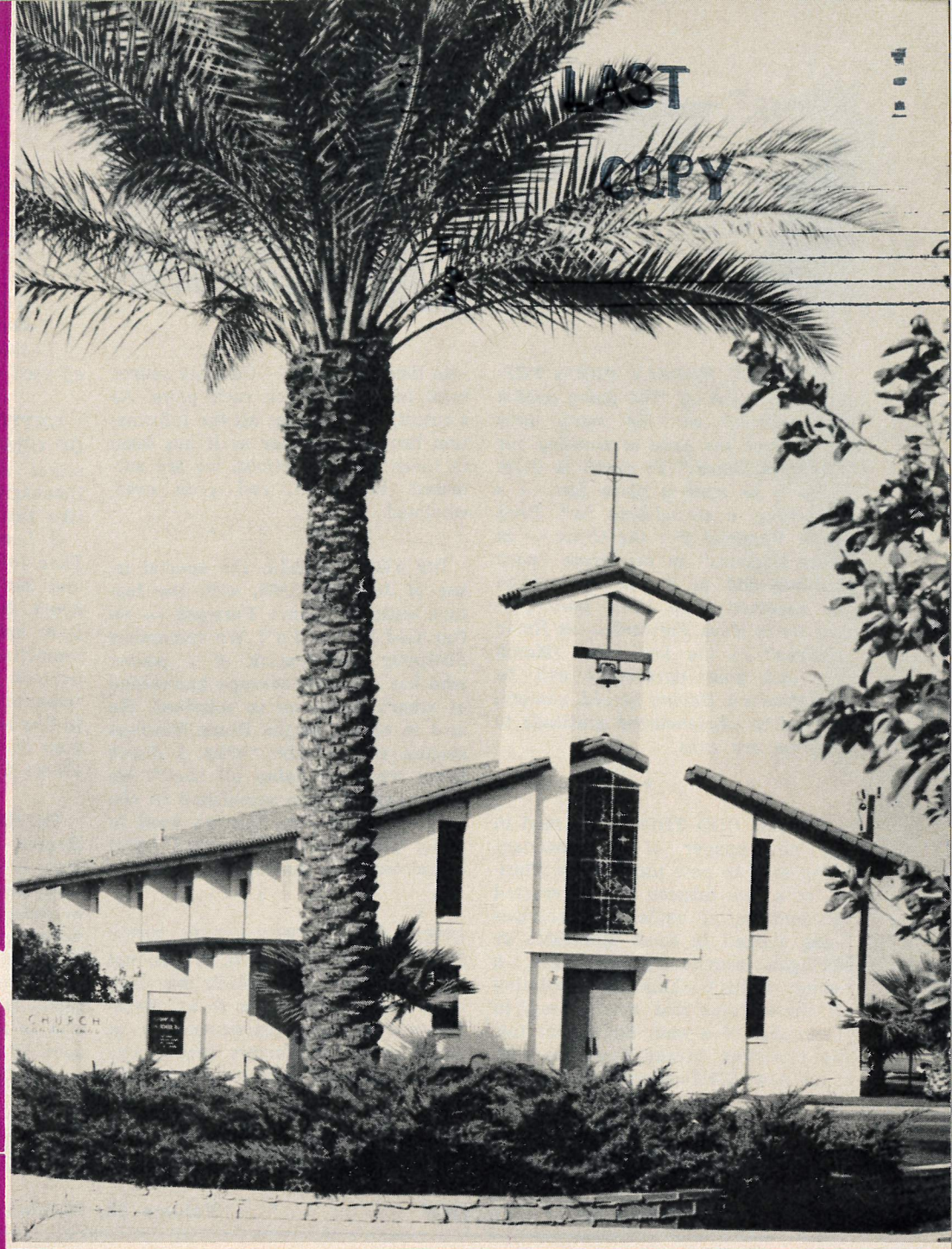
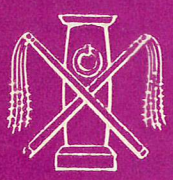


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THE NORTHWESTERN Lutheran

Volume 52, Number 7
April 4, 1965



BRIEFS by the Editor

IT IS NOT MERELY PIOUS PEP-TALK to speak of "the many golden opportunities" or "the many open doors which the Lord is granting our Wisconsin Synod." To speak in these terms is to state a plain fact — a heartening, a stimulating fact. Read "More Victories For the Cross — in Home Missions" in this issue (page 105) and add to it the information you received from "The Lord Permits Us to Move Forward — in Home Missions" in the last issue (March 21), and your agreement will be wholehearted. Having agreed, you will proceed to wholehearted gratitude to God, we are sure.

* * * *

IT'S AN ODD THING. We read in our churchpaper of a missionary being sent to new territory in Florida, of a new mission church erected in Montana, of exploratory services being started in some Minnesota or Michigan community. Naturally, a person doesn't think of tabulating all these items that appear, say, in the course of a year. Sometimes too, the reporting breaks down, so that some new developments do not get

into these columns — the only source most of us have for such news. As a result, when we see all the information brought together as it has been in these two tabulations, we are surprised, impressed, and even overwhelmed.

* * * *

DO YOU RECALL the special issue of June 28, 1964, with the feature entitled: "Move Forward — So Our God Invites Us"? We remember distinctly the remark of a pastor who has an above-average knowledge of what's going on in missions. He said in regard to the Home Missions section particularly: "Why, I didn't know we were doing all that!" No doubt others were astonished in the same pleasant way. But we want to bring out a more important point connected with that special issue.

* * * *

OPEN DOORS REPORTED THEN HAVE BEEN ENTERED. We do not always enter doors which are wide open and which beckon to us. Sometimes our own sluggishness is at fault; sometimes factors beyond our control prevent our entering. Last

summer many of us, including members of our mission boards, thought that we would find it possible to enter only a few of those doors. But the Lord of the Impossible has not only led us through quite a few doors. In the meantime He has shown us more open doors and effected our entrance.

* * * *

GETTING BACK TO THE MATTER OF GRATITUDE, don't we find ourselves speaking a prayer both of thanksgiving and penitence somewhat like this:

O Lord, our Redeemer, we thank Thee for opening many doors for us and permitting us to enter those doors. But we confess that we have been halfhearted, pursuing our own interests. By Thy blessed cross we beseech Thee, our Savior, fire us with renewed love, zeal, and commitment to Thy work, so that through us many may be led to say: "In the cross of Christ I glory." Amen.

* * * *

INTERFAITH SERVICES between Roman Catholics and Protestants have been in the news quite a bit. We have read of a criticism or caution regarding them being voiced here and there by a priest or a bishop, but nowhere in our newspapers have we read what Newsweek (March 22) reports. It tells of orders from the Vatican to suspend such interfaith services. It goes on to give two further (Continued on page 109)

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

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COVER — Good Shepherd Ev. Lutheran Church, Phoenix, Arizona; I. G. Frey, pastor.

Editorials

"No Men — No Money" There is a tiny town in the mountains of eastern Arizona named St. Johns. Its population is predominantly Mormon. Members of the Mormon church in St. Johns number 898.

At the present time 23 of the members, including one young woman, are serving in mission fields in this country and abroad.

At one time, two years ago, missionaries from St. Johns numbered 38.

During the past four years six families have had two sons in mission fields at the same time.

More than 80 per cent of the eligible Mormon men of St. Johns have disrupted their routines, in many cases college careers, to go on extended missions.

The average young man begins his mission at age 19 and spends as much as two and a half years in a country thousands of miles from home.

The family of the young missionary bears the cost of the endeavor, and it is not unusual for one family to have two sons in mission fields at the same time. (Figure it out: The annual cost to one family in some cases exceeds the total mission offerings of whole congregations of the Wisconsin Synod for an entire year.)

To soften any incipient chorus of "Yes, buts," it might be pointed out that the average Mormon family is not rich, nor is the work of their missionaries easy. Their denomination has little prestige in most places where their missionaries go. They are regarded as peculiar, and they teach distinctive doctrines. In many ways they are stricter than we are.

There is a standard explanation in our circles for our failure to take greater advantage of the mission opportunities confronting us: "No men. No money."

In view of the record of the Mormons of St. Johns this sounds a little thin.

IMMANUEL G. FREY

* * * *

Judaism and Christianity An editorial in the March 7 issue of *The Northwestern Lutheran* quoted a Lutheran pastor — not of our Synod — as declaring that any proposal to lead a certain popular rabbi to faith in Christ was a "travesty of conversion." Such statements and the many widely publicized appearances on the same platform of Lutheran pastors, Jewish rabbis, and Catholic priests are intended to demonstrate that there is no basic difference between one religion and another. That being the case, attempts at conversion would not only be unnecessary but would be a farce.

