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BRIEFS

by the Editor

We have just heeded a call to thanksgiving, a public, solemn thanksgiving of the past year. A true response to such a call never is or can be disassociated from the highest spiritual blessing: sonship with God. We are His sons, not by nature or birth, but by a rebirth, by the faith which lays hold of the righteousness Christ won for all men. Now the Father is eager to bless us because He sees us, not in the repulsive dress of our sinfulness and guilt, but in the radiant robe of Christ's righteousness. Knowing this, we see in our material blessings further evidence of God's grace, of His favor extended to the unworthy for the sake of Christ. As a result, our thanksgiving becomes more deep and fervent.

Another look back over the same year causes us to note an unbroken line of spiritual blessings that attended us, the undeserving. It was a year of grace. Through the Gospel, declared to us in Word and Sacrament, God spoke pardon and peace to hearts distressed by sin. He made us divinely sure that we are His cherished sons and daughters, though our hearts said a thousand times "No, it cannot be!" His Holy Spirit

spoke to our spirit with power divine that the God who withheld not His own Son from us could never leave us nor forsake us, though a hundred experiences seemed to say the contrary, and though uncouth godless men blasphemed the idea of a personal God who loves sinners from everlasting to everlasting. Our God used His Word to make the atoning work of our Substitute such a living reality in our hearts that the hope of eternal glory was nourished in us and that each evening we could say that the morrow would take us "a day's march nearer home."

The end of a church year, another year of grace, prompts us to ponder such reasons for thanksgiving to our Father in Christ. The beginning of a new year of grace impels us to come into God's presence with praise and with the supplication: "O God of grace, be with us still! Be with us still!"

Several news releases inform us of several grants by the Aid Association for Lutherans which will aid the work of our Synod. The Association has awarded a \$1,000 grant to the Minnesota District of our Synod to be

used for furnishings for the new Student Center at Mankato State College, Mankato, Minnesota.

At Michigan Lutheran Seminary, Saginaw, a \$1,000 grant will be used for equipment and furnishings in a new Student Union. As our readers know from previous reports, the current building project will double the size of the administration-

classroom building. Included in the building will be the Student Union.

A third Aid Association grant in the same amount as the other two has been awarded Pastor Rupert Eggert, who will become our first missionary in Puerto Rico. In preparation for this work Pastor Eggert is studying Spanish at the Berlitz School of Languages, Miami, Florida. The grant will cover his tuition costs at this school.

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ENROLLMENT

AT OUR SYNOD'S SCHOOLS

Wisconsin Lutheran Seminary
Total in attendance: 96
Serving as vicars: 19. Increase: 19

Northwestern College
Total enrollment: 457
In college: 192
In high school: 265. Increase: 13

Dr. Martin Luther College
Total enrollment: 607
In college: 363
In high school: 244. Increase: 74

Milwaukee Lutheran Teachers' College
Total enrollment: 107. Increase: 2

Michigan Lutheran Seminary
Total enrollment: 331. Decrease: 14

Northwestern Lutheran Academy
Total enrollment: 78. Decrease: 25

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 — Mt. Calvary Ev. Lutheran Church, Kimberly, Wisconsin; F. G. Kosanke, pastor.

Editorials

Forty Billions It has been estimated that it would cost the United States taxpayers between 20 and 40 billion dollars, perhaps more, to send a man to the moon. It has also been reported that the Russians have bowed out of the race and have decided that it is more important to do something about Russia's needs than to spend their energy and money on sending a man to such an unfriendly place as the moon is reported to be. Our government is very sensitive about what the Russians do and has a great deal of respect for them; so perhaps it too will drop the moon project, if the report from Russia is true.

It is easy to think of some useful ways to spend 40 billion dollars without even getting one's feet off the ground. Perhaps 40 billion dollars would be enough to put a stop to the pollution of our rivers, lakes, and creeks and to purify the water in them and keep it pure. Parts of our country are always short of water, and it is being predicted that within the lifetime of people now living the whole country will suffer from shortage of clean water. Maybe, with 40 billion dollars to spend, scientists could discover a cheap and effective way to take the salt out of sea water and provide the whole world with precious sweet water. Forty billion seems a lot of money to spend on a race to the moon.

The moon was first placed in the sky to be a "lesser light to rule the night." When God placed it there, He looked upon it and upon all the other things He had created and pronounced it "very good." Man, however, besides corrupting his own nature, has destroyed and polluted much of God's handiwork here on earth. So far, the moon has escaped this blighting touch. There may not be anything on the moon capable of being ruined, but an invasion by the Russians or any other curious people could not do that "lesser light" any good.

If the spectacle of the sun, moon, and stars makes men humble and moves them to marvel at God's goodness and praise His name, as David was moved, then the moon will have served mankind richly and sufficiently without a personal visit. This is what David saw in the moon: "When I consider thy heavens, the work of thy fingers; the moon, and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. . . . O Lord our Lord, how excellent is thy name in all the earth!" (Ps. 8.)

E. E. KOWALKE

* * * *

A Word Of Warning It is shocking how most of the modern churches and churchpapers, even Lutheran churchpapers, are enamored of the ecumenical movement, the movement to unite all churches at almost any cost. To see that, you need to read only the favorable things said about the Catholic Vatican Council. One gets the impression that the time is not far off when Protestants and Catholics will have overcome their differences and be one. Hardly a word is said about the false doctrines of the Catholic Church, but much is said

about the new ecumenical spirit in the Roman Church. It is as though Luther had only been fighting windmills.

It is encouraging that voices are heard now and then, voicing a vigorous protest. A case in point is a letter to the editor of the *Lutheran Standard* (ALC). We herewith pass it on to our readers:

"Please allow me to stand up and rock the ecumenical boat! It is very nauseating how chock-full of Romanism our *Lutheran Standard* is getting! If there is so much desire on the part of some to become Roman Catholic, why not encourage them to join that church and let the rest of us be Lutheran? We hear so much about how meek and loving we must become toward the Roman Catholics. Let's test their desire for the *truth* before we woo them into marriage. If they aren't willing to take God at his Word, let's treat them as infidels and mission fields. If there can't be a meeting of minds doctrinally, then it is far more profitable to spend our time and money on people who desire to hear God's good news. How can we justify throwing good money after good money to send a multitude of delegates, spend thousands of hours for such a waste of time as the WCC and LWF—with nothing to show for it! And all the while we must curtail our mission commitments for lack of funds."

IM. P. FREY

* * * *

To Whom Much Is Given . . . Many of our congregations expend five-figure sums annually to maintain their parish schools and regional high schools. These congregations believe in Christian education. They want Christ to be the touchstone of all learning, the crown jewel of all knowledge. They want the constant radiation of the Gospel to illuminate the lives and characters of their children. In their Lutheran day schools and high schools they seek to train a generation of informed, loyal, and active church members.

Congregations with such well-developed programs of Christian education also look to this intensive training to undergird their support of the Lord's work beyond the borders of their parish. Who is made more aware of the work of the kingdom of God than is the child in a parochial school? He reads about his Synod, he learns to know its missions, he visits Synodical schools and other Synodical institutions. His pastor and his teachers encourage him to enter the holy ministry. His weekly mission offerings accustom him to contribute to the support of the kingdom of God at large. For all this work of the kingdom consecrated instructors supply the motivation of the Gospel year after year in Bible history and Catechism classes and in high-school religion classes.

The advantages such congregations have over those with only limited programs of Christian education are obvious. Their members have been led into God's Word more deeply; they have obtained greater spiritual knowledge; they have received more guidance in Christian living; they have been more effectively motivated to Christian service.

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Studies in God's Word:

Advent Adventure

And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof (Romans 13:11-14).

Some people seem to thrive on adventure. Life would be rather dull for them if it did not present a steady succession of challenging and thrilling enterprises. From their vocation and avocation the spirit of adventure is carried over even into their vacation. The advent of each new venture calls for careful planning and preparation. As the day of commencement approaches, there is anxious anticipation and a concern to be aroused in time and ready for action.

