

# THE NORTHWESTERN Lutheran

Volume 51, Number 23  
November 15, 1964



# BRIEFS by the Editor

[All the above quotations are taken from "What Luther Says," Plass (Concordia, 1959).]

\* \* \* \*

SOME WISCONSIN SYNOD CATECHISMS IN BRAILLE are still available. We have talked with several regular

readers of our churchpaper who were not aware that we had ever given this matter any publicity. We did so, a number of times — but they must have been gone on vacation.

These catechisms are being furnished without cost by our Synod. It is doing this out of a special fund, established with a gift made for this purpose. However, if someone wishes to express his gratitude for this aid to a blind child or adult, he may send in a gift so that more catechisms in Braille can be supplied as the need arises.

THANKSGIVING WILL BE QUITE NEAR by the time you receive this *Northwestern Lutheran*. Rather than give you some reflections on thanksgiving of our own, we are going to do something much better; we are going to give you some statements by Luther on the subject, prefacing them with the Scripture passages that prompted his writing them.

\* \* \* \*

*O give thanks unto the Lord; for he is good; because his mercy endureth forever (Psalm 118:1)*

This verse teaches us what proper sacrifice is that pleases God most; for we cannot perform any greater or better work for God, nor can we render Him a nobler service than thanking Him.

\* \* \* \*

*Whosoever offereth praise glorifieth me (Psalm 50:23).*

Faithless saints always want to give God something, as though He needed their service, while He is God and gives to us and desires to give us everything; for we are in need of His goodness. But He wants us to be grateful and to regard Him as our God.

*I will declare thy name unto my brethren; in the midst of the congregation will I praise thee (Psalm 22:25).*

We have nothing to give in return except praise, glory, and gratitude for the unspeakable gift—as the Apostle calls it (II Cor. 9:15) — which through the Gospel God has shed on us abundantly (Titus 3:6).

\* \* \* \*

*Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation (Psalm 111:1).*

This [thankfulness] is the virtue characteristic of real Christians; it is their worship of God at its best. They thank God and do it with all their heart. This is a virtue unattainable by any other human being on earth. . . . To thank with all your heart is an art — an art which the Holy Spirit teaches. And you need not worry that the man who really says *Deo gratias* (to God be thanks) with all his heart will be proud, stubborn, rough and tough, or will work against God with His gifts.

Professor Joh. P. Meyer was called home by his Lord on Tuesday morning, November 10, 1964. The obituary will follow in a later issue.

A BELATED ANNIVERSARY LETTER came to us just recently. We should like to share this message from an ALC pastor with you:

Dear Editor Franzmann:  
Congratulations on a beautiful issue for the anniversary of The Northwestern Lutheran. Congratulations.  
(Continued on page 369)

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

*The Northwestern Lutheran* \* Volume 51, Number 23 \* November 15, 1964

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all **business correspondence**. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

**Postmaster:** Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208

**Subscription rates, payable in advance:**

- One year .....\$2.00
- Three years .....\$5.00
- Five years .....\$8.00

On all orders for 25 or more copies sent to same address, there is a discount of 20%.

**THE EDITORIAL BOARD —**

Werner H. Franzmann, Managing Editor  
Walter W. Kleinke, Assistant Editor  
Prof. Fred Blume Prof. Armin Schuetze

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

**COVER —** Hillview Hall, DMLC,  
New Ulm, Minnesota

# Editorials

**Dialogue or Babel?** Writing in *Christianity Today*, Dr. Sasse says of the offer of Rome to carry on a dialogue with Protestants, "We cannot and must not refuse it."

Dr. Sasse does have historical and Scriptural ground for his contention. Luther did not refuse to go to Mantua in 1537, even though he had good reason to believe that there would be no real dialogue there but that he would encounter only demands on the part of Rome that the Lutheran heretics recant. Scripture also directs us to discuss spiritual matters with anyone who shows an interest in what we think and believe. As long as there is a hope of profit in a spiritual dialogue, such conversation should be carried on.

But Dr. Sasse would have church bodies, not merely individuals, talk to Rome. The Methodists should talk to Rome, the Baptists should, so should the Lutherans.

Now, we ask, who speaks for Lutheranism? The Lutheran Church in America? the Missouri Synod? the Church of the Lutheran Confession? the Free Churches of Germany? the Lutheran Church in Sweden? the Wisconsin Synod? the Lutheran Church of the Reformation? Who speaks for all the Lutheran groups?

Who speaks for Lutheranism in the matter of justification by faith? Dr. Sasse grants that Lutherans are no longer able to confess with united voice this "article by which the church stands and falls." He might have added other evidences of the divided state of Lutheranism. Who speaks for Lutherans on Genesis 1-3? The Lutherans who read the words in their plain sense, or the Lutherans who read them through the bifocals of evolutionism? Who speaks for Lutheranism in the matter of fellowship? The Lutherans who believe in unity before fellowship? fellowship before unity? fellowship for unity? or fellowship in spite of disunity? Who speaks for Lutheranism in the matter of the inspiration and of the authority of Scripture? Who speaks for Lutheranism on the role of sanctification in the church? Who speaks for Lutheranism in the matter of the Antichrist?

The divergences, diversities, and dispolarities between Lutherans are many and vital. There are great gulfs between broad and narrow, liberal and conservative, Romanizing and anti-Romanizing Lutherans. If Lutheranism is to enter into a dialogue with Rome, it ought to be able to speak with more singleness of voice than it can exhibit today, else it will be speaking in a discordant Babel of tongues. Before Lutheranism enters into a dialogue with Rome, there must be a dialogue between Lutherans to reprimarize the common language of orthodox Lutheranism.

Before that dialogue between Lutherans can hope to achieve this result, however, it will need to be

preceded by a monologue — with God doing the talking, with no "but I think" objections from anyone, and with every Lutheran listening. Then Lutherans might regain the one voice they need if they hope to carry on, as a body, a dialogue with Rome.

CARLETON TOPPE

\* \* \* \*

**Let Us Give Thanks** Luther's explanation of what is meant by the daily bread for which we petition our heavenly Father in the Lord's Prayer is: "Everything that we need for our bodily welfare, such as food, drink, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, education, honor, faithful friends, good neighbors, and the like." A comprehensive list, and yet Luther did not attempt to complete the list. "And the like" suggests that we ourselves add to the list gifts that we receive and for which we give thanks.

We are quite apt to overlook some of the most important gifts and to accept them as self-evident products of nature. When God created the world, He arranged that plants should produce seeds, each after its kind, so that when the farmer sows oats, or wheat, or corn, he may confidently expect that each kind of seed will produce plants that will bear that same kind of seed. If a farmer could not depend on that, farming would be impossible. That corn produces corn is more than just a biological fact, it is a gift of God to be thankful for.

When Noah and his family prepared to establish themselves again after the great flood, they could do so with God's clear promise to depend on. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Harvest will follow seedtime, there will always be seasons, there will be day and night as long as the world stands. We don't really need automobiles, telephones, and all the electrical gadgets to preserve bodily life, but we do need seedtime and harvest and we do need daylight. We are not disturbed if for a day or two the sun is hidden behind clouds, but if some morning the sun should fail to rise at all, then the world would really have something to worry about. Then people might forget elections, cold wars, communism, and space travel and everything else over a disaster that would mean the end of life on earth. We see the sun set and we never give it a thought. We know it will rise again next morning. That we can be so confident that the glorious sun will not fail us, is one of the greatest and least appreciated gifts of God that we need for our bodily welfare.

ERWIN E. KOWALKE

# Studies in God's Word: Listen for God's Trumpet!

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

Wherefore comfort one another with these words (I Thessalonians 4:13-18).

Last November our country buried a President. Just a few weeks ago, as these words were being written, our nation buried an ex-President. And all through the year, day after day, death claimed its multitudes of the sons of men, young and old, rich and poor, famous and unknown.

"Too bad." — Is that really all we have to say? To think so is nothing but ignorance. Yes, ignorance! And it is an ignorance which God seeks to dispel. Listen to the clear notes of comfort trumpeted by the Word of the Lord!

## A Lullaby For Sleepers

Can anyone on earth be ignorant about death? One might hardly think so. But there is a vital bit of knowledge about death that simply cannot be gained from human experience here upon earth: the Gospel's wondrous song of salvation in Jesus Christ. Jesus died — and rose again. He "was delivered for our offenses, and was raised again for our justification" (Rom. 4:25).

