


THE NORTHWESTERN
Lutheran

[PART ONE OF TWO PARTS]

Volume 51, Number 5
March 8, 1964



BRIEFS

by the Editor

privileged to attend one session of the seminar. We were impressed by the deep interest and zeal regarding missions evidenced by our seminarians and by the high caliber of their presentations and discussions.

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THE NORTHWESTERN LUTHERAN ANNUAL AND YEARBOOK was so well received that the first printing was exhausted by the end of January. It was for this reason that orders received after that could not be filled at once. A new supply has now been printed, and the ANNUAL AND YEARBOOK again is available, Manager Schaefer announces.

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THE WORLD MISSIONS STORY, which formed a 32-page section of the Annual, is also available in booklet form. See page 76.

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THE DEATH OF PASTOR FREDERICK R. WEBBER was reported in the *Lutheran Layman* of February 1964. Since many in our circles have an acquaintance with Pastor Webber's writings, we shall reproduce the entire item here.

"The Rev. Frederick R. Webber, 76, pastor of Bethany Church, Yonkers, New York, died of a heart attack at his home in Mount Vernon on December 27. He was born in Decatur, Illinois, where he attended Millikin University.

"After serving as pastor of Faith Lutheran Church in Cleveland for 22 years, he enrolled at Massachusetts Institute of Technology to study architecture. He is the author of 'Church Symbolics,' 'The Small Church,' and 'A History of Preaching.'

"At his death he was writing a history of the organ. He was considered by many to be an expert on church organs as well as church architecture."

The three-volume "A History of Preaching" is a publication of our Northwestern Publishing House. Pastor Webber labored long and lovingly at this task, to produce a work that not only takes one's breath away by its scope but also gratifies one by the keen, Scriptural, evangelical analysis he gives of sermons preached in many eras and by the penetrating character sketches of the men who preached the sermons. Volume Three will prove of special interest, since it deals with the history of preaching in America.

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THE ANNUAL MISSION SEMINAR at our Wisconsin Lutheran Seminary is reported in this issue. We were

"THE TIMETABLE FOR 95% OF AMERICA'S LUTHERANS," referred to by Professor Toppe in his open letter, may be puzzling to some of our readers unless they are furnished with additional information. This quotation from *The Lutheran Witness* (Feb. 18, 1964) should serve the purpose:

"After final action by the Inter-Lutheran Consultation committee the constitution will be submitted to the conventions of the participating bodies over the next three years.

"If the committee's action is favorable, The American Lutheran Church is expected to consider the document in October 1964, The Lutheran Church—Missouri Synod in June 1965, the Synod of Evangelical Lutheran Churches in October 1965, and the Lutheran Church in America in June 1966.

"Present plans call for establishment of the agency by January 1, 1967."

The name tentatively agreed upon for the new agency, which will replace the National Lutheran Council, is "The Lutheran Council in the United States of America."

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 — Window in St. Paul's Ev. Lutheran Church, Plymouth, Nebraska; H. C. Schnitker, pastor.

Editorials

Reasonable Security The following quotation is from J. B. Priestley's *The Magicians*. "At last people in the mass are getting what they want. They want reasonable security, food and clothes and shelter and medical attention, some education but not too much, easy work, no trouble, no worry, no loneliness and fear, mass emotions, mass entertainment, a smooth road from the cradle to the grave."

With the exception of "no fear," all of the things that Priestley says the people want can be supplied by the government in Washington so long as it has unlimited power to levy taxes.

There are, however, a few things, important ones, that even the richest government in the history of the world cannot supply. Even the most freehanded of governments is powerless to do anything at all about the most pressing of human wants. What about a troubled conscience? The fear of death? A broken and contrite heart? What of the sickness that the Scriptures call Sin?

Priestley did not actually say that even when people in the mass have everything they want they still lack the most important things, but that is what he wants the reader to understand. There is great danger in wanting only those things that contribute to "reasonable security." There is a man in the Bible who was completely satisfied with reasonable security and said: "Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry." But God said to that man: "Thou fool." No reasonable security there.

Care of the poor, compassion with the needy, clothes and shelter for the destitute are good and necessary. Scripture even says: "If thine enemy hunger, feed him; if he thirst, give him drink," and every Christian heeds that admonition. But the hungry and thirsty need something more than food and drink. The 5000 were no nearer heaven because they had eaten their fill of the five barley loaves that Jesus had distributed among them. Something more was needed. "Ye seek me," He said, "because ye did eat of the loaves and were filled." And then Jesus added this word: "The bread of God is he which cometh down from heaven and giveth life to the world." People need, and should want, something much more than reasonable security and a complete welfare program. Even Communism offers that, and it is significant that Communism offers it as a substitute for and in place of the bread of God which cometh down from heaven.

ERWIN E. KOWALKE

* * * *

The Vatican Council II — What Changes? Scarce a day has passed in the past few years without a story on the front page featuring the Pope. At no time since the Reformation has the man in the Vatican enjoyed so much favorable publicity. John XXIII succeeded in capturing the attention of the world Vatican Council II. The world applauds the Pope's advances into the ecumenical field with his

pronouncements on peace and church reunion. Every step of the pilgrimage of Paul VI to the Holy Land was traced and photographed.

It were well to mark the following about the Vatican Council. To date nothing has been changed but a few wrinkles in liturgy. No change whatever has been made in doctrine. The canons and decrees of the Council of Trent (1545-1563), 186 of which end up with an anathema, have not been touched. In them any deviation from Roman Catholic dogma is cursed. That includes the cardinal teaching of Scripture that we are saved by grace through faith without works (Eph. 2:8,9).

Pope Paul VI has already announced the final adjournment of the Council for the end of this year. When it occurs, no doctrine will have been changed. For the Pope has been declared to be infallible. And he has endorsed the decrees and canons of the Council of Trent. Hence they cannot be changed, or the infallibility of the Pope goes out the window. Moreover, the supreme papal court is the Curia. Composed almost entirely of Italians, they are led by the ultraconservative Cardinal Ottaviani. He and the Curia will come out victorious in this Council, wrapped in Roman Catholicism of the old stripe, dyed in the color of Trent. All roads lead to Rome for the Roman Church. Its teaching remains that there is no salvation outside of it. To be saved, they assert, the Pope must be acknowledged as the Vicar of Christ. And the Pope of the Papacy will continue to be the Antichrist till Jesus comes again to destroy him with the breath of His mouth (II Thess. 2:8).

