

THE NORTHWESTERN Lutheran

Volume 49, Number 23
November 18, 1962



BRIEFS by the Editor

In one of the items under "By The Way" we are informed that at least some Methodists feel compelled to think about starting their own religious day schools as a result of the Supreme Court ruling on prayer in the New York case. To what result this thinking will lead, remains to be seen. This item reminded us of a comment we read in a Lutheran publication some time ago. The writer expressed the fear that the Supreme Court decision would result in a "proliferation" (a rapid, uncontrolled increase) of private or religious schools. Several times we have read similar statements in the same publication of a Lutheran church body which does not have parochial schools. This attitude is something difficult for you and me to comprehend, isn't it?

* * * *

We are happy to hear vigorous, forthright testimony to the truth, no matter from what source it comes. Sometimes the source is surprising, indeed. One such case is the "Can Protestantism Be Saved?" by Norman Vincent Peale in the September Reader's Digest. To many

of the things he says — and says with force — we subscribe most heartily.

Recently we were cheered by a stout testimony delivered at the recent convention of The American Lutheran Church in Milwaukee. Under debate was the question of retaining membership in the World Council of Churches. (When the merger bringing about the ALC was effected, the vote to join the WCC contained the provision that membership in the WCC was to be reviewed at the first regular convention.) Dr. Herman A. Preus, a professor of Luther Theological Seminary, of St. Paul, Minnesota, was the spokesman for those who opposed membership in the World Council.

Here we quote the NLC news release:

"In urging the ALC's withdrawal from the World Council, Dr. Preus asserted that its continued membership in the agency 'identifies us with a confused Protestant theology, compromises the truth, silences or confuses the witness of the Church of the Reformation' and 'abandons the position of Luther.'

"Also, he added, it 'leads us into an unholy alliance with church groups which deny or pervert some of the basic doctrines of Scripture, an alliance in the WCC which has lost the concept of heresy and calls false doctrine a difference of opinion — yours as good as mine.'

"Dr. Preus charged that 'this alliance and growing identification with ecumenical Protestantism has already affected our whole theology and will affect it more year by year as our historical Lutheran doctrine merges with the theology of ecumenical Protestantism.'

"Theologians of Protestantism and Lutheranism, he declared, are no longer sure what 'is the faith,' and 'every so-called school of theology has a different faith.'

"'If you want to know what is the faith delivered to the saints, don't ask only the bishops and theologians of the Church and of the world, but ask the people of God, the Church, the people in the pews,' Dr. Preus said."

Though Dr. Preus fought a good fight, he fought a losing battle. By a vote of 647 to 307 the ALC resolved to continue in membership with the World Council of Churches.

* * * *

The American Lutheran Church took its action to remain in the WCC on Saturday, October 20. Four

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

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THE COVER — Chancel of St. John's Ev. Lutheran Church, Bay City, Michigan; John Brenner, pastor.

Editorials

Needed Service

St. Paul compares the relationship between the members of the Christian Church to that which exists between the members of the human body. There is a feeling of interdependence. One needs the services of the other. We church members are inclined to treat the weaker members with contempt and feel that they are not worth bothering about.

Our bodies do not operate like that. St. Paul writes: "Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness" (I Cor. 12:22, 23). Upon which members of your body do you bestow the most attention; the comely ones or the uncomely ones, the attractive ones or the unattractive ones, your best features or your worst features? You know that it is your worst features. That is what keeps beauty parlors in business. You are most concerned about your worst points and try to cover them up or improve them.

So we ought to give our feeblest fellow Christians the most attention. Instead of treating the weak brother with contempt and disgust and washing our hands of him, we ought to make him the object of our chief concern. Jesus once asked: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

Those whose souls are in the greatest danger have the greatest claim on us. When a member of the body has suffered a wound, the hands immediately try to stanch the flow of blood and the chemical properties of the body set to work to clot the blood, so that the whole body may not perish. So it ought to be with us when a weak brother is endangering his soul, as St. Paul writes to the Galatians: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness. . . . Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:1, 2). The giving of such help to one another ought to be as characteristic of the Church as it is of the members of the human body.

IM. P. FREY

Address Known

The shipping case was standing on a truck alongside the railway coach, awaiting shipment to its final address. A woman in the coach shuddered a bit as she saw it. The corpse seemed almost unhoused. In the draughty, cavernous station it seemed to be a lonely, homeless wanderer. Where had it come from, where was it going?

A man walked over to the truck and read the shipping tag intently. He now knew its destination. The tag would make certain that the body would find its last resting place on a waiting lot in a designated cemetery. The body of the deceased would then be where it belonged, perhaps on a family plot in a community where he was once at home, or where his grave would not be tended by strangers.

Suppose there were no shipping tag, no final address; suppose it were "address unknown," a body without its grave. Somewhere there would be bewilderment, resentment, grief in mourners' hearts. Men want to know where their loved ones lie.

While a Christian feels such earthly ties, it is not all-important for him to know where lies the lifeless body of one who died in the Lord. Even if the believer's body is in a nameless grave, his soul is in Abraham's bosom. He is no homeless wanderer, lost in transit, unclaimed. For him there will never be an "address unknown."

Be the burial ground known or unknown, it matters supremely that a life of faith and a death in faith assured for him that known address in heaven. That is our Christian comfort as the church year draws to a close and as many of our congregations remember those who in the past year died in the Lord.

C. TOPPE

* * * *

German to English

Most members of our Synod who have reached the age of 65 or 70 years remember a time when the only language heard from our pulpits was German, and there are not many of that age in our congregations who received confirmation instruction in English. During the past 65 years the transition has been made from the almost exclusive use of German in our churches to an almost equally exclusive use of English.

The introduction of English into our church services and the confirmation classes was not always accomplished with ease. There were those who sincerely believed that Lutheranism was German and that it would sicken and die if presented in English. Consequently, they sometimes fought hard to preserve German as the language of our sermons, our hymns, and our public prayers. Vigorous opposition to the introduction of English was, however, the exception; as a rule, the change was made quietly and sensibly as the need arose. Since the beginning of the century the transition to English had been progressing very slowly, but nonetheless surely. The widespread hatred of all things German that was bred by the first World War greatly hastened that process, and after the War the change to English came very rapidly.

The published *Proceedings* of our Synod illustrate how gradually the change took place at our Synod meetings as well as in our churches. Up to 1927 the language in the *Proceedings* was solidly German. In that year the Statutes of Northwestern College and a Report of the Committee on Education were published in English, the first important breakthrough. By 1929 memorials and reports began to appear in German and in an English translation. In 1935 the President's report was given in English, and in 1943 the language of the *Proceedings* was entirely English.

(Continued on page 363)

Studies in God's Word:

Be Fit to Follow Jesus Faithfully

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God (Luke 9:57-62).

Every child of God has a desire to follow his Lord and Savior and to be a follower in fact as well as in name. Whatever his station in life, he is called to follow and to function as he follows. Not one of Jesus' followers is exempt from service in the kingdom of God. None wants to be.

Unfortunately, however, the desire to follow Jesus with faithful service is not always accompanied by a corresponding fitness for such service. Some fall far short even of their own expectations because of what they fail to take into account and others because of what they fail to discount. In this way the best of intentions are frequently unfulfilled, and the most promising service is often nullified.

Followers of Jesus will want to keep two important considerations in mind if their fitness is going to match their willingness to follow faithfully.

Count the Cost

"I will follow thee whithersoever thou goest," said the first of those who so sincerely desired to be Jesus' devoted disciples. Here, seemingly, is deliberate, determined, resolution coupled with bubbling enthusiasm.

How refreshing, when so many are wary and cautious and indecisive! Such a man would apparently be fit for leadership and responsibility as a follower of Christ. Nothing, obviously, could deter one so determined.

But has he actually counted the cost? Does he really have his feet on the ground? Has he taken into account the demands and the direction of discipleship? Can he be counted on when the going gets rough, when opposition arises, when responsibilities increase and problems multiply, when the time of trial and temptation seems endless.

Or is his eagerness and determination only a shallow, spur-of-the-moment decision, lacking both insight and foresight? Impulsive Peter, too, had once avowed with injured insistence that he would follow Jesus even into death. But when the hour of crisis and decision arrived, he was either among those who were sleeping or among those who were disappearing.

