

THE NORTHWESTERN
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BRIEFS

by the Editor

Be sure to read "Lest We Forget" in this issue.

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Several years ago we reported on religious persecution in Colombia. Local authorities in this South American country in many instances forbade any "proselyting" (that is, mission work) and distribution of literature by Protestants. They usually did nothing to stop mobs, often led by Roman Catholic priests, which broke up Protestant services and damaged or destroyed mission properties.

At that time a group of U.S. Protestants lodged an official protest with the Roman Catholic hierarchy in this country, asserting that a continuation of such religious oppression would make impossible any improvement in relations between Protestants and Catholics. The National Catholic Welfare Conference roundly and vehemently denied that there were any persecutions in Colombia and declared that the Protestants were advancing these unfounded charges to stir up religious bigotry.

Now, so THE LUTHERAN (Dec. 19) tells us, religious liberty for Protestant evangelical groups in Colombia has been promised by the attorney

general of that country, Dr. Andres Holguin. He has handed down a ruling that Colombia's constitutional guarantees of religious liberty applied to all religious groups unless they violated "Christian morals" or the country's laws.

* * * *

Who is a Jew? Who is not? It becomes difficult, if not impossible, to find a satisfactory answer to this question in the light of a recent court decision in Israel. The case was that of a Jewish-born man named Oswald Rufeisen. He had become a Roman Catholic monk and taken the name of Brother Daniel. He is in the service of his order in Israel. He applied for citizenship, claiming it on the grounds that the constitution of Israel gave the right of citizenship to any Jew.

But the Israeli Supreme Court handed down a decision barring him from citizenship. The majority opinion stated: "A Jew who has embraced the Christian faith cannot be called a Jew. For the Jewish people a Jew who has gone over to another religion has excluded himself not only from the Jewish religion, but also from the Jewish nation and has

no place in the community of Israel."

If one were to take these words at face value, he would have to conclude that all the citizens were required to profess adherence to Judaism as a condition for citizenship and must maintain such adherence in order to remain citizens. But such is not at all the case. Thousands upon thousands of Israelis profess no allegiance to the Judaism that was known and practiced through the centuries. Even Ben Gurion, the premier of Israel for many years, makes no secret of the fact that his is not the traditional Jewish faith.

As a matter of fact, it is just pretense to speak of Judaism as though this described one Jewish religion and one only. Next to Orthodox Judaism, there have developed widely varying shades of Reform Judaism. The beliefs of many Reform Jews have no more in common with that of the Orthodox than the "faith" of an out-and-out modernist has with the faith of a Peter, a John, or a Paul. Moreover, many Jews in Israel do not adhere to either branch of Judaism. The only common bond these have with other Israelis is that of Jewish nationality. Oswald Rufeisen has that, too. But the difference which counts seems to be that one has renounced Judaism for the Christian faith, while the others have not bothered to renounce the "Jewish religion" formally, though they neither profess nor practice it.

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

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Editorials

Scientists and Religion

The January issue of *Reader's Digest* carries a compendium of views entitled "Nine Scientists Look at Religion." All nine of the quotations are favorable in their support of religion. No doubt as many, and more, could easily be found to support contrary views. But it always seems good to us to hear scientists defending religion.

There is no real reason why that should be. Scientists are no more equipped to be authorities on religion than a plumber, for instance, is on precision watchmaking. They enjoy no advantage over others in that field. True religion is not a matter of scientific investigation but rests wholly on divine revelation. Any child is the match of the greatest scientist when it comes to that. If anything, the scientist is handicapped because, humanly speaking, he finds it harder to bring his reason into subjection to faith. Jesus once said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

The opinions in the article referred to deal with such things as the fact of a divine creation and the immortality of the soul. That creation is a historical fact is evident to anyone who looks with open eyes into nature. "The heavens declare the glory of God; and the firmament showeth his handiwork." God said even of the blind heathen: "That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen." And so far as immortality is concerned, there is a voice in every man, whether scientist or not, which testifies to that truth. Every man deep within himself knows that death is not the ultimate end.

But accepting the creation and immortality does not yet make one a true Christian. These facts lie in the sphere of human observation, though corroborated by the Bible.

Christianity embraces more. It embraces Jesus and His great salvation. There the scientist cannot help us. Only divine revelation can.

IM. P. FREY

* * * *

Two Councils

In 1536, Pope Paul III announced a council of the Roman Catholic Church that was to meet in the following year in order to promote peace among nations and unity in the Church. A later announcement proclaimed the purpose of this great council to be the "utter extirpation of the poisonous, pestilential Lutheran heresy." The Lutherans were invited to attend the council, not to defend their cases, but to hear themselves condemned by the Pope and forced into submission by the power of the Emperor Charles V, for Charles stood ready to support the wishes of the Pope. For various reasons this council did not come together till 1545 and it continued, off and on, till final adjournment 18 years later, in 1563. This was the famous Council of Trent.

Almost exactly 400 years after adjournment of the council that Pope Paul had called to promote peace among nations and unity in the Church, Pope John XXIII

announced a council for October 1962, the purpose of which was to be the promotion of peace among nations and unity in the Church. But this new council, called Vatican II, now meeting in Rome, has adopted a wholly different approach from that of the Council of Trent. Every effort has been made to create a friendly atmosphere in Rome, the invited guests from other churches are made to feel at home, and are encouraged to express their views regarding the way to achieve the desired peace and unity. Today there is no talk of any poisonous and pestilential Lutheran heresy.

What has happened since 1563? Has Rome changed its doctrine? The Council of Trent was violently anti-Lutheran and expressly denied the Scriptural and Lutheran teachings that Christian doctrine is derived from Scripture alone, that salvation is alone by the grace of God in Christ, and alone through faith. Since 1563 there has been only one other general council of the Roman Church. That was the council of 1870, which completed a bit of work left unfinished by the Council of Trent and declared that the Pope of Rome was infallible. Not one doctrine of Trent or of Vatican I has been canceled or changed. The language and the tone of the present council is different, but Catholic doctrine is today what it was in 1563, plus the abominations of the infallibility of the Pope and the assumption of the body and soul of Mary into heaven to become a sort of coredeemer with Christ.

According to Roman Catholic doctrine the only possible way to achieve unity in the Church is for all denominations to return to Rome and become united under the sole authority of the Pope. The Roman Church teaches no other way to unity. The council will try to make friends and influence people, but it will not repeal Catholic doctrine. Rome will remain Rome.

E. E. KOWALKE

* * * *

Without Handouts

Not long ago an editorial in the *New Ulm Daily Journal* paid a fine tribute to Doctor Martin Luther College and High School. "They have played their part," the writer pointed out, "in the development of New Ulm and its influence has been quiet, effective, and strong. This College has paid its way and its part and never asked for any handouts, any special privileges or concessions.

"With its 530 students in the college and high school, this institution has been one of New Ulm's greatest and finest assets but the officials have never tried to capitalize on this asset in this community."

To the residents of many college towns a community like this may appear to be a dream, hardly a reality. Commonly the city fathers, the business men, and industrialists are pressed for support of the local college, even of church-related and church-supported colleges and universities. With weary resignation they submit to repeated solicitations for funds to operate the school, to put up new buildings, to subsidize the athletic pro-

(Continued on page 11)

Studies in God's Word: Somebody's Epiphany Depends Upon You

Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone (John 1:35-42).

A manifestation of God's glory, grace, or greatness in Christ Jesus is called properly an Epiphany. It is divinely intended not only for man to witness, but also to experience. It aims to enlighten and edify him, and thereby to affect his relationship with God as well as his conduct towards God. Mary and Joseph, the shepherds, Simeon and Anna, the Wise Men, these are only a few of the many who have experienced such an Epiphany.

But Epiphanies are not a thing of the past. The Lord's one determined desire is still to manifest His grace and goodness to the hearts and in the lives of fallen mankind. Be it in the teeming jungles of Africa or of an American metropolis, in a remote rural community or in the congested ward of an institution, wherever people are walking in the darkness of unbelief there are individuals whose one desperate need is the experience of an Epiphany. Their Epi-

phany depends, however, upon those chosen ones whom the Lord has already called out of darkness into His marvelous light. Consequently, somebody's Epiphany depends upon you.

Upon the Message You Proclaim

If anyone today, among the millions on the face of the earth who know not Christ and His saving grace, is to experience an Epiphany, it will have to be through the message which John the Baptist proclaimed: "Behold the Lamb of God, which taketh away the sin of the world." This is the message which persuaded his two disciples, Andrew and his unnamed companion, to follow Jesus. And following Him, they were both invited and drawn into a situation which was manifestly for them a genuine Epiphany. They went and remained with Him that day not only to see where He lived, but to see more of that light with which He alone could fill their hearts. The blessed Epiphany which they experienced was due to the Gospel proclamation of John the Baptist.

