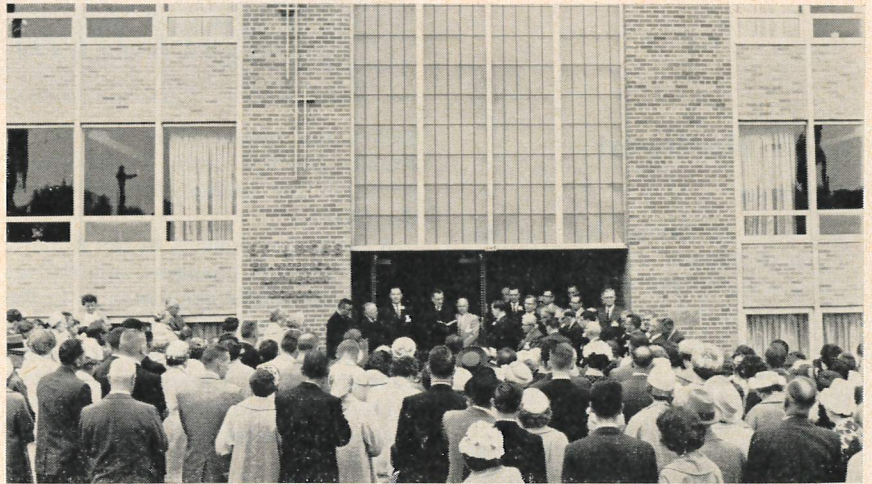
IM. P. FREY

**Milwaukee Congregation
Dedicates New School Building
St. Lucas Lutheran Church**

Members and friends of St. Lucas Congregation, Milwaukee, Wisconsin, gathered on the third day of June to give glory to God for the unmerited privilege of dedicating a new nursery of Christian knowledge. In the three morning services of thanksgiving the Rev. Mr. Herman Cares of Christ Church, Milwaukee, spoke on the first verse of Psalm 127: "Except the Lord build the house, they labor in vain that build it."

For the afternoon service of dedication the worshipers gathered in the church building and marched to the new edifice singing a hymn of praise. After the auditorium and the 10 classrooms were filled with joyous worshipers, the Rev. Mr. George Boldt, Morton Grove, Illinois, a son of the congregation, spoke to them, basing his words on Haggai 1:7, 8. He reminded them that their building purpose was to glorify God, for God had granted them this privilege, and God takes pleasure in such work, being glorified thereby. Appropriate music was provided by the combined choruses and by the children's choir.

The year 1962 is the anniversary year at St. Lucas, and this building was planned and erected as a thank-



Dedication of St. Lucas Lutheran School, Milwaukee, Wisconsin

offering to the Lord for His grace during those fourscore years and 10. In addition to the 10 classrooms, the building contains an office, a nurses' and first aid room, two meeting rooms, an all-purpose room, a bookstore, kitchen, and an auditorium-gymnasium. Cost of the building was \$225,000, plus \$25,000 for furniture and equipment.

In the week that followed the dedication, one night was given over to the various organizations to demonstrate the functions of the various rooms. On another evening, class reunions were held, old graduates coming from far and near to

renew acquaintances and rejoice with the members of St. Lucas.

The school is staffed by eight teachers. Mr. Arthur Sprengeler is the principal. The anticipated enrollment for the new school term is 260.

The words of one of the hymns sung at the dedicatory service reflect what is in the hearts of the members of St. Lucas Congregation:

All praise to God, who reigns above,
The God of all creation,
The God of wonders, power and love,
The God of our salvation!

R. L. WIECHMANN
E. P. PANKOW

**An Apartment Building
Solves Problem**

**Milwaukee Lutheran Teachers'
College**

The Milwaukee Lutheran Teachers' College Board had a problem on its hands that became more difficult every year, the problem of housing the girls attending the Milwaukee Lutheran Teachers' College without a dormitory.

The first-year quarters were sought in private homes. This solution however, had its disadvantages.

