

THE NORTHWESTERN Lutheran

REPORT ON THE SPECIAL CONVENTION—
"RISE UP AND BUILD"

Volume 49, Number 24
December 2, 1962



BRIEFS by the Editor

THE SPECIAL CONVENTION OF THE SYNOD (November 7-9) is reported in part in this issue. On pages 375 to 377 we bring you three reports. We are, however, reserving a detailed report on the main business of the convention, providing the expanded facilities needed for the training of workers. It would have imposed too great a burden on the reporter to furnish his report for this issue. Instead, we are publishing only a brief report entitled: "Some of the Resolutions Regarding the Expansion of our Worker-Training Facilities." The detailed report will appear in the December 16 issue.

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A NEW CHURCH YEAR lies before us. For all it will be a year of God's justifying and sanctifying grace, His grace in Christ. It will also be a year in which our Lord graciously permits us to share in great undertakings. The mission task invites and summons us. The task of supplying many more workers for the Gospel work calls us with an urgency which we cannot deny. Rather, by God's grace, we are minded to respond to that call with a new devotion and

zeal. — By all means, read "A Welcome Call" on the opposite page.

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News item: The Evangelical United Brethren (800,000 members) approved of a step calling for a commission to work out with a similar commission of The Methodist Church a plan for merger of the two bodies. This action came after seven years of discussions by the commissions. The EUB's recent convention requested its members in the meanwhile to engage in a "get-acquainted" program on the local, conference, and agency level, "to learn to work together for Christ and the church."

Our reaction: This is another case of substituting "good feeling," the ability to respect and like people of differing religious views and practices, for the honest-to-goodness unity in Scriptural doctrine and practice. To find that others are willing to be counted as Christians or are sincere Christians does not relieve us of the responsibility to achieve true unity according to God's directions. Only God through His Word can bring about genuine unity, not men with their genial fraternizing.

More of the same news item: A Methodist layman in the thick of the ecumenical movement is Charles C. Parlin. He is one of the presidents of the World Council of Churches. Yet he told the EUB that he held a dim view of the proposed merger or of any big Protestant merger. (The Methodists have been talking merger with the Presbyterians, the Episcopalians, the United Church of Christ, and the Disciples.) He pointed to big differences in theology and church government. As an example he cited the unwillingness of Methodists to accept the congregational form of organization which the Disciples observe.

Our reaction: In the tidal wave of unionistic merger sweeping the churches today an issue like church organization will be submerged. The Methodist Church itself harbors the widest possible range of theological opinions, from those which hold Christ to be a mere noble man with unexcelled ideals to those which still cling to some semblance of the Scriptural teaching of Christ as the Savior. In such an atmosphere theological differences with another body will hardly prevent merger, though other less worthy considerations may.

Still more of the same item: Mr. Parlin also declared that merger must first come in "families of churches." Then he referred to the various bodies in Methodism, Luther-

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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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Address all items for publication to:
**The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee 8, Wisconsin**

CONTRIBUTING EDITORS —

M. Burk I. P. Frey W. Gawrisch E. E. Kowalke
C. Mischke H. C. Nitz C. Toppe K. Vertz
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Editorials

A Welcome Call

The convention motto, prominently displayed above the speaker's platform, was constantly before the delegates at New Ulm last month. It was a reminder to them of the purpose for which they had come together in that special convention. They were to decide when and where to "Rise Up and Build" the facilities urgently needed for the expansion of the Synod's worker-training program. After earnest debate and due deliberation the decisions were made.

Now you and I, the members of the Synod, are to "Rise Up and Build." For a number of years we have done little building. The only major facility erected on any of our synodical campuses in the last half dozen years has been the Music Hall at New Ulm. Now we have much building to do because our campus expansion program hasn't kept pace with swelling enrollments and growing needs for pastors and teachers. "Let Us Rise Up and Build" is an urgent call to get up and go to work.

It is also a welcome call. For years our strength has been expended in the battle for pure doctrine and a practice consistent with it. It has been an exhausting struggle to contend for the faith of our fathers in the face of liberal trends, misrepresentations that were disseminated even by our fellow members, slander and ridicule from all sides. Standing fast called for spiritual stamina and endurance.

We can never expect to lay aside our swords and shields altogether. The battle for the faith goes on. But a great crisis in our synodical life has passed. In this period of relative calm we welcome the opportunity to devote our chief strength to a visibly rewarding task. On our campuses new buildings will be going up — dormitories, an auditorium, classrooms, a refectory, a heating plant, a gymnasium. One after another will be dedicated to the Lord and placed into service for training more workers for the Church. Each dedication will be an event to gladden all our hearts. It will be gratifying to see what, with God's blessing, the work of our hands has wrought.

To such building let us rise up betimes and go to our task with delight.

C. TOPPE

* * * *

Some Bible Difficulties

Of course there are difficulties in the Bible. The most important of them will solve themselves if the reader just keeps on reading and meditating, with a prayer in his heart. Light will come. More than once it is said of the disciples that they understand not at first. But the time came when they understood these things perfectly. The Psalmist says of God's Word that it makes wise the simple and enlightens the eyes; and so we look to Scripture itself to explain Scripture, because through the words of Scripture the Holy Spirit not only calls us, but having called us, also enlightens us and leads us into all truth.

There are some difficulties that may be called technical difficulties, such as may be caused by an unclear translation, or by reference to obscure events or to customs that are not familiar to the modern reader.

A reader of *The Northwestern Lutheran* writes that many people are puzzled by Christ's statement that the Son of Man should be "three days and three nights in the heart of the earth." The three days are accounted for readily enough, but how the three nights? The answer lies in the Jews' manner of reckoning time and counting days. They always counted the day of starting and the day of ending when they counted the days from one event to the next, so that Friday to Sunday for them was three days. It was also their custom to count sundown as the beginning of a new day, so that Friday began on what we would call Thursday evening. And finally, when counting days, it was their custom to count any part of the day as a whole day, so that if Jesus was laid in the grave late on Friday afternoon, that included, so far as counting days was concerned, all of Friday's daylight hours and also the time after sundown on Thursday. All of that belonged to Friday. Part of Friday, all of Saturday, part of Sunday, in the Jewish way of reckoning, made three days and three nights.

Another such difficulty is caused by the use of the word "Sabbath." The Sabbath, or Saturday, was the only day of the week for which the Jews had a special name, and so it became customary to refer to the whole week from one Sabbath to the next, simply as the Sabbath. So the first day of the Sabbath, in this sense, is Sunday. The seven Sabbaths in Leviticus 23:15 are seven weeks, that is, the Festival of Weeks, or Pentecost. Such difficulties as these are not serious, but they can be troublesome and can act as a block in our minds over which we could stumble.

E. E. KOWALKE

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Our Prayers and God's Resources

In Ephesians 3:14 and 15 St. Paul writes: "I bow my knees unto the father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Paul bowed his head in prayer. He fell on his knees to lay fervent petitions before his heavenly Father in Jesus Christ. He knew the value of prayer. He knew what a rare privilege it is to draw on the inexhaustible riches of God's storehouse.

