

# THE NORTHWESTERN Lutheran

Volume 51, Number 24  
November 29, 1964



# BRIEFS by the Editor

*The advent of our king  
Our prayers must now employ,  
And we must hymns of welcome sing  
In strains of holy joy.*

So we sing in a well-known Advent hymn. It is hardly conceivable that any Christian would not respond to this summons, for it is a call to celebrate the Advent, the coming of the Son of God into the world, to be and remain forever true man, and yet not cease to be for one moment "Very God of Very God."

Sometimes, however, a false, sentimental note creeps into the observance of Advent. It consists in conducting a kind of make-believe for the four weeks of the season before Christmas. Those who have put themselves in this frame of mind act and talk as though God had not yet sent His only-begotten Son to us, and we were still awaiting the event of the ages, bearing the title: "The Word Was Made Flesh."

In both cases a kind of dramatic surprise is effected. On Christmas Eve they suddenly discover: "At last the Son of God is made flesh." On

Easter morning they seem to realize with a start that the Lord is risen indeed.

So that we may not be misunderstood, we hasten to add: we are never to lose our sense of marvel over the wonderful works of God for our salvation. They are to keep on filling us with awe as though they were brand-new discoveries. It is in this vein that our hymns and devotional literature often speak. Many of our Advent and Christmas hymns describe the birth of Christ in terms of a present, as, for instance, in this case: "Hark! the glad sound! The Savior *comes*, The Savior promised long." But this is not the same as the make-believe we have been talking about. Here is the lively awe and wonder of a faith that has not gone sleepy and sluggish and of a devotion that has not lapsed into a mechanical routine.

Though the make-believers may mean well, yet they are indulging in a form of piety that is not wholesome. Our God wants us to bask in the full, warm light of the Gospel, which is the good tidings telling of a complete fulfillment many centuries

past. He does not want us to revert to a time when believers clung to the Promise of a Christ still to come. We are to look back to the long Advent season which stretched through the Old Testament centuries only to realize anew and praise more highly the faithfulness and love of the God who has made all His promises come true.

Furthermore, the truths which the Scriptures connect with the theme of Advent cannot have their full meaning for us, if we indulge in the seemingly pious make-believe regarding the first Advent. We understand and grasp and value the coming of our Lord in Word and Sacrament only in the light of the *accomplished* incarnation and redemption. We look forward to the Final Advent of our Lord Jesus with assurance and hope only on the basis of the knowledge of faith that the Son of God "for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man" — *came, was made*, in the fullness of the time over 1960 years ago.

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

*The Northwestern Lutheran*

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# Editorials

## Perspective In Death

The breadth and depth of a man's life sometimes is more fully comprehended in his death than in his lifetime. The sharp sense of loss compels us to pause and reflect about what his life has meant for those who were touched and influenced by it. It is the vacant place against the sky that strikingly reveals the stature of a great tree that has fallen in the forest.

Professor John Meyer's life and teaching have directly influenced and guided perhaps three fourths of the pastors in our Synod. In the 44 years he served at our Seminary he made a significant contribution to the training of our Wisconsin Synod ministry. In addition, other pastors who were not in his Seminary classes, and a number of teachers in our parish schools, were once his pupils at Dr. Martin Luther College during a period of nearly a decade and a half prior to his joining the faculty at the Seminary in 1920. To few men in any synod is the opportunity given to teach so many for so many years.

Of more significance than the length and breadth of his life and influence, however, has been its depth. Professor Meyer's teaching went down to the rock foundation of Scripture and built upon that, whether he was teaching his students how to read the New Testament in Greek or whether he was establishing them in Christian doctrine. This was not, however, a superficial basing of theology upon the bare surface of Scripture. It was also a penetrating into and a probing of Scripture in depth. He had no patience with the flotation technique in theology, by means of which men ride the changing currents of theological thought, that toss them to and fro with every wave and eddy.

Because he based our theology on Scripture in depth, we are grateful to our Lord for having granted him great length of days and breadth of influence to establish it well among us.

CARLETON TOPPE

\* \* \* \*

**42,500** According to records that have been kept since 1921, airplane disasters all over the world have taken not quite 5,000 lives. This figure includes the 168 lives lost in two crashes in 1964. That averages about 115 a year over the whole period of 43 years, although in late years, because of the very great increase in air travel, the annual cost in lives is much higher than 115.

In World War I, 53,402 men of the United States armed forces were killed in battle during the 18 months from April 6, 1917, to November 11, 1918, not quite 3,000 for each of the 18 months.

In 1963, motor vehicle accidents in the United States alone took 42,500 lives, an average of over 3,500 for each month of the year. The horror that civilized people have of war is understandable. War is a brutal

business. Airplane disasters, each one of which may take from two to 130 lives, are especially appalling.

Still, the automobile remains the most effective killer of all. What happens on the highways is rightly called a slaughter. When long weekends occur, as was the case this year at Memorial Day, the Fourth of July, and again at Labor Day, the newspapers a few days before confidently predicted within a few dozen how many men, women, and children would be killed, not just die, but be killed, before the next Tuesday morning. There is something as brutal as war about that.

Can the Church do anything about that, that is, the pastors and we who sit in the pews and also drive automobiles? It will not be necessary to erect crosses at the spot of a fatal accident, or to put up billboards warning people to "Prepare To Meet Your Maker." That has all been tried, and it is not our way of preaching anyway. What we Christians must do is something simpler and much more effective than that. There will be accidents, of course. But we can, when we venture out on the highway, take hold of the wheel in the spirit of a Christian man, that is, of one who is constrained by the love of Christ to show love and consideration to all other men. The love of Christ should control our driving habits as surely as it controls our language, our morals, and all our habits. There will be accidents, but a Christian will not create them by lawlessness, arrogance, drunkenness, and disregard for his fellow man. A Christian may be a poor driver, but he cannot be a drunken driver or a reckless killer.

ERWIN E. KOWALKE

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## Snow

The time is now here for the first light snowfalls and for heavier ones to follow. During the first snowfall in Chicago last season over 100 automobile accidents were reported to the police each hour. That is one reason why people look forward to winter and snow with a shiver that is not caused by the cold. Snow can be dangerous. Another reason for the unpopularity of snow is the physical discomfort connected with shoveling the snow away from the garage door and off the driveway. After a heavy snowfall the papers usually have a heart attack or two to report. Cold adds to the misery, so that people, perhaps most people, see winter approaching and shudder at the mere thought of it.

Not so many years ago snow still enjoyed a real popularity with many people. A good covering of snow smoothed out all the ruts in the roads and everybody who used horses for transportation welcomed the snow, if only there was enough of it to make good sleighing. Children loved it, too, in the days when any street that had a slope might be quite safely used for sleigh riding. Snow had its uses both for work and for play. Perhaps the farmer still blesses a good covering of snow on

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# Studies in God's Word:

## A Changeless Gospel for the New Church Year

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Romans 1:16).

The first Sunday in Advent marks the beginning of a new church year. In unchanged sequence the old familiar festivals of Christmas, Epiphany, Easter, Ascension, Pentecost, and of the Holy Trinity will be observed and celebrated during the first half of this new year of grace. In this we expect no change, and seek none. The Gospel of Christ shines brightest where its historical foundations are neither bypassed nor belittled.

In a changing world, however, it is sometimes supposed that the Gospel of Christ, too, must undergo change in order to keep pace with the times. The sophistication and enlightenment of the twentieth century, it is imagined, can no more be expected to be satisfied with the Gospel of a debased and crucified Deliverer than a mature and educated adult can be expected to be content with fairy tales, legends, and paper dolls.