Then a home was purchased the second year that housed 18 girls. More and more applied for entrance. It was impossible to find sufficient quarters in private homes. The truth is, that some who had taken in girls in the first year found it impossible to do so the second year.

And now the Board found itself confronted with the third year. Housing would be needed for 70 girls. The home purchased the previous year did not suffice. In addition, housing boys was posing a problem. The Board of Trustees was approached to acquire more homes. After deliberation the Board of Trustees came to the conclusion that additional homes were not the answer, both from a practical as well as financial angle. It resolved to seek a large apartment building. On August 24, 1962, the purchase of a well-constructed, well-maintained apartment building at 1446 S. 81st Street took place. It has 16 one-bedroom units, with stoves, refrigerators, etc. The building cost \$107,500.00. It is only five years old. It is being financed with nonbudgetary funds.

This building has solved problems at present and can continue to do

so in the future. It will easily house 70 girls this year. Its acquisition vacates the home purchased last year for girls. This solves the housing for boys also. This home for the time being will serve as a dormitory for boys.

In the future the apartment building could serve us as a dormitory for Milwaukee Lutheran Teachers' College until necessary funds are available to build a dormitory for girls on the college site. West Allis has granted permission to place 112 girls into the apartment building without requiring any change that would entail additional expenditures.

The home purchased last year will adapt itself well for a professorage later on.

The apartment building is a good investment that will pay for itself with interest until it is sold, after it will no longer be used as a dormitory.

A PLEA FOR HELP TO PEOPLE IN EASTERN GERMANY

From firsthand information which the undersigned received on his recent visit in Germany, as well as from reports gleaned from government sources, it is quite evident that the Eastern Zone of Germany is suffering from an acute food shortage.

We quote from a letter received from a friend in Western Germany, who visited the Eastern Zone this summer: "The food situation in the Eastern Zone is critical. One cannot say that people are actually dying of starvation, but neither can it be said that they have enough to eat. There is much hunger, especially among the people in the lower income brackets. Should the physical need continue or increase in the Eastern Zone, a way of extending relief will have to be considered."

The Committee on Relief has taken the matter under advisement. It is certain that a way can be found to extend relief. But the committee will need the cooperation and support of the members of our Synod. Will you not make a contribution for this most worthy cause? Every such offering will have the Savior's benediction: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Members may send contributions through their pastors.

KARL F. KRAUSS, Chairman
The Committee on Relief

Briefs

(Continued from page 274)

asking God for His blessing on a new year of educating the young in Christ and for Christ? Secondly, an observation: Great things are at stake for both teacher and learner — the spiritual growth of individuals, equipping the young to be devoted, well-informed churchmembers and able witnesses for Christ and useful citizens, the future inward and outward growth of the congregation and the Synod. Therefore let all involved in the task of Christian education approach it with wholesome humility.

* * * *

A MORNING PRAYER:

Softly I slumbered through the night;
Refreshed, I greet the morning light.
My Father in heaven, praise to Thee,
Who hast in grace attended me.
Now walk with me through all this day;
Avert from me all harm, I pray.
Amen.

(Translation of an
old German prayer.)

CHURCH FURNISHINGS AVAILABLE

An altar and pulpit as a gift to any mission congregation in need of it (white with goldleaf).

For sale: One pair altar candelabra, complete modern church lighting, loud-speaker system and some pews. All prices reasonable. Contact

Pastor G. A. Schaefer
249 E. Franklin Ave.
Neenah, Wis.

AN APPEAL FOR HOUSEPARENTS Lutheran Children's Home, Milwaukee

The Lutheran Children's Home is recruiting additional housefathers for its Child Care staff. The Lutheran Children's Home is currently operating as a residential treatment center for emotionally disturbed boys, age six through twelve. The houseparents play an important role in the residential treatment of the emotionally disturbed child, since they provide the day-by-day security and controls which are essential to a treatment program.

Interested people have the opportunity to join a treatment team consisting of other houseparents, social workers, and teachers. Although college training is helpful, it is not essential. Requirements are a basic love for, and interest in, children, the ability to be firm but gentle, and a willingness to accept children whose behavior is not always acceptable.