In a way, our Christian Church Year is likewise a series of absorbing adventures. From beginning to end, from Advent through Trinity, we are confronted year after year with such vital facts and truths as can make our earthly pilgrimage a real adventure in Christian faith and living. Until our living Lord either calls us home or comes to take us home to the mansions of celestial glory, we have ample opportunity for adventuresome service in His kingdom.

But the time is short and so much still remains to be done. Indolence and indifference, carelessness and complacency can stifle our concern both for our own and our neighbor's eternal welfare. We need to be

Aroused in Time

As the seconds tick by and the signs of our Lord's return become ever more apparent, it becomes increasingly clear that the night of this

world's existence will soon be over. But many pay little attention and slumber on in heedless unconcern. Too preoccupied with the works of darkness, with the lusts and vanities of the flesh, they fail to see the signs or to hear the alarm. Whether or not they will be aroused in time depends to a great extent upon those who have been called out of darkness into the marvelous light of saving truth. If any of the sleeping masses are going to be up and about when the dawn of reckoning breaks, now is the hour for them to be awakened. And this, in keeping with our calling, is for us an Advent adventure of no little consequence.

But if Christians, too, are given to dozing drowsily on the sofa of slothful ease and self-indulgence, they not only miss out on the most appropriate adventure of their lives, but run the risk also of falling fast asleep at the very time that their salvation is nearest. And who, then, will there be to arouse them in time?

The night is far spent, indeed. The day is close at hand. Now it is high time to awake out of sleep. The Advent season alerts us to the urgency of the situation. It urges us to be wide awake and aware of what is coming. It points us to the purpose of our presence here and calls us to be concerned about our calling in view of the hereafter. It invites and inspires us to high adventure in the interest of souls redeemed, including our own. It seeks to arouse us to arouse others, while there is still time.

But the time is short. Many, of course, will not be aroused in time. They could not be awakened. But did we venture a try? Considering the time, we need to be

Equipped for Action

To be properly equipped for our Advent adventure requires not only a careful selection of what will be taken along, but also a sober judgment as to what will be left behind. Some things can only clutter the course, impede progress, and sidetrack our mission. Excess baggage

will reduce bold adventure to inert inaction.

"Cast off the works of darkness," urges the Apostle as he lists those fleshly pursuits which hold us back or steer us off our course. The more shamelessly the wanton worldling parades his carnal capers before the public eye, the greater the pressure and pull upon the Christian's single-minded purpose as the day of accounting approaches. If we were weighed down with the works of darkness, we would spoil the whole adventure, risk the ruination of our own souls, and hazard the mission assigned to us. Few can be rescued in time if the children of light are engaged in works of darkness.

"Put on the armor of light," therefore, the Apostle pleads. No daring adventure can be successful without proper equipment. In an encounter with the forces of darkness weapons and armor of light are imperative by all means. Among the several pieces which the Apostle enjoins upon us in Ephesians 6, he includes the "sword of the Spirit, which is the word of God." With this two-edged weapon of light the dark thoughts and intentions of the heart are uncovered and laid bare; pride is pierced and guilt is exposed as inexcusable. But this weapon of light drives deeply into the crushed heart also to soothe and bathe it with the warm rays of the sunshine of God's redeeming grace and mercy in Christ Jesus. Without the radiant light of the Gospel of God's Son incarnate, any Advent adventure would be hopeless and less than worthwhile.

The Advent Season thus bids us enter upon a new year of adventure with the Means of Grace. It directs our steps to Bethlehem and in time to Calvary and the empty tomb. It directs our vision heavenward, from whence we look for the glorious return of the Light of the world. Equipped for action with the armor of light, we may still see to it that many are aroused in time. "The night is far spent, the day is at hand." Now is the time for Advent adventure.

M. BURK

News FROM OUR Missions



Seminary Students Do Intensive Canvassing

Manpower shortage!

"How shall they hear without a preacher?"

Is this a chastisement of the Lord upon His Church? In the past we showed unwillingness to send out preachers of His Gospel. Today there are few to send; congregations are without pastors of their own. Missions remain unmanned; fields remain unopened.

It is a time for repentance among the people of God, a time for renewal of faith and confidence in God, a time for amending.

Our Lord's gracious answer is already becoming apparent in the swelling enrollments at our schools. It is even more apparent in the spirit of zeal and dedication which dominates the new generation of pastors still in school. We may all take courage when we become aware that our ministerial students are not only occupied with books, but are also at work in the field.

Many of us are acquainted firsthand with the valuable service performed by student vicars. Through the pages of *The Northwestern Lutheran* we have learned of the mission workshops conducted by the students. Much of their research enters the files of the General Board for Home Missions.

Last spring a number of Seminary students offered to spend their vacation in direct service to the Mission Board in whatever way would appear most useful. This offer was gratefully accepted. Various District Mission Board chairmen immediately asked that they be assigned to survey key areas in their Districts.

Four young men set out from Milwaukee on June 9. Destination and purpose: to carry the Master's invitation to thousands of homes in Michigan, Nebraska, Kansas and Montana.



Karl Plocher Myrl Wagenknecht Carl Pagel John Henning

THE STUDENTS TELL THEIR STORY

Wyoming, Michigan

June 9-16, July 2-3

In this suburb of Grand Rapids we stayed with Pastor Harold Hempel. The work for which we were sent was to canvass, but Pastor Hempel gave us a good beginning by having us do "follow-up" work on those prospects found on a previous canvass. After two days of visiting, we spent three days canvassing new areas. We returned at the end of our work in Michigan for two more days of canvassing. Pastor Hempel had been at Holy Trinity for six months, so

we saw a mission which had its roots already implanted.

Utica, Michigan

June 17-21

Our second week was spent in a suburb northwest of Detroit. Working with Pastor A. Maaske, we covered a square-mile area surrounding the house and land purchased for St. Mark's Mission. We stayed in the house, which is also serving as a chapel. This new suburb proved a rich field with a large number of unaffiliated Lutherans who had recently moved into the area. Since most were young families with children, we recommended the opening

of a parochial day school as soon as possible. A full-time pastor and a permanent place of worship are immediate needs. This field was the most promising of the areas in which we worked.

Jackson, Michigan

June 22-26

On Saturday we proceeded to Adrian, Michigan, where we contacted Pastor Daniel Gieschen. He was to direct our work in Jackson. He had arranged for us to stay in his trailer on a Lutheran campground near Jackson. We worked three days in Jackson and concentrated on four main areas. From the viewpoint of expansion, only one of these areas appeared to be a good field. We did extensive canvassing in this area, only to find ourselves two years behind active missions of two other Lutheran synods. With spot canvassing in the rest of Jackson, our group reported that mission prospects were at a minimum.

Portland, Michigan

June 27-29

Our last area in Michigan was the small town of Portland. Here we lived and worked with Mr. William Leyrer. In 48 hours we had canvassed all of this predominately Catholic town and visited the eight families referred to us. When we formulated our report, an unusual thing happened. Two of us were in favor of entering Portland, two were opposed. This was the most trying time of our summer, for we spent long hours trying to reconcile our divided opinions. We did not succeed. In this instance the canvass group was a success only in so far as it gathered facts for consideration by the Mission Board.

We gave a direct oral report to the Michigan District Mission Board on July 1 and turned in the facts and figures which our work had disclosed. We also were privileged to sit in on one session and become acquainted with Mission Board procedure. Our work in Michigan gave us a good foundation for mission work in general and canvassing in particular.

Columbus, Nebraska

July 6-13

Pastors Gerald Free and Edward Lindemann are both driving over 60

miles one way to serve Columbus as a preaching station. Rapid growth had made this town appear to be a good field, but a complete canvass turned up only a small number of prospects. We felt that Columbus did not warrant a church and pastor on a full-time basis. Our recommendation: The preaching station should be continued with the view that in the future this town could be served jointly with several smaller towns nearby. We lived in the Columbus Motel for one dollar per day during this first week in the Nebraska District. It was at this time that we first began to do a little of our own cooking. From this time on we arranged for our own lodging and by the end of August we were doing almost all of our own cooking.