This song of salvation is a sweet lullaby for believers who reach the end of their lives on earth. In repentant faith we have been joined to the Savior. He has guaranteed that we "shall not come into condemnation," but have already "passed from death unto life" (John 5:24). Since our sins are washed away, the death that comes to us cannot be a curse or a condemnation; it can only be a rest from trial and labor, a rest from which we shall waken to a more vigorous and more blessed life.

This knowledge may not remove all signs of sorrow from a Christian funeral. We still feel the sorrow of our loss, for we may have lost a valued friend, a pillar of the church, the head of a family. Such sorrow testifies to our appreciation for all the blessings granted to us through that now-departed servant of God during his lifetime. But let us realize that this is being sorry for ourselves. And let us remember that God has not forsaken us; He will continue to be our God.

Surely, we need no sorrow at all for the child of God who has fallen asleep in Jesus. There is in our hearts none of the hopelessness and helplessness of those who know death only as defeat, the end of everything. Both the sleeper and we shall hear another note on the trumpet of God, not just the lullaby, but also

## A Call to Assembly

The barracks on a military post are hastily emptied when the bugler sounds the call to assembly. So will also the hosts of the saints of the Lord assemble on the day of His glorious coming. It will make no difference if they are sleeping when the call comes, or if they are awake and engaged in some other activity. They will all assemble "to meet the Lord."

Most explicitly this rules out any idea that those who fall asleep in the Lord are in any way less privileged than those who remain alive until

Judgment Day. The act of dying, of breathing their last, is no special punishment visited upon them; in death they are not forgotten; on earth there will be no Golden Age, no Millennium, that they will miss out on. Above all, they will be full participants in what God has planned for believers on that great day. Living and dead together shall "meet the Lord," "And so shall we ever be with the Lord."

## A Psalm of Comfort

We confidently look forward to falling asleep in the gentle comfort of the Savior's promise; we eagerly listen for the thrilling trumpet of God to awaken the dead. Yet we should not think we have to wait to hear a signal from God. His Word sounds in our ears right now: "Comfort one another with these words."

When death threatens men with its fear and terror, let us sing God's psalm of comfort to dispel fear and hopelessness. To someone lying on a deathbed it is not kindness to speak of everything under the sun except death. Rest assured, he knows his days are numbered. Bring the Word of God, the comforting melody of Christmas, of Good Friday, of Easter to the dying.

When death has come, and the bereaved family and friends are gathered together, custom seems to call for solemn silence. It is well if it is a thoughtful silence, pondering the words and works of the Lord of Life. But let us make sure that we use the appropriate opportunities to speak the word of comfort that our God has sent us to bring. We gather not just to "see how they're taking it" or "because it'll look funny if we aren't there." Be not shy about saying it: "Jesus lives; so shall we!"

And to a world trembling in fear of death let us sound the trumpet of God's comfort with swelling support for our mission program!

PAUL H. WILDE



## Kapembe Lutheran Church Northern Rhodesia

[The following report was presented by one of the lay delegates, Mr. R. Saviye, at the First Synod of the Lutheran Church of Central Africa. Mr. Saviye's pastor is Albert Muyangana, our first African pastor, who is working in the Kabompo area, hundreds of miles from any of our missionaries.]

Dear brethren in Christ,

In the first place, we of Kapompo Lutheran Church are thankful to the Lord God Almighty for His mercy and kindness for His word being instructed daily and preached amongst us on every Sundays here.

In the year 1958, we started a congregation here at Kapembe of the Lutheran Church. This was the first time for Pastor Muyangana to come at Kapembe though it was his second time in District. During his stay, he instructed catechumen members and preached to us. When he left for Nigeria, he baptised 12 adults and 23 infants after 6 months.

In 1961. The Lutheran Church was replaced by the Christian Dutch Reformed Church within the same area by a Missionary from KetWe, and ran by Mr. Samwanji. Many members joined the Christian Dutch Reformed Church, except one family. The Church offered plenty material things which attracted many people, even our headman in the area. For this our headman rejected the Lutheran Church and denounced the quit.

In 1963, we were informed from here that Pastor Muyangana has come back, for this were happy to see him come and stay in our midst, this time he came with his family. This to us meant the reply to our prayers from the Lord. This strengthened our faith to our Lord and Savior. Soon in April 1963, a class of six members was started and in May same year, many small classes were started in the nearby villages. Sunday School, preachings services, and Sunday offerings to the Lord steted (started) and also 3 communicant members received their first celebration of the Lord's Supper.

During August a new class was started at Loloma Upper Primary, one family was instructed in the Lutheran Catechism this was Teacher. Roy Saviye and his family, lately on by September a class of 7 students of the Loloma Upper Primary started being instructed lessons from a book called "What the Bible Says."

As time went by, the members of the Kapembe brought their children for infant baptism after instruction on Baptism, and 20 infants were baptised within the year 1963.

On Christmas day, the service was attended by many people from other villages, some of these attendants expected material gifts on Christmas day, but to their

surprises only Holy word Christ birth was given to them, these people brought . . . after service worried the Pastor to offer them Christmas Box (gift). These people were sent to church to be told and have a second service. As the Apostle said, All things work together for good for them that love God, these people today are with us in the church attending the classes as catechumen. Then on same day on Christmas evening the Pastor invited us at his home for extra services. We heard God's promise sending the Savior to the time the Savior was born, there were many questions raised, every individual participated in question and answers, this was day worth remmer and glory and be given to the Lord, we went home after 2 a.m. after we were intertained with some refreshments.

At the beginning of the year, at Loloma Upper Primary, a class for the students rose to 18. This class was composed of StdII to StdVI [Standard]. As time went on 15th June this year 6 children requested the infant Baptism and they were baptised on 7th June 1964, after walking from School, 11 miles to Kapembe Church, and they accompanied by their teacher, Mr. Roy Saviye. We thanked Teacher Roy Saviye for his great interests in this Lutheran Church to be able to bring the children on foot.

On 27th April, 1964, there was confirmation of Mr. Charles Manangi, a candidate for Lutheran Bible Institute, We are happy that we are sending our countryman to the Bible Institute. He going with to Lusaka with his family of 3 children. We hope to the Lord, God willingly to send him back to his mother church.

On 31st May, this year was one of our great day. It was quite historica(1), for five members were baptised and one confirmation. The number of communicants rose to nine on that day. For this we thank the Lord for his marvelous work done in our midst, increasing faithfuls to his fold.

During July 1964 a new class begun of a teacher at Loloma. Our gatherings on Sundays here at Kapembe has always been quite good. Many people including our children have always made good attendance. We wanted to build a new church, but due to lack of funds, we have decided to repair the roof of our church and improve it

*(Continued on page 369)*

## Some Thoughts on Biblical Archaeology

### The Greek Text Translated in our English New Testament

At this time we must pause in our study of the things left over from the ancient world that help us in our study of the Bible and turn to a topic that will not immediately impress us as having to do with Biblical archaeology. But it is just as certainly a study in that area as would be an excavation of the site of a synagogue in Nazareth or of the supposed site of Jacob's well, where our Lord had that wonderful conversation with the woman from Samaria. The topic we must turn our attention to at this time is that of the original text of the New Testament, a study commonly called the *textual criticism* of the New Testament. Here the actual copies of the Bible that were made and used in ancient times are studied and compared; consequently, textual criticism surely must be admitted under the general grouping of studies known as "archaeology."

#### Why Look at Textual Criticism?

Why *must* we at this time pause for a deliberate look at the textual criticism of the New Testament? The simple reason is this: There is abroad in our time, and often very close to us, an attitude toward the subject that is inclined to ignore some very simple facts that have been with us for about a thousand years. If this attitude were allowed to prevail, it could foster a spirit that is the direct opposite of that of the Gospel and that would deny one of the fundamental attitudes toward the Bible that have always been considered Lutheran, yes, were held and strongly advocated by Dr. Martin Luther himself.