Anyone wishing to become a professional houseparent is encouraged to contact the Lutheran Children's Home, 8138 Harwood Avenue, Wauwatosa 13, Wisconsin, telephone BLuemound 8-4542. Telephone calls or correspondence can be directed to Miss Helen Wendt, Child Care Supervisor, or Mr. Gary Kirst, Residence Director.

APPOINTMENTS

Since Pastor Norman W. Berg resigned as secretary of the Synod following his election to the office of president of the Michigan District of our Synod, Pastor Paul Hanke, 425 W. Mulberry Street, St. Peter, Minnesota, has been appointed to serve in his place.

Teacher Kurt Petermann of Appleton, Wisconsin, has been appointed to the Board of Education—Wisconsin Synod and to its executive committee to serve the remainder of the term of Teacher Gilbert Fischer, who resigned after accepting the call to Dr. Martin Luther College, New Ulm.

OSCAR J. NAUMANN, President

REQUEST FOR NAMES

The Wisconsin Synod is opening a new mission in Spokane, Wash. Anyone knowing of Wisconsin Synod Lutherans who have in recent years moved, or are moving, to any place in the Spokane, Wash., area are requested to send names and addresses, if possible, to the undersigned.

Pastor Warren R. Steffenhagen
East 3215 16th Ave.
Spokane 23, Wash.

A special convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, at Dr. Martin Luther College, New Ulm, Minnesota, November 7-9, 1962.

As determined by the Constitution of the Synod, Article IX — Representation, Section 2: "The delegates of the immediately preceding convention shall serve as delegates to special conventions." The voting delegates listed on pages 4 and 5 of the 1961 Proceedings of the Thirty-Sixth Convention, or their alternates as certified by the respective District secretaries, shall serve as voting delegates at this special convention.

The purpose of the special convention is stated in the 1961 Proceedings, Report of Floor Committee No. 5, Resolution No. 2: "Be it resolved, That this Convention . . . (3.) Request the Synodical Council to determine whether to submit the recommendations of the Planning Committee following their evaluation of the Consultant's Report to the next regular Convention of the Synod or to a Special Synodical Convention called for this purpose."

The Synodical Council resolved on May 17, 1962: "The motion prevailed that we have a special Synod Convention to consider the report of the Educational Consultant August 7-10, 1962, at Dr. Martin Luther College, New Ulm, Minnesota, if the summary of the report of the Educational Consultant is available by the time of the District Conventions; otherwise that it be held not before October 1, 1962."

As additional matters of business the Commission On Doctrinal Matters will seek directives concerning attendance at certain proposed theological discussions; the Lutheran Spiritual Welfare Commission will seek an appropriation for the calling of contact pastors to serve our military personnel; and a special committee will present for consideration a report relative to the forthcoming Synodical Conference convention.

NORMAN W. BERG, Secretary

CONVENTION OF THE SYNODICAL CONFERENCE

The 47th Regular Convention of the Ev. Lutheran Synodical Conference will be held, God willing, in St. James Lutheran Church, N. Fremont & W. Dickens, Chicago 14, Ill., the Rev. Herbert W. Nommensen, pastor, November 13-15, 1962. The convention will begin with a Communion service, 10 a.m., Central Standard Time. [See "Special Notice" below—Ed.]

Delegates and Visitors will arrange for their own housing. Information regarding accommodations may be secured from Dr. Martin Piehler, 77 W. Washington, Room 715, Chicago 2, Ill., or the Rev. H. W. Nommensen, 2046 Fremont St., Chicago 14, Ill.

All reports and memorials must be sent by September 15, and the names of all delegates and alternates as soon as possible, to the secretary, Dr. H. J. A. Bouman, 801 De Mun Ave., St. Louis 5, Mo.

HERBERT J. A. BOUMAN, Secretary

SPECIAL NOTICE

Steps are being taken by the praesidium of the Wisconsin Ev. Lutheran Synod in cooperation with the praesidium of the Evangelical Lutheran Synod to conduct services for their delegates in an Evangelical Lutheran (Norwegian) Synod congregation near the convention site. Specific details will be announced later.

