

# THE NORTHWESTERN Lutheran

Volume 49, Number 22  
November 4, 1962



# BRIEFS

## by the Editor

We are in the season of the Reformation Festival, and at the same time we are being treated to almost daily news stories on the Vatican Council in Rome. At this juncture we find most interesting the case of Don Francisco Lacueva, which came to our attention through an article with the title "Shall We Return to Rome?" which was written by him. The editor's note in *Christianity Today* (Oct. 12) informs us that this man is a former Canon in the Roman Catholic Church in Spain who "was for 14 years Professor of Theology at a seminary in Taragoza province." He was converted through the witness of a Protestant pastor. He is now living in England.

We shall let him speak through excerpts from this article. Explaining why he left the Church of Rome "on the eve of the Second Vatican Council," he states:

"For 14 years I had been a professor of dogmatic (doctrinal) theology in the Roman Church. Familiar as I now am with evangelical truth, and in the light of the Word of God and my knowledge of Romanist thinking, I am utterly convinced of the impossibility of all attempts to bring

about the union of the evangelical churches and the Church of Rome, except on terms of utter surrender to the conditions laid down by the Vatican. It is still Rome's claim that the only basis for approach is the necessary admission on the part of all other denominations that *the Church of Rome alone possesses the whole of revealed truth*. Other churches have only small particles of this truth, and only the infallible authority and sovereignty of the Roman Church and her visible head have the true control, mediation, and resolution of all matters pertaining to the faith."

In these paragraphs his spiritual kinship with Luther, of which he is clearly conscious, comes to the fore:

"In my reading of Scripture I came across a verse which made a profound impression on my thinking. Galatians 1:8, 9 says: 'But though we or an angel from heaven, preach any other gospel unto you than . . . we have preached unto you, let him be accursed. . . . If any man preach any other gospel unto you than that ye have received, let him be accursed.' In the light of this, the only reasonable method of testing any doctrine

is to bring it face to face with the Bible and test it on that basis. So the believers in Berea acted, and in Acts 17:11 they are commended as being 'more noble than those in Thessalonica, in that they received the word with all readiness of mind, and *searched the Scriptures daily, whether these things were so.*' It was clear to me that Rome on very many counts teaches a gospel other than that of Paul and the Bible. After much prayer and meditation I made my decision: rather than fall under the displeasure of God and the condemnation of His Word, I was prepared to face the wrath of men and the excommunication of the church. Rome decrees in her *Codex Juris Canonici* the immediate excommunication *ipso facto* [by the fact or act itself] of all who dare to join a 'heretical sect,' meaning, of course, any Christian denomination.

"In like manner did Luther on December 10, 1520, dare to burn the bull of his excommunication after

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### THE CONFERENCE ON CHRISTIAN LITERATURE

November 6, 1962 — 2:00 P.M.

New Ulm, Minnesota

For a fuller statement, see page 351.

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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**THE COVER** — St. John's Ev. Lutheran Church, Markesan, Wisconsin; George Kobs, pastor.

# Editorials

## Spirit of the Age

There are periods in the history of the world when an idea seems to take hold all at once over large areas of the world and to influence everything that is done or thought. So it was in the late nineteenth century, when the philosophers' dictum that all men are created free and equal fired the imagination of people in Europe and America and spawned two great revolutions, one in North America and one in France, besides a host of smaller ones in Central and South America. Earlier in the history of the world the so-called Revival of Learning swept through all of Europe and England. This too was a period of revolution. It did not, however, express itself on the battlefield but rather in the minds and hearts of men. The movement was sparked by the rediscovery of ancient Greek and Latin literature and art. People began to take a different view of things in every area of life — in art, music, literature, politics, economics, and religion. The finest flower of the whole movement was the Reformation that really began when Luther posted his 95 Theses on indulgences on the door of the castle church in Wittenberg on October 31, 1517. Although Luther did not realize it at the time, this act was an act of rebellion, a declaration of independence that finally broke down the monopoly of the Pope at Rome over the Western Church.

Although it is still too early to say what might come out of the Second Vatican Council which convened in Rome on the eleventh of October of this year, it does seem that this is to be a first step on the part of Rome to undo what Luther did 446 years ago. One English churchman has predicted that within 100 years the whole Church will be united again under one head as it was before Luther spoke up. The Vatican Council, which does seem to have church union as its final goal, fits in very neatly into what might well be called the spirit of this age. Integration and Segregation, Apartheid, Union, Togetherness, One World, United Nations, Common Market, Mergers, Ecumenism, all relate to one idea that has taken hold of the world of economics, politics, and religion. Union is in the air, and anyone who opposes it is looked upon as one who is opposed to righteousness.

How would St. Paul fare at the hands of the apostles of Togetherness? Did he not say: "Come out from among them, and be ye separate"? Did not the Lord say the same thing? "Be not conformed to this world; but be ye transformed by the renewing of your mind." There is indeed a Oneness in the Lord, one Church, one Baptism of the Holy Spirit, but that is a union of one faith in the Lord, not a union of all faiths. E. E. KOWALKE

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## Two Problems of Modern Christianity

After taking note of the fact that a greater segment of our population holds membership in the church than ever before, Prof. Franklin Littell of Southern Methodist University says that there are in particular two problems which handicap the modern church: religious illiteracy and lack of discipline. These are handicaps indeed which largely frustrate church work.

Never before have the members known so little about the teachings of the church to which they belong. The desire is for numbers and not a fully instructed membership. There are signs of that even in the Lutheran Church, which has always prided itself on being a catechetical, a teaching, church. Some pastors unashamedly advertise that they will prepare adults for membership in six easy lessons. And even where more conscientious efforts are made, the result is often that they know little about their faith, so that they cannot defend it against gainsayers, much less propagate it. How many are equipped to give a reason to every man of the hope which is supposed to dwell in them?

Furthermore, there is what Prof. Littell calls "the scandal of indiscipline." He points out that religious freedom does not mean "that one who has voluntarily identified himself with a religious community is free thereafter to spurn its moral disciplines and make a mockery of its teachings." The trouble is that most churches no longer discipline erring members. The solemn duty to restore those who have gone astray from the truth is largely being neglected. The professor blames the leaders in the church for this. He says: "The ordinary members are less at fault than the leadership of the churches who neglect catechetical instruction and concentrate solely on the acquisition of more new members at any price."

If pastors and even theological professors publicly teach crass error without being disciplined for it, error will soon take over. Here lies one of the greatest perils in modern church life.

IM. P. FREY

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## Cordial Anathemas?

Pope John XXIII is a very friendly man, much more congenial than his dignified and scholarly predecessor, Pius XII. He is informal, approachable, kindly in his warm humanity.

The appealing personality of the Pope is reflected in the Ecumenical Council now being held in Rome. The spirit of the Council is most conciliatory and inviting; it exudes good will to all men, particularly to "the separated brethren." Three years ago the Pope, in his encyclical *Ad Petri Cathedram*, addressed all "separated brethren" with the words, "Indulge this love we bear you, and let us call you sons and brothers." Today the Council appears to mirror this amicable approach to the Protestants, who are still separated from the Apostolic See. These cordial tenders of good will and brotherhood almost disarm our Protestant suspicions and fears.

During these days we have been remembering the Reformation. Then the Church of Rome was brought face to face with the moment of truth. They could not misunderstand the clear language of the Reformers, calling upon them to correct their doctrine and to cleanse their practice. The testimony of the Scriptures and the witness of the Fathers were brought to bear

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# Studies in God's Word: Let Us Hold Fast Our Reformation Heritage

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown (Revelation 3:11).

The word "heritage" is defined as "that which is inherited, hence, the lot, condition, or status into which one is born." During the past week we have again been reminded of our Reformation heritage. It has been handed to us by God through His servant, Martin Luther. It is indeed a blessed condition and status into which we have been born. The very fact that it is an inheritance to which we have contributed nothing places us in danger of taking it for granted, or prizing it too lightly. May each Reformation Festival that we observe rather teach us to appreciate our heritage, so that we may ever hold that fast which we have!

