



Lutheran

THE NORTHWESTERN

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October 20, 1963



BRIEFS

by the Editor

AN ENCOURAGING PICTURE IS GIVEN US in the report by Treasurer Norris Koopmann on page 336. Note particularly Column F.

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THE CONFERENCE OF PRESIDENTS, meeting on September 30 and October 1 and 2, found itself confronted with a big volume of business. Many assignments had been given to this group by the August Convention. There was a new, permanent Commission to appoint (the Commission on Christian Literature); committees with special assignments had to be named; certain measures had to be taken in regard to the two full-time secretaryships, one for Home Missions, and one for World Missions; action was necessary on other problems and requests which have come before the Conference since the Convention. These things are mostly indicators of growth in the scope of our work. The Lord of the Church has so led us that greater responsibilities have been thrust upon us. He has set before us opportunities for the expansion of His work such as have seldom, if ever, come our way before. He has

brought us to the realization that changed procedures and methods — not changed doctrines — are necessary if we are to rise to the responsibilities and to redeem the opportunities. He has, finally, given us the mind to come to grips with the problems involved in effecting the imperative changes. In short, all the work, with all the attending mental sweat and the struggle with perplexing problems, is cause, not for dismay and pessimism, but for cheer and optimism.

WITH THIS SAID, THERE STILL REMAINS THE HEAVY BURDEN which we expect these men to carry in executing the Gospel work for which we have joined hands and hearts. They have need of our prayers. Their work goes on between their official meetings. Let us not fail them with those prayers.

* * * *

ONE GREAT NEED THAT GAVE THE CONFERENCE EARNEST PAUSE should be our concern, too, our PRAYERFUL concern. It came to them when they tabulated the pastoral vacancies for all our Districts. There were 41 of them — right now, eight

months before there will be new soldiers to send into battle for the Lord! Brother, sister in Christ, need we point out that your son may be one of those needed to build up the Lord's army to proper size and that your mission dollars can help train many more young recruits for Christ?

* * * *

NO LESS IN OUR PRAYERS SHOULD BE THE NEED TO TRAIN MORE TEACHERS. In this connection, we remind you of a terrific responsibility we have laid on the shoulders of a certain committee. Here is the outline of that committee's work as contained in Synodical resolutions of last November's special convention:

Resolved, That the Conference of Presidents be instructed to appoint a committee whose duty it shall be to weigh carefully the teacher-training facilities necessary to the conducting of our educational program both as to size and location, and be it further

Resolved, That this committee make its recommendations and supporting data available in printed form to the Conferences and Districts of the Synod no later than April 1964, and be it further

Resolved, That this committee's report become an important item for discussion and resolution on the 1965 agenda of the Synod.

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

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THE COVER — St. John's Ev. Lutheran Church, St. Clair, Minnesota; David E. Kock, pastor.

Editorials

Vatican II Again The following quotation was supplied to me by one of our pastors. It was taken from "Dialog, Volume 2, Summer 1963."

"The same historical methodology explains how progressive Roman Catholics can partially escape from the dead hand of unalterable and irreformable dogmas. These dogmas are also understood historically, that is, they are placed in the particular circumstances in which they originated; they are interpreted in function of the particular errors against which they were directed. For example, the decrees of Trent on Justification were no doubt meant to be directed against Luther, but analysis shows that their authors misunderstood Luther, and so what they actually condemned and forever excluded from the realm of Roman Catholic possibilities was a kind of corrupt or bastard Lutheranism, but not necessarily the genuine article. It is therefore permissible to ask if Luther's theses can be found in the Bible. If so, then a Catholic can, indeed must, hold them to be true. The fact that they are not found in the Tridentinum makes no difference, for dogmatic formulations never express the whole truth, but only that part of it which their author saw and thought relevant in their particular historical circumstances."

The author of this statement has given a very clever twist to the controversy that led to the break between the Reformers and the Roman Catholic Church in the sixteenth century. Lutherans can be found in this country and in Europe who, for the sake of union, will be ready to grant that perhaps the Roman Catholic theologians did misunderstand Luther and who will be ready to change the phrasing of the doctrine of Justification in such a way that it will be acceptable to the Liberals in the Catholic Church.

Whatever may be said today about misunderstanding Luther, the authors of the Tridentine Profession did not misunderstand him, and they roundly condemned both Luther and his doctrine of Justification by faith in Christ without the deeds of the Law.

Another Roman Catholic theologian, as learned and important as the one quoted above, has said that the Vatican Council has no intention whatever of changing the decrees of the Tridentine Profession of Faith of 1564. If both these gentlemen mean what they have said, the new Vatican Council is likely to be the scene of some very lively debate. There will, however, be no split in the Roman Catholic Church, in spite of the presence there of Liberals and Conservatives. Before it comes to a split the Pope has power to do what he has already done in this Council — step in and change the subject.

E. E. KOWALKE

Glossolalia By 'glossolalia' is meant the ability to speak in tongues. That was evidenced in the early apostolic churches. On the Day of Pentecost it was clearly the ability to speak a number of foreign languages, for the Jews present from foreign countries were amazed to hear the Gospel preached in the languages of the countries in which they had been born. In some cases it was a transcendent experience which

resulted in noises made by the tongue which did not make sense to the average hearer.

Hitherto in our day it has been only the Pentecostal sects which have made much of speaking in tongues. At their services there has been a lot of gibberish which has aroused the contempt of people of the regular denominations. But now many other churches are trying to get into the same game. They are fed up with the simple, "humdrum" preaching of the Gospel and are looking for something more spectacular to make an impression. Glossolalia seems to be the answer. Churches all over our land claim to possess that sensational gift. According to an article in *Christianity Today*, some 2,000 Episcopalians in Southern California claim to speak in tongues and in all Montana only one American Lutheran pastor does not claim to be doing so.

It looks like a real asset to put the church on the map and to have a greater impact on the general public, at a time when the influence of the church is so clearly waning. In the midst of this religious craze it is well to heed the sobering words which St. Paul writes on the subject.

It is timely to reread what St. Paul says in the 14th chapter of his First Epistle to the Corinthians, where he put such people in their place. Among other things he says there: "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. . . . But if there be no interpreter, let him keep silence in the church."

If you do not have the spectacular gift of speaking in tongues in your congregation but have the pure and simple preaching of the Gospel, you are not being short-changed. You have the best there is.

IM. P. FREY

* * * *

Aid To Churches Bill The Senate Education Committee recently recommended a bill to aid higher education. The terms of the bill specify that federal aid is to be made available to all schools of higher learning, except Bible colleges, and is to be used for classroom construction. None of the funds can, however, be used for building classrooms designed for religious instruction.

Moody Bible Institute and St. Francis Seminary won't be eligible, nor will Wisconsin Lutheran Seminary and Dr. Martin Luther College. They will undoubtedly be classified as Bible colleges or theological schools, because their purpose is to train church workers.

Presumably schools like St. Olaf's and Valparaiso, Marquette and Notre Dame will qualify for benefits because they offer a variety of standard college courses in addition to courses in religion. Though they are sponsored by church groups and are to a large extent supported by them, they are considered to be semipublic, because they enroll many nondenominational students.

(Continued on page 330)

Studies in God's Word: I Was Blind, Now I See

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see (John 9:24, 25).

In order to make up for the shortage of trained pastors and teachers, our congregations are being encouraged to carry on a more active evangelism program. This simply means that we are re-emphasizing the vital role that laymen have in being witnesses for Christ. This is not something new in the church. The early Christians, for example, having been scattered by the persecutions, "went every where preaching the word" (Acts 8:4). Even persecution could not stop them from telling others of the wonderful experience which they had had.

This is, finally, the heart of any evangelism program, the heart of all witnessing, that we simply relate the wonderful experience which we have had in Christ. Our text introduces us to such an evangelist.

He Shared His Experience

A miracle had taken place at the pool of Siloam. The sight of a man, blind since birth, had been restored. Naturally, this had created quite a stir among the people. The Pharisees, who wanted to discredit the work of Jesus, were on the spot. If the facts concerning the miracle became generally known, the fame of Christ would spread, and the attitude of the Pharisees would become decidedly unpopular. So they made another attempt to refute the witness of the man who had been healed.

They wanted him to state publicly that a miracle had not really occurred. They wanted him to give glory to God and not keep on insisting that "this man Jesus" had healed him. Their reasoning was that Jesus was a sinner, no different than they them-

selves were. In their opinion He could not possibly have performed the miracle which the blind man was attributing to Him. But they wanted the man to say it.

The more insistently they demanded a denial of the miracle, the more insistently he told the truth. "One thing I know," he said. "Whereas I was blind, now I see." This was a fact which no one could disprove. Nothing would stop him from telling the truth about Jesus.