But we, today, need as little to be ashamed of the Gospel which we will be hearing throughout the new church year as St. Paul was to proclaim it in the proud and cultured city of Rome. Nineteen centuries removed from the days of the Apostle, we have a Gospel whose purpose and power are still the same.

### Its Changeless Purpose

The Gospel that Paul desired to preach also in Rome was the Gospel of the Word made flesh, of the Son of God made man, made of a woman, made under the Law, to redeem them that were under the Law. It was the Gospel of Christ who manifested His glory, the glory as of the only-begotten of the Father, full of grace and truth. It was the Gospel of Him who was manifested for the purpose of destroying the works of the devil and taking away our sins;

of Him who came into our world to save sinners, to seek and to save that which was lost. The only Gospel that Paul knew and was determined to publish far and wide was the Gospel of Christ who took upon Himself the form of a servant, humbled Himself, and became obedient unto death, even the death of the cross; the Gospel of the Lamb of God which taketh away the sins of the world, who was delivered for our offenses and raised again for our justification, whom God also hath highly exalted and given a name which is above every name.

In this new church year we expect to hear a Gospel that is no different than Paul's. We need a Gospel whose purpose it is to deliver us from the dominion of death and the devil. We want a Gospel that aims to free us from the guilt and consequence of our own folly and failure. We yearn for a Gospel that seeks to calm our troubled hearts and still our anxious souls. We can be satisfied with nothing else, or less. For the Gospel of Christ, our crucified, risen, and ascended Savior, we know, is alone the power of God unto our salvation.

All about us today it appears that people are clamoring for a gospel that relieves them not of the weight of their sins, but of the burden of their responsibilities; for a gospel that delivers them not from their deserved eternal condemnation, but from their adverse temporal circumstances. Under the persistent influence of misguided leaders, they cling to a gospel which promises, sometimes by dubious means, to better their social standing or their economic position in the name of Christ and His Church. Of such a gospel St. Paul would surely be ashamed. It is something other than the power of God UNTO SALVATION.

### Its Changeless Power

While men have managed to improve themselves in this world both socially and economically without the Gospel of Christ, no man yet has had his relationship with God im-

proved without the power of divine grace and mercy in Christ Jesus. People who do not even profess to be Christians find it possible to attain a certain standard of living for themselves or to provide it for others; they find it possible to get along well with their neighbors and fellow men, to lead outwardly decent and respectable lives, and even to combat vigorously the ravages of vice and delinquency in their society. It doesn't take God's Gospel power to achieve this. A change of heart towards God is not necessarily involved at all in a man's pursuit of the virtues that society extols and applauds.

But for a man, however learned, cultured, and benevolent, to undergo a complete transformation of mind and heart, to experience a rebirth, to look upon himself as a lost and condemned sinner and upon his own righteousnesses as filthy rags in the sight of God; for him to cast himself upon the mercy of God alone for pardon and redemption does indeed require, as always, the Gospel of Christ, the power of God unto salvation. One who is spiritually dead from birth does not become alive except through the quickening power of the Gospel of Christ. One who is born spiritually blind does not gain the vision to perceive the wonders of divine truth except through the enlightening power of the Gospel of Christ. One who is by nature opposed to God and His way of salvation does not become a friend and a child of God except through the sanctifying power of the Gospel of Christ. It was so in the case of Nicodemus, in the case of the three thousand converted on the day of Pentecost, in the case of the jailer at Philippi, and in the case of all who by the grace of God have since become new creatures in Christ.

In this new church year, rejoice and be glad that the Gospel you hear from week to week is the Gospel of Christ, of changeless purpose and of changeless power.

MILTON BURK

## Dedication--King of Kings Lutheran Church Garden Grove, California

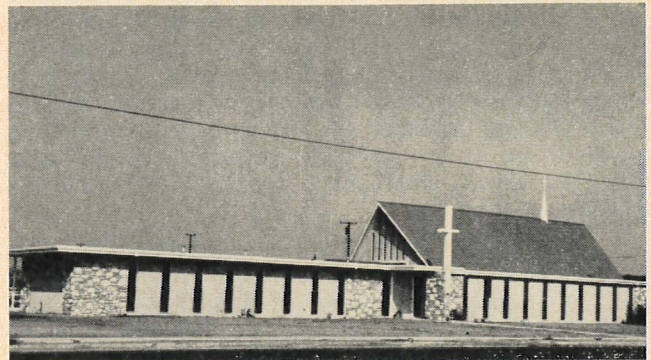
Honold's Hut was a humble place to worship. Stuck between a garage and a fire station, it accommodated such unlikely organizations as the Overnight Citizens Club and the Retired Detroit Policemen. But on Sunday mornings for more than two years it was for us a house of God. There were disturbing distractions, fire sirens and compressors for air hoses to clean the trucks, ringing phones and little children with noses pressed against the screens, peering inside to see the strange goings on.

People didn't always get inside. Some stood sometimes, and some sat on bar stools outside the door in the sun. One LCA family seeking a refuge from liberalism arrived late one Sunday and couldn't get in. So they sat outside without any shade to shelter them. As I made my way to them at the end of the service, I expressed my regret for their inconvenience. The man said: "You don't have to apologize for anything, Pastor, we got what we came for." And many more like them have come — come to hear your missionary proclaim the wondrous truths of God's saving Word in bustling, burgeoning Orange County, California. There are more than a million people in this remarkable county with its exploding population — and only one of our churches to herald the message to souls seeking refuge and peace as only Jesus can give it.

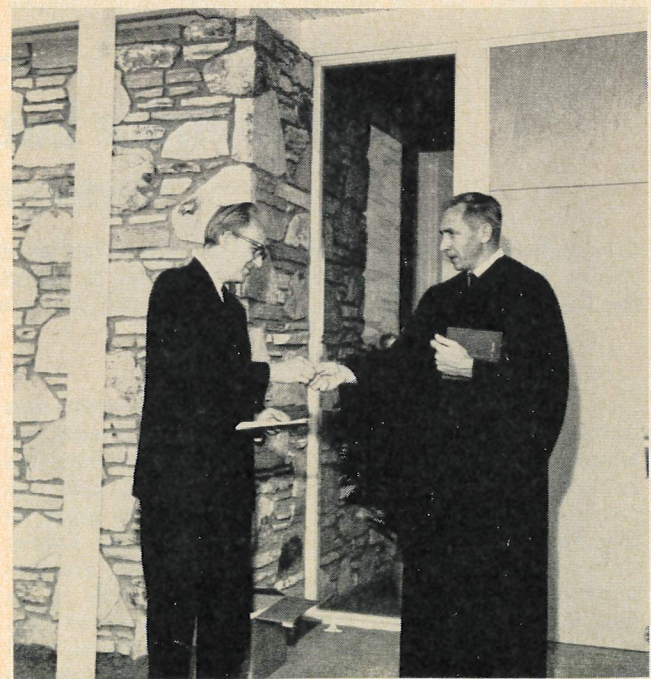
Can you appreciate from all this why we are so grateful to you for helping us with your offerings for home missions to build our own church home? We dedicated it on October 4, 1964, with hearts brimful of gratitude to God who moved you to make it possible for us.

God evidently wanted us to have a sanctuary which would singularly honor His name and help keep us conscious of His wondrous grace. The building blends together, in beautiful harmony, wood and stone and glass, common things of God's earth, in a way that brings us close to the uncommon God of heaven. It is contemporary in its lines to emphasize the relevancy of what is preached and taught here; yet the massive cross above the entrance and the symbols inside testify that while our world has changed, our message has not. "We preach Christ and Him crucified."

Costs are high in California, land values are still higher. Our three-acre site cost \$48,000 and yet was a genuine bargain at that price. A \$70,000 offer was made for it less than a year later. The low bid on the building, without furnishings, was \$67,900 for 4,000 square feet.