Convinced and overjoyed in his own heart that he had been directed by the word of his master, John, to the promised Messiah and Savior, Andrew felt constrained and compelled to share the good news quickly with his brother, Peter. Brotherly love finds a brother and gladly divides the find. Thus Peter, too, was brought into contact with Jesus through the message of John and was privileged to experience an abiding Epiphany.

"Behold the Lamb of God, which taketh away the sin of the world." Here is the Word of reconciliation committed to you, to proclaim to all those who are still living without hope and without God in the world. Is there a relative, a neighbor, a friend or acquaintance perhaps, who has not as yet beheld this Lamb of God with the eyes of faith and experienced the Epiphany of His grace? If not, there is someone in your neighborhood, in your town or city, in your Synod's U.S. mission fields, in Japan and Rhodesia whose Epiphany depends upon your telling him: "We have

found the Messiah. Behold the Lamb of God, which taketh away the sin of the world."

Upon the Messengers You Provide

To some this saving message may be spoken by you directly. To others it may be announced by your pastor or by your congregation's missionary society or evangelism committee. The vast majority, however, both here and afar, must depend for their Epiphany upon the ministers of the Word which you and your fellow believers are going to provide and prepare.

In answer to her prayer, the Lord gave Hannah a son that she, in turn, according to her promise, might return her son Samuel to the Lord to be a messenger of Truth unto Israel. In their old age Zacharias and Elizabeth were blessed with a son, John, who was to "go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins" (Luke 1:76,77). As a result many in Israel, including Andrew and subsequently also Peter, were urged to behold the Lamb of God and were led to rejoice in His salvation. The saving Epiphany which they thus experienced depended in part upon the messengers of peace whom devout parents were pleased to provide.

Today, though the harvest is becoming increasingly plenteous, the laborers remain critically few. Mission fields at home and abroad are ripe for the harvest. Thousands of blood-bought souls await a glad Epiphany. Do you have a son to be trained for the ministry of the Word, the Word of reconciliation, no less? Does your congregation have a young man to prepare for the Lord's harvest? Encourage and support him today.

Somewhere an Andrew is waiting for the message you have to proclaim. Somewhere a Peter is waiting to be brought to Jesus through the messenger you have to provide. Somewhere, somebody is waiting to be directed to the Lamb of God, which taketh away the sin of the world. Somebody's Epiphany depends upon you.

M. BURK

Topic:

What Is the Salvation Army?



A Lantern to Our Footsteps

Answers Based on Holy Writ

You heard the persistent tinkling of the bells. You saw the men and women uniformed in red overcoats standing at the street corners, before the busily swinging doors of department stores. You may have heard them singing softly. You saw the wide-mouthed kettles, asking for your coins. You immediately recognized the Salvation Army. It would be a surprise not to see them at Christmastime.

Perhaps the same question came to your mind that I was asked: What is the Salvation Army? What do its "soldiers" believe?

Not Only A Social Service Agency

The first thing that comes to our mind is, perhaps, the social service work that this Army carries on. It goes especially to "skid row," to the underprivileged, to the "down-and-outers," to bring them help. It had its beginning when William Booth, a Methodist minister, began to preach to the neglected masses in the slums of London's East End. Organized by him in 1878 as the "Salvation Army," it came to America in 1880, and has since then spread to 85 countries, counting more than 5,000,000 followers.

Although it often is considered to be primarily a social service agency, its National Secretary in 1948 wrote in the book, *Religion in the Twentieth Century*: "Its spiritual purpose is paramount. . . . The Social Service Work is supplementary. . . . The deepest motivation of all Salvation Army service is found in its religious faith." It is a religious body.

The Religious Platform

What is its religious faith? Its fundamental belief, described as "almost identical with that of the Protestant churches of Europe or America," was set forth in the *Foundation Deed* of 1878. A pamphlet, *The Faith of the Salvationist*, published by the Salvation Army in England, sums up these beliefs as follows: "The principal doctrines held and taught by The Salvation Army embraces belief in the scriptures of the Old and New Testaments as given by the inspiration of God; that there is only one God who is infinitely perfect, the Creator, Preserver and Governor of all things and who is the only proper object of religious worship; belief in the Trinity; belief that in the person of Jesus Christ the divine and human natures are united, so that He is truly and properly God and truly and properly man; that in consequence of the Fall all men are sinners and that the Lord Jesus Christ has by His suffering and death made atonement for the whole world."

The Means of Grace

This summary sounds very good until we look deeper to see what is really meant. While they speak

of the Bible as given by inspiration of God, still they say that the Bible is not absolutely necessary, and certainly is not a means of grace, since "God reveals His will immediately, speaks to men directly, goes straight to the heart, and speaks to His people through their spiritual leaders." Baptism and the Lord's Supper are unnecessary for salvation, in fact, were not intended to continue to be observed. Thus they reject the very means through which the grace of God comes to us, through which the Holy Spirit works saving faith.

What the Army Means by Sin

They do say that in consequence of the Fall all men are sinners. This sounds like the Scripture doctrine of original sin. But from their *Handbook of Doctrine* we see what they really mean. There we read that man's "spiritual powers were marred, but not destroyed," that "free will enables man, by choosing the good, to rise to the highest heights of holiness," that "no one will perish for the sins of his forefathers who does not make such sins his own," that "spiritual death is, in some measure, the condition of all by nature . . . however, is not at once complete and . . . does not imply the absence of will power." This view of man makes it possible for him, of course, to work out his own salvation.

How "Atonement" Is Meant

We are happy when we read their statement that Jesus Christ by His suffering and death made atonement for the whole world, until we find out that they also say that "the death of Jesus Christ should not be represented as the literal or actual payment of the sinner's debt."

We are glad to hear them say that the whole world has been atoned for by Christ's death, but then we are amazed by the un-Scriptural conclusion that the heathen, even though they have no knowledge of Christ, will yet "be accepted on the ground of Christ's atoning sacrifices," for they too have "a measure of light." This, however, is consistent with their rejection of the means of grace.

"Salvation by Character"

Very correctly then, in spite of the seemingly good summary of Christian faith of the Salvation Army, it has been said that the Army workers in their social service aim to bring the "gospel of salvation by character to the neglected masses." We may admire their interest in and zeal for the often forgotten people of the slums. But we deplore the fact that they do not bring them the Gospel of *free* salvation through Christ's substitutionary sacrifice, but another gospel that can never save.

ARMIN SCHUETZE

Lest We Forget

The last issue of *The Northwestern Lutheran* contained the Treasurer's five-months' report on the finances of the Synod. What kind of a report was it?

Good News

On the one hand, there was some good news. The Lord moved the hearts of our members, so that their gifts for the first five months of this new financial year (July-November, 1962) totaled nearly \$100,000 more than for the corresponding period a year ago. As a result, the Synod's cash position has improved. The operating deficit of more than \$400,000 as of November 1961, has been reduced to just under \$300,000 one year later.

Sobering News

On the other hand, there appears to be good reason for sober concern about the finances of the Synod. The large operating deficit has been mentioned, something which can't help hurting the Lord's work somewhere along the line. And this is what has happened. Of the \$1,700,000 programmed for this five-month period, just under a million dollars has been received in offerings. Obviously, much work contemplated for our Lord has not been done.

What shall we say about this financial report? More important, what does God think about it?

God's Plan for Us

God desires to save the world. This is the wonderful truth which has received special emphasis as we journeyed to Bethlehem's manger during the weeks just past. But just as true as it is that God wants to rescue the world, so true it is that He has decided to carry out this task *through sinful men*. It's not for us to wonder why God chose to do things this way; it's for us to appreciate this fact and to prize the honor it confers upon us. Just as surely as it is true that Jesus is our Savior FROM death and the guilt of sin, so true it is that Jesus is our Savior FOR serving Him by carrying on His wonderful work. There is a race to be run, work to be done, fruit to be borne. Christ saved us *because He wants to use us and all that we are to help Him carry out His plan for this sinful world*.

Here, then, is the work cut out for the Wisconsin Evangelical Lutheran Synod — not self-chosen work, but work laid on our shoulders by the Lord of the Church. He has blessed us with the riches of the pure Gospel, He has given us the wealth of land and industry, and then has said, "Now I want to use you to share My Gospel with more and more of the world's lost millions!"