OSCAR J. NAUMANN, President

NAMES WANTED

Rochester, New York

Anyone knowing of Wisconsin Synod Lutherans or of unchurched people in the Rochester, N.Y., area, please write to the undersigned. He serves the Indian Landing Lutheran Church, Rochester, N.Y., located in a good residential section about 10 minutes from the downtown loop. This congregation is a member of the Evangelical Lutheran Synod (Norwegian).

The Rev. George Schweikert
626 Landing Road North
Rochester 25, N.Y.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

The special delegate Convention of the Western Conference of the Dakota-Montana District will be held on Thursday, Sept. 13, 1962, beginning at 10:00 a.m., at the Northwestern Lutheran Academy, Mobridge, S. Dak.

DAVID ZIETLOW, Secretary

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The fall pastoral conference of the Western Conference of the Dakota-Montana District will be held on Sept. 25 and 26, 1962, at Faith Ev. Lutheran Church, 19th & Howard, Billings, Mont.; Norbert Meier, pastor.

Time: 9:00 a.m. M.S.T.

Preacher: L. Wurster (G. Enderle, alternate).

Essayists: Exegesis of I John 3, D. Krenke; A Review of Current Adult Instruction Courses, C. Spaude; Augsburg Confession, Article VII, M. Janke; Practical Application of Gen. 1:28, K. Lenz, substitute paper.

Missionary conference, Monday evening, Sept. 24, at 8:00 p.m. M.S.T.

DAVID ZIETLOW, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Sept. 24, 25, 1962.

Place: Zion, Chesaning (H. Schultz, host pastor).

Preacher: Leonard Newman (alternate, R. Pankow).

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

Only noon meals will be served by the host congregation. Requests for lodging and excuses are to be sent to the host pastor.

R. A. SCHULTZ, Secretary

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SPECIAL DISTRICT CONVENTION

Date: Monday, Sept. 17, 1962. Opening session at 9:30 a.m.; adjournment at 9:00 p.m., or when the business at hand is concluded.

Place: Emanuel Lutheran Church, Lansing, Mich.

Business: Study of the Educational Consultant's report, and instruction of delegates to the special Synod Convention concerning a Worker-Training Building Program.

Membership: Pastors, male teachers, lay delegates (those who attended the regular District Convention, if possible).

M. R. KELL, Secretary

MINNESOTA

CROW RIVER PASTORAL CONFERENCE

Date: Sept. 18, 19, 1962; opening session at 10:00 a.m.

Place: Mt. Olive, Graceville; H. A. Mutterer, host pastor.

Sermon: M. J. Lenz (W. E. Neumann, alternate).

Agenda: Sermon Study on Rev. 2:8-11. Geiger; Isagogics of Obadiah, Schulz; Exegesis of Titus 3, Wilde; The Real Presence in the Sacrament, Bauer; Prayer and Prayer Fellowship, Roth.

Please announce to the host pastor if you require lodging.

W. E. NEUMANN, Secretary

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MANKATO PASTORAL CONFERENCE

Date: Oct. 2, 1962; 9:30 a.m.

Place: St. Mark's Lutheran Church, Mankato, Minn. M. Birkholz, pastor.

Preacher: L. Lothert (alternate, Wehausen).

Agenda: Exegesis, Matt. 3, cont., R. Haase; essays as assigned.

D. E. KOCK, Secretary

NEW ULM DELEGATE CONFERENCE

Date: Oct. 3, 1962, 9:30 a.m.

Place: St. Matthew's, Butterfield, Minn.

Agenda: Why Do We Practice Closed Communion? H. Koch; Isagogical Review of Hosea, C. Trapp.

ALVIN R. KIENETZ, Secretary

NEBRASKA

SOUTHERN DELEGATE CONFERENCE

Date: Sept. 25, 26, 1962; opening session at 10:00 a.m.

Place: Redeemer, Hastings; H. Lichtenberg, host pastor.