KING OF KINGS LUTHERAN CHURCH at Garden Grove, California, was dedicated October 4, 1964.



PASTOR GERLACH RECEIVING KEY TO CHURCH at the dedication ceremonies.

So we were forced to build without a general contractor, and the Lord of the Church made it possible for us to do so. He brought men of varied capabilities into our membership, men with a knowledge of the building trades without whose help we could not have completed the task. A saving of more than \$16,000 was realized thereby. The chancel furnishings were constructed without cost by a man retired after 30 years as a church furniture builder. A former roofing contractor helped us, a Wisconsin Synod pastor's daughter provided all the colored glass, a shipbuilder lent his considerable talents, another man took the responsibility for all the floor covering and the ceramic tile, and a painter added his professional touch. Countless hours of volunteer labor have helped to make us feel that our church is built at the bottom of a ladder like Jacob's. Truly, "the Lord is in this place."

The building itself will seat 230 people comfortably in nave and choir room. The narthex of glass and stone doubles as a "cry" room. The educational unit contains eight Sunday-school classrooms arranged to accommodate a two-room day school planned for next year. Savings effected by volunteer labor made it possible for us to purchase an Allen church model organ. A church office and a pastor's study adjoin the chancel.

Two services were held on dedication day. The local pastor conducted and preached in the morning dedication service, and founding pastors, Armin Keibel of Los Angeles and Paul Heyn of Pomona, preached at the festive afternoon service at which the organ was dedicated. Choirs from Gethsemane, of Los Angeles, and Our Savior's, of Pomona, assisted us.

Both services were attended by overflow audiences. In the morning 23 families living in the neighborhood attended our services for the first time and signed the guest register. On the Sunday following the dedication,



THE INTERIOR of King of Kings Lutheran Church, Garden Grove, California.

18 new members were received into our fellowship by profession of faith following an inquiry course. Membership in the congregation at the time of dedication was 221 souls and 136 communicants.

Our thanks go to our local Mission Board for its generous counsel and aid, to the General Board for Home Missions, to the Board of Trustees and the Fiscal Office, to every member of the Synod who sacrifices for missions, and above all to the God who opened His hand to lead and to bless, and who has brought us all together with you into the fellowship of the sanctified. Now we ask that you who have helped us so generously with your material gifts continue to help us with your prayers as we pledge to do for you.

JOEL C. GERLACH

## 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.]

(Continued from Nov. 15 issue)

During January 1964, an instruction class was started at Chiteve Court at Chief Mutunda of 5 members, lately on the same class grew. By February the members requested to have their own Sunday services. This was accepted, and a donation of 10 shillings was given to them to help them to build a shelter for the Sunday services on sundays. Then after one week Sundays services, chief Mutunda allowed his court Hall to be used for gatherings on Sundays for our services. Mr. Mjanji at Chiteve gave his house which is big to used as Chiteve Church, in exchange of 800 unburnt bricks and mould for him and also some poles for the roofing his new house. Him being a bricklayer would build himself a small one opposed [opposite] the Church. For this

we Chiteve Church did unanimously agreed to mould brick for him and we have already made for him and have brought poles for him. Due to lack of time, for we are repairing our Church therefore we have decided to give this report to Teacher Roy Saviye, to report for us on behalf.

Our Sunday gatherings is 15 Adults and 10 Sunday School children. We heard all children being baptised.

The only trouble we have at present is the canoe to cross our Pastor for instructions and Sunday services. Our Gov't canoe is withdrawn to the public due to big damage or unreparable damage to the canoe. On 11th instant Mr. Muyangana experienced an accident when the small canoe they were crossing him sank down in

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# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

**Topic: May A Suicide  
Receive Christian  
Burial?**

A reader asks: Why is it we Lutherans so completely condemn a Christian when he has committed suicide? Doesn't Matthew 7:1 say: "Judge not, that ye be not judged"?

## **The Significance of Christian Burial**

What is the significance of Christian burial? When the church grants someone a Christian burial, it is thereby testifying that in its judgment the deceased died as a Christian, believing in the forgiveness that is ours in Christ. It expresses the conviction that the body that is placed into the grave will arise to life eternal because it has been redeemed by Christ the crucified. Christian burial is for confessing Christians.

## **The Sin of Suicide**

What if someone who has been a confessing Christian commits suicide? May a man take his own life? We need to remember that it is the Lord who "killeth, and maketh alive: he bringeth down to the grave, and bringeth up" (I Sam. 2:6). Our times are in the hands of the Lord. He gave us life; He is the one who will determine when it should cease. We as Christians are to "redeem the time" (Eph. 5:16) that the Lord gives us, to make the most of the limited time of grace granted us on earth. We are not to cut that short. Taking our own life is no less a sin against the Fifth Commandment than is taking the life of another. Both are murder.

## **Every Suicide a Case of Mental Derangement?**

But someone may say: Whoever takes his own life must be out of his mind to do that. Will this *always* be true? The few examples Scripture records of such who committed suicide were not of people who were out of their minds. They found themselves in great difficulty and despaired. It was despair — and despair is unbelief — that drove them to take their own lives. Ahithophel, a counselor of David, followed Absalom in the rebellion. However, when his counsel was not followed by Absalom and he saw defeat impending, he went home and hanged himself (II Sam. 17:23). Zimri had assassinated the king of Israel and usurped the throne. When he saw that he was being overthrown again, he despaired and burned down his palace over his head (I Kings 16:18). Saul had been a king after the Lord's heart. He had been a believer. But he became proud and the Spirit of the Lord departed from him. When the battle with the Philistines went against him, he despaired and fell on his own sword, his armorbearer joining him in this action of despair (I Sam. 31:3,5). Judas was a disciple. He shamefully betrayed his Master. When he saw that Jesus would be crucified, he felt remorse. But it only

drove him to despair, and in his despair he hanged himself (Matt. 27:50). These were willful actions of such who had despaired of God's help and mercy.

## **What Willful, Conscious Suicide Means**

If someone who has been a Christian willfully plans and carries out his own destruction, does so fully aware of what he is doing, can he still be considered a confessing Christian? Doesn't his action proclaim that he has despaired of God's mercy and help? Where this is clearly evident, what a sham it would be to express the hope that the departed will rise to eternal life!

## **Cases of Mental Illness and Irresponsibility**

On the other hand, if someone has become mentally ill, if he can no longer be considered responsible for what he does, if pain has made him irrational, unaware of his own actions, it may happen that he takes his own life while in such a condition of irresponsibility. It is our hope that this faith is not lost through actions for which the sick person cannot be held responsible. On the basis of this hope the church may grant Christian burial.

## **The Pastor Must Make a Judgment In Some Cases**

The chief burden of determining what to do in cases of suicide will quite naturally fall upon the pastor. It is evident that the decision will not always be easy, since circumstances are not always clear and decisive. He will have to judge to the best of his ability whether the person was a confessing Christian at the time of his death. This judgment he will need to make, and it is not forbidden by our Savior's command not to judge. Jesus condemns hypocritical judging. Scripture does, however, tell us to judge a man's confession (cf. I John 4:1ff). When a pastor faithfully considers all evidence and arrives at a decision, consulting possibly also with the elders or church council of the congregation in difficult cases, it will be well to respect his judgment, even if we might have made a different one ourselves. He is acting in the fear of God to the best of his ability.

## **Christian Burial and the Deceased's Status Before God**

This too should be remembered: Christian burial in no way alters the status of any deceased person before God. If a man dies in unbelief, giving him a Christian burial will not bring him into heaven. If a man dies as a believing Christian, failure to receive a Christian burial will not cause him to lose his eternal salvation. So if an error in judgment on the part of the pastor or congregation in these difficult circumstances should occur, the Lord will still know them that are His, and also those who have become the prey of Satan.

