



# THE NORTHWESTERN Lutheran

Volume 51, Number 4  
February 23, 1964



# BRIEFS

## by the Editor

Why do we give? It is important for us to hear the Scriptural answer to this question restated fairly often. For an able statement of the answer see page 57.

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Read the encouraging Treasurer's Report for January (page 63), and then thank the God of all grace who has planted the need and desire and ability to give in the hearts of His children.

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President Oscar Naumann has supplied us with the news items which we bring in the following paragraphs. Most of these were the concern of our elected or appointed officials in a series of meetings held within the last month: the Conference of Presidents, the Commission on Doctrinal Matters, the Board for World Missions, the Board of Education, the Advisory Committee on Education, the Board of Trustees.

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The Board of Education office reports over 104 vacancies in our Christian day-school faculties which

must be filled before September. In the coming months the number of vacancies is bound to increase, of course.

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After our Synod had severed fellowship relations with The Lutheran Church—Missouri Synod in 1961, a small number of congregations passed resolutions which protested this action of our Synod. Within the last few months three congregations have withdrawn their protests.

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The Evangelical Lutheran Church of Nigeria, in response to our offer, has invited the Synod to send a delegation to lay before them the entire matter of intersynodical relations (what reasons led our Synod to terminate fellowship with Missouri, the present situation in American Lutheranism, etc.), so that they can take a stand as to their fellowship relations in the future. The letter was written by President A. T. U. Ekong as a result of action taken by the Synodical Council of the Nigerian Church.

The Christian Chinese Lutheran Mission in Hong Kong has appealed for support and guidance from our Synod and our Board for World Missions. Three of our Synod's workers accepted calls into this mission last summer. The leaders of this mission state that they share fully our doctrinal and confessional position. Representatives of our World Board and Commission on Doctrinal Matters plan to visit Hong Kong soon.

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The response to the Free Conference invitations has been very gratifying, the Arrangements Committee reports. A general invitation is being extended to all interested members of the Synod of Evangelical Lutheran Churches (Slovak), the Evangelical Lutheran Synod (Norwegian), and our Synod. The invitations mentioned above were sent to individuals who are not members of these three bodies.

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Despite the unrest and rioting in several African countries reported in the news media, our missionaries have, under God's gracious protection, experienced no disturbance in their work. Remember them and all other missionaries and their families in your prayers.

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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

*The Northwestern Lutheran*

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Address all items for publication to:

The Managing Editor  
The Northwestern Lutheran  
3624 W. North Ave.  
Milwaukee, Wisconsin 53208

CONTRIBUTING EDITORS —

M. Burk    E. Fredrich    I. P. Frey    W. Gawrisch    E. E. Kowalke  
M. Lutz    H. C. Nitz    C. Toppe    K. Vertz    P. Wilde  
Mission Reporters: F. Nitz (World); O. Sommer (Home)

THE COVER — St. Peter's Ev. Lutheran Church, St. Peter, Minnesota; P. R. Hanke, pastor.

# Editorials

## A Blessed Ministering To A Blessed Ministry

This issue of *The Northwestern Lutheran* introduces the Wisconsin Synod Scholarship Fund to its readers. [See the box below.] The purpose of the Scholarship Fund, as stated in the provisions, is "to assist any deserving student at a Synodical school in completing his or her preparation for the preaching or the teaching ministry." For contributions to this fund, our Synodical schools will look chiefly to organizations and individuals in our Wisconsin Synod congregations.

What will it mean to contribute to this Scholarship Fund? It will mean that the Ladies' Aid Society that donates \$25.00 or \$50.00 for this purpose will be making it easier for a high-school girl who has been ineligible for scholarship awards in the past (they have been restricted chiefly to college students) to continue preparing herself to become a parochial-school teacher. It will mean that the donation from the Men's Club will lighten the burden of the parents who are struggling with rising school costs to educate their four children in our Synodical schools. The contribution from the Couples Club or the Fellowship Club will help the family

with a net income of less than \$3,500.00 to prepare a son and a daughter for service in the Church.

The individual member of one of our Wisconsin Synod congregations — he too may help to alleviate such a need. Like the Ladies' Aid or the Men's Club, he too may share directly in assisting deserving students at our Synodical schools in becoming pastors or teachers in our Synod.

The farmer whose crops have prospered well will have the joy of knowing that his contribution will play its part in providing one of our Christian day schools with a teacher who brings the Way of Life to a class of first- and second-graders. The successful professional man or business man, who will not consider his \$100 or \$200 donation for this purpose a sacrifice, will be happy to know that his gift has helped in a special way to train the man who now stands in the long-vacant pulpit of a Minnesota congregation. The couple that has not had the joy of rearing children of their own, but who wish to share the responsibility and satisfaction of training children for a high calling, will find it in the assistance they render the young student who will soon be a missionary bringing the Gospel to a tribe or a people in a distant land.

To have a part in assisting such students, to make a special contribution to the training of a pastor or a teacher, to experience the joy of having given encouragement to one of Christ's future ambassadors, to know the privilege of being a coworker with God in preparing bearers of the message of hope to a desperate world — these are some of the blessings God grants those who value His ministry of salvation and supply it with their gifts.

C. TOPPE

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**Prayers, Long and Short** It is said of Elder William Brewster of Plymouth Colony: "He believed prayers should be brief and frequent rather than long and tedious."

Elder Brewster was a religious leader of the Colony, but because he was not an ordained minister, he would not ascend a pulpit to preach to the people; he did, however, regularly lead them in prayer. His conviction that prayers should be short was based both on the Lord's example and his long experience with public prayer in the Colony. Any prayer, because it is addressed to God, should be spoken thoughtfully. A prayer requires concentration and attentiveness. A long prayer taxes the mind to such a degree that most people have the utmost difficulty to keep the mind from wandering. The pastor, too, may feel that he must hurry, and so he often may speak too fast and fail to emphasize the contents of the prayer.

Long prayers, in themselves, are not objectionable. What Jesus condemns is the long prayer made for

(Continued on page 61)

## Wisconsin Synod Scholarship Fund

Authorized by the 1963 Synod Convention, a Wisconsin Synod Scholarship Fund has been set up to aid students preparing for full-time church work. The growing need for more pastors and teachers and the increased costs of education have led to the creation of the Scholarship Fund.

The Fund will be under the supervision of the Synod's Advisory Committee on Education, and both men and women students will be eligible for scholarship awards. Unless contributors designate particular schools of our Synod or specific students, all contributions will normally be allocated to Synodical schools "on a proportionate basis," and scholarships will be awarded "as determined by the individual schools."

Gifts, legacies, contributions should be designated for the "Wisconsin Synod Scholarship Fund" and should be sent to the Treasurer of the Wisconsin Ev. Lutheran Synod. It is likewise suggested that such contributions be sent through regular channels, which in most cases will mean the respective District Cashiers. For additional information members are advised to consult their local pastors.

The Scholarship Committee  
On behalf of the Advisory  
Committee on Education

# Studies in God's Word: A Plea for Personal Purity

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness (I Thessalonians 4:1-7).

In a society whose moral standards are obviously not determined by divine decree, Christians must ever beware of falling into the free and easy pattern which worldlings have set in the area of sex and marital relationships. What boldly meets the eye on the motion picture screen, on television, and on the pornographic pages of scores of popular publications is apt to undermine the chaste convictions of Christian adults as well as teen-agers.

As he pleads for personal purity among Christians, St. Paul is concerned, therefore, that they first of all

## Remember God's Will

The Thessalonian Christians were for the most part converts from heathenism. They knew from personal experience what licentious practices were prevalent in their pagan environment. Formerly, they took these for granted. God was not a factor; neither was His holy will.

Most of us today have had a better background and hence a distinct

advantage over the Thessalonians. The implications of the Sixth Commandment were impressed upon us early in our homes and church schools both by precept and by godly example. We know what God says about marriage and divorce and about adultery and fornication, and perhaps we can also repeat His words with raultless precision.