David Bronstein, founder and pastor of the First Hebrew Christian Church of Chicago, stands in complete disagreement with any such suggestion. He is the author of a little book entitled *Judaism and Christianity, Are They the Same?* In it he demonstrates in beautifully clear and convincing fashion that Jesus of Nazareth is indeed the Messiah of God whom God promised to His people and to the Gentiles throughout the Old Testament.

A few quotations from his book will show how David Bronstein understood the promises of the Old Testament and how he was led by those promises from Judaism to Christianity. He writes: "In the Genesis story, God gives the mysterious promise that redemption shall come to man through the seed of a woman. And here, in Isaiah, the idea is restated and augmented: A son shall be born through virgin conception, directly from the seed of a woman, and that son shall be called Immanuel. Immanuel means 'God with us.' Man shall be reunited with God, therefore, through One that will be born of a virgin."

And again: "Who is he that was wounded for our transgression, and was bruised for our iniquity; who healed us by his stripes? Who is this man who was brought as a lamb to the slaughter, and like a sheep before her shearers is dumb so he opened not his mouth? Who is this man who was cut off from the land of the living, and for the transgression of my people (the Jewish people) was he stricken? Could you or anybody think of anyone else whom this description fits better than Christ?"

So here is one man, himself converted from Judaism, who is not ready to yield to ecumenical delusion and to concede that the Jews are forever doomed to bondage and that any attempt to convert them to Christ and to freedom is mere travesty.

David Bronstein's book is not a complete exposition of the doctrine of Christ's person, but it will be hard to find a flaw in his argument that the Messiah of the prophets is Jesus of Nazareth.

ERWIN E. KOWALKE

* * * *

As Long as We Have the Gospel The budgets of many congregations, especially those with school programs, have been escalating. Plant expansion or replacement, larger staffs of church workers, salary raises, growing Synodical needs, area high school obligations, and everyday cost-of-living increases have been driving parish budgets higher and higher. Many budgets have more than doubled in the past decade. The expenditures of a medium large congregation, for example, totaled \$37,000 ten years ago; last year they were \$90,000.

Synod contributions accounted for only \$4,000 in the budget of this congregation ten years ago. As local needs grew and, especially, as a building program was undertaken, the Synod contributions might have remained only an incidental part of the budget. The arguments were at hand. Wasn't there more than enough to do at home? And, to borrow a German proverb, isn't our shirt closer to us than our coat is?

By 1964, however, contributions of the congregation to the work of the church at large had increased to \$18,000. Last year these Synod contributions formed a significantly larger portion of the budget than they had ten years before.

This was not an automatic increase — something like cost plus. Conscious and purposeful effort went into

(Continued on page 107)

Studies in God's Word: The Perfect High Priest

But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance (Hebrews 9:11-15).

From the high priests of Israel that we see at the trial of Jesus we get a pretty poor impression of Israel's priesthood. Pride, hypocrisy, abusive treatment of others, whether they be friend or foe — these are the characteristics exhibited by Annas and Caiaphas. Judging from them alone, we might turn with distaste from the very name "priest." Yet evil individuals who abuse their high priesthood should not lead us to turn our backs on the true and good High Priest. There is such a High Priest, the perfect High Priest. He offered for us a perfect sacrifice and established for us a new testament.

A Perfect Sacrifice

The function of a priest is to offer sacrifices to God on behalf of the people he serves. Thus the priests of Israel offered sacrifices. They brought before God the sin-offerings, the thank-offerings, the peace-offerings of people who confessed themselves to

be too sinful and unworthy to approach God directly. Humbly and gladly they came to Him in the way He Himself had established, through the priests and sacrifices He had prescribed.

It was the special duty and privilege of the high priest of Israel to offer once a year a sacrifice that no other priest dared offer. On the great day of Atonement, the tenth day of the seventh month, the high priest made "an atonement for the children of Israel for all their sins" (Lev. 16:34). After careful preparation of his own person, after the people were gathered into a great congregation, with solemn ceremony the high priest entered the Holy of Holies, the inmost part of the Tabernacle. There he placed the blood of a goat, slain as the representative of the sinful people, before the mercy seat of God. Then he returned to the people with the good news that their sins were forgiven, that they had been sanctified, made holy and sinless.

Impressive and dramatic and reassuring the sacrifices on the Day of Atonement might be. Nevertheless, it had its limitations. Built right into the liturgy for that day were the admissions that no mortal man, high priest or not, was really qualified to appear face to face with God, and that no single animal could actually bear the curse of human sin.

These facts were demonstrated each year in the careful purifying Aaron and his successors gave to their bodies and their clothing before the sacrifice; then they had to offer a bullock for their own sins before they could approach God's presence. And the sacrifice offered for the people was not any single animal. One goat was slain, for the wages of sin is death. But another goat was needed to proclaim the full meaning of this sacrifice that God had planned. Upon this scapegoat were laid all the iniquities of the children of Israel, and it bore those sins off into the wilderness. From there they can never again raise accusations against God's redeemed.

Unworthy high priests might carry out the forms of the Jewish ritual. Neither they nor their ritual are of real value to us. We rejoice in our great High Priest, "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself" (Heb. 7:26, 27).

A New Testament

The priesthood of Old Testament days had been established by God at Mt. Sinai when He gave Moses the plan for Israel's way of worship. With solemn promises God bound Himself to accept those sacrifices, to shower the blessings of forgiveness and life upon the people. Those promises of God established an agreement between Himself and Israel. Such an agreement was also called a "covenant" or "testament."

The testament given at Mt. Sinai contained other points beside regulations for sacrifice. But none of the covenant's contents are as important as the sad fact that sinful men soon broke that "first testament." "All the words which the Lord hath said will we do," Israel had said (Exod. 24:3). So 40 days later they were worshipping a golden calf! God's testament had promised them a lasting home in Canaan, but by transgression they brought banishment and captivity upon themselves.

Despite this, God's mercy moved Him to put into operation another testament with men. This "new" testament is actually even older than the other, for it is the one-sided covenant of grace entered by God already in the Garden of Eden. To redeem sinners, His Son died, He calls sinners to faith in that Savior, and He gives believers eternal life. There is in this agreement nothing for us to perform or do but to rejoice in our perfect High Priest, the holy Lamb of God.

PAUL H. WILDE

What do
you mean..



Atonement ?

THE RESURRECTION, GOD'S SEAL ON THE ATONEMENT

Was the atonement which Christ made for our sins satisfactory? Was it acceptable to God? This is an all-important question. For if Christ's perfect obedience to the Law of God and His innocent death were not acceptable to God as the propitiation for our sins, then they are worthless and meaningless for us. Then we must still answer to God ourselves for our offenses against Him.

God Has Given His Receipt

But, thanks be to God, we are not left in uncertainty about the sufficiency of Christ's atonement! God put Himself on record, declaring the work which Christ did as our Substitute to atone for our sins satisfactory, acceptable, and all-sufficient. He pronounced it perfect. He placed His seal of acceptance upon it. He marked the debt of sin, "Paid in full."

This receipt, this seal of acceptance was the *resurrection* of Jesus. By raising Christ from the dead the Father showed that He was pleased with the sacrifice which His Son had brought to redeem, ransom, and reconcile the world.

Paul makes this very clear when he writes, "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17). Almost immediately, however, he adds, "But now *is* Christ risen from the dead" (I Cor. 15:20). The conclusion to be drawn from this is evident: *we are no longer in our sins.*

We Are Justified

This is stated in so many words in Romans 4:25, where Scripture tells us that Jesus "was delivered for our offenses, and was raised again for our justification." Justification means forgiveness. It means that God for Christ's sake looks upon the whole world, the entire sin-corrupted human race, as just and righteous. Justification is the next term that, God willing, will be taken up for consideration in this series of articles.

Unbelief Attacks Inspiration

We cannot leave the subject of the atonement, however, without a word of warning concerning the attacks which are being made on this Scriptural doctrine today.

At present the forces of unbelief are concentrating their principal attack on the doctrine of inspiration. They are laying down a veritable barrage of mortar fire against this doctrine in the hope of destroying it. For the old evil Foe understands very well that if he succeeds in undermining the inspiration and, consequently, the reliability and truthfulness of the Bible, the doctrines of atonement and justification will crumble too.