## What Do We Have?

Do you still have your Catechism? Have you used it lately? There Martin Luther gives us a concise summary of our Reformation heritage. As we studied the Ten Commandments we learned that God is not satisfied with our best efforts, but that He demands perfection in thought, desire, word and deed. Since we are incapable of this, we can hope for nothing better than God's wrath and condemnation. But in the Creed we learned that God is a God of love. Not only does He richly provide us with all manner of earthly goods, but, above all, He sent His Son to be our Savior. Because we could not come to faith by our own reason and strength, His Holy Spirit wrought faith in our hearts through the Gospel. The Lord's Prayer again showed us our loving, heavenly Father who has graciously invited us to make all our wants known to Him in the name of Jesus, our Savior. In Holy Baptism we learned how our sins were washed away and we were made God's children. Under the Ministry of the Keys and Confession we were again reminded of the

precious Gospel that has been entrusted to us, which promises forgiveness to every penitent sinner. We were encouraged to confess our sins daily, even those of which we are not aware, so that we might hear His assuring voice of pardon. In the Sacrament of the Altar we heard how Christ gives us His own body and blood as the solemn pledge and guarantee of the forgiveness of sins.

So what do we have? We have Christ, the perfect Savior, who alone makes life worth living and death worth dying. That's what we have! That's what we are to hold fast!

## How Are We To Hold Fast?

There is but one way in which Jesus comes to us. That is through the means of grace, the Word of God and the Sacraments. If we expect to hold fast our Reformation heritage, we must be faithful in our use of these means of grace.

This certainly means that we faithfully gather at the worship services of our church with our fellow believers. Surely we can read our Bible at home, and we should. We can also listen to a sermon on the radio, and how our shut-ins thank God for this opportunity to hear the Gospel! But to use this as an excuse for not attending the regular worship services in our church is something else again. Our Lord stresses quite emphatically that we are not to forsake the assembling of ourselves together.

One is reminded of the pastor who was visiting at the home of a non-churchgoing member. After a long silence the pastor rose from his chair, went to the fireplace, took the tongs, lifted a single coal and placed it alone on the hearth. The single coal quickly burned into a black ash, while the coals in the fireplace continued to burn brightly. "You need not say another word," the man replied. "I see what you mean. I can't keep the flame of faith burning alone. I'll be in my place next Sunday."

## What Is At Stake?

There's a crown at stake, not just a trophy that will tarnish, a certificate of merit from which the ink will fade, but an incorruptible crown that fadeth not away. It's the crown of glory, the crown of life eternal. This crown awaits all who hold fast their faith in Christ; it eludes all who let Him go. It's bad enough to lose a farm, a home, a business. But it's a small loss compared with losing the crown of life.

An old proverb states: "Money lost, nothing lost; health lost, much lost; soul lost, all lost." This is in keeping with the searching question of Jesus, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" That's too big a price to pay for anything.

Let's not overlook the holy writer's opening words, "Behold, I come quickly." That's an encouragement to hold fast. The crown may be nearer than we think. Let us be ready and waiting.

"Our Reformation Heritage" is not just a pious phrase. It's something very real. The entire and true Christ, the all-sufficient Savior! It's worth holding fast. The crown of life is at stake.

C. MISCHKE

*Preserve Thy Word, O Savior,  
To us this latter day  
And let Thy kingdom flourish,  
Enlarge Thy Church, we pray.  
Oh, keep our faith from failing,  
Keep hope's bright star aglow.  
Let naught from Thy Word turn us,  
While wand'ring here below.*

*Preserve Thy Word and preaching,  
The truth that makes us whole,  
The mirror of Thy glory,  
The power that saves the soul.  
Oh, may this living water,  
This dew of heavenly grace,  
Sustain us while here living  
Until we see Thy face!*

(LH 254:1, 5 — Andreas Gryphius, 1676, translator, Pastor Wm. J. Schaefer.)

## Topics:

**What Is the Light Spoken of in Genesis 1:3, 4?**

**Will There Be Sorrow in Heaven?**

# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

## What Is the Light Spoken of in Genesis 1:3, 4?

A reader asks: "At the time of creation the sun and moon came into being on the fourth day. What is the light and darkness spoken of in Genesis 1:3, 4?"

### Luther Rejected Allegorical Interpretation

This is a question that has been asked for a long time. It is interesting that already Luther in his lengthy commentary on the Book of Genesis points this out. He writes: "But here a famous question is raised: 'Of what sort, then, was that light by which the unformed mass of heaven and earth was illuminated? Although neither sun nor stars had been created, the text makes it clear that this light was true and physical.'"

Luther then makes mention of the fact that some saw in the creation of light an allegory; they did not view it as the creation of natural, true light at all but saw a deeper meaning in the entire account. For them light had reference to "angelic creatures" and the separating of light and darkness meant that God "separated the good angels from the bad." However, Luther warns: "But this is toying with ill-timed allegories (for Moses is relating history); it is not interpreting Scripture. Moreover, Moses wrote that uneducated men might have clear accounts of the creation."

### Modern Interpreters' Position

However, modern interpreters are again viewing the entire creation history as a "myth" and so also do not consider the creation of light on the first day as being the true creation of natural light. They simply state: "Light was therefore created before even the sun — one of the features of the story which renders impossible all attempts to bring it into line with modern scientific knowledge." Since it is not in line with modern scientific knowledge, as they see it, the creation story is a "myth." What then does it mean? They put it this way: "The author's main purpose was to set forth his conviction and that of his people — a conviction arrived at on religious, not scientific, grounds — that the universe and all that is in it had its origin solely in the will of God." The creation of light by God on the first day is simply to show that "back of everything is God, and God is light — we shall see." This entire explanation does away with the simple meaning and understanding of what is recorded in Genesis 1:3,4 just as much as does the allegorical interpretation that was very correctly rejected by Luther. Because it seems to go contrary to reason, men do not want to accept the account as it is presented very simply in Scripture.

Luther concludes regarding the light of Genesis 1:3: "Therefore I am of the opinion that this was true light." Some commentators call it "elemental light" or "primitive light," which simply means that it was the light that was there before the sun and stars had been created. Although, since the fourth day of creation, we know only that light which is produced and controlled by the sun, moon, and stars (we are not making special mention of artificial light, which basically is the same), we have no reason to doubt that the light that preceded the fourth day was also in its nature the same.

## Will There Be Sorrow in Heaven?

Another reader asks: "If we will be happy to meet our loved ones in heaven, would not we also miss a loved one if he or she were lost? For instance, if a mother had four sons and met only three in heaven, our reasoning would be that she would be sorrowful over the loss of a wayward son. Does God tell us anything about this?"

Scripture leads us to expect to recognize one another in eternity. The Thessalonian Christians were troubled about their beloved ones who had died. What would happen to them at Christ's coming? St. Paul assures them that "the dead in Christ shall rise first" (I Thess. 4:16). He then continues: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:17,18). This comfort would hardly serve its purpose with the Thessalonians if it did not include recognition of their loved ones in heaven.

But what if some of our loved ones are missing in heaven? Will that bring sorrow? According to our present way of thinking it should. The only answer we can give to that, however, is the answer of Scripture itself: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). It is quite evident that sorrow and tears will cease in heaven. Whatever might bring sorrow to us now, whatever we, according to our present thinking, consider as something that should cause sorrow will in heaven no longer be able to cast even the faintest shadow of unhappiness upon the perfect joy that we shall have in the presence of God and in the blessed fellowship with Christ.

ARMIN SCHUETZE

# News FROM OUR Missions



## A Traveler's View of Missions in the Pacific Northwest

You are a Wisconsin Synod Lutheran living somewhere in the Midwest. The vacation you planned for the summer of 1962 was a trip to the Pacific Northwest. It was to be a sight-seeing tour with three main objectives: Century 21, or the World's Fair, in Seattle; the scenic wonders of the Northwest; the missions of your Synod in Washington and Oregon.