Actually, a twofold miracle took place at Siloam that day. Obviously, a man's physical sight had been restored. But this was not all. Through this incident a believing Israelite was also led to faith in Jesus, the promised Messiah. There was no doubt in his mind that Jesus was the Son of God. Having gained this assurance, he gladly confessed his faith and worshiped Him. He had learned to see in more than one way. He had had a wonderful experience. No one could stop him from sharing it with others.

God Asks the Same of Us

Words like "evangelism" and "witnessing" often frighten the Christian layman. They seem to involve something very complicated, something that will require much training and preparation. It is true, of course, that thorough training and preparation will certainly aid us in our task; we will want to get as much as possible. Yet we should never think of it as something that is extremely involved. We should not lose sight of the fact that the basic requirement of witnessing is simply that we have something to say and then say it.

We Christians do have something to say. We do have a wonderful experience to share. It is not unlike the experience of the blind man who confessed, "I was blind, now I see."

We were blind too, by nature. Though dead in trespasses and sins, we were totally unable to see our true spiritual state. Even if we had been aware of the ruinous conse-

quences of our sin, we couldn't have done anything about it; for we were blind to the fact that Jesus is our sin-bearing Substitute. Paul describes this blindness for us: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

Now, however, we can see. In Holy Baptism our sins were washed away and we became God's children. We were planted in Christ. The darkness of unbelief was lifted from our eyes. We came to know Jesus as our Savior. As we heard the precious Gospel, we learned to know more and more of His saving love. With the eyes of faith we beheld Him suffering, bleeding, dying for our redemption. The assurance that this was for us became stronger and stronger. Once we were dead in trespasses and sins. Now by God's grace we are alive in Christ, the heirs of life eternal.

This is a truth of which we are firmly convinced, for we have experienced it in our own lives. No one could get us to say that it is not true.

But are we faithfully declaring that it is true? Are we telling about our experience? Are we sharing it with others? We don't have to "speak like angels or preach like Paul." This inability will not keep us from telling the love of Jesus, from proclaiming that He died for us, for all. That's evangelism; that's witnessing. God will bless the message.

C. MISCHKE

'Twas Thy grace in Christ that called me,

Taught my darkened heart and mind;

Else the world had yet enthralled me,

To Thy heav'nly glories blind.

Now my heart owns none above Thee;

For Thy grace alone I thirst,

Knowing well that, if I love Thee,

Thou, O Lord, didst love me first.

(LH 37:2)

News FROM OUR Missions



Two Important Events In Japan

Chapel Dedicated -- Native Pastor Installed



THE NEW CHAPEL BUILDING at Tsuchiura City, with a Sunday-school class posed on the steps leading to it.

The Dedication

The three days before July 7, 1963, were days of feverish activity for the pastor and Lutheran Christians at Tsuchiura City, Japan. Finally everything was in readiness for the big day.

About 1:30 on Sunday afternoon, the first people started to show up for the dedication service scheduled for 2:00 P.M. Soon the chapel and the grounds about it were filled with people looking things over and giving their private opinions one to another.

About 60 people were gathered in the shade of the breezeway when the dedication service was begun. Their hearts filled with thanks to God, the assembled sons and daughters of God lifted up their voices to sing "The Church's One Foundation." After the hymn they gave their attention to the reading of Psalm 24. Then the congregation followed the local missionary, Luther Weindorf, into the new chapel. He placed upon the chapel and the people gathered in it. This act was followed by the reading of Psalm 122:1, 2: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

After the hymn "Open Now Thy Gates of Beauty," Pastor Poetter, of Mito, delivered a very appropriate sermon on John 4:19, 20. The woman of Samaria found the water of life in Jesus, her Savior from sin. Even as the Lord Jesus gently led this woman to the truth of His being the Messiah, so He has led us by His Word to this conviction, namely, that He is the Promised One of God, the Savior from sin. By faith she became "a living stone built into the Church

by Jesus Himself. And so have we become. We have life in us and life to give to others. We have living water to give to others that they may drink and live. Let us extend the invitation, 'Come and drink of the living water of Jesus. Whosoever shall drink of this water shall never thirst, but it shall be a well of water in you springing up into everlasting life.' God grant that this Tsuchiura Church may be well of living water in this community, springing up into life everlasting."

Then Pastor Seeger addressed the English-speaking brethren. He stressed the fact that our joy is not this building by itself or any other earthly joy, but solely this fact that we have received God's Word, the life-giving water, may drink of it here, and may carry it out to others.

Pastor Weindorf employed Acts 4: 29 in setting forth these truths: While there are, indeed, many philosophies and manmade teachings about God, these are not able to save man. May the Word of God in all its fullness, the Law of God pointing out to man his sin and guilt and the Gospel granting to man free salvation in Christ, may this be preached with all boldness, and may this alone be preached in this building dedicated to God! "May God, even when we are surrounded by the threats and persecution of the ungodly, grant to us tongues filled with boldness to preach His Word of salvation, and may this Word break man's wall of unbelief and bring into many hearts the light, hope, and peace of eternal salvation!"

Missionary Weindorf then formally dedicated the chapel to the glory of God and to the upbuilding of His holy people.

The Installation

After this dedication ceremony the Lord of the Church permitted our Mission in Japan to take another forward step. Pastor Tatsuo Yamada, presently residing in Mito, was installed in the mission ministry of the Japan Evangelical Lutheran Church. In charge of this installation ceremony was Pastor Poetter. He was assisted by Pastors Seeger and Weindorf. May God grant that through Pastor Yamada's courageous and



A SUNDAY-SCHOOL CLASS standing in front of the chancel-space in the new chapel.



A FESTIVE MEAL on the day of dedication.

faithful witnessing and service in the Lord's kingdom countless souls may be nourished on the green pastures of God's Word!

After the dedication and installation services were over, the congregation again assembled in the front yard of the parsonage and enjoyed a lawn luncheon and the pleasant company of fellow believers. Thanks be to God, there were many new faces among the old, yes, new souls who

were seeking instruction in the way of God.

We should like to close our account of this great occasion with the words of the Psalmist: "Praise ye the Lord. O give thanks unto the Lord; for he is good; for his mercy endureth forever. Who can utter the mighty acts of the Lord? Who can show forth all his praise?" (Ps. 106:1, 2.)

LUTHER WEINDORF

(Continued on page 333)

Topic:

What Does It Mean When We Confess: "And He Descended Into Hell"?

A Lantern to Our Footsteps

Answers Based on Holy Writ

A reader inquires about the descent of Christ into hell, also asking: "What did Christ do the three days and three nights that He was in hell?" The latter question seems to assume that when Jesus was buried, He descended into hell, remaining there during the three days that He was in the grave. What views have been held and are being taught about Christ's descent into hell? What do we confess about Christ in these words according to the Scriptures?

Not a Symbolical Descent — Not For Further Suffering

Various views have been held about this teaching. Calvin, whom many Reformed churches follow, taught that Christ's descent into hell referred symbolically to His suffering the great pains of hell on the cross. That Christ suffered hell for us we know. But this is not what we are speaking about in these words of the Creed. For the Creed speaks not only symbolically, but refers to a true descent of Christ into hell. Others concede that this sentence speaks of a true descent into hell after His death but assert that He descended in order to suffer the full pain of hell for us. This, however, cannot be so because then Christ would not have spoken the truth when He said in His dying moments on the cross: "It is finished" (John 19:30). He did not descend into hell still to suffer for our sins. Still others have referred these words simply to Christ's death and burial, stating that this is an emphatic way of pointing to the reality of His death. This explanation hardly does justice to these words in our Creed, for it, too, does not recognize a true descent of Christ.

Nothing About a "Limbo" Here

Of interest also is the Roman Catholic teaching on this question. The Catholics teach that the believers in Old Testament times could not enter into heaven until after Christ had actually died on the cross. The Old Testament believers were kept in a place called the "limbo of the fathers." After His death, Christ descended to this "limbo" and released these Old Testament believers. However, Scripture nowhere speaks of such a "limbo," nor does it anywhere tell us that the believers in the Old Testament times could not through faith in the Christ who was coming enter immediately into the bliss of heaven. We can call such a teaching the invention of man.

The Pertinent Scripture Passages

What does Scripture teach us about the descent of Christ into hell. Scriptures speak of it especially in two passages. The one is I Peter 3:18-20: "For Christ also hath once suffered for sins, the just for the unjust,

that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." The other passage is Colossians 2:15: "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." What do these passages tell us about Christ's descent into hell?

The Preaching of Christ in Hell — Its Purpose

We are told that after Christ's death, He was first quickened, that is, made alive. This is not the same as His resurrection. The latter refers to His coming forth from the grave bodily. The former refers simply to His being made alive. This was by the Spirit, through His divine power. Having been made alive, Jesus went to the spirits in prison, the unbelievers, referring especially also to those who rejected the preaching of Noah at the time of the flood. The prison of unbelievers after their death is hell. He went there to preach. Did He perhaps go there to preach to them for their salvation? This is impossible, for Scripture teaches that once man dies, there is no further opportunity to repent and be saved. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Also in Christ's parable the rich man was given no second chance in hell (Luke 16:19-31.)