The Attack Is Really Against All of Scripture

The doctrines of Scripture are a whole. An attack upon any one of them is an attack on them all. Just as Dagon's

temple collapsed when Samson pulled down its supporting pillars, so a breakthrough by the forces of error at any one point endangers the whole structure, the Christian Church, which is "the pillar and ground of the truth" (I Tim. 3:15). It undermines its footing. A single leak in the dike imperils the entire foundation of the Apostles and Prophets on which our faith is built (Eph. 2:20). "Beware of the leaven," that is, the false teaching, "of the Pharisees and of the Sadducees," Jesus warns (Matt. 16:6). Paul reminds us that "a little leaven leaveneth the whole lump" (Gal. 5:9).

The "Real Jesus" a Real Myth

There are people today who are devoting a great deal of energy to the search for the "historical Jesus," who is, supposedly, to be found, not in the pages of Holy Writ, but by means of a "scientific" analysis of the allegedly mythological record of the Gospels. It is claimed that by means of scholarly "research" one must get behind the plain and simple sense of the written Word to find the "real Jesus," the one who actually walked the roads of Palestine.

But *their* "Jesus" is the real myth. *Their* "Jesus" is the product of their own imagination, a shapeless character cast by each "scholar" according to his own mold, a creature of their unbridled fantasy. And, what makes this even more absurd, at the very outset these same people tell us that this search is actually hopeless since, as they claim, in the New Testament we have only the early church's pious, but sadly exaggerated and inflated opinion of the "historical Jesus."

Ours Is Not a Hopeless Chase for Truth

As Bible Christians and as Lutherans we hold no brief for the view that the task of theology is to pursue an endless quest for the undiscoverable, ever-to-remain-hidden truth. We believe that in the inspired writings of Holy Scripture God *has revealed* the truth to us, for Jesus says, "Thy word is truth" (John 17:17). We have His unfailing promise, "If ye continue in my word, then are ye my disciples indeed; and *ye shall know the truth*" (John 8:31, 32).

Those who believe, as we do, that the record of Christ's life and death and resurrection which we have in the Gospels is factual and true, are ridiculed as not being sufficiently scientific or intellectual. In fact, we are told that it is the height of arrogance for us to presume that we possess the truth!

But if the truth is actually so elusive, so unattainable that no man can ever be sure of possessing it, if the quest for it is a fruitless and hopeless pursuit, then Peter's directive is devoid of meaning and impossible to

(Continued on page 107)



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: In Joint Prayer, Is Only the Content to Be Considered?

Is prayer proper at civic functions if the content of the prayer is not objectionable? A reader writes that "in protesting the invocation by a Catholic priest at recent public school dedication ceremonies" there were those in his congregation who could not understand his (the protester's) position. They said that the priest "prayed in the name of Jesus, so that they saw no objection to his prayer." In joint prayer, is only the content of the prayer to be considered?

The Content Must Be Considered

That the content of the prayer must come into consideration no one should doubt. It is readily understood that when a prayer denies Christ, a Christian cannot have a part in it. Jesus' word is clear: "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:33). This is a point often stressed when objection is raised to the prayers used in many of the lodges. Perhaps this stress has resulted in the view that only the content of the prayer need be considered in decisions pertaining to joint prayer.

Separation of Church and State Is Involved

However, in prayers at civic functions another factor is involved, even apart from our religious convictions. That is the separation of church and state. Recent decisions of the United States Supreme Court have made our citizens more fully aware of this separation as stated in our Constitution. A decision in 1963 (*School District of Abington Township vs. Schempp* and *Murray vs. Curlett*) had the effect of proscribing "all forms of prayer, Bible reading, and other exercises partaking of a dominant religious flavor, in public schools." One of the Supreme Court judges wrote: "In the relationship between man and religion, the State is firmly committed to a position of neutrality." Surely, this should apply to public school dedication ceremonies no less than to the classroom. As citizens, then, we object to religious practices at civic functions on the basis of the separation of church and state.

How About Those With Whom One Prays?

But as Christians we need to consider another important factor whenever the question of *joint* prayer arises. We need to consider not only the content of the prayer itself, but also the confession of faith of those

joining in the prayer. At public school dedication ceremonies people of many different faiths and possibly some that have no particular confession at all are asked to join together in prayer. We must then ask: Is this according to the will of God? Is it according to the will of God that I should jointly pray to Him together with a Roman Catholic, of whom I know that at other times he addresses idolatrous prayers to the Virgin Mary? Will it be pleasing to my Savior if I jointly pray in His name together with the religious modernists, who deny that Jesus truly is the Son of God, who explain away His miracles, who do not recognize the reality of redemption through Christ? Will it bring honor to God if I unite my heart and voice in prayer with those who, though they may speak of Scripture as a great book, yet reject it as the inspired Word of God? Hasn't God said anything about the choice of those with whom we may express our Christian fellowship as we do when we *jointly* address ourselves to Him?

God Has Spoken Clearly Here

Yes, God has something to say about this. He speaks with considerable clarity in Romans 16:17: "Now, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Can anyone say that praying to the Virgin Mary does not cause divisions and offenses contrary to the doctrine we have learned from the Scriptures? Or that a denial of Christ's divinity, or a rejection of the Scriptures as God's inspired Word is not an offense contrary to the doctrine we have learned? Can it be said that appearing jointly before the holy throne of God with those who cling to such errors is truly "avoiding them"? Repeatedly Scripture reiterates the admonition of St. Paul when he writes to Timothy: "As I besought thee . . . that thou mightest charge some that they teach no other doctrine" (I Tim. 1:3). In chapter 6, Timothy is told to withdraw himself from those who "teach otherwise."

Surely, all of this points to the conclusion that joint prayer among people of many different faiths, joint prayer with those who do not believe and teach according to the doctrine we have learned from the Scriptures is not according to the will of God. Even if the particular prayer used in itself is not objectionable, joining in it with persistent errorists is.

ARMIN SCHUETZE

A Word Of Appreciation

A Letter From Our Missioners in Puerto Rico

[The following message from our missioners in Puerto Rico was delayed by circumstances beyond our control, but we believe you will find it interesting even though Christmas lies more than three months in the past. — Ed.]

Will our Christian Missioners in Puerto Rico have a joyous Christmas? Judging from the many cards, letters, and gifts we received, this thought must have been in the minds of many of our Christian people.

As one of the missioners, I should like to reassure you that we were blessed to experience a Christmas not only equally as happy and joyous as those in the past, but also one filled with new significance and meaning

for us. Yet it is true, at least outwardly, that to many, had they been here, it would not have seemed like Christmas.

There was no large church to attend, with a brightly lighted and decorated tree. No children's program on Christmas Eve was conducted. It was warm, not close to freezing; it was in the 70's. There weren't many people we knew, no relatives, really only ourselves. But if you ponder Christmas, as we know you must have all done, you have realized that these things aren't the Christmas of Christians. Despite the difference of what we might call the usual setting, there really was nothing which could separate us from the true joy of Christmas. For God was with us.



Pastor Rupert Eggert and family



Pastor Roger Sprain and family

God was with us just as clearly as in the past as He brought us to the manger at Bethlehem and allowed us to see once again the wonder of the Savior's birth. Also, and this is very important, He allowed us to see that we were not alone at the manger. He gave us the perspective to see all of you there also, our parents, our friends, and Christians the world over. He accomplished this in us through His Word, music, and through your cards, letters, and gifts. Truly, one never realizes how far and with what warmth the heart of a Christian reaches out. When you are the recipient of some thoughtful and love-motivated gesture of a Christian, then you are able to obtain a glimpse of the Holy Spirit's power in these people. When such an opportunity is given at Christmas, which is already filled with the memorable significance of our Lord's birth, there is indeed much to ponder. Today, supposedly we live in an age long past the era of miracles, but certainly the changing and moving of men's hearts to follow God's Word and will is the Lord's doing, and far from anything natural in this world. To behold that this does happen, and that you are testimony of this fact, and your cards, letters, and gifts are evidence of it, this is the new dimension of Christmas we experienced this year as you shared with us your faith-inspired joys over Jesus' birth.

We sincerely hope and humbly think that this does in a little way convey to you how much we appreciated your cards, letters, and gifts. We would like to ask, if we may, for your continued thoughtfulness, and your

**WELS
MEMBERSHIP CONSERVATION PROGRAM**

For People Who Move

1. Pastors, please send to us all names and addresses of families who move into areas where the WELS has no church or has more than one church.
2. Members of Synod, if you move, be sure to notify your home pastor of your new address so that he can forward same to us.
3. All names sent to us are filed and forwarded to the closest congregation and/or Mission Board responsible for that area.