#### The Text Used by Luther and The King James Men

We shall have to admit at the outset that much of what passes as criticism of that text of the New Testament which lies behind the

translation of Luther and the King James Version of the New Testament is simply unwarranted and often downright wrongheaded. It simply will not do to insist that this or that modern, twentieth-century version of the New Testament is infinitely superior to the one in the King James translation merely because the translators of the King James Version worked with the same kind of text Martin Luther used, namely, a printed edition of the same Greek text which had appeared only in handwritten copies until this time, when the process of printing with movable type was invented. This text of the New Testament is sometimes called the "Byzantine," when it is thought of in the handwritten form which came from the monks of the Greek Orthodox Church, with its center at Byzantium or Constantinople. Sometimes it is called the "Textus Receptus," when thought of as the edition printed and published by one of the outstanding printers of Bibles in that day. Now any fair-minded person who is at all acquainted with the subject will have to admit that this is in itself a marvelously fine and trustworthy text, the kind of text that the scholars of the pagan classics wish they had for their classical Greek authors. This text, used in and fostered by the Greek Orthodox (Byzantine) Church throughout the so-called Middle Ages, goes back for its foundations to some excellent Christian scholarly work originally done by the learned Christian leaders at the city of Antioch in Syria. Here a thorough study of the Scriptures in the manner Martin Luther was later to insist on was advocated and practiced. It surely would be wrong out of hand to downgrade this text, the one translated by Luther and the English scholars working at the behest of King James, simply because some critic has declared that the Textus Receptus leaves much to be desired.

#### Only One Divinely Inspired German or English Text?

At the same time it would be equally as wrong and utterly un-Lutheran to insist that there is only one divinely inspired New Testament, that of Martin Luther in the German and that of the King James Version in English, and so to insist principally because of the belief that the text which was used by these translations and is read by the vast majority of existing manuscripts, the late, medieval Byzantine text, is to all intents and purposes, down to the very letters, the text of the New Testament as it came from the hands of the Apostles of our Lord or of the apostolic men who were their disciples and followers.

#### Matters of Detail Vary

An attitude like the one just referred to would be wrong because, if anything at all is clear about the text of the New Testament, it is this that the Byzantine text as well as the text of the great Bible manuscripts emanating from Alexandria in Egypt, like the famous Codex Sinaiticus, or the text current in the earliest centuries in the Western Church of Gaul, Italy, and Northern Africa, does not represent in mechanical, photographic fashion — word for word and letter for letter — the words of Holy Writ as these came from the hands of the inspired writers. Rather—and here, of course, we are speaking of matters of detail that appear only when we look at the text, as it were, through a high-powered microscope and not at all of the sense and doctrine set forth by the holy writer — all these texts have undergone, some more and some less, a degree of what we would call editorial work. Naturally, since these books were copied by hand either from a copy which the copyist himself read or had read to him, unintentional slips of hand, and eye, and

ear would also inevitably creep in. The marvel of it all is that in the providence of our Lord the meaning of the words, yes, the very words of the Apostles themselves, have been preserved to us so that Martin Luther is very right in maintaining that the light of the Word of God outshines in clarity the light of the sun itself. But to insist that this or that particular text is, to the exclusion of all others, the only divinely inspired one, or even one that in some unexplained way was hidden away from the eyes of men right after the days of the Apostles and was then brought forth to the light of day so that Luther and the King James people could translate it, is at the outset to deny the plain facts of over a thousand years of church history and consequently *wrong*.

### Luther Aware of These Problems

So to do would also be utterly *un-Lutheran*. It is generally held that the Greek text followed by Luther was probably that of Erasmus, whose first edition of the New Testament appeared in 1516, and a second, corrected edition in 1519. What is commonly overlooked, is the fact that Martin Luther was fully aware of what we today think of as the problems of textual criticism. Repeatedly the Great Reformer in his work as translator of the New Testament went back to the Greek manuscripts of the New Testament and worked with them independently of the printed edition of Erasmus that he customarily followed. Anyone who needs to be convinced that the practice of textual criticism is not only not a

heretical one but has the eminent example of Martin Luther himself will find much food for thought in the Weimar edition of Luther's works, Volume 6 of the section *Deutsche Bibel*, page XXXIX.

How Luther would have exulted in the great wealth of archaeological material which the textual discoveries of the late centuries have placed at our disposal! And it leaves one simply aghast to realize how often Luther, without having the advantage of reading the texts that were found since his day, in his work *anticipates* them, feeling instinctively where the true sense lay, a feeling which modern discoveries and modern scholarship have time and again proved to be correct.

FREDERIC E. BLUME

---

## LOOKING AT THE RELIGIOUS WORLD

### *Information and Insight*

#### **PARDON, YOUR PRESTIGE IS SLIPPING!**

"What God may be proclaiming in the history of our times is that modern theologians and their theology are quite unnecessary for the well-being and on-going of His Church."

There are those of us who have been of this opinion for quite some time. In fact, we might be inclined to couch it in considerably stronger language: not only are many modern theologians "un-necessary" for the well-being of the Church — they are devilishly *harmful* to it!

The moderate indictment of modern theology above appeared in the September 25, 1964, issue of *Christianity Today*. It was found in an editorial entitled "Judgment of the Theologians" which is part of a series of editorials resulting from a tour that Editor Carl F. H. Henry recently made through European theological centers.

According to *Christianity Today* Protestant theologians on the Continent are losing the respect of much of the academic world and they apparently do not realize it. "Protestant Christianity no longer responds

to any one final authority. The sad result of its theological defection from the biblical norm shows in the chaotic condition of Continental religious thought. For the third time in a century the supposed bulwarks of Protestant theology are falling and scholars are seeking new strongholds. . . . But, preoccupied only with each other, the theologians seem wholly unaware of their fading prestige in the world of thought."

The editorial suggests that the current chaos in Protestant theology may be "a sign of God's judgment" upon the theologians. The searching question is asked: "Has their persistent compromise or sacrifice of the message of the Holy Scriptures made them victims of their own confusion?"

The editorial continues: "When theology was queen of the sciences, theologians recognized the indispensability of Jesus and of the apostles for understanding contemporary man (theologians included). But now that modern theologians have made *themselves* indispensable to the 'understanding' of Jesus and the apostles, theology has become the slave of speculators."

Why is it that many theologians today do not enjoy the same academic

esteem given to scholars in other fields? *Christianity Today* says that this is due, at least in part, to the "apparent inability of modern theologians to communicate their convictions intelligibly." Some scholars have been led to ask whether the theologians "are perhaps using ambiguity to conceal their insecurity."

Those of us who have ever gnashed our teeth in frustration while trying to decipher modern theological jargon will be encouraged by this remark: "It is not only simpletons who cannot understand these theological subtleties but also some other scholars, whose own fields of specialty are highly complex; they stand amazed in the presence of the verbiage concealing Jesus the Nazarene."

*Christianity Today* raised a most pertinent question in its probing editorial: "What is God saying to them, to the theologians, who claim to be specialists in what he is saying to others? What is God trying to teach them in the historical fact that Protestant theology is suffering its third collapse in the twentieth century? Is he telling the theologians that *they no longer know what the Word of God is?*"

(Continued on next page)

## THE ECUMENICAL THREAT

It appalls us to see the way so many Protestants today are falling all over themselves in the headlong rush to make friends with the Church of Rome. Intoxicated with ecumenical spirit, they are charmed by Rome's suddenly smiling face into forgetting what the Reformation was all about in the first place. Even in Lutheran circles there is far too much evidence that the priceless heritage of the Reformation is being blindly and recklessly squandered.

It was, therefore, a pleasant surprise to run across an article attempting to reverse this alarming trend in, of all places, *The Saturday Evening Post* of October 24, 1964. The article, which was written by two Baptist pastors, bears the forthright title: "The Ecumenical Movement Threatens Protestantism,"

Challenging the ecumenists' claim that a divided Body of Christ is a sin and a scandal, the authors counter with this charge: "It is the ecumenical movement that presents the real danger. It could lead to creation of an ecclesiastical power structure that bears no resemblance to anything envisioned by Jesus of Nazareth." In the scramble to erect one big superchurch "Protestants may

be pressured or lured into creeds and positions that will compromise their religious beliefs."

The *Post* article significantly asks: "Are we not witnessing in the ecumenical movement the birth of a new and frightening form of religious bigotry — the assumption that anyone who holds out for his views is guilty of a perversely obstinate and un-Christian attitude? What about these doctrinal differences that divide Christendom? Can honest men cast them on the refuse heap for the sake of unity? Does church union really tower like a Mount Everest over all other doctrines?"

The Baptist coauthors reveal that they have not been fooled by Rome's dazzling smile and friendly overtures. While many Protestant ecumenists hope for some sort of compromise with Rome, the facts tell a different story: "Roman Catholic theologians are *not* talking about a compromise with Protestants. They are talking about 'the return to the one church under the one pontiff.'" In the schema on ecumenism presented to the Vatican Council "the Protestant churches are not recognized as churches at all, but as 'communities.' Obviously, to dissolve and absorb these 'Protestant communities' is the aim of Catholic ecumenists."