A young boy may dream fondly of the fame and fortune of playing big league baseball and set his sights on being another Mays or Musial. The glory and the glamor appeal to his fancy and are a pull to his youthful ambition. But unless he counts the cost and takes into account the years of strenuous and exhausting training, he will never make the grade or be fit for the demands of the diamond.

Similarly, those who would be faithful followers of Jesus must count the cost of discipleship. They must be willing not only to enjoy the favors and the fellowship of following, but also to endure the rigors and the restraints in the Savior's service. Failing to count the cost, though resolved to follow, they are destined for disappointment and disillusionment, unfit for either the ordeal or for the honor of cross-bearing.

Put First Things First

The fitness of Jesus' followers depends, moreover, upon their will-

ingness and determination to put first things first. Only too often the desire and decision to follow, or to serve, are sidetracked by any one of a dozen different and seemingly urgent responsibilities or activities. Almost always it is made to appear reasonable, at least on the surface, that such matters should properly have priority. Arranging FIRST for a father's funeral seems reasonable enough. Bidding farewell FIRST to family and friends appears reasonable likewise.

But if Jesus does not allow even these as reasons or excuses to postpone following Him, then what must be said of the many lesser excuses which are often advanced as reasons for failing to follow Him promptly or to serve Him without delay? And must we not agree that the Savior is not unreasonable when He maintains that the spiritual obligations and opportunities of discipleship outweigh by far the sentimental formalities of custom and tradition? Is it not true, for example, that it is much more important and urgent to tend to the soul of one who is dying than to tend to any body that is no longer alive and for which nothing vital or of consequence can any longer be done?

What, then, must the Savior say today to those who propose or profess to be His followers, but repeatedly have such overwhelming difficulty in detaching themselves from their television sets, or from their autos, or from beds in order to concern themselves with the welfare of their own souls, to worship Him who died for them, and to be about His Father's soul-saving business? Do you hear Him saying, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God"?

In the full assurance of His merciful pardon we may yet be fit to follow Him faithfully if, penitently depending upon His help and guidance, we are resolved to count the cost and to keep first things first.

M. BURK

News FROM OUR Missions



Dedication of the Enlarged Chapel at East Fork Mission

The fact that the members of our church at East Fork Mission had the good fortune to dedicate their enlarged chapel on September 16, 1962, would already have lost much of its meaning if the unchanging Gospel did not remind each of us how the true Church is really built. Christ's Church is not made by human hands, but is the work of our Savior, who after three days in the grave miraculously raised up "the temple of His body" which man by wicked works had tried to destroy.



Putting the finishing touches to the enlarged chapel at East Fork Mission in Arizona

Pastor V. H. Winter of Tucson, the preacher at the 5 P.M. dedication service, reminded the capacity audience of Apaches and guests that this renovated building should continue to serve as a sounding board for the Word of God. The foundation for his remarks was the passage, "I cannot go beyond the commandment of the Lord, to do either good or bad of my own mind; but what the Lord saith, that will I speak" (Num. 24:13).

Almost all the members of the congregation had shared in doing something good for their Savior. They had given over \$5,000.00 to buy the material. They had furnished all the labor except finishing the concrete

floor slab. Many of the Boarding School boys worked long hours in their off time, after classes and on Saturdays. Some who stopped at the mission on their vacations wanted to help. There were even some of the Boarding School girls who hauled rocks and helped to clean up the interior. Nothing was spent for labor to dig the footings, haul fill, build forms, lay blocks, erect the framing, put on the sheathing and roofing, etc. A carpenter was hired to do some of the finishing work inside. The Ladies' Aid had been making handicrafts for three or four years. These long hours of tedious work made it possible for them to carpet the sanctuary with a beautiful red carpeting.



The Boarding School boys help with the construction work at the Mission

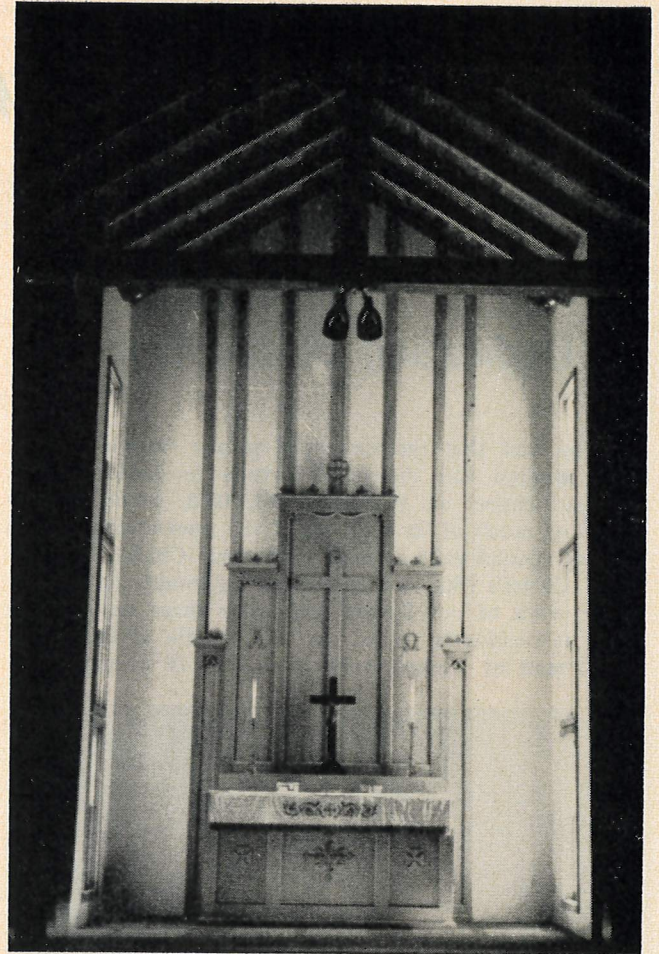
The result of these hours of work is a more worshipful church which will seat 350. There is a study and a sacristy, space for restrooms, a mother's room and narthex, and a large covered porch which shelters the front entrance.

As an added indication of the congregation's desire to bring good gifts to their Savior, a new transistorized Gulbransen organ was also dedicated at the same time as the enlarged chapel. We thank our Lord for all He has enabled us to do in His name.

As this joyful day ended, light lunch was served by the congregation to all who had come to share their happiness. Certainly, the Savior does crown the lives of His own with good things!

Right — Chancel of Chapel at East Fork Mission

Below — Front entrance of enlarged chapel



A Message From Your Relief Committee

The Hungry Masses

There are over three billion people on the face of this earth . . . over half of them are hungry. They get up hungry and they go to bed hungry. They are born hungry and they die hungry. In fact, from 20 to 30 million die each year from hunger. It is the world's greatest and most savage killer.

It is difficult for the American mind to visualize such extreme poverty and want. For us who live in this land of plenty, and whose only problem often is, not whether we eat at all, but rather, what to eat from the vast variety available to us, it is hard to comprehend the magnitude of human suffering in the world. That there are so many human beings for whom life is a day-after-day repetition of pain, poverty, and privation must seem almost unbelievable to us as we sit in our comfortable homes and enjoy the warmth of full stomachs.

And yet, these are the jarring, shocking facts! Brought about either by the ravages of nature in the form of typhoons, hurricanes, earthquakes, floods, and famines, or by manmade ravages of war, revolution, and persecution, these conditions exist in many parts of the world. From Korea, Hong Kong, India, Formosa, Yugoslavia, East Germany — from the lips of war orphans, refugees, and displaced persons come the cries of pain that only the hungry person can know.

The question is: Have we heard these cries? And hearing them, are we moved to compassion for our suffering and dying fellow men? Or like the priest and Levite of the Good Samaritan account, do we pass by on the other side?

For there is something that you and I can do. While we cannot possibly answer every cry for help,

we can help alleviate much of the suffering that plagues our fellow human beings. Through the agency of your Synod's Committee on Relief you can purchase surplus government foods for distribution overseas. In fact, each dollar that you contribute can provide up to 250 pounds of wheat, corn meal, rice, powdered milk or cheese for some destitute area. Or you may wish your gift of compassion to purchase CARE food packages, sent in the name of your Wisconsin Synod to regions where the most desperate need exists. Donations to this relief program also make possible emergency cash grants wherever immediate aid is required, both here in America and elsewhere in the world.