WELS Membership Conservation Program
10729 Worden
Detroit, Michigan 48224

prayers to the Lord on our behalf, for "if He be for us, who can be against us?"

Thanking you again and returning all your greetings in Christ Jesus, we remain,

Your Christian Missioner Corps

Pastor Rupert Eggert and family
Pastor Roger Sprain and family

ITEMS FROM OUR NEWS BUREAU

**Wisconsin Synod Foundation
Incorporated:**

The Wisconsin Ev. Lutheran Synod Foundation has been incorporated under the laws of Wisconsin according to an announcement by the Rev. Oscar J. Naumann, president of the Wisconsin Ev. Lutheran Synod with headquarters in Milwaukee.

According to the articles of incorporation, filed with the secretary of state, the foundation was organized to "provide, direct, channel, and manage funds for religious, charitable, and educational purposes consistent with the principles of the Wisconsin Ev. Lutheran Synod."

The officers of the foundation's nine-man board of directors are Walter R. Bunge, director of budgets for the Jos. Schlitz Brewing Company, Milwaukee, president; Elmer A. Worgull, special representative of the Milwaukee Gas Light Co., vice-president; Ernst von Briesen, a Milwaukee attorney, secretary; and Ray G. Tiegs, president of the Wisconsin Marine Bank, Milwaukee, treasurer.

In addition the board named the Rev. Edwin A. Jaster, pastor of Epiphany Lutheran Church, Racine, Wisconsin, the first executive secretary, at present a part-time position. Pastor Jaster will continue to serve Epiphany.

Others named to the board of directors are: Theodore A. Kraklow, safety director for John Deere and Company, Moline, Illinois; John L. Johnson, general agent for Aid Association for Lutherans, Fond du Lac, Wisconsin; Fredrick C. Roehl, food broker, Oconomowoc, Wisconsin; and Gerald C. Herzfeldt, director of fraternal affairs for the Aid Association for Lutherans, Appleton, Wisconsin.

**Gawrisch Named to Theology
Professorship:**

The Rev. Wilbert R. Gawrisch, pastor of Zion Lutheran Church, Rhinelander, Wisconsin, has accepted a call as professor of systematic theology and homiletics at the Wisconsin Lutheran Seminary of the Wisconsin Ev. Lutheran Synod in Mequon, Wisconsin.

He succeeds the late Rev. Professor Joh. P. Meyer who died last November at the age of 91, after 44 years on the seminary faculty.

Pastor Gawrisch, a native of La Crosse, Wisconsin, was graduated from Northwestern College, Watertown, Wisconsin, in 1944 and Wisconsin Lutheran Seminary in 1947. He has also studied at the University of Chicago, the University of Wisconsin-Milwaukee, and Wisconsin State University-La Crosse.

Previous to serving as pastor of Zion, Rhinelander, he taught at Bethany Lutheran College, Mankato, Minnesota, and Winnebago Lutheran Academy, Fond du Lac, Wisconsin. From 1950 to 1955 he served as the first pastor of Good Shepherd Lutheran Church, West Bend, Wisconsin.

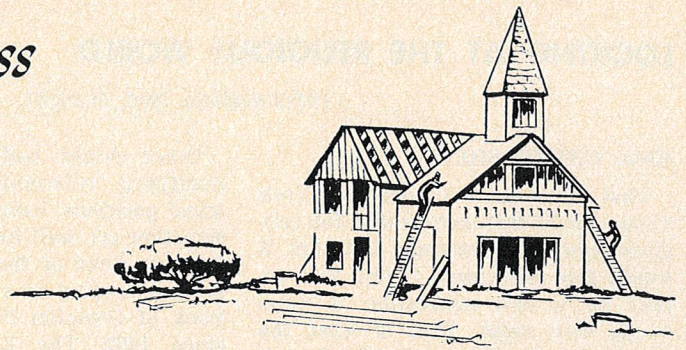
Pastor Gawrisch is presently serving as secretary of the Synod's Board of Education and is chairman of the Board of Education of the Synod's Northern Wisconsin District.

He is married to the former Marilyn Schroeder of Fond du Lac. They have five children.

More Victories For The Cross

In Home Missions

Some Recent Developments



● ST. ALBERT, CANADA

This place is being served by Pastor Loescher. A man is being called to serve this new mission, 10 miles northwest of Edmonton, Alberta.

● CLEVELAND, OHIO

Eight families form the nucleus of this new mission for which a man is being called. A second mission in the Cleveland area will be started soon.

● NORFOLK, VIRGINIA

The Lutheran Spiritual Welfare Commission has called a man to serve military installations in this area. It is hoped that this man will find time to organize a civilian mission congregation, too.

● GRAFTON, WISCONSIN

This group has been organized. Services are being held in the home of a member. The mission is being served by a student and a professor from our Seminary.

● OAKLAND, CALIFORNIA
(East Bay Area)

Weekly services are being conducted in these areas by neighboring pastors.

● REDLANDS, CALIFORNIA
(and surrounding area)

● LONG ISLAND, NEW YORK
● PHILADELPHIA, PENNSYLVANIA

Our lone missionary on the East Coast is serving groups in these two areas with Communion services once each month.

● HOMESTEAD, FLORIDA

● PALM SPRINGS NORTH,
FLORIDA

A man is being called to serve these two fields.

● SAN JOSE, CALIFORNIA

A resident pastor has been placed here. Temporary chapel facilities are being erected.

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

NEW CONFESSIONS

That the massive Sunday *New York Times* would find some space for religious news isn't strange, but that it would give front-page billing to a report on a new confession is news in its own right. That is what the *Times* did on February 14 when it discussed constitutional and doctrinal proposals confronting the May assembly of the three-million-member United Presbyterian Church in the U.S.A. (Northern).

After a seven-year study, a committee is recommending that the church body broaden its confessional base by adding to its Westminster Confession of 1647 the following:

Apostles' and Nicene Creed;
Scots 1560 Confession;
Heidelberg Catechism of 1563;
Second Helvetic Confession of 1566;
Barmen Theological Declaration of 1934 (against Hitler's church);
Brief Statement of 1967.

The key document is the Brief Statement of 1967, so called because it cannot go into effect until 1967 at the earliest. This not yet generally released statement of 5000 words, in the view of its chairman, Dr. Ed. Dowey, Professor of Church History at Princeton, "supplements the Westminster consensus of 17th-century Calvinism with additional theological tools adequate for interpreting today's world." The section on Scripture concedes that the Bible authors were bound by the science of their time and urges the use of literary and historical scholarship to separate spiritual truths from temporal context. The treatment of salvation stresses the healing of the conflict between God and man rather than predestination, a double brand of which looms so large in Calvinistic and Presbyterian theology.

The statement has already caused controversy and will cause more in May. Some complain that the proposals will, if adopted, destroy cherished Presbyterian beliefs. Others, among them the drafting committee, maintain that nothing is being repealed and that instead alternatives are being provided to fundamentalism and literal interpretation and to liberalism and emphasis on social ethics.

Other church bodies are studying, clarifying, reformulating their doctrinal positions. Rome's efforts in that direction are well known. Archbishop Ramsey, head of the Church of England, is leading an effort to revise its Book of Common Prayer, unchanged since 1662. The Lutheran Church-Missouri Synod recently published its doctrinal commission's study document on Revelation, Inspiration, Inerrancy. The swan song of the Synodical Conference as we knew it was a series of doctrinal statements. What are we to make of such developments?

A church body can have good reason to produce a new confessional statement. The most frequent cause is the necessity of refuting errors and settling controversies that have arisen and that are not fully treated in previous confessions. It is conceivable that a church body previously in error might want to alter an erroneous confessional statement. Perhaps the old, unchanging truth is to be given a fresh application to changing conditions.

What is to be sought above all else in new doctrinal statements, especially in such that are to have full confessional status, is a clear testimony to the truth, a frank refutation of error, and a sharp line drawn between the two. Uncertainty, compromise, toleration of two mutually exclusive positions, ought to be avoided at all costs in confessional statements. A confession of a church is to be a standard that identifies. It cannot be like the flag invented for the cinema comedy, "Yankee Rebel," that featured on one side the Stars and Stripes and on the other the Stars and Bars of the Confederacy. A confession should be a trumpet giving a certain sound. It dare not be like some magic bugle playing a duet of taps and reveille at the same time.