But there is always the inviting influence of the world to contend with, the steady pressure to conform to its unrestrained attitudes and habits. And Satan is ever alert to lure us by easy stages from the seemingly slight indiscretions of speech and sight and dress to the casual intimacies which can spark the fires of passion and burning lust.

The physical attraction of people of opposite sex to each other was meant by God to culminate in sexual union only when two persons are properly married to each other. But since this same attraction may develop in equal intensity in those who are not married to each other, there is every reason to avoid whatever would set in motion the mechanism which by its nature yearns for complete fulfillment. The will of God is not only that we refrain from overt acts of fornication and adultery, but also that we "abstain from fleshly lusts, which war against the soul" (I Pet. 2:11) and that we "make no provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14).

## Follow God's Call

When God called us out of darkness into the marvelous light of His saving grace and truth in Christ Jesus, He separated us from the unbelieving world which neither knows Him nor cares for His will and established order. Also in our daily life and conduct we have been set apart from the world's preoccupation with all that is base and banal in human existence.

The matter of sex and marriage, therefore, Christians will view in an

altogether different light from the world. In this, too, they will want to follow a course which is in keeping with their calling. Their aim and purpose in life is to glorify God and to honor His name among men. They do this when they follow His will and abide by His arrangement. Accordingly, what God instituted as a blessing and designed for their good and enjoyment in marriage they will be determined not to defile or to misuse apart from marriage.

Amid the unnumbered allurements which sound their siren call to carnal indulgence and moral laxness, children of God are daily called by the indwelling Spirit to "put off . . . the old man, which is corrupt according to the deceitful lusts" and to "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22, 24). With so much that is sordid and vile to engage the attention and inflame the hearts of their children, Christian parents will be careful to follow the prudent counsel of St. Paul and cultivate among their children "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" (Phil. 4:8). This is their calling from God.

## Seek God's Pleasure

When Christians, whether children or adults, are disposed to follow the path of purity and chastity, they are thereby doing what is pleasing to God. Conversely, when they give in to the coarse impulses of the flesh, they are pleasing only their own old Adam and the old evil Foe. Through His holy Word our Lord is constantly showing us how we ought to walk and to please God. His Word is a lamp unto our feet and a light unto our path.

But the will and the strength so to walk and to please God we gain only from the Word of forgiveness

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# An Important, Double Installation Service



THE TWO FULL-TIME EXECUTIVE SECRETARIES FOR MISSIONS were installed in their new offices by President Oscar J. Naumann. They are (left) Pastor Edgar Hoenecke (World Missions) and Pastor Raymond Wiechmann (Home Missions).

In a special service held in Atonement Church, Milwaukee, on February 2, 1964, Pastor Edgar Hoenecke was installed as executive secretary of the Board for World Missions, and Pastor Raymond Wiechmann as executive secretary of the Board for Home Missions. The church was filled almost to capacity. The junior and senior choirs of Atonement Church helped to sound the note of solemn joy, as did the wholehearted singing of the hymns. Pastor William J. Schaefer was the liturgist; Pastor Oscar Naumann, president of our Synod, performed the rite of installation.

"The creation of full-time offices in two mission jurisdictions of our Synod can be marked off as an important event in its mission history," said Pastor James Schaefer in his introductory remarks. "This action by the last convention, it seems to me, signals a quickened concern that nothing stand in the way of mission progress, a determination that, if missions are the life of the Church—as they are—we do not want that life to be stunted by half-time efforts. The arguments for the creation of these offices were impressive, and it is only natural that expectations run rather high as these sorely needed men are installed. But since hopes arise from the *human* heart, they

sometimes may be out of focus or be misplaced. We want always to keep them firmly anchored in the right place."

Then he directed attention to the youthful Zechariah and the Prophet Haggai. With only a handful of men they were engaged in the staggering task of rebuilding devastated Judah and the construction of a new temple. They were so few because the love of prosperity had grown so strong and faith had burned so low in the

EXPRESSING THE GOOD WISHES of many in a tangible way was the cake presented to the new mission secretaries at the reception held after the installation service.



Jewish exiles of Babylon that most of them were not interested in following the urging of King Cyrus to return to Jerusalem. After ten years of little progress, "pessimism pervaded the tiny community. In desperate times like these thoughts would naturally turn to leaders filled with enough vision and zeal to rally the community to finish its work. Where were such men who had the determination to undertake the impossible — and do it?"

At this point God used Zechariah to bring to the discouraged company eight visions and in them a thrilling message. "The theme of the visions is all one: God still rules the destiny of His people; God will save His people; the war chariots of the Lord God still patrol planet earth. A major climax is reached in the fifth vision in this fourth chapter. Zechariah sees a lampstand with seven candles. The light of the seven candles never burns out because on either side of the lamp there stand two olive trees channeling an unending supply of oil to their flames. The angel interprets this vision: 'Not by power, nor by might, but by my Spirit, saith the Lord of hosts' (Zech. 4:6). The seven candles, symbolic of the people of God, are supported by the unending source of life and power, the Spirit of God.

"By my Spirit! Zechariah recognizes the Spirit as it speaks to him

in the Word of the Lord God. The Spirit of God speaking to His people, healing their hearts, forgiving their sins, fitting them for their responsibilities, leading them from glory to glory — this Spirit is their unfailing source of power and strength. . . . Yes, God gives leaders, but it is only by this Spirit that they become great leaders, God's leaders. Without the Spirit they are just men, no more to be trusted than the bows the Lord breaks, the spears He cuts in sunder, the chariots He burns in the fire. Let God's people never forget that their help cometh from the Lord. 'Not by power, nor by might, but by my Spirit, saith the Lord of hosts.'

"The 1964 task before our Synod is just as staggering." Pastor Schaefer then likened our world to devastated Judah — the gaping wounds of sin to be seen everywhere; modern men wearing a thousand masks and yet revealing one face after all: that of a people who have lost their God, who know not the redeeming love of God in Christ, men's minds not only influenced, but tyrannized by science so that they have nothing left for a God they can't prove to exist with their instruments. "Worst of all, this scientific method so admirably suited for things earthly has been applied to things heavenly and has found lodgment within the churches, where every attack by the method upon the integrity of the Holy Scriptures is a deceptive attempt to unseat God, . . . to bring Him down to earth, to cry with the first Adam: 'I want to be God!'"

He went on to show that modern communications make it impossible for us or any Christians to shut out the sight of men living in desolation without God or escape the shrieks and groans of a dying world.

Here is our task: "How to bring the heathen — cultured American or primitive native — into the congregation of Christ's redeemed. And God says: 'Not by power, nor by might' — not even by installing two mission executives!" Using all the devices, procedures, and personnel of a large modern business, the speaker warned, should not be confused with an all-out attack on the kingdom of darkness.

He went on to show that "By my Spirit" applies in two ways. First, "only as all of us, pastors and people, throw ourselves wholly upon God, will God's way be accomplished in this world. Reborn, forgiven, each of us must seize the power of the Lord Jesus Christ. . . . Our devotion must be to preach the Gospel, whoever we are, with whatever we have, wherever we are — and everything else is secondary. In a world where truth is 'what you choose to make it,' we must say: 'I know in whom I have believed.'"

Again, the speaker stressed, "By my Spirit," means that, though we do not despise any new technique or method, but value them as God's gifts, yet "people are brought to Christ only as they are met by the Holy Spirit in Word and Sacrament. . . . This is slow, discouraging work

but God triumphantly says: 'Not by power, nor by might, but by my Spirit.' . . . Our song to the world must be the joyful song of the Spirit: for all there is a waiting Father. The Spirit's song preaches repentance to sinners, a repentance that is not disgust but homesickness. The song calls upon men not just to turn from something, but to turn back home. The true burden of the Spirit's song is not the faithlessness of man, but the faithfulness of God.