E. ARNOLD SITZ

* * * *

To One Ere Now a Brother:

It is public knowledge that you have abjured our communion and have cast in your lot with those who say we are wrong in our confessional stand. You have left us to join a more "progressive" church body with more "forward-looking" ideas. You left us, I fear, because we are too "conservative" and too "narrow-minded" in our teaching and practice. You may have left us also because of weaknesses we have as a synod (I'm referring to confessional matters now), though I'm sure you know that all synods also have weaknesses and that our Synod, on the other hand, also has some strengths that compare favorably with those of other synods. The chief reason for your disavowing us, however, appears to be our confessional position.

I have reason to believe that a Scripture-based stand was once important to you. When such issues as Boy Scouts, the government chaplaincy, cooperation in externals, joint prayers, joint worship, and documents of agreement with the ALC were intensively studied by all of us a decade or two ago, I think you agreed with us that God's Word did not grant license to the unionistic spirit and practice that was involved in those issues.

(Continued on page 75)

Studies in God's Word: Cherish Your Freedom!

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. . . . Now we, brethren, as Isaac was, are the children of promise (Galatians 4:21-24, 28).

It is not unusual to hear that our freedom is threatened. Whether it is political freedom, economic freedom, or religious freedom, we are accustomed to hearing constant warnings about persons and policies that would shrink our freedoms.

But we are inclined to feel that, surely, no one would voluntarily throw away his freedom! Yet, more than once, free citizens have cheerfully laid their freedoms in the hands of a dictator.

This very thing can happen to the freedom of the children of God. Jesus showed the foolishness of a man who would exchange his freedom to live in the home of a loving father for a "better life," serving his own lusts, false friends, and, finally, a herd of swine. The foolishness of that Prodigal Son is obvious. But it is not always so obvious to the children of God that they already have a heritage nothing else can match.

Christians are in danger of exchanging their freedom in Christ for a ritual taught by men. This threat is rooted in human pride. "Look at all that I have done; if you want to be as great as I am in the sight of God and man, then you too must do this, and this, and this." That is slavery to Law, and such slavery is just as real when the Law is God's Law as when it is manmade law!

The book of Genesis, one of the books popularly known as "the Law of

Moses," itself teaches its readers the value of free sonship over slavery to a law. St. Paul points to the lesson in

The Difference between the Sons of Abraham

Worshippers of the true God have long rejoiced to think of themselves as "sons of Abraham." For if we are such, then we are brothers of the great Son of Abraham who is a blessing to all nations of sinful men; then, as members of the family of God, we can expect to be "carried by the angels into Abraham's bosom" (Luke 16:22).

But when we speak of "sons of Abraham" in the normal sense, then we are speaking of only two men, Ishmael and Isaac.

Ten years after entering the land that the Lord had promised to him and to his seed, Abraham was still childless. There was no sign of that great number of descendants, as numerous as the stars of heaven (Gen. 15:5), nor of that great saving Son in whom all families of the earth should be blessed. God seemed to need some help in keeping His promise. So Sarah, following a custom of her day, gave her maid, Hagar, to her husband to be his wife, hoping "that I may obtain children by her" (Gen. 16:2). Hagar presented Abraham with a son, Ishmael. But that lad was not only the son of free Abraham; he was also the son of a slave! Though legally Abraham's son, he was not Abraham's heir! His birth was by human scheming, apart from God's promise of a son, apart also from God's plan for families to consist of one husband and one wife.

Fourteen years after Ishmael's birth, Isaac was born. This birth was completely a miracle fulfilling God's promise, for Sarah was beyond child-bearing age. By God's gracious will, she who was barren became mother to those hosts of sons of Abraham.

The inspired Apostle tells us that these facts from the family life of Abraham have an added meaning for us. Besides telling of the origin of

the Arab and Hebrew nations, they convey a spiritual truth, the truth that there is

A Significant Difference between the Sons of Men

Hagar's children of bondage still walk the earth. Men look upon the covenant God gave at Sinai as an outline of human attainment. Attendance at required rites, performance of a number of charitable deeds, avoidance of public scandals — these can be achieved, to a degree. It is claimed that such performance merits the title "Son of Abraham."

What men do not realize is that a status which depends on one's own actions is nothing at all like the position of a son receiving an inheritance. It is, rather, nothing else than the station of a servant! Nor is any thought given to the possibility that the Lawgiver might not be as completely satisfied as the servant is, that God's evaluation might be: "All have sinned, and come short of the glory of God" (Rom. 3:23).

We are constantly tempted to join the ranks of bondservants, to trust our own acts of service to win entrance to Abraham's home. But this is a false trust. There is no real comfort in saying: "I don't have to fear death, for I've been a church-going Christian all my life." There is no certain security in saying: "God will have to give me what I need this year to repay me for what I contributed in His name last year." To speak thus is to acknowledge that we are nothing but slaves, bound to a service which demands absolute, unattainable perfection!

But God's Law has shown us that we are "dead in trespasses and sins." Not by our blood relationship, not by our own will or accomplishments, but by God's gracious promise, by the Savior's redeeming sacrifice, by the Spirit's regenerating call, we are sons and heirs. Praise God for the certainty of such a sonship! May He guard us from despising it!

PAUL H. WILDE

Epiphany Mission Seminar *at Wisconsin Lutheran Seminary* January 27-31, 1964

The fourth annual Mission Seminar was conducted at Wisconsin Lutheran Seminary during the week of January 26 of this year.

Somewhat Different This Year

During the five school days of this week the latter portion of each day was set aside for the purposes of the seminar. The seminar this year differed in two important aspects from those held in previous years: first, the two executive secretaries of our Synodical mission boards, Pastor Edgar Hoenecke of the Board for World Missions and Pastor Ray Wiechmann of the General Board for Home Missions had each recently accepted the call extended to him by his Mission Board to become its Executive Secretary, and they were participating in this Seminar in fulfillment of one of the assignments given them in their calls to the position of Executive Secretary.

Secondly, this year for the first time it was thought necessary to limit active participation in the work of the seminar to the members of the two upper Seminary classes. Because of the size of the classes in attendance at the Seminary at present and anticipated for the future, it would be difficult to continue to arrange the work of the seminar during its single week of duration in such a way as to engage all the members of the student body. Accordingly, the students of the Middler and Senior classes prepared the reports and led the discussions in the open sessions. Needless to say, the members of the Junior class also participated in the discussions. Furthermore, they will be making a large contribution to the eventual value of the studies presented at Mequon this year, since they have volunteered to prepare master copies of all the materials so that it will be possible to distribute to all the responsible boards, commissions, and committees of the Synod complete copies of all the work presented during this week of studies in the field of missions.



A PANEL PRESENTATION ON CANVASSING was one of the features of the missions seminar. Here the student moderator is guiding the discussion which ensued.