ARMIN SCHUETZE

What do  
you mean..



# Atonement ?

“HE IS THE PROPITIATION FOR OUR SINS”

For our consolation St. John, the apostle of love, assures us, “If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (I John 2:1b, 2).

## “Unworthy of God”?

The claim is made in some quarters today that the thought of propitiation is unworthy of God. Propitiation is said to be a pagan concept. Only the heathen, it is asserted, have such a low conception of their gods as to believe that sacrifices are necessary to appease their wrath. With a show of piety it is contended: Is not God a God of love? Would He be so sordid as to demand a sacrifice to placate His wrath? Must He be appeased by the shedding of blood?

## A Sentimental “Gospel of Love”

But such pious-sounding arguments are manifestly contrary to the Scriptures, which plainly tell us, “Without shedding of blood is no remission” (Heb. 9:22). God needs no human defenders of His honor. Who is man that he may presume to question the propriety of the demands which divine justice makes? Such apostles of a sentimental “gospel of love” have obviously failed to understand that sin is nothing less than rebellion against God, an offense against His holiness which merits nothing less than everlasting death in hell.

## A Heart-warming Statement

G. Ernest Wright and Reginald H. Fuller have written a book entitled *The Book of the Acts of God*. Although one who treasures the Bible as the true and inerrant, verbally inspired Word of God will be compelled to take exception to much that is written by these two scholars, one’s heart will give a joyous assent to Fuller’s description of the Scriptural doctrine of the atonement. Refuting the argument that since God is the initiator of Christ’s work of propitiation He could not also be its object, Fuller writes, “Of course the initiative comes from God. But what he initiates is precisely the propitiation of his own wrath! Man could not do it, so God in his mercy undertakes to do for man what he cannot do for himself. In the person of his Son he undergoes the extreme consequence of man’s sin, which is to exist under the wrath of God, to be cut off from God’s presence. . . . We must hold fast to the traditional conception that, for St. Paul, Christ’s death is a propitiatory sacrifice initiated by God Himself” (pages 304-305).

## “Sinners . . . Lose All Their Guilty Stains

At the same time, however, it must be recognized that the Scriptures also view Christ’s work of atonement as expiation, meaning that the stain of sin has been removed by the blood of Christ. The word “expiation,” to be sure, is not found in the King James translation of the Bible, but the concept nevertheless is Scriptural. Because God made the soul of Him on whom He had laid the iniquity of us all “an offering for sins,” as Isaiah puts it (53:10), He now declares, “I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins” (Isa. 44:22). “The blood of Jesus Christ, his Son, cleanseth us from all sin” (I John 1:7).

Romans 3:25 tells us that God has set forth Christ “to be a propitiation (RSV: an expiation) through faith in his blood.” In the original Greek text the word here translated “propitiation” or “expiation” is the term regularly used for the mercy seat, the golden cover on the Ark of the Covenant in the tabernacle on which the high priest on the Day of Atonement sprinkled blood to make atonement for his own and the people’s sins.

## Christ Expiated Man’s Guilt

So Christ is our “mercy seat.” Through Him we have obtained mercy. By the shedding of His blood He has appeased God’s righteous wrath. He has placated His holy anger and rendered Him propitious or favorable toward us sinners. Divine justice has been satisfied because by Christ’s vicarious sacrifice the full payment for sin has been made. Man’s guilt has been expiated.

As our High Priest Jesus has thus accomplished the purpose for which He came into the world, namely, “to make reconciliation for (RSV: to expiate) the sins of the people” (Heb. 2:17). Yes, in the words of the hymn writer, He is “Himself the Victim and Himself the Priest” (LH 307:1).

## The Simple Answer: “A Ransom for Many”

Learned theologians may write abstruse, seemingly profound treatises on the question, “Was Christ’s Death a Sacrifice?” (the title of a recent book by Mark Barth, a son of the well-known Swiss heretic, Karl Barth). But simple Christians know the answer. They will remember what Jesus Himself said, “The Son of man came . . . to give his life a ransom for many” (Mark 10:45). They will call to mind what Jesus says to them in the Sacrament of the Altar for their comfort and strength, “Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins” (Matt. 26:27b, 28).

(Continued on page 384)



## Preventing Washouts

Mission boards are becoming increasingly aware of the importance of carefully screening candidates for foreign mission posts and of orientating them as thoroughly as possible before assigning responsibility to them.

The following excerpts are from an article titled "Orientation: Casualty Prevention" written by Ian H. May in *Africa Now*. He gives an interesting insight into the manner in which the Sudan Interior Mission prepares its workers:

"M. had been in Africa only two years, and now his missionary career was finished. He was a washout. As far as he was concerned he would be glad to see the last of the people, the place, and the mission. Unfortunately, the feelings were mutual.

"He hadn't begun that way. When he had left home he was eager to carry the Gospel to Africa, and the blessings of his home church were ringing in his ears.

"Now he was a casualty. How would he ever face that same church? Thinking of that was bad enough, but the feeling of defeat was worse. Although he couldn't wait to leave, deep down there was a sadness, for he felt that the mission also couldn't wait to have him go.

"M.'s case is a sad one but hardly unique in these critical days. In spite of easier living conditions overseas, certain problems facing missionary recruits today are more intense than they were 70 years ago when Kent and Gowans laid down their lives within their first year in Nigeria.

"As Dr. Eugene Nida has emphasized, the missionary today is not called upon to suffer the same physical privations as in former years, but his intellectual struggles and spiritual conflicts are more severe tests of his courage and consecration.

"Even 10 years ago, the raw recruit, while facing the physical privations of primitive life, could quietly make glaring mistakes in an obscure corner, seen only by one or two fellow missionaries and endured by nationals governed by a colonial administration.

"Today this is changed. In Nigeria, a member of the Peace Corps merely misplaced a critical postcard and created international repercussions. Urban life, intellectually astute nationals, and political independence create a climate that demands utmost caution and complete dedication in face of opposition. This only comes from Christian maturity and grace.

"With these mounting problems and perplexities, it is surprising that any new recruits survive. Why could M. not face the discipline of his new career? Was the blame his alone? Was it valid for mission leaders to write off his immaturity, feeling him to be incapable of making the necessary adjustments? Missions must look inwardly and seek to determine their own failures in such cases.

"These questions are vital and must be answered. Mission organizations which have been raised up to help Christians fulfill their God-given commission must be very certain that they adequately select, prepare, and utilize the talents of these consecrated young people.

"This pinpoints the need for close scrutiny of all orientation procedures, both for candidates and newly appointed missionaries. A missionary organization with slipshod candidate procedures and no field orientation may be held responsible by God for casualties. It is no light thing to blunt the usefulness of one of God's tools through improper handling. . . .

"A realistic approach to these problems will do much to aid young people to 'endure hardness as good soldiers of Jesus Christ.'"

## Problem May Not Be the Right Word

Many people who turn to the minister for counsel want him to do a piecemeal job. They wish to be relieved of some problem, but they do not want to be fundamentally changed. Perhaps the habit of regarding everything as a "problem" plays the devil there. I am reminded of the young man who went to a priest's house and asked him if he would come out and talk with him about

his problems. The priest is said to have replied, "No, my son, you come in and we will talk about your sins."

(Peter Parson's Log in *The British Weekly*, Oct. 8, 1964.)

## Babel and the Bible

"Babel did more than change men's words. It also changed their thought patterns. Therefore one can only understand national thought patterns when the language is grasped."