Conflict of Loyalty

The assignment seems simple enough, doesn't it? The trouble is that there is a conflict of loyalty in the Christian. On the one hand, there is what Scripture calls "the new man," the "Christian-in-us," who delights to hear what the Savior has to say, and who urges us to be active colaborers with the Savior. But we also have "the old Adam," the "heathen-in-us," our inherited, stubborn, selfish sinfulness ("our worst enemy," Luther calls

it) who refuses to agree with the Lord's plans for us. It's this old Adam who urges us to relax in our Christianity, not to get too excited about Christ, to be no more active for Christ than we were last year, to let others support the expansion of Christ's work "who are better able" than we. It's the old Adam who whispers, "It's up to you to decide how your life is to be lived; that's your business, and nobody else's." And when our gifts to the Lord are insufficient to carry out the full synodical program of worker-training and mission work (and this is precisely what has been happening the past months), then count on the old Adam to whisper soothingly, "That's all right; you just ask the Lord to keep those doors open until you get ready to enter them."

The Result

We have been chosen by God to share the Gospel. When we listen to the evil voice within us and withhold our gifts, when we bring only token gifts, we stop up the channel through which God wants to carry His blessings to others.

Here, then, are the important questions for us to ask ourselves as we study the five-month report of the synodical Treasurer: How have we been declaring our love for the Savior? Do our gifts show that we recognize the Savior's claim on us? What do we treasure most highly in our lives? Do we demand our high standard of American living, and then bring God "leftovers," gifts that "we can afford"? Make no mistake about it; God is grieved with gifts like that, no matter how sincere the giver is. "Honor the Lord *with thy firstfruits!*" He tells us in His Word. The Savior's work will never be done properly with haphazard, "leftover" giving, with gifts that we "can afford."

The Remedy

If we are to reach the high goal, that of being faithful coworkers of the Lord who has called us, then we dare not be guided by the voice of the old Adam within us. He can't be converted; he must be "drowned," "crucified," to use the language of Scripture. It hurts to crucify the old Adam. You will experience that every time you deny yourself something you want and perhaps need in order to bring the kind of sacrificial gifts that will expand our work of missions. But *can* we resist the tempting voice from within? This isn't a matter of *our ability*; it's a matter of *God's grace*. The Savior who gave us the commission "Preach the Gospel!" has broken the power of sin in our lives; He will also give us the strength needed to perform His work. It's no secret what miracles God's grace accomplished in our Synod in years past; God's grace will do no less today.

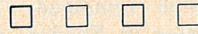
We will find this out if we will pray for growth in the beautiful grace of liberality. The *need* for generous offerings is sometimes held out to Christians as the motivation for their giving. But is that what Christ meant when He said, "I have chosen you, that ye should bear much fruit"? A mature Christian doesn't need a budget or a financial crisis to push him into extending his efforts for his Lord. Instead, he wants his gifts to be a living response of love and trust in his Savior, a re-

sponse that puts Christ first always. Rather than asking, "How much of *my* income shall I give to the Lord?" the responsible Christian will ask, "How many of God's earthly gifts shall I keep for myself?" The thinking congregation will not look for an easy, mechanical yardstick to determine its support of Christ's work, but will rather ask: "What share (%) of our total congregational income will we want to invest in the Savior's work outside of our own congregation?" Isn't this way of measuring our support much more responsible, a more meaningful way of reflecting the trust the members have in the Savior and of the love they bear Him? Is this our attitude as we measure our participation in the work

of sharing the Gospel with increasing numbers of fellow humans who don't have it? Is this the attitude of our congregations as they prepare to fill out their "Statements Of Intention," in connection with the Synod's Pre-Budget Subscription System?

The Important Question

Remember: as we carry on our Savior's work from year to year, the important question is not: "Is our Synod making its budget?" Instead, the important question is: "How are we using the gifts the Lord has put in our hands?" We are laborers, coworkers with God. What kind of coworkers are we?



Law?

Is it wrong for me to play ball on Sunday? Dare I do any kind of work on Sunday? Are the Seventh Day Adventists right after all when they insist that the day of worship is Saturday, the seventh day? These and many other related questions can readily be answered when we know just what is meant by God's Law.

The Difference in Regard to These Laws

It is true, God in the Old Testament books of Exodus, Leviticus, Numbers, and Deuteronomy gave through Moses countless important ordinances or laws, usually referred to as the Mosaic Code (collection of laws). This Code is divided into three parts: 1) the Moral Law, 2) the Ceremonial Law, 3) the Civil Law. All three parts of this Mosaic Code were given by the same God, and therefore the transgression of any of the provisions of any part was for God's Chosen People, the Jews, a sin against God. The big difference between these three parts of the Mosaic Code is that the Moral Law, commonly called the Ten Commandments, is binding on all men for all time. The Ceremonial and Civil Laws, on the other hand, were statutes peculiar only to God's Chosen People during the time of the Old Testament.

Reminders of the Coming Savior

While all the parts of the Law served to hedge them in from their heathen neighbors and to keep them as a nation set apart from all others, the Ceremonial Law in particular had many things in it that would remind the people of the Promise of the Savior which He had given to them. These were a shadow of things to come (Col. 2:16, 17), that is, constant reminders to trust in the forgiveness, life, and salvation which the Messiah or Christ would bring. But when the promised blessings became realities through Christ's atoning life and death, then there was no longer a need for such reminders, and so the Ceremonial Law was abolished.

As for the Civil Law, it naturally was in force only as long as the Jews continued as an independent nation.

MORAL, CEREMONIAL, CIVIL

A Few Facts About Ceremonial and Civil Laws

Nevertheless, a word or two about the Ceremonial and the Civil Law will be both interesting and instructive, even though no longer in force in New Testament times. The Ceremonial Law regulated every phase of the Jews' religious life. It, therefore, contained laws about their sanctuary or place of worship, the Tabernacle, how it was to be constructed within and without, down to the smallest detail. There were laws relating to the servants of the sanctuary, the Levitical Priesthood, starting with the office of the High Priest, who was from the House of Aaron. There were also laws governing the various types of sacrifices and prayers, which the Jews were to offer and detailed regulations concerning all the major festivals, such as the Passover, the Feast of Unleavened Bread, Pentecost, the Day of Atonement, etc. The Civil Law, since the Jews were a theocracy, a nation governed directly by God, affected every phase of the Jews' political life. Since the entire land belonged to God, and He was King, every Jew would receive his portion of the land from God, and could not dispose of it as he would like, but was responsible to God for what he would do with it. Thus, too, all the products of the land belonged to God, and for this reason at least a tenth part of all produce had to be returned to God, including even the first-born of both man and beast.

The Shadows Are Passed Away!

Thus the entire life of the Old Testament People was regulated down to the minutest detail by divine commandments, and so important were these commandments that in many instances the penalty for any infraction of these laws was punishable by the death of stoning. Aren't you glad, dear reader, that you live in these New Testament times where all the blessings of Christ are brought to us through Word and Sacrament, and we no longer need these shadows or reminders in the form of countless rules and regulations?

KENNETH W. VERTZ

By the Way

By H. C. Nitz

Let Us Rise Up and Build

That was the motto of our special convention in New Ulm in November. It will be a motive and not a mere motto if the Lord will give us the spirit shown by a congregation of Nigerian Christians as reported by their pastor in the October-December issue of *Africa Now*.

How We Built Bishara Church

By Paul Doba

No professional fund-raising program — only the holy determination of an African pastor and the sacrificial giving of his members.

When I went to Jos as a pastor, the members were meeting in a very small building. Men and women and children were being saved; we needed a bigger church. But there was no money. The elders told me that people in Jos just didn't give to the work of the church.

But in the Bible I read the words of God to Moses: "Take a sacrifice from the hand of the people of Israel for the building of my house of worship" (Exod. 25:2-9).

"What keeps us from doing the same?" I asked. "We must enlarge God's house."

"We tried once before, but the plan failed," the elders said.

"He who is of a doubting heart, let him stay away from the services," I told them.

After praying for two weeks, we told the church members. They said, "It is good. Let us do it." Each man gave £2 (two weeks' wages) and each woman ten shillings — one-quarter of this. The first woman to bring her money was the chief's wife. Then the chief and others became interested. Soon we had £200 (\$600).

When the members saw workmen tearing down the mud walls of the old building, some became afraid. "What will we do if we don't get the rest of the money needed?"

"Did I not say, he who is of a doubting heart, let him stay away from the church?" I asked. "The Lord will help us get the full amount."

Just after this a letter came with £30 in it. Someone else sent £20. This encouraged us.