Sermon: J. Rockhoff (G. Snyder, alternate).

Papers: An Isagogical Treatise on the Book of Esther, D. Redlin; The Pioneer Movement Evaluated, R. Ehler; Augustana XIX, H. Schmitzer; Exegesis of I Thess. 4:1-7, J. Rockhoff.

Reports: Mission Board, Academy Board, Stewardship, Financial.

Please announce to host pastor.

PAUL A. MANTHEY, Secretary

* * * *

CENTRAL DELEGATE CONFERENCE

Date: Sept. 25 and 26, opening session at 10:00 a.m.

Place: Grace Lutheran Church, Sioux City, Iowa; D. Grummert, host pastor.

Preacher: W. Sprengeler (C. E. Cone, Sr.).

Primary item of business: Discussion of Educational Consultant's Report.

Other papers and reports as time allows.

Please announce to host pastor as soon as possible.

W. A. WIETZKE, Secretary

* * * *

COLORADO MISSION DISTRICT DELEGATE CONFERENCE

Date: Sept. 24-26, 1962; opening session at 1:00 p.m.

Place: Mt. Olive Ev. Lutheran Church, S. Elizabeth and E. Arizona, Denver, Colo.; Im. P. Frey, 1037 S. Williams, Phone: PE 3-6061, host pastor.

Communion service: Tuesday, Sept. 25; 7:30 p.m., preacher, R. Vollmers (W. Wietzke, alternate).

Agenda: To study and evaluate the Educational Consultant's Report on the educational institutions of Synod; Pre-budget Subscription System; various Essays; various Reports.

Please announce to the host pastor, Im. P. Frey.

V. I. Bittorf, Secretary

NORTHERN WISCONSIN

MISSIONARY CONFERENCE

For all missionaries of the District.

Place: Emanuel Church, New London, Wis.

Time: Sept. 24, 12 noon to Sept. 25, 12 noon.

CARL W. VOSS, Secretary

* * * *

RHINELANDER

PASTORAL CONFERENCE

Time: Sept. 10, 1962, 9:00 a.m.

Place: Hiles, Wis., J. Kingsbury, host pastor.

Preacher: W. Gawrisch (D. Kuske, alternate); Communion service at 7:00 p.m.

Papers: Study of Ephesians, F. Bergfeld; Confirmation Class, W. Hein.

WILLIAM HEIN, Secretary

* * * *

LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONVENTION

The thirty-third annual Lake Superior Sunday School teachers' convention will be held on Sunday, Sept. 16, 1962, at Zion Lutheran Church, Peshtigo, Wis. The meeting will start promptly at 5:00 p.m. C.S.T. Kurt Geyer is the host pastor.

MRS. JOHN KALLMAN, Secretary

WINNEBAGO PASTORAL CONFERENCE

Date: Monday, Sept. 17, 1962.

Place: St. Lucas Ev. Lutheran Church, Kewaskum, Wis.

Agenda: Communion service at 9:00 a.m. G. Kobs will be the preacher, C. Koepsell, alternate. Daniel 5, N. Mielke; Exegesis of the Passages in the Table of Duties, G. Ehler; Casuistry, Reports, Assignments.

GLEN UNKE, Secretary

* * * *

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: St. Paul's Lutheran Church, Wrightstown, Wis.

Date: Sept. 18, 1962.

Preacher: F. Heidemann (O. Henning).

Agenda: Exegesis of Eph. 1, H. Pussehl; Eph. 6, H. Bergholz; Heb. 2, T. Baganz; Heb. 5, W. Zink; Exegetical-Homiletical Study, F. Thierfelder; Separation of Church and State, P. Eggert; The Pastor's Avocation: Benefits and Dangers; C. Schlei; Premarital Counseling by our Pastors, O. Henning.

C. SCHLEI, Secretary

PACIFIC NORTHWEST

SPECIAL CONVENTION OF PACIFIC NORTHWEST DISTRICT

The Pacific Northwest District Convention, which recessed June 28, 1962, will reconvene Sept. 18, 1962, at Withrow Lutheran Church, Withrow, Wash., Henry Klug, pastor. The session will begin at 2:00 p.m.