We often hesitate to pray. We are often afraid to ask things of God. We are afraid that God will resent it if we ask too much of him, according to the common saying, "God helps those who help themselves."

But we can never ask too much of God. Paul assures us of that fact in verse 20 when he writes that God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." He has far more for us than we can even think or imagine. If we are like empty vessels, He can fill us to the brim. What an encouragement that ought to be for us to engage in fervent and fearless prayers. We have a God who is not only able but willing to supply

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Studies in God's Word: God Hath Visited and Redeemed His People

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spoke by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life (Luke 1:67-75).

Zacharias had questioned the word of the Lord. He had asked for a tangible sign that the son whom God had promised him and his wife Elizabeth in their old age would surely be born. God gave Zacharias a sign all right, but hardly the kind he expected. Zacharias became dumb and was unable to speak until the day that John the Baptist was born. But what a blessed cross this proved to be for Zacharias! As never before he learned to conquer doubt by trusting the promises of God. When his speech was restored again, his first words were a hymn of praise to God. "The Lord hath visited and redeemed his people" is the theme of his song. This will again be the theme of our preaching in this new Church year.

How He Has Redeemed Us

"He hath raised up an horn of salvation for us in the house of his servant David."

It is a most striking illustration from the Old Testament that Zacharias here uses to proclaim how God has redeemed His people. The horn

is a weapon that an animal uses both as a means of offense as well as defense. It is a symbol of power and strength on which one may depend.

God has provided such a Strong One to come to our rescue. He is a descendant of the house of His servant David. This is clearly a reference to Jesus, born of the Virgin Mary, a direct descendant of King David. This is He of whom the angel said, "Unto you is born this day in the city of *David* a Savior, which is Christ the Lord." This was the fulfillment of the prophecy given to our first parents in Eden and repeated by the prophets of God throughout the Old Testament era, a prophecy that increased both in clarity and frequency as the time for His birth drew near.

From What He Has Redeemed Us

"From our enemies, and from the hand of all that hate us." Luther has written a great deal on this passage. Nowhere, however, does he define more clearly from what Christ has redeemed us than in his matchless explanation of the Second Article. "He has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil." These are indeed the enemies of our salvation. From these Christ has redeemed us.

True, because of our flesh, we still sin daily. Christ has, however, set us free from the curse of sin by shedding His blood as our Ransom. True, we must still undergo temporal death. But Christ has robbed death of its sting. Death is no longer something to fear; it is the gate through which we must pass on the way to life immortal. True, the devil will still tempt us and seek to lead us astray, but Christ has broken the devil's power over us and we need no longer be his slaves.

For What He Has Redeemed Us

"That we might serve him without fear, in holiness and righteousness before him, all the days of our life."

Again, Luther has said it well, "That I should be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness."

We are no longer the helpless slaves of sin and Satan. All that is behind us. As redeemed children of God we now want to give our lives unto Him who gave His life for us. Not only do we want to do so; with the help of God it is now possible for us to live for Him and serve Him in a manner pleasing to Him. Even though we still have our sinful flesh, and we shall have to crucify it constantly, Christ dwells in us and gives us the power to walk before God in righteousness and true holiness.

"The Lord hath visited and redeemed his people." At the time of Zacharias the actual suffering and death of Christ still lay in the future. In fact, Christ had not yet come into the flesh. But filled with the Holy Ghost, Zacharias was enabled to peer into the future so that he could speak of this redemption as an accomplished fact.

For us it is an accomplished fact. The Lord has indeed visited and redeemed His people, in the person of Christ, His Son. By our sin we had strayed away from God, but Christ has come and once more made us His sons and daughters. He has secured for us lost and condemned sinners full and free salvation. This is the glorious Advent message: The Savior has come. There is salvation for all.

C. MISCHKE

*Hark, a thrilling voice is sounding!
"Christ is nigh!" we hear it say;
"Cast away the works of darkness,
O ye children of the day!"*

*Lo, the Lamb, so long expected,
Comes with pardon down from
heaven.*

*Let us haste, with tears of sorrow,
One and all, to be forgiven.*

(LH 60:1,3)

Topic: Is the Pope the Very Antichrist?

A Lantern to Our Footsteps



Answers Based on Holy Writ

Scripture teaches that while there are many antichrists, there will arise one great Antichrist, and he will be revealed. The Lutheran Church in its Confessions states "that the Pope is the very Antichrist." How do we know? From the Scriptures. They give us a description of him and from this we are to recognize him. Does this description fit the papacy, as our fathers and we with them confess in the *Smalcald Articles*?

We cannot in this brief article attempt to look at every aspect of the description and how that corresponds to the papacy. We shall, however, consider some very important points in the description as it is given to us in II Thessalonians, chapter 2, especially verse 4. Here we have the description of the one "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."

The Antichrist To Be Found in the Church

Where are we to look for the Antichrist? Where will he be found? Paul describes him as sitting "in the temple of God." That is the Church. When the thought is expressed that Communism, with Lenin, Stalin, Khrushchev, is the great Antichrist, we readily concede that it is antichristian. Certainly a system that is opposed to God, that is atheistic, is thereby also antichristian. But this cannot be the great Antichrist of II Thessalonians, for Communism is something outside the Church. In the ancient Church there were some who considered Nero as the Antichrist. Did he not persecute Christians? Was he not antichristian? That is true of him, yet he too was not sitting "in the temple of God."

However, in the papacy we have the one who is sitting "in the temple of God," who has his place in the midst of the Christian Church. Indeed, the Pope claims that all Christians should be gathered about him. And we do believe that with all its errors there surely are Christians in the Roman Catholic Church. The Pope does make use of the Word of God, does administer sacraments (we do acknowledge the validity of Baptism administered under the papacy). "In the temple of God," that is where we are to look for the Antichrist, and that is where the papacy is found.

Assuming the Power and Authority of God

What does the Antichrist do as he is "sitting in the temple of God"? He "exalteth himself above all that is called God," he is "showing himself that he is God." Thus the Antichrist claims for himself prerogatives, power, authority that are only God's.

God alone has the authority to tell man what is right and what is sin. God alone through His Word determines what we are to believe and teach. Christ, who was given to the Church as its Head, alone rules in His Church, doing so through His holy Gospel. And yet —

The Pope claims the authority to deny priests the right to marry, although this is called a "doctrine of devils" in the Scriptures (I Tim. 4:1-3). The Pope commands fasting, although the Scriptures say that no one is to be judged regarding meat and drink (Col. 2:16). In 1854 a papal bull proclaimed that Mary "by a singular privilege and grace . . . was preserved immaculate of all stain of original sin," and declared that this "should firmly and confidently be believed by the faithful," although Scripture nowhere teaches this. More recently in 1950 the Pope declared the dogma of the bodily assumption of Mary into heaven, requiring that this be believed by all Catholics, although Scripture doesn't say one word about this. Indeed, when the Pope "speaks *ex cathedra*," he is said to be "possessed of the infallibility with which the divine Redeemer wills that His Church should be endowed for defining doctrine concerning faith and morals," according to the decree of the Vatican Council of 1870.

