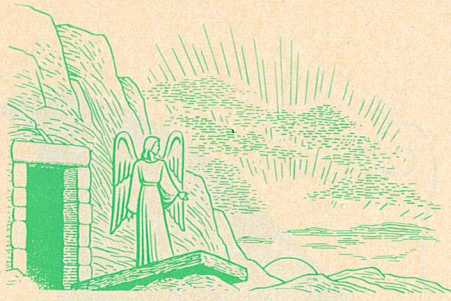


The Lord is risen from the grave.  
Hallelujah!

Who hung for us upon the tree.  
Hallelujah!

# THE NORTHWESTERN Lutheran

April 18, 1965  
Volume 52, Number 8



## Grace and Glory in That Room

*Empty, empty was the tomb.  
Hear its message, all mankind!  
Ponder thou, and thou shalt find  
Grace and glory in that room.*

*Helpless, helpless was grim death,  
Powerless to hold our Lord.  
Strong was He to keep His word:  
He resumed, at will, His breath.*

*Awesome, awesome was the load  
Jesus took from thee, from me,  
Took from all, His own to be,  
Bearing it down Calv'ry's road.*

*Mighty, mighty was the sign  
God raised up for men that day:  
"Strive no more your debt to pay!  
Paid it is — with blood divine!*

*Nothing, nothing of our guilt  
Went with Him to Joseph's vault.  
Canceled was all blame and fault  
Once His lifeblood had been spilt.*

*"Pardon, pardon here I give.  
Risen is the Crucified;  
You in Him are justified.  
But believe, and lo! you live."*

*Open, open is the grave.  
Child of God, here tarry long!  
Leave not but with solemn song:  
"Praise, my soul, Christ's pow'r to save!"*

WERNER H. FRANZMANN

### THE BUTTERFLY — SYMBOL OF THE RESURRECTION

The butterfly is one of the most meaningful symbols of the Resurrection. The three stages in the life cycle of the butterfly provide a wonderful symbol of the three stages in the life of the Christian.

The first stage, the grubby caterpillar, or larva, depicts the lowly condition of the Christian in his life here on earth.

The second stage, the chrysalis lying dormant in its cocoon, depicts man in the grave.

In the third and final stage the chrysalis comes to life, bursts its shell, and emerges to soar heavenward with a beautiful new body, the butterfly.

Thus, in its final stage, the butterfly symbolizes the wondrously comforting doctrine of the Resurrection: The Lord Jesus will one day raise all men from the grave, and in a glorified body all true believers will be with Him in all eternity.

(Read: I Corinthians 15; I Thessalonians 4:13-18)

Siegfried H. Fenske



# Editorials

**"Something for Everybody" At Easter** The barker making his pitch for a side show, the announcer boosting the sports exhibit, the promoter for the state fair, the politician nailing together a party platform — they all promise "something for everybody." Networks entertainers appear to have organized Easter programs on the same principles.

For the Easter bunny crowd, to whom Easter is a cute holiday, there is "Here Comes Peter Cottontail." If Easter means spring finery and sentimental memories, "Easter Parade" will catch the spirit of the season. For those who agree with the entertainer that it would be "a swell idea if everybody went to church," "The Holy City" will stir their reverent emotions, and "The Little Brown Church" will remind them to follow the example of grandma, who was always in church. "On Your Knees" will nudge the comfortable viewer to consideration of more serious participation in spiritual activities, at least for this holiday. Not to overlook "our good Jewish neighbors," who have no ear for the Resurrection harmonies, there is the "Havak Nagilah," a Passover dance. For the Catholics there is "Ave Maria," that inevitable intrusion into the Godhead, even on Christ's triumphal day. And for one and all who acknowledge at least the existence of God, no matter how nebulous their faith may be, there is something about "Our Father."

"Something for everybody," even for the atheist and the scoffer who is observant enough to recognize an adulterated and mercenary product when he sees it.