Development of the Seminars

The present rather formal mission seminars at the Seminary, it will be recalled, had their beginnings in an experiment tried some years ago, in which the men responsible for the work in the various areas of our Synod's mission endeavor were invited to come to the Seminary to lecture on their work: its scope, its challenge, its requirements, its rewards and difficulties. It was soon recognized that the effectiveness of such a program would be vastly increased if the members of the Seminary student body were not only invited to hear lectures by the various mission board chairmen but would also be led directly to grapple with the practical problems encountered on the several fields by means of intensive studies carried on by themselves, under faculty guidance, and then presented for discussion to the assembled student body and faculty of the Seminary and to the members of the various mission boards who could be present. Programs like this were planned and tried, and as a result we today look forward with joyous anticipation to each annual mission seminar.

Mission Responsibilities We All Have

Pastor Harold Wicke of Watertown, Wisconsin, was invited to open this year's seminar with an address on Monday morning. In a truly inspiring manner he laid on the hearts of all present the mission responsibilities we must today all share in the world in which we live.

Doctrine of the Call

The remainder of Monday and all of Tuesday were given over to a study of various matters relating to the doctrine of the call as applied in particular to workers on the mission fields. Both the call of the individual who is sent by a mission board into the field for which it is responsible, and the call that comes to an entire church body as a divine directive of some kind to carry the work of Christ's kingdom into a given area were considered from various theological and practical points of view.

Toward Better Insights in World Missions

On Wednesday, Secretary Hoenecke presented an essay on "The Import-

tance of Language and Literature in Mission Work," in which he stressed especially the need and value of *indigenous* literature and thought-forms for our mission work today.

On this day a panel of students also reviewed a number of books of importance for an adequate insight and understanding concerning the workings of the heathen mind, for an understanding of what is the proper approach to the heathen with the Gospel, and for an appreciation of some of the more critical problems that confront our mission boards on the world scene of today.

Home Mission

Expansion and Canvassing

Thursday was given over to the work of the General Board for Home Missions. Secretary Ray Wiechmann read his essay on "Mission Expansion into New Areas." Under the theme of "Materials and Techniques in Home Missions" a panel of students then reported on and gave an evaluation of a canvass which they had conducted the week before. This canvass had been carried out under the direction of the Mission Board of the Southeastern Wisconsin District in Brown Deer, a rapidly developing suburban community about four miles to the south of the Seminary. In addition to describing canvassing techniques in general, the panel evaluated the results of its canvass and had recommendations to make on action by the Mission Board that should follow.

At the close of Thursday morning's work, a book on the problems of the mission fields at home was reviewed.

Various Movements

Affecting the Mission Task

On Friday, the last day of the seminar, a number of movements at work in the world today were studied, and an attempt was made to evaluate the affect these could have on our work. The question was also asked, if we approach our work in the countries affected with the objective of establishing there a truly *indigenous* church, whether in every case the movement under way must be a hindrance to our work or whether it could also serve to our advantage.

The movements studied were: Communism, as it confronts us in our Germany field, where our men at work in that field can but plead: "Brethren, pray for us!" — Nationalism, as we are meeting it in present-



THE SEMINARIANS LISTEN INTENTLY to the presentation covering various aspects of canvassing. (Pastor R. Wiechmann, executive secretary for Home Missions, is in the foreground.)

day Africa, where a steady observance of the divinely created cleavage between Church and State could but work to our advantage — Soka Gakkai, the new Japanese antireligion, that, if successful, would pose a real threat to our mission in that land and elsewhere — Fidelismo, a nationalism movement that could lead to an "explosion in Latin America" in the realm of politics but that would not necessarily close the doors to our mission endeavor — changes in race relations between Negroes and whites and the pitfalls and gains which we must realize are all along the way in a time when racial segregation is giving way to integration.

By Seminarians, Not Only For Them

During the course of the mission seminar it was repeatedly pointed

out that the balance of judgment and maturity in approach shown by the Seminary students who reported on the several topics under discussion were indeed a cause for rejoicing. It must be remembered that in these seminars the initiative and the conduct of the work in every case are the responsibility of the students participating; the members of the Seminary faculty lend their guidance, counsel, and aid, but the work is entirely that of the members of the student body.

May the Lord continue to shower His blessings upon these annual mission seminars, in which the educational and the missionary departments of our Synod have so very fruitfully been collaborating!

FREDERIC E. BLUME

Dr. Martin Luther College New Ulm, Minnesota

Coming Musical Events

March 14	Faculty Recital, Ames Anderson, organ	3:30 P.M.; 8:00 P.M.
April 8	Faculty Recital, Marilyn Cade, piano	8:00 P.M.
April 12	Student Recital, Ronald Shilling, organ	3:30 P.M.
April 22	Student Recital, Marilyn Reede, piano	8:00 P.M.
April 26	Choir, St. John Passion, J. S. Bach	8:00 P.M.
April 29	Student Recital, Max Radloff, piano	8:00 P.M.
May 3	Student Recital, Mildred Horman, organ	8:00 P.M.
May 10	Band, Aeolians, Marlut Singers	3:00 P.M.
June 2	Commencement Concert	8:15 P.M.

MEILAHN ZAHN

**Topic: What Is the
Meaning of
Matthew 24:28?**



A Lantern to Our Footsteps

Answers Based on Holy Writ

A reader asks for an explanation of Matthew 24:23-28, and especially of verse 28. It is particularly verse 28 that raises questions and has received various explanations. Verses 27 and 28 read: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together."

The Setting or Background

In chapter 24 of Matthew we have lengthy discourse by our Savior. What was the subject of it? Jesus had been speaking about the buildings of the Temple, saying, "There shall not be left here one stone upon another, that shall not be thrown down (v. 2). He was referring to the destruction of the Temple and of Jerusalem. Then the disciples came to Him on the Mount of Olives and privately asked Him: "Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?" (v. 3). They were asking Him about the destruction of the Temple and about His return at the end of the world. In the rest of the chapter Jesus speaks in reply to these questions. He is telling them about the end of the world.

The two answers in some respects run together. At times we can note that Jesus has especially the end of the world in mind; at other times the destruction of Jerusalem is in the foreground. For instance, when He speaks in verses 13 and 14: "But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," it is evident that the end of the world is being spoken of. When a few verses later (16ff.) Jesus says: "Then let them which be in Judea flee into the mountains; let him which is on the housetop not come down to take anything out of his house, neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days!" it is clear that He is speaking of the days when Jerusalem will be destroyed.

However, it need not disturb us that the two are spoken of in this manner, for the judgment of God that came upon Jerusalem for its rejection of Christ was a type of the judgment that will finally come upon the whole world. So what is said of the one is pertinent also to the other. With this background in mind, we look at the section of this chapter about which the question was asked.