Thus writes Ian M. Hay in *Africa Now* with reference to the importance of language study for a missionary in a foreign land.

This fundamental fact is sometimes overlooked when a congregation begrudges a dwindling German-speaking element the privilege of services in the language which they not only prefer but which they understand best, even though they may speak English fluently. Their religious *thought patterns* are cast in the mold of the German tongue.

Recently we were privileged to sit in on a conference of translators and interpreters at our East Fork Mission in Arizona. Three white men and five Apaches studied Dr. F. Uplegger's translation of the Ten Commandments. It was a fascinating display of thought patterns based on Hebrew, Greek, Latin, German, and Apache. The day-long discussion was not only interesting linguistically, but was above all edifying theologically.

Only five of the Commandments were treated that day, and the translations agreed upon were tentative. One thought of the remark of one of the men responsible for the *New English Bible*: "The most fascinating thing about translating is that it is so impossible."

But the blessed truth is that the Word of God is translatable and that the Bible in its entirety or in part is available to about 95 per cent of the world's population. Thus the translators are overcoming the confusion that began at Babel, so that now many can say: "We do hear them speak in our tongues the wonderful works of God."

## Direct from the Districts

### Arizona-California

#### CALIFORNIA

##### Construction

Our Savior Church in Pomona dedicated a newly completed 28'x40' education building on Sunday October 11, 1964. It was for the most part built by members. The unit will serve particularly as a classroom for the Christian day school and the Sunday school.

Gloria Dei Church in Belmont, on the Peninsula south of San Francisco, is ready to build a 30'x60' chapel. Services, with attendance of 90 or more, are being held in the parsonage on recently purchased property of one and a half acres.

Peace Church in Santa Clara, 25 miles farther south, will soon put up a 20'x40' education room for \$9000. The architect is drawing a detailed plan for this extension to the chapel.

King of Kings Congregation is building a parsonage, already half up, on its church grounds in Orange County. Since the dedication of its chapel on October 4, attendance for double services on Sundays has reached 275, with 80 children in Sunday school. Communicant membership stands at 146.

##### Property

Reformation Church in San Diego is negotiating on a suitable site adjacent to Madison High School in Clairmont. This mission is now two years old, with an attendance of more than 80.

Christ the King Church in Whittier, 25 miles southwest of Los Angeles, has been granted an allotment for property. It is still worshipping on the fifth floor of an office building, has an average of 50 in the services.

##### Expansion

Exploratory services began October 18 with a group of our families in Redding, 140 miles north of Sacramento. Pastors Robert H. Hochmuth and Robert O. Waldschmidt alternate in conducting monthly services there.

##### Call for San Jose

A call is out for a permanent pastor for our new Apostles Church in San Jose, 15 miles south of Santa Clara, presently being served by Pastor R. Hochmuth. The new man will also take care of our station at Vandenburg.

##### Future Workers

Thirteen students from California Conference churches are attending Synod's preparatory schools for service in the Church.

ARMIN K. E. KEIBEL

## ITEM FROM OUR NEWS BUREAU

### Dean of Active Theological Professors Dies:

The Rev. Prof. John P. Meyer, one of the oldest active theological professors in America, died at St. Michael's Hospital, Milwaukee, on Tuesday, November 10, after two weeks hospitalization. On February 27 of this year, he celebrated his 91st birthday.

Until two weeks before his death, he was teaching full time in the Wisconsin Lutheran Seminary, Mequon, Wisconsin, and the day before he entered the hospital, he preached at St. Marcus Lutheran Church, Milwaukee, where he served as assistant to the pastor for more than 30 years.

Prof. Meyer was born in 1873 at Zittau, Wisconsin, and graduated from Northwestern College, Watertown, Wisconsin, in 1893 and from the Wisconsin Lutheran Seminary, then located in Wauwatosa, Wisconsin, in 1896.

He taught at the Wisconsin Lutheran Seminary for 44 years and

served as its president for 13 years. In 1953 he retired as president but continued his teaching duties.

Prior to coming to the Seminary in 1920, he served parishes in Beaver Dam and Oconomowoc, Wisconsin, and taught at Northwestern College, and Dr. Martin Luther College, New Ulm, Minnesota. He was president of the latter school when he was called to the Seminary.

During his 68 years in the ministry, he served the Wisconsin Ev. Lutheran Synod in various capacities, including a number of years as a vice-president of the Synod.

His theological knowledge was encyclopedic, but his specialty was the Greek New Testament, and in 1963 published *Ministers of Christ*, a commentary on Second Corinthians.

Noting his long service to the church, the Rev. Prof. Carl J. Lawrenz, president of the Seminary, said that "the vigor and mental alertness of Prof. Meyer prohibited us from disdaining God's gift to the Church by placing him on limited service. With undiminished powers he carried a full

classroom load until he was hospitalized. To the end he remained a humble, patient listener to his Lord. As the theological battles of his day raged around him, he asked only one question, What saith the Lord?"

According to the Rev. Oscar J. Naumann, president of the Wisconsin Synod, "the God of grace enriched our Synod and the church at large through Prof. Meyer. He accepted the Holy Scriptures with the faith of a child. Despite his exceptional gifts he would not permit human wisdom to separate him from Scriptural truth. Therein we recognize his true greatness."

Funeral services were held on Friday, November 13, at St. Marcus Lutheran Church, Milwaukee, at 1:00 P.M. The Rev. Oscar J. Naumann preached the sermon.

Prof. Meyer is survived by four children: John Meyer, Mequon, Wisconsin; the Rev. Henry Meyer, Ft. Morgan, Colorado; the Rev. Arnold Meyer, Appleton, Wisconsin; and Miss Lydia Meyer, Mequon, Wisconsin.

## PAGES FROM THE PAST

*Marking the Golden Anniversary of The Northwestern Lutheran*

[EDITOR'S NOTE: The two items following are related. We selected them because we felt that they speak a forceful message to our age. It was 35 years ago that Lutherans generally admired and applauded the valiant stand that Dr. J. Gresham Machen made against the invasion of modernism at the Presbyterian seminary at Princeton. Today, we are sad to say, many Lutherans would withhold their admiration and moral support of such a staunch confessor. May a gracious God preserve us from such a defection from His truth!]

March 30, 1930

**Not With the Tide** From an item sent to us by a reader, very probably for publication, it is evident that Princeton Seminary of Princeton, New Jersey, has been grossly misrepresented by statements of the press to the effect that this institution, too, had been carried off on the tide of Modernism. Its president, J. Ross Stevenson, has sent out a declaration which contains the following:

. . . The statement that this institution "long dedicated to old evangelical doctrine, underwent changes in control which guarantee that its attitude and influence would hereafter be modernistic" (Time, Jan. 27), is absolutely contrary to fact.

I am sending herewith a copy of a recent issue of the Seminary Bulletin which I trust you will read. From this you will learn that the new board of control, composed of eminent men whose integrity cannot be questioned, have pledged themselves to maintain the historic conservative doctrinal position of Princeton Theological Seminary.

From the article of the Seminary Bulletin referred to, the following is quoted:

. . . The assertion was made and given wide publicity that the reorganization of the Seminary would lead to the abandonment of its historical position . . . and will go over to a position vaguely described as "Liberal" or "Modernistic. . ."

It has been insinuated that professors . . . and members of the board have in some way departed from their former Christian faith . . . for these attacks upon the Seminary there is not the slightest foundation . . . no professor of this Seminary has voiced the slightest doubt as to the authority of Scripture, as to the miraculous birth of Christ, as to His atoning work, His resurrection, His personal return, or any other doctrine of the Presbyterian Church. . . . The new board at its first meeting made the following corporate declaration: The temporary board of directors feels that it has a solemn mandate . . . to do nothing whatever to alter the distinctive traditional position which the Seminary has maintained throughout its history.