In a genuine sense there is not only something for everybody, but there is an all and an everything that Easter offers — but it isn't supplied by a network production for public entertainment. It is supplied when the reality of Easter, its only true message, is proclaimed. And that is the Easter Gospel of salvation for all in a living Christ. That really has nothing to do with Easter bunnies and colored eggs, floral hats and pastel dresses, sweet sentiments and sectarian doctrine, and shadowy references to an unknown Father in heaven.

The true Easter for all is:

*He is arisen! Glorious Word!  
Now reconciled is God, my Lord;  
The gates of heav'n are open.*

*My Jesus did triumphant die,  
And Satan's arrows broken lie,  
Destroyed hell's direst weapon.*

*Oh, hear What cheer!  
Christ victorious Riseth glorious,  
Life He giveth —  
He was dead, but see, He liveth!*

CARLETON TOPPE

**Insofar As Or Because?** It has been reported that there is a movement on foot in the Presbyterian Church to change the constitution of that body in such a way that candidates for the Presbyterian ministry will be able to make their ordination vows without explaining that they do not necessarily subscribe to everything contained in the official Westminster Confession. What is happening in Presbyterian circles in this respect reminds us that in Lutheran circles, especially in the years before 1872, there were whole conferences and synods which held that candidates for the ministry should not be held to subscribe to the Lutheran confessions *because* they were the true expression of Biblical doctrine, but only *insofar as* they agreed with the Bible.

In Synodical Conference circles it was uniformly held that a candidate for the ministry must be ready to declare that he accepted the Bible as the unerring Word of God and must in good faith promise that his preaching and practice would be in accordance with the Lutheran Confessions *because* he believed them to be in complete accord with the teachings of the Bible. If a candidate was not ready to bind himself to such a vow and to remain bound by it, he was, and still is, free to enter a different profession.

Subscription to the Lutheran Confessions only *insofar as* they might agree with the Bible was and is in our churches wholly unacceptable. Such a limited acceptance of the Confessions would leave the door wide open to any interpretation of Scripture that the candidate might see fit to accept and would eventually make uniformity of preaching and practice in our churches impossible. Such a halfhearted acceptance would mean that the congregation would never know, when they called a pastor, what kind of doctrine they would hear from him. Anything less than a wholehearted acceptance of Bible and Confessions would leave both the pastor and the congregation exposed to every "wind of doctrine" that blows.

Our pastors may have wide diversities of gifts, and when we call a new pastor we may not know what kind of man he will prove to be or how eloquent he may be, but we can know what kind of doctrine we shall hear from his lips.

ERWIN E. KOWALKE

\* \* \* \*

**Advising the Churches** A disillusioned churchman wryly observed, "Many people are willing to work in the church — in an advisory capacity."

The churches are the reluctant recipients of much gratuitous advice. Everyone seems to have a suggestion as to what the churches should be doing with their time and money.

Typical of the unsolicited advice the churches get is that offered by the superintendent of a state school for mentally retarded children. His suggestion: "Churches

(Continued on page 123)

# Studies in God's Word:

## Easter Is Never Over

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (I Corinthians 5:6-8).

The day to which millions of people were looking forward with eager anticipation has now come and gone. Another Easter Sunday has taken its place in the annals of the twentieth century. For many little ones it was the Easter bunny or the Easter basket and eggs which held the greatest excitement. For older folks it may have been a new Easter outfit, or the Easter parade, or a fancy Easter dinner, or perhaps an Easter family gathering which aroused the greatest interest. But these things are now past. In the minds of many, therefore, Easter is over.

For all those, however, who glory in the atoning sacrifice which Christ, their Passover Lamb, made for them on the cross of reconciliation and who thrill to the decisive victory which He gained for them over death and the grave by His resurrection on the third day—for all such Easter is not by any means over. For them Easter is never over. In fact

### Its Celebration Is Never-Ending

When St. Luke's account of the growth and development of the early Christian Church is read in the book of The Acts, it soon becomes apparent that the Savior's resurrection from the dead was vital and paramount in the public and private witnessing of those who had seen Him alive. As their own misgivings and misconceptions evaporated, the Apostles went about inviting people everywhere to share with them the joy and the hope of Easter's tremendous

truth. With their living Lord in their hearts and on their lips, they celebrated Easter from day to day in word and deed.