But wherever and in whatever form your gift may bring help, it will be evidence of the fact that you are concerned about your fellow men, and that you are intent on fulfilling the law of love and compassion that our Lord Jesus has laid upon each one of His people.

Topic:

Who Is "That Man of Sin . . . the Son of Perdition" In II Thessalonians 2:3?

A Lantern to Our Footsteps



Answers Based on Holy Writ

In the first 12 verses of II Thessalonians chapter 2, the Apostle Paul warns against "that man of sin" and prophecies concerning him. In verse 3 and 4 he writes of him as follows: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." About whom is St. Paul writing?

The Coming of the Antichrist is Propheesied by Paul

It is evident that he is writing about the same one of whom also St. John writes in his first letter (2:18): "And as ye have heard that antichrist shall come, even now are there many antichrists." Antichrist is one who opposes Christ, the Son of God. St. Paul calls "that man of sin" one who "opposeth and exalteth himself above all that is called God." Thus he is describing the Antichrist. We note from what St. John writes that there are many antichrists, that is, many who oppose Christ. Yet he does also speak in the singular, referring to one particular antichrist who should come, *the Antichrist*. It is of him that St. Paul propheesies in II Thessalonians 2.

The Antichrist Will Be Revealed

But who is the Antichrist? Can we know him? Can we identify this one great Antichrist? At the time when St. Paul was writing to the Thessalonians the Antichrist was being restrained, held down, so that he did not appear openly, although St. Paul wrote to them that "ye know what withholdeth that he might be revealed in his time" (v. 6). So he had not yet been revealed at St. Paul's time, but he does promise that he will be "revealed." Also in verse 3 St. Paul points out that the day of the Lord, of which he had been speaking in verse 2, shall not come except "that man of sin be revealed." So we are assured in the Scriptures that the Antichrist, not yet revealed in Paul's time, was to be revealed. He was to become known and recognized.

The Reformation Revealed the Pope as the Antichrist

The question for us is this: Has the Antichrist been revealed at some time during these 19 centuries since St. Paul's day? The answer which the Lutheran Church gives to this question is a definite Yes. This is the way the Lutheran Church expresses this in the *Smalcald Articles*, originally subscribed to in 1537 and included with our confessional writings in the Book of Concord of 1580. "This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself

above, and opposed himself against Christ, because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God. This is, properly speaking, *to exalt himself above all that is called God*, as Paul says, II Thessalonians 2:4." At the time of the Reformation, when the true Gospel again was proclaimed, the Pope was revealed as the Antichrist. In our Lutheran confessions this was clearly confessed.

The Scriptures Have Revealed the Antichrist To Us

Someone may, however, say: That is the opinion of Luther and of those who followed him at the time of the Reformation. That was a judgment they arrived at. However, you cannot be certain that there will not be another antichrist arising who will be recognized more fully as the Antichrist. You may say: I think the Pope is the Antichrist, but you cannot be certain.

If that were true that we could never be certain as to the identity of the Antichrist, then Scripture speaks falsely when it tells us that he will be revealed. If, as Scripture says, he is to be revealed, then we can identify him with certainty. But how can he be identified? How is he revealed?

This happens very much in the same way as Jesus of Nazareth is definitely identified as the promised Messiah. God had in the Old Testament propheesied many things about the Christ who should come. When Jesus of Nazareth came and all Scripture was fulfilled in Him, then He was to be recognized without doubt as the Messiah. It will not do for anyone to say: I believe that as far as we can tell now, Jesus of Nazareth fulfills the prophecies concerning the promised Savior, but it may happen that in the future someone will come who will more completely fulfill those prophecies. By faith we recognize that in Jesus all prophecies have been fulfilled, and we are certain that He and He alone is the fulfillment of them.

God has given us prophecies concerning the Antichrist. He is revealed, he is identified when we see that these prophecies are fully and completely fulfilled. At the time of the Reformation this was found to be true of the Pope. It was noted that what the Scripture says about the Antichrist is exactly fulfilled in the Papacy. Thus the Scriptures themselves have revealed the Antichrist to us. That some may not recognize him as the Antichrist, even as some do not recognize Jesus as the promised Messiah, does not alter anything. What is significant and decisive is the question: Does the Papacy correspond exactly to what is written about the Antichrist?

In our next article we shall take up this latter question.

ARMIN SCHUETZE

Direct from the Districts

Northern Wisconsin

Conferences

The Winnebago Conference met at Kewaskum (St. Lucas Church and Educational Unit) in September. Pastor George Kobs of Markesan preached. Much of the time of the conference was devoted to an interpretation of Daniel by Pastor N. Mielke and a discussion of the proposals of the Educational Survey Committee. Accreditation also came up for discussion, as well as college degrees in the light of the spirit of education which has prevailed in our midst.

The Winnebago Teachers' Conference met at Weyauwega September 27 and 28. The opening service was conducted by District President John Dahlke. Mr. Emil Trettin, executive secretary of schools, addressed the assembly. Pastor A. Meyer, Mrs. H. Schnitker and Mrs. J. Sells were the leaders for sectional groups. Mr. U. Seidl read a paper on "God's Providential Rule." The faculties of Algoma and Kewaunee were in charge of displays. Devotions were conducted by the chairman, Mr. F. Mattek. A study on the teacher's position in the ministry was delivered by Pastor W. Pankow. Pastor Greve of Fox Valley Lutheran High School spoke on missions, and Mr. G. Mallman, on civil defense. Music sectional meetings were conducted by R. Stoltz, R. Averbeck, and Mrs. L. Schoeneck. The next year's conference will be held in Two Rivers.

This District has two new schools, Redeemer at Fond du Lac and Grace at Neenah. Elected to the program committee were R. Bame, Miss B. Bierwagen and Miss Charlotte Rupprecht. There are 166 teachers in the parochial schools of this District, 39 of whom are new in this area this year.

Sunday-school Teachers' Convention

The 33rd annual Lake Superior Sunday-school Teachers' Convention was held at Zion Evangelical Lutheran Church, Peshtigo, Wisconsin, September 16. Devotions were led

by Pastor K. Geyer. Two filmstrips were shown by the chairman, Pastor D. D. Laude. In the evening Prof. Harold Warnke of our Appleton High School gave an essay entitled "The Christian Teacher."

Special Convention

On October 10 a special District convention was held at Weyauwega, Pastor John Dahlke, host, to discuss the recommendations by the Synod's educational consultant and report on memorials for the special convention in New Ulm. Pastor W. Strohschein, Princeton, presented the material. Programs for financing the tentatively proposed building program were explained by Pastor Harold Eckert, executive chairman of the Board of Trustees. Pastor O. Siegler of Forest delivered a sermon on the subject of real wisdom in our educational institutions, and Pastor A. Roeckle conducted the altar service. Prof. V. Voecks of New Ulm, Pres. C. Toppe of Watertown and Prof. Carl Lawrenz of Mequon were also present.

New Visitors

The Winnebago Conference elected as its circuit visitors Pastors B. Kuschel, North Fond du Lac; Paul Hartwig of Neenah; and George Kobs, Markesan.

New School

One of the two new schools in our District is Grace Lutheran at Neenah, James Berger, pastor. This school opened this fall with two teachers, Miss Muriel Manthey and Miss Carolyn Tews. There are 46 pupils. The new three-classroom building is at 776 Birch Street. It also contains a multipurpose room and an office.

Anniversary

St. John's Congregation, Markesan, George Kobs, pastor, was privileged to celebrate its eighty-eighth anniversary on Sunday, October 14, in three services. Sermons were delivered by Prof. Walter Schumann, Northwestern College, a former pastor; Pastor Arden Laper, a son of

the congregation, and Pastor Walter Pankow, also a former pastor.