When the Pope thus places his word and authority in a position equal to, in fact, above that of God's own Word, is not that "sitting in the temple of God, showing himself that he is God"?

Opposed to God and the Saving Truth

The term *antichrist* speaks especially about opposition to Christ. St. Paul says that he "opposeth and exalteth himself above all that is called God." This opposition reaches its climax in what the Roman Church says about the central teaching of Scripture, the teaching that means everything to us, for with it our salvation stands and falls. That is the teaching that we are saved alone by the grace of God in Christ, that this salvation is ours by faith without the works of the Law (cf. Eph. 2:8-10). This was condemned by the Council of Trent in 1547 when it said: "If any man saith that by faith alone the impious is justified . . . and that it is not in any way necessary that he be prepared and disposed by the movement of his own will, let him be anathema (accursed)." Again: "If any one saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake or that this confidence alone is that whereby we are justified, let him be anathema." What fateful anathemas!

However much and however beautifully someone may speak about Christ, if he denies that man is saved alone through faith in Christ without his own works, that is opposition to Christ. And to call him accursed who thus believes that he is saved, and to do that with a claim of infallible authority, that is the action of one who "opposeth and exalteth himself above all that is called God, or that is worshiped," of him who, in the words of our confessions, "is the very Antichrist."

ARMIN SCHUETZE

How To Read The Bible

Ninth in a Series

The Books of the Bible as Historical Documents

In each book of Holy Scripture we have a writing that came into being in a definite historical setting and was produced by an author who, under divine inspiration, wrote from a certain historical point of view and with a definite aim in mind. To state the matter thus is merely to show how Divine Providence was at work in bringing into being those precious Writings in which the God of all grace has revealed His inmost heart to us, His fallen creatures.

In What Sense They Are Historical

We must therefore think of the books of the Bible also as "historical" documents. They are that from two different points of view: first, each book of the Bible has a "history" all its own. It was written at a certain time, at a certain place, and from a certain point of view. On the other hand, it deals with situations, it speaks to and about people, and it reveals a certain environment and "atmosphere," each of which can and must be dealt with in the way that *that* which we call "history" deals with such things.

Much That Goes Beyond the Historical

Although the Word can be understood fully in the sense in which its original writers wanted it to be understood only in the light of this history, it goes without saying, of course, that there is much in Scripture that goes far beyond what men call historical and that can be grasped only by faith.

Learn as Much as Possible About the Writer

One task every reader and interpreter of the Bible will have to fulfill is that of learning just as much as he possibly can about the various men who wrote the books of Scripture, where these persons are known to us. The writings of such men as Moses and Paul, for instance, contain much information on the character

and temperament, the personal characteristics and the immediate circumstances of life of the great men of God. In each case, it was *this* person whom the Lord took into His service, elevating what was base, cleansing what was impure, but still not completely changing that personality from what it had been before being taken into this special service and being called to be the mouthpiece of the eternal God.

Learn Much About the People Who Appear

It also behooves us to try to learn all we possibly can about those personages and classes of people that appear as speaking or acting on the pages of the Old and New Testaments. We will make an effort to become better acquainted with the Patriarchs, with Samuel, David, Job and his friends, with the class of the scribes, with the Pharisees and the Sadducees. The better we know *them*, the better will we understand their *words* and their *actions*.

Know the Lands and the Times

Every author, and his book, are also revealed as in a special set of circumstances which they share with all the people living at their time, but which are totally different from what we see all about ourselves in our own time. The landscape which David knew in the years of his flight before King Saul, with the animals and birds he mentions, was surely something quite different from the picture that appears before our mind's eye when we hear perhaps the same words uttered which David uses in the psalms he wrote at the time, or later in memory of the years when he dwelt among those men "whose teeth are spears and arrows, and their tongue a sharp sword" (Ps. 57:4). We will try to get as clear a picture as we possibly can of what the cities and villages, the highways and plains mentioned in the Bible were like. The road that "went down from Jerusalem to Jericho" was nothing like

the thing we think of when we use the word "highway" today. Something about these matters we must know, for the people of the Bible were still living very close to nature.

Know the Political Situations

The political structure under which the men and women mentioned in the Bible lived is also extremely varied. Abraham and his family lived in tents, but in Egypt the Chosen People knew a totally different type of existence, if not for themselves, then at least as it was lived by the people of that land. Having come into the Land of Promise, Israel knew its kingdom established, threatened, and destroyed. The Northern Ten Tribes were lost to history in the Assyrian Captivity. Captive Judah knew for a time a life by the waters of Babylon, living as a displaced people, subject to the world power of the day.

The New Testament reveals a totally different governmental background: the Romans are in power; despicable Idumaeans sit on the throne of Judah. And yet, the old Council of the Elders, the Sanhedrin, still has considerable authority in religious matters, for it was the policy of the Roman Empire, of which Judea was now a part, that some "local control" be left to the subject peoples in such things as religion.

Know the Author's Purpose

As we read the books of the Bible attentively, we will notice that in each one of them the writer, always under divine inspiration, has a general purpose in mind for his book as a whole. Sometimes he mentions what that purpose is, as John does for his Gospel in John 20:31. With other books we will realize what the author's intended purpose was only after careful and repeated readings of that book. But to realize that there is a specific purpose which each book has in view is merely part of putting

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THE PURPOSE OF THESE PAGES

On this and the following pages we bring you reports on the Special Convention of the Wisconsin Ev. Lutheran Synod, held November 7-9, 1962, at Dr. Martin Luther College, New Ulm, Minnesota. In this issue we have three reports. Two more will follow in the December 16 number. The motto "Rise Up and Build" indicates the primary purpose for which the Special Convention was called. It was to adopt a program for expanding our worker-training facilities. In this issue we offer only a summary of the Convention decisions. The complete, detailed report will follow in the next issue.

Ministering to Our Servicemen and Students

"When Johnnie comes marching home again," he has his home church where he can worship and his own pastor who can counsel him. But when Johnnie goes off to military camp, who then takes care of his spiritual needs? The answer to that question is—the Lutheran Spiritual Welfare Commission of our Synod.

The LSWC at present has on its list the names and addresses of about 3000 young people of our Synod who are in the Armed Forces. One-third of these service people are stationed in the many places in the world where our country has military installations. The rest of them, almost 2000, are found in 200 different bases and camps in the United States. In 125 of these camps you will find less than five men from our Synod. In the other 75 camps you will find more than five, but the high is 75 at San Diego, California.

What Does the Spiritual Welfare Commission Do For These People?

The LSWC sends spiritual literature to these young people. This includes prayers, sermons, and "Meditations." The LSWC also directs the service men to pastors and churches of our Synod or of synods in fellowship with us that are located near the camp.