In verse 24 Jesus warns of the false Christs and false prophets that shall arise. We are told that false prophets did arise in the days before the fall of Jerusalem, appearing also in the wilderness (v. 26). On the other hand, this will also surely be taken as a warn-

ing against false Christs and false prophets that will arise in those last days before the end when "the love of many shall wax cold." Then verse 27 tells us that the coming of the Son of man, which is Christ, will be like lightning, pointing not only to the suddenness, but especially to the brightness of His coming, a brightness visible everywhere, in contrast to the appearance of the false Christs in the wilderness. Here again the end of the world is in the foreground. There will be no doubt as to who it is that is coming, it will be most evident that this is the Lord Jesus Christ coming in the brightness of His glory. Then follows verse 28: "For wheresoever the carcass is, there will the eagles be gathered together." What does this mean?

Explanations That Have Been Offered

Some have taken the carcass or corpse to refer to Christ, and the eagles or vultures to the believers. When Christ returns, believers will be drawn to Him. Others refer this back to the false Christs and false prophets who like vultures prey on the Jewish nation that is dead, spiritually a carcass. Some have also taken the eagles to be the Romans, who came with destruction upon spiritually dead Jerusalem.

A Proverbial Statement

What we have in verse 28 is a kind of proverb, a general truth. Wherever a dead, decaying body is found, it will inevitably attract to itself vultures, birds that feed primarily on carrion or carcasses. The truth this proverb expresses is that what is dead and decaying draws to itself destruction. In explaining the use of such a proverb, it is not necessary to attempt to show what each part in it may illustrate, but to note how the general truth expressed by it is being used by the speaker.

A Possible Explanation

According to this, the explanations referred to above possibly try to explain too much. Nor would the explanations fit the truth of the proverb, especially in referring to Christ as the carcass. Jesus is speaking in this chapter of judgment as it comes on the one hand upon Jerusalem and also upon the whole world at the return of Christ. His return will be very evident, like lightning (v. 27), and that will be a time of judgment; indeed, the world, being spiritually dead, being nothing more than a carcass, will be ripe for the judgment. The corruption of the world makes that day inevitable, even as Jerusalem as a spiritual corpse would bring destruction upon itself.

This is then another possible explanation. Here some of the same things that were stated about "obscure passages" in the article that appeared in this column on February 9, 1964, are applicable. See page 37 of that issue.

ARMIN SCHUETZE

What do
you mean..



Atonement ?

CHRIST'S VICARIOUS OBEDIENCE

"Disobedience" — this one word characterizes sin, including the sin of Adam which made sinners of us all. The opposite word, "obedience," on the other hand, briefly but comprehensively summarizes the whole propitiatory work of Christ, our Savior. The Apostle Paul makes a point of just this contrast in Romans 5:19, "For as by one man's disobedience (that is, Adam's) many were made sinners, so by the obedience of one (and here Paul is referring to Christ) shall many be made righteous."

Vicarious Means Substitutionary

The obedience which Jesus rendered to God was vicarious. In other words, He fulfilled God's Law in our stead and on our behalf. He lived a holy and righteous life during His years here on earth, suffered, and died *as our Substitute*.

Our Substitute Under the Law

Since Jesus is true God, He is also the Giver of the Law. He was not, therefore, Himself subject to the Law. He was the sovereign and eternal "Holy One of God" (Mark 1:24). Nevertheless, for our sake He who was above the Law willingly placed Himself under the Law, voluntarily subjecting Himself to all of its demands. Paul not only states the fact but also points out the reason when he tells us that Jesus was "made under the law, to redeem them that were under the law, that we might receive the adoption of sons (Gal. 4:4).

Thus, for example, it was not necessary for Jesus to be circumcised for His own sake. Since He was God's Son from eternity, the words which God spoke to Abraham when He established His covenant with him and instituted circumcision as the sign and seal of the covenant did not apply to Jesus: "The uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant" (Gen. 17:14). It was for our sake, however, that in this respect, too, Jesus was "made under the law."

Our Obedience and Christ's

For man perfect obedience to God's Law is impossible in this life. How true we on our part find this to be! How often even we Christians, who have been born again "of water and of the Spirit" (John 3:5), fail to obey God's commandments! With Luther we must confess that "we daily sin much and, indeed, deserve nothing but punishment" (Fifth Petition). The Apostle Paul bitterly laments the repeated victories which sin

gained over him in his daily struggle against it: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do" (Rom. 7:18, 19).

Jesus, on the other hand, by His holy life fully satisfied in our stead all the demands of God's Law upon us. As our Representative He "offered himself without spot to God" (Heb. 9:14).

The Perfect Love Which the Law Required

The Law requires that we be perfectly holy and righteous. It says, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Its absolute and unconditional demands are summed up in the two commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, secondly, "Thou shalt love thy neighbor as thyself" (Matt. 22:37, 39).

How perfect, constant, and steadfast was Jesus' love for God! Even during those three dark and desperate hours when, in a mystery too profound for our finite human minds to fathom, the Father turned away from His well-beloved and only-begotten Son and actually forsook Him who had taken upon Himself the guilt of all our sins and had become a curse for us — even then the Son did not turn against the Father but continued to love Him and to trust in Him with a perfect, never-swerving, never-shaken love and trust. He was, to be sure, bewildered, and He was perplexed. Jesus was God, and yet He had indescribably, and to us incomprehensibly, humbled Himself. But although to Him as a man God's ways were in those dread hours inscrutable, yet He manifested an implicit and persevering love for God even as the anguished cry was pressed from His pale, parched lips, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). Similarly, His deep and compassionate love for His enemies moved Him to pray, "Father, forgive them; for they know not what they do" (Luke 23:34).

"Love is the fulfilling of the law" (Rom. 10:4). Even in the depths of His Passion, Jesus was therefore fulfilling the Law for us, just as He had testified, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17).

A Full Atonement For Our Disobedience

As our Savior and Redeemer Jesus thus successfully accomplished the purpose for which He had come into

(Continued on page 75)

Parochial Schools Not Needed?

The large Lutheran Church in America has only 16 parochial schools, in which 1,319 pupils are enrolled, taught by 65 teachers. *The Lutheran* (Jan. 29, 1964) reports: "Five schools are in the New York metropolitan area, five in other East Coast areas, four in the western part of the U.S., one in Hawaii and one in the Virgin Islands."

These schools seem to be largely mission schools, since "more than three-quarters of the pupils come from outside the membership of the congregation."

When reports recently featured parochial schools in the LCA, the impression seemed justified that interest in this typically Lutheran institution was growing in that large body. But if such a spirit was present, it is likely to be quenched by the results of a year-long study by the LCA Board of Parish Education, which has resulted in about as sopping a wet blanket as is possible to produce.