We again assessed the men £1 and the women five shillings, but still we lacked enough money to finish before the rains came. So we had to borrow the rest. The completed church was very fine, with enough seats for 750 people. We had bigger crowds than before, and more people came to Christ. We called it "Bishara" — Good News — Church.

But the debt bothered us. We paid it back as quickly as we could. At last only £30 remained. I again read the verses in Exodus, and saw how the people brought anything they had — clothes, jewels, or money.

The next Sunday the church was full. I asked an elder to stand at the door and not allow anyone to go out. Then I read these verses.

"We must finish this debt today," I told the congregation. "Let us not leave the building until we have paid it."

The people started giving, and the elders counted the offering. When no more money came forward, we still lacked £11. We sang a hymn and prayed.

"Now bring your clothes, your shoes, or whatever you have, like the people we have read of," I said. "We will sell them and use the money."

The people started to sing as they brought up anything they could. A policeman gave his sunglasses, a trader gave a pen, a woman gave her beads, a boy took off his new shirt, and a clerk brought his shoes up to the offering table. The elders estimated the amounts, and at last announced there was enough to finish the debt.

We had been in the church five hours, but the people were happy. This increased their faith. Even though they were mostly poor people, they later gave enough to build another church in town. They also supported several evangelists.

That is how we built Bishara Church. When the people were obedient to God and we all had faith, we finished the job.

Mergers and Missions

Dr. John R. Mott was unquestionably a great statesman in the field

of missions. Under this leadership the World Missionary Conference was held in Edinburgh in 1910. Its purpose was to promote interdenominational cooperation in the task of Christian missions. The participants assumed that there was "basic agreement as to the missionary motive, method, and objective."

But when the International Missionary Council was formed in Lake Mahonk, New York, in 1922, the differences began to show. When the Council met in Jerusalem in 1928, compromises were made resulting in the tragic recognition that "non-Christian religions were . . . collaborators in a common battle against evil in the world." The leaven of the most vicious form of ecumenism brought about a growing conflict between liberals and evangelicals in many major denominational missionary societies. The situation deteriorated and resulted in the establishment of independent societies. The liberals continued in their policy and in 1961, at New Delhi, the International Missionary Council merged with the World Council of Churches. The message this group brings to the heathen is a sad perversion of the Gospel of Christ.

Independent missionary agencies are bravely stemming this tide of "another gospel." They support some 30,000 missionaries in 110 lands throughout the world. In fact, according to a report in *Africa Now*, "60 per cent of all Christian missionary work being done today is under the auspices of these growing independent constituencies."

But these independent groups are also a merger of various shades of Calvinistic "evangelicals." While they are agreed on fundamentals, they tolerate, practice, and preach error. And in such a merger the confession of the truth is foredoomed to deteriorate.

We rightly claim that we have "God's Word and Luther's doctrine pure." But are we sufficiently thankful for this gracious blessing? If we smugly keep this treasure to ourselves and do not make greater efforts to share it with others, we may lose it.

Direct from the Districts

Arizona-California

California

A new mission has been opened in the San Diego area to reach many former Wisconsin Synod people and to serve the unchurched in this rapidly expanding area (about the size of Milwaukee). Services are being conducted in the Palms Chapel of the Catamaran Motel, 3999 Mission Boulevard. To date several calls have been declined and services are being conducted by pastors who live several hundred miles away.

The Stanton, California, mission, presently being served by pastors from Mar Vista (Los Angeles) and Pomona, will have its first resident pastor in the person of Pastor Joel Gerlach, Warren, Arizona, who will be installed there early in January.

Arizona

Ground was broken in October for the construction of Emmaus Lutheran Church (one-year-old mission), North 39th and West Sweetwater, Phoenix. The \$36,200 brick building of contemporary style is being erected with monies appropriated from the Synod's Church Extension Fund. In line with new Mission Board policy, the church will be immediately furnished with pews and chancel furniture.

Construction is well under way and the congregation expects to dedicate its new house of worship early in 1963. — This is the eighth congregation of our Synod serving the Phoenix area.

Our Savior's Lutheran Apache Mission, Bylas, will observe the fortieth anniversary of its church building on January 31, 1963. About 70% of the people in this Apache mission are receiving some kind of relief support, and therefore the gifts of love which are supplying the labor and supplies with which to paint and clean the church and to install a large, new altar cross are especially heartening to the missionaries there.

Vacancies in the District, for which calls are presently being extended, include: Tucson (two, Redeemer and the new Eastside Mission); Warren; Scottsdale (new mission); San Diego (new mission); and Dallas, Texas (new mission). May the Lord of the harvest fill these needs!

M. C. NITZ

Nebraska

It is our privilege to sow the Seed of God's Word outside our own immediate surroundings also. During the past months a number of such efforts have been begun. During the summer Pastor H. W. Bittorf and his congregation at Halstead, Kansas, became members of our Synod and our District. Services are at 10:30 A.M. every Sunday. Pastor Bittorf also serves Junction City, services at 3:00 P.M. Sunday, Municipal Building, 7th and Jeffer; Forbes AFB 7:30 P.M. Monday; Ft. Leavenworth, 8:00 P.M. Thursday. Pastor Bittorf will serve any military personnel in Kansas to the best of his ability, as the Lord gives him strength. — The Mission Board has done exploratory work in Kearney and hopes to buy a church building there soon. — Neighboring congregations and pastors are independently beginning work in Columbus and Fremont, Nebraska. Services in Columbus are held on Sunday evening at 6:30 in the Community Room (upstairs) of the Columbus City Auditorium. Services in Fremont are on Sunday evening at 7 o'clock in an upstairs classroom of the National Guard Armory, 910 N. Lincoln Street. — Pastor H. Lichtenberg of Hastings, Nebraska, is conducting services every Sunday at 7:45 P.M. at Stockton, Kansas. A fine nucleus has formed, with a living zeal for the pure Word of God. — All who know of members or prospects of the Wisconsin Synod and the Evangelical Lutheran Synod (Norwegian) in any of these areas are asked to send the names of these people to the pastors listed. It might be well also to let these people know we are having services in these localities. Let us not lose precious souls by negligence. See "Request for Names" on page 15.

Although action at the recent Synod convention put off the Nebraska Academy for some time to come, there is evidence that others also feel the eventual need of such an academy. We in the Nebraska District have again shown our conviction that such an academy is necessary by special Reformation services at which the need of Christian education at the high-school level was stressed. Services for congregations in their area were held at Grand Island, Lincoln, Omaha, and Norfolk in Nebraska, at

Des Moines, Iowa, and at Golden, Colorado. Offerings of nearly \$3,000 were received at these services. Some congregations held their own services with special offerings; no further information is available at this time. — On Saturday, November 3, Pastor E. C. Birkholz, who serves St. John's at Brewster in the heart of the Sandhills, suffered a heart attack. He is responding well to hospital care, but doctors recommend a leave of absence for recovery. Pastor Kenneth Strack of Naper is the supply pastor. — Pastor W. Sprengeler has accepted a call to South Dakota, leaving Cedar Rapids vacant. It is being served by Pastor Robert Michel of Newton, Iowa. While many calls have been received, we are happy that most of our pastors have chosen to remain in our District.

F. A. WERNER

Anniversaries

Sixty-fifth Wedding

Mr. and Mrs. William Weide of St. Matthew's Ev. Lutheran Church, Oconomowoc, Wisconsin, on October 28, 1962.

Golden Weddings

Mr. and Mrs. Henry Carsten of Trinity Ev. Lutheran Church, Brillion, Wisconsin, on June 15, 1962.

Mr. and Mrs. Edward Patzer of St. John's Ev. Lutheran Church, New Ulm, Minnesota, on October 22, 1962.

Mr. and Mrs. John Geisser of St. John's Ev. Lutheran Church, Rock Springs, Wisconsin, on November 18, 1962.

Mr. and Mrs. John Hermel of Trinity Ev. Lutheran Church, Nicollet, Minnesota, on November 18, 1962.

Mr. and Mrs. Ezra Traucht, of Trinity Ev. Lutheran, Church, Jenera, Ohio, on November 21, 1962.

Mr. and Mrs. Armie Voigt of Zion Ev. Lutheran Church, Route 1., Kiel, Wisconsin, on December 9, 1962.

Mr. and Mrs. Andrew Zirbel of Immanuel Lutheran Church, South Shore, South Dakota, on December 19, 1962.

Serving Students at Whitewater State College

On the main highways leading into the city of Whitewater, Wisconsin, are large signs that say: "Welcome to Whitewater — The College Town." The city of Whitewater encircles a beautiful campus familiarly known as "Whitewater State College." If a young man or woman wishes to prepare for teaching or business, to take a general college course culminating in a liberal arts degree, or to attend a friendly college while fitting themselves for entrance into a professional school, Whitewater offers a course to meet these needs.