Installation

On October 21 Pastor F. Kosanke, formerly of St. John's and Grace of rural Goodhue, Minnesota, was installed as pastor of Mt. Calvary Lutheran Church at Kimberly. He succeeds Pastor Elwood Habermann. Pastor Sylvester Johnson performed the installation and the sermon was delivered by Pastor O. Sommer of Greenville. Pastor Kosanke studied at our Seminary and also at the Lutheran Free Church Seminary, Oberursel, Germany, and the University of Heidelberg.

Reformation Service for congregations in the Fond du Lac area was held at Winnebago Lutheran Academy auditorium on October 28. Pastor W. Pankow of New London preached; Pastor O. Siegler of Forest had the liturgy; Mr. Myron Hilger conducted the children's choir; and Mr. R. Stoltz was at the organ.

Other News

Pastor Clare Reiter has been appointed vacancy pastor at Eldorado-Ridge Road. . . . Pastor Wilbert Schultz, Denmark, has gone to Cambria, Wisconsin. . . . Pastor E. Kollander, formerly of Cambria, has retired and is now living in Watertown, Wisconsin. . . . Parishes at Bonduel, Campbellsport, Denmark, and Ridge Road-Eldorado are still vacant. . . . Mr. Richard Stoltz, a graduate student at the University of Wisconsin, and a brother of R. Stoltz, St. Peter's, Fond du Lac, was called to Winnebago Academy. . . . Our Ripon Mt. Zion Congregation has sold its first church building to a Baptist congregation and is holding services in the Congregational church near the Ripon College campus. Plans are being drawn for a new church home. . . . Pastor E. Stelter, Winchester-Readfield, is going to enjoy a new house. This is being built at Readfield beside the church. St. Peter's, Town Winchester, added a new furnace room, cloakrooms, lavatories, and sacristy entrance.

LEROY G. RISTOW

By H. C. Nitz

By the Way

Christian Schools A Must

"We've got to take our religion into the churches and schools, and into our homes. If we can't do it in the schools, *we will have to have our own schools.*"

Thus spoke the Methodist bishop Richard C. Raines at a Reformation festival in Detroit on October 15. Among the things the bishop told the audience of 10,000, *The Detroit News* quotes some that Kipling's Mulvaney would likely have called "shuparfluuous necessity." But if the bishop is serious in the words we have italicized, he is telling the Methodists, Episcopalians, Baptists, and Lutherans (LCA) who took part in the colorful festival a truth with which most of our readers have long been familiar, but which too few of our congregations have put into practice.

The need of Christian schooling on the *secondary* level is also being recognized more and more, but not nearly to the extent that it should and could be met by founding area high schools and adequately supporting those now functioning.

Bishop Raines is right. But before there will be a rush to build Methodist day schools, there will likely be a determined effort to keep or introduce in the public schools what too many people are satisfied to call "religion."

Short Memory

Sodom and Gomorrah were destroyed because of the "swarms of lechers, gamblers, wastrels, and wantons" that pursued their nefarious trades in the twin cities. Today the site of ancient Sodom — now a potash mine — is marked by a slab in the desert not far from the Dead Sea. "Yet man never seems to learn. Last [May] in Jerusalem, one Koppel Rosenberg claimed to have unlimited financial support from Miami Beach hotel entrepreneurs to rebuild ancient Sodom as a modern-day Las Vegas—complete with wide-open gambling. Warned Israel's Orthodox Agudat Party: Wasn't once enough?" (*The Prairie Overcomer*, November 1962.)

Shotgun Weddings Barred

Parents of teen-age daughters who get into trouble "can weep and shout till their throats are sore and their tear ducts dry," but Roman Catholic priests in St. Paul, Minnesota, "will not give approval to wedding ceremonies that are to be only ceremonies."

"Child marriages" are banned in his diocese, Archbishop William O. Brady ruled. "Signing a marriage paper does not solve a problem which is also a surprise," he wrote in his weekly column in the *Catholic Bulletin*. "Christian marriage is not a formula for the moment to regularize yesterday's mistakes. . . . Unless there be certainty of a solid and lasting union, the church cannot witness nor bless what it expects to fail."

Parish priests and youth directors were instructed to "speak bluntly to old and young about this matter and at a time when both must listen. . . . Put off marriages of the young. Let them stop keeping company. Let the upset parents weep and wail. Help to solve their problems for them, but not by a hasty ceremony that will surely be the introduction to a soon-broken home, broken hearts and broken lives."

The Lutheran, September 9, 1959.

Repetitive Tendency

A Latin proverb says: "Examples teach." But not too successfully. Men keep on falling into the follies of the past, blindly or willfully ignoring the lesson of vicarious experience.

Mixed marriages are an instance. In most communities there are instructive examples of their tragic results. Yet they continue to cause headaches for parents and pastors.

In *The British Weekly* a reader asks:

"There appears to be a repetitive tendency in 'mixed' marriages, marriage breakdown, divorce and separation, etc. You would expect one generation to learn from the disasters of the previous one, but it does not seem to work this way. Is this so, and why?"

Prof. John G. McKenzie, pastor and psychiatrist, replies:

"Yes! One would expect an individual to learn the lesson of the past failure of his marriage. But it does not work out that way. It is not uncommon for a man or a woman whose marriage has ended in the divorce court because of adultery or cruelty to marry the same type of person; and the whole thing starts again.

"The reason for this is that, though people may think their ideas of marriage have changed, they have not changed themselves. Motivations of marriage are largely unconscious; and the same motivations are just as likely to determine the second choice as the first.

"As to one generation failing to learn from the disasters of the previous generation, this is seldom true in regard to marriage. Why? Because young people, though perfectly familiar with marriage failures reported in the Press, are optimistic enough to believe that their marriage will be the one in ten to be happy. Physical attraction and the innate optimism of youth are not very amenable to reason or history."

Sterilizing the Poor

The hospital at Fauquier County, Virginia, has become the focal point of an important controversy. The doctors at Fauquier hospital have been sterilizing the indigent.

The idea is that the poor can't afford to have babies, so the best way to keep them from having babies is to get them to agree to a sterilization operation.

The men who have been performing the operation say it is all right since they never operate unless the woman being sterilized gives permission.

But is this really all that is involved? There is something much more important, the natural right to procreation and this is a right so sacred, so important, it can not be taken away by either state or individuals, either with consent or without consent.

On this there has been agreement from religious spokesmen of all three major faiths. Dr. Billy Graham, com-

menting on the Virginia case, said that voluntary sterilization is immoral. "We are in serious danger when we take it upon ourselves to sterilize women even with their consent," he said.

Rabbi Jay Kaufman, vice-president of the union of American Hebrew Congregations, said, "Voluntary sterilization unconnected with medical necessity is utterly reprehensible. It lacks even the moral judgments which must be weighed in the consideration of abortion or euthanasia. It is not a necessity, a route of no alternative, merely a convenience."

Father John Knott, spokesman for the Catholic Family Life Bureau, said, "The reason given to justify sterilization is that the person is medically indigent. This means that she is poor and cannot pay her doctor's bill. Now, who is authorized to determine her financial status — a group of bankers, accountants or economists? No. A board of three physicians — medical men — who have no more competence in financial matters than a layman has in medical matters."

The agreement of Protestant, Catholic and Jewish leaders on this moral issue is a good sign. It should be enough to stop another example of the decline in morals.

The poor should not be penalized by the arrogance of those who think the right to have children belongs only to the comfortably fixed. The nation should not suffer because of another violation of the moral law. (*Operation Understanding*, October 7, 1962.)

No Basis for Unity

"Under the auspices of the Virgin Mother of God," to use the Pope's own words in the first sentence of his opening address, the second Vatican Council was convened in Rome on October 11.

Among the reporters present was the editor of the *Christian Beacon*, who vividly describes the pomp and pageantry of the opening service. "It should be stated," he writes, "that in no place throughout the entire service was the Gospel of Jesus Christ presented. Nothing was done or said that would enable any person present to learn the way of everlasting life. In brief, the Gospel of Jesus Christ which the Protestants believe and

preach was not heard in St. Peter's Basilica."

Under the heading "Infallibility" the same writer remarks editorially:

"Pope John XXIII speaks with infallibility when he speaks *ex cathedra*. The present Second Vatican Council partakes of this infallibility, and its dogmas and definitions, when approved by the Pope, will be infallible.