In time, it seems, it became customary for those who had experienced the power of Easter's saving proclamation to assemble themselves together for public worship especially on the first day of the week in remembrance of their Lord's conquest of man's most dreaded foe. Today, too, our Sunday services celebrate the Savior's glorious resurrection from the dead and honor Him who lives and reigns now and forever as King of kings and Lord of lords. While our church year includes only a relatively few Sundays in the actual Easter cycle, there is no worship, whether public or private, whether Sunday or weekday or holiday, that has real point or purpose except as it is rooted in the resurrection of Christ and centers in Him who was delivered for our offenses and raised again for our justification. What joy or comfort could any kind or form of worship afford us if He who sacrificed Himself for us as our Passover Lamb were not risen from the dead and living now as our great High Priest and Advocate with the Father?

From the time that men first placed their faith in God's promise of a Deliverer from death and damnation, believers have celebrated Easter in the sure hope of the resurrection of the body and the life everlasting. None has expressed it with more positive assurance and confidence than Job with his: "I know that my redeemer liveth," and "in my flesh shall I see God: whom I shall see for myself" (Job 19:25-27). None has experienced it with greater simplicity of faith and childlike trust than Simeon in his NUNC DIMITTIS (Luke 2:29-32). As long as the Easter Gospel of the risen and living Savior is proclaimed publicly and privately in our pulpits and parlors; so long as the triumphant Easter hope of Job and Simeon and Paul and Peter comes through loud and clear, there

will always be souls who will gladly respond to the earnest exhortation to "keep the feasts" and will celebrate Easter with daily rejoicing.

### Its Observance Is Just Beginning

Easter is thus far more than just an annual observance, unless it be observed annually for a period of 52 weeks or of 365 days. Whenever we have concerned ourselves with the Evangelists' account of our Lord's resurrection from the dead or with the Apostles' statements of its implication for our lives, the observance of Easter is really once again just beginning.

In the sacred record, we and all those who have been baptized into Christ are constantly urged to put off that old sinful nature to which we really died when we by faith put on the Lord Jesus Christ, and to put on the new man which after God is created in righteousness and true holiness. To the Romans St. Paul put it this way: "We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). To the Colossians he wrote: "If ye then be risen with Christ, seek those things which are above" (Col. 3:1), and to the Corinthians in another letter: "We thus judge, that if one (Christ) died for all, then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14, 15).

The observance of Easter thus begins anew each day as by daily contrition and repentance we purge out that old leaven of evil disposition and inclination to evil and cling to our living Lord who, through Word and Sacrament, takes us by the hand and leads us on the paths of righteousness and truth.

Easter Sunday may be past, but Easter is never over!

Milton Burk

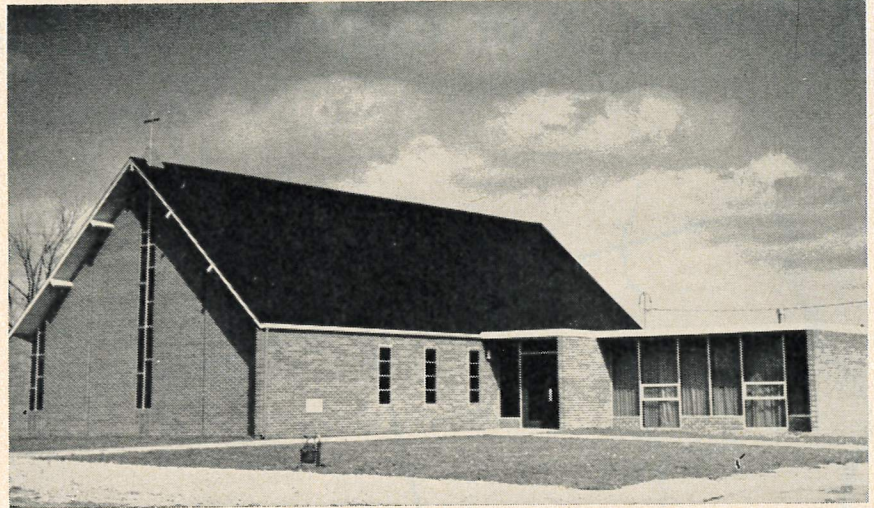
## Kenton, Ohio, Dedicates Church Building Grace Ev. Lutheran Church