Because it so effectively punctures the starry-eyed dream of Protestant ecumenists that Rome is undergoing radical changes, this *Post* article deserves a careful reading. However, it should be noted that the authors (as might be expected on the part of Baptists) put far too much stress on the value of *diversity* among the denominations. They speak of the various branches of Christendom as having a beneficial "purifying effect" on each other. Each supposedly "throws a different ray of light on the Christ figure in our midst" and "shows our world another facet of the glory of God. . . ."

Variety may well be "the spice of life" in numerous areas of everyday living, but we fail to see how sundry divergent and contradictory views about Christ and the truth of His Gospel can do anything to enhance the glory of God. Our Savior did not encourage us to "throw different rays of light" upon Him. Instead of diversity He urged a steady program of blessed *conformity*: "Continue in my word, then are ye my disciples indeed . . .!"

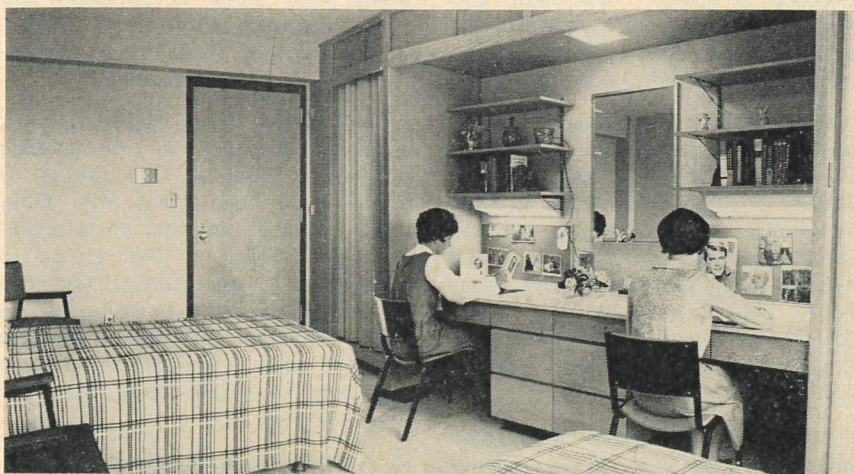
A plague upon diversity for the sake of being different! We're all for unity, *provided* it can be obtained on the proper basis: namely, complete conformity to the Word of Truth.

MARTIN LUTZ

---

## A BIG ADVANCE TO MEET THE NEED FOR HOUSING

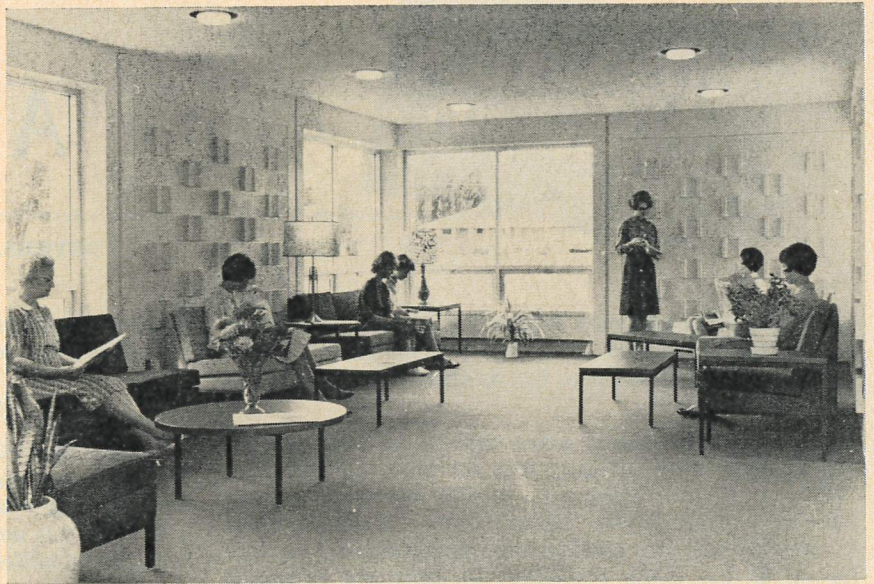
A Closer Look at Hillview Hall — Dr. Martin Luther College



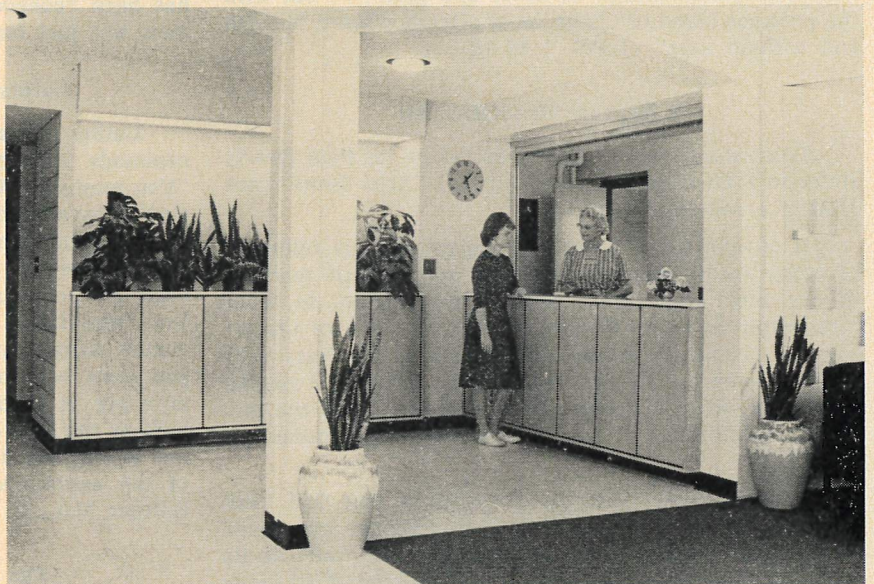
HOUSING TWO WOMEN each, the dormitory rooms are spacious, well-equipped, and cheerful. From large windows the girls have a pleasant view, no matter in what part of the building their room is. These rooms measure 11½ feet by 16½ feet.



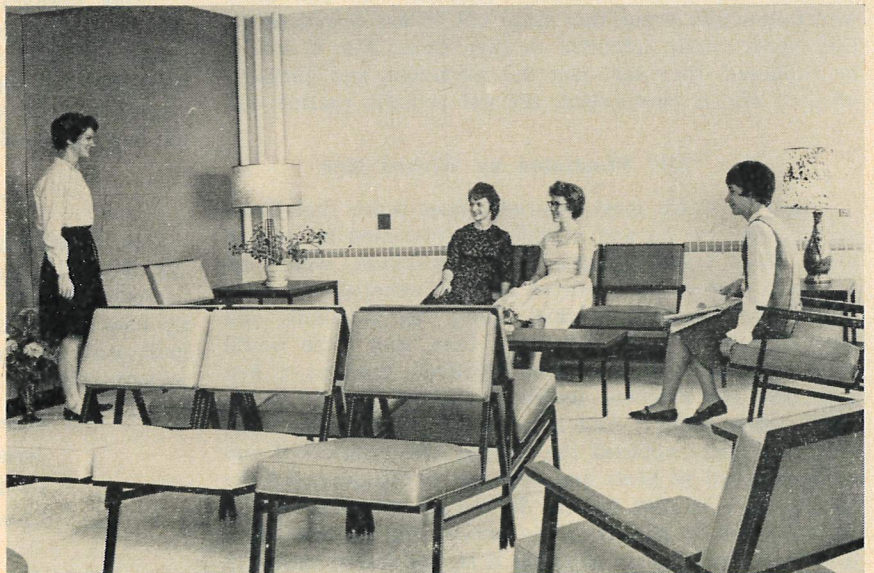
THIS INVITING RECEPTION AREA is the place where the girls may visit with their parents or friends. This space measures 38 feet by 23 feet, including office space and the foyer. The carpeted lounge area measures 15 feet by 29 feet.



ANOTHER VIEW OF THE RECEPTION AREA is given here. As you can see, it is tastefully furnished. Not installed as yet are the drapes. These will be furnished by the DMLC Ladies' Auxiliary. Behind the desk is Mrs. Walter Siffring, the housemother. Her quarters are situated in the area beyond her office.