A Proclamation of Victory

What did Christ preach to them? From Colossians 2:15 we see that He went to triumph over principalities and powers, the powers of Satan. He led them in triumph, the way a victor leads his enemies in a march of triumph. So it was a proclamation of His victory to the disobedient, the unbelievers in hell. How evident now was their just condemnation!

The Comfort in This For Us

The comfort we derive from this teaching is the assurance that Jesus did indeed fully and completely conquer Satan and hell for us. His descent into hell as victor is further evidence from Scripture of the completeness and certainty of our deliverance from sin, Satan, and hell.

Thus the descent of Christ into hell was not a part of His humiliation, His suffering for us, but it was a part of His exaltation, Jesus proclaiming His victory as our exalted Lord.

ARMIN SCHUETZE

By the Way

By H. C. Nitz

"Millions of Words At Montreal"

Under this heading *The British Weekly* (July 25, 1963) reports on the Fourth World Conference on Faith and Order recently held in Montreal, Canada. What the 500 participants in the "chats under a hot tin roof" said has been reported at length. The reports we have read are partly optimistic, partly confusing, and at best not too enlightening. The following report, printed in *Christian Beacon* (Aug. 1, 1963), brings out some points found in no other report.

"The leaders of the World Council of Churches announced at the close of its Fourth World Conference on Faith and Order that the cause of Christian unity was moving steadily ahead.

"Their ultimate goal is a one-world church. The Russians were there in strength. Roman Catholic Cardinal Leger addressed the WCC in a great service of public prayer for Christian unity, and documents were produced in five study sections which are to be used throughout the churches of the world to promote one visible world church.

"This historic development at Montreal was twofold.

"*First*, the Roman Catholic Cardinal's participation. The Roman Catholic Church refused to have any relationship to the World Council of Churches at its formation in 1948. The Roman Catholic Archbishop of Chicago forbade Roman Catholics to attend the second assembly of the World Council in Evanston in 1954. But now this is all changed. Official Roman Catholic observers were on hand in Montreal. Some 50 Roman Catholics in all were seen intermingling in the assembly; 25 accompanying the press, and some 26, including the five official observers, were in the various sections.

"*Second*, the spokesmen for the Soviet world were there in great strength, approximately 25 from all the Iron Curtain countries. They never failed to say a good word for the cause of the Soviets when opportunity presented itself, particularly

in their interviews with the public press.

"It is clearer perhaps than ever before that the ecumenical movement is trying to find some sort of consensus or continuity which will tie them all together, but it is a very difficult adventure indeed. The differences are deep and broad; and the broader the council has become, the deeper the differences plaguing them seem to be. Their surface picture and their press propaganda simply amount to a strategy of action designed to lead the people in the lower strata to accept the leadership without too discerning, too careful an investigation.

"The World Council of Churches is exceedingly vulnerable today to the great vital questions concerning the doctrines of the historic Christian faith. Those who are opposing the development of the World Council's program to build the one-world church never had a better opportunity for more evidence to aid their cause than today."

Legalistic Logic

When puzzled by the fanatical intolerance occasionally met with in Roman Catholics, their attitude is understandable when one knows with what legalistic logic they are counseled. This becomes evident from the manner in which a question to *Our Sunday Visitor* (Aug. 25, 1963) was answered.

"A Catholic friend of mine is going to get married in a Protestant church by a minister. May I attend the wedding or at least congratulate him?"

"No. Nor may you do so when a divorced person is involved. It is an invalid marriage and the beginning of a sinful union; and to attend such a wedding or the reception or a shower before or to congratulate someone on such a union is sinful. Even if you tried to dissuade your friend from taking such a step and you do not approve of the union, the question becomes one of scandal. You appear to approve, by your very congratulations or attendance; and this

tends to confirm the person in his sin and makes it harder for him to break off the sinful union. Scandal can also be involved towards others who are tempted to enter a similar sinful union. Not even parents may approve or show external approval of an invalid marriage of a son or daughter. They should explain that, though their love is as strong as ever, their loyalty to God will not allow them to be present. They may visit their son or daughter but should do nothing to encourage sinful activity."

Incidentally this counsel may also indicate that the hope of a relaxation of the rules regarding mixed marriages may be enacted by Vatican Council II is wishful thinking. If changes ensue from the council, it will likely not be in Roman doctrine and practice; but there may be a change — and that not for the better — in the beliefs of those who are flirting with Rome.

Childlike Confidence

After a distressing upset of his plans, Alexander Duff, the great missionary to India, wrote:

"This, to my mind, is a great disappointment. But what can I say? A life of probation like the present, when realized as such, consists very much of a succession of disappointed hopes and blasted plans and purposes. It is so in order to put our faith to the test.

"This is part of the furnace heat that is employed by the divine Refiner to purge away more and more of the dross of earthly clings, attachments, and delights; to bring the soul to look to Him alone as that all-sufficient and all-satisfying portion. Oh, for the childlike confidence to enable us in all our trials to say, 'Even so, Father, for so it seemed good in Thy sight.'"

Communion At Weddings

There is a certain type of churchgoer who, when visiting a church other than his own, and there seeing customs differing from those in his home parish, seeks to have such

customs introduced in his home church.

The proposed change may be for the good. But there are cases pleaded by thoughtless persons with the sole argument that what they saw in the neighboring church was "so nice." Therefore it ought to be introduced. And when the pastor for valid reasons disagrees, and with tact and patience tries to enlighten the maker of such a request, a dispute may be started resulting in high emotional voltage.

A fruitful field for such tiffs is the demand for the introduction of unusual features in the marriage ceremony.

A reader of *The Lutheran* (Aug. 14, 1963) asks:

"A young couple planning to be married in our church would like the administration of holy communion included in the ceremony. The ceremony is to be in full accord with Lutheran practice—no secular music, the congregation participating in the service. We were told by our pastor that it would be wrong to include the sacrament. We know it is being done in some Lutheran churches."

The question-and-answer editor replies correctly:

"It is contrary to the Lutheran understanding of holy communion that it should be administered to only two persons among those present at the marriage service. If communion is administered, all qualified persons attending should be invited. In any normal parish there are numerous opportunities to receive communion. There is no sufficient reason to provide a special opportunity at a marriage service. Actually, those planning this wedding probably want communion included as a dramatic flourish to make a big impression. The nuptial mass really belongs only in the churches which regard marriage as a sacrament.

[Please note the "probably" in the second last sentence. No doubt there are cases in which the couple does not wish to make a show, but is acting from a misdirected sense of piety.—Ed.]

New Religions In Japan

It will help us to pray more intelligently for our missionaries in Japan if we knew something about the serious obstacles they meet. To this end an article by Dr. Paul S. Rees in

World Vision Magazine (Aug. 1963) is helpful.

The writer points out that our Lord's discourse in Mark 13 is "a kind of overview of history between the first coming of Christ and the second." The first characteristic of the end-time is the rising of false messiahs. "Many will come in my name," says Jesus, "saying, 'I am He!'; and they will lead many astray" (Mark 13:6).

Dr. Rees goes on to say:

"If we ask if anything of this 'messiah complex' characterizes our contemporary world, the answer is yes. One thinks of Japan as a case in point. Since the War, the so-called 'New Religions' have spawned fantastically — more than 125 of them, claiming between 15 and 18 million adherents.

"Because of the interweaving of Shintoism and Buddhism with emperor worship and government, the defeat of Japan had more than a devastating effect on its military establishment; it had a shattering effect on its religious life. On one of his first trips there after the War a distinguished missionary leader said, 'In Japan, not only the door is open (for Christianity) — even the walls are not there!'

"If the Christian Church was slow to move adequately into this vacuum, the new sects were not. Whether adequate or otherwise, they moved in. It is a notable fact — recognized, I think, by all students of the Japanese religious scene who have assessed the situation — that among the five or six characteristics that all of these mushrooming sects have in common are these two: (1) A strong leader, male or female, who provides an emotional rallying point for the group and (2) Some scheme of 'signs' or 'miracles' designed to convince the disciples that this movement is a sure-fire way to health, happiness, and prosperity. Principal R. J. Hammer, of Central Theological College, Tokyo, writing about these 'New Religions,' says: 'One, which is called "the religion of world messianity," claims to eliminate sickness, poverty and war from the world and to transform it into an earthly paradise.'"

Moral Decay: A Time for Salt

In its August issue *The Prairie Overcomer* reprints as its "editorial

of the month" the following item from *Mennonite Brethren Herald*:

"In London a cabinet minister is exposed as deliberately lying to parliament in order to cover up his relations with a prostitute; the man who has made these (and many other) arrangements is known as a friend not only of Winston Churchill but of the Royal Family. In Washington an administrative officer only one step below the cabinet states calmly to questioning reporters: 'It is the inherent right of the government to lie.' In Vancouver a housewife publicly regrets the fact that her husband did not succeed in escaping with \$100,000 of stolen money. In Toronto a columnist who wrote in Canada's biggest magazine that he trusts his children will 'indulge in some good honest, satisfying sex' before marriage should they feel like it, is fired, not because of editorial disagreement, but because magazine advertising may be adversely affected. (If you so wish, you may lengthen this list.)