It was a long wait. The people of Grace prayed and worked for more than ten years before the Lord granted them a place of worship. But now, thanks to the offerings of their fellow believers, they have a beautiful chapel. The building was dedicated on November 15, 1964.

The Lord answered the prayers of His people in every phase of the building program. He led us to a practical architect and a capable contractor. We were able to obtain 3,100 square feet of space for \$40,000.

The building is somewhat unique in that it is built on a single level, and the sanctuary is divided by sliding doors so that one end of it may be used for Sunday-school classes and as a place for fellowship. The western end of the sanctuary serves as the worship area. It has seating in pews for 100 people. The sliding doors can be opened for the seating of an additional 125, making the total seating capacity of 225. A wing to the southeast contains a number of rooms that can be used for classrooms, a nursery, the pastor's study, and other facilities.

We may have some of the best-traveled arches in the Synod. They were shipped to Kenton from Portland, Oregon. When they reached Chicago the first time, someone discovered that an unloading was to have been made in Colorado. Back went the car. By the time the arches arrived in Ohio, our building project



MEMBERS OF GRACE, KENTON, OHIO, want you to see their new church plant.

was a month behind schedule. But they arrived without a scratch and the building was completed without any more major delays.

The members were able to help keep the cost down by doing most of the painting and all of the tile-laying themselves. They also hope to do the landscaping in the spring.

The Lord does work in marvelous ways His wonders to perform. He asked us to wait long enough to remind us tenderly but firmly that all things come from Him. When He answered our prayers, He did so in a way that we hardly believed possible.

On the day of dedication the members were joined by many of their fellow Christians in northern Ohio as they thanked the Lord in special services. They were privileged to hear a former pastor, the Rev. Or-

ville Maasch, speak the Word of life to them once more. He reminded us that the true building of the Church is not done when we put up a building, but when we are built up in the holy faith and then seek to go out and reach others with the good news of the Savior who has come to fill their greatest needs.

We can only say "Thank you!" to all of you who have shown your concern for us by your offerings to missions, and to the Church Extension Fund. One look at the faces of our Sunday-school children on their first Sunday in the new building would say this better than words. They were happy to have a place of their own. Our thanks to the Lord for moving your hearts. May He continue to do so! The fruits are eternal.

K. Haag

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

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**COVER** — The Butterfly Symbol (see page 114).

# A Tour of Your California Churches

## A Rewarding Trip of a Thousand Miles

How would you like a conducted tour of your Wisconsin Evangelical Lutheran Synod churches in California? You will be happy to learn that your Synod now has 14 churches in that state. Of these, 3 are self-supporting and 11 are mission congregations.

### Redding and Lodi

If you don't mind, I will hop into your car at the northern border of the state. Our trip will take us well over 1000 miles. Traveling south on Highway 99 for about 100 miles we come to Redding. Here Pastor G. Zimmermann of Lodi conducts a service in a mortuary on the third Sunday of each month with about 30 in attendance.