"This emphasis upon 'infallibility' is paramount. The Holy Spirit is guiding the Roman Catholic Church in this infallibility. The Roman Church, as a successor to the Apostles, which it claims to be, has inherited this gift of infallibility. And the Church, in the production of this dogma, places its pronouncements on an equal level with the work of the apostles of old.

"Standing in direct contrast and in opposition to this concept is the Protestant view that the Scriptures of the Old and the New Testaments are the only infallible rule of faith and practice. The Protestants have an infallible Bible. The Roman Catholic Church has an infallible Pope. The Roman Catholic Church develops its dogma, reinterprets its pronouncements, and there is a progression or evolution. With the Protestants there is no evolution, there is no progression. The Scriptures remain the same as they were at the time they were given to the church by the apostles and the prophets.

"Just on the surface, it is better to have an infallible Bible which is steady and unchangeable than an infallible Pope who dies and whose successor may have some different ideas. But those who hold to the infallibility of the Bible, as we do, find that the Bible forbids the acceptance of any other infallibility, such as the Pope or a state. Jesus Christ made it very clear that it is the Scriptures that testify to Him.

"There can be no possible union between these two ideas, no possible compromise of an infallible Bible. And it is perfectly clear that the Roman Catholic hierarchy believes that there can be no possible compromise of the infallibility of their Pope. There is *no basis for unity* between the Protestants and the Roman Catholics. Infallibility forbids it for the Roman Catholic Church and the Bible forbids it for the Protestants.

"To this Editor the most important place in Rome is not St. Peter's

Basilica, but Paul's prison. To this dungeon he always returns when he goes to Rome. Infallibility did abide in Rome at one time. It was when the Apostle Paul wrote his prison letters — Ephesians, Philippians, Colossians. These are a part of the infallible Word of God."

Bazaars On Way Out

More than half of the churches in the Roman Catholic diocese of Cleveland, Ohio, have stopped using bazaars or carnivals as money-raising ventures, a survey by the diocesan *Universe Bulletin* disclosed. Of 91 pastors replying, 45 said they had dropped bazaars while 13 said they had never held them. The 33 others planned to retain fund-raising events.

Average annual income from bazaars or carnivals was \$11,000, the survey showed. Most of those who had dropped bazaars had substituted a special collection. One pastor called his annual appeal a "silent bazaar."

Reasons given for dropping the bazaars or carnivals included: "Gambling caused scandal . . . undignified . . . workers dissatisfied . . . school children were literally forced to sell tickets on the big raffle . . . liquor was sold . . . children saw parents gamble." (*The Lutheran*, October 31, 1962.)

Briefs

(Continued from page 354)

days later the ALC saw itself compelled publicly to repudiate an action taken by the World Council in regard to the Cuban crisis. The Central Committee of the World Council had released this statement the day before (October 23):

"The officers of WCC consider it . . . their duty to express grave concern and regret concerning the action which the USA Government had felt it necessary to take with regard to Cuba and fervently hope that every government concerned will exercise the greatest possible restraint. . . ."

The resolution of the ALC first charged that the World Council's statement "speaks out against the Government of the United States in the Cuban crisis." Then it went on to assure the President "of its united support in prayer in this hour of national crisis."

What do you mean..



Conscience?

GOD'S LAW WRITTEN IN MAN'S HEART

God has inscribed His Law in the hearts of all men. Even those who have never read the Ten Commandments have a certain knowledge of what is morally right and wrong. Paul tells us that the Gentiles, who did not have the written Law as God gave it to Moses on two tables of stone, nevertheless "show the work of the law written in their hearts" (Rom. 2:15).

A Few Pertinent Examples of Such Knowledge

A short time ago the king of a certain country in southeast Asia made a public apology because it had come to his attention that his son, like the wicked sons of Eli, the high priest of Israel, had seduced a number of young women. This king is a Buddhist. His people are Buddhists. Yet he and his people, heathen though they are, realized that the crown prince's behavior was a violation of the moral law. God's Law is written in their hearts.

Shakespeare has Hamlet in his famous "To be, or not to be" soliloquy say, "Conscience does make cowards of us all." He means that conscience keeps us from boldly doing certain wrong things we would like to do. We know that we will not rest easily if we do them. But we often fail to realize that even the *desire* to do these things is sin and makes us guilty before God.

A Defective Knowledge

The knowledge of God's Law which man has by nature is, therefore, defective. Because of sin, man does not recognize the far-reaching demands of God's Law.

Many people, for example, believe that they have complied with the commandment, "Thou shalt not kill," because they have not taken someone's life. They do not realize that in the sight of God "whosoever *hateth*

his brother is a murderer" (I John 3:15). The sweeping scope of each of God's commandments has thus through sin been lost to natural man.

How many of our fellow men are convinced that their life is sufficiently good so that they will get to heaven! And doesn't Satan often inject this same insidious thought into our own hearts? Man's natural knowledge of God's Law is not sufficiently clear to enable him to see how far he falls short of meeting its stern demand, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). That is why God has repeated and explained His Law for us in the Bible.

Jesus On the Demands of the Law

In His sermon on the Mount, Jesus gives us an insight into the far-reaching demands of the Law. He shows us, for example, that the Sixth Commandment is broken not only by the act of adultery but also by a lustful thought or a glance of the eye: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Jesus helps us thus to understand that we are not righteous before God as we, like the Pharisees of His day, so often imagine ourselves to be.

In the Scriptures God has given us a full and complete exposition of His holy will to augment and clarify our natural knowledge of His Law. Thus the Law written in the Scriptures helps us thus to see our sin more clearly and to recognize our desperate need of a Savior. How much more it helps us therefore also to appreciate the good news that "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4)!
WILBERT R. GAWRISCH

Editorials

(Continued from page 355)

A similar process is noted in the language used as a medium of instruction in our synodical high school and college at Watertown. Until 1920 instruction in all subjects except English, mathematics, science, and English and American history was given through the medium of the German, and the students' recitations were in German. The change to the English medium in language instruction, in religion, and in general history began in 1919, when certain classes were divided into two sections, one section operating with the German and the other with the English as medium. The change-over was not complete until 1935.

Has there been any spiritual loss caused by giving up the original language of Lutheranism? Certainly a properly instructed pastor or teacher should be able to present the Gospel in its purity and force in English

as well as most of his forefathers did in German. The power of the Gospel is not dependent on the language in which it is dressed. There is no reason why English should be less effective than German or why German should be more effective than the Greek used by St. Paul. If there is a loss, it is in the loss of the German hymn, which loses something in translation, and in the feeling of reverence that was inseparable from such terms as *Vater Unser*, *Jesus Christus*, and *Heiland* and *ewiges Leben*. In German the name Jesus Christus was never made a common curse word as were Jesus and Christ in the English. There have been losses occasioned by the transition from the language of Luther's Bible to the language of the affairs of every day, but the losses can be repaired by pastors and teachers and parents who make the language that they use express the power, the reverence, the majesty that are inherent in the Gospel of Christ crucified, the power of God and the wisdom of God.
E. E. KOWALKE

Annual School Visitors' Workshop -- August 6-10

Wisconsin Lutheran Seminary, Mequon, Wisconsin

The annual School Visitors' Workshop convened in Mequon on the Seminary grounds on Monday, August 6, for a one-week session. The assembly was launched into its week's work by an inspiring opening service conducted by Professor Carl Lawrenz. Using the account in Acts 18:24-28 of Aquila, Priscilla, and Apollos as the basis for his address, he pointed out to the Visitors that even as Aquila and Priscilla were humble people but strong in Christian knowledge, so we should teach the humble children of God to strengthen their faith. No one should make his humble station in life an excuse for lack of Christian knowledge, nor is it ever too late to grow in Christian knowledge. Finally he noted that growth in Christian knowledge is particularly essential for the gifted and learned.

Effective Reading Program Studied

The workshop this year concerned itself specifically with the areas of reading and spelling in the middle and upper grades. The topic of reading was introduced immediately following the opening service by a paper presented by Adolph Wilbrecht, principal of Redeemer Lutheran School, Tucson, Arizona, entitled "The Christian Teacher's Responsibility in Developing an Effective Reading Program." The legal, social, spiritual, and personal responsibilities of the teacher were emphasized. He then expanded his presentation into the development reading program, point-

ing out that growth in reading must be horizontal as well as vertical. Generally weaknesses in developmental patterns are most common beginning with grade 4. He also noted that the able and consecrated teacher is the only foolproof "system" of teaching reading.