"The moral state of our world reminds one of nothing so much as of the last hundred years of the Roman Empire. Had we a prophet in the world today, he could no doubt already write our history: The rise and fall of Western democracy. Democracy, like Rome, will not be destroyed by its enemies. If it collapses, it will collapse from inner rotteness.

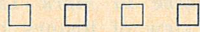
"Christianity did not prevent Rome's disintegration, nor will it save democracy. Neither quoting of dark statistics nor a prophesying of doom is necessary. Doom has already been declared on all those 'who know not God.' As believers it is our duty, now as always, to live up to Christ's command, 'You are the salt of the earth.' It is time that we begin to act like Christians—that we, like salt, arrest corruption, slow down putrefaction, cleanse, purify. We do this not by becoming social reformers—then we shall only look ridiculous. We shall do this by letting our 'light shine' in living out the ministry of reconciliation, of seeking and saving, to which we have been called by our King."

Briefs

(Continued from page 322)

That committee is at work. It has a big task of far-reaching, long-range importance. We are sure that members of this committee say: "Brethren, pray for us."

What do
you mean..



Substitute ?

WHAT THE SUBSTITUTE HAD TO BE: TRUE MAN

Who is Christ?

There is no more important question in all the world than this simple question, which Jesus Himself once asked of His disciples, "Who is Christ?" There have been no end of answers since Christ first asked it. But there is only one correct answer, the answer which Peter gave by the inspiration of the Holy Ghost, "Thou art the Christ, the Son of the living God." So Jesus is God, there is no doubt about that, though men have denied it ever since a man named Arius tried to make Jesus into nothing more than a man.

He Was a Real Human Being

Yet, as you page through your Bible, you can't help but see that Jesus, though God, was also a man, a real man, in the same sense that you and I are men. He had human ancestors; He was called "the Son of David" (Matt. 21:19; Rom. 1:3). He was born of a human mother, the Virgin Mary, from whom He, of course, received His human nature and all other human characteristics (Luke 1:35), except that He was conceived and born without sin. Being like us in every respect, He grew, learned, ate, drank, and slept. He also had human emotions like us, for we know that He wept at the grave of Lazarus. Did He also smile and laugh? It is possible, even likely, though this is not specifically mentioned in our Bibles. And, if you follow His life carefully, you see that on one occasion He hungered for 40 days and nights, a long time to be without food; He also suffered pain, already as a tiny Babe when He was circumcised, and, of course, intense pain especially on the cross. And finally, like all men, He died.

Why Was Christ Man?

In fact, He had to be man to die. God is immortal; God cannot die. But Jesus, being a real man, could die. And to save us the Son of God took upon Himself our nature, became a man like us in every respect; a man

who could be touched with the "feeling of our infirmities" (Heb. 2:17). That's why, I believe, Jesus loved to call Himself "the Son of man," a term used 78 times in the Synoptic Gospels. He wanted to identify Himself with sinful men, to be one of them, whose Substitute He had become in order that man's sins might be washed away in the stream of His blood.

Mysteries

There are, of course, many things that we will never understand about Jesus, no matter how hard we try. One of these things is the "Virgin" birth. Though Jesus was born of a human mother, He was not begotten of a human father. Rather, He was conceived by God the Holy Ghost, and whosoever believes that God is almighty, will never stumble in his faith at the "Virgin" birth of the Savior. Another difference is that Jesus was born without sin. This is very hard for us to grasp. To our minds, being human is being sinful, yet this difference in Jesus is fully established by the same truth just mentioned: "He was conceived by the Holy Ghost." His sinlessness is a fact. That's why He was called before His birth that "holy thing" (Luke 1:35); and why later in His life He could challenge His enemies with the words, "Which of you convinceth me of sin?" (John 8:46.)

A Fact

This, however, we do understand: "The Son of man is come to save that which was lost" (Matt. 18:11). We, too, were among these "lost," and would have remained forever lost, had not He in His mercy found us, found us way out in the desert of sin, and brought us into His fold. Knowing this to be a fact, dare we doubt for one moment that He who went the bitter path of Calvary in order that He might take the place of His wandering sheep — dare we doubt that He will care for us and keep us now that He has found us?

KENNETH W. VERTZ

Editorials

(Continued from page 323)

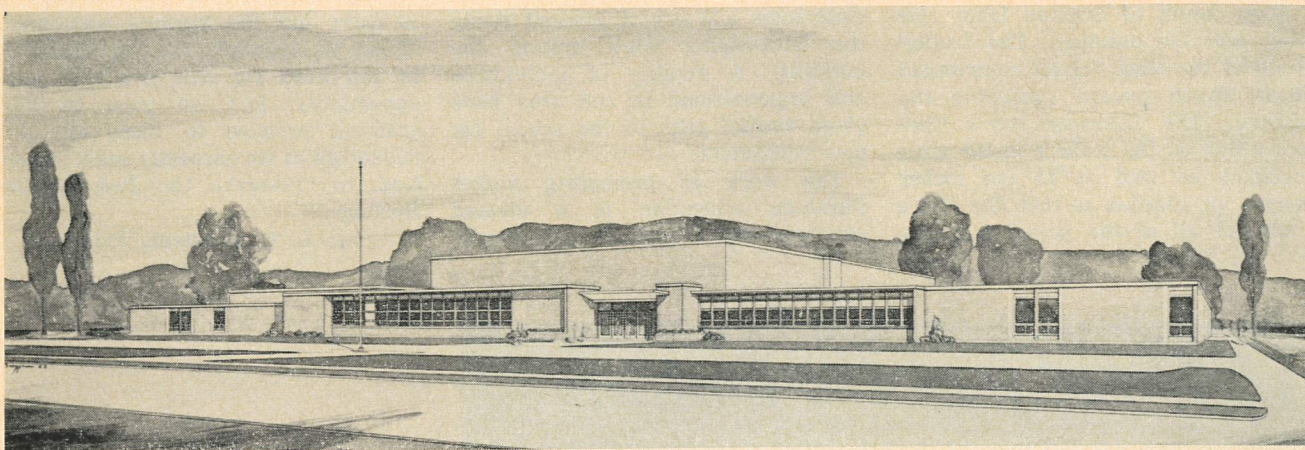
If adopted by Congress, this bill will grant federal aid to religious groups. Even if the aid is not to be used for the construction of classrooms where religion is taught, it will nevertheless be building those classrooms. If federal funds enable Holy Cross to build science halls and mathematics classrooms, Cardinal Cushing's diocesan funds can be released to build religion classrooms and a chapel at Holy Cross. Under this program the federal government would be furthering denominational work, no less. It could not deny this any more than you or I could deny that we were supporting the local Christian

Science temple if we paid for paving their parking lot or installing their furnace.

Will the members of Congress see this? Will they realize that appropriating American tax dollars to subsidize denominational schools violates democratic and constitutional principles?

Why did the committee members report out the Aid to Education bill favorably? The answer to that question gives us cause for grave concern. The pressures that were responsible for recommending the passage of this bill could go on to destroy the "school and Church and State" we cherish.

C. TOPPE



THE NEW HOME OF LAKESIDE LUTHERAN HIGH SCHOOL, at Lake Mills, Wisconsin. (Architect's drawing.)

Preserving The Reformation Heritage

The Dedication Theme -- Lakeside Lutheran High School

"Preserving the Reformation Heritage" will be the theme for the dedication of the new Lakeside Lutheran High School recently constructed in Lake Mills, Wisconsin, on a beautiful 33-acre tract of land near Rock Lake. With hearts filled with joy and gratitude to God, the Lutheran Christians within a radius of 25-30 miles of Lake Mills dedicate the new Lutheran High School building to the glory of God and the spiritual training of the youth. Special dedicatory services will be held in the new gymnasium-auditorium on Reformation Sunday, November 3, 2:30 P.M.

The main speaker for this service will be the Reverend John C. Jeske of Milwaukee. Congregational singing will be led by a wind ensemble under the direction of Mr. Marvin Koch, instructor of music at Lakeside. A mass chorus made up of Lakeside choir, members of the mixed chorus at Northwestern College, and choir members from the various churches in the area, will sing two appropriate hymns, "Lord, Keep Us Steadfast in Thy Word," and "Now Thank We All Our God." The mass chorus will be under the direction of Prof. Arnold Lehmann of Northwestern College.