PRESIDENTIAL PRAYER BREAKFAST — 1965

The thirteenth annual Presidential Prayer Breakfast was held in Washington last February 4 with some 1400 in attendance and with another 700 assembling for the feminine counterpart, the Congressional Wives' Prayer Breakfast.

Under the sponsorship of International Christian Leadership prominent persons in government, business, and other areas of society have been gathering annually since 1952 for a morning meal, prayers and meditation, and discussion seminars. The Presidents have always participated.

Last year, you may recall, President Johnson used the occasion to suggest in vague terms the erection in Washington of a monument to God, only to have his idea of making modern Washington resemble ancient Athens in at least one respect roundly ignored. This year the President contented himself with a plea for more prayer and less skepticism about the motives that bring "public officials together for moments of prayer and meditation."

Despite the fact that diplomatic persons who follow Islam and Buddhism are drawn into these meetings at which Christian auspices prevail and despite the wide differences in the religious beliefs of the Christians in attendance, this year's Prayer Breakfast went off rather well, at least as far as human eye can see. A minor discord developed when, at the students' seminar, it was asked why the meeting's predisposition for Christianity could not be challenged in the discussions and also who was going to pick up the travel and housing tab.

Year by year the Washington Prayer Breakfasts are growing and the growth rate is decidedly greater than that of the capitol's bureaucracy and embassy rows. Miniatures on the state and city level are also increasing and have perhaps invaded your locality. You will realize that such Prayer Breakfasts are no place for those who adhere to the Bible's doctrine of prayer fellowship.

"BELIEVING UNBELIEVER"?

In the life and work and death of Felix Frankfurter, recently deceased Supreme Court Justice, there are paradoxes that are of passing interest and that touch the area of religion. At the recent funeral of this man who left the synagogue at the age of 15 and did not return, Kaddish, the Hebrew prayer for the dead, was recited, as Frankfurter himself had re-

quested. This approach to religion is typified by the report of a conversation he is supposed to have had with Reinhold Niebuhr, the famed theologian, after a church service at which Niebuhr preached. To him Frankfurter is supposed to have said, "May a believing unbeliever thank you for your sermon." Niebuhr's reply should have run, "May an unbelieving believer thank you for appreciating it."

To revere and respect all religions but not to embrace and confess any religion or to retain reservations and doubts about the religion one may favor, that is a viewpoint which is being favored more and more in high places and in low places in our century and in our country. But it is far from the conviction and confession God desires.

In his long and honorable service in our highest court Frankfurter championed the rights of the individual, and for that all should be grateful. But his zeal for "judicial restraint" and respect for legislative decisions led him in the historic 1943 Jehovah Witness Flag Salute Case to dissent from the majority view and to uphold the state's right to compel children to salute the flag in school in spite of any religious beliefs to the contrary. Let those who at the present time are clamoring for more "judicial restraint" on the part of the Supreme Court in the matter of public school prayer and Bible reading be reminded of the threat to religious liberty such a legal theory poses, even

when it is advocated by such an avowed champion of freedom.

OUR SYMPATHIES, ARCHBISHOP!

Since Vatican Council II in its third session last fall allowed Roman Catholics limited participation in joint religious services with non-Catholics a rash of Roman-Protestant-Jewish services, seminars, and spiritual sociability has broken out across the length and breadth of the land. Almost every day secular and religious newspapers and magazines have featured stories and pictures of the novel fraternization.

Early in March, however, Archbishop Vagnozzi, Apostolic Delegate to the United States, in a letter to the country's bishops urged that such joint ventures should be curtailed until official regulations regarding them can be disseminated. He complained that "these excesses give rise to great wonderment, and indeed bewilderment, among the faithful."

We know how the Archbishop feels and what he means. We have had the bitter experience of seeing a joint heritage of fellowship principles flouted more and more, step by step by those who want church unions at any price, until fellowship with them and their church body was no longer possible. A basic Bible passage is reinterpreted, and exceptions are made, there is cooperation in "externals," patterns are established, bewilderment and wonder-

ment decrease and die, and soon a new "theology" is promulgated and a new practice has come into being.

We fear that Archbishop Vagnozzi is in for a rough time and will have to call on all the disciplinary machinery at his disposal if he wants to put on the brakes and keep them on.

COMMUTER CAR CHAPEL

On Ash Wednesday the last car on the 7:17 train from Morristown, New Jersey, to Manhattan became a chapel for Episcopalean Rev. Craig Biddle III and some 100 commuters by courtesy of the Erie-Lackawanna Railroad.

On the theory that commuting suburbanites could not find time to attend midweek Lenten services, the Rev. Biddle conceived the idea of bringing the Ash Wednesday service to them on their train.

No one will want to downgrade a Lenten sermon just because it is preached in a travel setting — after all, there is the Bible story of Philip and the Ethiopian Eunuch — but one cannot help but deplore what prompts and promotes such a novel worship setting. Here again we encounter the sad fact that all the time-saving, space-shrinking gadgets of today seem to hinder us from finding time to get to our church in the neighborhood if we let them do so, especially for midweek Lenten services.

EDWARD C. FREDRICH

Editorials

(Continued from page 99)

that stewardship performance. That congregation was aware of the world outside the quarter of the city where its church and school were located. It recognized that while its children had a nourishing diet of Christian instruction, there were others who did not even have a crust or a scrap. Their young people had the Word of God in abundance; but others, they knew, had little or nothing. And that knowledge became action as pastor and congregation rose above the self-centeredness and selfishness that prompt many congregations to confine the "world" in Christ's mission directive largely to their own parish family circle.

The Wisconsin Synod, with its unique blessings, has much to give this nation and the world. By the same token, our Synod has much that it owes this nation and the world. May the Lord not find any of our parishes wanting one day because they kept by far the larger part of their blessings for themselves!

CARLETON TOPPE

What do you mean . . . Atonement?

(Continued from page 101)

follow, "If any man speak, let him speak as the oracles of God" (I Pet. 4:11).

The Resurrection Is a Blessed Fact

The fact remains, therefore, that the resurrection of Christ was an actual historical event, an event in the same sense as the adoption of the Declaration of Independence on July 4, 1776, was an event that occurred in history. Although it cannot be proved scientifically but is rather to be received in faith, it is, nevertheless, an event by which God Himself confirmed the all-sufficiency of Christ's atonement. "Blessed are they that have not seen, and yet have believed," Jesus told Thomas, the skeptic (John 20:29).

The resurrection of Jesus stands, therefore, as God's seal of acceptance upon the atonement — whether men believe it or not!

WILBERT R. GAWRISCH

Direct from the Districts

Western Wisconsin

As you read the reports from the Districts of our Synod, the words of our Savior, "The harvest is plenteous but the laborers are few," are a definite statement of conditions throughout our Synod. In the Western Wisconsin District at the present time there are at least 12 parish vacancies. When we consider that many of these vacancies represent multiple-congregation parishes, we see that there are many more than 12 congregations who do not have their own pastor.

Conferences

In spite of chancy winter weather our conferences have held their winter Pastoral Conferences. Perhaps one conference could be specially noted to give all our conferences something to consider. On February 21, the Winter Rally of the Wisconsin Synod Luther League in the Wisconsin River Valley and Chippewa River Valley Conferences was held at St. Peter's Lutheran Church, McMillan. The speaker for this event was Pastor Robert Voss, president of our Milwaukee Lutheran Teachers College. In April, a joint conference of the Mississippi Valley and Southwestern Conferences will be held in La Crosse. Highlight of this conference will be a panel discussion on the subject of our teacher-training facilities.

Anniversary and Dedication

On January 23 St. Paul's Ev. Lutheran Congregation of Bangor, Wisconsin, completed the observance of its seventy-fifth anniversary year with the dedication of an addition of a classroom and a 50' by 80' gymnasium to its school. The dedication service was conducted by R. A. Siegler, pastor of the congregation. The additional classroom was to have freed for its original purpose the administration and instruction room which has been used as a third classroom for the past three years. However, the growth of the enrollment led the congregation at its annual meeting to decide instead to call a fourth teacher for the coming school year.

Four festival services were celebrated during the anniversary year. These included: the anniversary of the first service conducted for Bangor Lutherans, on December 9, 1963, speaker: Prof. Oscar Siegler of New Ulm; a reunion of all confirmation classes, June 14, speaker: Pastor Arden Stuebs of Brillion; the anniversary of the service at which the decision was reached to organize on September 20; and the anniversary of the service in which the organization was completed, on January 24, 1965, the day on which the school addition was dedicated.