"And we must do all this without . . . offering Christianity at a discount. Each one must know that discipleship, far from costing nothing, costs everything. I know, as all my reverend brethren know, but few laymen know, the terrifying temptation to concede principles and practice for the sake of popularity, for the rattling, empty applause of the people — empty, because it is before God that we stand or fall.

"If we heed the voice of God, 'Not by power, nor by might, but by my Spirit,' what we are doing here tonight will begin a glorious chapter in the mission history of our Synod. It is with the encouragement that this word of the Lord brings that we unite in this service to invoke the blessing of God upon your ministries. We can be sure that all within the Synod might wish you to take these words as the motto of your office: 'Not by power, nor by might, but by my Spirit, saith the Lord.' May God bless you both, His servants!"

## INSTALLATIONS

### Full-Time Executive Secretaries for Missions

*Hoenecke, Edgar*, as Executive Secretary of the Board for World Missions of the Wisconsin Evangelical Lutheran Synod, at Atonement Lutheran Church, Milwaukee, by Oscar J. Naumann; assisted by James P. Schaefer, Paul A. Behn, Gerald Hoenecke, and Wm. J. Schaefer; February 2, 1964.

*Wiechmann, Ray L.*, as Executive Secretary of the General Board for Home Missions of the Wisconsin Evangelical Lutheran Synod, at Atonement Lutheran Church, Milwaukee, by Oscar J. Naumann; assisted by James P. Schaefer, Paul A. Behn, Gerald Hoenecke, and William J. Schaefer; February 2, 1964.

OSCAR J. NAUMANN

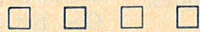
## Wisconsin Evangelical Lutheran Synod Membership Conservation Program

Over 500 referrals have been received and processed by the WELS referral service as of January 31, 1964. Encouraging reports are received from various parts of the country. One California pastor says: "Six referrals sent by our WELS referral service have already joined our mission congregation. Send us more." The soul conservation program is working! How many more reports similar to this one could be sent in? One Colorado pastor, serving as our Contact Man, traveled 200

miles one way over mountain roads to call on a referral sent to him. Mission Boards receive the names and addresses of people who have moved into areas where we have no WELS church. Some Boards are investigating the possibility of opening new missions as a result of the referrals. Thanks to our pastors who are cooperating! Congregations should order their referral cards (no charge) from:

WELS Membership Conservation  
10729 Worden  
Detroit, Michigan 48224

What do  
you mean..



# Atonement ?

## THE LAMB WITHOUT BLEMISH

"Lamb of God, pure and holy," the Church sings as in this Lenten season it again addresses its *Kyrie eleison* to Him who died on Calvary's cross. And these divine attributes the Church ascribes to Jesus on the basis of the clear and unequivocal testimony of the Scriptures that He "did no sin, neither was guile found in his mouth" (I Pet. 2:22). The Scriptures plainly testify and teach that Jesus "knew no sin" (II Cor. 5:21). They explicitly declare that He was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). For this reason the sacrifice of Christ, "as of a lamb without blemish and without spot" (I Pet. 1:19), was acceptable to God as an atonement for our sin.

### Why "Without Blemish"?

"Your lamb shall be without blemish, a male of the first year" (Exod. 12:5). Those were God's instructions to the people of Israel concerning the lamb they were to choose for slaughter as the Passover lamb. The blood of this lamb was to be applied to the posts and lintels of the doors to their houses. Then, as the Lord had promised, seeing the blood, He would pass over their homes when He went through the land of Egypt to slay the first-born.

Not any lamb would do. God specifically directed, "Your lamb shall be *without blemish*." Perhaps it would be hard to find such a perfect lamb, especially when every Israelite family was required to have one. Nevertheless, the reason why God specified that it must be a lamb without blemish is apparent. The Passover lamb foreshadowed Christ, the Lamb of God, "who through the eternal Spirit offered himself without spot to God" (Heb. 9:14). How beautifully Luther in his incomparable Easter hymn unfolds the parallel:

Here the true Paschal Lamb we see,  
Whom God so freely gave us;  
He died on the accursed tree —  
So strong His love! — to save us.  
See, His blood doth mark our door;  
Faith points to it, Death passes o'er,  
And Satan cannot harm us.  
Hallelujah! (LH 195:3)

Furthermore, since the burnt offerings which God prescribed for Israel, like the Passover lamb, also were types of Christ, God also specified in respect to them, "Whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you" (Lev. 22:20). The Israelites were forbidden to offer to the Lord animals that were blind, disabled, mutilated, sick, or scabby. Since they were not perfect, these animals could not serve as representations of Christ, the "Lamb without blemish."

For, as Peter reminds us, we have been redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:19). This divine Lamb, Christ, suffered and died innocently for, as Isaiah declares, He "had done no violence, neither was any deceit in his mouth" (Isa. 53:9). He is the One whom Daniel calls "the most Holy" (Dan. 9:24).

### The Pure and Spotless Jesus

The angel Gabriel was referring to this flawless perfection of Jesus when he announced to Mary, "That *holy* thing which shall be born of thee shall be called the Son of God" (Luke 1:35). Since Jesus was conceived by the Holy Ghost of the Virgin Mary, He did not inherit the sinful nature of Adam, which was and still is handed down in the human race from generation to generation. His was a truly immaculate conception — and only His was!

Jesus always was and ever remained the pure and spotless Lamb of God. Of all the sons and daughters of Adam, He alone was blameless. Without fear of contradiction He could issue the challenge to His bitterest enemies, "Which of you convinceth me of sin?" (John 8:46), a challenge that went unanswered. When the chief priests and scribes finally had Jesus in their power, they tried to find some offense for which to indict Him. In desperation they sought false witnesses against Him. But even so they could not find two whose testimony agreed.

### His Temptation No Sham Battle

While Jesus was altogether sinless, and while the Tempter never succeeded even in planting so much as a single sinful thought or desire into His heart, it would be a mistake to conclude that Jesus was not really tempted. On the contrary, it was a very real temptation for Him when the devil offered Him all the kingdoms of the world if He would but fall down and worship him. It was a very real temptation when Satan suggested through Peter, one of Jesus' own disciples, that He avoid the painful and shameful ordeal of the cross. It was a very real temptation when Satan again suggested through the bystanders on Calvary, through the chief priests, and through the thieves who were crucified with Him that He prove Himself to be the Son of God by coming down from the cross.

Though the outcome never was in doubt, the contest between Christ and Satan was no sham battle. It was a life-and-death struggle, fought through to the bitter end when Jesus by His very death crushed the Serpent's head and triumphed over the prince of hell.

### Comfort for Us

What a comfort His decisive victory is for us in the hour of temptation! As the writer to the Hebrews reminds us, "In that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:18).

We note, however, that while the Holy Scripture emphatically asserts that Christ "was in all points tempted like as we are," at the same time it significantly

adds, "*yet without sin*" (Heb. 4:15). Whereas the first Adam succumbed to the devil's cunning wiles, the second Adam, Christ, prevailed over the old evil Foe. And so, untainted and unsullied by sin, as the "Lamb without blemish," He offered His spotless life as a sacrifice to God for us, a vicarious sacrifice that was wholly acceptable to God as "a sweet-smelling savor" (Eph. 5:2) and all-sufficient as an atonement for our sin.

WILBERT R. GAWRISCH

## In those days . . .

Sixth in a Series

### Some Thoughts on Biblical Archaeology

#### The Meaning of the New Testament Word "Redemption"

Many of the things that existed in the days when the books of the Old and the New Testaments were being written have come down to us. The study of these remains of life in Bible times we call Biblical Archaeology. This study has made the meaning of quite a number of Biblical terms much more vivid to us. We want to turn to a consideration of one of these at this time.