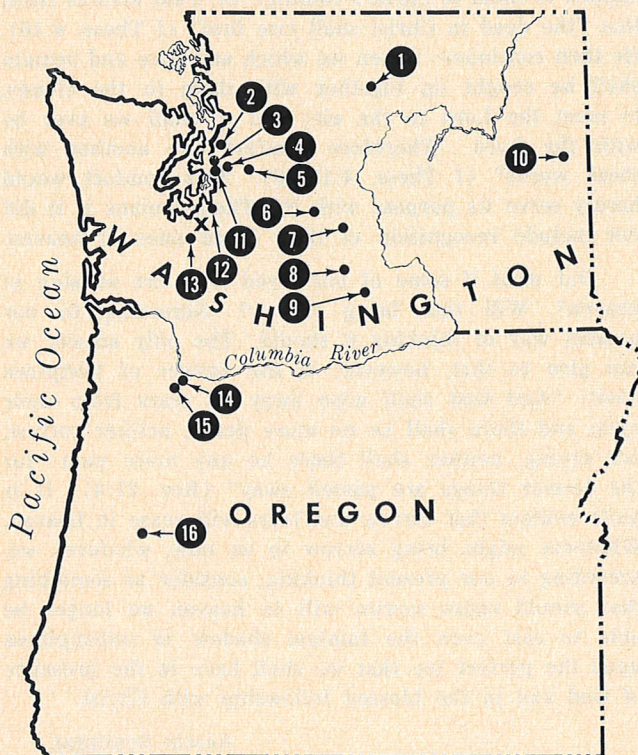
Always interested in the Synod's mission program and a regular contributor to its Church Extension Fund, you looked forward with a great deal of eagerness to this opportunity to see firsthand the home missions of the Northwest, which until now had been only dots on a map or places you read about in synodical reports. In fact, you kept a notebook with you at all times in which you jotted a line or two about each mission station, particularly noting what you observed as having been done and what you felt still needed to be done for the several fields by way of providing facilities through the Church Extension Fund. Presently we will take a look into your notebook.

Driving west from Spokane to Seattle, with a side trip into the Yakima Valley in central Washington, and then into Oregon as far south as Eugene, you pretty well

covered the trail of Wisconsin Synod missions in the Pacific Northwest. As for the scenic beauty en route — well, it surpassed even the descriptions in the travel folders which you read last winter. Perhaps you were especially impressed when you stood on the observation deck of the 606-foot Space Needle at the Fair in Seattle and took in the enchanting panorama of the city, Puget Sound, Mt. Rainier, the giant of the Cascades standing guard over his domain, and the Olympic Mountains to the west. Maybe the thought came to you which visitors to this wonderland have often expressed: "How does it happen that everyone doesn't live here?"

This is one of the places in the world where the Christian finds the words of his Creed speaking with special emphasis: "I believe in God the Father ALMIGHTY, Maker of heaven and earth!" Here the Creator lavished extraordinary beauty upon His creation. Yes, but sinful men do not find their beautiful Savior in these manifestations of their Creator's power and artistry. Of Him they will learn only in the inspired Word of God's Gospel! Your heart beats a bit faster as you think of the tremendous task which confronts your church in this region, for you have read that in these two states of Washington and Oregon only 30% of the people belong to any church, far below the national average of 50%. We have missions here, and missionaries, but have they been supplied with all needed facilities for their work, particularly chapels? Let's look at the jottings in the notebook which you brought home with you.

Spokane (Mission): Fine parsonage on good site. Chapel needed soon.



1. Twisp (preaching station), Pastor Elmer Zimmermann
2. Mountlake Terrace, Salem, Pastor Ralph Baur
3. Seattle, Grace, Pastor Arnold Zimmermann
4. Bellevue, Calvary, Pastor P. E. Pankow
5. Snoqualmie, Snoqualmie Valley Lutheran, Pastor William Lueckel
6. South Cle Elum, Good Faith, Pastor P. G. Albrecht
7. Ellensburg, Good Hope, P. G. Albrecht
8. Yakima, Redeemer, Pastor Charles Tessmer
9. Zillah, Grace, Pastor W. Lindke
10. Spokane (mission), Warren Steffenhagen
11. South Seattle, waiting to be served
12. Tacoma, Faith, Pastor Melvin Teske
13. Rainier, Zion, Pastor Melvin Teske
14. Tigard, Gethsemane, Pastor A. B. Habben
15. Portland, Woodland Park Lutheran, Pastor Gerhardt Haag
16. Eugene, Trinity, Pastor G. Jerome Albrecht
- X Fort Lewis, Washington

Ellensburg (Good Hope): Church and parsonage are older buildings but neat and well kept.

South Cle Elum (Good Faith): Old church in need of repair.

Yakima (Redeemer): Attractive brick chapel. Parsonage in last stages of construction.

Zillah (Grace): Good chapel. Pastor's family inadequately housed. Parsonage needed.

Snoqualmie (Snoqualmie Valley): Combination chapel and parsonage. Adequate for present needs of congregation.

Bellevue (Calvary): Mission property is beautiful and well located in massive residential development. *Parsonage garage serving as chapel!* A chapel must be erected here now!

Seattle (Grace): Old mansion in extreme northern edge of city remodeled into temporary chapel with living quarters for pastor's family on second floor. This valuable property should be improved with proper buildings.

Mountlake Terrace (Salem): Frame chapel-school situated quite far from center of area it serves. Relocating plant would seem advisable.

Twisp (Preaching station): Services conducted in rented quarters by pastor from Omak.

South Seattle: A group here waiting to be served. Mission Board is seeking place to rent for house of worship.

Tacoma (Faith): Excellent plant, including church,

school, and parsonage. If only all our missions could be so equipped!

Rainier (Zion): Older church in good repair houses congregation served by pastor from Tacoma.

Portland, Oregon (Woodland Park): Parsonage is new, but what a relief to hear that the tiny house of worship will soon be replaced with a new chapel!

Tigard (Gethsemane): Services held in dilapidated clubhouse. Excellent site acquired and chapel plans underway. Rented parsonage.

Eugene (Trinity): New chapel dedicated in July, 1962, and parsonage built earlier occupy imposing hillside location.

SUMMARY: At least six chapels and three parsonages urgently needed.

My trip to the Pacific Northwest has convinced me that we as a Synod have barely begun the work to which our Lord beckons us in this poorly churchled part of our country. With my notebook in hand, I will do all I can to encourage my fellow Christians to join me in more zealously promoting the mission work of our Synod in the Northwest and everywhere with our dollars and our prayers. We behold the glory of God in His great creation, but we show forth His greater glory when we preach the Gospel of His love for sinners and how He forgives them for Jesus' sake!

L. SAEROWSKY, Chairman  
Board for Home Missions  
Pacific Northwest District

## School Opening — Northwestern College

The ninety-eighth school year at Northwestern College opened on September 10 with a service in the College gymnasium. At the service two faculty members were installed into their office, Prof. Arnold Lehmann as a member of the music department, and Prof. Armin Panning as a member of the classics department. Mr. Richard Wiechmann was inducted into his office as an assistant to the Dean of Men, and Mr. Richard Weber as an instructor. Both young men have completed a year of study at the Seminary and will return to Mequon next year.

Prof. Lehmann, a graduate of Northwestern College who taught at the Lutheran high school in Lakewood, Ohio, will share responsibilities in the music department with Prof. Oswald. Both men will teach classes in music, but Prof. Lehmann will have charge of the musical organizations. The reduction in Prof. Oswald's music schedule enables him to take over several Latin and German classes in the college department, where increased enrollments have made a division of classes necessary.

Prof. Panning served as pastor of Salem Lutheran Church in Escanaba, Michigan, before accepting a call to Northwestern College. Prior to his pastorate in Escanaba he had been a tutor at Northwestern. His field of concentration will be Greek.

The enrollment in the college department approximates last year's. Every room in East Hall is filled; three college students are quartered in the high-school dormitory, where they also serve as assistants to the dormitory staff. The high-school enrollment is down slightly, but the dormitory is comfortably filled. As was the case last year, no accommodations in the dormitory were available for those matriculating as general students.

It was hoped that the Schlicker organ would be installed in the chapel during the summer, but this project was not completed because delivery of the instrument was again postponed. We trust that we shall not have long to wait before a new organ will be adding its beauty and statelyness to our chapel services.