St. Paul's School at present has an enrollment of 121 children from kindergarten through eighth grade. Members of the faculty are Mr. Richard Giese, principal, Mrs. Ruth Haefner, and Miss Ruby Setz. Nine mothers of the congregation serve as volunteer room mothers.

A Worthy Project

Perhaps other congregations in the vicinities of state universities and colleges could undertake a project like this. The Men's Club of St. Paul's Ev. Lutheran Church, Wisconsin Rapids, has taken upon itself the obligation to provide transportation to the 10:30 A.M. service of their church for the Wisconsin Synod students who are attending the State University at Stevens Point. Cars are at the Pray-Sims dormitories and at the Roach-Hyer dormitories at 9:30 A.M. and leave for Wisconsin Rapids at 9:50 A.M. every Sunday that the University is in session. The Rev. William Lange is pastor of St. Paul's Ev. Lutheran Church.

Golden Wedding

Mr. and Mrs. Albert Miller of St. Matthew's Ev. Lutheran Church, Warrens, Wisconsin, were privileged to celebrate their fiftieth wedding anniversary on March 3, 1965. The Rev. Erling Carmichael is pastor of St. Matthew's Ev. Lutheran Church.

Dedication

St. John's Lutheran School Montello, Wisconsin

St. John's Ev. Lutheran Congregation, Montello, Wisconsin, was privileged to dedicate its new Christian Day School facilities to the glory of the Triune God on February 21, 1965.

Two special services were held. Pastor W. Oelhafen, a former pastor of the congregation, preached the sermon in the forenoon dedicatory

service. On the basis of Ephesians 2:20-22 he pointed out how our new school is to serve as a "Life Builder." In the afternoon service Pastor Floyd Mattek, a former principal of the school, reminded the congregation of the Savior's command, "Feed My Lambs" (John 21:15).

The building is of cement block with brick facing and contains approximately 10,000 square feet of floor space in its four classrooms, office, and multipurpose room. Each classroom features the new minimum window concept which also provides

a means of emergency exit through aluminum patio doors. The four classrooms provide for a capacity enrollment of 140.

The principal of the school is Mr. Harold Runke. Mrs. Martin Griepentrog and Mrs. Herbert Wilkins round out the teaching staff.

We thank the Lord for His guidance in permitting us to erect this modern school where our children may be trained in the nurture and admonition of the Lord.

PAUL H. KOLANDER



NORTHWESTERN COLLEGE MALE CHORUS — 1965

Briefs

(Continued from page 98)

developments: 1) Members of the hierarchy here have protested vigorously, and 2) Pope Paul "sent a sharp note to one top member of the Roman Curia asking how the suspension came about, and why he was not told about it."

NAMES REQUESTED

Oakland, Calif., and Surrounding Area

Beginning on March 21, 1965, regular Sunday morning services at 11:00 a.m. will be conducted in Oakland, California, at the Jenny Lind Hall, 2267 Telegraph Avenue, by the undersigned. The name Resurrection Ev. Lutheran Church has been chosen for this new Synod congregation. Such cities as Oakland, Berkeley, San Lorenzo, San Leandro, Hayward, Richmond, Castro Valley, San Pablo, El Cerrito, Walnut Creek, Pleasant Hill, Concord, Martinez, Antioch, Pittsburg, and Vallejo will be served by this mission. Anyone acquainted with friends or relatives in these cities, please contact the undersigned.

R. Waldschmidt
2600 Ralston Ave.
Belmont, Calif.

NORTHWESTERN COLLEGE MALE CHORUS SPRING TOUR

The Male Chorus of Northwestern College, Watertown, Wis., will commemorate the College's centennial year by touring Wisconsin and Minnesota between April 14 and 26. The chorus will sing 16 concerts during the 12-day Easter vacation trip.

The following is the itinerary:

New London	Wisconsin	Emanuel Lutheran	April 14	8:00 p.m.
Peshigo	Wisconsin	St. John's Lutheran	April 15	8:00 p.m.
Algoma	Wisconsin	St. Paul's Lutheran	April 16	1:00 p.m.
Milwaukee	Wisconsin	Mt. Lebanon Lutheran	April 16	8:00 p.m.
La Crosse	Wisconsin	Mt. Calvary Lutheran	April 17	8:00 p.m.
St. Paul	Minnesota	Emanuel Lutheran	April 18	3:00 p.m.
Menomonie	Wisconsin	St. Paul's Lutheran	April 18	8:00 p.m.
St. James	Minnesota	St. Paul's Lutheran	April 19	8:00 p.m.
Delano	Minnesota	Mt. Olive Lutheran	April 20	8:00 p.m.
New Ulm	Minnesota	Dr. Martin Luther College	April 21	8:00 p.m.
Baraboo	Wisconsin	St. John's Lutheran	April 22	8:00 p.m.
Rhineland	Wisconsin	Zion Lutheran	April 23	8:00 p.m.
Green Bay	Wisconsin	First Lutheran	April 24	8:00 p.m.
Appleton	Wisconsin	Fox Valley Lutheran	April 25	2:30 p.m.
Fond du Lac	Wisconsin	Winnebago Lutheran Academy	April 25	8:00 p.m.
Watertown	Wisconsin	Trinity Lutheran	April 26	8:00 p.m.

KARL S. PETERSEN
Tour Manager

MILWAUKEE LUTHERAN TEACHERS COLLEGE

Concert Choir Appearances
Spring 1965

Wednesday,	April 14	7:45 p.m.	Trinity Lutheran Church, Crete, Ill.
Maundy Thursday,	April 15	7:30 p.m.	Zion Lutheran Church, Monroe, Mich.
Good Friday,	April 16	1:15 p.m.	St. Paul's Lutheran Church, Livonia, Mich.
Good Friday,	April 16	7:30 p.m.	Salem Lutheran Church, Owosso, Mich.
Saturday,	April 17	8:00 p.m.	St. Paul's Lutheran Church, Saginaw, Mich.
Easter Sunday,	April 18	10:30 a.m.	Emanuel Lutheran Church, Flint, Mich.
Easter Sunday,	April 18	7:30 p.m.	Grace Lutheran Church, Benton Harbor, Mich.
Sunday,	May 2	9:30 a.m.	WITI-TV, Channel 6, Milwaukee, Wis.
Sunday,	May 2	2:30 p.m.	Wisconsin Lutheran High School Auditorium, Milwaukee, Wis. (Spring Concert)

SEMINARY CHOIR CONCERTS			
Friday,	April 9	Niles, Ill., St. Matthew's	8:00 p.m.
Saturday,	April 10	Kenosha, Wis., Bethany	8:00 p.m.
Sunday,	April 11	Lake Geneva, Wis., First Lutheran	10:30 a.m.
Sunday,	April 11	Whitewater, Wis., St. John's	2:30 p.m.
Sunday,	April 11	Milwaukee, Wis., St. Paul's (73rd and Burleigh)	8:00 p.m.

COOK WANTED

Northwestern College

An experienced cook is needed at Northwestern College. The person applying should be either a single lady or a widow. She would be expected to live in. In the application please state previous experience and age. Write to:

Mr. Ervin Bilse
525 College Circle
Watertown, Wis. 53094

NOTICE

Christ the King, Whittier, California

Christ the King Ev. Lutheran Church worshipping at the American Savings & Loan Ass'n, 15725 E. Whittier Blvd., Whittier, invites all Wisconsin Synod people moving to our area to come and worship with us on Sunday morning at 10:30 a.m. with Sunday school and adult Bible class at 9:15 a.m. We now have a permanent pastor, the Rev. Gilbert Seager. All inquiries must be directed to Pastor Seager at the address given below and not to the bank address where we conduct our services.

The Rev. Gilbert Seager
661 Rye Ave.
La Habra, Calif.
Phone: 691-6646

RESULT OF COLLOQUY

John O. Lang

John O. Lang, pastor of St. Paul's Lutheran Church, Columbus, Ohio, has submitted to a colloquy in accord with our Synod's constitution and has been found to be in confessional agreement with the Wisconsin Evangelical Lutheran Synod and is recommended to the Synod for membership. St. Paul's Lutheran Church, Columbus, Ohio, is establishing a fraternal and working relationship with our Synod and its program of missions.

Second Vice President G. Press
Prof. A. Schuetze
Michigan District President N. Berg

CALL FOR NOMINATIONS

The post of professor of psychology, logic, and philosophy at Northwestern College has not been filled. On recommendation of the faculty the board has reconsidered its plan of having these three subjects assigned to the same man and now calls for nominations for a professorship of psychology. The other two subjects will be taken care of in another manner.

With the nominations we ask that age, schooling, experience, and personal qualifications also be listed.