Kearney, Nebraska

July 14-17

At the time of our arrival, Kearney was being served as a preaching station by Pastor David Schmeling, who lives at a distance of 90 miles. Progress in this mission endeavor has been limited and the results of our exploration were somewhat less than satisfying. Further ground-work is indicated.

Hayes and Stockton, Kansas

July 18-22

Hayes, the center of commerce and culture in northwest Kansas, greeted us with warm weather and many prospective members. We worked over a weekend, which included holding services and instruction class in Stockton, a town 40 miles away. At present, Pastor H. Lichtenberg is driving 130 miles every Sunday to conduct services and adult instruction classes. We did not canvass in Stockton, but we met a sound nucleus which induced us to recommend a full-time pastor and a church building in Stockton. This man could make contacts in Hayes and begin a preaching station in that city.

Wichita, Kansas

July 23-31

With our advanced timetable we had six days to work in the largest city in Kansas. The District Mission Board had chosen three areas for our work. Pastor H. Bittorf showed us these areas and also suggested others, should time permit. We set

to work with maximum effort with the result that in six days we canvassed over 5000 homes. This was the only area in which we ever visited over 1000 homes in one day. Wichita is so large that we were able to shade only a small portion of the city map. Our results directed us to recommend a newly developing area near the three areas selected by the Mission Board; this is an area which promises steady future growth. Off the record we also expressed an opinion that we should have two pastors serving this city. We recommended that a full-time pastor should come while our canvass results were still fresh, and that a church building be constructed as soon as possible.

Having completed our tour of duty in Kansas, we headed for Great Falls, Montana. On the way we took in the sights at Rocky Mountain, Grand Teton, and Yellowstone National Parks.

Great Falls, Montana

August 3-26

Our assignment in this largest city in Montana was to canvass as much as possible, determine in which area to locate, and begin holding services. Our work was directed by Pastor David Zietlow, who lived 130 miles away. We were, therefore, nearly on our own and we could appreciate the guided experience of the first two months of our summer. We found that Great Falls was a friendly and fast-growing city. We concentrated on two areas. We finally chose the northwestern section of the city. After two weeks of canvassing, we held services in the home of Mr. Harold Reed. That Sunday we had an attendance of 15. The next week we spent in making second visits; we were also fortunate to secure a school auditorium for regular services. On this last Sunday which we spent in Great Falls, we had an attendance of 14. This broke the bubble of self-satisfaction which we had blown up. After contacting all our good prospects and most of the fair prospects, we found not one of our contacts came. The only new faces were those of a family which had come through none of our efforts. The Lord was showing us that it is He alone that gives the increase. We heard recently that a pastor has been called to serve Great Falls, and it is our prayer that he will soon accept.

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Some Thoughts on Biblical Archaeology

The Text of the New Testament

Had we been Christians living in the first century of our era and in a city like Antioch on the Orontes, we could have held in our own hands and read the very copy of the Gospel that was written by Matthew, the former tax collector who became a disciple of Jesus. Or had we been members of the Christian community at the city of Corinth in Greece, we would have known that carefully preserved among our church's most treasured possessions were the letters that Paul of Tarsus, the great missionary and ambassador of Christ, had addressed to our church. We would have known that at regular stated intervals these letters would be taken from their places of safekeeping and read to the assembled church, as they were read on the day when they were first delivered to the church and read to the assembled congregation in the name of our Lord's great Apostle.

"The Gospel" and "The Apostle"

Had we lived a number of decades later, it would have been possible for us to acquire several volumes of writings by the Apostles of Christ and their immediate followers. These volumes would, however, have contained more than a single Gospel or the correspondence of an Apostle with a single congregation. For quite early in the second century there were in circulation among those early Christians several volumes of collections of apostolic writings. First, there was the book called *The Gospel*; this was also referred to as *The Fourfold Gospel*, since it contained the Gospels of Matthew, Mark, Luke, and John as we know them, though possibly they may at some time have been in a slightly different order, but together the four made *The Gospel*. Secondly, there was the book called *The Apostle*. This volume contained the letters of Paul and was apparently collected and made available to Christians everywhere quite early in the history of the Church. It is of these two volumes, *The Gospel* and *The Apostle*, that we hear the most in the early life of the Church, though it is quite apparent that soon there appeared a third volume that contained the rest

of what we know as the New Testament. In other words, the New Testament was regarded as falling naturally into three parts corresponding to the three divisions of the Old Testament, the Law, the Prophets, and the Psalms (or the Writings).

The Estimate Placed on New Testament Writings

Now, the Lord had given no specific directions that the books of the New Testament should be written in the first place (with the sole exception of the Revelation of John, for which the Lord had given the special directions of Revelation 1:11). Just so there were no special instructions from God for the collection of these 27 writings into the New Testament as we know it today. But the early Christians recognized these writings as the very Word of God, as God speaking to them by the mouth of His representatives, the Apostles; so the process was begun whereby it came about that soon a Christian anywhere could have a copy of the entire New Testament. This was true even though he was living in a place that had not originally received a letter from Paul or one of the other Apostles and was far removed from the locality in which one of the Evangelists did his work.

From the days of which we speak till the present at least 1800 years have elapsed, and it is only fair to ask whether Biblical archaeology can in any way help us to know more about the New Testament as it lay before those early Christians, for instance in collections like those referred to, *The Gospel* and *The Apostle*.

Handwritten Bibles

The modern-language Bibles we use today are made from a printed text of the Old and the New Testaments. Just before Luther translated the New Testament into German, there had appeared the first printed Greek New Testament. It was this that Luther translated. The translators of the English Bible worked in the same way. Before their times, however, there were no printed Greek New Testaments

or printed Hebrew Old Testaments simply because there was as yet no printing of any kind. All books, the copies of the Bible included, had to be hand-copied from previously existing copies. In the centuries just before the Reformation hundreds of these handwritten Greek Bibles had been produced. The Christian Church of the West, the church of the Pope of Rome, used the Latin language, and its Bibles were in that tongue. But the eastern part of the Church continued to use the Greek language, the one in which the New Testament was written. Therefore, when the Greek New Testament was first printed, these printed Testaments merely reproduced, now at much less expense, the New Testament as it was contained in the handwritten Bibles that were in use in the Greek-speaking world from ancient times on and throughout the Middle Ages.

Errors in Copying Natural

We can readily see, when a book has been copied, one handwritten exemplar from another, for a period of almost a millennium and a half, that with the best of intentions on the copyist's part, slight variations from the words as written in the volumes of the first collections would almost inevitably creep in. We, too, do not always read what is there, nor do we always succeed in writing just what we are thinking! The same thing happened to the many men and women who copied the New Testament between the first and the fifteenth centuries. Still, we should like to know, as nearly as this may be, what the very words were just as the Apostles wrote them. In attaining this end, archaeology has been of great service to us.

Our Debt to Archaeology

From the nooks and crannies of the ancient world, out of the sands of Egypt and from many a forgotten monastery library have come copies or parts of copies of the New Testament as they were read and used by the Christians of times past in their day. Some of these are expensive, de

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What do
you mean..



Substitute ?

WHAT THE SUBSTITUTE HAD TO DO: BEAR THE PENALTY OF THE LAW

Guilt and Death Common to All Men

Thousands of years ago God said to our common father, Adam, "In the day that thou eatest thereof, thou shalt surely die," referring, of course, to the tree of the knowledge of good and evil. As we all are painfully aware, Eve first and Adam after her disobeyed this clear command of God, and ate of the forbidden fruit. And, as God warned, despotic death has reigned supreme in our world ever since. Paul states this grim fact, which sooner or later we all will experience (Rom. 5:12), "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." That the guilt of Adam's sin is charged to us also appears from the fact that not only death but even the physical punishment meted out to Adam and Eve for their transgression is still being suffered by all men and women to this very day. Thus all men earn their bread in the sweat of their face, and all women bear their children in great pain. An example to illustrate this is the man who gambled away his freedom and became a slave, and by this act brought slavery also upon his children, who had not gambled as their father did. In a similar manner the guilt of Adam and the consequent punishment, death, is visited upon all of his children.