Sufficient funds are on hand to pay for the organ. Gifts to Northwestern College which are not designated for a special purpose and which were flowing into this fund are now being placed into our chapel window fund. When the organ and the windows have been installed, we shall have a chapel that lacks nothing to make it a fine house of worship.

C. TOPPE

### NOTICE TO PASTORS!

If you have students attending non-Synodical schools away from home and want them to receive MEDITATIONS and sermons, kindly send in their names and addresses AT ONCE to

Lutheran Spiritual Welfare Commission  
3614 West North Avenue  
Milwaukee 8, Wisconsin

When possible, students will be referred to churches and campus pastors of our Synod or those affiliated with us.



# □ □ □ □ Conscience ?

## MAN'S NATURAL KNOWLEDGE OF GOD IS INSUFFICIENT FOR SALVATION

### "As Long As You're Sincere . . ."

Will not the Mohammedan who conscientiously practices his religion be saved? Will not the efforts of the Buddhist who sincerely tries to follow "The Noble Eightfold Path" of Buddhism be recognized by God? Will not men like Socrates, Aristotle, and Plato get to heaven, men who, though they did not know God's revelation of Himself in the Bible, nevertheless reached a relatively high plane in the knowledge of God which they gleaned from reflection and from nature? It is a very common idea that if only a person is faithful in following his religion, whatever it may be, all will be well with him in the world to come.

### The Voice of God in Scripture: Only One Saving Truth

If this were true, however, would Jesus so forcefully have impressed on His disciples His great commission, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15)? If this were true, would not Jesus' words, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16), be an outright falsehood? If men can be saved by following the dictates of their conscience and their reason, why should God be so concerned that they "come unto the knowledge of the truth," the truth, namely, that "there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all" ((I Tim. 2:5, 6)? No, man's natural knowledge of God is not sufficient for salvation.

### A Useful Purpose Served

This does not mean, of course, that the natural knowledge of God does not serve a useful purpose. From the evidence of creation and from the testimony of his heart man knows that God exists. He can, moreover, come to the conclusion that God is powerful and wise and eternal. Conscience also tells man that God is holy and just and that God demands obedience to His Law.

What man knows about God by nature is only a remnant, however, of the deep and penetrating insight into the being and nature of God which Adam had before his fall into sin. But the purpose of this fragmentary knowledge which man, the sinner, still has of God is "that they should seek the Lord, if haply they might feel after him, and find him" (Acts 17:27).

### What Men Do With the Knowledge of God

But what have men done with the knowledge of God which they have from nature and from the testimony of their own conscience? More often than not, they have suppressed the truth. How often they have failed to use this knowledge as God intended! "When they knew God, they glorified him not as God, neither were thankful. . . . Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:21-23). In their folly the heathen fashion their idols of silver and gold. How lifeless and impotent they are!

### The Best Natural Knowledge of God Cannot Save

Even when men's natural knowledge of God is highly developed, it is still true that all who do not know Christ as their Savior "walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17, 18).

Furthermore, God plainly tells us, "By the deeds of the law there shall no flesh be justified in his sight" (Rom. 3:20). But natural man knows of no other way to salvation. What he knows of God from nature and from his own conscience can therefore not save him.

### An Application

It is for this reason that the religious elements in Scouting are so objectionable. "A Scout is reverent." This is impressed on young minds by frequent repetition. It is a part of the Scout Law. It fosters the mistaken belief of natural man that he can be reverent toward God or that he can be morally clean without faith in Jesus Christ. It fails to recognize that without Christ "we are all as an *unclean* thing" (Isa. 64:6), lost and condemned sinners, "having no hope, and without God in the world" (Eph. 2:12).

Only from God's revelation of Himself in the Scriptures do we learn to know Him as the God of the Gospel who "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).

WILBERT R. GAWRISCH



# Pastor John Brenner

## A Man With a Strong and Wide Pastoral Interest

Pastor John Brenner died September 30, 1962, at the age of 88. To most people in the Wisconsin Synod and to pastors in other synods he was best known as the president of the Wisconsin Synod and as chairman at the meetings of the Synod and the synodical council. The picture of him that remains with most people who knew him is that of a man who presided at meetings, and he would be judged, too, in his capacity as an official of the Synod. Outside of his St. John's members not many knew him as a pastor, preaching Sunday after Sunday, conducting Bible classes for adults, instructing children and adults for confirmation, attending meetings of the Ladies' Aid, and faithfully making his pastoral visits in hospitals and homes. Yet Pastor Brenner was primarily and essentially a pastor, rather than an official.

He did not desire office, but when he was elected to an office, he accepted it as a duty to the Synod, and he performed that duty with energy, without neglecting his congregation. He simply put in more hours and never desired to be relieved of his work in the congregation in order to give more time to official duties. His chief interest and purpose in life, whether as pastor or as official, was the preaching of the Gospel and its establishment in the hearts of men as the wisdom of God and the power of God. It was this missionary interest that led him, when he was pastor in Cudahy, to learn enough of the Slovak language to enable him to preach to the Slovaks in Cudahy who as yet were without a pastor. He was also among the first of our pastors to urge the necessity of doing mission work among English-speaking people, of instructing the young in English in preparation for confirmation, and of holding regular English services besides the German. He was one of the group who urged the publication of a church periodical in English and became a member of the first editorial staff of *The Northwestern Lutheran*, together with J. Jenny, H. K. Moussa, and Fred Graeber. He used the German language as fluently as anyone else in the Synod, but if the use of German hindered the free course of the Gospel, then there was no question in his mind but that the German had to give way, much as he cherished the Christian literature that was available in the German.

It was his pastoral interest that made him from the beginning a dedicated supporter of Christian education on every level. St. John's School had no future because it was completely surrounded by a rapidly deteriorating neighborhood; yet he clung to it and would not give it up. His sincerity and his deep conviction that Christian education of the young was a part of the Church's mission to preach the Gospel carried his congregation with him in support not only of his own parochial school but also in the hard struggle to keep the newly founded Milwaukee Lutheran High School from collapsing for lack of support. St. John's was not a wealthy congregation, but it was never delinquent in its support of its own activities or of those of the Synod that had to do with Christian education and missions.

Pastor Brenner treated his members as mature Christians, he expected maturity from them, and they responded as mature Christians. There was no wheedling, no mawkish sentimentality, no sensationalism, no display, no resorting to stunts or novelties in his ministry. He preached the Gospel and expected confidently that the Gospel would work the wonders that God had promised. Pastor Brenner was above all a pastor. Toward the end of his life, in the privacy of his family, he said, "Nobody will ever know how it hurt to have to give up my ministry." People may have thought of him as President Brenner; he thought of himself as Pastor Brenner.



† Pastor John Brenner †

He was not a scholar in the sense of being bookish or of probing into obscure mysteries. He did not philosophize or speculate, neither was he inclined to formulate doctrine. He knew his Bible and he knew Lutheran doctrine, and his interest lay more in applying both in a practical way to the life of the congregation than in extending the boundaries of human knowledge about many things. Mere learning did not at all impress him. His sermons were not deep and learned, but they were full of original thought, and they never failed to apply the truth of Scriptures in a clear and practical way to the daily life of the people before him. To say that he was not a scholar does not imply a lack of knowledge of what was going on in the world, particularly in the churches. He kept himself well informed in current history and had a special gift of placing all

things under the searching light of Scriptural truth and judging them from that point of view. He was not much interested in the immediate results of an act or policy, but rather saw such things as part of a whole and judged them by the effect they would have on the life of the Christian and of the Christian congregation in "the long run."

Pastor Brenner's interests were concentrated in his congregation and his Synod. His reading was confined to what immediately concerned his ministry and to whatever was necessary to keep well informed on what was going on in his own city and country. He read no novels. For relaxation he would read an occasional short story in the old *Saturday Evening Post*. He played no games himself and cared little for games that other people played. He could enjoy fishing if the fish were biting and he had congenial companionship. He did appear once on the Northwestern College campus at a football game, but it is doubtful that he knew which team represented his side, and he soon turned to what was his chief enjoyment — conversation. Sometimes, when he was suffering from what he used to call brainfag, he would drop everything and begin a job of repainting the walls and ceiling of some room in his large parsonage. He preferred to do that late at night.