Purpose: To study the report of the Educational Consultant in preparation for the special Synod Convention to be held this fall.

All pastors, male teachers, and a lay delegate from each congregation are to attend. Please notify the host pastor in ample time.

GEORGE FREY, Secretary

SOUTHEASTERN WISCONSIN

SPECIAL CONVENTION

The special convention will convene on Wednesday, Oct. 3, 1962, at 9:00 a.m. The place is Siloah Lutheran Church; Robert and Luther Voss, pastors.

The program will be the discussion of the topics for the Special Convention of the Wisconsin Ev. Lutheran Synod. (See the announcement regarding the Synod convention on page 285.)

HEINRICH VOGEL, Secretary

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SOUTHERN PASTORAL CONFERENCE

Date: Sept. 10, 1962.

Time: 9:00 a.m.

Place: Zion Ev. Lutheran Church, Crete, Ill., 1610 Main St.; P. Eickmann, host pastor.

Communion service at 9:00 a.m., with O. Lemke as preacher using a text from Rom. 9 (with D. Meier as alternate with a text from Rom. 10).

Offering: C.E.F.

Agenda: Luther's Essay on Ordination, J. Bernthal; The Operation of the Holy Spirit in our Life, as Pastor and Layman, W. Lehmann, Sr.; (Continuation) Doctrine of Church Fellowship, M. Kujath; (Continuation) Titus (Exegesis), A. Cepak (1), R. Otto (2), O. Lemke (3); To What Extent Should We Pastors Combat Communism? G. Boldt; Advantages and Disadvantages of a Saturday School, N. Barenz; An Evaluation of the New English Bible, P. Eickmann; What Should Our Ecumenical Action Be? H. Wiedmann; A Critique of the New Form for the Rite of Confirmation, H. Lau; Visitor's Report; F. Schulz; Financial Secretary's Report, M. Otterstatter; Sermon and Service Criticism or Commendation; Committee Reports and Conference Business.

H. WIEDMANN, Secretary

THE WINNEBAGO TEACHERS' CONFERENCE

Weyauwega, Wis. — September 27, 28, 1962

Thursday

9:00-10:00 Opening Service, Weyauwega, Wis.
 10:00-10:15 Announcements, Election Committee
 10:15-10:45 Board of Education—Wisconsin Synod
 10:45-11:00 Recess — Assemble for sectional meetings
 11:00-11:50 Grades 5-8 Discussion Unit "Patriarchs",
 Pastor A. Meyer
 Discussion Leader, A. Moskop
 Grades 1-4 "Solving Behavior Problems in the Light
 of Scripture," Mrs. H. Schnitker
 Discussion Leader, Miss C. Rupprecht
 Kindergarten Religious Discussion and General
 Problems, Mrs. Sells
 12:00- 1:00 Dinner
 1:00- 1:50 Displays — Faculties of Algoma and Kewaunee
 1:50- 1:45 Devotion, Chairman
 1:45- 2:45 "Making History His Story," U. Seidl

2:45- 3:15 Business Meeting
 3:15- 3:30 Recess
 3:30- 4:30 Music

Section I Choir (Religious, General) R. Stolz
 Section II 5-8 (Secular), R. Averbeck
 Section III K-4 (Secular), Mrs. Schoeneck

Friday

9:00- 9:15 Devotion, Chairman
 9:15-10:15 "The Teacher's Position in the Ministry,"
 Pastor Pankow
 10:15-10:30 Recess
 10:30-11:50 "Missions," Pastor Greve
 11:50- 1:30 Dinner
 1:30- 1:40 Devotion, Chairman
 1:40- 2:20 Report of the District President
 2:20- 3:10 "Civil Defense," G. Mallman
 3:10- 3:50 Recess
 3:50- 3:45 Business Meeting
 3:45- Closing

ROBERT MOLDENHAUER, Secretary

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: Monday and Tuesday, Sept. 24 and 25, 1962.