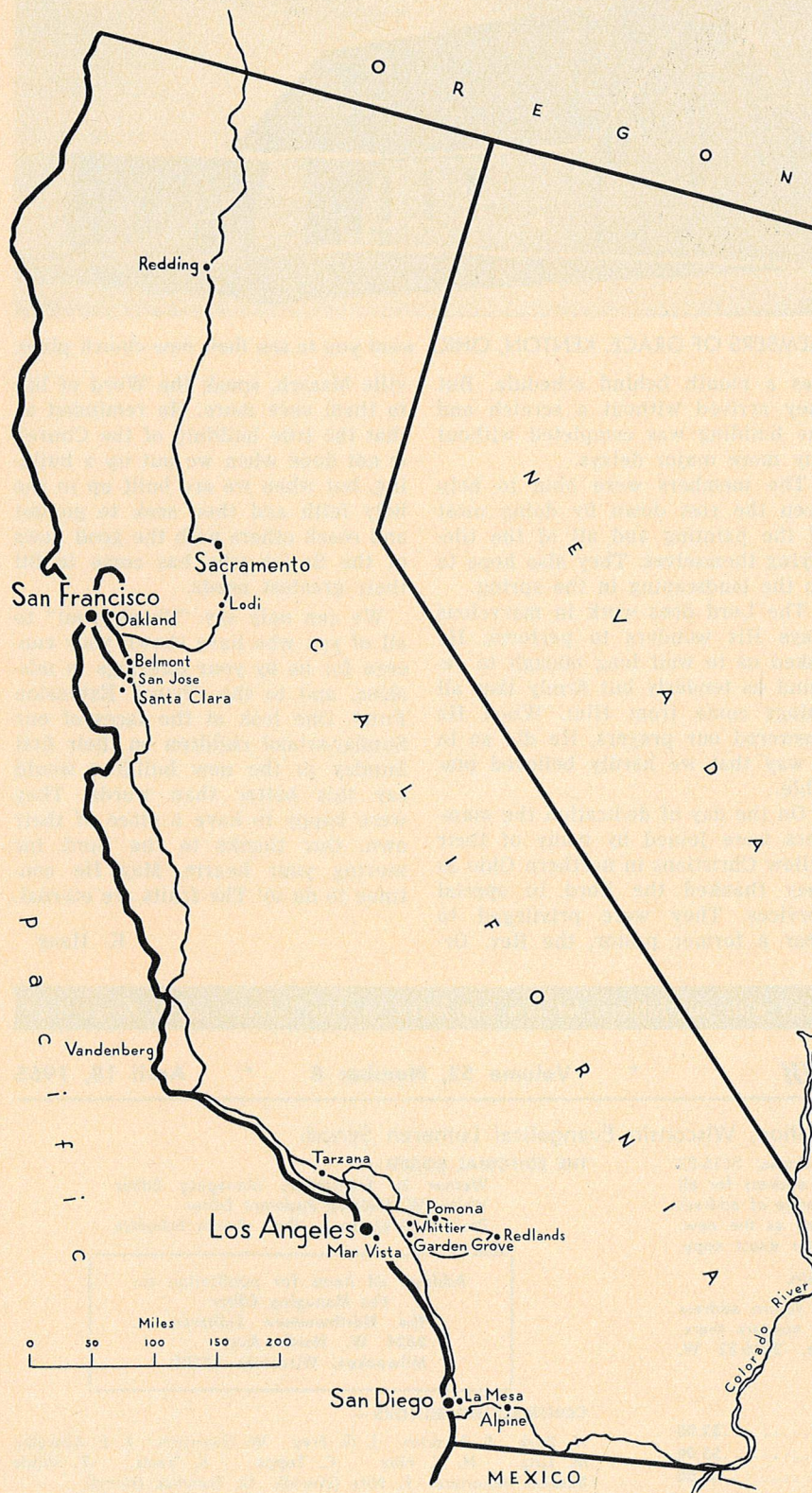
It's another 175 miles south on 99, through our capitol, Sacramento, before we come to our next church, Christ, in Lodi. This self-supporting congregation of 250 communicants has more people attending German than English services!

### San Francisco Bay Area

Now we turn west, about 75 miles to the Oakland area. Pastor R. Waldschmidt is now arranging to hold services each Sunday morning here. It is pretty difficult to find a central location to serve this area of 1,500,000 on the east side of San Francisco Bay.

We'll take the San Mateo bridge across the bay to Belmont on the peninsula, about 20 miles south of San Francisco, where R. Waldschmidt is the resident pastor. Gloria Dei Congregation is now building a church on its recently acquired hillside site. Started in temporary quarters in 1960, up to 75 people now assemble in the parsonage on the property each Sunday.