In 1933 Pastor Brenner became president of the Wisconsin Synod. That he was chosen for this office surprised no one. When there was a task to be done in the Synod that required energy and good judgment, it seemed natural to turn to him. When a man was needed, people had confidence that he would answer the need. He was a member of the first staff of *The Northwestern Lutheran*, was a member of the Northwestern College Board, also of the Seminary Board, was chosen to represent our Synod on the Army-Navy Commission of the Synodical Conference during World War I, was on the Committee on State and Federal Legislation, was chosen to direct the collection of money to liquidate the Synod's debts and to build the new Seminary in 1928. He went at each task in a matter-of-fact way, quietly and confidently, without any fuss. It was fortunate for the Synod that during the critical years of the depression in the 1930's he was in the president's chair. With him as president and Pastors Paul Pieper and L. Koeninger on the Board of Trustees, the Synod stood up under the financial stress of that difficult period without falling too deeply into debt. It was a period that required tact and good judgment of its leaders, and the Synod was fortunate to get just that.

It was to be expected that a man so forthright and outspoken as John Brenner would step on various toes, and he did step down hard on many toes, but those toes usually belonged to people who had their feet in places where they should not have been. It has been said that he criticized everything. Not everything. But he certainly was critical of whatever pretended to be good but was contrary to the truth of Scripture and hurtful to the Church. He was sometimes sharp in his remarks, but that sharpness was provoked by sham, insincerity, ostentation, or any pretended substitute for simple Christian truth. Outspoken he certainly was, but he was evangelical at the same time. There is a good example of that evangelical spirit to be found in the long series of articles that he wrote in *The Northwestern*

*Lutheran* at the time that he was pleading with pastors and congregations to give at least something toward payment of the Synod's debts and toward the building of the Seminary. In spite of much provocation and exasperating slowness on the part of some congregations, his articles were wonderfully patient and evangelical in spirit. They still make good reading.

He was not naturally robust and did not always enjoy the good health that his energy and endurance seemed to indicate. He might begin a day feeling somewhat less than fit for the work at hand, but he seemed to grow stronger as a session dragged on into the night and towards midnight. Nothing escaped him when he was in the chair — with one exception. If the assignment committee happened to meet in the morning after an especially trying midnight session, then he was inclined to sit back, light his pipe, and let the District presidents take over, since this was, after all, their business.

His outspokenness, called a "sharp tongue" by some of his opponents, was sometimes said to have aggravated the growing tension between the Wisconsin and Missouri Synod; but it will be noted that he did not force the issue or attempt to press his conviction on people who had not had the opportunities which had come his way to see in what direction Missouri's policies were leading that synod. He knew what was bound to come and wanted to have it come as a result of conviction, not as an unwilling surrender to force.

There were people who neither liked nor admired Pastor Brenner. His direct manner irritated some people. But whether people liked him or not, they all respected him. He was a man and a Christian and a dedicated pastor of the flock of Christ.

E. E. KOWALKE

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## Editorials

(Continued from page 339)

on their faulty teachings. Precisely and unmistakably their deviations from the Word were pointed out to them. They knew where they needed to re-examine their position and to clear themselves with Scripture.

They were made to face this moment of truth, but they failed this critical moment. They would not repent or change. In the Council of Trent Rome spoke its deliberate No! to the call to change its false doctrines and erring practices. Its official answer to the Protestant Reformation was an anathema (curse) on us who derive all our religion from the Scriptures, who believe that through Adam's fall we are utterly lost and condemned creatures, who know that with the death of Christ on the cross all our debts were paid, that we are justified by faith alone, and that we have a sure hope of eternal life.

These anathemas on our cherished faith remain on Rome's records today, even while Rome smiles. How far removed from hypocrisy is it when cordiality beckons us with open arms but has no will or desire to rescind the damnations it has pronounced on our precious Reformation heritage, the truth of God's Word?

C. TOPPE

# Church and School Dedications

## Trinity Lutheran Congregation

### Neenah, Wisconsin

Within the past 12 years Trinity Lutheran Church has had many reasons for thanking and praising God just as every congregation has. But, as elsewhere, there are special occasions in its church life when every effort is made in various services to thank the Lord of the Church for special blessings bestowed upon a Christian congregation.

Trinity's planning began more than 20 years ago. World War II and a

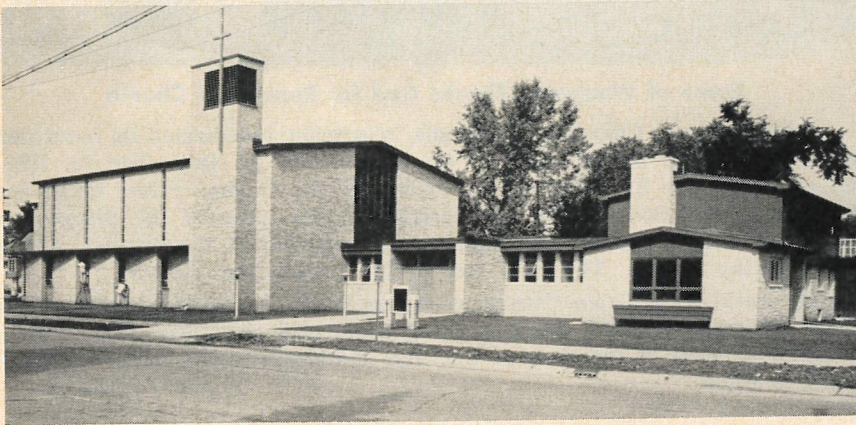
unit joined by a foyer. The church seats 620 and is equipped with a mother's room, choir loft, and sacristy on the main floor and a large fellowship hall, kitchen, and working sacristy in the basement area. The chapel, which is entered from the foyer, seats 36. An office and study round out this part of the unit. The four-bedroom parsonage is reached by way of the study. The entire unit, with the exception of the office,

study, and parsonage, is heated from a central plant located at the school. The parsonage and study unit are heated by a gas furnace. The total cost of this unit comes to about \$330,000.00, architect's fees not being included.

The church is equipped with art glass windows, marble tops on the altar, pulpit, and lectern, as well as window sills. Two large chambers house the organ in the choir loft. The loudspeakers are located in each lighting unit.

The simple beauty of the church is a great joy to our members. The large 13-foot brass cross above the altar is a constant reminder that in this house of God "Christ crucified" is proclaimed for the comfort, yes, the salvation of their souls.

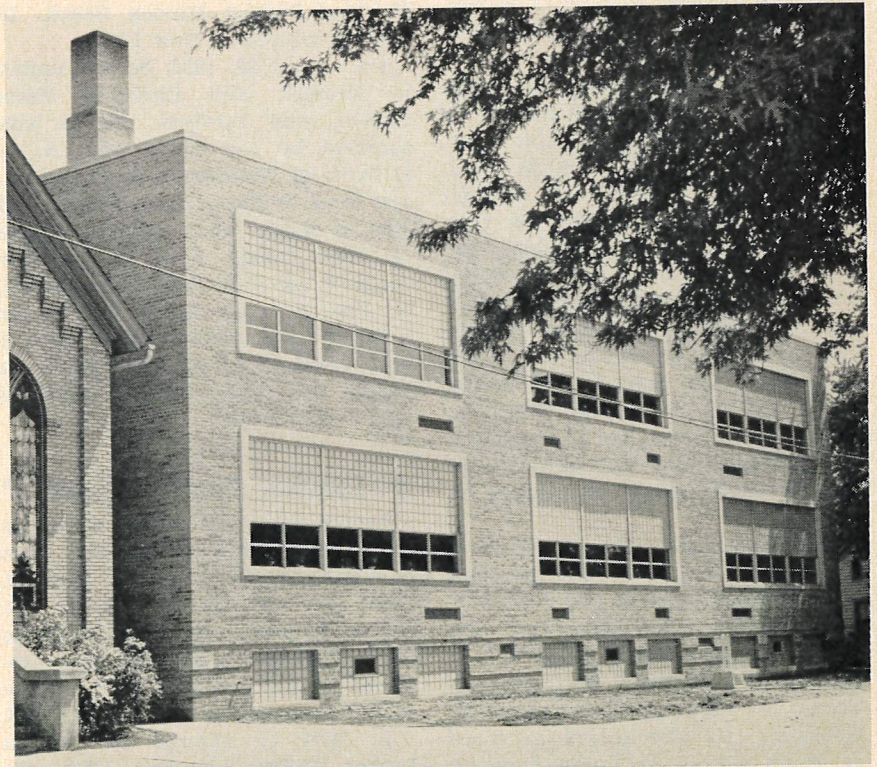
The entire unit was dedicated to the glory of God on July 29 of this year in three services, with an attendance of over 2200 people. Six former members and sons of Trinity conducted the services. These are Prof. Paul Kuehl, Northwestern College, Watertown; Pastors Amos Schwerin, Dexter, Michigan; Julius Manteufel, Sugar Bush; Daniel Malchow, Caledonia, Minnesota; Donald Sellnow, Menominee, Michigan; and Vicar John Gaertner, then at Jeffer-