The report says in part: "The church has a duty to support that which it considers to be good in the public school. . . . In a pluralistic society the state is the best-equipped of all social institutions to insure that an opportunity for an adequate education is provided for all its citizens."

The church should "work for the correction of that which it considers to be undesirable" in the public-school system. Should the public schools fail to maintain high educational standards or to provide equal and adequate opportunities for all pupils, "it may be desirable for a congregation or a group of congregations to establish schools. But never should a church school "provide racially or socially segregated educational facilities."

The report does not reveal which parochial schools the board studied when it found that they had "quite limited success" in providing a Christian interpretation to secular subjects. They certainly did not find that desired interpretation in the public school.

The report also faults the parochial school for offering "limited associations" and for creating a situation "which does not prepare the students to face the social and political problems of daily life in a pluralistic society."

The report concludes with the claim that public schools rather than parochial schools "will best equip the Christian to live and witness in the contemporary society which surrounds him."

One can only hope that among the 6,900 pastors in the LCA to whom this report will be submitted there will be a goodly number who will see the fallacy of some of the arguments and will do a little research in Luther's writings to learn what the Reformer has to say on Christian education. His principles are still relevant.

This One Thing I Do

The American Mission to Greeks, which is effectively preaching the Gospel in the land where Paul once planted it, sends out occasional reports titled *Greek Harvest Gleanings*. A recent issue brings the following embarrassing information:

"An American university student who was converted to communism wrote a letter to his fiancée breaking off their engagement. Here is what he said:

"We communists have a high casualty rate. We are the ones who get shot at and hung, and lynched, and jailed, tarred and feathered, slandered and ridiculed, and fired from our jobs, and in every other way made as uncomfortable as possible. A certain percentage of us get killed and imprisoned; we live in virtual poverty. We turn back to the party every penny we make above what is absolutely necessary to keep us alive. We communists don't have the time or the money for many movies or concerts or T-bone steaks, or decent homes or new cars. We've been described as fanatics; we are fanatics. Our lives are dominated by one great overshadowing factor, the struggle for world communism.

"We communists have a philosophy of life which no amount of money could buy. We have a cause to fight for . . . a definite purpose in life. We subordinate our petty personal selves into a great movement of humanity. . . . This is one thing about which I am in dead earnest and that is the communist cause. IT IS MY LIFE, MY BUSINESS, MY RELIGION, MY HOBBY, MY SWEET-HEART, MY WIFE, MY MISTRESS, MY BREAD AND MEAT. I work at it in the daytime and dream of it at night. Its hold on me grows, not lessens, as time goes on. Therefore I cannot carry on a friendship, a love affair, or even a conversation without relating to this force which both guides and drives my life. . . . I have already been in jail because of my ideas, and, if necessary, I am ready to go before a firing squad."

Commenting on this, Pastor Spiros Zodhiates, general secretary of the AMG, adds:

"I don't know about you, but I feel like hiding my head in shame. I am dedicating myself afresh and completely to the Lord Jesus Christ and the task of making Him known to hearts ignorant of His grace and mercy, of proving the love of God to hungry, destitute children, of printing God's Word for those who have never had a chance to read it. Will you join me in this dedication?"

The Power of the Pen

The distribution of tracts is deprecated by some people, but they likely have not given the matter serious thought. There is ample evidence that tracts are an effective means of influencing minds. Our missionaries in Northern Rhodesia and Nyasaland report that the natives are clamoring for literature.

There is admittedly a large margin of waste in tract distribution, even as in radio, and, for that matter, in preaching also. But occasionally the effect of a tract is like a stroke of lightning, reminding one of Luther's remark that one sermon can be so effective that everything the listener

(Continued on next page)



SEMINARY CHOIR GOES ON TOUR

The male choir of our Wisconsin Lutheran Seminary will make an extended tour during the Easter vacation. As you will note from the itinerary, most of the appearances will be in the Arizona-California District. This is a first, since no choir from any of our Synodical schools has previously toured that District.

Under the direction of Professor Martin Albrecht, the Seminary Choir will number 45 men for the tour. They will travel by bus.

By the Way

(Continued from page 73)

hears thereafter only improves on the first impression, or spoils it.

A recent release from the American Mission to Greeks reports the terrifying result of a tract:

"One communistic tract given to Lee Oswald [the alleged assassin of the President of the United States] by an old woman when he was fifteen turned him into a communist. The communists spend one and a half billion dollars a year for their litera-

Itinerary

Tuesday	March 24	8:00 P.M.	St. John's	Caledonia, Minnesota
Wednesday	March 25	8:00 P.M.	St. Paul's	Norfolk, Nebraska
Friday	March 27	8:00 P.M.	East Fork Mission	Whiteriver, Arizona
Saturday	March 28	2:00 P.M.	Grace	Safford, Arizona
Saturday	March 28	8:00 P.M.	Grace	Tucson, Arizona
Sunday	March 29	6:17 A.M.	Redeemer	Tucson, Arizona
Sunday	March 29	10:45 A.M.	Good Shepherd	Tucson, Arizona
Sunday	March 29	4:00 P.M.	Emmanuel	Tempe, Arizona
Sunday	March 29	8:00 P.M.	Grace	Glendale, Arizona
Monday	March 30	7:30 P.M.	Good Shepherd	Phoenix, Arizona
Tuesday	March 31	8:00 P.M.	Mt. Calvary	Flagstaff, Arizona
Wednesday	April 1	8:00 P.M.	Gethsemane	Los Angeles, California
Thursday	April 2	8:00 P.M.	Our Savior	Pomona, California
Saturday	April 4	8:00 P.M.	St. James	Grand Island, Nebraska
Sunday	April 5	8:00 P.M.	Christ	Golden, Colorado

ture, three pieces for every living person. How do they do it? I am afraid it is because they are more dedicated to communism than most Christians are to the Lord Jesus Christ."

By the way, what becomes of your *Northwestern Lutheran* and your *Meditations*? Why not pass them on? Did you ever notice that some people are in the habit of "losing" propaganda literature on trains and busses?

† Pastor E. H. Kionka †

Pastor Edward H. Kionka, son of Pastor Paul Kionka and his wife Marie nee Klein, was born at Northfield, Michigan, on November 28, 1890. He was baptized in the name of the Triune God soon after his birth. His confirmation took place at Maribel, Wisconsin, where his father was pastor at the time. On June 28, 1916, he entered the holy estate of matrimony with Julianne Kempfert. God blessed this marriage with four children.

Pastor Kionka was ordained in the holy ministry in 1912. He served congregations in South Dakota and Wisconsin. In 1960 he retired and moved to Milwaukee, joining North Trinity Congregation and the Metropolitan North Pastoral Conference. In 1962 he enjoyed the privilege of celebrating his fiftieth anniversary of ordination. He entered the eternal rest on January 22, 1964, reaching the age of 73 years, 1 month, and 24 days.