Now we will have to fight traffic for about half an hour as we turn south towards Santa Clara. Peace Church was organized here in 1959. Seventy communicants meet in a pleasant new chapel to which they are now adding additional classroom facilities.



On February 28, David Valleskey was installed as missionary for the new Apostles Congregation in rapidly expanding San Jose, where your CEF has acquired an excellent site and where a house for worship is now being built.

#### Vandenberg Air Force Base

Leaving San Jose, we must travel 250 miles along Highway 101 until we come near Vandenberg Air Force Base, where David Valleskey will also conduct one service per month for our military personnel and their families, meeting in a house owned by our Synod in Vandenberg Village, near Lompoc.

#### The Los Angeles Area

From here it is 150 miles along the coast to the Los Angeles area, where we now have six churches. The first one we come to is St. John's in Tarzana, a self-supporting congregation, organized in 1952.

Another 30 miles south, through Hollywood and Beverly Hills on the San Diego freeway, we come to Mar Vista. There we see Gethsemane Church and School, which has two teachers. Here our first WELS service was held on Christmas 1950. Except for this and St. John's, all of our California churches have been formed since 1957.

The freeway system now takes us about 40 miles east through Los Angeles and surrounding cities until we come to Pomona. Our Savior Congregation here became self-supporting on its fourth birthday and opened its school. Vicar Wayne Schneider is now stationed here to assist the Mission Board chairman in administering the network of new missions in California.

From here it is 35 miles east to Redlands, where our Prince of Peace Mission was started in December 1964. This group of 20 souls is served from Pomona on Sunday afternoons.

Turning southwest from Pomona, we travel about 25 miles to Whittier. There Christ the King Congregation meets on the top floor of the American Savings building. On March 14 the Rev. Gilbert Seager was installed as the first resident pastor of this group of 50 souls. Executive Secretary Edgar Hoenecke has been conducting services here since 1963.

Let's travel south another 15 miles past Disneyland to Garden Grove. There we can visit King of Kings Church, dedicated last October. Built to seat 200 people it is already too small. Some Sundays over 300 people attend. It already has 171 communicants.

#### The San Diego Area

Another 125 miles south along the coast we enter San Diego, where we

now have Reformation Church, numbering 60 communicants. It meets in the Pacific Beach Women's Clubhouse until its church is completed on a two-acre site just purchased by the Synod in the Claremont area.

Your Synod also owns property in LaMesa, about 10 miles east. As soon as a temporary place of worship can be found, another mission will be opened here.

Now we go eastward on Highway 80 another 20 miles until we come to Alpine. There a group of 57 conservative Lutherans have just recently asked us to serve them. Pastors Lowell Smith and Edgar Hoenecke are working out a schedule to serve the three missions in the San Diego area with regular services. I will stop off here to visit with these people while you continue east 350 miles to our closest Arizona congregations.

#### Vast Areas Untouched

If you will study the map, you will see that our tour has missed vast areas of California, where more of its 18 million people live. We could use the entire Mequon graduating class in this state. We are grateful for the progress the Lord is granting. As He sees fit, we shall continue to expand the work here. Have a safe journey back home. It was nice traveling with you. Adios!

PAUL HEYN

### Missionary Quotes

*The greatest foes of missions are prejudice and indifference; and ignorance is the mother of them both.*

*Love never asks how much must I do, but how much can I do.*

*A man may give without loving, but he cannot love without giving.*

*Only as the church fulfills her missionary obligation does she justify her existence.*

*The church which ceases to be evangelistic will soon cease to be evangelical.*

—Alexander Duff

#### Nurse Commissioned for Service in Zambia Miss Clara Mielke

Miss Clara Mielke, daughter of Pastor and Mrs. N. M. Mielke, Dundee, Wisconsin, was commissioned on April 4, at Trinity Lutheran Church, Dundee, to serve as nurse in the dispensary, supported by the women's organizations of our Synod, in the Zambia, Africa, mission field. She replaces Miss Katherine Stuhr

who has been on the mission field the past two years, and will serve with Miss Lois Stindt. The dispensary is located at the Lumano village, 45 miles from Lusaka. From the mission station there the nurses also serve at the Chabota dispensary built by the Africans.