This year Whitewater State enrolled 3,619 students from Wisconsin, northern Illinois and surrounding states, even a few from foreign countries. The enrollment will continue to grow as more and more young people plan to attend college. Five new buildings are in the process of completion at Whitewater and four more are being planned.

From the early days of Whitewater State's history, St. John's Ev. Lutheran Congregation of Whitewater has assumed the responsibility of caring for the many spiritual needs of students while they are away from home and their home churches. In the past few years, as the student enrollment mushroomed, St. John's Congregation was aware of the responsibility it faced and the many mission opportunities at hand and immediately set to work to offer our Lutheran college students a well-rounded program for growth in Christian knowledge and fellowship.

In May of this year, St. John's Congregation assumed a debt of \$20,000 in order to purchase a large, imposing 12-room home to be used as a center for Sunday-school and youth activities as well as a center for college student activities. On June 17, the congregation dedicated this former residence as its Christian Education Building and Lutheran Student Center, thus becoming the first congregation in our Synod to own and operate its own student center. The building is ideally located one block from St. John's Ev. Lutheran Church, on Whitewater's Main Street, and only two blocks from the campus. All students who travel from the campus to the business district must pass our Lutheran Student Center.

These new facilities have offered St. John's Congregation and its pastor



Lutheran Student Center at Whitewater, Wisconsin

greater opportunities to serve your sons and daughters at Whitewater State with a full student program. Some of these opportunities are as follows. Two Sunday morning services offer our Synod's students the opportunity for regular church attendance and monthly Communion attendance. Many students return home weekends, but midweek services, such as those during Lent, are filled to overflowing. Our students organize a choir to sing at all Lenten services. Male or married students have the opportunity to serve their Lord in the church as ushers or in various other capacities.

A student organization called the L.S.C.S. (Lutheran Synodical Conference Students) was begun at St. John's over 25 years ago and is still active today. The L.S.C.S. meets twice a month for its regular meetings. These meetings include a study and discussion of topics concerning Christian faith, life, doctrine and practice, and a business meeting followed by a coffee and social hour. The women members of St. John's and our sister congregation, Christ of Richmond, Wisconsin, supply all the refreshments. The pastor conducts a student Bible class every Tuesday evening, and he with the help of male students also conducts Vespers every Wednesday evening.

Cost suppers, meals prepared and paid for by the students, are held each month with the added benefit of guest speakers. During the year, the L.S.C.S. members with the campus pastor canvass the campus to enroll new students into our college church group and invite and encourage students, "sheep who have strayed from our fold," to return to their "home" church. Spiritual laxness is one spiritual disease that affects many of even our "good" Lutheran students. The L.S.C.S. observes the custom of caroling at Christmas time at the homes of sick and shut-in members of St. John's and at nursing and convalescent homes in the area. A senior banquet is held each year for our L.S.C.S. seniors and their families, the meal being prepared and served by St. John's Evening Circle. The Ladies' Aid Society supplies all the "makings" for the group's annual picnic. The Lutheran Student Center is open for student use, study, activities, and fellowship on Wednesday and Friday evenings and on Sunday afternoons and evenings under the supervision of appointed chaperones, or the campus pastor. The pastor is always available for private student counseling. This is often the most important phase of a student pastor's work and consumes a great amount of his time. In the event of any



Pastor David Tetzlaff (standing) with group of students at the Lutheran Student Center

serious spiritual problem, the student's home pastor and parents are immediately notified and usually the matter becomes their responsibility. The L.S.C.S. group keeps in constant contact with its members through various mailings and the mailing of a monthly "Newsletter." College publications are also used to publicize future events and projects. A special introductory booklet explaining the purpose, goals, and schedule of the L.S.C.S. organization is prepared and distributed at the beginning of each school year.

Through this detailed resume of our student work we hope that you will realize the great opportunities, responsibilities, and mission endeavors that lie before our congrega-

tions serving campuses throughout our Synod. Whitewater is just one of many areas where faithful pastors and congregations are serving your sons and daughters, the youth of our church who are attending school away from home. As more and more of our young people plan to attend colleges and universities, the student work of our Synod through its Lutheran Spiritual Welfare Commission must also grow and increase!

From our own experience, we have learned that campus work costs money! Needed administration, guest speakers, printing, mailings, materials, study outlines, tracts, proper facilities, student centers, additional campus pastors, expansion of our Lutheran Spiritual Welfare Commission,

all combine to mount up into many dollars and cents! St. John's greatest contributions toward student work in Whitewater is first the sharing of its pastor with students and student work and also sharing its pastor with its sister congregation, Christus Ev. Lutheran Church at Richmond. It also has assumed the greater share of the debt incurred by the purchase of its student center and maintenance of the same. Formerly the entire cost of student work at Whitewater was borne by the members of St. John's and the students. Today the congregation assumes a great share of that responsibility with the 404 students whom we serve who contribute their own offerings. However, we have received a substantial yearly subsidy from our Synod's Lutheran Spiritual Welfare Commission. The L.S.W.C. also granted us a \$2,000 subsidy toward the purchase of new equipment at our Lutheran Student Center. St. John's Lutheran Congregation and its pastor sincerely appreciate this financial help and gratefully thank the Lutheran Spiritual Welfare Commission and you, the members of our Synod, who are supporting this needed work with your gifts. As we sincerely pray for the Lord's continued rich blessings upon our endeavors in student work and look forward to new opportunities, so we thank our Lord for the many faithful, dedicated pastors and congregations who are also engaged in this field and activity of the Church and who have been a source of encouragement and strength to us.

May our gracious Lord so prosper and bless our Synod that we continue to expand and widen the horizon of our student work!

D. A. TETZLAFF

Editorials

(Continued from page 3)

gram. The church body then takes the credit for the school's progress. Contributions may have been elicited from Catholics and Jews, Presbyterians and Episcopalians, atheists and materialists, yet the church group pridefully points to its colleges as evidence of its great interest in education, and of its significant accomplishments in that field.

A church body of which it may be said that it "has paid its own way and its part and never asked for any handouts, any special privileges or concessions" may take a proper pride in such an estimable community reputation. So may the congregations and parish schools of our Synod that have not called on their neighbors in the community to support their work.

This is a proper pride if it is preceded by the pride of faith that considers the relation between the believer and his God so personal that it is jealous of any other expression in spiritual affairs than that prompted by a believing heart. The Christian will no more solicit a heterodox and pagan community for support of church work than will a young man sell raffle tickets in the community in order to buy a ring for his fiancée, or than a son will approach the business men on Main Street for donations so that he can give his mother a Christmas present.

If the work is spiritual in character, if the project is an expression of faith and love, the Christian has too much pride to beg the world for "handouts." Sanctification does not do business that way.

C. TOPPE

Church Dedication at Naper, Nebraska

The roots of St. Paul's Congregation of Naper, Nebraska, go back to the year 1890, when the early settlers, lured by the promise of new untilled land, gradually moved westward. Among these pioneers were many Lutheran families, who were first served by a traveling missionary. On May 13, 1894, the congregation was organized. During these many years of its existence there have been trials, to be sure, but there have also been numerous evidences of God's guidance and blessing. One of the most joyous days in the life of the congregation was the dedication of its new house of worship on November 4, 1962. To observe this memorable event, two festival dedicatory services were held. A former pastor of St. Paul's, the Rev. David Worgull of Mishicot, Wisconsin, reminded the worshipers to give all glory to God on this joyful day. The afternoon preacher, the Rev. Gerald Free of Hadar, Nebraska, urged the members to use this building rightly, ever remembering that this surely is the house of the Lord and the gate of heaven. Assembled for these first worship services were 670 people.

The building, which measures 65' by 29', is of light-weight block construction and is faced with Norman brick. Dominating the front are two large pilasters, one of which extends through the roof lines and serves as the bell tower, where the bell from the old church structure is being used. Distinctive features of the exterior include the large stained glass window over the entrance and the blue slate panels which divide the nave and the basement windows.

In the interior there is an ample narthex which can be utilized for overflow seating by opening sliding glass panels, facing the nave. The exposed laminated trusses, together with the decking and the mahogany paneling on all the interior partitions, provide an inviting, dignified setting for worship. In the chancel one's attention is drawn to the large oak cross which is mounted on a background of white brick.

Thoughtful attention was given in planning to the spiritual needs of the children of the congregation. For this reason, there are found in the basement four bright and cheerful permanent Sunday-school rooms. Also

in the basement, which has a tiled floor and an acoustical ceiling, is a fellowship hall, a furnished kitchen, storage rooms, and a furnace room, which offers zoned heating for three separate areas of the building.