Christian burial services were conducted at North Trinity Church, Milwaukee, Wisconsin, on January 25. He leaves to mourn his departure his

wife; two daughters: Mrs. Lester Groth, Slinger, Wisconsin, and Mrs. Edward Hagen, Milwaukee, Wisconsin; two sons: Rev. Gerhardt Kionka, Newburg, Wisconsin, and Teacher Edward Kionka, Milwaukee, Wisconsin. He is also survived by two brothers: Paul and Waldemar of Milwaukee, Wisconsin; two sisters: Miss Marie Kionka of Milwaukee, Wisconsin, and Mrs. Anna Kath, of New Ulm, Minnesota; and 15 grandchildren. Thanks be to God, our Savior Jesus Christ has brought life and immortality to light through the Gospel (II Tim. 1:8-11).

M. F. LIESENER

Allenton Lutheran Observes His Centennial

Mr. William Bartelt was permitted, on January 17, 1964, to look back on one hundred years of God's grace. Two days later the family and friends of Mr. Bartelt gathered in Zion Lutheran Church, Allenton, Wisconsin, to thank God with him. Pastor Wilbert Krueger, as the last resident pastor, spoke on Deuteronomy 32: 11, 12, while the vacancy pastor, Lester

Groth, addressed the assembly in German on the basis of Psalm 71. A reception in the church basement followed the service.

Born in Germany, Mr. Bartelt came to America at the age of 20 and for most of the 80 years since then has been a member of the Allenton congregation.

Anniversaries

Golden Weddings

Mr. and Mrs. George Zallaha, of Good Shepherd Ev. Lutheran Church, Phoenix, Arizona, on December 29, 1963.

Mr. and Mrs. William Tegtmeyer of St. Paul's Ev. Lutheran Church, North Platte, Nebraska, on January 28, 1964.

Mr. and Mrs. George Roth of Zion Ev. Lutheran Church, South Milwaukee, Wisconsin, on February 25, 1964.

Editorials

(Continued from page 67)

Only one consideration mattered: What does God's Word say about these principles and practices?

Now you have sought out the brotherhood of those whose pronouncements and practices were already at that time visibly deviating from confessional paths outlined by Scripture. Today the deviation is even more clearly marked. Unionistic practices are more widespread and more deeply entrenched. In many cases it is no longer deemed necessary to defend them. Doctrinal experimentation is being accepted. An increasing number of young pastors are ignoring or challenging some trusted Catechism truths. The doctrine of inspiration is fighting a battle for its integrity. One step after another is being taken toward intimate ties with Lutherans whose errors you once saw clearly. I think you know what January 1, 1967, represents in the timetable of 95% of the Lutherans in our country, and what the timetable for Lutheran unity calls for after that.

It does not seem possible that you do not recognize these developments now, even if you did not see them clearly in the past. Lutherans to the right and Lutherans to the left see them and view them either with dismay or with satisfaction. Protestants outside our denomination have taken note of them; they have been observed even by the secular press, which can be very unemotional and astute in analyzing trends.

The possibility that you should be unaware of these developments I find hard to believe. You are theologically trained and you read and observe. But it is even harder for me to entertain the dismaying thought that you do not care, even if you do know; or that you now deliberately embrace what you once were constrained to shun. I should prefer to believe that you do not know. For how does one explain to God that he has changed his mind about the supreme importance of what God's Word says is right and what God's Word says is wrong?

With a heavy heart,

Your brother ere now,

CARLETON TOPPE

Atonement?

(Continued from page 72)

the world, "to fulfill all righteousness," as He expressed it to John the Baptist (Matt. 3:15). Approaching the end of His earthly sojourn, He could truthfully affirm, "I have kept my Father's commandments, and abide in his love" (John 15:10). And His complete and perfect obedience together with His substitutionary suffering of the penalty for our sins has, therefore, fully atoned for our tragic and fatal disobedience.

WILBERT R. GAWRISH

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

AVAILABLE!

WORLD MISSIONS BOOKLET

The 1964 *Northwestern Lutheran Annual* contains a 32-page section telling the story of World Missions carried on by our Wisconsin Synod. This section has now been published in a separate booklet bearing the title "THEY COME TO THEE."

Here, in word and in picture, is information telling how the Lord of the Church is using the Wisconsin Evangelical Lutheran Synod to help bring His Word to a world sorely in need of it.

You will be saddened by the sobering reports of the misery of the heathen and of the awesome progress being recorded by heathenism in our world. But you will rejoice to hear how the missionaries, your representatives, are countering the influence of the Apache medicine man and the witch doctors of Africa with the saving Gospel. You will be filled with deep satisfaction as you learn the details which show how the Lord is using you as His tool in the Gospel work on four different continents.

Individual readers, congregational study groups, day-school and Sunday-school classes — all will welcome this interesting and encouraging information.

Each congregation has received 15 copies of this booklet without charge. To secure additional copies of this valuable booklet at 15 cents each, send your order to:

Northwestern Publishing House
3616-32 W. North Ave.
Milwaukee, Wis. 53208

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.

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

NOTICE

HOME MISSIONS CORRESPONDENCE

Please send all correspondence intended for the General Board for Home Missions to the following address until further notice:

Rev. R. L. Wiechmann
2774 N. Grant Blvd.
Milwaukee, Wis. 53210

NOTICE

V.A. HOSPITAL, TOMAH, WIS.

Pastor Erling Carmichael has replaced Pastor Louis Meyer in serving the V.A. Hospital, Tomah, Wis. Please use the address below when you write regarding service to incoming patients there.

Rev. Erling Carmichael
Route 1
Warrens, Wis. 54666

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

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 FOR NOMINATIONS

BOARD OF TRUSTEES

EXECUTIVE SECRETARY

Authorized by the 37th Convention of the Wisconsin Evangelical Lutheran Synod, August 7-14, 1963, your Board of Trustees invites all members of the Synod to submit names of members as candidates for the office of full-time Executive Secretary for the Board of Trustees.

Please submit information concerning the candidates and the reasons for your nomination.

Nominations are to be in the hands of the Secretary, Pastor Harold Wicke, 610 Madison St., Watertown, Wis., not later than March 28, 1964.

HAROLD E. WICKE

HOUSEFATHER NEEDED LUTHERAN CHILDREN'S HOME

The Lutheran Children's Home is recruiting a housefather for its Child Care staff. The Lutheran Children's Home is currently operating as a residential treatment center for emotionally disturbed boys, age six through twelve. The houseparent plays an important role in the residential treatment of the emotionally disturbed child since he provides the day-by-day security and controls which are essential to a treatment program.