A Stepped-up Program

The LSWC has planned a stepped-up program for contacting our service people. It has requested 24 pastors who are located near camps and bases to carry on work as contact pastors. These men are to conduct regular or occasional services for the soldiers, invite the soldiers to the local church, visit the sick, administer Communion, counsel, and take care of the spiritual needs of the serviceman's family. The contact pastor is also to extend ministrations to the unchurched if he is requested. The

pastor is to be paid for expenses involved in doing this work. The Contact Pastor Program requires \$12,000.00 per year.

Another part of the program planned by the LSWC is the calling of two full-time pastors who will act as "circuit riders." They will minister to the spiritual needs of the servicemen in two areas of our country where we have no churches, but where there is a concentration of bases and camps. One of these areas is that around Washington, D.C., where there are 40 camps. The other is in the south central part of our country, where there are 32 camps. These pastors will not serve a local congregation, but will travel from place to place. This portion of the program will require \$19,500 each year.

The Convention voted to put this program of contact pastors and circuit riders into action.

Madison Student Chapel

Another matter pertaining to our young members away from home was acted upon by the Special Convention. This matter involves the Student Chapel at the University of Wisconsin in Madison. This chapel was a joint project of our Synod and of two Districts of The Lutheran Church—Missouri Synod. Since a breach in relations between our two bodies has occurred, our Synod must now carry on this work for its own young people. The 1961 Convention of the Synod had voted \$184,000.00 for use in the joint building project. Since the project can no longer continue as a joint project, the Special Convention voted to allow the Mission Board of the Western Wisconsin District to use this money for the establishment of our own student mission in Madison.

F. HEIDEMANN

Doctrinal Matters

Theologians' Conference

When our Synod in August 1961 resolved to suspend fellowship with The Lutheran Church—Missouri Synod on the basis of Romans 16:17, 18, it did not apply this resolution to the other synods and church bodies with whom we had been in fellowship. One of our resolutions (Resolved, g.) declared our desire to discuss the principles of fellowship further with the church bodies that were represented by the members of the Overseas Committee. As a result of this resolution, our Synod authorized its Commission on Doctrinal Matters to arrange for a meeting with these brethren for this purpose. Such a meeting was held at our Seminary at Mequon, Wisconsin, July 9-13, 1962. A detailed report of this Conference of Theologians was submitted to the New Ulm Convention of our Synod (see also the report in *The Northwestern Lutheran*, July 29, p. 232f). This report revealed a considerable measure of agreement in the doctrines of the Church, the Public Ministry, and Church Fellowship. At the same time, however, it was apparent that there were some areas in which further discussion was needed. Further possible meetings were envisioned either at Mannheim, Germany, or at Chatanay (near Paris), France. A subcommittee was appointed to draw up suggested points for study and discussion at such future meetings.

The Lutheran Churches in Germany and also in France, who are still in fellowship relations with The Lutheran Church—Missouri Synod, however, found it difficult to sponsor a conference at which Missouri Synod representatives would not participate on an equal basis with all the other representatives. It was therefore suggested by them that a continuation of such a conference might best be held in America. Thus our Synod assembled in special convention at New Ulm, November 7-9, 1962, instructed our Commission on Doctrinal Matters to make arrangements for a continuation of the theologians' meetings under OUR sponsorship (similar to the meeting held in Mequon in July 1962). The understanding is that the Evangelical Lutheran Synod officials be consulted before extending the invitation for the next meeting. Since meeting in America again might cause hesitation and hardship for some of the Overseas brethren, our Synod resolved to offer financial help, if needed, to the Overseas delegates in the matter of traveling expenses.

The convention assembled at New Ulm expressed its confidence in our Commission on Doctrinal Matters to deal with any future developments and problems.

Recommendations With Regard To the Synodical Conference

During the 90 years that our Synod has been joined with the Missouri Synod in the Synodical Conference, joint meetings and joint mission work have been carried on within the framework of fellowship. To continue to do so under the present circumstances could not help but weaken our position and testimony. The Commission on Doctrinal Matters, therefore, asked the Praesidium "to appoint a committee to study the matter and advise the Synod and its delegates in regard to the forthcoming convention of the Synodical Conference, our future attitude toward the Synodical Conference, and the work we have carried on there." This the committee did. And our Synod, assembled November 7-9, 1962, at New Ulm, heard and adopted the recommendations which came to it from this committee.

Since we no longer are in fellowship with The Lutheran Church—Missouri Synod, we for reasons of conscience resolved to ask that THERE BE NO JOINT DEVOTIONS AT THE SYNODICAL CONFERENCE CONVENTION SESSIONS IN CHICAGO, November 13-15, 1962. An appeal was addressed to the convention there to recognize the status as it is at present and to arrange the matter of devotions accordingly (silent prayers, etc.).

Since The Lutheran Church—Missouri Synod no longer is standing on the original confessional basis on which the Synodical Conference was founded (evident also at its 1962 Cleveland convention), and since the Synodical Conference no longer serves its stated purpose (Constitution, Article IV, a, "To give outward expression to the unity of spirit existing among the constituent synods"), that STEPS BE TAKEN TOWARD AN ORDERLY DISSOLUTION OF THE LUTHERAN SYNODICAL CONFERENCE AS NOW CONSTITUTED. Toward this end, it was resolved to recommend that each of the constituent synods appoint two from their own synod (a total of eight) to act as a dissolution committee. This committee, in consultation with the Synodical Conference Mission Board and possibly the missions themselves, is to prepare recommendations to the Lutheran Synodical Conference in regard to the disposition of all joint mission work. (Such a proposal has already been prepared and submitted by the Evangelical Lutheran Synod.)

Our Synod further concurred with the recommendation that "since our Synod put much effort in the mission work of the Lutheran Synodical Conference, and since we cannot but feel a responsibility in this work, WE EXPRESS OUR WILLINGNESS TO ASSUME RESPONSIBILITY FOR THIS WORK." (A similar resolution has also been adopted by The Lutheran Church—Missouri

Synod at its 1962 Cleveland Convention.) It was also stated that the missions themselves should be consulted, if possible. Such resolutions are to be taken into consideration by the dissolutions committee when making recommendations for the disposition of the joint mission work of the Lutheran Synodical Conference.

It was finally resolved that, because The Lutheran Church-Missouri Synod has the controlling majority of votes in the Synodical Conference and many of our pleas could be disregarded, provisions be made for an orderly registration of our dissenting votes where it is important that our position be on record.

Our readers will note that in all of the above measures and resolutions our Synod is endeavoring, as a responsible church body, to speak and act consistently and in harmony with the Word of God, which also moved us to take the stand that we did in August 1961 over against The Lutheran Church-Missouri Synod. Speaking and acting otherwise would be in violation of our convictions and would lead to confusion. Only then can we hope that our admonition will be regarded seriously when our words and actions today do not say the opposite of that which we said in August 1961.

VICTOR J. WEYLAND

Some of the Resolutions Regarding the Expansion of Our Worker-Training Facilities

I. Pertaining to Dr. Martin Luther College:

- 1) To retain Dr. Martin Luther College as a four-year college for the preparation of elementary-school teachers;
- 2) To develop Dr. Martin Luther College to serve in this capacity for a minimum enrollment of 500 college students.