The estimated cost of the building, complete with all furnishings, was \$38,375. However, the final cost was more than \$4000 below this figure, largely because of the 1100 willing hours of labor donated by many members of the congregation. Working together in this project for the Lord, the congregation has already paid over three-fourths of the cost.

Not only has it been a privilege to work on this house for the Lord, but it has also led the congregation to experience the Lord's richest blessings. We therefore acknowledge that our being able to do this was but another measure of His grace upon a chosen people so that they could more effectively preach the Gospel.

KENNETH W. STRACK

Dedication

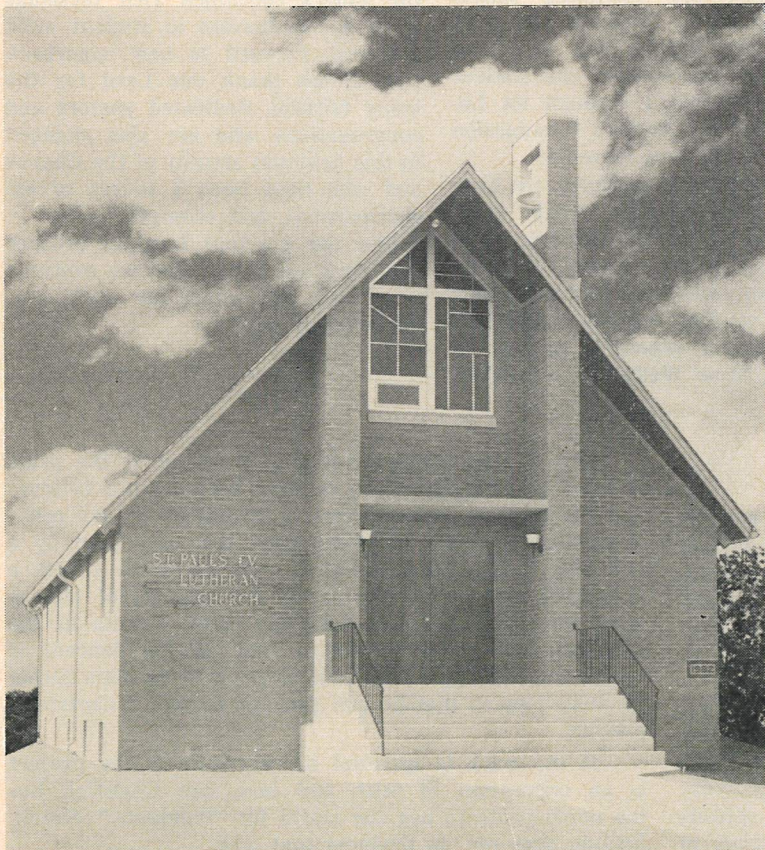
Grace Lutheran School Neenah, Wisconsin

On September 2, 1962, Grace Congregation of Neenah, Wisconsin, by the grace of God, was privileged to dedicate its new school building and all-purpose room. Pastor Harold Warnke, principal of the Fox Valley Lutheran High School of Appleton, Wisconsin, was the guest speaker in the two morning services.

For the afternoon service of dedication, the congregation and friends gathered in the chapel. The guest speaker was Pastor J. C. Dahlke, the president of our Northern Wisconsin District. The undersigned conducted the dedication ceremony. John Gaertner, a senior student at our Seminary and a son of Grace Congregation, served as liturgist.

Recognizing that Christian education is a priceless heritage, Grace Congregation in 1960 began organizational work to erect a school of its own. Up until that time the parents of Grace had the privilege of sending their children to Trinity and Martin Luther Schools, both of Neenah.

In 1960, a pledge drive was conducted to finance the building of the school. In April of 1961, a committee was appointed to work with the architect on plans. In July of 1961, the congregation voted on the proposal to build a three-classroom school



St. Paul's Ev. Lutheran Church, Naper, Nebraska

and an all-purpose room, the construction to permit three future classrooms in a second story over the three lower rooms. The estimated cost including architect's fees was \$100,000.00.

Ground was broken on March 18, 1962. The new structure attached to the church consists of three classrooms, all-purpose room, boiler room, and office, and storage room. The school staff consists of two teachers. The present enrollment is 46.

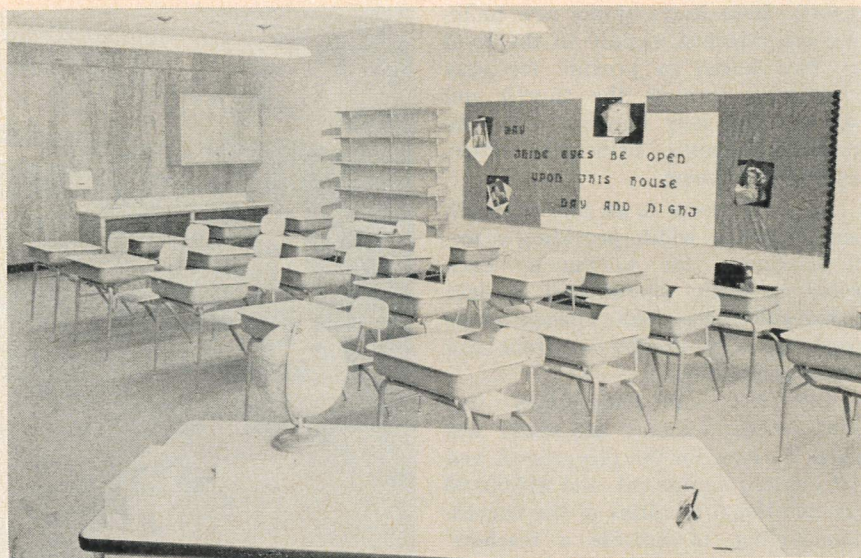
To God alone belongs the glory, and with the hymn writer we say:

Hallelujah, let praises ring!

Unto our Triune God we sing;
Blest be His name forever!

With angel hosts let us adore
And sing His praises more and more
For all His grace and favor!

JAMES C. BERGER



Classroom of the new school building of Grace Lutheran, Neenah, Wisconsin

Siloah Dedicates School

After an absence of 43 years, Siloah again has joined the growing list of Wisconsin Synod congregations maintaining a day school for the Christian training of their children.

It was a sad occasion in 1919 when a resolution was adopted by the congregation to discontinue the one-room school which had been maintained since 1898, four years after the congregation's birth. But it was a happy occasion in 1962 when Siloah

began the school year in its own facilities.

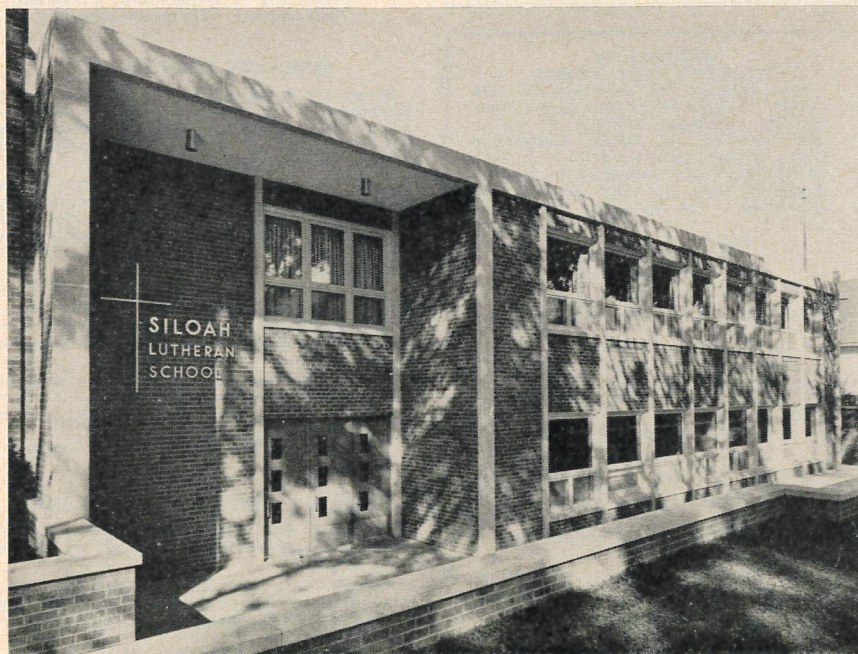
The new facilities were dedicated to the Lord's service on October 14, 1962, with services of praise and thanksgiving in the morning and a special dedicatory service in the afternoon. The morning speaker was Synod's second vice-president, Pastor Irwin Habeck, whose message was based on Genesis 18:19. The afternoon preacher was the second vice-

president of the Southeastern Wisconsin District, Pastor Waldemar Pless. His text was II Corinthians 5: 14, 15.