Some of our readers might ask why we give so much space to the concerns of a different denomination. We answer that we were led to do so by two considerations. A spirit of fairness would seem to demand that all reasonable help be given where a good name is to be upheld—help, even by such as had no hand in the work of libeling. Then again, is it not encouraging and refreshing in this time of doubt, indecision, and compromise to see an example of firmness and decision?

F. Graeber

April 27, 1930

**More On Princeton** In a recent number we reprinted some clippings which a reader had sent and which seemed a defense of Princeton Seminary against unmerited unfavorable criticism. One of the reasons advanced by us for giving space to these items was fairness. The same reason induces us to give yet a little room to the same subject in order to correct the impression, if it possibly were given, that we held a brief for the defense of Princeton.

Another reader has placed material in our hands which at least suggests placing an interrogation point after the heading which led our article: Not With the Tide. We call attention first to the following resolution:

Being convinced that the action of the General Assembly of 1929, establishing a new board of control for Princeton Theological Seminary, will inevitably make the Institution conform to the present doctrinal drift of the Church and so desert the distinctive doctrinal position which it is bound by the most solemn trust obligations to maintain, we believe that immediate steps should be taken for the establishment of a new theological seminary which shall continue the policy of unswerving loyalty to the Word of God and to the Westminster Standards for which Princeton Seminary has been so long and so honorably known.

That was the origin of Westminster Theological Seminary, opened in Witherspoon Hall, Philadelphia, on September 25, 1929. "Drs. Wilson, Machen, Allis, and Van Til were constrained by conscience to resign their positions as faculty members there (Princeton) because of the actions of the General Assembly at St. Paul last year." Thus we are informed by our reader. The former Princeton men are in the faculty of the new Westminster Seminary. In his address on the opening day of Westminster, Dr. Machen makes the following statement:

Until May 1929, one great theological seminary, the seminary at Princeton, resisted bravely the current of the age. But now that seminary has been made to conform to the general drift. Signers of the Auburn Affirmation, a formal document which declares that acceptance of the virgin birth and of four other basic articles of the Christian faith is nonessential even for ministers, actually sit upon the new governing Board. And they do so apparently with the acquiescence of the rest. Not one word of protest against the outrage involved in their election has been uttered, so far as I know, by the other members of the Board; and a formal pronouncement, signed by the President of the Seminary and the President of the Board, actually commends the thirty-three members of the Board as men who have the confidence of the church. Surely it is quite clear,

in view of that pronouncement, as well as in view of the personnel of the Board, that under such a governing body, Princeton Seminary is lost to the evangelical cause.

A comment in our last number entitled "Bolshevism and College" gives an utterance of Prof. Harry Elmer Barnes which is a revelation of what is happening down in Princeton. In giving place to the above we think we have satisfied the demands of fairness as well as corrected any misapprehension which the former quotations might have caused.

F. Graeber

## Mission Society Rally

The Lutheran Women's Missionary Society held their fall rally on October 27 at St. Peter's Lutheran Church, McMillan, Wisconsin. Emmanuel Lutheran of March Rapids assisted as hosts.

Registration was held from 10 A.M. to 11 A.M.; followed by a business meeting and luncheon.

Guest speaker for the afternoon was the Rev. Theodore Sauer, who is home on furlough. Pastor Sauer is the superintendent of the mission program in Zambia, (Northern Rhodesia).

Mite-box collections preceded the meeting. The group voted to divide the money collected, one half to be given to institutional missions, the other half to be given to the Bible Institute in Rhodesia.

The mite-box collections are used to promote missionary education, inspiration, and service.

An invitation for the spring rally was extended by the Rev. Marvin Zank, pastor of Emmanuel Lutheran Church of Medford.

The attendance for the day was 225 ladies and 18 pastors. Mite-box collections totaled \$611.70.

## Editorials

(Continued from page 375)

his fields, but most people look upon six inches of snow as something other than a blessing. That suggests a glance into the Bible to see how people in ancient times looked upon snow.

There are 25 references to snow in the Bible. Those who loathe snow and hate winter will feel that it is only right and fitting that it should be used to describe leprosy. Of Miriam it is reported that "she became leprous, white as snow." Hunters will feel a kinship with Benaiah the son of Jehoiada, who "went down and slew a lion in a pit on a snowy day." Snow was not always welcome in the days of Solomon either, and some people feared it; but not the virtuous woman of whom the Proverbs say that she prepares her household for it and "is not afraid of the snow for her household, for all her household are clothed in scarlet." The Proverbs also describe a fool as being no more agreeable than snow in summer. But a gentle snowstorm quietly covering the grime around us can still remind us as it reminded Isaiah that "as the rain cometh down, and the snow from heaven . . . so shall my word be that goeth forth out of my mouth; it shall not return

unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

ERWIN E. KOWALKE

## Kapembe Lutheran Church

(Continued from page 378)

Kabompo river. But by God's grace he swam to the banks of the river nothing was lost for he carried nothing neither Bible nor other belonging, and that he was on foot, as he is used to some time by walking. For this we stopped him come here until we have a better canoe or other arrangement, For this we have Mr. Robert Sakayi, who conducts Sundays services after being guided by Pastor what material to be used on sundays. For this remember us to our prayers, we are young in faith but we trust your prayers may offer us great zeal to go forward. May the Lord be with you. CHITEVE.

In the conclusion we have to thank the Lord for sending the Lutheran Church that we sure we have the true word, preached to us in its truth and purity. We say that all the glory be given to the Lord who has made it possible for sending to us this free word without any cost to us. And in addition we of Kapembe and Chiteve have sent Teacher Saviye being our first delegate of 1964, to report this message on our behalf, our spokesman here in Kabompo District. For this we thank Our Lord and Savior for his help and guidance in and to bless this first Synod of the Lutheran Church, May the Lord bless it and bear fruits for his service here on earth.....

WE ARE OF KAPEMBE AND CHITEVE.....

- 1..... KAPEMBE ..... Teacher Mr. R. Saviye
- 2..... KAPEMBE ..... Mr. Charles Manangi
- 3..... KAPEMBE ..... Mr. James Mxingo
- 4..... KAPEMBE ..... Mr. Ngongola Kanunga
- 5..... KAPEMBE ..... Mr. Mosses Mwendangulu
- 6..... CHITEVE ..... Mr. Robert Sakayi
- 7..... CHITEVE ..... Mr. Njanji
- 8..... CHITEVE ..... Mr. Sam

PASTOR.....

## What do you mean . . . Atonement?

(Continued from page 380)

### Be Not Wiser Than Scripture!

How true was the observation of Dr. Ulrik V. Koren (1826-1910), a former president of the Norwegian Synod, "According to the Word of God, we have reason to be certain that many an unschooled man or woman, and by the world despised, has gotten farther in the knowledge of God and His saving grace than have the vast majority of the most learned pastors and professors. Above all, we must not become wise above that which is written"! (Cited by Norman A. Madson in *Preaching to Preachers*, p. 51.)

That written Word tells us in plain and simple words in order that all may understand that God "loved us, and sent his Son to be the propitiation for our sins" (I John 4:10).

WILBERT R. GAWRISCH



BEGINNING HIS WORK IN ZAMBIA (formerly Northern Rhodesia) is Pastor John Janosek, who is a 1964 graduate of Wisconsin Lutheran Seminary. With him are Mrs. Janosek and their child as they began their flight to Africa, on September 30, 1964.