Our Substitute Paid in Full

But wonder of wonders, Christ, our divine Substitute, took both the guilt and the punishment of all men upon Himself, though He was absolutely innocent, and died in their stead. Consequently God, the Father, who loved us with an everlasting love, has written across the debit ledger page of our lives: "Paid in full!"

The Heart and Core of Gospel Love

That's why the earliest Christian literature shows us that it was the death of Christ—much more than His

wonderful sermons and miracles—that occupied the attention of the infant Apostolic Church. When the first missionaries went out, only a few weeks after Christ's resurrection, it was the death of Christ on the cross that formed the heart and center of all their preaching and teaching. The death of Christ also became the cornerstone of all of Paul's preaching and writing, as he himself says (I Cor. 2:2): "I determined not to know anything among you, save Jesus Christ, and him crucified."

God Has Given Us the Receipt

Just why was Christ's death so important in the preaching of the Early Church, and why is it important in our preaching today? Our New Testament answers loudly and clearly (Rom. 5:10), "We were reconciled to God by the death of his Son." So Christ died in our place, in our stead, thereby paying the entire debt of human guilt; and God, in His unsearchable wisdom, has agreed to accept Christ's payment as the full settlement of our account. Christ, as it were, picked up all the moral IOUs of our human family, and blotted them out by nailing them to His cross, and God was perfectly satisfied. This God showed when He raised Christ from the dead. Thus the Easter miracle is heaven's own receipt presented to all men of all ages, saying, "Payment received—paid in full!"

Perfect Redemption

Isn't this the most wonderful news release we death-doomed mortals could ever hear? While there is no redemption for fallen angels, there is perfect redemption for fallen men, even the vilest. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15).

KENNETH W. VERTZ

In those days . . .

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luxurious editions, elaborately written and ornamented with costly artwork, that must have been prepared for the use of some large church and ordered for his church by some wealthy patron, possibly even an emperor. Others are

copies like those that the Christian reader of every age has owned, treasured, and read.

God's Providence in This

As a result of this recovery of New Testament books out of the distant past, a part of the achievement of Biblical archaeology, we can with all confidence say that we know hun-

dreds of times more about the very words of the New Testament than we know about any other book written in ancient times. Surely, it is the providence of the Lord of the Church that has made all this come to pass. And in the knowledge of it, we as students of His Word can but rejoice.

FREDERIC E. BLUME

Free Lutheran Theological Conference

Sponsored by the World Alone Group

On October 29-31, 1963, a Free Lutheran Theological Conference was held at Minneapolis, Minnesota. In attendance, either as visitors or participants, were people from about every Lutheran body in the United States. We noted the presence of individuals from such bodies as The Lutheran Church—Missouri Synod, The American Lutheran Church, the Lutheran Church in America, the Evangelical Lutheran Synod, the Church of the Lutheran Confession, and our Wisconsin Evangelical Lutheran Synod. What kind of meeting was this that brought people together from so many different church bodies? Who sponsored this meeting? What was its purpose? What was its program?

The Sponsoring Group

This conference was sponsored by a group known as The Word Alone, Inc. This group was formed in 1956 by members of what at that time was the Evangelical Lutheran Church, one of the bodies that merged to form what now is The American Lutheran Church. It was in protest against its body's membership in the World Council of Churches and in general against the growing liberalism that was apparent that this group organized and published a periodical entitled *The Word Alone*. Twelve issues have appeared under the editorship of Pastor Allen R. Blegen, Wheaton, Illinois.

The Purpose

In calling the conference, *The Word Alone* stated: "This will be an opportunity to spell out the theological problems that are confusing Lutheranism in America today." The conference was called out of concern for the doctrine of the verbal inspiration of the Scriptures and the liberalism that is found where inspiration is no longer defended and upheld. Its purpose was to promote conservative confessional Lutheranism.

The Program

The program of the conference included eight speakers, some assigned to a topic for one session, others speaking on their subject in several sessions. Dr. Wm. Oesch of Oberursel,

Germany, from the seminary of the Lutheran free churches in Germany, spoke in four sessions on the subject of the Word of God. This dealt with one of the chief interests of the conference, the inspiration, inerrancy, reliability of the Holy Scriptures. In four of the sessions Dr. Henry Morris, a scientist from the Virginia Polytechnic Institute, spoke on evolution, a subject also of considerable concern in connection with the views we hold in regard to the Word of God. Pastor Allen Blegen devoted two lectures to the World Council of Churches. Mr. John Noble was engaged to present two lectures on Communism. The remaining essayists each spoke once as follows: the Rev. G. C. Halmrast on "Whither Christian Education?" the Rev. Herman Otten on "Trends in Lutheran Theology," the Rev. R. L. Larson on "Christian Literature," and A. H. Mjorud on "That They May Be One."

Of Special Interest

It is impossible here to give a report and evaluation of these many essays. One series of lectures, however, that some of us from our Synod found to be of great interest was the one by Dr. Morris on evolution. In a time when the impression is given that evolution is scientifically beyond question, that it is unscientific to deny evolution and to accept the Genesis account of creation as literally stating what actually happened, it was encouraging to hear an able scientist speak against evolution. Very ably he pointed out that what geologists and scientists observe on the earth can be explained more readily on the basis of Creation, the Fall, and the Flood as presented in the Scriptures than on the basis of the theories of evolution. It was interesting to hear him say, "The reason everybody believes in evolution is because everybody believes in evolution."

Although Dr. Morris does not claim to be a "specialist" in the field of geology, it was evident that he is well informed in this field and spoke from the background of considerable and careful study. Having served on the faculties of Rice University, the

University of Minnesota, Southwestern Louisiana University, he is now chairman of the Department of Civil Engineering at the Virginia Polytechnic Institute.

It was also evident that he is a careful lay student of the Holy Scriptures, accepting them as God's Word and true and reliable in every respect.

Much of what he presented is found in a book of which he is the co-author, *The Genesis Flood*. This appeared in 1961 and is now in its fourth printing (available also through the Northwestern Publishing House). While this book uses technical scientific language, the lectures of Dr. Morris were presented in a manner readily intelligible to the nonscientist.

Other Reactions

The arrangements of the conference did, quite naturally, reveal that the group sponsoring and arranging it came out of a different background from our own. Since the members of the sponsoring group were of one fellowship, they arranged for devotions. It was, however, pointed out regularly that this did not imply that all those present were in confessional fellowship. The morning devotions were announced as something separate from the meeting itself for those who might desire to attend. This may well have been done out of consideration for those of us who could not join in the devotions for confessional reasons. Let it also be said that we would not have included a subject like Communism on the program of this kind of conference.

The Free Conference of 1964

It is known to our readers that a Lutheran Free Conference is being planned for July of 1964. This one is being sponsored, not by members of any one synodical body, but by a committee consisting of concerned individuals from a number of synods, including ours. The sessions of this conference will be devoted entirely to a study of the doctrine of the Word of God, the verbal inspiration of the Holy Scriptures with all its implications over against modern denials of it.

ARMIN SCHUETZE

Direct from the Districts

Arizona-California

Arizona

Candidate John Gaertner was ordained and installed as pastor of our new mission in Scottsdale on July 14. Primarily with the transferral of members from neighboring sister congregations, Pastor Gaertner had a nucleus with which to conduct Salem Church's first service on September 8.

On September 25, members and friends of Grace Church, Tucson, gathered to observe the seventieth birthday of Pastor E. Arnold Sitz and especially to take note of his 40 years as pastor of that congregation. Guest speaker for the occasion was Missionary Henry Rosin of the Apache Lutheran Mission at Peridot. Present also was Pastor Otto Hohenstein, missionary-at-large to the Apaches in the Phoenix area and in Tucson hospitals, who is observing his fiftieth year in the ministry.