ONE OF THREE LOUNGE AREAS in Hillview Hall. These identical lounges are on the first, second, and third floors. In addition, there is a large recreation area in the basement. The basement also contains a special room providing necessary facilities for girls from the New Ulm area who do not live in dormitories.



What do  
you mean..



# Atonement ?

## UNIVERSAL REDEMPTION

*Redemption* generally implies the payment of a price, the giving of a ransom, as in Psalm 49:8, "None of them can by any means redeem his brother, nor give to God a ransom for him."

What a tremendous price had to be paid for our redemption! Jesus Himself tells us what the cost was: "The Son of man came . . . to give *his life* a ransom for many" (Matt. 20:28). Christ's death was a redemptive act because He gave His life as a substitutionary sacrifice for us. In the words of Peter, "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19).

### A Ransom Meant For All

This ransom price Christ paid for *all*, as Paul clearly states in I Timothy 2:6, asserting that Christ Jesus "gave himself a ransom for *all*."

If anyone were to ask how Calvin and his followers of today could deny such a clear and explicit teaching of the Bible, the answer lies in their failure to bring "into captivity every thought to the obedience of Christ" (II Cor. 10:5). Wresting the Scriptures, as Peter tells us that some do (II Pet. 3:16), they distort the simple, evident sense of all those passages which teach the universal redemption of mankind through the atonement of Christ.

For example, I Timothy 2:4 tells us that God "will have *all* men to be saved and to come unto the knowledge of the truth." But Calvin empties the word "all" of its meaning. He claims, "The Apostle is speaking of all *kinds* of men, not of the *individual* persons." He and those who follow him argue that since not all are finally saved, God never really intended to save them. For it cannot be supposed, they say, that the intentions and purposes of God, who is omnipotent, are not actually carried out.

### The "All" Frustrated by Wicked Men

But the Bible most assuredly does teach that God's saving will can be and actually is frustrated by wicked men. Thus Jesus lamented over Jerusalem, whose inhabitants stubbornly persisted in their unbelief: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!*" (Matt. 23:37). And Stephen frankly told the Jews who steadfastly opposed the Gospel, "Ye stiffnecked and uncircumcised in heart and ears, *ye do always resist the Holy Ghost: as your fathers did, so do ye*" (Acts 7:51). It is not for us to attempt to answer the question why, if salvation is by grace alone, as it is, and if God earnestly

desires the salvation of all, as He does, some are saved and others are not.

### Universal Grace in Christ

John the Baptist pointed men to Christ as the Redeemer and Savior of *all*. "Behold the Lamb of God, which taketh away the sin of the *world*," he cried (John 1:29). In this and many other clear and simple passages the Bible teaches the doctrine of God's universal grace in Christ Jesus. The whole world, not just a part of it, has been redeemed. Christ has made atonement for *all* men, not just for some.

### Luther on the Meaning of "World"

Luther in his usual vivid and intensely personal style expounds the meaning of the word "world." He writes, "You may say: 'Who knows whether Christ also bore my sin? I have no doubt that He bore the sin of St. Peter, St. Paul, and other saints; these were pious people. Oh, that I were like St. Peter or St. Paul!' Don't you hear what St. John says in our text: 'This is the Lamb of God, who takes away the sin of the world?' And you cannot deny that you are also part of this world, for you were born of man and woman. You are not a cow or a pig. It follows that your sins must be included, as well as the sins of St. Peter or St. Paul. . . . For if you are in the world and your sins form a part of the sins of the world, then the text applies to you" (American Edition, Vol. 22, p. 169).

### The Witness of the Confessions

Our Lutheran Confessions, adducing a long list of Scripture passages, also emphasizes that "we must in every way hold sturdily and firmly to this, that, as the preaching of repentance, so also the promise of the Gospel is *universalis* (universal), that is, it pertains to all men (*Formula of Concord*, Thor. Decl., XI, 28).

### "For All" Means "For Us"

If Christ "died for *all*," as the Scripture teaches (II Cor. 5:15), is it not then also true that He died for *us*, even though we may justly number ourselves with St. Paul among the chief of sinners? However great our guilt may be, in the words of the hymn we can now joyfully sing:

*Chief of sinners though I be,  
Jesus shed His blood for me;  
Died that I might live on high,  
Lived that I might never die*

(LH 342:1).

The precious words, "for us, for our sins, for all," give us the blessed assurance that God now regards us as though we ourselves had fulfilled the Law, as though we ourselves had atoned for the guilt of sin, and as though we ourselves had paid the dreadful penalty for sin and suffered its punishment. "These words," Luther says, "should be written in letters of gold: OURS, US, FOR US. He who does not believe these words is not a Christian" (WA, 31 II, 432, 17). Faith in these words

is thus the shield with which the fearful, anxious sinner in the hour of temptation and doubt "shall be able to quench all the fiery darts of the wicked" (Eph. 6:16).

Then let us with Paul lift up our voices in exalted strains of doxology to the God and Father of our Lord Jesus Christ, "who hath blessed us with all spiritual blessings in heavenly places in Christ . . . in whom we have redemption through his blood, the forgiveness of sins" (Eph. 1:3, 7).

WILBERT R. GAWRISCH

## Direct from the Districts

### Northern Wisconsin

#### Fox Valley High School

The Rev. Harold Warnke, principal of Fox Valley High School, recently reported a total enrollment of 394 at that school. This represents 10 more students than last year. Changes in the staff since last year have been few. Mr. Philip Teigen, a graduate of Bethany Lutheran College, Mankato, and of the University of Minnesota, is new. Pastor Edgar Greve was elected assistant principal to replace Mr. Gerhard Kaniess, who resigned from that position to devote more time to the athletic program.

Because of a building program, a large number of students have been using the gymnasium for classes and study halls. A new study hall and library are now, however, in use. The

committee approved the purchase of library equipment approximating \$6,400. The students have been collecting money for this equipment for several years. They intend to pay the total amount.

The Federation decided to ask the individual congregations to paint a room and to pay for the cost of the paint. We are happy to report that the following congregations have volunteered: Bethany, Appleton; Bethel, Menasha; Emanuel, New London; Immanuel, Black Creek; Immanuel, Greenville; Martin Luther, Neenah; Mt. Olive, Appleton; River-view, Appleton; St. John, Center; St. Matthew, Appleton; St. Paul, Appleton; St. Peter, Freedom; Trinity, Kaukauna; Trinity, Neenah; and St. John of Wrightstown. Work on the athletic field is almost finished; track and football field are

in use. Much of the lawn has been seeded.

The Ladies Guild has undertaken to equip the new kitchen. Another group has assumed the project of equipping the commercial rooms at an estimated cost of \$18,000.

#### Conferences

The District missionaries' conference met on September 28 and 29 at St. Paul's Church, Gladstone, Michigan. This is a conference for pastors of mission congregations receiving support from our Synod.

The Lake Superior Sunday-school teachers' convention took place at Grace Lutheran Church, Crivitz, on September 20. This was the thirty-fifth annual convention of this conference.

LEROY RISTOW

#### School Addition Dedication

On October 18, 1964, the St. Paul Congregation of Green Bay, Wisconsin, was graciously privileged to dedicate its four-room school addition. Twelve years ago a new four-room school was built and dedicated to the service of the Lord, with two rooms occupied and with 65 pupils enrolled. Today the enrollment is 175 pupils, with six rooms in use. The new addition includes a principal's office, a teacher's lounge, children's library, and an adult library for congregational use, plus future locker rooms for the day when a gymnasium will be added.

Pastor Sylvester Johnson of Appleton preached the dedicatory sermon. The present faculty consists of: Quentin Albrecht, principal, Mr. Melvin Koss, Miss Marilyn Toppe,

Miss Lou Ann Haupt, Mrs. Marvin Schultz, and Miss Ruth Kamrath.

ARNO W. VOIGT

#### Concerts

##### At Northwestern College

November 22 7:30 p.m.

Piano Recital by Beverly Hassell

December 13 8:00 p.m.

Christmas Concert by the NWC musical organizations.

Miss Beverly Hassell is the full-time piano instructor on the Music Department staff of Northwestern College, and is an accomplished performer, holding a Master of Music in piano from the University of Wisconsin.

The piano recital is free; an offering will be taken at the Christmas Concert.