Time: 9:00 a.m.

Place: Monday, Sept. 24, at Atonement Ev. Lutheran Church, 4500 North Sherman Blvd., Milwaukee, Wis., W. J. Schaefer and J. P. Schaefer, pastors.

Tuesday, Sept. 25, at Bethel Ev. Lutheran Church, North 24th Place and West Vine Streets, Milwaukee, Wis., H. Lange, pastor.

Please send excuses to the host pastors.

Preacher: E. H. Kionka (G. Kionka).

Program: Exegesis of the Book of the Prophet Micah, Dr. Paul Peters; 4-H Clubs, Richard Stiemke; How can we prepare our congregations for integration? Paul Knickelbein; How can we help one another to avoid our idiosyncrasies? Marcus Liesener and the Circuit Chairman; Discussion of the Educational Consultant's Survey Report; Report on the Convention of The Lutheran Church—Missouri Synod.

HENRY A. W. LANGE, Secretary

WESTERN WISCONSIN

WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

The pastors of the combined Wisconsin River Valley and Chippewa River Valley Pastoral Conferences will meet Tuesday and Wednesday, Sept. 18 and 19, at Zion Lutheran Church, Stetsonville, Wis.; W. F. Frank is the host pastor. The meeting will begin with a Communion service at 10 a.m. on Tuesday. Sermon by C. Weigand (T. Bradtke, alternate).

M. KOEPESELL, Secretary

CHURCH PEWS WANTED

Our Saviour's Lutheran Mission, located at Sault Ste. Marie, Ontario, Canada, is looking for used church pews. Anyone, having such pews for sale, please contact:

Pastor R. Lauersdorf
 545 Elizabeth St.
 Sault Ste. Marie, Ontario
 Canada

AN OFFER

Following is a description of an altar and pulpit cloth offered by the Trinity Lutheran Church, Lime Ridge, Wis., free to any mission church:

One 20" by 18" pulpit or lectern cloth; one 32" by 86" altar covering (both purple with gold fringe); also one yard of new material.

The above pieces are in fine condition.

Write:

Mrs. Lee Myers
 418 S. Walnut St.
 Reedsburg, Wis.

REQUEST FOR NAMES

If anyone knows of families living in the St. Louis, Mo., area who are members of the Wisconsin Synod, please send their names and addresses to the undersigned, Trinity Lutheran Church of Ballwin, Mo., now a Wisconsin Synod congregation, is

located about 15 miles west of St. Louis, just off Clayton Rd. Services are held each Sunday morning at 11:00 A.M., with Sunday school at 10:00 A.M.

Seventy miles west of St. Louis, at Owensville, Mo., is Peace Lutheran Church. This congregation is also served by the pastor of Trinity Lutheran Church of Ballwin. Services are every Sunday at 8:45 A.M., with Sunday school at 9:45 A.M.

Please contact:

Pastor A. W. Schupmann
 938 Crestland Dr.
 Ballwin, Mo.
 Phone LA 7-6152

AN OFFER

Altar, Communion rail, Baptismal font, and hymnboard, available to mission congregation or small congregation, without charge, except for cost of packing and shipping same. Kindly notify,

The Rev. V. C. Schultz
 St. Paul's Ev. Lutheran Church
 Box 121, Lena, Wis.

A REQUEST

Our recently opened preaching station at Lancaster, Wis., is in need of a used Communion set and a kneeling bench. We would also enlist our fellow Christians to give us names of people from our circles who have moved or are moving into Lancaster or in the vicinity of Lancaster. For information please contact

B. A. Borgschatz
 218 Broadway
 Platteville, Wis.

FROM THE LSWC OFFICE OF THE WISCONSIN EV. LUTHERAN SYNOD

Pastors who have servicemen of the 32nd Division listed with the Lutheran Spiritual Welfare Commission, need not send in their notice of discharge. We have already removed their names from the files.

* * * *

Since the Lutheran Spiritual Welfare Commission has been designated as the contact agency for people moving into the Milwaukee area, pastors are asked to send in the names of members who are to be referred to Milwaukee churches to the following address:

Lutheran Spiritual Welfare Commission
 5614 W. North Ave.
 Milwaukee 8, Wis.