Interested people have the opportunity to join a treatment team consisting of other houseparents, social workers, and teachers. Although college training is helpful, it is not essential. Requirements are a basic love for and interest in children, the ability to be firm but gentle, and a willingness to accept children whose behavior is not always acceptable.

Anyone wishing to become a professional housefather is encouraged to contact the Lutheran Children's Home, 8138 Harwood Ave., Wauwatosa, Wis. 53213, telephone BL 8-4542. Telephone calls or correspondence can be directed to Mr. Don L. Druckrey, Child Care Supervisor.

SAN DIEGO, CALIFORNIA

Reformation Ev. Lutheran Church has moved to a new place of worship and is now located at the:

Pacific Beach Woman's Club
5050 Mt. Soledad Road, San Diego, Calif.
Sunday School and Bible Class: 9:15 a.m.
Worship: 10:30 a.m.

Correspondence should be directed to Pastor Lowell Smith, 4562 Clairemont Dr., San Diego, Calif. 92117.

LOWELL SMITH, PASTOR

THE NORTHWESTERN LUTHERAN

NOMINATIONS

The following have been nominated for the second professorship in the department of education at Dr. Martin Luther College: Prof. William Arras, Saginaw, Mich. Mr. Glenn Barnes, Milwaukee, Wis. Mr. Robert Behnke, Whiteriver, Ariz. Mr. Gerald Cudworth, Bay City, Mich. Mr. Orlan Dorn, Bay City, Mich. Mr. Arthur Glende, New Ulm, Minn. Mr. Richard Grunze, Princeton, Wis. Mr. John Isch, Plymouth, Nebr. Mr. Darrel Knippel, Minneapolis, Minn. Mr. Robert Koch, Watertown, Wis. Mr. Reuben Kramer, Lannon, Wis. Mr. Kurt Petermann, Appleton, Wis. Mr. Richard Scharf, Plymouth, Mich. Rev. Robert Schlicht, Belle Plaine, Minn. Mr. Howard Wessel, Red Wing, Minn. Mr. Donald Zimmermann, Monroe, Mich.

The Board of Control will meet in the Music Center of Dr. Martin Luther College at 4:00 p.m. on March 20, 1964, to call a man from this list.

Correspondence concerning these nominees should be in the hands of the undersigned not later than March 19.

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

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College herewith invites members of the Synod to nominate candidates for the professorship in the Religion-History Department, the needs of the department being primarily in the fields of American History and American Government.

Kindly include pertinent information with your nomination.

All nominations must be in the hands of the undersigned by April 1, 1964.

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

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, Moberge, 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

* * * *

SOUTHWESTERN PASTORAL CONFERENCE

Place: Grace Lutheran Church, Muskegon Heights, Mich.

Date: April 20 and 21, 1964; 9:00 a.m.

Speaker: W. Zarlring (H. Zink, alternate).

Agenda: Exegesis, I Pet. 2, W. Zarlring; I Pet. 3, H. Zink; Bible Class, R. Freier; Jewish Synagogue, H. Peter; The Importance of Church Architecture, W. Bartelt; Ways of Avoiding Liturgical Monotony, M. Bradtke; Book Review, L. Cronin.

H. PETER, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: Zumbrota, Minn., Christ Ev. Lutheran Church; H. F. Muenkel, pastor.

Date: April 7 and 8, 1964. Opening session on Tuesday at 10:00 a.m., and evening Communion service at 7:30.

Preacher: J. Parcher.

Program: Psalm 11 — Luther's Interpretation, W. Hoyer; Adiphora, G. Horn; Occasional Sermons, M. Birkholz; Reports by District Officers, Boards, and Special Committees.

Request cards for meals (\$3.50) and lodging (free) will be mailed in due time. Kindly inform the host pastor if you are unable to attend. The visiting elders will serve as the excuse committee.

NORVAL W. KOCK, Secretary

NORTHERN WISCONSIN

NOMINATING COMMITTEE

Date: Monday, April 13, 1964; 10:00 a.m.

Place: First Lutheran, Green Bay, E. Krueger, pastor.

R. FROHMADER, Secretary

* * * *

RHINELANDER PASTORAL CONFERENCE

Date: April 13, 1964.

Place: St. John's, Enterprise, Wis.

Time: Conference begins at 9:00 a.m. Communion service at 7:00 p.m. (preacher: M. Radtke; alternate: F. Bergfeld).

Agenda: Study of the principles and policies of the World Mission Board which appeared in the last "Book of Reports and Memorials," M. Radtke; Separation of Church and State, E. C. Leyrer; Continuation of the Study of Eph., J. Radloff.

J. RADLOFF, Secretary

* * * *

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Place: Fox Valley Lutheran High School, 2626 N. Oneida St., Appleton, Wis. Opening service will be held at St. Paul's Lutheran Church, N. Morrison and E. Franklin Sts., F. Brandt, pastor.

Date: April 13, 1964.

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

Speaker: J. Manteufel; alternate: P. Oehlert. Secretary

PACIFIC NORTHWEST

PASTORAL CONFERENCE

Date: April 14-16, 1964 (noon to noon).

Place: Gethsemane Lutheran Church, Tigard, Oreg.; A. B. Habben, host pastor.

Communion service: 7:30 p.m. Tuesday.

Speaker: W. Lueckel (P. Albrecht, alternate).

Agenda: Reports of various committees and boards, discussion of pastoral problems, and the following essays: Homiletical Study of Rom. 6:19-23, Steffenhagen; When Do We Have a Call to Enter a Mission Field? Sabrowsky; How to Conduct an Interesting Bible Class, Pankow; Isagogical Study of Nehemiah, P. Albrecht; Relation Between Christian and His Government in the Light of Rom. 13:1-7, Haag; Alternate Essay: Speaking in Tongues, Baur.

If you will be unable to attend, please notify the host pastor.

WARREN WIDMANN, Secretary

SOUTHEASTERN WISCONSIN

PASTORAL CONFERENCE DODGE-WASHINGTON

Date: April 7 and 8, 1964.

Place: Peace Lutheran Church, Hartford, Wis.; Pastor A. von Rohr.

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

Preacher: E. Weiss (M. Westerhaus).

Essays: Exegesis — Gen. 7, E. Weiss; Exegesis — Gen. 8, C. Weigel; The Lutheran Liturgy, Prof. M. Albrecht; The Lutheran Pastor and Modern Psychiatry, E. Breiling; Exegesis — I Cor. 9, A. von Rohr.

CARL J. HENNING, Secretary

WESTERN WISCONSIN

JOINT MEETING OF THE MISSISSIPPI VALLEY AND SOUTHWESTERN CONFERENCES

Date: April 7, 1964.