Nominations must reach the secretary before April 5.

Kurt A. Timmel
612 Fifth St.
Watertown, Wis. 53094

REQUEST FOR COLLOQUY

Mr. Obel William Yoder has requested a colloquy for the purpose of entering the teaching ministry in the Wisconsin Ev. Lutheran Synod.

Norman Berg, President
The Michigan District

REQUEST FOR NAMES

Kansas City Area

Services are held in the Teen Shop Auditorium at 70th and Mission Road, Prairie Village, Kans. (suburb of Kansas City), every Sunday evening at seven o'clock. If you know of persons interested in services of the Wisconsin Synod in the Kansas City area, please send the names to

Pastor L. Gruendeman
2845 Starr St.
Lincoln, Nebr. 68503

NAMES WANTED

Libertyville Mission

Please send the names of our Wisconsin Synod members or interested persons living in the Libertyville, Mundelein, Lake Zurich, or surrounding area to:

Pastor Norman J. Barenz
2206 Ezekiel Ave.
Zion, Ill.

REQUEST FOR NAMES

Redlands, California, Area

Prince of Peace Church is meeting at 4:00 p.m. in the McKinley School, Center and Olive Sts., Redlands, Calif. If you know of prospects in any of the following cities, please let them know about the service and let the undersigned know their address: Redlands, Riverside, San Bernardino, Highland, Yucaipa, Sunnyvale, Beaumont, Banning, the Lake Arrowhead and Big Bear communities and adjacent areas.

Paul Heyn, 290 E. Grove St.
Pomona, Calif. 91767

NOMINATIONS

The following have been nominated for the position of physical education instructor and coach for Dr. Martin Luther College:

Mr. Arlin Buyert, St. Paul, Minn.
Mr. George Barhke, Kewaunee, Wis.
Mr. Gary Dallmann, New Ulm, Minn.
Mr. Howard Dorn, Morton Grove, Ill.
Mr. Delbert Ehke, West Salem, Wis.
Mr. Charles England, Peshtigo, Wis.
Mr. Larry Erbe, Onalaska, Wis.
Mr. Loren Dietrich, Scottville, Mich.
Mr. John Koenig, Hitterdal, Minn.
Mr. William Krahn, Phoenix, Ariz.
Mr. Charles Krahnke, Lincoln, Mich.
Mr. Gary Leidle, Moberge, S. Dak.
Mr. La Vern Meehl, Jr., Renville, Minn.
Prof. Theodore Pelzi, Moberge, S. Dak.
Mr. Alfred Pieper, St. Paul, Minn.
Mr. Bernhard Pieper, Janesville, Wis.
Mr. Lo Vern Pieper, Stoughton, Wis.
Mr. Carl Schwertfeger, Milwaukee, Wis.
Mr. John Peterson, Milwaukee, Wis.
Mr. Robert Taus, Milwaukee, Wis.
Mr. Jack Taylor, Victoria, Texas
Prof. Lloyd Thompson, Saginaw, Mich.
Mr. David Umnus, Appleton, Wis.
Mr. Gary Watchke, Spring Green, Wis.
Mr. Richard Winter, Manitowoc, Wis.

The Board of Control will meet on April 9, 1965, at 4:00 p.m. to call a man from this list. Correspondence regarding these candidates should be in the hands of the secretary by April 8.

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

SYNODICAL COUNCIL

AND

COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet in the Wisconsin Synod Administration Building, 3512 W. North Ave., Milwaukee, Wis. 53208, on Wednesday and Thursday, May 19 and 20. The first session will begin at 9:00 a.m., Central Daylight Time.

Meetings of various boards and committees can be arranged for May 17 and 18. The chairman of each group is asked to notify the members of his committee or board regarding the time of its meeting. Kindly notify the fiscal office, also, so that room assignments and posting of the schedule of meetings can be prepared in ample time.

"All matters to come before the convention shall be presented in writing to the President not later than the May meeting of the Synodical Council. The Praesidium shall decide which of these matters is to be included in the Reports and Memorials to the convention, a copy of which shall be mailed to each pastor and male teacher of the Synod and to each elected lay delegate." — Constitution and Bylaws, Section 2.01 (e).

The Committee on the Assignment of Calls will meet on Friday, May 21, at 9 a.m., in the Tower Room at Wisconsin Lutheran Seminary, Mequon, Wis.

OSCAR J. NAUMANN, President

THIRTY-EIGHTH BIENNIAL CONVENTION

God willing, the 38th Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held at Northwestern College, Watertown, Wis., whose centennial will be observed this year. The dates of the convention are August 4 to 11, 1965, as determined by the Constitution and Bylaws of the Synod (Section 2.01a).

We call your attention to the fact that "all matters to come before the convention shall be presented in writing to the President not later than the May meeting of the Synodical Council." (This is an amendment to the Bylaws of the Constitution — cf. 1963 Proceedings, page 223, B-1).

PAUL R. HANKE, Secretary

NOTICE

Board of Trustees Meetings

The next two meetings of the full Board of Trustees are scheduled for April 27 and 28, 1965 (not April 26 and 27 as had been previously stated), and May 17 and 18, 1965. Business to be acted upon in either of these two Board meetings should be in the hands of the chairman of the Board of Trustees or its Executive Secretary at least 10 days before the meeting.

NORBERT PAUSTIAN, Secretary
Board of Trustees

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

SPRING PASTORAL CONFERENCE

Date: Tues., April 27, 9:30 a.m. through Thurs., April 29, 1965.

Communion service: Wed., April 28, at 7:30 p.m.

Place: Mt. Calvary Ev. Lutheran Church, Flagstaff, Ariz.; R. C. Hartman, host pastor.

Agenda: The Issuing and Deciding of a Divine Call, G. Zimmermann; The Message of Micah, R. Hartman; Psychiatric Therapy in the Light of God's Word, J. Gerlach.

D. K. TOMHAVE, Secretary

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GADSDEN DELEGATE CONFERENCE

Date: Fri., May 7, 1965.

Place: Grace Lutheran Church, Tucson, Ariz.
Hour: 9:00 a.m.

Agenda: What Makes a Christian Attitude? C. Metz; Where Does Educating End and Living Begin? A. Wilbrecht; Dangerous Trends in the Lutheran Church in America, N. Schlavensky.

Note: Pastors, delegates, and all teachers of the Gadsden Conference attend this one-day conference.

W. H. WINTER, Secretary

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 20 to April 21, 1965.

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

Opening Communion service: 10:00 a.m. CST.
Preacher: R. Fenske (H. Flegel, alternate).

Essays: Exegetical-Homiletical Treatment of John 17:17-26 (Ascension), C. Cone; The Old Testament Believers' Concept of God, L. Dobberstein; The Sunday School and Confirmation Training of the Mentally Retarded, M. Putz; The Pastor as a Professional Man, R. Buss; The Practice of Having Sponsors: Historical Development and Re-evaluation, J. Murphy; Exegetical-Homiletical Treatment of the Synodical Conference Epistle Selection for Quasi-modogeniti: Ephesians 2:11-18, D. Krenke. Missionaries' Conference: April 19, 8:00 p.m. CST.

Please bring own bedding for lodging in the dormitory.

CYRIL W. SPAUDE, Secretary

EASTERN DELEGATE CONFERENCE

Date: May 4, 1965.

Time: 9:00 a.m.

Place: First Lutheran Church, Gary, S. Dak.; W. Steffenhagen, pastor.

Agenda: Review of the Report of the Synod's Blue Ribbon Committee:

C. E. CONE, JR., Secretary

MICHIGAN**SOUTHWESTERN PASTORAL CONFERENCE**

Place: Peace, Otsego, Mich.

Date: May 3 and 4, 1965.

Time: 9:00 a.m. Communion service, Mon., 11:00 a.m.

Preacher: H. Hempel (alternate, P. Hoenecke).

Agenda: Exegesis: I Pet. 3, H. Zink; I Pet. 4, H. Hempel; Study of the Principal Doctrines of Mormonism, L. Meyer; Demonic Possession, P. Hoenecke; Ways of Avoiding Liturgical Monotony, H. Sauer; When Was Christ Born? H. Peter; Reports:

H. PETER, Secretary

* * * *

NORTHERN**PASTOR-TEACHER CONFERENCE**

Date: April 26, 1965.

Place: Trinity Ev. Lutheran Church, Elkton, Mich.; W. Voss, vac. pastor.

Opening Communion service: 9:00 a.m.

Preacher: R. A. Schultz (J. Spaude, alternate).