II. Pertaining to the Synod's preparatory departments at Dr. Martin Luther College and Northwestern College:

- 1) To separate these preparatory schools from the Synod colleges;
- 2) To erect a new preparatory school in the New Ulm area (a plan to be developed, a site secured, and firm bids to be obtained for presentation to the 1963 convention);
- 3) To erect a new preparatory school in the Watertown area.

III. Pertaining to Milwaukee Lutheran Teachers' College:

- 1) To authorize the Board of Control of MLTC to negotiate with the Wisconsin Lutheran High School Conference for continued use of its facilities;
- 2) To instruct the Board of Control of MLTC (in cooperation with the Synod's Board of Trustees) to offer to the High School Conference funds sufficient for the construction of the classrooms needed for the College, with the understanding that in return the Synod may continue its two-year teachers' training program for a minimum of six years after construction has been completed;

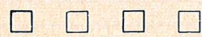
- 3) To instruct the Conference of Presidents to appoint a committee to make a very thorough study of the teacher-training facilities necessary for our educational program, both as to size and location;
- 4) To have this committee have its printed report ready for the Conferences and Districts no later than April 1964;
- 5) To make this report an important item on the agenda of the 1965 convention;
- 6) To retain, in the meanwhile, the so-called Blue-mound property (near Milwaukee).

IV. Pertaining to the First Steps in Expanding the Worker-Training Facilities:

- 1) To construct additional dormitory space at Wisconsin Lutheran Seminary;
- 2) To raze Old Main and construct a replacement building at Michigan Lutheran Seminary;
- 3) To secure bids for a refectory at Northwestern Lutheran Academy in time for the 1963 convention;
- 4) To construct a gymnasium, a refectory, a girls' dormitory, and student union, and to remodel the administration building at Dr. Martin Luther College;
- 5) To construct a men's dormitory at Northwestern College.

[Please note that we have not tried to give you the exact wording of the resolutions or all the points under each one. We have selected and condensed in order to give a brief summary of the major resolutions.—Ed.]

What do
you mean..



Conscience ?

CONSCIENCE JUDGES EVERYTHING

Before the Diet of Worms of 1521 Luther confessed that his conscience compelled him to stand by what he had written. "Unless I am convinced," he declared, "by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted, and my conscience is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience." He is reported to have added the famous words, "I cannot do otherwise, here I stand, may God help me. Amen."

The Judge Who Is Always in Session

Conscience is constant judge of all that we have done or contemplate doing. It cannot be circumvented. It bears witness, as Paul tells us, even in pagans, "their thoughts the mean while accusing or else excusing one another" (Rom. 2:15). The voice of conscience will not easily be silenced.

What A Good Conscience Can Do For One

How relentlessly a man's thoughts accuse him when he has transgressed the norm according to which conscience judges all his actions! On the other hand, when a person has done that which he believes to be right, conscience will offer a stout defense, even though others may condemn his doings, as the pope and emperor condemned Luther.

What a Bad Conscience Can Do to One

Luther knew also, however, from personal experience what it means to suffer from a guilty conscience. For years he was pursued and tortured by a sense of guilt because he was conscious of his sins. Until he came to know the blessed Gospel truth that "the just shall live by faith" (Rom. 1:17), he suffered because of his realization that he could not meet the strict demands of God's Law. All of his efforts to atone for his sins by his own efforts in the monastery ended in a dismal failure.

Editorials

(Continued from page 371)

all our temporal and spiritual needs. As the hymn verse has it:

*Thou art coming to a King,
Large petitions with thee bring,
For His grace and power are such,
None can ever ask too much.*

A bad conscience has driven many a sinner to despair. It was because of his feeling of guilt that Judas, the disciple who betrayed Jesus, went out and hanged himself. He tried in this way to silence the accusing voice of conscience. But those who, like Judas, vainly attempt through suicide to quiet their uneasy conscience are only adding to their guilt, as Luther points out: "At times sin rages and raves in the heart to such a degree that poor, miserable people put themselves to death because of it, in an effort soon to get rid of this torture of conscience. And such tragedies are a sure indication that, although the death of the body is violently resisted by our nature, this suffering in conscience is far more burdensome and unbearable because these poor people consider death a means whereby they may be relieved of such anguish. But it is a wretched means, for it is contrary to the command of God. He says: 'Thou shalt not kill.' Therefore such people only plunge themselves deeper into God's wrath and damnation."

"Hell Itself"

One of the causes of Cain's restlessness after he had killed his brother, Abel, was his guilty conscience. "A fugitive and a vagabond shalt thou be in the earth," God said to him; and Cain, painfully aware of his awesome guilt, yet stubbornly refusing to repent, plaintively whimpered, "My punishment is greater than I can bear."

"A bad conscience," Luther says, "is hell itself." Conscience warns us that a day is coming "when God shall judge the secrets of men" (Rom. 2:16). Consequently, "there is no peace, saith the Lord, unto the wicked" (Isa. 48:22).

Only One Way

There is only one way by which a guilty conscience can find peace and rest. That peace is ours through the comforting assurance of the Gospel: "The blood of Jesus Christ, his Son, cleanseth us from all sin."

WILBERT R. GAWRISCH

If we would only keep that in mind and pray accordingly! Yes, He is able to do exceeding abundantly above all that we ask or think.

*Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer.*

IM. P. FREY

Direct from the Districts

Nebraska

The Nebraska District Teachers' Conference met at Grand Island, Nebraska, on October 25 and 26. Teachers from Iowa, Colorado and South Dakota, as well as Nebraska itself, attended — in fact, it was a 100 per cent attendance! The opening service was conducted by the host, Pastor W. F. Wichmann of Grand Island. Outstanding among the presentations was a demonstration of science experiments by Professor R. Swantz of Dr. Martin Luther College, New Ulm, Minnesota. This nineteenth convention of the Nebraska District Teachers' Conference elected as officers for the coming year: Mr. John Schibbelhut of Golden, Colorado; vice-chairman, Mr. Howard Maertz of Watertown, South Dakota; secretary, Miss Mary Umnus of Watertown, South Dakota; treasurer, Mr. Marvin Meihack of Hoskins, Nebraska. The program committee: Miss Marilyn Bartsch of Clatonia, Miss Marjorie Nommensen, and Mr. John Isch of Plymouth, Nebraska. The next convention is scheduled for October 2-3, 1963, at Golden, Colorado.

F. A. WERNER

Southeastern Wisconsin

About 1000 Milwaukeeans gathered at Wisconsin Lutheran High School for the third annual joint Reformation service on October 28. Pastor Reinhart Pope, Racine, was the festival speaker; and the Milwaukee Lutheran Teachers' College choir sang.

Pastor William Lochner has retired from the staff of the Lutheran Institutional Mission, which he had served since 1946. A member of the committee which produced *The Lutheran Hymnal*, he observed the fiftieth anniversary of his ordination last month.