Time: 9:00 a.m.

Place: First Ev. Lutheran Church, La Crosse, Wis.; host pastor, F. Miller.

Preacher: L. Lambert; alternate D. Lindloff.

Papers: To What Extent Should a Lutheran Congregation Participate in Civic Life? R. Beckmann; The Separation of Church and State in the Field of Education, W. J. Koepsell.

Please excuse to the host pastor if you cannot attend.

DAVID M. PONATH, Secretary

ORDINATIONS AND INSTALLATIONS

Pastors

Barenz, J. Norman, as pastor of Our Savior's Ev. Lutheran Church, Zion, Ill., by F. Schulz; Feb. 2, 1964.

Neumann, Robert, as missionary in Dallas, Tex., by I. G. Frey; assisted by W. Diehl; Feb. 5, 1964.

CHANGE OF ADDRESS

Pastors

Barenz, J. Norman
2206 Ezekiel, Zion Ill.

Neumann, Robert
7345 Syracuse Dr., Dallas, Tex. 75214

Wiechmann, R. L.
2774 N. Grant Blvd.
Milwaukee, Wis. 53210

**WISCONSIN EVANGELICAL LUTHERAN SYNOD
BUDGETARY OPERATING STATEMENT**

July 1, 1963, through January 31, 1964

	This Year		Last Year	
	January 1964	Seven Months July 1963 thru January 31, 1964	January 1963	Seven Months July 1962 thru January 31, 1963
Budgetary Income:				
Offerings from Districts.....	\$443,792.06	\$ 1,762,871.94	\$380,393.73	\$ 1,561,670.38
Gifts and Memorials from Members.....	1,079.52	7,777.88	1,337.05	6,130.37
Bequests for Budget.....	—	1,000.00	1,000.00	1,948.96
Trust Funds Income.....	—	19,516.57	—	—
Educational Charges from Educational Inst.	45,025.24	345,847.16	34,880.32	250,215.30
Other Income.....	236.59	960.36	817.49	3,645.39
Total Income.....	<u>\$490,133.41</u>	<u>\$ 2,137,973.91</u>	<u>\$418,428.59</u>	<u>\$ 1,823,610.38</u>
Budgetary Disbursements:				
Worker-Training	\$167,364.35	\$ 1,102,586.54	\$147,072.73	\$ 1,064,768.85
Home Missions	68,791.59	529,433.66	63,890.11	443,337.31
World Missions	33,645.66	242,590.39	35,656.89	278,525.54
Benevolence and Pension.....	17,675.05	118,140.88	10,077.80	66,530.10
Administration and Promotion.....	25,608.03	143,657.53	13,665.51	139,614.79
Total Disbursements.....	<u>\$313,084.68</u>	<u>\$ 2,136,409.00</u>	<u>\$270,363.04</u>	<u>\$ 1,992,776.59</u>
Operating Gain or (Deficit).....	<u>\$177,048.73</u>	<u>\$ 1,564.91</u>	<u>\$148,065.55</u>	<u>(\$ 169,166.21)</u>

Comparative Detail of Budgetary Disbursements as of January 31, 1964

	Seven Months — July 1963 thru January 1964		
	This Year	Last Year	Increase (Decrease)
Operation, Replacement and Renewal			
Worker-Training	\$ 768,049.02	\$ 694,088.11	\$ 73,960.91
Home Missions	403,862.21	350,033.08	53,829.13
World Missions	234,081.72	239,785.08	(5,703.36)
Benevolences and Pension	118,140.88	66,530.10	51,610.78
Administration and Promotion	135,833.76	134,265.79	1,567.97
Total	<u>\$ 1,659,967.59</u>	<u>\$ 1,484,702.16</u>	<u>\$175,265.43</u>
New Capital Investments			
Worker-Training	\$ 10,787.52	\$ 33,217.79	(\$ 22,430.27)
Home Missions	38,071.45	—	38,071.45
World Missions	1,078.67	38,740.46	(37,661.79)
Administration and Promotion	340.77	160.67	180.10
Total	<u>\$ 50,278.41</u>	<u>\$ 72,118.92</u>	<u>(\$ 21,840.51)</u>
Appropriation for Future Capital Investments			
Worker-Training	\$ 323,750.00	\$ 337,462.95	(\$ 13,712.95)
Home Missions	87,500.00	93,304.23	(5,804.23)
World Missions	7,430.00	—	7,430.00
Administration and Promotion	7,483.00	5,188.33	2,294.67
Total	<u>\$ 426,163.00</u>	<u>\$ 435,955.51</u>	<u>(\$ 9,792.51)</u>
Total Budgetary Disbursements.....	<u>\$ 2,136,409.00</u>	<u>\$ 1,992,776.59</u>	<u>\$143,632.41</u>

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

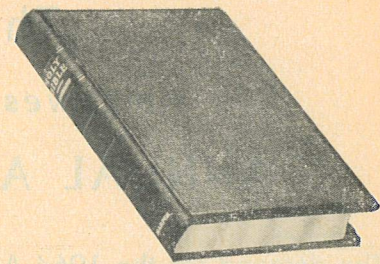
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SPECIMEN OF TYPE

8 ¶ ^bJê-hôl'-â-chin¹ was eigh-
teen years old when he began to
reign, and he reigned in Jeru-
salem three months. And his
mother's name was Nê-hûsh'-

WORLD HERITAGE BIBLES (KJV)

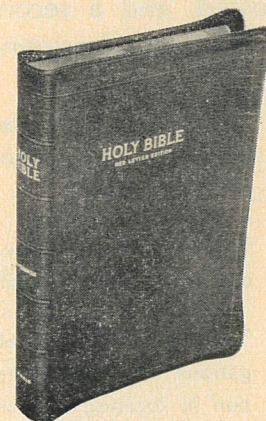
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No. 956C

SPECIMEN OF TYPE

14 ^r And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:	Deut. 16:1
	ch. 5:1
	14 Mat. 21:12
	Mark 11:15
	Luke 19:45
	16 Luke 2:49

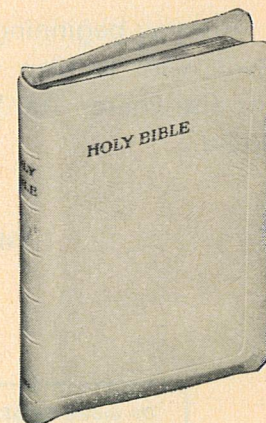
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SPECIMEN OF TYPE

THEN the word of the LORD
came to Jehu 'the son of
Hâ-nâ'nî against Bâ-âsh'â, say-



No. W4691

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