The word that is commonly translated "redemption" in the King James Version of the Bible is one that in the original language of the New Testament had the earlier meaning of "setting free from slavery." This is the word Paul uses, for instance, in Ephesians 1:7 and Colossians 1:14: "In whom we have redemption through his blood"; also in Romans 3:24 and elsewhere.

#### "Bought With a Price"

In the seventh chapter of his First Epistle to the Corinthians Paul is speaking to his readers about the Christians who happened to be slaves (verse 22). He reminds them that their being slaves or their being free is not the big, important thing. Rather, the matter of greatest importance for them is to remember that now as Christians, though outwardly in this world they may be slaves owned by other men, yet in the faith that is in their hearts they are the Lord's free men. On the other hand, though they may have been free and no slaves before they became Christians, now they are slaves indeed, not of

other men, but of their Lord, Jesus Christ. For, says Paul to them (verse 23): "Ye are bought with a price."

In general, Paul's words seem clear enough to us. But how would one of his first readers in that Greek city of Corinth, where among the Christians there apparently were many slaves, have understood Paul's references?

#### The Ritual of Redeeming Among the Greeks

Every time this Corinthian Christian gazed off to the northwest, he could see in the distance the top of Mount Parnassus, a mountain peak famous in pagan Greek song and story. Around the base of this mountain, as every Corinthian knew, there were shrines, some sacred to the god Apollo, revered as the god of light and healing; others dedicated to Serapis, a god imported from Egypt, who was felt, however, to be one who could be appealed to by men in their personal problems; still others for the worship of Asclepius, another god of healing.

Near these shrines, as every Greek knew, there were set up stone pillars on which were inscribed words that were intended to record the fact that at this shrine a former slave had been set free by being literally *sold* to the god of the shrine *for a price*. Quite a number of these inscriptions have been preserved to our time.

What would actually happen was something like this: any slave had

some chance of winning his freedom, and he might make the attempt in this way that he would deposit sums of money at the shrine, which then also served as a savings bank. Any small sum that might fall into the slave's hands by way of a tip (and no doubt at times also by ways not as legitimate) would hopefully be deposited "with the god" in anticipation of the day when owner and slave would appear together at the shrine. The owner would receive the sum deposited by the slave as the price of his liberty, and the slave would become now for all practical purposes a free man with the privilege of making his own decisions in life but technically still a "slave" of the god at whose shrine this bit of play acting took place.

#### Redemption Filled With New Meaning

From this example we can see how Paul took a word and an idea out of his contemporary world and filled it with a meaning of his own, one that he was very careful to define so that now it conveyed a most important thought to his readers.

These Christian converts from paganism were in a very real sense persons "set free" from a slavery. The slavery out of which they had come was not one of their mortal bodies; in it they had not been subject to the will of other beings like themselves. The slavery from which they had been "redeemed" was that of the soul; in this slavery they had



been the subjects of sin, doing the will of their own evil desires and therefore destined to an eternal death, the death that is separation from God forever.

### The Ransom Price

For all this a price had been paid, not one anxiously hoarded over the years and scraped together (or stolen) pennies at a time, but a price that was the blood of the Lamb of God, His only-begotten Son, shed on Calvary for the sins of the world. If the liberty won by a slave through his carefully saved coins was a thing precious in the slave's sight, how ought not the former slave of sin and Satan rejoice in the knowledge that the price paid for his liberty from

that slavery was the precious blood of the Son of God Himself!

### Similarity and Difference

Paul is also careful to point out that there is another item in which there is a strong similarity between the way things go in the pagan world of slaves and their owners and the shrines of the gods and their devotees on the one hand and a basic fact of our being Christians on the other. The Greek freedman was henceforth to be looked upon as the slave of the god at whose shrine the ceremony of his "redemption" had taken place. There is a certain similarity here to what happens in the case of a Christian. Of course, there are important differences too. The Greek slave collected

the money for his own freedom. In the case of the Christian, the entire price was paid by another, the Redeemer, Christ Jesus, whose "slave" the Christian now was.

Paul's words make sure that there will be no question at all as to where the differences lie. Still, the Apostle apparently welcomes the chance, by means of a reference to this well-known feature of the life that all his Corinthian readers knew so well, to illustrate another truth that lies at the foundation of their Christian faith and is yet so utterly unlike anything they had ever heard in their pre-Christian days.

Here is Paul's comment on the Savior's words: "Ye shall know the truth, and the truth shall make you free" (John 8:32).

FREDERIC E. BLUME

## Why Do We Give?

— in response to certain needs?

— in response to an inner need?

— in response to both?

[In the following we present excerpts from an essay by Pastor John Westendorf, Brookfield, Wisconsin — Ed.]

### Various Gifts — Various Ways of Giving

Giving to the Lord has been an activity of man since early in time. . . . Such giving to the Lord may have been variously introduced and brought into being. Thus the bringing of burnt offerings before the establishment of the Ceremonial Law would seem to have been a spontaneous, self-determined manner of giving, while other such offerings were later specifically determined and declared by God. This same contrast . . . appears also in New Testament history. There we observe the Christians, at Jerusalem, for instance, of their own free will selling all they had and dividing it with the poor, as compared with the more specifically suggested collection for the needy in Jerusalem carried on among the Gentile Christian congregations. A similar comparison might also be

drawn from the present-day "free-will" offering given with no specific cause in mind and the other specifically directed gifts resulting from the presentation of some specific need.

There apparently is a diversity of gifts that have been brought to God over the course of time, and there have been diverse manners and methods of bringing them, so that no distinction or preference could or can be Scripturally established. Yet in all of them, and I stress in all of them, there is sometimes a marked difference in their reception by God.

### Some Acceptable to God, Some Not

Thus we note that both Cain and Abel brought apparently voluntary burnt offerings . . . , and yet God found pleasure in Abel's, while Cain's was not acceptable to Him. When God directed the people of Israel to bring an offering for the building of the tabernacle, Moses was told specifically which offerings were acceptable and which were not. Again, although God Himself had instructed

the Israelites in the matter of bringing sacrifices, and what was to be sacrificed, and while certainly uncounted thousands of such sacrifices had brought pleasure to God, yet He at one time had to declare these same sacrifices an abomination to Himself.

Or consider again the offerings brought to the Temple that day while Jesus sat observing the givers and the gifts they brought. All of them gave the same type of gift for the same purpose, some even in greater amounts than others. Yet it was the "insignificant" gift of the widow which found acceptance in the eyes of God.

### What Is the Decisive Factor?

The point that we would establish from this evidence is simply this. It is not necessarily what one brings to God nor how it is outwardly presented (which counts). Whether it be a goat or a turtledove, a ten-dollar bill or a quarter, money dropped in an offering plate or that given to the

poor — these are not the things that determine which gifts are acceptable or unacceptable to God.

What, then, is the determining factor as Scripture describes it, which makes our presentation of gifts truly pleasing to God? Clearly, since it is neither the type nor the size of the gift nor the method of giving that is essential, then there is only one thing that remains, and that is: the motivation for the gift. It is that factor of which the Bible speaks when it informs us that “man looketh on the outward appearance, but the Lord looketh on the heart.” When Scripture tells us that “God loveth a cheerful giver,” it shows us where the difference lies, for this cheerfulness does not merely indicate a smile on the face, but it speaks of a genuine attitude of the heart that also motivates the visible offerings or gift.

#### **Responding to Needs Or the Desire to Worship?**

With this we have arrived at the main point before us: What is the proper motivation for giving? Or, put in another way: Does giving merely to meet a need have the proper motivation, or does it have the right motivation only when the gift flows from a desire to worship God?

Actually we cannot make it quite this simple. We cannot simply declare one kind of giving right and the other wrong. But it depends entirely on what one reads into each statement and what it means to him.

Usually, when we speak of “needs,” we mean some outward, visible, perhaps mostly financial condition that demands attention. So we might think of the “needs” of our mission program, or the “needs” of the Building Fund, and so on.