Three pastors have been installed in congregations of our District: Elmer Mahnke at Grace, Milwaukee; Herbert J. Lemke at Emmanuel, Town Herman and Zion, Town Theresa, in Dodge County; and John Chworowsky at Trinity, Caledonia.



Teachers and pastors who were present at the Nebraska District Teachers Conference in October

Back row: Pastor J. Rockhoff, Mr. L. Wendland, Mr. H. Maertz, Mr. E. Hirsch, Pastor Herman, Mr. J. Isch, Mr. R. Meyer, Mr. J. Schibbelhut, Pastor D. Grummert, Pastor Lindquist.

Third row: Pastor Wichmann, Pastor Gruendeman, Professor Swantz, Miss Nancy Degner, Miss M. Nommensen, Miss E. Buss, Mr. M. Meihack, Mr. R. Sonntag, Pastor G. Free.

Second row: Miss B. Haar, Miss M. Hoefler, Miss V. Schewe, Miss P. Haas, Miss M. Remmers, Miss M. Umnus, Miss P. Allerheiligen, Miss M. Bartsch.

Front row: Mrs. O. Zanders, Mrs. E. Raasch, Miss P. Rupprecht, Mrs. J. Grebe, Miss L. Everts, Mrs. F. Werner, Miss D. Vogel, Miss J. Gorne, Miss B. Hemker, Miss E. Manthey.

Pastor E. Ph. Dornfeld, who has served Nathanael, Milwaukee, for several years, will retire at the end of this year.

St. John's, Root Creek, has purchased four and a half acres of property adjoining its present land for the purpose of school expansion. A second teacherage will also be built. This will be St. John's second school expansion in less than

10 years. During that time, enrollment has increased from 59 to 181.

The Milwaukee Federation is studying the problem of providing regular pastoral service in the area's 70 nursing and convalescent homes. A campsite committee has also been appointed to find a camping area for Wisconsin Synod Lutherans of the metropolitan area.

RICHARD D. BALGE

Anniversaries

Sixtieth Wedding

Mr. and Mrs. Herman Dumke of St. John's Ev. Lutheran Church, Sleepy Eye, Minnesota, on November 11, 1962.

Mr. and Mrs. Julius Krause of Trinity Ev. Lutheran Church, Smith's Mill, Minnesota, on November 4, 1962.

Golden Weddings

Mr. and Mrs. Emil Fratzke of Trinity Ev. Lutheran Church, Smith's Mill, Minnesota, on May 27, 1962.

Pacific Northwest District Convention

Two congregations, some 225 miles apart, served as hosts to the twenty-third biennial convention of the Pacific Northwest District. On June 26, 30 pastors, teachers, and lay delegates gathered at Faith Lutheran Church, Tacoma, Washington, for two busy days of sessions. During this time the assignments to which conventions normally devote their time were completed. However, since the recommendations resulting from the Educational Consultant's survey were to be reviewed by each District of the Synod in preparation for a special Synod convention to be held in the fall, our District recessed its convention on June 28 until September 18, when the materials would be ready for study. The reconvened sessions were held at Withrow Lutheran Congregation, Withrow, Washington.

The generous hospitality of both congregations was heartily enjoyed by all who were present at the convention.

President's Report

With the prayer of the apostles: "Grant unto Thy servants that with all boldness they may speak Thy

Word," President Zimmermann opened the June sessions of the convention. He stressed the fact that we are engaged in a very important task, assigned to us by our Savior, and that at the conclusion of our convention we shall want to go forth with renewed zeal to be faithful to our Lord's commission to preach the Gospel of forgiveness to sinners, recognizing the challenge that lies before us in our District with its highest nationwide percentage of unchurched people.

Essay

The convention was honored with the presence of Prof. John Meyer of our Theological Seminary, who read a doctrinal essay titled "The Active Obedience of Christ." Professor Meyer showed how Christ's active obedience to the divine will undid the damage resulting from Adam's active disobedience. It was part of His redemptive work and also of great importance for our personal lives, for even as Christians we fall far short of the perfect righteousness we should have, and where we fail, God credits us with Christ's perfect obedience.

Professor Meyer also delivered the sermon for the convention Communion service.

Reports

The synodical and District reports were given thoughtful consideration by the floor committees appointed to study them, and the thorough discussion of the committee reports preceding their adoption by the convention gave further evidence of the interest of the delegates in the business of the Synod and District.

Worker Training

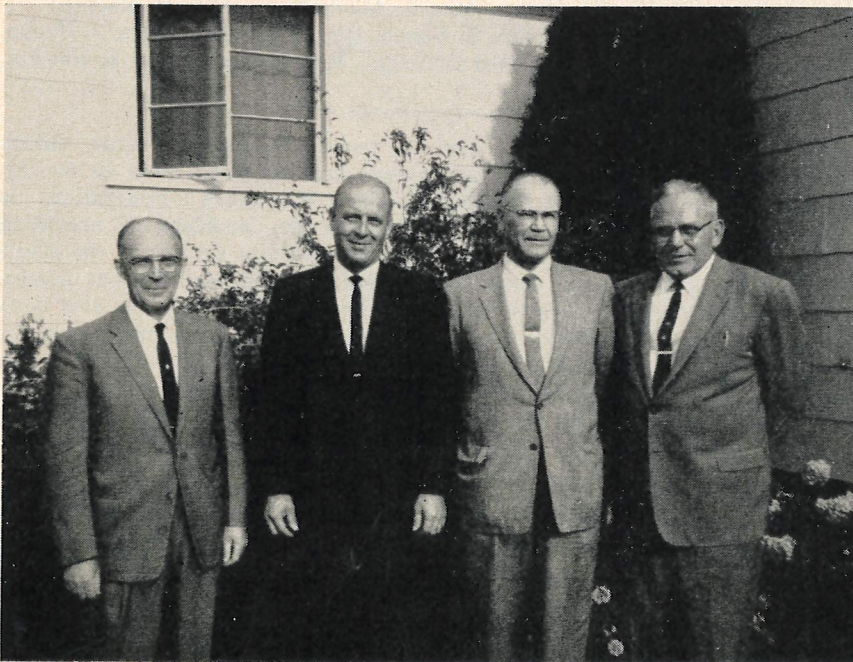
A review of the reports of the Synod's schools was both heartening and saddening — heartening because of the increased enrollments; disappointing because of the shortage of classrooms, teachers, and dormitory facilities. In view of the latter the recommendations of the Educational Consultant are eagerly awaited.

It was resolved that the Pacific Northwest District establish a teachers' conference together with the teachers of the Evangelical Lutheran Synod since the number of teachers in our District has increased, and such a conference would be more practical than sending our teachers to a conference in another District.

Missions

Pastor Lee Sabrowsky, chairman of the District Mission Board, expressed gratitude to the Lord that in these days when there are not nearly enough pastors and teachers to meet the needs of our Synod, our District, so small and so far removed from the center of Synod, should have every pulpit and every classroom supplied with workers!