Reformation Sunday is surely an appropriate date for the dedication of this school. Without the Reformation, we would not have our Lutheran churches, much less the Lutheran

schools we cherish so much. How grateful we ought to be for the work Luther accomplished by the grace of God! He restored the teachings of the pure Word of God to the Christian Church and the everlasting Gospel of salvation. That this precious Truth may remain with us and our children, the Christians of this area have labored hard and prayed diligently for the establishment and welfare of this school. Because of the fact that all instruction and all discipline are carried out in the spirit of the Gospel of our Savior, Lakeside Lutheran High School is a very important instrument of the Lord to prepare teachers and consecrated laymen for valuable service in God's kingdom here on earth. How fitting, then, is the theme, "Preserving the Reformation Heritage"! May God in His rich grace grant that this school may serve that important and glorious end!

Lakeside Lutheran High School opened its doors for the first time in September of 1958 with an enrollment of 41 Freshmen. Since that time the enrollment has steadily increased to its present total of 261 students and a full four-year high school. Ten of the graduates have enrolled in our Synod colleges to prepare for work in the teaching ministry. Lakeside is maintained by revenues from tuition, from gifts by congregations

in the area, church societies, and individuals. In the past years these sources of income have fallen somewhat short of the needed receipts because of the rapid increase in enrollment. For this reason a goal for dedication Sunday has been set to liquidate all current debts and put the school on a sound financial basis to meet the increased costs in maintaining the new and larger facilities.

The new school has been built and equipped for an enrollment of 450 students with future expansion possible to accommodate 750 students. In all there are 24 teaching stations comprised of a number of academic classrooms, special science laboratories for physics, chemistry, and biology, three business education classrooms, and a manual arts area for general shop and agricultural courses. A large gymnasium will also serve as an auditorium. The school has a cafeteria, health room, faculty lounge, and adequate office facilities.

The cost of construction amounted to \$636,300, or an average of \$9.65 per square foot. This is truly an amazingly low figure, compared with buildings of comparable size that are being constructed today. Though the average cost remained at such a low figure, yet the school is truly one of high quality in its materials and workmanship.

Many hours of donated labor also went into the building. The Ladies' Guild of the High School contributed about \$5,000 toward equipping the kitchen. The Lakeside Men's Club assembled all the lockers in the main corridors as well as in the locker rooms. In addition to this, the Men's Club did all of the painting in the

classrooms and are at present doing the landscaping work around the building. A number of individuals and organizations in the area have given special gifts to the school for new equipment.

The work of promoting higher Christian education is a blessed privilege and a glorious opportunity

to carry out the Savior's command, "Feed My Lambs." We are thankful to the Lord for this privilege and opportunity, and we trust in His gracious promise to bless all our endeavors as we earnestly seek, under God, to "Preserve the Reformation Heritage."

L. O. HUEBNER, Principal

Direct from the Districts

Northern Wisconsin

Conferences

Pastors of the Rhinelander Conference met at Monico, September 9; pastors of the Winnebago Conference, at Trinity, Neenah, September 16; the Manitowoc Conference, at Trinity, rural Manitowoc, on September 16; and the Fox River Valley, at Greenville on the 17th. The District Missionary Conference was held at Eagle River, September 23 and 24.

Delegate meetings this summer were held by the Manitowoc Conference at Brillion; by the Lake Superior Conference, at Carbondale, Michigan; and by the Winnebago Conference, at Martin Luther in Oshkosh.

The thirty-fourth annual Lake Superior Sunday-School Teachers' Convention met at Salem Lutheran Church in Escanaba, Michigan, on September 15.

The Northern Wisconsin Teachers' Conference met at St. John's School, Two Rivers, September 26 and 27. The preacher for the opening service was Pastor W. R. Gawrisch of Rhinelander; the liturgist was Pastor Theo. Stern of Two Rivers. Mr. F. Mattek conducted devotions for the sessions. Newly elected officers are Mr. Kurt Petermann, president; Mr. Elroy Bartsch, secretary; Mr. Arvid Kraemer, treasurer; Mr. Quintin Urban, vice-president; Mr. Richard Sonnenberg, assistant secretary and Mr. Gerald Lanphear, assistant treasurer. There are 37 new teachers in the District. The total number of teachers in the District is 170.

Centennial

On July 28 and August 4, St. Paul's Lutheran on the Ridge Road near

Fond du Lac celebrated the 100th anniversary of both church and school. Former pastors, W. K. Pifer, Wm. Wojahn, and H. Heckendorf preached at the services as did also District President J. Dahlke. Pastors Fachtmann and Boehner of Fond du Lac began work in area during the years 1858-1863. In the latter year F. Hilpert was installed as first resident pastor. He organized the congregation and began the school. Beginning with Pastor Fachtmann, the congregation has had 16 pastors, Pastor Saxmann serving 34 years, and Pastor Wm. Wojahn 27. The ministers also taught school until 1918 when Miss Matilda Hencki became the first regular teacher, and was succeeded by Miss Rose Hencki, a sister, who is still active as a member of St. Paul's. There have been 22 teachers. Future plans are to establish a two-room school serving both congregations of the parish. Miss Mary Deglow is the present teacher, and the pastor since December 1962 is Walter Zickuhr.

Groundbreaking

Groundbreaking ceremonies were held for the new church of Good Shepherd Congregation in Fond du Lac (Martin Avenue and Pioneer Road). A sermonette based on Nehemiah 2:18 was given by Pastor G. Ehlert. Ground was broken by him and members of the building committee. Construction of the 67- by 48-foot masonry church of contemporary design is now under way. The building will seat 225. Sunday-school rooms, social hall, kitchen, and other facilities will be in the basement.

Cornerstone-Laying

The cornerstone of our new church in Red Granite was laid on the after-

noon of September 29. Trinity Congregation here will have a new beautiful fieldstone-faced church of contemporary design. Members and Pastor Donald Johnson are doing much of the work themselves and will have an excellent building. They hope to be able to occupy it before Christmas.

Vacancies

At present all teacher positions are filled, but there are vacant pulpits in East Bloomfield since December, and in Town Forest and at Monico and Wabeno since June; Kolberg has been vacant since August.

New Addition

Grace Lutheran Church at Crivitz (Pastor E. Kitzerow) was privileged to dedicate an addition, a new chancel, to the church on Sunday, September 29.

Youth Camp

The seventh annual Hiawatha Lutheran Bible Camp was held this year at Clear Lake, Hiawatha National Forest, Shingleton, (Upper) Michigan, with 57 campers in attendance, ranging from 10 to 17 in age. Two hours every day were devoted to Bible study under the direction of the following: Pastors Julius Manteufel, New London, Wisconsin; Eugene Ahlswede, Florence, Wisconsin; John J. Wendland, Escanaba, Michigan; and Theophil Hoffmann, Gladstone, Michigan. Also a brief talk was heard on our mission among the Mexicans in Arizona by a former teacher in this mission, Mrs. Eugene Ahlswede. To make her talk more realistic, she had taught a number of her girl campers to sing one of our Lutheran hymns

as the Mexican children had sung it in Spanish. Most of the campers came from Upper Michigan, a few from Lower Michigan, and many from Wisconsin. Pastor Kuckhahn, Bark River, Michigan, directed the camp this year, July 7 to 13.

Our Area High Schools

Manitowoc Lutheran High had registration on August 9 for freshmen. The school year began on September 3 with an enrollment of 167. This represents a gain of 14 over last year. Mr. Max Hanson is the new instructor here, becoming the eighth instructor on the staff. He is a graduate of Winnebago Lutheran Academy at Fond du Lac and of both Bethany Lutheran College and Mankato State College. He is teaching in the field of science and English. A new commercial teacher at MLHS is Miss

Lorraine Liese, who takes the place of Miss Delores Lauersdorf. The school's annual Excalibar was sent this year to all pastors of the Manitowoc Conference as a gift of the Ladies' Guild. At an association meeting on September 22 the board was commissioned to begin a building fund drive. The drive will begin with the Reformation Day service on November 3 at the Community House in Two Rivers. President John Dahlke will preach. Architects will soon be interviewed concerning plans.

The new school year at Fox Valley High, Appleton, began September 4 with 389 students. This is a gain of 45. New teachers at Fox Valley are Mr. Dennis Oldenberg in the science department and Mr. Gerhard Rolloff in the department of music. He is also a study-hall supervisor. Principal Harold Warnke spoke at the opening service on Sunday, September 1. Plans

for an addition are in preparation and will be submitted to the general board as soon as they are ready. The grounds are being beautified and a new athletic field for football and track is in the process of grading. The cost of this project is about \$10,000.

At Winnebago Lutheran Academy, Fond du Lac, the opening day of the 39th year was September 4. Pastor J. Hanson of Oakfield gave the opening address. In this service Pastor Claire Reiter installed the new instructor, Mr. Walter Otterstatter, formerly of Manitowoc. Mr. Otterstatter is teaching in the science department. Mrs. Wallace Krause is a new part-time instructor in the commercial department. She had taught once before in this department at Winnebago. The enrollment here is 216 — a drop of 21 from last year.