This address was followed by a short discussion, and then the assembly adjourned to the various committee groups for the remainder of the day for research and study in the fields of reading and spelling.

An Inspiring Series of Devotions

Beginning with Tuesday morning, an inspiring series of devotions began each day's work. These devotions were conducted by members of our Seminary faculty, Professors Hoencke, Vogel, Albrecht, and Schuetze, on the theme, "The Good Shepherd—Jesus the Friend of Children."

Study and Research in Spelling

Following the Tuesday morning devotion, Professor Arthur Schulz of our Dr. Martin Luther College faculty, presented "The Role of Spelling in the Lutheran School Curriculum." He noted the effect of the dictionary in standardizing spelling. He also pointed out the values of spelling to the individual and emphasized the close interrelationship between spelling and the other language arts as well as its general effect in other subject areas. Ways in which to stimulate an urge in the child to spell

correctly, the importance of a meaningful vocabulary, and the oral, visual, and kinesthetic elements affecting good spelling were also dealt with in some length. He concluded his paper by giving several suggestions for developing efficient learning of spelling and by showing how spelling is interrelated with the rest of the school curriculum.

Following further study and research in the reading and spelling areas, the committees presented their findings to the general assembly for discussion and comment. Some time was also set aside to hear reports on our teacher-training institutions and on other matters of current interests.

The workshop was concluded Friday noon by a devotion conducted by Professor John Meyer. His theme, "Servants of the Church as Kings," was based on Luke 22:28-30. These servants are appointed as kings by Christ and are qualified for this appointment by their confessing to His sufferings. They serve His chosen people and are rewarded by the joy of the Gospel.

Inspired and comforted by the Scripture-based meditations they had been privileged to hear and enriched by their own study and research, the school visitors departed for their homes ready to do their tasks with the help of their Lord and Savior.

GEORGE LILLEGARD, Chairman
Review Committee

Centennial Celebration

St. Paul's Ev. Lutheran Church, Algoma, Wisconsin, by the grace of God, celebrated its centennial in three services of thanksgiving on Sunday, October 14, 1962. Professor Martin Toepel, a son of the congregation and now professor at our Michigan Lutheran Seminary, Saginaw, Michigan, preached in the two morning services. He reminded the congregation that it "is now your turn to take over and continue," using as his text what he declared was the "saddest message" in the Bible: "And there arose another generation after them, which knew

not the Lord, nor yet the works which he had done for Israel."

Pastor Lloyd Lambert, also a son of the congregation and now pastor of Mount Calvary Lutheran Church, La Crosse, Wisconsin, acknowledged: "It is a year of thanksgiving and rejoicing. It is also a year to be humble." He spoke in the afternoon on the basis of Paul's words: "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."

Pastor Karl Toepel, assistant pastor, conducted the liturgy during the first

service for his son Martin. The undersigned conducted the liturgy during the second morning service and the afternoon service.

May God continue to bless St. Paul's Congregation in the future as He has so wonderfully blessed them during the past 100 years!

A. A. SCHABOW

Anniversary

Golden Wedding

Mr. and Mrs. George Wesner of St. Paul's Lutheran Church, Winnebago, Wisconsin, on October 28, 1962.

New House of Worship for St. John's of Bay City

St. John's Ev. Lutheran Church, Bay City, Michigan, was permitted a rare privilege during the month of October. This included the dedication of a new church and administration building, the celebration of the centennial of its organization and the seventy-fifth anniversary of its parochial school.

St. John's was founded through the efforts of Pastor Christoph L. Eberhardt, then pastor of St. Paul's, Saginaw, on December 28, 1862. Twenty men signed the constitution on that day. The congregation was served by nonresident pastors from 1862 to 1884. These included Pastors Christoph Eberhardt, John Haas, William Reuther, and O. Wuest.

Resident pastors who served St. John's from that time till the present were Pastors A. P. Mueller, John F. Mayer, John F. Henning, Edward Rupp, Paul G. Naumann, and Adelbert F. Westendorf. Pastor John F. Brenner has served the congregation since 1953.

The congregation dedicated its first church building on September 15, 1872. This portion served the congregation for 90 years, having been enlarged and remodeled a number of times. The building is now razed to provide playground space for its school.

On December 5, 1954, the congregation solemnly resolved to begin work towards the erection of a much needed church to be completed as a thank-offering to the Lord in its centennial year. The Lord graciously permitted these plans to be accomplished. Mr. Lester Trier of Elkhart, Indiana, was chosen as designer and engineer.

Groundbreaking ceremonies took place on August 6, 1961. Prof. Martin Toepel of Michigan Lutheran Seminary, St. John's assisting pastor, preached the sermon. The cornerstone-laying ceremonies took place on October 15, 1961. Pastor Clifford Kipfmiller, a son of the congregation, delivered the sermon. Dedication ceremonies took place October 7, 1962. Pastors John and Rolfe Westendorf, sons of the now sainted former Pastor Westendorf, delivered the sermons.

The building is of solid masonry construction and seats 500. It is of a conservative, contemporary architec-

ture. The building includes an administration wing for offices and council meeting room. The ground floor includes a fellowship auditorium seating 400, which also serves as a school auditorium and provides space for the hot-lunch program. The total project attained the cost of approximately \$320,000.00, of which half was paid by the time of dedication.

On October 14, 1962, the congregation celebrated its centennial. President Oscar J. Naumann served as guest speaker at the morning services. Pastor Kurt Koeplin, another son of the congregation spoke at the confirmation reunion vesper service. After the service the congregation honored its retiring custodian, Mr. Conrad Guntermann, who has served the congregation for 40 years.

St. John's became a member of the old Michigan District in 1873. In 1908 the congregation suffered internal, doctrinal problems which caused it to leave the Michigan Synod. It rejoined the Synod in 1915 under the guidance of Pastor Edward Rupp. The struggle for purity of doctrine and practice continued and was blessed with excellent results. St. John's today thanks God for the work of its former, now sainted pastors, whose conservative teaching resulted in the purity of doctrine and practice that it now enjoys.

On October 21, the congregation commemorated the seventy-fifth anniversary of the founding of its parochial elementary school. The

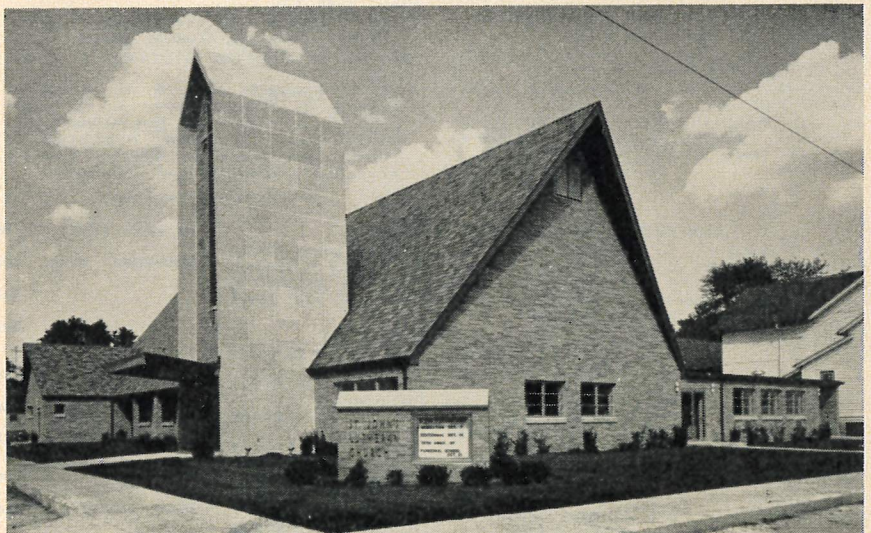
school was founded by Pastor A. P. Mueller in 1886. Closed only for a year in 1908, it has now served as an agency of Christian education for 75 years. The pastors did all the teaching from 1886 to 1891 and then assisted with teaching from time to time. The first teacher, Mr. H. Waterstradt, was called in 1891. Thirty-two full-time teachers have served in the school during its history.