#### **Presentation of Needs Not Wrong in Itself**

Now, the question before us is whether responding to such a need or appeal as the only motivating force for one's gifts can produce gifts pleasing to God. Let it be said, first of all, that we cannot completely rule out the presentation of such needs as being in any way wrong or sinful in itself. Recall that, when God asked the Israelites to bring Him their gifts, He did present a need. He told them that they were needed

to build the tabernacle. So, too, the bringing of offerings and tithes was in many cases encouraged to fulfill a need, namely, that of carrying on the Temple services. The Gentile Christians were apprised by Paul of a “need,” namely, that of the needy in Jerusalem to whom their gifts were to be directed.

By the same token, it surely cannot be labeled a sin, a wrong, in itself, to present the needs of God's kingdom to our Christian people today. To hold before them the plight of the sin-doomed and Saviorless heathen, the necessity to train and send messengers of the Word — these and all similar needs can surely and properly be set before our people.

#### **Not a Mere Presentation of Need**

However, the point is whether or not the *mere* presentation of these needs even encourages giving in itself, or if it does, whether it produces the sort of giving pleasing to God. Speaking to the first point, let us merely consider the well-known account of the Good Samaritan. Now surely, if ever a need was evident, it was to the priest and the Levite. They obviously saw the plight of their countryman who had been robbed, beaten, and left dying by the side of the road. But note how little effect the obvious presentation of the need had on them. All it seemed to do was to make them speed up their pace to get out of the vicinity.

Secondly, whether a gift resulting merely from the presentation of a need is in itself pleasing to God, would also seem subject to doubt. Recall the case in which God presented a need, as we mentioned earlier. God asked the people to bring their gifts so that the tabernacle could be built. Yet, though God Himself had presented the need, it was also God who said: “Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering” (Exod. 25:2).

Therefore, to point to such gifts, if there be any, which result merely from the necessity to meet a need as gifts desirable to God, would be extremely doubtful, to say the least.

Yet to completely rule out the thought of “giving to meet a need”

as undesirable is not right either, if one considers another aspect of the case, and that is we think of “needs” not as some outward, material, or monetary requirement, but as a need within the heart.

#### **Every Christian's “Need”**

For there is also “need” within every Christian heart — a need existing wherever true faith exists, a need not of man's making but planted by the Holy Spirit Himself and incited by the saving Gospel message. And this is the need to give, the need of faith to express itself in life, the need of love to share, the need of gratitude to pour itself out. It is that need expressed by the Psalmist in the words: “What shall I render unto the Lord for all his benefits toward me?” (Ps. 116:12.) It is the need of love to give which was first perfectly demonstrated by God when He so loved the world that He had to give His Son.

#### **Worship of God and Giving**

The question was asked: “Is God-pleasing giving that giving which is worship of God?” If we think of “worship” as the total attitude of the believing Christian towards God and as including reverence and faith and love and gratitude toward God as all being part of this worship, then here is truly the only motivation that inspires gifts pleasing to God. Then this describes the “willing heart” and “the cheerful giver” and the “love of God” and “the fruit of faith” which Scriptures elsewhere set forth as the essential ingredient of gifts which find favor before God.

#### **The Difference**

It is this hidden factor that also explains the difference in the offerings and gifts we mentioned previously. Abel's offering must have been acceptable because it was such an act of worship, an act flowing from a living faith (Heb. 11:4) and humble reverence and gratitude, while Cain's offering was but an empty act and dead ritual, devoid of all heart or willingness of heart.

It must have been this difference that made God refuse some of the sacrifice of Israel as being mere lip service and not coming from the heart. It must have been this difference that made Jesus view the tiny

pittance of the widow in a setting apart from the much more impressive gifts of others.

#### **"Without the Pressure of a Specific Need"**

Now, where the need to give exists, there the giving to meet a need also stands in proper perspective. Perhaps Abel and Noah and Abraham didn't even have a need before them when they brought their offerings to God. And so it will be wherever this faith-inspired need to give exists. Surely, every Christian gives without the pressure of any specific requirement or need.

#### **Opportunities for Expressing Faith and Love**

But the Apostle Paul also says, "As we have therefore opportunity, let us do good." We do no injustice to the passage if we paraphrase it to read: "As therefore the need presents itself, let us do good." Surely, this need to give within the Christian heart looks for and welcomes opportunities to give expression to its faith and love. It wants to know where it is needed and where it can do the most good.

Observe the Good Samaritan. When he saw the need, he was moved to respond immediately and generously.

Observe the Gentile Christians. When Paul presented the need of their fellow believers in Jerusalem, they responded to relieve that need.

Certainly, then, it is not wrong that we lay before our people needs or, if you will, the opportunities that may serve as channels through which they can best express their love and faith. While the mere stating of needs as a means of motivating gifts and giving would, to say the least, be ill-advised and has, no doubt, sometimes been misused, neither should we arbitrarily withhold these opportunities from those who have need to give in their hearts.

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## **LOOKING AT THE RELIGIOUS WORLD**

### *Information and Insight*

#### **BURDEN OF TRADITION**

We members of a church body only 114 years old may be inclined on occasion to look with envy on the rich endowments and venerable traditions that much older church establishments have amassed over the centuries. Sometimes such legacies of the ages prove to be more burden than blessing. A recent study of the placement and payment of the clergy in the Church of England offers findings that are a case in point.

The report indicates that the Anglican Church has available over 15,000 priests for its less than 15,000 parish posts but unfortunately lacks the ability to place men where they are needed and pay them equitable salaries. The reason is too much tradition.

The parish system of the Church of England has roots which go back over a thousand years but which at the present time are sapping instead of supplying strength. The regular episcopal administration controls appointment and salary of only 6,000 of the 15,000 posts. The other 9,000 are in the hands of private patrons through the ancient system of allowing individual benefactors to endow and control parish posts. Population shifts and changes in property values have rendered certain parishes wealthy but unpopulated, while others

are populated but poor. In an urban slum a priest cannot keep up with his work. A few miles away in the country a vicar has only a handful of parishioners and a minimum of responsibilities.

Changes and reforms are long overdue but will not come easily. Traditions die hard in a country as old and conservative as England and in churches much younger. It's good to be young. Young or old, it's good for a church to keep tradition in its place, especially mere place traditions.

#### **SUPPLY OF PASTORS**

"Seminary Enrollment Is Decreasing" is the title of an article in a recent *Lutheran Standard*, official paper of the American Lutheran Church. Statistics show that the ALC is faced with a steady decline in attendance at the four branches of its theological school. From 1014 students in 1960 enrollment dropped to 986 in 1961, then to 929 in 1962, and to 890 this year.

A recent *Lutheran Witness* quoted Dr. J. A. O. Preus of Concordia Theological Seminary, Springfield, Illinois, as saying that a disturbing factor for the Christian Church is the decline in the number of men "of real ability who are being won for the work of the ministry."

Our Mequon Seminary reports an increase of 19 students this year and has had to enlarge its rooming facilities. Our preministerial college is not lagging. One of our preparatory schools is preparing to send to Watertown next fall three times as many preministerial students as ever before in any year.

This augurs well for our future. This is cause for rejoicing and thanksgiving. This is incentive for supplying needed facilities at our training schools. This should spur and speed our efforts to establish new mission stations.

#### **PROMOTING AND PROTECTING RELIGIOUS LIBERTY**

Religious liberty is God's great gift to our country and its churches. Man's reaction has been and remains a strange blend of yearning, earning, and spurning. This freedom of religion must still be defended and extended as three current developments indicate.

A New Jersey school board expelled five pupils because they refused to pledge allegiance to the flag as their Black Muslim parents had instructed them. The school board held that the Black Muslim cult was not a true religion and the refusal to pledge had no valid sanction. The state commissioner of education, however,

overruled the board and ordered reinstatement on the grounds that conscientious objectors are exempt from reciting the flag pledge and that the teachings of Islam are religious or political or both.