L. RISTOW

News From Our Missions Expansion Into Washington, D.C., Area

(Continued from page 326)

On September 22 the Wisconsin Synod took a major step in its eastern expansion program. The Rev. Walter F. Beckmann was installed as our first resident pastor in the Washington, D.C., area. The Rev. Norman Berg, president of the Michigan District, delivered the sermon and conducted the service. The service was held at the Churchill Road School in McLean, Virginia. In attendance were 44 worshipers who had come from Maryland, Virginia, the District of Columbia, and New Jersey. This group contains the nuclei for at least three new missions on the Eastern Seaboard. These dreams can only become realities, though, if the members of our Synod will make the funds and manpower available for this venture. The Lord has opened a door for us. He has placed a great challenge before us. With the courage of faith let us follow where He is so clearly leading. (See "Request for Names," page 335.—Ed.)

† Edward R. Schneider †

Edward R. Schneider was born in Germany February 8, 1872. He was confirmed in Manitowoc, Wisconsin, and was married in Goodhue, Minnesota.

Mr. Schneider taught in the Christian day schools of Bay City, Michigan, Goodhue, Minnesota, Fort Atkinson, Marinette, Green Bay, and East Bloomfield, Wisconsin. He came to Appleton, Wisconsin, in 1933, served the St. Paul's Ev. Lutheran Church and the Northern District of the Wisconsin Synod in office many years.

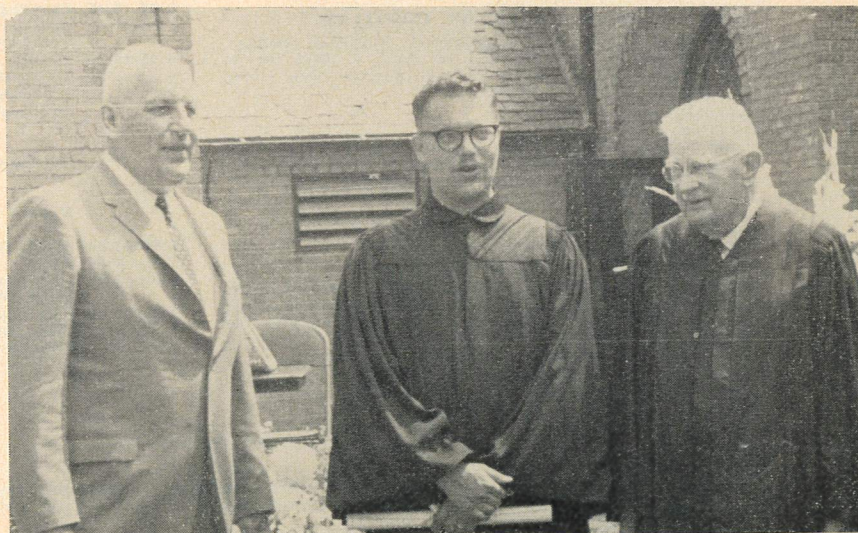
Mr. Schneider passed away September 6, aged 91 years, 6 months, and 29 days. He is survived by two sons,

two daughters, four grandchildren, nine great-grandchildren.

F. M. BRANDT

† Mrs. Mathilde Redlin †

Mrs. Mathilde Redlin, nee Deutschmann, was born March 5, 1875, in Iron Ridge, Wisconsin. There, in St. Matthew's Ev. Lutheran Church, she was baptized, confirmed, and married. She graced the parsonage with her



THREE GENERATIONS OF PASTORS in one family are shown in this picture. From left to right: Pastor Arnold Meyer of Appleton, Wisconsin, his son, Pastor John P. Meyer, and Prof. Joh. P. Meyer, the father of Pastor Arnold Meyer. Pastor John P. Meyer was installed as pastor of Grace Lutheran Church, Eau Claire, Michigan, on June 30, 1963, by Pastor Arnold Meyer. Prof. Meyer preached the sermon. Assisting in the rite were Pastors W. Zarling, W. W. Westendorf, H. Peter, W. Beckmann, and P. Hoenecke.

husband, Pastor Emil Redlin, at Clatonia, Nebraska, 14 years, and at Trinity of Town Ellington, Outagamie County, Wisconsin, 31 years. In 1942, Pastor and Mrs. Redlin moved to Appleton, Wisconsin, upon his retirement, where he passed away in 1945. She fell asleep in the Lord September 13, aged 88 years, 6 months, and 8 days.

Mrs. Redlin is survived by one son, four daughters, three daughters-in-law, 12 grandchildren and 15 great-grandchildren.

F. M. BRANDT

Anniversaries

Golden Weddings

Pastor and Mrs. Oscar Frey of Saginaw, Michigan, retired pastor of St. John's, on July 1, 1963.

Mr. and Mrs. Adolph Feld of St. Paul's Ev. Lutheran Church, Algoma, Wisconsin, on July 9, 1963.

Mr. and Mrs. Edward Fenske of St. Paul's Ev. Lutheran Church,

Algoma, Wisconsin, on July 10, 1963.

Mr. and Mrs. George Mahnke of Bethlehem Ev. Lutheran Church, Watertown, South Dakota, on September 1, 1963.

Mr. and Mrs. Paul Kruger of Salem Ev. Lutheran Church, Escanaba, Michigan, on September 16, 1963.

Mr. and Mrs. Arthur Henschel of St. John's Ev. Lutheran Church, East Bloomfield Wisconsin, on September 29, 1963.

PACIFIC NORTHWEST CONFERENCE

November 7-8, 1963

Parkland Lutheran School

November 7

9:00-10:30 The conference will observe classes taught by the teachers of Parkland Lutheran School.
10:30-10:45 Recess
10:45-11:45 Discussion of the morning classes.
11:45- 1:30 Noon Recess
1:30- 1:40 Opening Devotion, Pastor Theiste
1:40- 3:00 Teaching of Foreign Languages, Pastor Ralph Baur
3:00- 3:15 Recess
3:15- 4:45 Teaching Social Studies in the Elementary School, Paper by Iver Johnson

November 8

9:00-10:15 Inspirational Address by Iver Johnson
10:15-10:30 Recess
10:30-12:00 Business Meeting and Reports
Report by E. H. Zimmermann on Synod Affairs
Board of Education Report
Report on the District, by E. H. Zimmermann
District Board of Education, by Pastor M. Teske
12:00- 1:30 Noon Recess
1:30- 1:40 Opening Devotion, Pastor Theiste
1:40- 2:45 New Trends in Arithmetic, by James Dallmann
2:45 Closing Devotion

MISS BONNIE VOTH, Secretary

SUNDAY SCHOOL TEACHERS' INSTITUTE

The annual meeting of the Evangelical Lutheran Sunday-School Teachers' Institute will be held on Nov. 3, 1963, at St. John's Ev. Lutheran Church, 6702 S. Howell Avenue, Oak Creek, Wis. The schedule will be as follows:

2:00-2:15 Registration
2:15-2:30 Devotion
2:30-3:00 Topic: The Role of the Sunday-School Teacher in Making the Sunday School an Effective Mission Arm of the Church, by Pastor Jonathan Mahnke
3:00-3:30 Discussion period
3:30-3:50 Recess
3:50-4:30 Business meeting
4:30-5:00 Recess
5:00 Fellowship supper (tickets — 75 cents)

The executive board of the Institute would like to invite congregations not belonging to the Institute to attend the meeting. Please notify the secretary beforehand if you wish to stay for the fellowship supper.

EVELYN DREWS, Secretary
4625 S. Lake Drive
Cudahy, Wis. 53110

LIST OF CANDIDATES

The following have been nominated for the position of Executive Secretary for Home Missions:

W. F. Dorn, Minneapolis, Minn.
Alwin T. Degner, Manitowoc, Wis.
Hilbert L. A. Engel, Saline, Mich.
Karl Gurgel, Fond du Lac, Wis.
L. J. Koeninger, Lansing, Mich.
Theodore Sauer, Lusaka, Africa
Raymond L. Wiechmann, Milwaukee, Wis.
Raymond H. Zimmermann, Glendale, Ariz.

The General Board for Home Missions will meet on Oct. 29, 1963, to effect a

call. Any further information regarding the men nominated should be sent before that date to:

Henry Paustian, Secretary
General Board for Home Missions
1025 E. Main
Watertown, Wis.

AN OFFER — CHURCH PEWS

St. Paul's Ev. Lutheran Congregation of Marshall, Wis., offers 25 good oak church pews to any mission congregation for the cost of transportation. These pews are of

two different lengths. For more information write:

Rev. Philip Huebner
Box 244
Marshall, Wis.

NAMES REQUESTED

Faribault, Minn., Area

Names of prospective members are sought in the Faribault-Northfield-Owatonna, Minn., area for the preaching station already begun at Faribault, Minn. Services are conducted the fourth Sunday of each month.