The convention joined in this expression of gratitude with the resolve that we with renewed zeal and devotion apply ourselves to the tasks which the Lord has placed before us, and that we continue to search out and evaluate new areas which present the greatest promise for future missions, and that these be brought to the attention of our General Mission Board.



Pacific Northwest District Officers

Left to Right: T. R. Adascheck, Second Vice-President; G. Frey, Secretary; Wm. Lueckel, First Vice-President; E. H. Zimmermann, President.

A recommendation that our District Mission Board be expanded from three to five members was adopted by the convention.

Doctrine

Much time was spent by the convention in discussing matters relating to doctrine, especially as it applies to the Scriptural principles of fellowship with other church bodies. The convention endorsed the Floor Committee report, which noted with pleasure that the Evangelical Lutheran Synod continues to stand with us in the battle to retain a truly Scriptural position in this day of rampant unionism. It also welcomed the declaration of fellowship between our Synod and the Evangelical Lutheran Free Synod in South Africa, and strongly recommended that every effort be made to effect a reconciliation with the Church of the Lutheran Confession. The prayer was expressed that all others who share our convictions may publicly join us in opposing all unionistic tendencies.

Elections

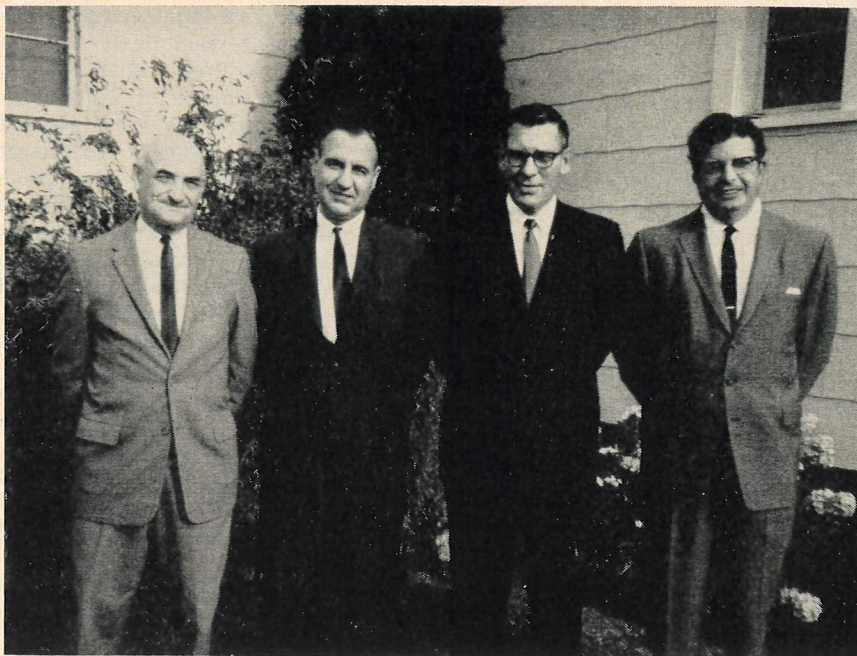
All incumbent officers and board members were returned to their offices except on the Board of Education. The Mission Board was expanded with the addition of two new members.

Officers and Board members are: Pastor E. H. Zimmermann, president; Pastor William Lueckel, first vice-president; Pastor T. R. Adascheck, second vice-president; Pastor George Frey, secretary; Mr. Carl Precht, cashier; Pastor Lee Sabrowsky, Pastor A. B. Habben, Mr. Ralph

Workshop for Campus Pastors

Twenty-two campus pastors convened in the Northwestern Publishing House auditorium on October 16. They came for this one-day session from Wisconsin, Michigan, Minnesota, Nebraska, and the Dakotas. Their purpose was to gain as much knowledge of the duties of a campus pastor as they could in this meeting.

Prof. Conrad Frey, chairman of the Student Division of the Lutheran Spiritual Welfare Commission, conducted the meeting and arranged



Pacific Northwest District Board for Home Missions

Left to Right: Pastor Lee Sabrowsky, Chairman; Robert Auguston, Secretary; Pastor A. B. Habben; Ralph Jacobson, Jr.

Jacobson, Jr., and Mr. Robert Auguston, Board for Home Missions; Pastor Melvin Teske, Teacher James Dallmann, and Mrs. Belden Bersch, Board of Education; Pastor Arnold Zimmermann, Board for Student Aid; Pastor Warren Steffenhagen and Mr. Gottlieb Winckler, Board of Support; Pastor William Lueckel, District Historian; and Pastor Gerhard Haag, District Essay Recorder.

Reconvened Session

Two days were devoted to studying the summary of the Educational Consultant's Survey and the accom-

panying recommendations. The convention found itself in general agreement with the recommendations of the three synodical boards which were assigned the task of evaluating the Consultant's recommendations, and with respect to the financing of the new building plans recommended that the Synod proceed as rapidly as possible without involving the Synod in burdensome debt. However, the convention also adopted a resolution opposing any plan or program that would allocate more than 50 per cent of the Synod's budget for educational purposes.

the program. After a brief inspirational address by Pastor David Tetzlaff of Whitewater, Wisconsin, the gathering launched into the business of learning how a campus pastor operates. Pastors A. Mennicke of Winona, Minnesota, H. Wackerfuss of Evanston, Illinois, and David Tetzlaff read papers which contained valuable guidelines for working with students. Discussion of these essays revealed that campus work is not easy, that it entails a good deal of preparation and, most of all, patience in the face of seemingly meager results. However, it was pointed out, we have the pure Gospel to present to students, and the Lord always

blisses the preaching of His Word.

The pastors who serve in cities where there is a school with a large enrollment of Wisconsin Synod students see the need for a student center on or near the campus. The Lutheran Spiritual Welfare Commission hopes that it will be possible to establish such buildings for students of our Synod. One such center has been acquired by the congregation at Whitewater, Wisconsin. An article on this student center will follow in a later issue.

Our Commission now supplies students with spiritual literature such as "Meditations" and sermons. But where it is possible we must make

G. FREY

the services of one of our Wisconsin Synod pastors available to them.

The Lutheran Spiritual Welfare Commission pleads for the cooperation of every member of Synod in this vital work. Supply the Lutheran Spiritual Welfare Commission office with the names of the students who are attending non-Synodical schools away from home.

Offering envelopes and memorial wreath cards, both free, may be obtained from the Lutheran Spiritual Welfare Commission office for distribution in congregations. Many of our people need to be reminded that we do have this agency in our Synod which provides the service-men and students of our Church with the Bread of Life. The address is 3614 W. North Avenue, Milwaukee 8, Wisconsin.

W. K.

† Pastor Martin Plass †

On October 17, 1962, our gracious Lord called one of His veteran servants, Pastor Martin Plass, to his eternal rest. Deliverance came after a long period of illness. Funeral services were conducted at Grace Ev. Lutheran Church of Milwaukee, where Pastor Plass was a member during his years of retirement. The sermon was preached by Pastor Arthur Halboth, and the undersigned officiated at the services and at the committal at Graceland Cemetery.