Black Canyon Conference pastors arranged and conducted a Sunday-School Teachers' Institute on September 29. Approximately 100 people were in attendance at this meeting which was the first of its kind in the District. Sessions were held at Resurrection Church, Phoenix. It is planned to continue these workshops on a regular basis.

Holy Cross Lutheran Church, the new Tucson mission, held its first worship service October 6 in the home of the pastor, Norman Schlavensky. The missionary felt compelled to begin with services as soon as possible to hold his first prospects because, since his arrival on the field, another Lutheran church body has placed a man and a chapel in the same area. The initial service drew more than 30 people, including visitors from sister churches. Since that date the average attendance has been about 20 each Sunday. Because of the obvious pressure placed upon this infant mission, the General Mission Board and the Board of Trustees of the Synod have granted permission for this church to proceed with building plans.

The District Fall Pastoral Conference was held at Lodi, California, October 29-31. Although this meant a

distance of almost 2,000 miles round-trip for the Arizona men, they were generously rewarded by the hospitality of their German-speaking hosts and hostesses, most of whom formerly lived in the Dakotas.

Over the weekend of November 9-11 the Arizona Lutheran Rally Association (Young People's organizations of Wisconsin Synod churches in the state) met at Grace Church, Tucson. Each summer this group sponsors a week-long camp-out for the youth of our congregations. Pastor Wm. Bein, Phoenix, is the ALRA counselor. At present the association is exploring the possibility of securing land where it could have its own camping ground. About 130 enthusiastic young people attended the November rally.

Good Shepherd, Tucson, has neared completion of the second phase of its remodeling program with the construction of a wall across the rear of the chapel to create a narthex. Three large windows on each side of the new main aisle entrance make it possible to use the vestibule as an overflow area. On Thanksgiving Day the congregation rededicated its chapel and recent improvements to the service of the Lord and at the same time observed the fifteenth anniversary of the first service conducted by the founding pastor. Further improvements will be made as funds become available.

Redeemer Ev. Lutheran Congregation, Phoenix, dedicated its new house of worship on November 17, with District President E. Arnold Sitz delivering the dedicatory message. Beautifully located in a producing orange grove whose trees belong to the congregation, the church is largely the work of the members themselves, in both design and construction.

A mortgage-burning ceremony and special service of thanksgiving was held by Grace Church, Safford, the afternoon of November 24. The debt-free church was built in 1957, the design of Pastor H. Eugene Hartzell, East Fork Mission. Afternoon services were conducted by the pastor from Globe, 120 miles distant. After arrangements were made to fly the pastor in for morning services, the attendance almost immediately doubled

to 40 each Sunday. This year has seen the attendance double again to 80 and 90 each Sunday. Grace Congregation counts this an unwarranted blessing, especially in view of the fact that they do not have a resident pastor, and they humbly thank God for His generosity.

California

Reformation Lutheran Church, San Diego, received its first pastor in the person of Candidate Lowell Smith. He was ordained and installed on August 4. This group, which desired a pastor from our Synod, had been served many months by pastors from Los Angeles and Phoenix, Arizona. Efforts are being made to secure land for a future building site. An independent Lutheran church, whose pastor has been attending our conferences, may soon join our Synod. Then we would have two Wisconsin Synod churches in this rapidly expanding area and would also give our Synod greater opportunity to reach Navy and Marine men of the Synod that are stationed near by.

Peace Lutheran Church, Santa Clara (San Francisco Bay area), dedicated its new house of worship in a special service the evening of October 6. Pastor Paul Heyn was the guest speaker. The occasion marked the happy conclusion of a long, sometimes disheartening, search for a reasonable building site. The Mission Board has found that \$40,000 and up is the asking price for an adequate church site. Gloria Dei Lutheran Church, also in this same general vicinity, has been frustrated by the same problem even after three years of work and searching.

M. C. NITZ

Southeastern Wisconsin Area Reformation Festival

"Sharing Our Reformation Heritage" was the theme of Pastor Edgar Hoenecke's festival sermon as he preached to Milwaukee area Lutherans who were gathered for the fourth annual Joint Reformation Service. A male chorus of pastors, teachers, and seminary students and a children's choir provided special music for the occasion.

Sunday-School Teachers' Institute

The Western and Lakeshore Circuits of the Southern Conference conducted a Sunday-School Teachers' Institute in First Ev. Lutheran Church, Racine, on October 20. Demonstrations on class problems and discipline problems were conducted for primary and senior department teachers. The demonstration classes were taught by Mrs. Clifford Schrader and Mrs. Oscar Schneider of the host Sunday school. Discussion on the problems was led by the Pastors Marvin Otterstatter and Harry Wiedmann. A panel discussion on how to revive interest in Ascension Day services followed. After supper, a business meeting was held and the sessions closed with vespers.

Calls Accepted

Pastor Paul Eickmann of Crete, Illinois, has accepted the call to serve as pastor of Siloah, Milwaukee. Pastor Mentor Kujath, formerly pastor of Zion, South Milwaukee, has accepted the call to serve as associate director of public relations for the Lutheran Children's Friend Society. There are eight pastoral vacancies in our District at this time.

District Mission Chairman Pastor Lyle Hallauer reports that a congregation is gathering in Flossmore, a Chicago suburb. A pastor has been called to serve this mission. Chicago area student mission work is being done by Pastor Kuster of the ELS.

The District Mission Board has been organized into five committees, each with a specific area of responsibility. They are: inner missions, site acquisition, building, missions development, and campus and institutional missions.

New Organ

A new pipe organ was dedicated by St. Peter's Congregation at Theresa on July 28. Pastor George Boldt of Morton Grove, Illinois, preached at an evening service, and Professor Martin Albrecht of Wisconsin Lutheran Seminary was guest organist. Refreshments were served by the members of the congregation, the pastor of which is the Rev. B. R. Hahm.

RICHARD D. BALGE

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

"WHAT HAPPENS TO CHRISTIAN FAITH AT COLLEGE?"

"Will my son come home from college an atheist?" "Is it true that all college students lose their morality?"

Recent Survey

Such oft-repeated questions from anxious Christian parents prompted a private survey by Dr. W. E. Hordern, a former Lutheran pastor who is presently on the faculty of Garrett Theological Seminary, Evanston, Illinois. The results of his survey were recently published in a series of three successive articles in *The Lutheran*, the official periodical of the Lutheran Church in America (LCA).

In the process of gathering his material, Dr. Hordern visited 10 college and university campuses and interviewed 75 students and 25 faculty members in depth. Obviously this could hardly be called a comprehensive coverage of the American college campus scene. Yet it would appear that Dr. Hordern has come up with a pretty fair cross section of the current thoughts and attitudes of college students with regard to religion.

Are the haunting fears of today's Christian parents justified? Will the moral values with which they have raised their children be quickly dis-

carded in the modern college atmosphere? Will the cost of a college diploma ultimately turn out to be tragically high: the loss of their son's or daughter's Christian faith?

Some Lose Their Faith

Dr. Hordern reports that he did run across several students who confessed that they lost their faith at college. One was the son of a "liberal-minded Protestant clergyman." He had grown disgusted with his denomination's student group at college because "they do nothing but play games!" For a short time he attended meetings of the Unitarian campus group where, he felt, they "discussed the vital questions," but he was not satisfied with their answers. The result was that this minister's son lost his "faith" and did not seem to miss it at all. He summed it up this way: "There are too many interesting things happening today to worry about God!" Another student explained his own loss of "faith" as follows: "In college we are trained to think for ourselves, to ask questions, and not to give answers until we have evidence. Christianity cannot meet that standard, so I had to give it up."

Faith Under Fire

Concerning these and similar cases Dr. Hordern made the following pertinent comment: "These students

seem to verify the old opinion of college as a place where religious faith is eaten away by the acids of modernity.