WISCONSIN LUTHERAN STATE TEACHERS' CONFERENCE

Wisconsin Lutheran High School

330 N. Glenview Ave., Milwaukee, Wis.

November 7-8, 1963

Thursday

9:00- 9:50 Opening Service in Auditorium, Prof. O. Siegler, speaker; Mr. E. Meyer, organist
9:50-10:45 Courage: An Ingredient of Christian Leadership, Prof. Lloyd Huebner
10:45-11:00 Recess
11:00-12:00 Panel discussion of Prof. Huebner's paper
Prof. H. Warnke, Moderator; Pastor H. Wicke; Teacher G. Albrecht; Mr. F. Niemo, Watertown
12:00- 1:00 Dinner in Cafeteria — Recognition of Jubilarians
1:00- 1:30 Displays
1:30- 1:40 High School Devotion
1:30- 2:15 Choir Rehearsal in Auditorium, Mr. E. Meyer
Kindergarten Group Meeting
1:40- 2:40 High School — Topic on Archaeology, Prof. F. Blume
2:15- 2:25 Day School Devotion, Lakeside Faculty
2:25- 3:50 Evaluating Current Reading Instruction in the Light of the Five Basic Principles, Mr. A. Sprengeler
2:40- 3:50 High School Discussion of Prof. Blume's paper
3:50- 4:30 Board of Education Report and Business Meeting
Entire Conference
3:40- 5:00 High School Sectional Meetings
4:30- 5:00 Choir Practice in Auditorium, Mr. E. Meyer

Friday

9:00- 9:15 Opening Devotion, Lakeside Faculty
9:15-10:15 Aspects of School Law and How They Affect our Teachers, Mr. Ralph von Briesen
10:15-10:30 Recess
10:30-11:00 Discussion of Mr. von Briesen's paper
11:00-12:00 Discussion of Mr. Sprengeler's essay
Primary: Miss Doris Nast
Mrs. W. Stindt
Mrs. H. Scheunemann
Intermediate: Mr. H. Rupperecht
Mr. E. Pappenfuss
Miss Margaret Jaster
Upper: Mr. G. Greenfield
Mr. M. Rauschke
11:00-12:00 High School Business Meeting; Displays
12:00- 1:00 Dinner
1:00- 1:45 Conference Service, Pastor P. Janke of Menomonee Falls, Wis.
1:45- 3:00 The Passive Obedience of Christ, Prof. J. Meyer
3:00- 4:00 Joint Business Meeting
4:00 Closing devotion, Lakeside Faculty

RICHARD SCHLAVENSKY,
Secretary, Program Committee

Further information can be obtained from and references should be sent to:
 Harold D. Yotter
 954 S.W. 7th Ave.
 Faribault, Minn.

CONCORDIA TRIGLOTTA WANTED

The Library at Dr. Martin Luther College, New Ulm, Minnesota 56073, sorely needs at least three copies of CONCORDIA TRIGLOTTA in useable condition. Please indicate the price expected if you have one for sale. Gifts, too, would be appreciated.

HERBERT A. SITZ, Librarian

**REQUEST FOR NAMES
 Washington, D.C., Area**

Please send names and addresses of Wisconsin families moving into the District of Columbia and nearby area of Maryland and Virginia to

Rev. Walter F. Beckmann
 3519 North Ohio Street
 Arlington, Virginia

A REQUEST — FOSTER HOMES

The Residential Treatment Center operated by the Lutheran Children's Friend Society of Wisconsin is interested in locating good foster parents for some of the boys (ages 9-15) now residing in our Center.

Administratively, we are not responsible for finding foster homes for these boys; that is the responsibility of the County and State Departments of Public Welfare, who originally placed the child in our Center. We, however, feel it an asset to our program if we, as an Agency, can refer names of good Lutheran homes to these agencies to be studied by them with the intent of placing one of our boys.

If you are interested in placing your name into the depleted file of much-needed foster homes, you are encouraged to contact the Lutheran Children's Friend Society, 8138 Harwood Ave., Wauwatosa 13, Wis.; Telephone BLuemound 8-4542. Telephone calls or correspondence may be directed to Mr. Don L. Druckrey, Child Care Supervisor.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

FALL PASTORAL CONFERENCE

Date and Time: Tuesday, Oct. 29, 9:30 a.m., through Thursday noon, Oct. 31, 1963.
 Place: Christ Ev. Lutheran Church, 420 S. Central and Flora St., Lodi, Calif.; G. F. Zimmermann, host pastor.
 Agenda: They shall Not Cease From their Purpose, E. Sitz; Hades, Gehenna, Sheol, V. Winter; Exegesis of II John, D. Tomhave.

Note: Meals and lodging will be provided by the congregation to all requesting same from host pastor.

D. K. TOMHAVE, Secretary

TEACHERS CONFERENCE

The Arizona-California Lutheran Teachers' Conference will be held at Redeemer Lutheran School, Tucson, Ariz., on Nov. 7 and 8, 1963. D. Tills is the host pastor. Those that desire lodging are to get in touch with Mr. A. Wilbrecht, 201 East Mohave Road, Tucson, Ariz.

Meals will be furnished by the host congregation as follows: Nov. 7 at noon, Nov. 8 at noon, and immediately following the closing of conference.

DAWN MEYER, Secretary

DAKOTA-MONTANA

EASTERN PASTORAL CONFERENCE

Date: Nov. 5-6, 1963.
 Place: St. Paul's Ev. Lutheran Church, Henry, S. Dak., Paul Schliesser, host pastor.

Time: Opening session at 10:00 a.m. with Holy Communion.

Sermon: G. Eckert (J. Schneider, alternate).
 Agenda: How can we assist our people to appreciate the Liturgy? H. Ellwein; A Study of I Pet. 2:18, G. Eckert; The Significance of Noah's Curse, J. Brandt; Col. 1, J. Schneider.

C. E. CONE, JR., Secretary

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: Oct. 29 (Tuesday) 1963.

Time: 9:00 a.m. Communion service; Im. Lenz, preacher (alternate: G. Maas).

Place: St. John's, Omro Township; R. Koch, host pastor.

Agenda: Exegesis, II Thess. 2:15-3:18, H. Hackbarth; A Study of Luther's Large Catechism beginning with the First Commandment, R. Koch; What is the Status of a Lutheran Who Has Signed the Prenuptial Agreement of the Roman Catholic Church? Other business.

GALE MAAS, Secretary

RED WING PASTORAL CONFERENCE

Date: Oct. 29, 1963.

Place: Resurrection, Rochester, Minn.; F. Werner, host pastor.

Time: Communion service at 9:00 a.m.
 Speaker: J. Berger (alternate, W. Godfrey).

Papers: Exegesis of Gen. 9:18-27, W. Henrich; Engagement, F. Werner; Communism and the Church, L. Lillegard.

NATHAN RETZLAFF, Secretary

NEW ULM PASTORAL CONFERENCE

Nov. 6, 1963.

St. John's Lutheran Church, New Ulm, Minn.

Preacher, John Parcher (F. Nitz, alternate).

The Athanasian Creed, Its History, Contents, and Use, Prof. T. Hartwig; We Look For New Heavens and a New Earth, F. Nitz; On Receiving Members of Other Lutheran Bodies, Pastor T. Henning.

HENRY F. KOCH, Secretary

NEBRASKA

MISSIONARIES CONFERENCE

Time: Nov. 12-13, 1963, beginning at noon.

Place: Redeemer Lutheran Church, Hastings, Nebr.; W. Wichmann, vacancy pastor.

Communion service speaker: H. Bittorf.

Agenda: Round Table Discussion: Pastor's Stewardship of Time; Admitting People into the Church — Confirmation, Transfer, Profession of Faith, Moderator, W. A. Wietzke; Directions for the Missionary From the Founder of Missions, Our Savior, R. Michel; Hints to the Missionary From the Book of Acts, H. John; Enlisting Our Members As Missionaries, M. Weishahn.

Please announce to host pastor in due time.

MILTON F. WEISHAHN, Chairman

SOUTHERN PASTORAL CONFERENCE

Date: Nov. 4, 1963; 9:30 a.m.

Place: First Ev. Lutheran, Aurora; P. Manthey, host pastor.

Agenda: I Tim. 2, Wichmann; The Relation between Faith and Baptism, Greenwald; Mergers, Gruendeman; and various reports.

Please announce to host pastor.

WARREN A. GREENWALD, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN PASTORAL CONFERENCE

Date: Nov. 12, 1963.

Place: St. John's Ev. Lutheran Church, Burlington, Wis.

Time: 9:00 a.m.

Host Pastor: Harry Wiedmann.

Preacher: R. Pope (Rom. 14); alternate: W. Popp (Rom. 15).

Offering: C.E.F.