The day marked the culmination of efforts made since 1929. On June 3 of that year Siloah adopted a resolution to reopen its Christian day school as soon as possible. The implementation of this resolution was delayed by the depression of the late 20's and early 30's, by World War II in the 40's, and by the expansion of the worship facilities in the 50's. In more recent years the congregation moved positively toward its goal by paying the tuition of students at neighboring schools, then by supplying a teacher and later two teachers at Bethesda School, and also by operating two small school buses. On September 11, 1961, a building committee was appointed and the architect was engaged.

Ground for the new structure was broken on February 25, 1962, and the cornerstone was placed on May 20, 1962.

The two-story school is connected to the church building. While the addition is modern in every respect, it blends harmoniously with the existing building. The school has four completely finished classrooms on the upper level and four incompletely finished classrooms on the lower level to allow for future expansion. The incompletely finished classrooms are being used presently by Siloah's large Sunday



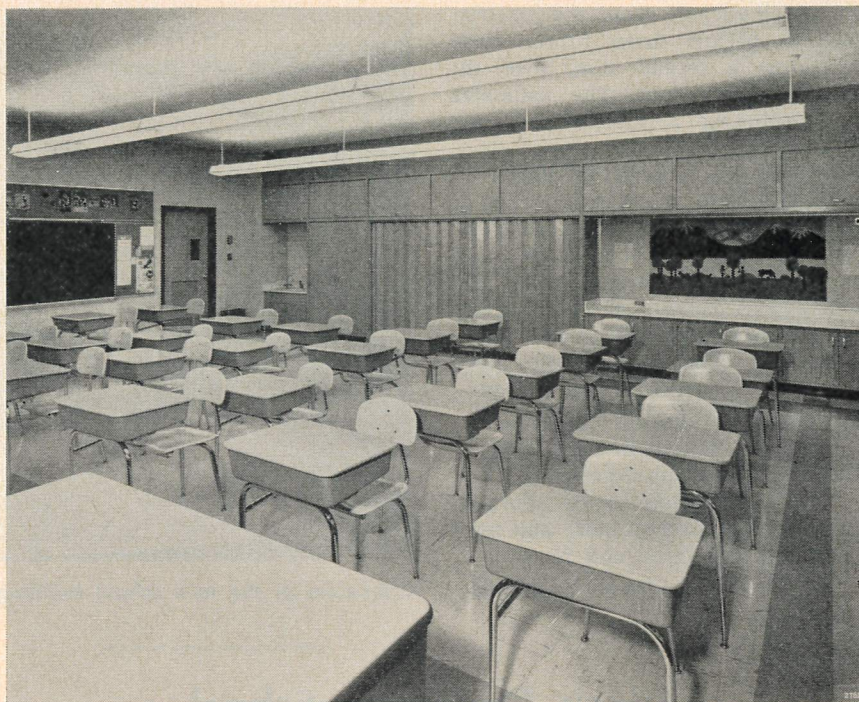
Siloah Lutheran School, Milwaukee, Wisconsin

school. Both floors of the new building are matched exactly to the level of the church to provide for easy circulation through the church and school. The new building also contains washrooms, principal's office, and faculty room.

Each classroom is 28 feet in depth and 32 feet in width, providing space, if necessary, for 40 pupils. Each room, tastefully coordinated in light pastel colors, has ample storage space, work areas, ventilated wardrobe and cheerful lighting.

The cost of construction was \$145,000.00. Another \$25,000.00 was spent on fees, for the playground, and for modern equipment, and \$15,000.00 for additional facilities in the church. Remodeling, to provide a teachers' lounge and nurse's room, presently is underway.

Our school opened with an enrollment of 111, served by a staff of four teachers. Mr. Gary Greenfield is principal and teaches grades 6 through 8. Miss Jane Liesener instructs grades 3 to 5; Miss Betty Herzog is the teacher for grades 1 and 2; and Mrs. Esther Wiechmann is the kindergarten teacher.



Classroom of the new school building of Siloah Lutheran, Milwaukee, Wisconsin

Siloah is thankful for its worship and educational facilities. It is our prayer that Siloah may go forward in the Lord's service, preaching and teaching His Word.

ROBERT J. VOSS

REQUEST FOR NAMES

Please send the names of all prospects for membership as well as of military personnel in the following areas:

Halstead, Kans.
Junction City, Kans.
Forbes Air Force Base
Fort Leavenworth
to

The Rev. Harold W. Bittorf
120 E. 9th St.
Halstead, Kans.

Please send the names of prospects for membership in the areas of Kearney, Nebr., and Wichita, Kans., to

Pastor L. Gruendeman
2845 Starr St.
Lincoln 3, Nebr.

Please send the names of prospects for membership in the areas of Columbus, Nebr., to

Pastor G. Free
Hadar, Nebr.

Please send the names of prospects for membership in the areas of Fremont, Nebr., to

Pastor F. Werner
4412 Jaynes St.
Omaha 11, Nebr.

Please send the names of prospects for membership in the areas of Stockton, Kans., to

Pastor H. Lichtenberg
1502 W. 7th St.
Hastings, Nebr.

IMPORTANT!
REQUEST FOR NAMES

God willing, the undersigned will be in Puerto Rico for about two months beginning January 8. Any-one knowing of fellow Lutherans living on that island (civilian as well as military) are requested to inform them of this, or send names and addresses — by **air mail**, please! — to

Pastor H. C. Nitz
c/o Antonio de Rivas
Calle Dos Hermanos 159
Santurce, Puerto Rico

CALL FOR NOMINATIONS

Because Prof. O. Levorson has tendered his resignation from the faculty of Dr. Martin Luther College, New Ulm, Minn., a teaching vacancy in the field of English, high-school department, will have to be filled.

The Board of Control herewith invites members of Synod to submit in nomination the names of men qualified for this position.

Kindly include pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned not later than February 6, 1963.

Arthur Glende, Secretary
Board of Control
Dr. Martin Luther College
17 South Jefferson Street
New Ulm, Minn.

NOTICE OF WITHDRAWAL

We regret that St. John's Lutheran Congregation of West Bend, Wisconsin, and its pastor, Waldemar P. Sauer, have withdrawn from our Synod because of a difference in doctrine and practice and are therefore no longer in fellowship with us. This action was taken by majority vote.

ADOLPH C. BUENGER, President
Southeastern Wisconsin District

SEMINARY CENTENNIAL

Plans are being completed to observe the centennial of our Wisconsin Lutheran Seminary, which is this year completing a hundred years of service in training men for the Gospel ministry.

All congregations of our Synod are asked to join in this observance by conducting a Seminary Centennial observance in their congregations, if possible, on Sunday May 26, the Sunday just prior to the close of this school year.

A service of praise and thanks to our gracious God will also be held on the Seminary grounds at 3 p.m. on August 11 during the Thirty-Seventh Biennial Convention of our Synod.

These dates are being announced now in order to help our congregations plan for these services in advance. More details will be announced later.

OSCAR J. NAUMANN, President

CHURCH FURNISHINGS AVAILABLE

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

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

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

AN OFFER

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

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

The above pieces are in fine condition. Write:

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

CHURCH FURNISHINGS AVAILABLE

An altar, pulpit, and lectern with five complete sets of colored cloths as a gift to any mission congregation in need of it.

For sale: oak pews in excellent condition, light fixtures, altar cross, and miscellaneous church furnishings. Contact:

John M. Mahler
813 Webster
Bay City, Mich.

HYMNALS AND BIBLES WANTED

If you have serviceable hymnals or Bibles which you are not using please contact

Pastor H. E. Hartzell
East Fork Mission
Whiteriver, Ariz.

PULPIT AVAILABLE

A good oak pulpit is available to anyone who will pay the transportation charges. Write to:

The Rev. Herold O. Kleinhans
723 Jackson
Oshkosh, Wis.

WANTED

A copy of the 16mm. film "Martin Luther" to buy. Please write to:

Audio-Visual Aids
3614 W. North Ave.
Milwaukee 8, Wis.

COMMUNION WARE NEEDED

Reformation Lutheran Church, our San Diego Mission, is in need of Communion ware. Any church having such items, please contact

Mr. Myron Dickey
4262 Tolowa,
San Diego 17, Calif.