The present faculty consists of Mr. Orlan Dorn, principal and teacher of grades 7 and 8, Mr. David Williams, grades 5 and 6, Mrs. Lorna Ulrich Starke, grades 3 and 4, Mrs. Elaine Hartley Slates, grades 1 and 2, and Mrs. Carolyn Muehlenbeck Schmidt, kindergarten and remedial department.

Pastor James Berger, a son of the congregation, served as guest speaker for the anniversary services. Prof. Waldemar Stindt, of Wisconsin Lutheran High School in Milwaukee, served as guest speaker at the anniversary program in the evening. Prof. Stindt had served St. John's as teacher and later as principal for 23 years.

Guided by the Word preached to them by the various guest pastors, St. John's was reminded that October 1962 was truly a month of thanksgiving for the bountiful grace and blessing the Lord has bestowed upon this congregation and school for 100 years and for 75 years respectively.

JOHN F. BRENNER



St. John's Ev. Lutheran Church, Bay City, Michigan

† Karl Emmet Bauer †

On a foggy highway near Manitowoc, Wisconsin, the evening of September 30, 1962, the Lord saw fit to take from this life of service in the Church Militant to the life of eternal glory in the Church Triumphant an able young teacher of our Synod, Karl Emmet Bauer. Mr. Bauer was just beginning his second year as science and mathematics instructor at Winnebago Lutheran Academy of Fond du Lac, when he was suddenly called to his heavenly home through a car-train accident between Valders and Manitowoc, at the age of 30 years, 10 months, and 17 days.

Mr. Bauer was born at Akaska, South Dakota, November 13, 1931, son of Pastor Theodor and Hilda Lechner Bauer. He was received into the Lord's covenant of grace through Holy Baptism at Akaska, and was confirmed in the Lutheran faith at Echo, Minnesota, in 1945. He

attended school at Echo until he enrolled at Dr. Martin Luther College. While he attended college at New Ulm and after his graduation in 1955, Mr. Bauer taught in the following Christian day schools of the Wisconsin Synod: St. Peter's of Weyauwega, Wisconsin, St. John's of St. Paul, Minnesota, Grace of Oshkosh, Wisconsin, and Christ Lutheran of Milwaukee, Wisconsin. He was installed at Winnebago Lutheran Academy, Fond du Lac, Wisconsin, in September of 1961.

Karl Bauer's death is mourned by his father, Pastor Theodor of Darwin, Minnesota, and his stepmother, Hilda; three brothers: Mr. Otto Bauer of West Allis, Wisconsin, Pastor H. Paul Bauer of North Platte, Nebraska, and Teacher Gerhard Bauer of Bloomington, Minnesota; two sisters: Mrs. Murl Remmele (Eileen) of Echo, Minnesota, and Mrs. Norval Kock (Dorothy) of Wood Lake, Minnesota. Also mourning his departure is his

fiancee, Miss Charlene Kraft of Milwaukee, presently teaching at Manitowoc, Wisconsin.

Funeral services were held at Redeemer Lutheran Church of Fond du Lac on October 3. The undersigned spoke on the words of Jesus recorded in John 13:7. Members of the Winnebago Lutheran Academy faculty served as pallbearers. Services were held the following day, October 4, at St. Peter's Lutheran Church, Darwin, Minnesota, Pastor Robert Schlicht conducting the service. The mortal remains were laid to rest at Peace Lutheran Cemetery, Echo, Minnesota, Pastor Hackbarth officiating at the committal service.

As we mourn the untimely departure of this gifted young servant, we thank the Lord for the service He permitted him to render to His Church on earth, and give all glory to the Triune God who has called him to his eternal rest!

C. L. REITER

A CORRECTION

On page 323 of the October 21, 1962, issue, the first sentence of the second paragraph in the article "The Confession of Our House" should read: "By adopting this committee formulation, our Synod did not subscribe to anything new."

HELP WANTED AT THE SEMINARY

Wisconsin Lutheran Seminary at Mequon, Wis., is in need of a woman to help in the preparation of meals in the Seminary kitchen. A private room, board, and all utilities are included in the salary. This is a position that should have special appeal for a single woman or widow who, besides employment, needs a home. Interested applicants are asked to contact Mr. Raymond J. Zahn, Steward, 11827 N Seminary Drive 65 W, Mequon, Wis.

CALENDAR OF CONFERENCES

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: Dec. 4, 1962; 9:30 a.m.
Place: Grace Lutheran Church, Le Sueur, Minn.; M. Wehausen, pastor.
Confessional speaker: M. Wehausen (alternate: Vomhof).
Agenda: Exegesis Matt. 5, cont., R. C. Haase; Church Discipline, Birkholz; Church Records And Files, Hoenecke.
D. KOCK, Secretary

ACKNOWLEDGMENT AND THANKS

With gratitude to God for moving the hearts of these Christians to remember in their wills the Lord's work of our Wisconsin Ev. Lutheran Synod, we gratefully acknowledge the receipt of the following bequests during the past 12 months of this fiscal year July 1, 1961, to June 30, 1962:

July, 1961	Anna S. Menk Estate for Bible Institute in Northern Rhodesia.....\$	10,000.00
	Anna S. Menk Estate for Church Extension Fund.....	53,078.41
	Ernst Kuesel Estate for Parsonage-Teacherage Fund.....	1,000.00
	Martha Grambow Estate for Church Extension Fund.....	500.00
August, 1961	From the Estate of Anna S. Menk in memory of Rev. A. C. Haase for The Haase Memorial Trust Fund.....	100.00
September, 1961	Fred Rossmann Estate for Church Extension Fund.....	1,000.00
	Emma Bubbert Estate for Northwestern College.....	200.00

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.
Communication 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

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Nov. 27, 1962.
Time: 9:00 a.m.
Place: Bethany Ev. Lutheran Church, Appleton, Wis.; L. Koenig, pastor.
Speaker: O. Henning (alternate: S. Johnson).
Agenda: Exegesis: Eph. 6, H. Bergholz; Heb. 2, T. Baganz; Heb. 3, W. Zink; Heb. 4, R. Ziesemer; Exegetical-Homiletical Study, C. Schlei; Separation of Church and State, P. Eggert; Pastor's Avocation: Benefits and Dangers, C.

Schlei; Premarital Counseling by Our Pastors, O. Henning.

C. SCHLEI, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastor

Kosanke, Frederic G., as pastor of Mt. Calvary Ev. Lutheran Church, Kimberly, Wis., by S. Johnson; assisted by C. Schlei, P. Oehlert, O. Sommer; Oct. 21, 1962.

CHANGE OF ADDRESS

Pastors

- ✓ Otto, R. P., 477 E. Grand Ave., Denmark, Wis.
- ✓ Scheitel, Geo. W. (em.), Box 87, Echo, Minn.
- ✓ Sprengeler, W. F., Bowdle, S. Dak.

NOTICE

Student identification (Communion) cards are available free to pastors. Order from Lutheran Spiritual Welfare Commission 3614 W. North Ave. Milwaukee 8, Wis.