A REQUEST AND A MESSAGE FROM MISSIONARY SEEGER

Missionary Richard Seeger has returned to Japan, leaving the United States on July 22. He therefore requests that no further communications be sent to him in care of his father. He happily reports that the Chapels for Japan Fund has been over-subscribed, and he wishes to thank all of you for your gifts to this fund. To this expression of gratitude he adds the plea: "We beseech you, by the merites of God, to exercise the same eager stewardship not only for the continuing needs of the Japan field, but also for all phases of our Synod's program, so that the Gospel can move forward on all fronts."

A REQUEST FOR NAMES

The undersigned would appreciate learning the names and the addresses of Wisconsin Synod families living in the Beloit, Wis., and Rockford, Ill., area. He would also appreciate being notified of families intending to move into this area.

Pastor Roland C. Hillemann
 Good Shepherd Lutheran Church
 2447 Park Ave.
 Beloit, Wis.

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Habermann, Elwood, as pastor of St. Paul's Lutheran Church, Norfolk, Nebr., by G. Free; assisted by G. Frank, E. Lindemann; Aug. 19, 1962.

Pankow, Richard K., as pastor of Emanuel Lutheran Church of Custer, Mich., by Prof. A. Schultz; assisted by D. Habeck; August 19, 1962.

Strobel, Richard W., as pastor of the Lutheran Church of the Redeemer, Mandan, N. Dak., by R. F. Zimmermann; Aug. 19, 1962.

Teachers

Kugler, Robert, as teacher of Zion Lutheran School, South Milwaukee, Wis., by M. Kujath; Aug. 26, 1962.

LaGrow, George, as teacher in St. John's Ev. Lutheran School, Juneau, Wis., by C. Mischke; Aug. 19, 1962.

Schapekahn, Gerhard, as principal of St. Matthew's Lutheran School, Winona, Minn., by A. Mennicke; Aug. 19, 1962.

Schultz, F. W. Jr., as principal of St. John's Ev. Lutheran School, Juneau, Wis., by C. Mischke; Aug. 19, 1962.

Zahn, Ronald, as teacher of intermediate grades in St. John's Ev. Lutheran School, St. Paul, Minn., by M. Petermann; Aug. 26, 1962.

CHANGE OF ADDRESS

Pastors

Lindloff, L. J., 5115 Sumter Ave., St. Louis Park 26, Minn.

Strobel, Richard W., 208 Fifth Ave. NW, Mandan, N. Dak.

Wendland, John J., 1211 Fourth Ave. S., Escanaba, Mich.

Teacher

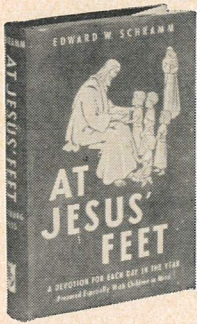
Zahn, Ronald, 775 E. Seventh St., St. Paul 6, Minn.

MISSION FESTIVALS

June 17, 1962

Trinity Church, T. Dexter, Minn.
 Offering: \$275.14. Wm. Lindloff, pastor.

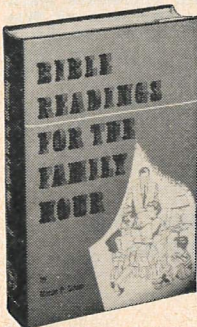
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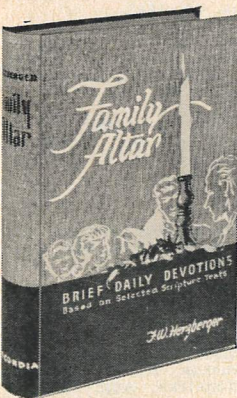


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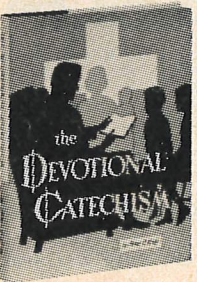


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