Trinity Ev. Lutheran Church and Parsonage, Neenah, Wisconsin

spiraling price rise permitted the congregation to build a badly needed school no earlier than 1950. In June of 1951 the six-classroom school with basement was dedicated to "feeding the lambs of Christ." At present the enrollment of 252 pupils has forced the congregation to add two additional classrooms, which are under construction at this time. The cost of the first unit was \$226,000. The addition costs over \$40,000.

Since the school debt was removed within seven years, the congregation turned its eyes upon a new church. In seeking additional property, it soon learned that the needed property could not be obtained. It looked across the road from the new school where four homes stood. It purchased these homes and the property for \$50,800.00. This location, the width of the entire block, became the site for the new church, chapel, offices, and parsonage. Two members of the congregation, Mr. Carl Boettcher and Mr. Royden Ginnow, both members of an architectural firm which they founded, became our architects for the project. The result was a single



Trinity Lutheran School, Neenah, Wisconsin

*(Continued on next page )*

son. Serving at the organ were Prof. Martin Albrecht, Wisconsin Lutheran Seminary, Mequon, and Miss Lyndell Schroeder, a member of Trinity, and now teaching at Boyd, Minnesota. Special numbers were presented by the senior and junior choirs under the direction of Principal Sylvester Quam. The undersigned conducted the dedication ceremony. Blessed be the Holy Trinity, after whom this church is named!

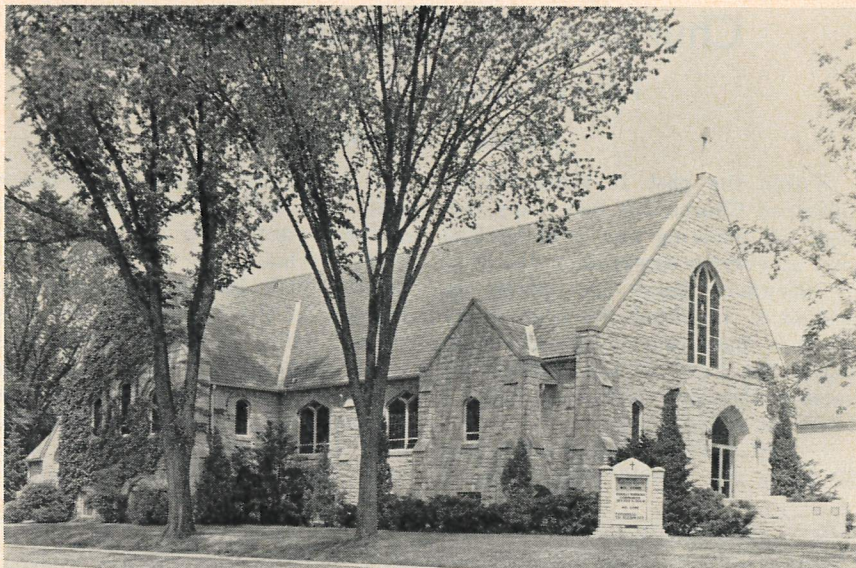
GERHARD A. SCHAEFER

### † Arthur W. Fuerstenau †

On Wednesday, September 19, 1962, the Lord called to his eternal rest His servant Pastor A. W. Fuerstenau. He fell asleep after a six-week illness in New Ulm, Minnesota, where he had made his home since July 1961. Funeral services were conducted on September 21, 1962. A morning service was held in St. Paul's Ev. Lutheran Church, New Ulm, of which he had been a member for the last year and a half. His pastor, Thomas Henning, conducted the service and comforted the survivors on the basis of I Timothy 4:7-9. Another service was held at Emmanuel Ev. Lutheran Church, Grover, South Dakota, at 3:00 P.M., at which his schoolmate and friend, Professor Carl L. Schweppe, preached the sermon, using as his text Revelation 2:10. Pastor A. C. P. Kell conducted the liturgy and the committal service.

Pastor A. W. Fuerstenau was born in Oxford Township, South Dakota, on September 13, 1888, to Gustav Fuerstenau and his wife, Pauline Pahl. Two days after birth he was baptized and thus became a child of God. After confirmation in Emmanuel Ev. Lutheran Church, Grover, South Dakota, he entered the preparatory department of Dr. Martin Luther College, New Ulm, Minnesota. After completing the preparatory course, he attended Concordia Seminary, Springfield, Illinois. He was ordained and installed into the ministry at Akaska, South Dakota, on October 25, 1914.

During the more than 46 years of his ministry he served congregations in and around Akaska and Raymond, South Dakota, St. John's Ev. Lutheran Church, Boyd, Minnesota, a mission in Manistique, Michigan, and Trinity Ev. Lutheran Church, Grafton, Nebraska. He also served his Lord as camp pastor at Camp Douglas, Arizona, for one year during World



### Grace of Waukesha Thanks God for Renovated Church

Grace Lutheran Church of Waukesha, Wisconsin, rededicated its renovated house of worship to the glory of the Triune God on December 10, 1961. Expounding Acts 2:42, the pastor spoke on the theme: "How Christians Use the Lord's House." The renovation program included the installation of a new heating system, the complete redecorating of the interior, and a new lighting system. The total cost of the project was \$16,000.

The members of Grace Congregation give thanks to God for the beautiful house of worship which He has given them, and they pray that it may continue to serve to the glory of God and of Christ's saving name for many years to come.

M. VOLKMANN

War I and as chairman of the Dakota-Montana District Mission Board. In 1961 he retired to New Ulm.

On August 23, 1922, he was united in wedlock with Christine Marie Nelson, who survives. He is also survived by one sister, Mrs. A. L. Hallauer of Watertown, South Dakota, and three brothers, Emil, Hubert, and Max of Hazel, South Dakota. "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

### † Teacher Paul Hippauf †

Paul Hippauf was the son of Joseph and Augusta Hippauf and was born in Weisstein, Germany, on July 26, 1884. He came to America at the age of 10 years. He lived at Tawas City, Michigan, where he was confirmed in the Lutheran faith by the sainted Rev. Karrer on April 31, 1898.

In 1904 he entered Dr. Martin Luther College at New Ulm. He graduated from the college depart-

ment in 1909 and entered the teaching ministry of the Church. For 24 years he served congregations of our Synod at Milwaukee, Wisconsin, and Wonewoc, Wisconsin, and at Sleepy Eye and Lewiston, Minnesota.

On December 29, 1909, he was united in marriage to Sophie Enter in Trinity Lutheran Church at Nicollet, Minnesota, by the late Rev. Fred Koehler. This marriage was blessed with two sons and three daughters. Upon retiring from the teaching profession, he settled in Mankato, Minnesota.

The departed had been ailing with a heart condition for the past 10 years. He suffered a stroke in the month of August from which he never recovered. He passed away in his home on September 22.

Funeral services were conducted on Tuesday, September 25, at St. Paul's Lutheran Church of North Mankato, with the Rev. R. A. Haase officiating.