October, 1961	Henry Hacker Estate for CEF.....	1,000.00 (bond)
December, 1961	Emma Strenzel Estate for Church Extension Fund.....	500.00
	Emma Strenzel Estate for East Fork Lutheran Nursery.....	500.00
	Emma Strenzel Estate for Home for Director of Northern Rhodesia Bible School.....	500.00
January, 1962	Amanda Werth Estate for Church Extension Fund.....	300.00
	Anna S. Menk Estate for Church Extension Fund.....	916.67
March, 1962	William Stelljes Estate for Church Extension Fund.....	27,660.92
May, 1962	Meta Stelljes Estate for Church Extension Fund.....	1,746.67
June, 1962	Meta Stelljes Estate for Church Extension Fund.....	34,452.67
	HAROLD E. WICKE, Secretary Board of Trustees	

**WISCONSIN EVANGELICAL LUTHERAN SYNOD
BUDGETARY OPERATING STATEMENT**

July 1, 1962, to September 30, 1962

Budgetary Income:

Offerings from Districts.....	\$ 397,189
Gifts and Memorials from Members	1,819
Bequests for Budget.....	832
Other Income.....	1,173
Income from Home for the Aged	18,528

Total Income..... \$ 419,541

Budgetary Disbursements:

Worker Training.....	\$ 305,914
Home Missions.....	202,146
World Missions.....	113,089
Benevolences.....	52,106
Administration and Promotion.....	51,826

Total Disbursements..... \$ 725,081

Operating Deficit September 30, 1962 (\$ 305,540)

**Norris Koopmann, Treasurer
3624 West North Ave.
Milwaukee 8, Wisconsin**

FOR THE MONTHS OF JULY AND AUGUST

For Wisconsin Synod Missions

Memorial wreath in memory of Otto W. Kempfert, Maribel, Wis., given by various individuals.....	\$ 25.00
Memorial wreath in memory of Mrs. Mary Hurdle, given by Mr. and Mrs. G. E. Dejung, Rice Lake, Wis.....	20.00
Memorial wreath in memory of Frank Stiede, given by relatives and friends.....	4.00
	\$ 49.00

For Lutheran Spiritual Welfare Commission

Faculty and Students of Manitowoc Lutheran High School, Manitowoc, Wis.	\$ 40.55
Memorial wreath in memory of Paul Giebler, by Frank Reichert Family, Prescott, Wis.	2.00
Mr. and Mrs. Art. Langlitz, Crivitz, Wis.	1.00
	\$ 43.55

For Apache Mission

Memorial wreath in memory of Edward Maik, by Mrs. Wm. Huenerberg, Dorothea Huenerberg, and Mrs. Alfred Warnke	\$ 3.00
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Student Aid

Mr. J. Kraft of Natoma, Kans.	\$ 20.00
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Madison Student Mission

Faculty and Students of Manitowoc Lutheran High School, Manitowoc, Wis.	\$ 40.55
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Foreign Missions

Mr. and Mrs. Arthur Uecker, Milwaukee, Wis.	\$ 100.00
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African Mission

Anonymous Donor	\$ 700.00
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Northern Rhodesia Mission

Pupils of St. John's Ev. Lutheran School, Wood Lake, Minn.	\$ 117.27
Sent in by Rev. A. L. Mennicke, Winona, Minn.	5.00
Memorial wreath in memory of Richard Schwandt, given by Rev. and Mrs. Adolph Schumann, Dolores and Natalia Schumann	10.00
	\$ 132.27

Japan Mission

Mr. and Mrs. Joel H. Nitz, Andalusia, Ala.	\$ 6.00
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Parsonage-Teacherage Fund

Prof. John Meyer, Mequon, Wis.	\$ 25.00
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Church Extension Fund

George G. Hernig, Chicago, Ill.	\$ 2.30
Anonymous Donor	8.75
Pupils of St. John's Lutheran S. S., Doylstown, Wis., and St. Stephen's Lutheran S. S., Fountain Prairie, Wis.	6.78
Faculty and Students of Manitowoc Lutheran High School, Manitowoc, Wis.	122.57

S. S. Pupils and Teachers of Immanuel Ev. Lutheran Church, Neillsville, Wis.	50.97
Lutheran Radio Committee, La Crosse, Wis.	100.00
Mr. and Mrs. Joel H. Nitz, Andalusia, Ala.	12.00
Whitewater Lutheran Youth Camp, Altura, Minn.	19.52

— MEMORIAL WREATHS —

In memory of Rev. Philip Martin, given by Miss Esther Raabe, Stanton, Nebr., Mr. and Mrs. R. Radenz, Mr. and Mrs. C. Misfeldt, Mr. and Mrs. R. Dommer, Mr. and Mrs. R. Raasch, Mr. and Mrs. Victor Raasch, Miss Ruth Raasch, Miss JoAnn Radenz, Miss Esther Uecker, Mrs. Carl Fuhrmann, Mr. Gordon Grebe, all of Norfolk, Nebr.	14.00
In memory of Rev. T. Redlin, given by Fox River Valley Pastoral Conference	15.00
In memory of Mrs. Mable Fuchs, given by Mrs. Lydia Dirst, Mr. and Mrs. Ernest Kirst and Herbert Kirst	18.00
In memory of George C. Jeske, given by Rev. and Mrs. John G. Jeske	5.00
In memory of Rev. Otto Klett, given by St. John's Lutheran Ladies Aid, Nodine, Minn.	5.00
In memory of Mrs. Lena Pretzer, given by Rev. and Mrs. Nathanael Luetke, Nicollet, Minn.	5.00
In memory of Nickolas Harres, sent in by Mrs. V. Smesrud, Mankato, Minn.	12.00
In memory of Roger Krohn, given by Rev. and Mrs. Philip Huebner	2.00
In memory of Paul H. Boecher, given by Ilse and Frieda Hoenecke	2.00
In memory of Rev. and Mrs. Arnold Koelpin, given by Rev. and Mrs. Rolfe Westendorf, Maumee, Ohio	5.00
In memory of Dick Herrmann, given by Anna F. Trettien and family	50.00
In memory of Rev. Arnold B. Koelpin, given by Mr. and Mrs. Edwin Dummann and Rev. and Mrs. Paul J. Gieschen	5.00
In memory of Mrs. Minna Ziemann, by Rev. and Mrs. Loren Schaller, Manitowoc, Wis.	5.00
In memory of Mrs. Adolph Lippert, sent in by Bethany Ev. Lutheran Church, Manitowoc, Wis.	49.00
In memory of Roland Radloff, given by friends.	2.00
In memory of Mrs. Huldina Froehlich, by the M. Crolls	2.00
In memory of Fred Litzau, given by relatives and friends	2.00
In memory of Mrs. Camilla Possin, given by Ilse and Frieda Hoenecke	3.00
In memory of Mrs. Camilla Possin, by Mrs. Augusta Fenske and Family	10.00
In memory of Rev. Arnold B. Koelpin, given by Rev. and Mrs. Walther Keibel	2.00
In memory of Rev. Arnold B. Koelpin, given by Rev. and Mrs. Friedel C. Schulz	5.00
In memory of Mrs. Ella Meyer, given by Rev. and Mrs. L. Meyer	2.00
In memory of Mrs. John Kempf, given by Mr. and Mrs. B. Olmstead	5.00
In memory of Otto W. Kempfert, given by friends, Maribel, Wis.	20.00
	\$ 552.89

For Wisconsin Synod Building Fund

Memorial wreath in memory of Mrs. Mary Hurdle, given by Mr. and Mrs. G. E. Dejung	\$ 10.00
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For General Relief Committee

Peace Lutheran Church V.B.S., Hartford, Wis.	\$ 28.00
Trinity Lutheran S. S., Lincoln, Mich.	2.00
St. John's Ev. Lutheran S. S., Whitewater, Wis.	60.00
Pilgrim V. B. S., Mesa, Ariz., and Emmanuel V. B. S., Tempe, Ariz.	29.58
	\$ 119.58

Chapels for Japan Fund

Memorial wreath in memory of Carl Poehler, given by St. Paul's Lutheran Church, New Ulm, Minn.	\$ 35.00
Memorial wreath in memory of Mrs. Anna Miller, given by friends of Ward, S. Dak.	21.50
Ruth Guild of Mt. Olive Lutheran Church, Shakopee, Minn.	10.67
August K. Ristow, West Allis, Wis.	1,100.00
	\$ 1,167.17

For Books for Missions

Peace Lutheran S. S., and Adult Bible Class, Bradenton, Fla.	\$ 15.57
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For Rhodesian Medical Mission

Mrs. Martha Leach, Hartford, Wis.	\$ 50.00
Peace Lutheran Ladies Aid Society, Hartford, Wis.	100.00
Peace Lutheran Mission Society, Hartford, Wis.	25.00
	\$ 175.00

For Bible Institute in Northern Rhodesia

Memorial wreath in memory of Rev. Arnold B. Koelpin, given by Rev. and Mrs. J. G. Ruege, Neillsville, Wis.	\$ 5.00
Mr. and Mrs. Frederick Scholz, Kiel, Wis.	5.00
	\$ 10.00

\$ 3,167.58

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