In January a U.S. Court of Appeals overturned the previous conviction of Daniel Seeger who had been charged with refusing to submit to army induction. Seeger is a conscientious objector but also an atheist and his case was complicated by the wording of the Selective Service Act that limited exemption to only such conscientious objectors that hold to a "belief in a relation to a Supreme Being." The atheist does not so hold and was convicted. The higher court, however, declared that the requirement of belief in a Supreme Being was unconstitutional and in violation of the Fifth Amendment.

The 1964 political scene is clouded by a fear that the bigotry which in 1960 threatened to hamper the Roman presidential candidate might somehow reverse itself, into an insistence that at least one place on each party's ticket be reserved for a Roman Catholic. *America* has commented thus on such plans for ticket balancing: "It is gratifying that a man's Catholic faith is no longer an obstacle to the highest federal office. . . . But we should regret to see [that issue] rise again in a new form, this time turned inside out. A candidate's faith . . . should neither block his way nor ease him onto the ticket."

The Roman periodical's espousal of nondenominational politics, the protection of the atheistic conscientious objector, the reinstatement of the Black Muslim pupils are all good blows struck on behalf of religious liberty. We applaud them heartily.

EDWARD C. FREDRICH

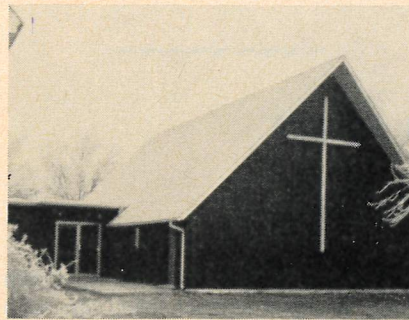
### **Dedication At St. Paul's Batesland, South Dakota**

On August 25, 1963, St. Paul's Lutheran Church of Batesland, South Dakota, dedicated a new church and parish hall to the Triune God. This congregation of 116 communicants felt the need of new facilities because of the growing Sunday school.

After reaching a decision to build by a unanimous vote in January 1963, the congregation made its plans, drew its own blueprint, and purchased its own materials. A carpenter was hired to direct members of the congrega-

tion who were going to do most of the actual work. Following a work list supplied to the workers, five to ten men showed up each day.

The church proper, measuring 30' by 50', will seat about 150 people. The rough-pine vertical siding is stained a dark maroon. The roof shingles are white; a large white cross faces the highway. The parish hall proper, measuring 21' by 60', can be divided into six classrooms by means of wooden Pella folding doors. Two glass doors afford entrance to a spacious hallway, and from the hallway one enters the church proper through mahogany doors.



THIS NEW CHURCH IN BATESLAND, SOUTH DAKOTA, was built almost entirely with labor supplied by the members of the congregation.

The entire structure has exposed laminated rafters and is covered with cedar decking. Between the parish hall and the church a large glass sliding door allows for overflow to be seated in the hall. This area also serves well as a cry room. The carpeting in the aisles and the chancel is scarlet. It provides a beautiful contrast to the almost white pews and the Philippine mahogany walls. A lighter paneeling in the chancel area sets off the dark walnut cross. At the rear of the church a small balcony accommodates either the choir or more worshippers.

The entire cost of the building was \$29,500.00. Of this less than \$3,000.00 was spent for labor.

It was a great joy to see the men and women of this parish work together all summer. The ladies did most of the painting and varnishing and all of the tiling and sanding. The Spirit of God certainly moved the members of the congregation to work together in love and harmony so that their children as well as they themselves might have adequate facilities for the hearing and learning of God's

Word. For, truly, that is the only thing in the world that is really needful.

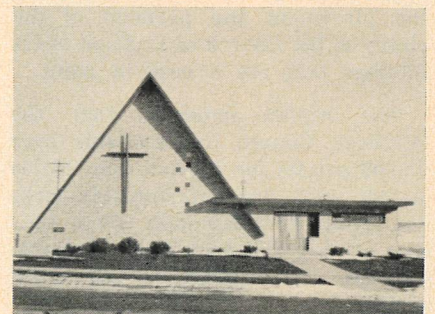
ALVIN G. WERRE

### **Dedication of Our Saviour's Evangelical Lutheran Church Bismarck, North Dakota**

On December 8, 1963, during the first blizzard of the season, Our Saviour's was privileged to dedicate its new church to the service and glory of the Almighty God, who has so richly blessed the congregation during its three and one-half years of existence.

About 350 persons heard the two dedicatory speakers, Pastors R. Strobel and M. Janke, remind them that a church building only becomes a house of God when His glory and presence are found in it through the proper administration of the Means of Grace.

A loan of \$43,000.00 was granted to the congregation and with that amount the church was built and furnished. The church has a nave and balcony that will seat 240. There are a spacious narthex and a roomy study for the pastor on the main floor. In addition to the usual facilities found in a basement, these are worthy of mention: a 21' by 12' meeting room and a Sunday-school area that can be divided into nine classrooms.



OUR SAVIOUR'S LUTHERAN CHURCH, BISMARCK, NORTH DAKOTA, is thankful to God for its new church home, shown here.

The 42 communicants and 89 souls of Our Saviour's were privileged to donate more than 4000 hours of labor in carrying out their task of architect and general contractor.

For all this, in addition to the gift of our salvation, Our Saviour's gives humble thanks to the Triune God.

ROLAND F. ZIMMERMANN

## Editorials

(Continued from page 51)

pretense (Mark 12:40) or for a show (Luke 20:47). Another kind of prayer that is improper is the prayer that Pastor Brenner used to refer to as the "horizontal prayer," that is, a prayer aimed at the audience rather than directed to the throne of God. That kind of prayer was usually intended to scold or to praise the audience; it was meant for the ears of the people rather than for the ears of God.

Long prayers do have their place. That place is the privacy of one's own room or own mind. When one is alone, he can go back over a phrase in a psalm or other written prayer and think about it if at first he did not understand it. He can repeat it at will, and if he finds that his mind has been wandering, he can bring it back to the matter in hand. Long prayers are best used when one is alone with them.

One of the disciples, seeing Jesus at prayer, asked Him to teach them to pray as John the Baptist had taught his disciples to pray. Then Jesus gave them the prayer that we call the Lord's Prayer. That prayer shows us that a prayer need not be long to be full of content. Luther's explanation of it in the Small Catechism shows us how much there is in that prayer. It asks for every-

thing that we need and praises the Father for all His benefits.

In Luke, chapter 11, Jesus teaches us to be unafraid in our prayer and to be very persistent in it, but He does not recommend that we be long and tedious. As for long prayers intended for a show, they are an abomination.

E. E. KOWALKE

### DALLAS, TEXAS Mission Being Established

A mission is in the process of being established in Dallas, Texas. If you are moving to Dallas, or the vicinity, or if you know of others, relatives or friends or fellow churchmembers, who intend to move there or are already living there and would like to attend Wisconsin Synod services, the man to contact is:

The Rev. Robert Neumann  
7345 Syracuse Drive  
Dallas, Texas 75214  
Phone Di 8-6069

Temporary place for the services is the Crane Funeral Home Chapel, 6534 Northwest Highway.

## Briefs

(Continued from page 50)

After careful consideration of the needs at all schools and of the budgetary performance, the Board of Trustees, together with the representatives of the five departments of our Synod's work, approved the calling of two more professors at New Ulm. Because of the growth in enrollment at Dr. Martin Luther College and High School, the Advisory Committee on Education last fall agreed that six of the eight additional professors requested should be granted. They considered four an absolute minimum. Two were allowed in October, two in January. The situation will again be reviewed in April.

\* \* \* \*

The Synod's new administration building, a remodeled bank building one block east of our Publishing House, will be ready for dedication and occupancy prior to the May Synodical Council meetings.