"This picture of the college as the enemy of faith is further verified as one hears the students report, rather generally, that their professors are unfriendly or hostile to religious faith. Sometimes this takes the form of an *open attack* upon specific religious beliefs. More frequently it takes the form of a rather *snide disparagement* of religion. Religion, the student is made to feel, is out of date, something for the aged and senile or the weak of mind [our emphasis].

"This description of the faculty is not limited to secular institutions. Even on denominational campuses one hears similar complaints. In fact, the *religious courses* offered in denominational colleges are often singled out as the place where religious faith is faced with its *gravest difficulties*" [our emphasis].

Some Gain A "Faith"

On the basis of his findings Dr. Hordern does not, however, feel that the college religious picture is all black. Most of the faculty and administrative persons whom he interviewed were convinced that "today there are more students who find a meaningful faith on the campus than lose it." One college president cyn-

ically remarked, "Today's student does not lose his religious faith on the campus. He does not have any to lose when he comes here."

After citing several specific cases to prove this, the author commented, "Today it is not unusual for the non-religious or even antireligious parents to find that their children return from college with religious faith. This is as disturbing to the parents involved as was the loss of faith to the religious parents of a former time."

Many Change Their Faith

In between the two extremes of those who had either lost their faith or first acquired a "faith" at college, Dr. Hordern ran across a considerable number of students who had undergone a change of religious affiliation. He met some who had been converted from Protestantism to Catholicism and about an equal number of Catholics who had turned Protestant. As might be expected, he found also that quite a number of students had switched from one Protestant denomination to another. "I could find no significant trend," he concluded, "that would indicate that any particular religious group is making a net profit through this kind of conversion. It does indicate that college is a time of rethinking one's life and beliefs and that, with such rethinking, changes often occur."

Most Prefer to "Hibernate"

Dr. Hordern feels that the great majority of college students do not fall neatly into any of the categories thus far mentioned. In general it seems that most students lapse into some sort of "religious hibernation" during their college years. One coed remarked, "At home I taught Sunday school and sang in the choir. But here my religion is dormant." A male student agreed: "Most of us go into a religious coma for four years."

Wherever he went, Dr. Hordern found that only a relatively small percentage of students attend church services during their college years. One college hopefully guessed that perhaps 50 per cent of its student body attended church with some regularity, while estimates at other colleges ranged as low as *two per cent* of the student body.

Why this widespread religious "hibernation" during the college years? The explanation most fre-

quently offered by students is that, "Without Mom or Dad to tell us to go, we can't be bothered." In short, the student expresses his new-found freedom from parental authority by taking a "leave of absence" from religion.

A somewhat more profound explanation was offered by certain students who professed to be *wary of committing themselves* to anything. In line with the usual college emphasis on approaching all things academically and objectively, one student remarked, "We study politics without committing ourselves to a particular political party. Similarly, we study religion without committing ourselves to any religion."

"Wistful Agnostics"

In an attempt to analyze the current college mind, Dr. Hordern characterizes today's college student as a "seeking student." "He has not been swept away with either great skepticism or great faith but he is searching." In the words of one college president: "The militant atheist has vanished from this student generation. The student today is a *wistful agnostic* [our emphasis]. He is agnostic about both religious faith and moral values. He has no great faith and no strong moral convictions but he wishes that he had them. Because he is a wishful agnostic, the college student listens to anyone who had a faith to offer. But he is seldom persuaded."

As an illustration of such "wistful agnosticism" the author cites the case of a brilliant coed who was the product of a mixed marriage. Her father was a Jew, and her mother, a former Roman Catholic, had turned to Unitarianism and raised her daughter in that faith. As a result the girl was understandably in some sort of spiritual no-man's-land. She expressed herself thus: "I am a Protestant somewhere and, although I have gone to several churches, I have not yet found the one for me. In most churches I am disturbed by doctrines that I cannot accept. On the other hand, I cannot accept the Unitarians. They only pray 'to whom it may concern.' I want to belong to a church that believes something!"

"Moral Vacuum"

Dr. Hordern believes that today's collegian is waiting and seeking not only for a religious faith but also for ethical ideals. "Today the ethical

rebel seems out of date because the contemporary student does not see any ethical convictions against which to rebel. He finds himself in a moral vacuum and longs to find some guidelines for his life." One boy confessed to the author, "I live by a certain standard but I'm not sure that it is the right one." A girl responded, "That is a purely individual matter and each person must make up his own mind about the way he wants to behave." In short, the average college student today seems to take for granted that his moral standards are his own private business and should be of no concern to anyone else.

Although most students apparently refuse to pass judgment on their own behavior or that of their fellow students, they show no hesitation in passing ethical judgments on the policies of their school administrations. One male student indignantly exclaimed, "This college lives a lie. In the classroom we are told that we must be adults and think for ourselves. And then in our social life they surround us with rules and regulations and treat us as children!" Concerning this typical student reaction, a college administrator commented: "Today the students . . . are obsessed with the idea of personal freedom but they refuse to take responsibility. I do not know of an administrator who would not give more freedom if the students would take more responsibility, but they refuse to do so. No student will help to discipline his peer. He cannot face the sneering question, 'Who the ---- do you think you are?'"

Poorly Prepared

In the concluding portion of his survey, Dr. Hordern searched for the basic causes of this prevailing student indifference in matters of faith and morals. "All campus religious workers with whom I spoke, and most students, agree that the vast majority of students come to college with *inadequate preparation* [our emphasis]."

"The lack of preparation is twofold. On the one hand, the student comes to college with an *appalling ignorance of the Bible* or of the Christian faith [our emphasis]. He can listen to misrepresentations of the Christian faith without protest because he has no knowledge of what it really is. References to the

Bible leave him in the dark. . . .

"In the second place, the student is *not prepared to face the climate of doubt* that meets him in college [our emphasis]. Joe said, 'I was brought up to think that everyone believes as my church does. It was quite a shock to come to college and find that not all churches believe like mine and many people do not accept Christianity at all. I had no idea what to say to the first atheist I met.'"

Early Training Pays Off

After a careful comparison of the denominational backgrounds of the students he had interviewed, Dr. Hordern made this discovery: "The groups which seemed best prepared for college were from churches that have *extensive time in catechetical training* [our emphasis]. On the state university campus, where religion has to stand on its own feet, I found that Roman Catholics and Missouri Synod Lutherans seemed to have been best prepared. Some of us who have questioned the 'indoctrination' that these groups offer might

have some second thoughts if we examine their graduates in college."

Some Observations

So much for Dr. Hordern's survey. To many of us his findings may not seem new or startling, but they do underscore a dangerous situation about which we dare not be complacent. Dr. Hordern's articles were written not only for inclusion in a liberal Lutheran periodical; they were published simultaneously in two other church periodicals, *The Episcopalian* and *Presbyterian Life*. As a result, from our conservative point of view, the modern college environment may be considerably more dangerous to one's Christian faith than Dr. Hordern pictured it. He may have deliberately refrained from stepping too hard on certain touchy denominational toes!

It does not surprise us that the son of a "liberal-minded Protestant clergyman" should have lost his "faith" at college; he could well have been one of the many who did not have much of a faith to start with. We wonder, too, what kind of

"meaningful faith" was gained by certain others at college. Throughout his three lengthy articles Dr. Hordern's use of the phrase "religious faith" was *uncomfortably vague*. To our way of thinking, not just any sort of "faith" is good enough. We find little encouragement in the fact that the "faith" of the average college student means so little to him that he is willing to exchange it for another as casually as he might choose a new wardrobe.