Agenda: The Work of the Holy Ghost in Our Lives As Pastors and Laymen (Continuation), W. Lehmann; Titus, Chapter 2 (Exegesis), D. Sabrowsky; The Advantages and Disadvantages of a Saturday School, N. Barenz; An Evaluation of the New English Bible, P. Eickmann; What Should Our Ecumenical Action Be? H. Wiedmann; A Critique of the New Form of the Rite of Confirmation, H. Lau; Business; Visitor's Report, F. Schulz; Financial Subvisitor's Report, M. Otterstatter; Questions of casuistry.

H. WIEDMANN, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Oct. 29-30, 1963.

Place: St. Peter's Ev. Lutheran Church, Oak Grove, Wis., Pastor Arthur Dobberstein.

Time: Conference begins at 9:00 a.m. with service with Holy Communion at 1:00 a.m.
 Speaker: Prof. E. Scharf (James Thrans, alternate).

Program:

Tuesday:

I John 2, Russel Kobs; Report on Home Missions, H. Paustian; The Gift of Tongues, I Cor. 14, Prof. E. Kowalke; Practical Suggestions for Correcting Commonplace Transgressions of the Second Commandment, W. Schulz.

Wednesday:

I John 3, L. Pankow; Reformation Sermon, A. Berg; A Study of the Conclusion of the Ten Commandments, P. Kuehl; Isagogical treatment of the Book of Haggai, A. Panning; Are our Mission Methods and Programs Pauline? E. Zehms; Report on Advisory Committee on Education, W. Zank.

Please send excuses for absence and request for lodging to host pastor.

E. ZEHMS, Secretary

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastor

Westendorf, Daniel, as pastor of Pilgrim Ev. Lutheran Church, Minneapolis, Minn., by R. Palmer; assisted by J. Hoenecke, H. Schewe, H. Pankow, P. Siegler, C. Wosje, W. Dorn; July 14, 1963.

Installed

Pastor

Beckmann, Walter F., as pastor of the Wisconsin Synod Lutheran Mission, McLean, Va., by N. Berg; Sept. 22, 1963.

Biebert, Edwin, as pastor of St. Paul's Ev. Lutheran Church of Franklin, Wis., by J. Martin; assisted by W. Krueger and J. Jeske; Sept. 8, 1963.

Eberhart, Albert G., as pastor of Mount Olive Ev. Lutheran Church, St. Paul, Minn., by P. Kurth; assisted by C. Bolle, E. Knief, L. W. Meyer, E. Penk, and M. Petermann; Sept. 8, 1963.

Grummert, Donald W., as pastor of St. John's Ev. Lutheran Church, Minneapolis, Minn., by M. Lenz; assisted by R. Palmer, P. Siegler, H. Sauer, and P. Dowidat; Sept. 8, 1963.

Herrman, Walter, as pastor of St. James Ev. Lutheran Church, Tolstoy, S. Dak., by W. Sprengeler; Sept. 15, 1963.

Lichtenberg, Herbert, as pastor of Gethsemane Ev. Lutheran Church, Omaha, Nebr., by H. Fritze; assisted by W. H. Wietzke; Sept. 22, 1963.

Palenski, Carlton, as pastor of Immanuel Ev. Lutheran Church, Findlay, Ohio, by R. Westendorf; assisted by K. Haag, A. Bauman, and R. Holtz; Sept. 15, 1963.

Professors

Bame, Rouert, as professor at Michigan Lutheran Seminary, Saginaw, Mich., by Emil E. Kasischke, chairman of the Board of Control; Sept. 16, 1963.

Duehlmeier, Raymond, as professor in the English department at Dr. Martin Luther High School, New Ulm, Minn., by O. Engel; assisted by V. Voecks; Sept. 4, 1963.

MacNeill Duane, as professor at Michigan Lutheran Seminary, Saginaw, Mich., by Emil E. Kasischke, chairman of the Board of Control; Sept. 16, 1963.

Siegler, Oscar J., as administrator of and professor at Dr. Martin Luther High School, New Ulm, Minn., by O. Engel; assisted by V. Voecks; Sept. 4, 1963.

Instructors

Otterstatter, Walter, as instructor at Winnebago Lutheran Academy, Fond du Lac, Wis., by C. Reiter; Sept. 4, 1963.

Zuleger, Wayne, as instructor at St. Croix Lutheran High School, by E. Bode; Sept. 3, 1963.

Teachers

Bugbee, Milton, as teacher in St. John's School, Bay City, Mich., by J. Brenner; Aug. 25, 1963.

Hoenecke, Carla, as teacher in St. John's School, Bay City, Mich., by J. Brenner; Aug. 25, 1963.

Jeske, Kenneth, as teacher of grades five and six and organist and director of music of St. Stephen's Ev. Lutheran Church and School, Adrian, Mich., by D. Gieschen; Aug. 25, 1963.

Kamke, Mrs. Phyllis Haas, as teacher in St. John's School, Bay City, Mich., by J. Brenner; Aug. 25, 1963.

Landvatter, Robert E., as principal of Grace Lutheran School, Oshkosh, Wis., by C. Koepsell; Aug. 18, 1963.

Lenke, Werner, as principal of St. Andrew's Lutheran School, St. Paul Park, Minn., by A. Zenker; Sept. 3, 1963.

Lueders, Willard, as principal of Atonement Lutheran School, Milwaukee, Wis., by W. J. and J. P. Schaefer; Sept. 8, 1963.

Menk, Rolland, as teacher in Trinity Lutheran School, Hoskins, Nebr., by G. Frank; Aug. 4, 1963.

Robbert, LeRoy A., as principal of Redeemer Lutheran School, Fond du Lac, Wis., by C. Reiter; Sept. 1, 1963.

Schwalbe, Russell L., as teacher of grades four to six at Peace Ev. Lutheran School, Livonia, Mich., by P. R. Mueller; Sept. 1, 1963.

Sonntag, Richard, as principal of Zion Ev. Lutheran School, Sanborn, Minn., by J. Parcher; Sept. 1, 1963.

Southard, Daniel, as teacher in Gethsemane Lutheran School, Omaha, Nebr., by H. Fritze, vacancy pastor; Aug. 18, 1963.

CHANGE OF ADDRESS

Pastors

Beckmann, Walter F., 5519 North Ohio St., Arlington, Va.

Carmichael, Erling L., Warrens, Wis.

Fenske, Siegfried H., 8409 W. Wright St., Wauwatosa, Wis. 53226

Lichtenberg, Herbert, 4412 Jaynes St., Omaha, Nebr. 11.

Tacke, Ewald W., 609 Kinsley Ave., Winslow, Ariz. 86047

Professors

Bame, Robert, 2100 Court St., Saginaw, Mich.

Duehlmeier, Raymond, 126 N. Franklin St., New Ulm, Minn.

MacNeill, Duane, 2744 Hardin St., Saginaw, Mich.

Siegler, Oscar J., 1102 N. German St., New Ulm, Minn.

Teacher

Bugbee, Milton, 206 S. Alp St., Bay City, Mich. 48707

Hoenecke, Carla, 404 E. Jane St., Bay City, Mich. 48707

Kamke, Mrs. Phyllis Haas, 2 Sias Crt., Midland, Mich.

Lueders, Willard, 4542 N. Sherman Boulevard, Milwaukee, Wis. 53209

Prof. Heinrich J. Vogel
 Absit, Ed. W. L. G.
 11757 N. Seymour Dr., 65 W.
 7 Mequon, Wisc.

**WISCONSIN EVANGELICAL LUTHERAN SYNOD
1963 Pre-Budget Subscription Performance**

District	Subscriptions				Offerings Received January through August 1963*		
	No. of Comm.	Subscribed for 1963	Ave. per Comm.	8/12 of Subscription	Amount Received	Percent of Col. D	Ave. per Comm.
	A	B	C	D	E	F	G
Arizona-California.....	4,594	\$ 57,391	\$12.49	\$ 38,261	\$ 38,175	99.8	\$8.31
Dakota-Montana.....	7,402	106,784	14.43	71,189	65,345	91.8	8.83
Michigan.....	28,067	386,704	13.78	257,803	247,225	95.9	8.81
Minnesota.....	39,005	490,542	12.58	327,028	330,524	101.1	8.47
Nebraska.....	6,779	93,003	13.72	62,002	55,756	89.9	8.22
Northern Wisconsin.....	48,686	537,996	11.05	358,664	339,752	94.7	6.98
Pacific Northwest.....	1,479	19,667	13.30	13,111	11,041	84.2	7.47
Southeastern Wisconsin.....	51,530	629,380	12.21	419,587	396,656	94.5	7.70
Western Wisconsin.....	48,878	552,682	11.31	368,455	372,140	101.0	7.61
	236,420	\$2,874,149	\$12.16	\$1,916,100	\$1,856,614	96.9	\$7.85
Last Year.....	234,411				\$1,750,344		\$7.47

* Please note that reporting is now being done according to the calendar year.

Norris Koopmann, Treasurer
3624 West North Avenue
Milwaukee, Wisconsin