ARNOLD O. LEHMANN

## Anniversaries

#### Sixtieth Wedding

Mr. and Mrs. Henry Koeller, of St. John's Ev. Lutheran Church (8th and Vliet), Milwaukee, Wisconsin, on September 3, 1964.

#### Golden Weddings

Mr. and Mrs. Wm. Zillmer of Peace Ev. Lutheran Church, Cataract, Wisconsin, on August 16, 1964.

Mr. and Mrs. Emil Tews of Martin Luther Ev. Lutheran Church, Neenah, Wisconsin, on October 8, 1964.

Mr. and Mrs. Fred Sauer of St. Paul's Ev. Lutheran Church, Roscoe, South Dakota, on October 16, 1964.

## Minocqua Congregation Observes Golden Anniversary

Trinity Ev. Lutheran Congregation of Minocqua, Wisconsin, celebrated the fiftieth anniversary of its organization with three services and an anniversary dinner on October 4, 1964. Pastor Irwin J. Habeck preached at the 9 A.M. service, and Pastor Waldemar Weissgerber preached at the 11 A.M. service. The Lord's Supper was celebrated in both. Prof. Erwin Kowalke preached at the main anniversary service at 3:00 P.M.

An anniversary chorus composed of junior and senior choirs sang at all services and at the dinner held at the local grade-school gym at 5:00 P.M.

The congregation numbers 215 souls and 150 communicants. Many summer vacationers coming to the heart of the Wisconsin lakes' region worship at Trinity from May through October. The present church was built in 1925 and a new parsonage in 1951. The congregation has purchased new property adjoining the present property valued at \$16,500.00.

The following pastors have served since the year of organization: Herbert Koch (1914-16); A. B. Koepf (1917); Gustave J. Fischer (1918-22); Adolph Zeisler (1923-26); Irwin

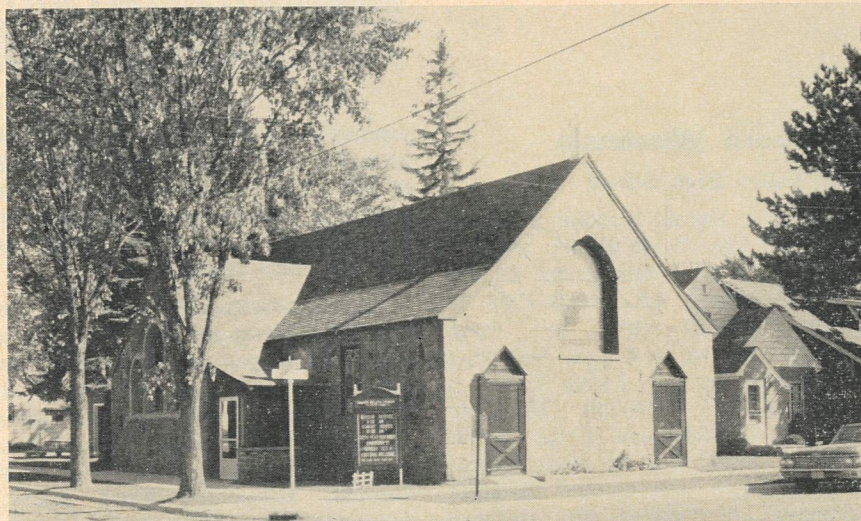
J. Habeck (1927-33); Waldemar Weissgerber (1934-51); H. P. Bauer (1952-56); William Hein (1957-). Prof. Erwin Kowalke served the area in 1912 as a vicar, coming from the Tomahawk congregation.

In the 50 years there have been 275 confirmations, 395 baptisms, 129 marriages, and 94 funerals. The congregation forms a parish with First

Ev. Lutheran Congregation of Woodruff, and is a member of the Rhineland Conference of the Northern Wisconsin District.

All thanks be to our Triune God for the 50 years of uninterrupted ministrations of the Word and the Sacraments, the benefits of public worship, and the blessings which came to all of us in this household of faith.

WILLIAM HEIN



TRINITY EV. LUTHERAN CHURCH in Minocqua, Wisconsin, was built in 1925. The parsonage is to the right.

## Twenty-fifth Anniversary Redeemer Lutheran Church Fond du Lac, Wisconsin

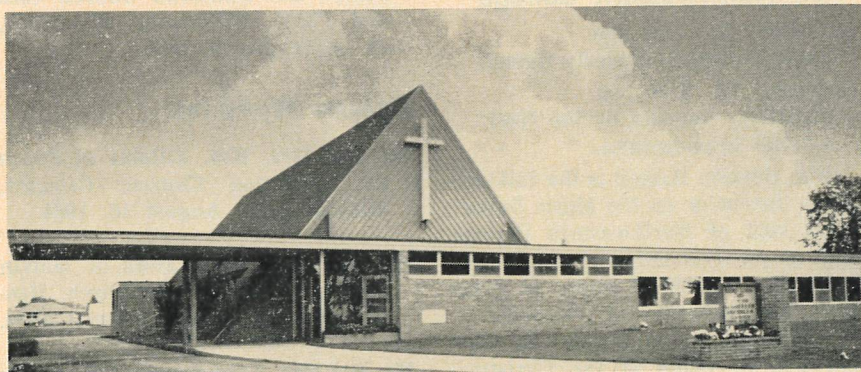
On September 17, 1939, a number of families in Fond du Lac gathered for public worship in a modest home which had been purchased and renovated to serve as a church. This service marked the beginning of the second Wisconsin Synod congregation in the city and the first daughter

congregation of St. Peter's Lutheran Church, one of the largest congregations of the Synod.

The twenty-fifth anniversary of this occasion was commemorated by the members and friends of Redeemer Congregation on September 20, 1964. Prof. LeRoy Boerneke of Luther High School, Onalaska, Wisconsin, was the speaker for the morning festival services, reminding us, on the basis of Psalm 100, of the

joys and blessings the Lord had bestowed upon this flock for the past 25 years. The first pastor of Redeemer, the Rev. Waldemar O. Pless of Milwaukee, addressed the congregation in the afternoon, using as his text Acts 2:41-47, exhorting us to continue steadfast in the Apostles' doctrine and to pray that the Holy Spirit would always keep Redeemer Congregation adorned with those Christian graces and virtues with which He once adorned the mother congregation at Jerusalem. Daughters of the congregation, Mrs. William Jaber, and Miss Magdalene Pabst, served as organists for the festival services. The members and visitors expressed their thankfulness to the Lord with offerings of some \$2,447.00.

Three pastors have served Redeemer Congregation since its founding, Pastor W. O. Pless, who served the flock during its early years from 1939 to 1945; Pastor Robert Reim, 1945-1959; and the undersigned, 1960 to the present time.



REDEEMER CHURCH on the west side of Fond du Lac, Wisconsin. The attached school can be seen at the right.

The modest two-story dwelling in which the first service was held in 1939 served as the congregation's house of worship, and for several years also as a parsonage, until 1957, when the present church was erected about one-half mile west of the former chapel. In 1962, the congregation was privileged to dedicate an addition to the church and begin its own two-classroom Christian day school. Fifty-four children are presently enrolled. The teachers are Mr. and Mrs. LeRoy Robbert. The present communicant membership of the congregation is about 350.

As we thank our gracious God for His 25 years of blessings, surely our humble prayer is that the Lord will continue to bestow His goodness and mercy on this little flock in the years of grace ahead. C. L. REITER

### † Pastor G. F. Meyr †

On June 16, 1:30 P.M., the family, friends, and fellow pastors gathered at St. James Ev. Lutheran Church, Cambridge, Wisconsin, to thank the Lord for granting his faithful servant, Pastor Gustav F. Meyr, many years of active service and also a blessed end, having called his soul to its eternal glories on the previous Saturday, June 13. His pastor, the under-

signed, based his words of comfort on Genesis 12:1.

Pastor Meyr, son of Pastor Frank Meyr, one of five children, was born on September 17, 1885, in Friedheim, Missouri. Following his graduation from Concordia Seminary, St. Louis, Missouri, he was ordained into the Lutheran ministry, Missouri Synod, in 1908. After serving several parishes in Texas, he served congregations in Random Lake, Loganville, and Big Creek, Wisconsin. He was privileged to serve the Lord in the active ministry for 44 years. On his retirement in 1952, he moved to Cambridge, became a member of St. James, and also served the congregation as an assistant and vacancy pastor.

On September 19, 1909, Pastor Meyr was united in the holy estate of matrimony with Louise nee Kuehn who served as his faithful helpmeet until his death. The Lord blessed this union with two sons and one daughter.