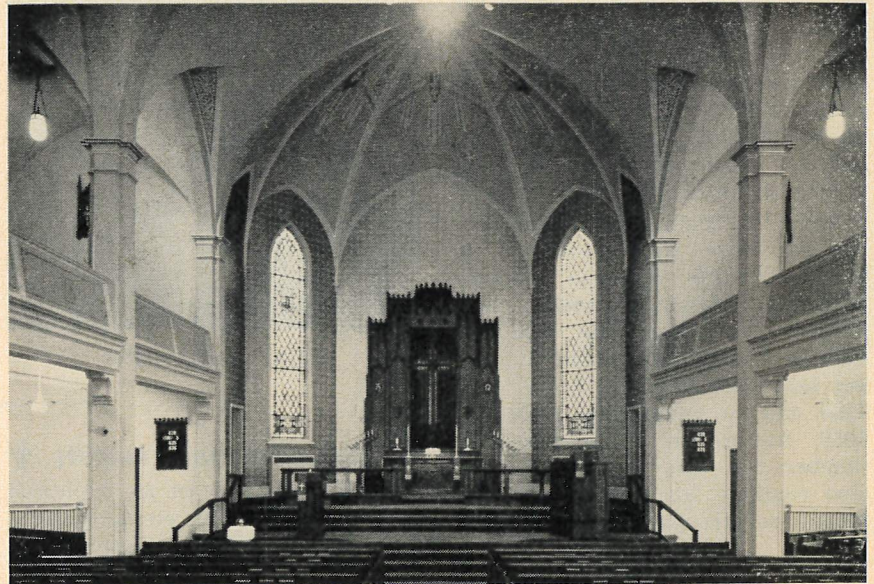
We are encouraged, though hardly surprised, to hear that early and thorough catechetical training bears tangible fruit during the college years. May this additional evidence of the value of our own educational philosophy spur us on to ever-increasing emphasis on the vital necessity of Christian education on *both* the grade-school and high-school level! Let's redouble our efforts to give our young people a solid foundation for their faith *beforehand*, so that when faith is under fire on the college campus, it will prove itself impervious to the corrosive "acids of modernity"! M. W. Lutz

Jerusalem of Milwaukee Observes 75th Anniversary

One week following the rededication of its refurbished house of God, Jerusalem Congregation, Milwaukee, observed its Diamond Jubilee with three divine services. October 13, 1963, was the date of this joyous occasion. Sons of the congregation delivered the sermons. Pastor Gerhard Schmelting spoke in the two morning services, and Pastor Henry Gieschen in the evening service. On the previous Sunday, Prof. Robert Krause, principal of the Wisconsin Lutheran High School and graduate of Jerusalem School, addressed the congregation as it rededicated the renovated church to the glory of God.

It was Prof. Adolf Hoenecke who, in the summer of 1888, bought a plot of land as a site for a Lutheran church on the corner of Chambers and Holton Streets, and on October 10 of the same year organized Jerusalem Congregation. The first pastor was the Rev. J. F. Gustav Harders. He was ordained and installed on May 5, 1889, by Prof. Hoenecke.

In 1907 Pastor Harders accepted the call to take over the supervision of the Apache Indian Mission in Arizona. His successors at Jerusalem were



Jerusalem Ev. Lutheran Church, Milwaukee, Wisconsin

Pastors Henry Gieschen, Sr., Henry Gieschen, Jr., Walter Gieschen, J. C. Dahlke, L. M. Bleichwehl, and Eldor A. Toepel.

Since its very beginning the congregation has had a Christian day school, and it is to this day considered a prized treasure by the membership. A faculty of six teachers instructs 195 pupils, kindergarten

through eighth grade. The principal is Mr. Leonard Engel.

In addition to taking an active part in the support of the Synod's mission programs and the Wisconsin Lutheran High School, the congregation built a new school in 1953, remodeled the exterior of its church building in 1956, and refurbished the interior of its place of worship in 1963. To God

alone this grateful congregation gives all credit, honor, and praise. With confidence in God's promises of continued help, it lays hold on the task at hand and joyfully faces the future.

ELDOR A. TOEPEL

Centennial Observation St. John's — Milwaukee (Brown Deer Area)

St. John's Ev. Lutheran Congregation, 3909 West Clinton Avenue, Milwaukee, Wisconsin, was privileged to observe its 100th anniversary on November 3, 1963. Three services were conducted. In an early Children's and Family Service the undersigned preached on John 21:15-17, emphasizing the fact that the local congregation must depend on the Christian family, and that it is in the home where the children receive their early Christian training. Prof. Gerald Hoencke of our Theological Seminary, Mequon, Wisconsin, basing his centennial sermon on Revelation 3:11, pointed to the precious treasure that this congregation has had for a century. He admonished the congregation to hold fast this treasure, which can be lost. In the afternoon service Pastor A. C. Buenger, president of the Southeastern Wisconsin District and former pastor of St. John's, preached on Psalm 26:8. He showed how the love for the house of the Lord was created in us and how it shows itself.

In the last century the congregation was served by eight pastors: J. H. Sieker 1863-1876; Hermann Hoffmann 1876-1895; Christian Duecker 1895-1900; A. Carl Auerswald 1900-1904; Carl Bast 1905-1936; Adolph C. Buenger 1936-1946; Armin C. Keibel 1946-1950, and the undersigned since May 1950. At present the congregation numbers 542 souls. May the Lord our God continue His gracious presence among us through Word and Sacrament!

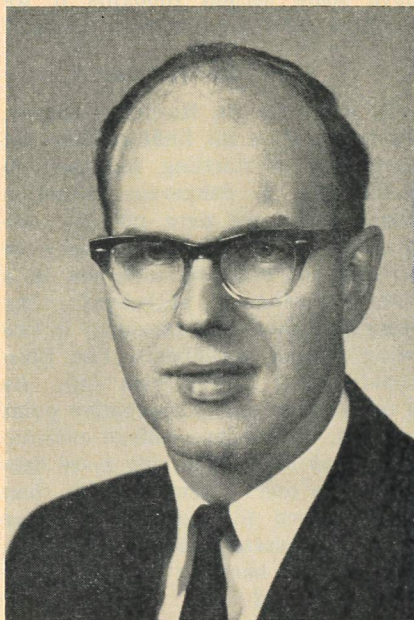
MARTIN A. BRAUN

Anniversaries

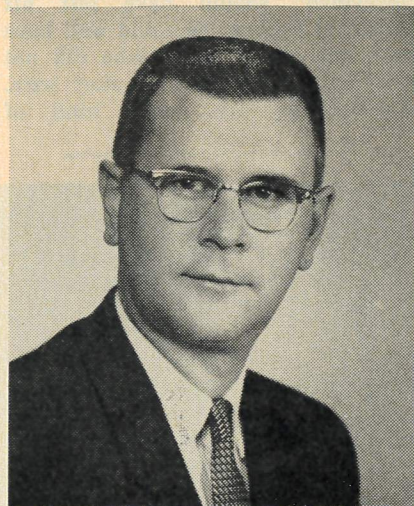
Golden Weddings

Mr. and Mrs. Fred Pukall of First Ev. Lutheran Church, Woodruff, Wisconsin, on October 26, 1963.

Mr. and Mrs. Fred Kaiser of Grace Ev. Lutheran Church, Pickett, Wisconsin, on November 19, 1963.



Pastor Paul H. Wilde



Pastor Carl Mischke

† Mrs. Martha Westcott †

On Tuesday, October 29, it pleased our Lord to call to its eternal rest the soul of Mrs. Edward Westcott, Sr. Mrs. Martha Westcott, nee Schmidt, was born in Leipzig, Germany, November 21, 1895. After she came to America she served her Lord for many years as a deaconess at the Bethesda Lutheran Home. On November 24, 1954, she was joined in holy wedlock to Pastor Edward Westcott, Sr., and proved a faithful helpmeet to her husband in the parsonage of St. Phillip's Lutheran Church, St. Paul, and also since his retirement in 1960, in their present home in Lake Mills, Wisconsin. Funeral services

were conducted in St. Paul's Lutheran Church, Lake Mills, on Friday, November 1. Being confined to a Madison hospital, Pastor Westcott was unable to attend the funeral.