Survivors are: his wife Sophie; two sons, Edgar and Gary; three daughters, Gertrude, Mrs. Richard Gensmer, Esther, Mrs. Esther Koceun,

and Althea, Mrs. Russell Stevens; and 14 grandchildren.

"Precious in the sight of the Lord is the death of his saints" (Ps. 116: 15).

R. A. HAASE

## Briefs

(Continued from page 338)

nailing his 95 theses to the door of Wittenberg's Castle Church."

Then this convert from Catholicism gives us two paragraphs which all Protestants do well to note:

"The only possible basis for a mutual approach between the evangelical church and Rome would be that both parties recognized the supreme and indisputable authority of Holy Scripture, accepting the inter-

pretations which Scripture itself places on its teaching. . . . But if the Church of Rome agreed to this, setting on one side all her notes and traditions, her dogmas and explanations of the Word of God, she would be placing herself on the same ground as Bible-believing Protestants, and obviously this is a position she will never agree to adopt. It must be remembered that Rome's basic dogma is that of the infallibility of the pope, and none of the dogmatic [doctrinal] definitions of the popes down the ages can be set aside while this position is maintained. It is therefore idle to suppose that Rome will ever adopt this attitude; if she did, her whole system would collapse and she would virtually commit suicide.

"Let us not be blind to the facts — Rome will never actually take a single step of real consequence towards unity. She ever demands the return of the 'prodigal son' (Protestants) to the 'Father's House' (the Vatican). The sad truth is quite the opposite: it is Rome who has left the Father's house, and Bible-loving Christians who inhabit it. An approach to Rome will never lead us to the truth; it will lead us inevitably to apostasy [a falling away from the faith]. May I conclude with a concise answer to the question posed at the head of this article, which asks, 'Should we return to Rome?' My answer is, 'No, let Rome return to the Bible.'" [All italics in the original—Ed.]

## Dedication of St. John's School-Fellowship Building Burlington, Wisconsin October 7, 1962

As over 600 worshippers slowly filed into the auditorium of our new school, the anthem they sang, *Jehovah, Let Me Now Adore Thee*, steadily grew in volume. The final, mighty crescendo bespoke the soul-stirring joy and thankfulness they felt. This was dedication at St. John's, Burlington, Wisconsin.

Pastor Werner Franzmann in our prededication services and Pastor Oscar Naumann, president of our Wisconsin Evangelical Lutheran Synod, eloquently stressed the eternal value and purpose of Christ-centered education. With premeditated insistence they led us to the highest authority—the Word of God. Professor Waldemar Nolte, a former principal of St. John's School, and Mrs. Jerome

Gunderson, a parish member, led us to sing with grace in our hearts to the Lord.

The architecture of the school-fellowship unit is of conservative-contemporary and functional design. On our new 7½-acre site in west Burlington the future church, by the grace of God, will become the predominant structure.

The principal's office, workroom, five classrooms, teachers' room, a meeting room (classroom size), and auditorium all have white oak parquet flooring for warmth, ease of maintenance, and permanence.

Skydomes bring natural light into the corridors and borrowed light into the classrooms. Luther's seal is cast in the terrazzo at the intersection of the halls. The goodly heritage of the Reformation was dramatized in the evening program by the children. Important events from the life of Luther were staged in silhouettes and explained by narrators. These were

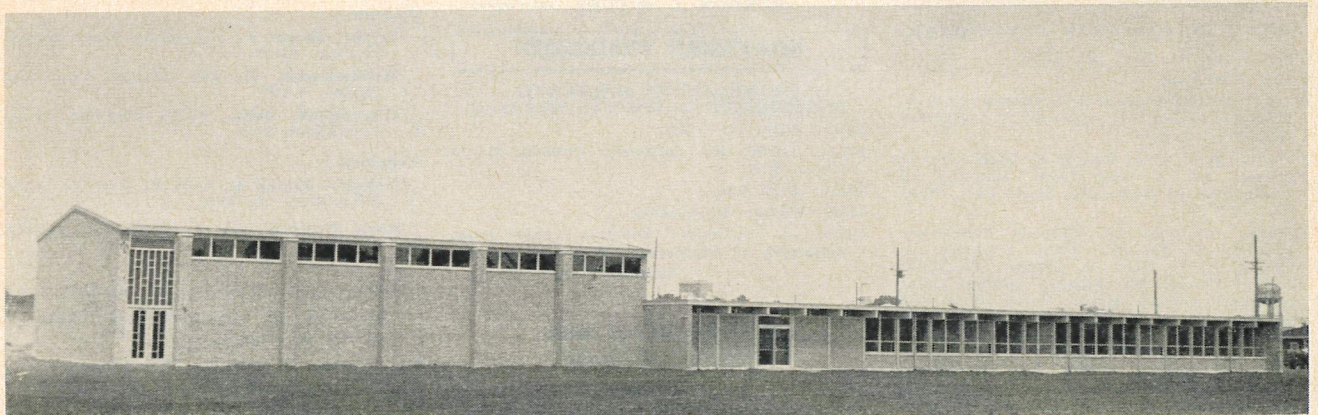
emphasized by the singing of hymn stanzas from the pen of the great Reformer.

The building measures 71' by 241'. The original contract price was slightly over \$210,000.00. The outside walls are of face brick; the roof construction is laminated beams, which support an insulrock deck. A prestressed floor system eliminates posts in the basement rooms (39' x 72').

The green of the newly planted lawn was just beginning to show. Our on-site parking will also serve the future church, as will many other features already incorporated in the present building.

Some day these people of God with all the chosen shall stand before JEHOVAH IN ADORATION. Is this not the purpose of God-fearing people in building our own schools? The Gospel hope and promise is the reason for our dedication to Him. To Him belongs the glory and the praise!

H. WIEDMANN



St. John's School-Fellowship Building, Burlington, Wisconsin

## † Pastor Louis G. Meyer †

On October 4, 1962, it pleased our Father in heaven to call into his eternal home the soul of Pastor Louis G. Meyer.

The deceased was born March 31, 1899, in Eitzen, Minnesota, the son of Herman Meyer and his wife, Dorothea nee Meyer. He was baptized in early infancy and renewed his vow in solemn confirmation in 1913. In preparing for the holy ministry he entered Dr. Martin Luther College at New Ulm, Minnesota, and Concordia College at St. Paul, Minnesota. He received his theological training at the Wisconsin Lutheran Seminary, Wauwatosa, Wisconsin.

On July 27, 1927, he entered the holy estate of matrimony with Gertrude, nee Waidelich, of Kawkawlin, Michigan. This union was blessed with two sons.

In his faithful ministry of 40 years he served St. Paul's Congregation, Mayville, Michigan, and St. John's Congregation of Sterling, Michigan, before accepting a call to Allegan, Michigan, where he has served for the past 25 years.

He organized a church parish in Otsego, Michigan, in 1951, and in

1957 this congregation dedicated the Peace Evangelical Lutheran Church there.

Pastor Meyer is survived by his wife, Gertrude; two sons, Louis C. Meyer of South Holland, Illinois, and the Rev. John P. Meyer of Friesland, Wisconsin; seven grandchildren; three sisters: Mrs. Elsie Ranzenberger and Mrs. Mathilda Ranzenberger of Caledonia, Minnesota, and Mrs. Emma Diersen of New Albin, Iowa.



Pastor Louis G. Meyer

### CHURCH FURNISHINGS AVAILABLE

An altar, pulpit, and lectern with five complete sets of colored cloths as a gift to any mission congregation in need of it. **For sale:** oak pews in excellent condition, light fixtures, altar cross, and miscellaneous church furnishings. Contact:

John M. Mahler  
813 Webster  
Bay City, Mich.

### CALENDAR OF CONFERENCES

#### SOUTHEASTERN WISCONSIN

##### SOUTHERN PASTORAL CONFERENCE

Date: Tuesday, Nov. 20, 1962.

Time: 9:00 a.m.

Place: First Evangelical Lutheran Church, Elkhorn, Wis., 107 Church St.; Herbert Lau, host pastor.