## Studies in God's Word

(Continued from page 52)

which assures us that, for the sake of the Savior's supreme sacrifice on Calvary's cross, all of our inexcusable

failures are forever removed from the sight of God and from His records. As we penitently plead for mercy upon our impure hearts, He mercifully pronounces the pardon which empowers us to a God-pleasing purity.

M. BURK

## Anniversaries

### Sixtieth Wedding

Mr. and Mrs. Rudolph Ehlers of St. John's Ev. Lutheran Church,

Sturgeon Bay, R.F.D. (Valmy), Wisconsin, on February 10, 1964.

### Golden Weddings

Mr. and Mrs. Albert Buecksler of St. John's Ev. Lutheran Church, Alma City, Minnesota, on December 1, 1963.

Mr. and Mrs. Fred Albers of St. John's Ev. Lutheran Church, Barre Mills, Wisconsin, on January 21, 1964.

## Future Concerts at Northwestern College

March 1*	8:00 p.m.	Piano and Trombone recital by Mr. and Mrs. John Leisenring. (Mrs. Leisenring is the NWC piano instructor.)
March 15	8:00 p.m.	Easter Concert
April 19	4:00 7:30 p.m.	Handel's MESSIAH part II and III by the Festival Chorus.
May 3	8:00 p.m.	Spring Concert
June 3	8:00 p.m.	Commencement Concert

\* Free concerts; freewill offering at other concerts.

The College Male Chorus will tour in the Michigan District of our Synod during the Easter recess.

## When you Visit FLORIDA, Then On Sunday Visit . . .

*Mt. Calvary Lutheran, Tampa*  
2828 W. Kirby Street  
Service: 10:00 A.M.  
Pastor E. C. Renz

*Faith Lutheran, St. Petersburg*  
2519 N. 49th Street  
Services: 8:30 & 10:45 A.M.  
Pastor W. E. Steih

*Bay Pines Lutheran, Largo*  
11335 77th Avenue N.  
Service: 10:30 A.M.  
Pastor H. W. Kaiser

*Peace Lutheran, Bradenton*  
1611 30th Avenue N.  
Services: 8:00 & 10:30 A.M.  
Pastor J. L. Vogt

A new mission in the Cape Kennedy area (Cocoa Beach) is now being established. Check local papers for listings of time and place.  
Pastor K. Strack

*Ocean Drive Lutheran, Pompano Beach*  
1611 30th Avenue N.  
Services 8:00 & 10:30 A.M.  
Pastor R. Pope

### EDUCATION FORUM

sponsored by

MILWAUKEE LUTHERAN TEACHERS COLLEGE

March 7, 1964; 9 a.m. to 3 p.m.

Theme: Upgrading — The Christian Educator's Challenge

Topics: Presentation of the Challenge, Prof. A. Schulz — DMLC

The Challenge and the Church, Dr. S. Becker — MLTC

Registration Fee: \$3.00 (includes cost of meal and printed materials)

Pastors and teachers are requested to register by writing to the school at:  
330 North Glenview Avenue  
Milwaukee, Wisconsin 53213

### NORTHWESTERN LIBRARY NEEDS

Northwestern College library lacks the following publications of our Synod. Anyone wishing to give or sell any of the listed numbers to the College, please communicate with the Librarian, Northwestern College, Watertown, Wisconsin.

**Proceedings** of the Wisconsin Synod for the years 1859 to 1867.

**Gemeinde Blatt**, all numbers for the following years: 1865, 1866, 1870, 1872, 1875, 1880, 1881, 1882, 1883.

**Northwestern Lutheran Annual** for the years 1931, 1932, 1934, 1935, 1938, 1941, 1942.

E. E. KOWALKE

### BOOKS WANTED

"Die wahre Gestalt einer vom Staate unabhangigen Gemeinde"—C. F. W. Walther Latin-German Dictionary (2 volumes) — Georges

If you have either of these for sale, please notify the editor.

### 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 A BELL

Any congregation having a large bell (600 lb and up) not in use and interested in sell-

ing it, kindly contact the Rev. W. O. Bein, 2022 N. Mitchell Street, Phoenix, Ariz. 85006.

### REQUEST FOR NAMES

Please send names and addresses of Wisconsin Synod families or persons interested in our Synod living in the Cranford, New Jersey, Allentown, New Jersey, and New York City areas to

Mr. Kenneth Sholes  
50 Courtland Lane  
Matawan, New Jersey

### REQUEST FOR NAMES

Please send names and addresses of Wisconsin Synod 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

### 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. Further information can be obtained from and references should be sent to:

Harold D. Yotter  
934 S.W. 7th Ave.  
Faribault, Minn.

### NAMES REQUESTED

#### CAPE KENNEDY (CANAVERAL) AREA

A new mission is being established in the area of Florida commonly known as the Cape Canaveral area. This includes the cities of Cocoa, Rockledge, Merritt Island, Cocoa Beach, Eau Gallie, Melbourne, and Titusville. Your fullest cooperation is requested in forwarding names of those who would be interested in affiliating with our Synod. Please send them to the undersigned.

Pastor Kenneth W. Strack  
1307 Lakemont Drive South  
Cocoa, Florida

### 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.

### 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.

### CAMP DIRECTOR WANTED

To supervise activities of Killarney Lutheran Camp near Jackson, Mich., for two to four weeks beginning July 12, 1964. Qualifications: Experience with children, ages 9-14; a love for outdoor activity; and a desire to bring children closer to Christ through the activities of a summer camp. For further information write to:

Rev. R. F. Westendorf  
1032 Leith St.  
Maumee, Ohio 43537

### OPENINGS AT

#### BETHESDA LUTHERAN HOME

**Immediate Opening:** Bethesda Lutheran Home, a home for over 600 mentally retarded residents, has immediate openings for single persons and married couples to serve Christ and the handicapped as ward attendants and nurses' aides in the newly remodeled children's wards and infirmary.

**Qualifications:** Consecrated and dedicated Christians between the ages of 18 and 62. Experience of having raised a family or having worked with children is desirable but not a requirement. In-service training course provides on-the-job training.

**Benefits:** Social Security program, group insurance, paid holidays, and paid vacations.

**Wage Scale:** Commensurate with training, experience, job assignment, and responsibility. Merited rate increases granted semi-annually.

Contact the **Personnel Manager, Bethesda Lutheran Home, 700 Hoffman Drive, Watertown, Wis. (53094).**

### COMMUNION VESSELS — WANTED

A mission congregation is in need of communion vessels. Transportation charges will be paid. Please contact:

Pastor James C. Berger  
658 12th St. N.E.  
Mason City, Iowa 50401

### AN OFFER

To any mission organization or other church having need of it and willing to pay the freight: a portable Communion rail, made of wood, with a wine-colored cloth on kneeling pad and on hand railing, able to accommodate six guests.

If interested, contact:

Pastor E. F. Vomhof  
St. John's Ev. Lutheran Church  
R. R. 2, Janesville, Minnesota

### CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College, New Ulm, Minn., herewith invites members of the Synod to nominate candidates for a professorship in the field of English, college department. Kindly include pertinent information with your nomination.

All nominations must be in the hands of the undersigned by March 18, 1964.

Arthur Glende, Secretary  
DMLC Board of Control  
17 South Jefferson St.  
New Ulm, Minn. 56073

### CALL FOR NOMINATIONS

Northwestern College

The Board of Control of Northwestern College requests the members of the Synod to present names in nomination for two new professorships at the College. One of these is the field of German, and the other in science and mathematics. Please list all known qualifications when submitting names. Nominations must reach the secretary before March 9.

KURT T. TIMMEL  
612 — 5th St.  
Watertown, Wis.

### CALL ACCEPTED

Dr. Martin Luther College

Mr. James Raabe of Wonewoc, Wis., has accepted the call to teach in the department of education at Dr. Martin Luther College.

Arthur Glende, Secretary  
DMLC Board of Control  
New Ulm, Minn.