Mrs. Westcott reached the age of 67 years, 11 months, and 8 days, and is survived by her husband, Pastor Edward Westcott, Lake Mills; two stepsons: Pastor Edward Westcott, Jr., Detroit; David Westcott, Watertown, Wisconsin; three stepdaughters: Mrs. Kurt Eggert, Milwaukee; Mrs. Theodore Jungkuntz, Concordia, Missouri; Mrs. Robert McKie, Prescott, Arizona; a sister-in-law: Mrs. Mildred Schmidt, Shelton, Washington; also 13 grandchildren.

D. H. KUEHL

A New Writer

Pastor Paul H. Wilde, 35 is a native of Manitowoc, Wisconsin. He received parochial-school elementary training there. His high-school and college years were spent at Northwestern College, Watertown, Wisconsin; he graduated in 1949. After three years at Wisconsin Lutheran Seminary, he was graduated as a candidate for the ministry with the class of 1952.

Pastor Wilde will replace Pastor Mischke (see below) as a contributor to "Studies in God's Word."

He began his ministry as pastor of a mission field in Tiffin, Ohio. After two years, in 1954, he was called to serve a mission field in suburban Saginaw, Michigan; this became Bethany Congregation of Saginaw. Since 1960 he has been pastor of St. John's Ev. Lutheran Church of Hancock, Minnesota.

Mrs. Wilde is the former Cynthia Runge. The Wilde family also includes three children.

A Heartfelt Thank You!

For five years Pastor Carl Mischke has been a contributor to "Studies in God's Word." He has felt constrained to decline appointment for another two-year term. He is pastor of a large congregation in Juneau, Wisconsin. In addition, he finds that his duties as second vice-president of the Western Wisconsin District are making a heavy demand on his time. Your Editorial Board and the Conference of Presidents take this opportunity to thank Pastor Mischke for his faithful and able service. We are confident that our readers join us in this expression of gratitude.

News From Our Missions

(Continued from page 374)

Summary

Having gained the valuable experience of practical mission work, we have ended our summer with memories of new acquaintances, a better knowledge of our Synod in general, a deep feeling of reward for working in the kingdom, and a renewed enthusiasm for the work at hand. The total number of homes contacted was a little over 20,000. We are agreed that this type of summer work serves the Synod well and also gives ministerial students valuable experience.

Comments —

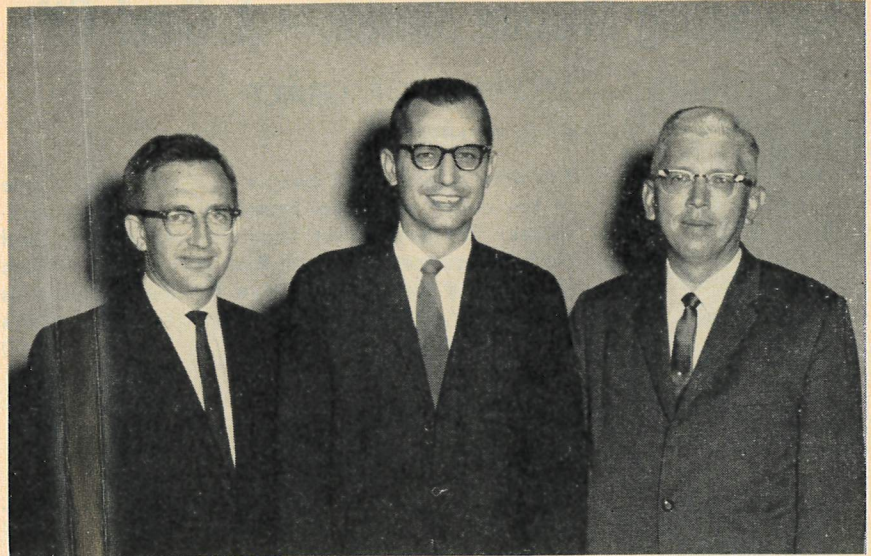
District Mission Board Chairmen

"Zealous, but not wildly enthusiastic!"

"Not always unanimous in their evaluations — good!"

"We considered ourselves very fortunate in having these young men working in our District."

"Such a thorough survey of the field would simply not have been possible without their help."



THREE FOREIGN MISSIONARIES of our Synod attended the October meeting of the Board for World Missions. They are, left to right: the Rev. Rupert Eggert, who will be our first missionary to work in Puerto Rico and is studying in preparation for his work (see "Briefs"); the Rev. Robert Sawall, of our mission in Northern Rhodesia, now on furlough; the Rev. Richard Poetter, who has just returned to Japan at the end of his furlough.

"What a wonderful blessing it would be if such dedicated young men were at the disposal of every District Mission Board every year!"

The General Board for Home Missions gratefully acknowledges the financial support given to this project by John Pekrul and Associates.

Editorials

(Continued from page 371)

For blessings like these, our congregations have been willing to invest large sums of money and a great expenditure of effort. Investments, however, are meant to yield returns, just as the Biblical talents were expected to gain other talents and not merely to maintain themselves. A congregation's investment in Christian education should, likewise, produce tangible results.

Christian schools are counted on (and rightly so) to produce better church members who will more faithfully support the work of the congregation. Graduates of

parish elementary schools and high schools are expected to form a stronger base for congregational activity in their parish and in their community. Young people, thus trained, should assure a firmer future for their congregation—spiritually, morally, in knowledge, in stewardship.

These investments in Christian education should also yield recognizable dividends for the Synod. Now, when our congregations are preparing to declare their support of the Synodical program for next year, the advantages congregations with a K-8 or K-12 Christian training have should be apparent. Here, too, they should be setting the pace for others.

C. TOPPE

REQUEST FOR A BELL

Any congregation having a large bell (600 lb and up) not in use and interested in selling it, kindly contact the Rev. W. O. Bein, 2022 N. Mitchell Street, Phoenix, Ariz. 85006.

NAMES REQUESTED

Willmar, Minn.

Exploratory Wisconsin Synod services are planned in Willmar in the near future. Please send names and addresses of prospects to

Pastor John Raabe
226 Ramsey Ave. S.
Litchfield, Minn. 55355

AN INVITATION

Salem Ev. Lutheran Church extends an invitation to those members of our Wisconsin Synod who will be vacationing in the Scottsdale-East Phoenix area this winter season. Salem has one service at 9:00 a.m.

Temporary place of worship is the Scottsdale Boys Club, 7502 East Osborn Road.

John Gaertner, pastor
308 S. Pueblo Way
Scottsdale, Ariz.

FREE BULLETIN BOARD

Trinity Lutheran Church, Kiel, Wis., has an outdoor bulletin board to give away, preferably to a mission congregation. Write to Pastor E. G. Behm, Kiel, Wis.

CALL ACCEPTED

Northwestern College

Mr. Sylvester Quam, teacher at Trinity Christian Day School of Neenah, Wisconsin, has accepted the call to teach English at Northwestern College. He will assume his duties at the turn of the year.

KURT TIMMEL, Secretary

CALL FOR CANDIDATES

The Board of Control of Dr. Martin Luther College herewith invites members of the Synod to nominate candidates for the professorship in the department of education. Kindly include pertinent information with your nomination.

All nominations must be in the hands of the undersigned by Dec. 11, 1963.

Arthur Glende, Secretary
DMLC Board of Control
17 South Jefferson St.
New Ulm, Minn.

CHANGE OF ADDRESS

Pastors

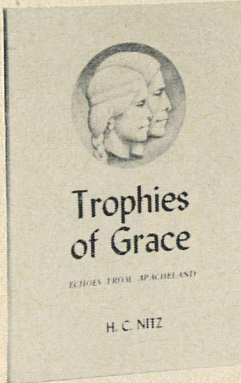
Frey, George, 1632 Huson Dr., Tacoma, Wash. 98405

Geyer, Kurt, 605 E. Grand Ave., Loves Park, Ill.

Grummett, Donald W.,
1435 Adams St. N.E.,
Minneapolis, Minn. 55415

Kock, Christian P., 1946 N. 84th Street
Wauwatosa, Wis. 53213

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The **Northwestern Lutheran** and **The Junior Northwestern** subscriptions would begin with the first issue after January 1, 1964.

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