Communion service: Pastor K. Molkenin to preach on a text from Romans 11 (alternate, F. Naumann, Rom. 12); Offering: C.E.F.

Agenda: Doctrine of Church Fellowship (cont.), M. Kujath; Titus—Exegesis, A. Capek, R. P. Otto, O. Lemke; To What Extent Should We Pastors Combat Communism? George Boldt; Advantages and Disadvantages of 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 Proposed Form for the Rite of Confirmation, H. Lau; Reports and Conference Business.

H. WIEDMANN, Secretary

#### NEBRASKA

##### NEBRASKA MISSIONARIES' CONFERENCE

Time: Nov. 27-28, 1962, beginning at noon.

Place: St. Paul's Ev. Lutheran Church, North Platte, Nebr.; G. Snyder, pastor.

Communion service speaker: Wm. Wietzke (C. Cone, Sr., alternate).

Agenda: Round Table Discussion (W. Wichman): The Missionary and His Stewardship Life; The Sunday School as a Mission Agency, G. Snyder; Helps For Adult Instruction Class, H. Lichtenberg.

Please announce to host pastor in due time.

GORDON J. SNYDER, Secretary

#### NORTHERN WISCONSIN

##### RHINELANDER DELEGATE CONFERENCE — SPECIAL MEETING

Date: Nov. 11, 1962.

Place: Christ Ev. Lutheran Church, Eagle River, Wis.

Time: 2:30 p.m.

Host: Pastor M. Radtke.

Order of Business: Special report from delegates of conference to special Synod.

NORMAN STELLICK

#### ORDINATIONS AND INSTALLATIONS

##### Installed

##### Pastor

Fricke, James A., as pastor of St. Matthew's Ev. Lutheran Church of

Funeral services were held at St. John's Ev. Lutheran Church of Allegan, on October 6, 1962. Pastor Norman Berg of Plymouth, the Michigan District president, brought words of comfort on the basis of I Timothy 1:12-15. Pastor C. H. Kipfmiller of Hopkins, Michigan, served as liturgist and officiated at the grave.

The body was laid to rest at Oakwood Cemetery in Allegan, Michigan, to await the glorious summons of the resurrection morning.

May the Lord of comfort send His Holy Spirit into the hearts of the relatives and the members of his congregations, to console them in their sorrow and bereavement!

GERALD H. ECKERT

## Anniversaries

### Fifty-eighth Wedding

Mr. and Mrs. John Schalow, Sr., of St. Peter's Lutheran Church, Town of MacMillan, Wisconsin, on September 24, 1962.

### Golden Wedding

Mr. and Mrs. Hugo Wockenfuss, of Good Faith Lutheran Church, South Cle Elum, Washington, on September 23, 1962.

Benton Harbor, Mich., by H. Haase; assisted by W. Zarling, R. Freier, W. Westendorf, and H. Peter; Oct. 7, 1962.

#### Teachers

Behmer, James A., as teacher of Bethesda Lutheran School for Zebaoth Lutheran Church, Milwaukee, Wis., by Arthur B. Tacke; Sept. 9, 1962.

Dorn, Howard, as teacher at Jerusalem Ev. Lutheran Church, Morton Grove, Ill., by G. Boldt; Sept. 2, 1962.

### CHANGE OF ADDRESS

#### Pastors

✓ Fricke, James A., 125 Kline Ave., Benton Harbor, Mich.

✓ Waldschmidt, R., 990 Orange Ave., San Carlos, Calif.

✓ Westendorf, John, 18350 Harvest Lane, Brookfield, Wis.

#### Teachers

✓ Behmer, James A., 5428 W. Luebbe Lane, Milwaukee 23, Wis.

✓ Dorn, Howard, 8641 Fernald Ave., Morton Grove, Ill.

#### Secretary of Committee on Relief Has a New Address

The Rev. John Westendorf  
18350 Harvest Lane  
Brookfield, Wis.

## The Conference On Christian Literature

The *time* of meeting: 2:00 P.M., November 6, 1962

The *place* of meeting: The new Music Hall, Dr. Martin Luther College, New Ulm, Minnesota

In our brief announcement of October 7 we promised you further information at a later date. — The question which would naturally come to your mind is: *What is the purpose in calling such a conference?* That is the question we shall try to answer here.

- I. *We wish to alert all the members of our Synod to the need for a vigorous, expanded program in the field of Christian literature.*

It is perhaps natural to get into the habit of thinking that such a program is the concern only of your Synod's Northwestern Publishing House. But God expects us all to support and promote all legitimate means of preaching the Gospel. The printed page is one of these — a very effective means. We need many printed materials to do the Gospel-work in our individual congregations and in our Synod. If we fail to produce them, and if our members neglect to use them, we will suffer a great loss.

The necessity of producing our own materials in many areas is more urgent than ever before. We can rely less and less on other publishers to produce sound, reliable materials.

- II. *We want to get a good idea of what our publishing program ought to include.*

In other words, what are the products which we need in our Synod? We already know that there are many such needs, and that they are keenly felt. We have

sent information on the Conference, including a statement of purpose, to all pastors and teachers. We also requested helpful, constructive suggestions, and we have received quite a few of them. We expect to hear more at the Conference.

But we realize that our program will not be fixed merely by recording the expressed needs. It will be impossible to meet all those needs at once. Therefore, it will be necessary to determine: Which are the *most urgent needs?* That question will receive earnest consideration at the Conference.

All this leads up to this objective:

- III. *We hope to gain a picture of the practical steps which must be taken to carry out the desired program.*

Space is lacking here to tell you in detail all that will be involved. But we give you samples of questions that must be asked and answered:

- 1) Just how much expansion of our present facilities at Northwestern Publishing House will be needed for an enlarged program?

- 2) Will a permanent board, called perhaps a literature board, be necessary in order to administer both the short-range and the long-range programs?

We have invited about 50 men as official delegates to the Conference. Mostly they represent some department or phase of the Synod's work. But we have welcomed all who will serve as delegates to the Special Convention, as well as men and women in the vicinity of New Ulm, to attend and participate. Quite a few have indicated that they plan to attend.

If you read this before or on the day of the Conference, will you please pray for God's blessings on its endeavors!

The Planning Committee  
The Conference on Christian Literature

### BUDGETARY ALLOCATION AND RECEIPTS

Districts	September 1962				Three Months—July thru Sept. 1962			
	Comm.	Budget Allocation	Offerings Received	Per Cent	Budget Allocation	Offerings Received	Per Cent	Deficit
Arizona-California .....	4,149	\$ 6,020	\$ 2,510	41.7	\$ 18,060	\$ 6,710	37.2	\$ 11,350
Dakota-Montana .....	7,245	10,513	7,709	73.3	31,539	14,260	45.2	17,279
Michigan .....	26,285	38,143	23,337	61.2	114,429	52,032	45.5	62,397
Minnesota .....	38,747	56,227	19,224	34.2	168,681	56,331	33.4	112,350
Nebraska .....	6,853	9,945	5,128	51.6	29,835	11,374	38.1	18,461
Northern Wisconsin .....	47,714	69,239	20,015	28.9	207,717	89,782	43.2	117,935
Pacific Northwest .....	1,400	2,031	1,947*	95.9	6,093	3,532	58.0	2,561
Southeastern Wisconsin .....	51,392	74,576	27,303	36.6	223,728	95,598	42.7	128,130
Western Wisconsin .....	51,278	74,411	24,264	32.6	223,233	67,570	30.3	155,663
<b>Total This Year .....</b>	<b>235,063</b>	<b>\$341,105</b>	<b>\$131,437</b>	<b>38.5</b>	<b>\$1,023,315</b>	<b>\$397,189</b>	<b>38.8</b>	<b>\$626,126</b>
<b>Total Last Year .....</b>		<b>\$341,105</b>	<b>\$160,447</b>	<b>47.0</b>	<b>\$1,023,315</b>	<b>\$382,844</b>		

\* Offerings for August and September

Norris Koopmann, Treasurer  
3624 W. North Avenue, Room 202  
Milwaukee 8, Wisconsin

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