Born on October 9, 1877, in Hannover, Germany, where he was also baptized and confirmed by his father, Pastor Plass began his ministerial training at Concordia College, after coming to Milwaukee. He continued his studies at Concordia Seminary of Springfield, Illinois, completing them at the Lutheran Theological Seminary, then located at Wauwatosa, Wisconsin.

His first call took Pastor Plass for three years to the Zion and Rosedale parish in northern Wisconsin. After serving another five years at Eagleton and Mauston, Wisconsin, he accepted a call to the congregation he was to serve for 44 years until his retirement from the active ministry, St. John's Ev. Lutheran Church of Oak Creek, Wisconsin, just south of Milwaukee. Having served the Lord in the ministry for over half a century, he retired in the year 1955.

His years in the ministry were shared by his wife Hertha, nee Kornreich, with whom he entered into

holy wedlock on May 8, 1901, the wedding being performed by the sainted Prof. A. Pieper at St. Marcus Ev. Lutheran Church of Milwaukee. What a long life the Lord granted them to have together, permitting them to celebrate their sixtieth wedding anniversary! She remains to mourn his departure. Other survivors are a sister of Pastor Plass, two brothers-in-law, two sisters-in-law, and other relatives and friends.

As we look back over the life of Pastor Plass, we see that he confessed, even as did St. Paul: "For me to live is Christ." His whole life centered around serving his Lord Jesus Christ. As he departed this life trusting in his Savior, we are confident that it is also true of him that "to die is gain."

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13).

ARMIN SCHUETZE

† Pastor Hilmar E. Eckert †

With deepest regret we learned of the accidental death of the Rev. Hilmar Eckert, pastor of St. Luke's Ev. Lutheran Church, Saginaw, Michigan. On Wednesday, October 24, Pastor Eckert was struck by an automobile on a Saginaw street. He died of internal injuries a few hours later at St. Luke's Hospital.



Pastor Hilmar Eckert

Pastor Eckert, son of the former Pastor and Mrs. Otto M. Eckert, was born in Sturgis, Michigan, on October

3, 1906. He attended Michigan Lutheran Seminary at Saginaw, Northwestern College at Watertown, Wisconsin, and completed his ministerial training at the Lutheran Theological Seminary at Thiensville, Wisconsin. In 1931, he was ordained and installed as pastor of St. Luke's Mission. Under his direction the mission has grown to a congregation of 484 souls. Pastor Eckert served the congregation continuously until our heavenly Father in His unfathomable wisdom called him to His eternal kingdom.

On September 14, 1940, Pastor Eckert was joined in holy matrimony with Arlene Borchard. Our Lord blessed them with five children: Ruth, Mary, Lois, Alan and David.

Besides his wife and children, he leaves two brothers: Pastor Otto J. Eckert of Saginaw, Michigan, and Pastor Harold Eckert of Milwaukee Wisconsin; and three sisters: Mrs. Emil Priebe of Saginaw, Michigan, Mrs. Herman Zehnder of Bay City, Michigan, and Mrs. Edward Filter of Adrian, Michigan.

Funeral services were held on Saturday, October 27, at St. Luke's Church. Pastor Emil Kasischke of Bay City, who conducted the services, based his words of comfort on Isaiah 55:8, 9. The committal service was conducted by the undersigned. "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord" (Matt. 25:21).

THEODORE HORNEBER

How To Read The Bible

(Continued from page 374)

that book of the Bible into its proper setting as a historical document.

A Factor Far Above All Historical Investigation

While all the above is true, it cannot be stated emphatically enough that at the point where God and His kingdom meet man, there not only space and time and causality must be reckoned with—those considerations which are always in the forefront when we study history—but at that point there is always also another factor, let us call it *The Great Fourth Dimension*, one that transcends all human historical investigation, namely, the gracious will of the God who is our Salvation, of that Lord who is the sole Creator of all reality.

FREDERIC E. BLUME

BUDGETARY OPERATING STATEMENT

July 1, 1962, to October 31, 1962

	Four Months	
	October 1962	July Thru Oct. 1962
Budgetary Income:		
Offerings from Districts	\$309,703	\$ 706,892
Gifts and Memorials from		
Members	195	2,014
Bequests for Budget	—	832
Other Income	326	1,499
Income from Home for the Aged	9,309	27,837
	\$319,533	\$ 739,074
Budgetary Disbursements:		
Worker Training	\$102,394	\$ 408,308
Home Missions	71,988	274,134
World Missions	52,642	165,731
Benevolences	19,535	71,641
Administration & Promotion	34,934	86,760
	\$281,493	\$1,006,574
Operating Gain or (Deficit)	\$ 38,040	(\$267,500)

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

**ORDINATIONS AND
INSTALLATIONS**

Installed

Pastors

Otto, R. P., as pastor of Christ Ev. Lutheran Church, Denmark, and Emanuel Ev. Lutheran Church, Henrysville, Wis., by W. Geiger; assisted by A. Stuebs, K. Otto; Nov. 18, 1962.

Schulz, W. E., as pastor of Zion Ev. Lutheran Church, Cambria, Wis., by A. A. Winter; assisted by G. A. Westershaus; Oct. 21, 1962.

Sprengeler, Walter F., as pastor of St. John's Ev. Lutheran Church, Bowdle, S. Dak., by K. G. Sievert; Nov. 4, 1962.

CHANGE OF ADDRESS

Pastors

✓ Burk, M. W., 4169 N. 16th St., Milwaukee 9, Wis.

✓ Schulz, W. E., 216 W. Florence St., Cambria, Wis.

BUDGETARY ALLOCATION AND RECEIPTS

Districts	October 1962				Four Months — July thru Oct. 1962			
	Comm.	Budget	Offerings	Per	Budget	Offerings	Per	Deficit
	Allocation		Received	Cent	Allocation	Received	Cent	
Arizona-California	4,149	\$ 6,020	\$ 11,978	199.0	\$ 24,080	\$ 18,688	77.6	\$ 5,392
Dakota-Montana	7,245	10,513	14,345	136.5	42,052	28,606	68.0	13,446
Michigan	26,285	38,143	34,121	89.5	152,572	86,153	56.5	66,419
Minnesota	38,747	56,227	47,431	84.4	224,908	103,761	46.1	121,147
Nebraska	6,853	9,945	17,480	175.8	39,780	28,854	72.5	10,926
Northern Wisconsin	47,714	69,239	62,194	89.8	276,956	151,976	54.9	124,980
Pacific Northwest	1,400	2,031	1,745	85.9	8,124	5,276	64.9	2,848
Southeastern Wisconsin	51,392	74,576	57,962	77.7	298,304	153,561	51.5	144,743
Western Wisconsin	51,278	74,411	62,447	83.9	297,644	130,017	43.7	167,627
Total This Year	235,063	\$341,105	\$309,703	90.8	\$1,364,420	\$706,892	51.8	\$657,528
Total Last Year		\$341,105	\$232,247	68.1	\$1,364,420	\$615,092	45.1	

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