Mourning his departure are his wife, Louise, two sons: Henry of Madison, Wisconsin; and Herman of Stoughton, Wisconsin; two sisters: Mrs. Edmund Lichtsinn, of Indianapolis, Indiana, and Mrs. Otto Mertz of St. Louis, Missouri; 11 grandchildren and two great-children.

By the grace of God Pastor Meyr attained the age of 78 years, 8 months, and 26 days.

RUSSEL G. KOBBS

### Briefs

(Continued from page 358)

tions also on the important milestone of your paper. I have been receiving your paper for just several months and thoroughly enjoy it. It is difficult to secure a Lutheran periodical that is still truly Lutheran and upholds our Reformation heritage. When I read a periodical, I do not want one that brainwashes its readers with neo-orthodoxy. I want a Lutheran periodical that underscores "Thus saith the Lord" and that is orthodox and conservative as well as intellectual and understandable. Your paper fills those requirements.

I thought you would appreciate knowing that there are those of us, even though we may be few, in other synods who share the same concerns and desires as you do when it comes to the relevancy and truth, as well as the purity of God's Word and our Confessions. May God continue to bless you in your faithfulness to His Word!

Yours in His service,

### News From Our Missions

(Continued from page 361)

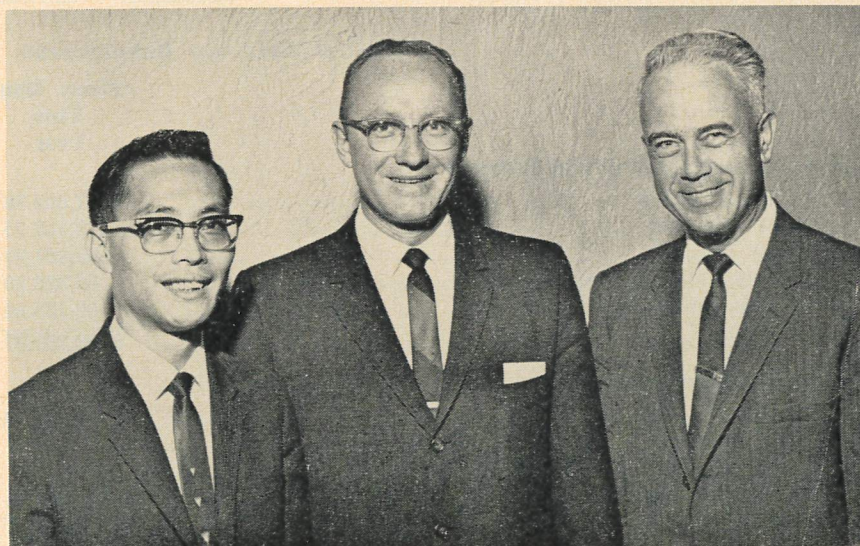
suitable to accommodate enough numbers of children of Sunday school and adults. We hope to build a new church next year, if God willingly.

Although the Pastor is suffering, being a new man at the place, and building his own house, yet the interest

to work for the Lord is great, and that the Lord is blessing him to work hard, cycling hard up and down to instruct, to preach and carry the message near and far from his house. We hope and pray the Lord to show him the fruits of his labour in time to come..... Kapembe Church.

(To be continued in Nov. 29 issue)

THREE MISSIONARIES FROM ABROAD stood for this picture. They were in Milwaukee for a meeting with the Board for World Missions. They are (l. to r.); Pastor Peter Chang, director of the Christian Chinese Lutheran Mission; Pastor Raymond Cox, of the Lutheran Church of Central Africa, doing work in Malawi (formerly Nyasaland); Pastor Theodore Sauer, superintendent of our mission in Central Africa, living in Lusaka, Zambia (formerly Northern Rhodesia).



**TREASURER'S REPORT**  
**WISCONSIN EVANGELICAL LUTHERAN SYNOD**  
**1964 Pre-Budget Subscription Performance**

District	Subscription	9/12 of	January through	September
	Amount	Subscription	Offerings	Per Cent
	A	B	Received	of B
			C	D
Arizona-California .....	\$ 60,926	\$ 45,693	\$ 40,756.51	89.2
Dakota-Montana .....	106,569	79,929	72,200.62	90.3
Michigan .....	403,439	302,580	294,869.07	97.5
Minnesota .....	509,874	382,410	374,121.31	97.8
Nebraska .....	100,209	75,159	66,375.01	88.3
Northern Wisconsin .....	533,607	400,203	387,118.56	96.7
Pacific Northwest .....	19,380	14,535	11,255.47	77.4
Southeastern Wisconsin .....	638,372	478,782	439,035.19	91.7
Western Wisconsin .....	575,172	431,379	412,181.86	95.5
Total for 1964 .....	<u>\$2,947,548</u>	<u>\$2,210,670</u>	<u>\$2,097,913.60</u>	<u>94.9</u>
Total for 1963 .....	<u>\$2,874,149</u>	<u>\$2,155,608</u>	<u>\$2,025,677.63</u>	<u>94.0</u>

**BUDGETARY OPERATING STATEMENT**

July 1, 1964 through September 30, 1964

	This Year		Last Year	
	September	July 1964 thru	September	July 1963 thru
	1964	Sept. 30, 1964	1963	Sept. 30, 1963
<b>Budgetary Income:</b>				
Offerings from Districts .....	\$208,051.68	\$499,340.02	\$169,200.05	\$479,941.91
Gifts and Memorials from Members .....	2,945.48	5,570.88	1,841.90	2,509.60
Bequests for Budget .....	—	—	1,000.00	1,000.00
Educational Charges from Educational Inst. ....	249,459.94	281,181.75	211,524.10	228,626.15
Other Income .....	75.80	545.12	( 6.06)	455.06
Total Income .....	<u>\$460,532.90</u>	<u>\$786,637.77</u>	<u>\$383,559.99</u>	<u>\$712,532.72</u>
<b>Budgetary Disbursements:</b>				
Worker-Training .....	\$168,064.80	\$493,031.14	\$172,239.37	\$439,840.38
Home Missions .....	73,875.39	212,882.02	91,675.61	229,246.37
World Missions .....	54,657.56	143,992.90	48,167.11	112,668.09
Benevolences .....	21,693.10	65,322.20	10,872.73	44,388.73
Administration and Promotion .....	21,795.16	65,699.68	19,197.69	63,220.58
Total Disbursements .....	<u>\$340,086.01</u>	<u>\$980,927.94</u>	<u>\$342,152.51</u>	<u>\$889,364.15</u>
Operating Gain or (Deficit) .....	<u>\$120,446.89</u>	<u>(\$194,290.17)</u>	<u>\$ 41,407.48</u>	<u>(\$176,831.43)</u>

**Detail of Budgetary Disbursements**

	Three Months — July through September 1964		
	This Year	Last Year	Increase (Decrease)
<b>Operation, Replacement and Renewal</b>			
Worker-Training .....	\$327,804.38	\$294,428.54	\$ 33,375.84
Home Missions .....	173,187.75	168,746.37	4,441.38
World Missions .....	123,887.90	112,543.29	11,344.61
Benevolences and Pension .....	65,322.20	44,388.73	20,933.47
Administration and Promotion .....	62,136.84	59,672.81	2,464.03
Total .....	<u>\$752,339.07</u>	<u>\$679,779.74</u>	<u>\$ 72,559.33</u>
<b>New Capital Investments</b>			
Worker-Training .....	\$ 8,973.76	\$ 6,661.84	\$ 2,311.92
Home Missions .....	94.27	23,000.00	( 22,905.73)
World Missions .....	—	124.80	( 124.80)
Benevolences and Pension .....	355.84	340.77	15.07
Total .....	<u>\$ 9,423.87</u>	<u>\$ 30,127.41</u>	<u>(\$ 20,703.54)</u>

### Appropriation for Future Capital Investments

Worker-Training .....	\$156,253.00	\$138,750.00	\$ 17,503.00
Home Missions .....	39,600.00	37,500.00	2,100.00
World Missions .....	20,105.00	—	20,105.00
Benevolences and Pension .....	3,207.00	3,207.00	—
Total .....	\$219,165.00	\$179,457.00	\$ 39,708.00
Total Budgetary Disbursements .....	\$980,927.94	\$889,364.15	\$ 91,563.79