### LAKE LUTHERAN TEACHERS' CONFERENCE

Date: Feb. 27, 28, 1964.

Place: Palos Heights, Ill., Harlem Ave. at 125th St.

#### Thursday

8:30- 9:00 Registration by Principals  
9:00- 9:45 Opening service — host pastor  
9:45-10:30 "An Effective, Proper Devotion," Pastor E. Biebert  
10:30-10:45 Recess  
10:45-12:00 "Evaluation of Art and the Art Teacher," Frederick Biedenbender  
12:00- 1:15 Noon Recess  
1:15- 1:25 Devotion  
1:25- 2:15 "Educational Television," Roland Hoefer  
2:15- 2:25 Recess  
2:25- 3:00 Business Meeting  
3:00 Closing

#### Friday

9:00- 9:15 Devotion  
9:15-10:30 "Case Study of a Problem Child," Melvin Schwartz  
10:30-10:45 Recess  
10:45-12:00 "The Teacher and His Call," A. Fehlauer  
12:00- 1:15 Noon Recess  
1:15- 1:25 Devotion  
1:25- 2:15 Sectional Meetings — Topic: "Physical Education"  
Leaders: 1-2 Miss Ann Raufmann  
3-4 Gary Carmichael  
5-6 Otto Mammel  
7-8 Herbert Kluth

2:15- 2:30 Closing  
2:30 Devotion

MRS. GARY CARMICHAEL, Secretary

### APPOINTMENT

Pastor Reuel J. Schulz, 2166 S. 96th Street, West Allis, Wis. 53227, has been appointed to the Audio-Visual Aids Committee by the Board for Information and Stewardship in consultation with the Conference of Presidents. He will serve the remainder of Pastor Mentor Kujath's term. Pastor Kujath resigned from this committee after accepting his new position with the Lutheran Children's Friend Society.

OSCAR J. NAUMANN, President

### SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet on May 20 and 21, 1964, at 3512 W. North Avenue, Milwaukee, Wis. 53208. The first session will begin at 9 a.m. Central Daylight Time. All reports to be presented to the Council are to be duplicated by the respective board for all Council members.

Preliminary meetings of various boards and committees will be held at this same address on May 18 and 19. The chairman of each committee will notify his men as to the exact time.

The Committee on Assignment of Calls will meet on May 22, at 9:00 a.m. in the Seminary Tower Room at Mequon.

OSCAR J. NAUMANN, President

### CALENDAR OF CONFERENCES

#### DAKOTA-MONTANA

##### DISTRICT PASTORAL CONFERENCE

Date: March 31 to April 2, 1964.

Place: Northwestern Lutheran Academy, Moberg, S. Dak.

Opening Communion service: 10:00 a.m. CST.

Preacher: H. Ellwein (R. Fenske, alternate).

Essays: The Position of Women in the Church, K. Lenz; A Study of the Roman Catholic Doctrine and Procedure of Holy Baptism, J. Schneider; Exegetical-Homiletical Treatment of the Synodical Conference Epistle Selection for Quasimodogeniti: Ephesians 2:11-18, D. Krenke; Communism versus Christianity, R. Wendland; The History of the Controversy between Wisconsin and Missouri on the Doctrine of the Church, V. Weyland; Exegetical-Homiletical Treatment of Ps. 118:14-24, G. Rothe.

Missionaries' Conference: March 30, 8:00 p.m. CST.

Please bring your own bedding for lodging in the dormitory.

CYRIL W. SPAUDE, Secretary

### MICHIGAN

#### FLORIDA PASTORAL CONFERENCE

Date: April 7, 1964.

Place: Mount Calvary Lutheran Church, Tampa, Fla.

Time: Communion service at 9:00 a.m.

Agenda: Exegesis of I Tim. 1:12-20, W. E. Steih; The Book of Malachi, H. W. Kaiser.

E. C. RENZ, Secretary

### ORDINATIONS AND INSTALLATIONS

#### Installed

#### Pastors

Hartwig, Paul, as pastor of Zion Ev. Lutheran Church, South Milwaukee, Wis., by Pastor W. Pless; assisted by Vicar Larry Pautz and Pastor J. Martin; December 15, 1963.

Koepsell, Markus, as pastor of St. John's Ev. Lutheran Church, Pardeeville, Wis., by W. E. Schulz; assisted by A. Winter and R. Polzin; Feb. 2, 1964.

#### Professor

Quam, Sylvester, as professor at Northwestern College, Watertown, Wis., by C. Toppe; Jan. 13, 1964.

### CHANGE OF ADDRESS

#### Pastor

Koepsell, Markus  
117 Sanborn St.  
Pardeeville, Wis.

### WISCONSIN EVANGELICAL LUTHERAN SYNOD

#### Budgetary Offerings

For January 1964

#### District

Arizona-California .....	\$ 6,585.71
Dakota-Montana .....	16,273.41
Michigan .....	44,744.64
Minnesota .....	80,567.32
Nebraska .....	11,872.60
Northern Wisconsin .....	100,792.80
Pacific Northwest .....	1,152.59
Southeastern Wisconsin .....	87,218.45
Western Wisconsin .....	94,584.54
Total — This Year .....	\$443,792.06
Total — Last Year .....	\$380,393.73

Norris Koopmann, Treasurer  
3624 West North Avenue  
Milwaukee, Wisconsin 53208

### OAK INLAY CROSS

The oak cross is inlaid with a brass cross. A fine German import. Size: cross span,  $4\frac{5}{16}$  inches wide by  $7\frac{7}{8}$  inches long. Boxed.

No. 1307.....\$1.85

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A distinguished brass cross from Germany. Made of hammered solid brass and lacquered to prevent tarnishing. The cross has a hanger for wall mounting.

M15. Size,  $5\frac{7}{8}$  in. long,  $3\frac{9}{16}$  in. wide.....\$ 2.50

M25. Size, 10 in. long,  $5\frac{1}{4}$  in wide.....\$ 3.25

M60. Size, 24 in. long, 12 in. wide.....\$14.50

M70. Size, 28 in. long, 12 in. wide.....\$16.50

### "PRAYING HANDS" STAND-UP PLAQUE

A reproduction of the "Praying Hands" can be set on desk, table, or chest. The highly polished brass, 3-dimensional hands are attached to a modernistic background of natural-finished wood. Bottom has felt pad. Size,  $3\frac{3}{4}\times 5\frac{1}{2}$  inches.

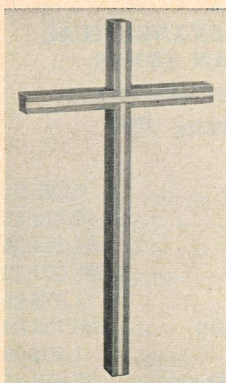
No. 1646.....\$2.75

### SATIN-FINISH BRASS CROSS

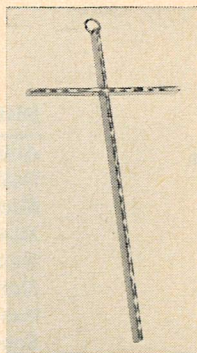
The exquisite simplicity of design and richness of metallic texture recommends this cross for the most modern or traditional home. Quality solid brass with a soft satin finish and lacquered. Cross has angle-hole bored in back for flush mounting. An excellent gift item for the home, the office, the study. Gift-boxed.

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No. 45-1192. Size, 17 in. long,  $8\frac{1}{2}$  in. wide,  $\frac{1}{2}$  in. deep.....\$7.50



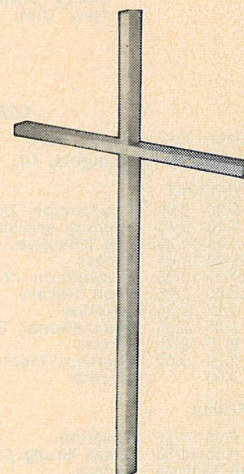
No. 1307



No. M15



No. 1646



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