COMMUNION WARE NEEDED FOR CALIFORNIA HOME MISSIONS

The California Mission District Mission Board is seeking gifts of Communion ware for present new congregations in San Diego and Orange Counties and for stations planned in other areas of the state. Response to this request should be directed to

Pastor Paul Heyn, Chairman CMDMB
250 E. Grove St.
Pomona, Calif.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTORAL CONFERENCE

Date: Jan. 28, 1963; 9:00 a.m.
Place: Grace Lutheran, Tucson, Ariz.
Agenda: The Messiah in the Pentateuch, C. Metz; I Cor. 1, J. Gerlach; The Confession at our Communion, K. Hering; The Mystical Body of Christ, W. Wagner.
V. H. WINTER, Secretary

BLACK CANYON CONFERENCE

The Black Canyon Conference will convene for a two-day conference, January 28 and 29, 1963, at Emmaus Lutheran

Church, N. 39th and Sweetwater Ave., Phoenix, Ariz., D. K. Tomhave, pastor. The host congregation will serve the noon meal on both days. The conference will convene on Monday morning, 10:00 a.m., with a Communion service.

ROBERT C. HARTMAN,
Secretary Pro tem

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: Jan. 21-22, 1963.

Place: Emanuel, Flint (J. Spaude, host pastor).

Preacher: John Ruege (alternate, R. Scheele).

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

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

R. A. SCHULTZ, Secretary

SOUTHEASTERN CONFERENCE PASTOR-TEACHER-DELEGATE CONFERENCE

St. John's Lutheran Church, Riga, Mich. Jan. 21-22, 1963.

Opening devotion: 10:00 a.m., Jan. 21; Communion service, 7:00 p.m., Jan. 21.

GLENWAY BACKUS, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: Monday, Jan. 14, 1963, 9:30 a.m.

Place: St. John's Lutheran Church, Hastings, Minn.

Preacher: C. Bolle (alternate, T. Kuske).

Agenda: Formula of Concord, Article VIII, Discussion Leader, B. Stensberg; Exegesis: Col. 2:4-15, by C. Sengbush.

J. G. HOENECKE, Secretary

RED WING PASTORAL CONFERENCE

Jan. 22, 1963, at St. John's Lutheran Church, Red Wing, Minn.; G. Horn, pastor.

9:00 a.m. Communion service (R. Uhlhorn, speaker; C. Serwe, alternate).

Papers: Exegesis of II John, C. Serwe; Communism and the Church, L. Lillegard; Book Review of "The Riddle of Roman Catholicism," G. Horn.

NATHAN RETZLAFF, Secretary

MANKATO PASTORAL CONFERENCE

Date: Feb. 5, 1963; 9:30 a.m.

Place: St. Peter's Lutheran Church, St. Peter, Minn.

Confessional speaker: E. Vomhof (M. Birkholz, alternate).

Agenda: Church Records and Files, R. Hoenecke; The Bride's Pastor Officiates, E. Peterson; Laying the Groundwork for a Christian Day School, R. Schlicht.

D. KOCK, Secretary

NEW ULM PASTORAL CONFERENCE

Date: Feb. 20, 1963.

Time: 9:30 a.m.

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

Agenda: The validity of the Means of Grace, Prof. R. Hoenecke; The Essence of the Messianic Psalms, Prof. H. Jaster; Exegetical-Homiletical Study of I Cor. 2:12, 13 — The Preacher as an Oracle of God, W. J. Schmidt.

Confessional Speaker: A. H. Reaume.

ALVIN R. K'ENETZ, Secretary

NEBRASKA

CENTRAL PASTORAL CONFERENCE

Date: Feb. 19-20, 1963, opening session at 10:00 a.m.

Place: Grace Lutheran Church, Newton, Iowa; Robert Michel, host pastor.

Sermon: D. Grummert (M. Weishahn).

Papers: Rev. 3:1-6, W. A. Wietzke; The Pastor's Role in Regard To the Christian Day School in His Congregation, G. Frey; The Formula of Concord, Epitome — Introduction and Article I, W. Sprengheler; Rev. 3:7-13, R. Michel.

Reports: President, Special Synod Convention, Mission Board, Financial, Academy, Stewardship, Board of Education.

Please announce to host pastor in due time.

W. A. WIETZKE, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: Good Shepherd Lutheran Church, West Bend, Wis.; E. Breiling, pastor.

Time: Jan. 16, 1963; 9:30 a.m.

Holy Communion service (speaker, A von Rohr; alternate, Wm. Schink).

CARL J. HENNING, Secretary

METROPOLITAN NORTH CONFERENCE

Date: January 28, 1963.

Time: 9:00 a.m.

Place: Bethlehem Ev. Lutheran Church, Menomonee Ave. and Elm Lane, Menomonee Falls, Wis., Philip Janke, pastor.

Preacher: G. Kionka (R. Kleist).

Program: Exegesis of the Book of the Prophet Micah (cont'd), Dr. Paul Peters; Report on the Special Convention of the Synod; Report on the Synodical Conference Convention.

Note: Please send excuses to the host pastor.

HENRY A. W. LANGE, Secretary

WESTERN WISCONSIN

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Jan. 15, 1963, at Grace Lutheran Church, La Crosse, Wis.

9:30 a.m. Communion service (H. Essmann, speaker; N. Gieschen, alternate).

Papers: A study of the Introduction, Art. I and Art. II of the Apology of the Augsburg Confession, R. Kant; The New English Bible (Cambridge-Oxford edition), Dr. P. Spaude.

HAROLD A. ESSMANN, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastor

Lemke, Herbert J., as pastor of Emmanuel Ev. Lutheran Church, T. Herman, Dodge County, Wis., by W. T. Krueger; assisted by E. Froehlich, L. Tessmer; and as pastor of Zion Ev. Lutheran Church, T. Theresa, Dodge County, Wis., by Ch. Weigel; assisted by W. T. Krueger, and M. Croll; Nov. 18, 1962.

New Institutional Missionary Installed

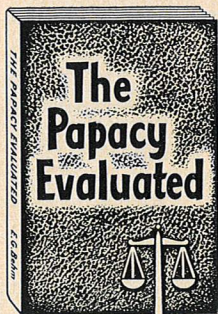
Pastor Louis A. Winter was installed as Institutional Missionary in Martin Luther Lutheran Church, Oshkosh, Wis., on Nov. 4 by the undersigned with the assistance of Pastors Herold Kleinhans and Glenn Unke. Pastor Winter has charge of pastoral services in the State Hospital at Winnebago, the county hospitals in Winnebago County, and Sunny View Sanitarium, taking the place of Pastor Gose, who has resigned. If members of your church are patients in these hospitals, please notify Louis Winter. He also serves other institutions in that area, on call. His address is: Rev. Louis A. Winter, 1535 Evans St., Oshkosh, Wis.

WALTER E. PANKOW

CHANGE OF ADDRESS

Pastors

Lemke, Herbert J., Hartford, R. 3, Wis. Winter, Louis A. (Institutional Missionary), 1535 Evans St., Oshkosh, Wis.



The Papacy Evaluated

By E. G. Behm

This new, revised edition of "The Papacy Evaluated" is not a big book, yet it brings a wealth of material. The copious quotations from Roman Catholic literature make the book particularly valuable. It is on the basis of this evidence that the author arrives at his conclusions regarding the teachings of Rome. Of course, as should be expected of a Lutheran, he evaluates the evidence in the light of God's Word. He expounds many passages which Rome likes to use as a warrant for its monumental falsehoods, builds the reader up in a correct understanding and appreciation of what is actually taught in these Scripture statements (and in many parallel passages, too), and then asks the Christian to reject and to help combat Rome's distortions of them.

Is there a need today for such a book as this? The Preface can be quoted in answer. It points to the spirit of false ecumenism prevailing today and then continues: "It is not considered good taste to speak forthrightly, on pulpit and platform or in public print, against the doctrines and practices of the Antichrist. . . . But the danger coming from Rome is as great as ever. We cannot meet this danger, however, merely by preaching an annual Reformation sermon, by holding Roman Catholics up for ridicule, or by relying on an inherited bias against them. We must preach, teach, and exhort tirelessly. To do that effectively, we must ourselves have studied in detail the soul-destroying doctrines of Catholicism."

It was to aid laymen, teachers, and pastors in such a study that the author first wrote "The Papacy Evaluated" and that he now has revised and enlarged it.

A noteworthy addition is the chapter on "Mariolatry." In no less than 21 pages the author describes the cult of the Virgin Mary as one that has become more and more bold in its blasphemous claims for her who is, indeed, "blessed among women," but who also said that her soul "rejoiced in God my Savior."

178 pages. Size 5½x8, with Index and Bibliography. Illustrated cover.
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