### Offerings, Gifts, Memorials and Bequests for Other Funds

#### Third Quarter 1964

Restricted Fund	Amount
Nebraska Lutheran Academy .....	\$ 13.00
East Fork Lutheran Nursery .....	7,015.08
Books for Missions .....	189.32
Committee on Relief .....	1,732.12
Rhodesian Medical Mission .....	2,443.76
Bible Institute in Northern Rhodesia .....	126.74
Christian Chinese Lutheran Mission .....	4,089.91
DMLC Boys' Dormitory .....	50.00
Mission Canvass Fund .....	20.00
Wisconsin Synod Scholarship Fund .....	477.11
Mission for the Blind .....	131.45
Rhodesian Literature Fund .....	804.06
A.A.L. Grants .....	1,000.00
<b>Loan Funds</b>	
Church Extension Fund .....	10,876.18
Parsonage-Teacherage Fund .....	25.00
<b>Building Funds</b>	
Education Institutional Building Fund .....	875.21
Wis. Luth. Seminary Centennial Thank-offering.....	18.25
Michigan Lutheran Seminary Thank-offering.....	3,751.08
DMLC Thank-offering .....	51.85
TOTAL — ALL FUNDS .....	\$ 33,690.12

#### Total Thank-offering gathered through Sept. 30, 1964

Wis. Luth. Seminary, Dedicated August 11, 1963	\$ 94,491.46
Michigan Luth. Seminary, Dedicated April 19, 1964	9,339.72
Dr. Martin Luther College, Dedicated Sept. 27, 1964	61.85
TOTAL — THANK-OFFERING .....	\$103,893.03

Norris Koopmann, Treasurer, 3512 West North Avenue  
Milwaukee, Wisconsin 53208

#### From the Audio-Visual Aids Committee IN FRONT OF THE BAMBOO CURTAIN

This filmstrip, recently prepared by the Committee on Relief, takes the viewer to Hong Kong, the newest of our world Mission fields, and vividly demonstrates the many opportunities both for mission and relief work in this crowded refugee center. Congregations and societies will find this filmstrip to be an excellent aid in encouraging their members towards ever greater efforts in the God-pleasing work of Christian charity.

FS: 25-FBC — 3¾ and 7½ ips tapes — 15 min.

G. A. GILBERT, Chairman

#### NOTES FROM THE AUDIO-VISUAL AIDS COMMITTEE

A series of four filmstrips for youth groups, produced by Family Filmstrips. Pastors and youth leaders may find them helpful in stimulating discussion among teen-agers on the respective subjects: fun, science, prayer, and the Bible.

Not all of the conclusion and emphases will be perfectly satisfactory to us, but we believe that the filmstrips can serve a useful purpose if a capable and Scripturally-sound adult leader is present to guide the teen-agers' discussion period after the filmstrips have been viewed.

Each filmstrip may well be used alone.

For Fun — or For Christ — 9 min. cl. 33 1/3 Microgroove record.  
Order by **FS-225-FFC**

FAITH FOR A SCIENTIFIC AGE — 10 min. cl. 33 1/3 Microgroove record  
Order by **FS-226-FSA**

TEEN-AGERS AND THE BIBLE — 10 min. cl. 33 1/3 Microgroove record  
Order by **FS-227-TH**

TEEN-AGERS AND PRAYER — 10 min. cl. 33 1/3 Microgroove record  
Order by **FS-228-TP**

#### APPOINTMENTS

Pastor I. G. Frey of Phoenix, Arizona, has been appointed by the Conference of Presidents to serve as a contributing editor for "The Northwestern Lutheran." He will take the place of his father whom the Lord recently called out of the Church Militant into the Church Triumphant.

Professor Carleton Sitz of Wisconsin Lutheran High School, Milwaukee, has been appointed a member of the Commission for Christian Literature. The term of office is four years.

Mr. Waldemar Pape of Caledonia, Minnesota, has been appointed to the Board of Education—Wisconsin Synod. He will serve the balance of the term of Mr. Edgar Wiechmann, who resigned after accepting a call from Minnesota into the Southeastern Wisconsin District.

Oscar J. Naumann, President

#### MISSION CHURCH REQUESTS FURNITURE

St. Mark's Lutheran Church, a mission church in Sauk Village, Ill., is looking for church furniture of any type for their newly constructed church. Please notify

Neil Scrivers  
2060 - 219 Place  
Sauk Village, Ill., Tel.: SK 8-2048

#### REQUEST FOR COLLOQUY

Pastor J. B. Erhart has made formal request for a colloquy for the purpose of serving in the ministry of the Wisconsin Ev. Lutheran Synod.

Carl H. Mischke, President  
Western Wisconsin District

#### CALENDAR OF CONFERENCES

##### MINNESOTA

#### MANKATO PASTORAL CONFERENCE

Date: Dec. 1, 1964; 9:30 - 4:30.

Place: Grace Lutheran Church, Le Seuer, Minn.

Preacher: D. Kock (alternate, Lothert).

Agenda: Dan. (cont.), Schlicht; Drinking and its evils, Martens; How are we to cope with the problem of the modern dance? Lothert. D. KOCK, Secretary

#### ORDINATIONS AND INSTALLATIONS

##### Installed

##### Pastors

Herrmann, Max, as pastor of St. Paul Ev. Lutheran Church, Mauston, Wis., by A. Schubring; Oct 11, 1964; and as pastor of St. Luke Ev. Lutheran Church, New Lisbon, Wis., by H. Winkel; Oct. 11, 1964.

Manteufel, Julius, as pastor of First Lutheran Church, Aurora, Nebr., by W. Wichmann; assisted by G. Eckert, D. Sievert, R. Fischer; Oct. 25, 1964.

Weigel, Christoph, as pastor of David Star Ev. Lutheran Church, Kirchhain (Jackson), Wis., by G. Hoenecke; assisted by E. Breiling, L. Groth, G. Kionka, M. F. Liesener; Oct. 4, 1964.

##### Teacher

Smith, Sydney, as teacher of David Star Lutheran School, Kirchhain (Jackson), Wis., by G. Hoenecke; Aug. 30, 1964.

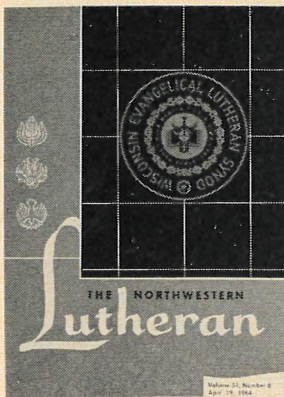
#### CHANGE OF ADDRESS

##### Pastor

Weigel, Christoph  
Route 1  
Jackson, Wis. 53037

# Thoughtful Christmas Gifts

## THE NORTHWESTERN LUTHERAN



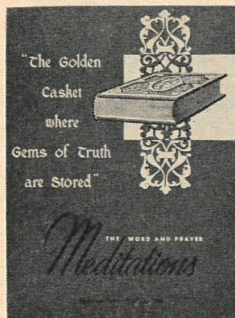
Remember someone with a subscription to THE NORTHWESTERN LUTHERAN. The Northwestern Lutheran appears every two weeks. In each issue your relative or friend will find something that builds him up in the faith, gives him a wide range of religious information and insight, and informs and inspires him for the missionary task of the church.

**One year . . . . . \$2.00**

**Three years . . . . . \$5.00**

**Five years . . . . . \$8.00**

## MEDITATIONS



A gift of MEDITATIONS is one that will surely please a Christian relative, friend, or acquaintance. Each day he will have the benefit of a devotion that "has something to it" — a Scripture reading, a passage of the Bible explained and applied to the Christian's life, and a prayer for each day. In addition there are prayers for a number of occasions and situations. MEDITATIONS appears quarterly.

**One-year subscription \$1.00;  
postpaid**

## THINKING OF A CHRISTMAS GIFT SUBSCRIPTION?

It's time right now to act on the good intention. If you are thinking of remembering a good friend or a relative with a gift subscription, simply send the amount of the subscription cost and the name and address of the person who is to receive your gift of enduring value.

We will send an attractive Gift Card bearing your name as the donor to the recipient of your gift.

The **Meditations** subscription would begin with the first number of the 1964-1965 church year (first meditation dated Nov. 29, 1964).

The **Northwestern Lutheran** subscription would begin with the first issue after January 1, 1965.

All subscriptions are payable in advance

**NORTHWESTERN PUBLISHING HOUSE  
3616-32 West North Avenue, Milwaukee, Wisconsin 53208**