A CEREMONY OF APPRECIATION was held by Christ Lutheran Church, Menominee, Michigan, to mark 45 years of faithful service as church organist rendered by Miss Leone Koch. Shown presenting a certificate of appreciation and a cash gift from the congregation is the president of the congregation, Mr. Richard Kamin. Pastor D. C. Sellnow appears with them.

## An Expanded Mission Festival

In the interest of stimulating every age level of their membership toward the work of missions, Zion Congregation of Leeds, Wisconsin, Marlyn Schroeder, pastor, had an expanded mission festival over the weekend of October 18, 1964.

On Friday evening the age level was the Sunday-school children and the teen-agers. The theme was Apacheland. Following a supper, the group heard Pastor Paul Behn speak and show slides on the Apache Indian Mission. The evening also featured the collection of the offering banks, which had been given out six weeks beforehand, into a nine-foot tepee erected in our fellowship hall for the special occasion.

On Saturday the lady members of the congregation invited the ladies from the congregations of Circuit 3 to an "All Ladies Day." The program featured Missionary R. Cox, home on furlough from Malawi; Mrs. Herbert

Speckin, national president of the LWMS; Pastor Ray Wiechmann, executive secretary for home missions; and Pastor Richard Balge, of the student mission on the University campus of Madison. Each of these speakers aroused our interest toward mission work in particular fields. The afternoon closed with a fellowship banquet served to all the ladies in attendance.

Sunday morning mission services were conducted with Pastor R. Reimers as guest speaker. A special "adult night" was held that evening. District Mission Board chairman, Pastor H. Paustian, addressed the evening group on "How a Mission is Begun." This was followed by a showing of a Hong Kong film featuring the apparent open door the Lord is giving us in that area.

Over a cup of coffee that night the members of Zion could look back over the three exciting and informative days they had just had. Ten 4'x12' bulletin and display boards gave information about each of the mission fields of our Synod; 16"x20" pictures and statistic boards drew the attention of many.

## Anniversaries

### Sixtieth Weddings

Mr. and Mrs. Theodore Diehm of Remus, Michigan, on October 26, 1964.

Mr. and Mrs. William Reimer of Immanuel Ev. Lutheran Church,

Campbellsport, Wisconsin, on October 15, 1964.

### Golden Weddings

Mr. and Mrs. Otto Dahlke of St. John and St. James Ev. Lutheran Church, Reedsville, Wisconsin, on October 25, 1964.

Mr. and Mrs. Charles Narges of Immanuel Ev. Lutheran Church, Campbellsport, Wisconsin, on October 28, 1964.

Pastor and Mrs. A. E. Frey of Mt. Olive Ev. Lutheran Church, St. Paul, Minnesota, on July 29, 1964.

## Congregation Observes Centennial Immanuel Ev. Lutheran Church Hutchinson, Minnesota

Immanuel Lutheran Church, rural Hutchinson, Minnesota, known locally as the Acoma Lutheran Church, celebrated its centennial in six services during October of this year. The congregation was established on December 24, 1864, but the voters now felt that Minnesota weather was too unreliable to celebrate a centennial in December.

Immanuel Lutheran of Acoma, established by German Lutheran settlers, was organized in the Township of Acoma, McLeod County, Minnesota. It has had nine pastors in the 100 years of its existence. One pastor, Henry Braun, served the congregation twice. Five congregations were established by early Immanuel pastors. They are: St. Paul's of Litchfield, Minnesota; St. Peter's of Ellsworth Township, Minnesota; Peace of Hutchinson, Minnesota; Zion of Lynn Township, Minnesota; St. John's of Cedar Mills Township, Minnesota. All of these congregations are still flourishing, though two of them have left our fellowship.

Pastors who served the congregation in its first century were: Henry Braun, 1865-1871; J. J. Huntziker, 1871-1872; F. S. Richter, 1872-1873; P. Rupprecht, 1873-1876; Henry Braun, 1877-1892; J. Chr. Albrecht, 1892-1917; Gervasius Fischer, 1917-1928; W. G. Voigt, 1928-1949; Otto Engel, 1950-1956; Norman E. Sauer, 1956.

The congregation has also had a Christian day school for many years. The first resident teacher came in 1918. Since 1959 there have been two teachers serving the school. In 1963, the congregation dedicated a modern two-room school to the glory of God.

Christian day-school teachers who have served the congregation are: Otto Boerneke, 1918-1925; Herman J. Karth, 1925-1940; Ralph Swantz, 1940-1941; Julius Wantoch, 1941-1945; Alfred Kempf, 1946-1948; student teachers 1948-1950; Gerald Bunkowske, 1950-1953; Robert Kock, 1953-1956; Vernon Roemhildt, 1957-; Carol Steffen (Mrs. Helmuth Wendorff), 1959-1962; Anita Wagner, 1963.

The first church building was a log cabin, which served the congregation

for 20 years. In 1884 a frame building was erected. The present church, built in 1949, is of brick, and stands as a landmark to the community.

On October 4, 1964, centennial services were held in English and German, with former Pastor W. G. Voigt, Merrill, Wisconsin, as guest speaker, preaching on Psalm 100. Evening service worshipers heard former Pastor Otto Engel, Danube, Minnesota, speak on Deuteronomy 32:11, 12. On Wednesday evening, October 7, in a Christian education service, Pastor Martin Lemke, Fairfax, Minnesota, exhorted the congregation on the basis of Isaiah 45:5-13. The Dr. Martin Luther College Choir of New Ulm, under the direction of Prof. Milan Zahn, sang in this service. On Sunday, October 11, morning worshipers heard Prof. LeRoy Boerneke of Luther High, Onalaska, Wisconsin, a son of the first Christian day-school teacher of the congregation, speak on Psalm 100. In the evening service Pastor M. J. Lenz, Delano, Minnesota, District president, closed the celebration by speaking on Psalm 50:14, 15. Local pastors served as liturgists and former teachers as organists for these services. Several thousand former members, and friends of the congregation joined the members in these services.

May God be merciful unto us and bless us in the future, as He has in the past!

NORMAN E. SAUER

## Seventy-fifth Anniversary Salem Ev. Lutheran Church Escanaba, Michigan

With gratitude towards the Lord of the Church, this congregation assembled twice for thanksgiving services on September 13, 1964. Professor Armin Panning, Northwestern College, Watertown, was the anniversary speaker in the forenoon. Professor Martin Lutz, instructor at Wisconsin Lutheran High, Milwaukee, preached in the afternoon.

The initial activities on the part of our Wisconsin Synod to establish a church in Escanaba were begun in the latter part of the nineteenth century. In 1882 Pastor G. Thiele was called to the Upper Peninsula to minister to the spiritual needs of the German immigrants. The survey revealed a real need as well as a promising future. As a result, Pastor Herman Monhardt, newly graduated from our Seminary, was ordained on

November 18, 1883, and called to serve in and around Escanaba. He preached and baptized at 17 different places. From this time, April 1884, dates the first baptism. This person still is a regular worshiper every Sunday at Salem.

The initial organization took place in 1889, under the name of "The German Evangelical Lutheran St. Paul's Congregation." Trying times were in store for the congregation. A separation occurred within the congregation, which was not healed until 1914. At the time of the reunion the name Friedens Evangelical Lutheran Church was chosen, later changed to Salem.

The following pastors have served this congregation: G. Thiele 1882; H. Monhardt, 1883-1885; Rev. Ziebell, 1885; H. Heidelberger, 1889; H. Zarwell, 1889-1891; P. Korn, 1895-1896; L. Kasper, 1899-1909; L. Witte, 1910-1913; J. Rien, 1891-1895; C. W. Wagner, 1896-1902; Wm. Peters 1902-1914; O. Hohenstein, 1913-1920; Christian Doehler, 1920-1931; Wm. Lutz, 1931-1957; E. Schmelzer, 1957-1958; A. Panning, 1959-1962; J. J. Wendland, 1962.