Essay: The Appropriateness and Value of Customs Associated With the Sacraments and Church Rites, E. Zell; Panel Discussion: Blue Ribbon Committee Report, W. Arras, Moderator; I. Teacher Needs — Consultants Projections, Use of More Male Teachers, etc. (H. Kuske, E. Backer, Carolyn Buch); II. Meeting the Needs — The Four-Year College plus Junior College vs. Two Four-Year Colleges or One Four-Year College (J. Rockhoff, D. Sebald, Marie Spaude); III. Location — Milwaukee vs. New Ulm; Advantages and Disadvantages (M. Schroeder, A. Kostler, Florence Schmidt).

V. W. THIERFELDER, Secretary

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FLORIDA PASTORAL CONFERENCE

Date: April 27, 1965.

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

Place: Bay Pines Lutheran Church, Largo, Fla.

Host pastor: H. W. Kaiser.

E. C. RENZ, Secretary

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SOUTHEASTERN TEACHERS' CONFERENCE

Date: April 30, 1965.

Time: 9:00 a.m. to 4:00 p.m.

Place: Lola Park Lutheran Church, 14750 Kinloch, Detroit, Mich.; E. Zell, host pastor.

Agenda: Bible Story Demonstration Lesson (Grades 3 and 4), Mrs. D. Reed; Creative Art Lesson (Grades 1 and 2), Mrs. B. Mulnix; English Lesson (Grade 6), Mr. P. Zimmermann; Field Day Planning; Swap Shop.

MISS BETTY HAAS, Secretary

MINNESOTA**DISTRICT PASTORAL CONFERENCE**

Place: Lake City, Minn., St. John's Ev. Lutheran Church; Ralph Goede, pastor.

Date: April 27 and 28, 1965. Opening session on Tuesday at 10:00 a.m., and evening Communion service at 7:45 p.m. Preacher: Otto Schupmann (alternate: Paul Wilde).

Program: The Silent Years, O. Siegler; Report of the Committee on Teacher-Training Facilities, A. Schulz; Marriage Counseling, R. Kant; Psychiatry and the Ministry, Dr. Ansis Karpis; Occasional Sermons, M. Birkholz; Using Bible Translations in the Congregation, H. Muenkel; Reports by District Officers, Boards, and Committees.

Congregation delegates to the 1965 Convention of the Synod are invited to be present

on Tuesday p.m. to hear the above-mentioned presentation by Prof. A. Schulz.

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

NORVAL W. KOCK, Secretary

NEBRASKA**DISTRICT PASTORAL CONFERENCE**

Place: Good Shepherd Lutheran Church, Omaha, Nebr.; Herbert Lichtenberg, vacancy pastor.

Date: April 27 to April 29, 1965 (Tues. 10:00 a.m. to Thurs. noon).

Assignments: Exegesis of Ps. 23 or Ps 110, M. Doelger; Exegesis of Rom. 11:13-27, E. Lindemann; Procedure in Consideration of a Call, W. Wichmann; The Study of the Word "Fear" in the Scripture With Special Attention to Its Use in Luther's Small Catechism, H. John; The Eucharistic Aspect of the Lord's Supper, J. Engel; Discussion on the Teacher-Training Facilities Committee and Dr. Martin Luther College Appraisal, a member of each group.

Reports: Board of Support, Finance, Trustees, Presidents, Missions, Evangelism, Stewardship, Relief, Education, and Academy.

Note: Communion service Tues. evening at 8:00 o'clock. Preacher: D. Plocher (alternate: W. A. Wietzke) — The lay and teacher delegates plus alternates to the 1965 Synod Convention should be in attendance.

G. FREE, Secretary

NORTHERN WISCONSIN**MANITOWOC PASTORAL CONFERENCE**

Date: April 26, 1965.

Place: Christ Ev. Lutheran Church, Denmark, Wis., R. P. Otto, pastor.

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

Preacher: H. Heckendorf (Dr. H. Koch, alt.).

Agenda: Sermon Study, J. Plitzuweit (F. Stern, alternate); Exegesis: Isa. 50:4f., T. Stern; Conference choice: Open and Close Communion, A. Stuebs; Early History of Northern Wisconsin District — Persons, Places, Events, A. Engel; Review of Proposed Rite of Confirmation for Children, A. Roekle (Moderator); Brief Summarization of the Essay: "Synod and Congregation," L. H. Koeninger; Reports and Conference Business.

A. F. SCHULTZ, Secretary

PACIFIC NORTHWEST**DISTRICT PASTORAL CONFERENCE**

Date: April 27-29, 1965, noon to noon.

Place: Bethesda Lutheran Church, Portland, Oreg.; Gerhard Haag, pastor.

Speaker: T. R. Adascheck (W. Widmann, alternate).

Agenda: Homiletical Study of I John 4:1-6, C. Cone, Sr.; When the Scriptures use the Term "Gospel," does this include the Promise of the Holy Spirit and His Gifts? G. Haag; A Thorough Study of the Baptism of John the Baptist, A. B. Habben; Exegesis of Galatians, M. F. Teske.

Alternate essay: The Presence of the Holy Spirit in the Old Testament, E. H. Zimmermann.

Wednesday afternoon will be devoted to District Missionary Conference.

CHARLES TESSMER, Secretary

SOUTHEASTERN WISCONSIN**DODGE-WASHINGTON PASTORAL CONFERENCE**

Place: Bethany Ev. Lutheran Church, Hustisford, Wis.; E. Froehlich, pastor.

Date: April 27, 1965.

Communion service: 9:00 a.m.

Preacher: M. Croll (alternate, E. Froehlich). Papers: Exegesis of I Cor. 9:14-27, A. von Rohr; Conference business; The Visitor's Report; Casuistry; How the Canonically of

the Books of the Bible was Established, E. Tessler; Exegesis of Gen. 9:14-29, W. Bartelt.

Alternate Papers: Exegesis of Mal. 3, M. Croll; Augsburg Confession — Article 1, P. Huth; The God-Pleasing Handling of the Call, E. Weiss; A Review of the Principles of Homiletics, C. Henning.

CARL J. HENNING, Secretary

WESTERN WISCONSIN**JOINT PASTORAL CONFERENCE OF THE MISSISSIPPI VALLEY AND SOUTHEASTERN CONFERENCES**

Date and Place: April 27, 1965, at First Lutheran Church, La Crosse, Wis., beginning at 9:00 a.m.

Speaker: Richard Lauersdorf (alternate, E. Lehmann).

Agenda: Review and Application of Walther's Treatise on Socialism, by T. Kuske; Panel Discussion of the Blue Ribbon Committee Report, Panel: A. Mennicke, H. Winkel, W. Schmidt.

RICHARD LAUERSDORF, Secretary

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DISTRICT TEACHERS CONFERENCE

Time: April 29 and 30, 1965; opening devotions at 9:00 a.m. each day.

Place: La Crosse, Wis., Mount Calvary.

Program: Teaching Our Children to Be Discerning of Modern Trends of Life, Mr. Gerald Schapekahn; School Libraries and Their Practical Use, Miss Gertrude Thurow; Should We Review the Teaching of Classics in Literature? Mr. Frank Redeker; Sectional Discussion on Classics in Literature; Teaching the Liturgy to Our Children, Mr. James Raabe; Sectional Discussion on Teaching the Liturgy; A Critical Review of the New English Bible (NEB), Pastor Werner Franzmann; Inspirational Address, Pastor Robert Kant.

ORDINATIONS AND INSTALLATIONS**Installations****Pastors**

Fuhlbrigge, W. G., as pastor of St. Paul's Ev. Lutheran Church, Mayville, Mich., by Karl A. Fuhlbrigge; assisted by O. Maasch, M. Schroeder, W. Voss; March 7, 1965.

Johnston, Robert G., as assistant pastor of St. Lucas Ev. Lutheran Church, Milwaukee, Wis., by D. W. Malchow; assisted by J. Martin, R. Ehlike, S. Brasow, P. Eckert; March 7, 1965.

Mattek, John W., as pastor of Trinity Ev. Lutheran Church, Kaukauna, Wis., by P. Oehlert; assisted by J. Dahlke, R. Unke, P. Eggert, H. Pussehl, S. Johnson, F. Mattek; March 14, 1965.

Reaume, A. Hugh, as pastor of Trinity Ev. Lutheran Church, Winslow, and Faith Ev. Lutheran Church, Holbrook, Ariz., by I. G. Frey; assisted by R. Hartman, D. Tomhave; March 14, 1965.

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