Salem Congregation numbers about 400 souls, with 310 communicant members. Among its membership is perhaps one of the oldest persons in our Synod, who was permitted by the Lord to observe his 101st birthday.

May God in grace be with us in the future, keeping us faithful to the pure Word in doctrine and practice to the glory of His name!

JOHN J. WENDLAND

## † Mrs. Julius Klingmann †

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." These words of the Savior, recorded in John 5:24, were used to comfort the family of Mrs. Julius Klingmann at her funeral service, conducted at St. Mark's Ev. Lutheran Church, Watertown, Wisconsin, on September 2, 1964. She had died in the Lord at Neenah, Wisconsin, on Sunday, August 30, at the age of 93 years, 6 months, and 24 days.

Mrs. Klingmann was the former Clara Meyer, daughter of Pastor and Mrs. Michael Meyer. She was born at Leavenworth, Kansas, on February 6, 1871, and attended Christian day

schools in Leavenworth and in St. Louis, Missouri. On August 8, 1889, she was united in marriage with Pastor Julius Klingmann in St. Louis. Pastor Klingmann served parishes in Kansas City, Kansas, Ann Arbor and Bay City, Michigan, and Watertown, Wisconsin. He was pastor of St. Mark's of Watertown from 1904 until his death in 1944. During all these years spent in the parsonage, Mrs. Klingmann served her Lord, her husband, and her family faithfully. In 1956 she moved to Neenah because of increasing infirmities and made her

home with her daughter, Miss Esther Klingmann. There she became a member of Martin Luther Ev. Lutheran Church. Although her amazing vitality enabled her to undergo a successful appendectomy shortly before her ninety-third birthday, her physical strength was declining noticeably in the last several months. All the while her Christian patience and cheerfulness did not leave her.

Mrs. Klingmann is survived by three daughters: Mrs. Rufus Moldenhauer and Mrs. Gertrude Bandelin, both of Racine, Wisconsin, and Miss

Esther Klingmann of Neenah; two sons: Dr. Herbert Klingmann of Oconomowoc, Wisconsin, and Dr. Walter Klingmann of Charlottesville, Virginia; five grandchildren; 10 great-grandchildren; and two brothers. Her husband and one daughter, Miss Della Klingmann, preceded her in death.

Pastor Henry Paustian of St. Mark's conducted the altar service at the funeral, and Pastor Harold E. Wicke preached the sermon. The undersigned read the committal. "Yet in my flesh shall I see God."

G. JEROME ALBRECHT

#### WISCONSIN LUTHERAN SEMINARY CHORUS RECORDS

Long-play monaural or stereo recordings of the concert sung by the Seminary Male Chorus on the Arizona-California tour are now for sale. Prices: Monaural \$3.75 postpaid; Stereo \$4.25 postpaid.

Kindly send orders to

Martin Albrecht  
2209 W. Hickory Lane 115N  
Mequon, Wis. 53092

#### SERVICES IN FORT COLLINS, COLORADO Request for Names

Exploratory services are being held each Sunday in Fort Collins, Colorado. These services are being conducted at 11:15 a.m. at 1630 S. College Ave. Please send information regarding our Wisconsin Synod people in the Ft. Collins—Loveland area as well as students at Colorado State University to

Rev. R. W. Shekner  
655 S. Harlan  
Denver, Colo. 80226

#### AN OFFER

To any mission congregation or any church having need of church pews, St. John's Lutheran Church, R. 1, Ixonia, Wis., offers 20 pews free of charge. Please contact:

Mr. Edward Bankert, Jr.  
314 Hy. 135  
Oconomowoc, Wis.  
Phone: 567-4284

#### INSTALLATION

Pastor Harold Eckert will be installed as Executive Secretary of the Board of Trustees on Tuesday, Dec. 8, 1964, at 7:30 p.m., at St. Jacobi Church, South 13th and W. Mitchell, Milwaukee, Wis.

N. E. Paustian, Secretary  
Board of Trustees

#### 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

#### CALL FOR CANDIDATES

The Board of Control of Wisconsin Lutheran Seminary, Mequon, Wis., herewith invites the members of our Wisconsin Evangelical Lutheran Synod to nominate candidates for the professorship at the Seminary, vacated by the recent death of Prof. Joh. P. Meyer.

Candidates nominated must be qualified to teach Systematic Theology and Homiletics.

Please send all nominations to the undersigned secretary no later than December 21, 1964.

Pastor Adolph C. Buenger, Secretary  
5026 19th Avenue  
Kenosha, Wis. 53140

#### CALENDAR OF CONFERENCES

##### MINNESOTA

#### MANKATO PASTORAL CONFERENCE

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

Place: Grace Lutheran Church, Le Sueur, 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

##### Professor

**Borgwardt, Wayne M.**, as professor in the department of college English at Dr. Martin Luther College, New Ulm, Minn., by O. Engel; assisted by C. L. Schweppe and V. Voecks; Oct. 19, 1964.

##### Pastors

**Klug, Henry H.**, as pastor of Mt. Olive Ev. Lutheran Church, Graceville, Minn.; and as pastor of Bethany Ev. Lutheran Church, Malta Twp., Minn., by G. Fuerstenau; assisted by R. H. Roth, P. Wilde; July 12, 1964.

**Loescher, Waldemar O.**, as pastor of St. Matthew Ev. Lutheran Church, Edmonton, Alberta, Canada, by M. Janke; assisted by F. Schultze; Nov. 8, 1964.

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

**Michel, Robert H.**, as pastor of St. John Ev. Lutheran Church, 6702 S. Howell Ave., Oak Creek, Wis., by J. Martin; assisted by J. Chworowsky, E. Biebert, W. Krueger, J. Mahnke; Nov. 1, 1964.

#### CHANGE OF ADDRESS

##### Professors

**Borgwardt, Wayne M.**  
323 N. German St.  
New Ulm, Minn.

##### Frey, Conrad

10th Floor — Flat D  
Prince Edward Road  
Kowloon, Hong Kong

##### Pastors

**Hoyer, Waldemar**  
1105 S. Cornelia St.  
Sioux City, Iowa 51106

**Loescher, Waldemar O.**  
8915 76th Ave.  
Edmonton, Alberta, Canada

##### Teacher

**Nommensen, Arnold**  
1000 East Main St.  
Watertown, Wis.

#### 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.

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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.

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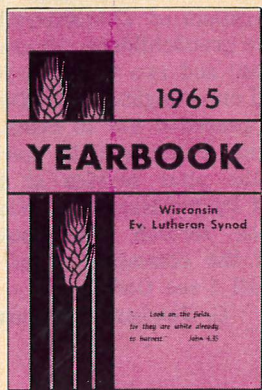
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### *To All Readers of the ANNUAL*

This past summer preaching engagements and attendance at district conventions required a great deal of travel and much driving. It took Mrs. Naumann and me to areas we had never visited before. You can imagine that we studied our roadmaps carefully.

But there was another guide which we carried with us. It was our Synod's Northwestern Lutheran Annual. In it we found listed all the congregations of our Synod and of sister synods, their locations, the names of their pastors, and the time of worship services.

Thus on the one Sunday on which our schedule required us to travel, we were able to attend services in a church of the Evangelical Lutheran Synod. To join our confessional brethren in worship was a treasured privilege.

May I suggest on the basis of this personal experience that you take your Annual with you whenever you travel and that you use it to find your brethren and their churches? Once you do this, you will want to urge others to do it, also.

Sincerely yours in Christ,  
OSCAR J. NAUMANN, President  
Wisconsin Ev. Lutheran Synod