The Rev. Prof. T. W. Zuberbier, Fond du Lac, Wisconsin, preached the sermon at the commissioning service, using as his text Psalm 121. The father of the nurse was the liturgist. The rite of consecration was

read by the Rev. A. L. Mennicke, chairman of the executive committee for Central Africa.

At the social gathering which followed, words of greeting and encouragement were spoken by Dr. Paul Heise, Winona, Minnesota, medical director, and Mrs. Herbert Spekin, executive secretary of the medical missions committee.

Miss Mielke trained at Milwaukee County Hospital and took a course in midwifery in Canada.

A. L. Mennicke

**Topic: Why Weren't Our  
Pastors at Selma?**



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

Several readers have asked for a discussion of the above question in this column. The prominence at Selma, Alabama, of many pastors — from the Unitarian minister to the Roman Catholic priest, from the Jewish rabbi to the Episcopalian bishop — could not escape anyone who read accounts of what was happening there this past March. Why wasn't our church represented? Why didn't some of our pastors participate in these civil rights demonstrations?

### **Not a Lack of Concern**

The answer is not that we are unconcerned. Certainly as citizens we are troubled when a large segment of our citizens is fraudulently and forcibly deprived of rights which the Constitution of the United States guarantees them. Injustice under the law cannot be tolerated.

### **Is This the Church's Assignment?**

The question, however, that we ask ourselves is this: Did God assign to the Church and its pastors the responsibility to right these wrongs? Did God tell the Church that it must see to it that the law is justly and equitably administered? Does God tell the Church to promote social reform?

### **"Who Made Me a Judge?"**

Once our Savior was approached by a man who wanted Jesus to right an injustice that he was experiencing. He said to Jesus: "Master, speak to my brother, that he divide the inheritance with me" (Luke 12:13). What was Jesus' reply? He refused. But why? Was it that Jesus had investigated and had come to the conclusion that no wrong was involved? Not at all. This was His reply: "Man, who made me a judge or a divider over you?" (Luke 12:14.) What did the answer mean? Jesus very forcefully was pointing out that it was not His office to judge in such matters. There were those to whom God had entrusted these affairs of the world. That was the government. It was not the business of Jesus to take over the government's functions. If a wrong was being suffered, the righting of it should be taken care of by those to whom God had given that responsibility.

### **"Not of This World"**

During the course of His trial, Jesus stood before the Roman governor, Pontius Pilate. He had been accused of making Himself a king. But He had something to say about His kingdom. "My kingdom is not of this world." This was to assure Pilate that even though Jesus claimed to be a king, He was no threat to Rome. He would not

take over the functions of any earthly kingdom. The Jews did believe that they were suffering under the Roman rule; there was the burdensome taxation, often fraudulently administered, and yet Jesus would not interfere in these matters. "My kingdom is not of this world."

### **"Preach the Gospel"**

The Church's responsibility was stated by Christ when He told His disciples: "Preach the Gospel to every creature." Also its preaching of the Law stands in the service of the Gospel message and does not form a separate program of social reform. Paul as a true pastor had one God-given concern: to preach Christ and Him crucified. That in turn is a responsibility in which the government on its part is not to interfere.

### **Confusing Functions of Church and Government**

Let us then as a Church and through our called pastors attend to the functions God assigned to it. Let us as citizens of our country and through our government officials attend to the tasks assigned to the government. Let us not be remiss in either. But let us not hinder either function by confusing them.

The March 26 issue of *Time* in passing gave evidence of the importance of this truth when it reported about the demonstrating pastors: "The presence of the priest, as well as that of other churchmen who have joined the civil rights cause in Alabama in recent weeks, remained a problem. . . . In their overzealousness, some of the ministers seemed to have left their good common sense back home with their toothbrushes." It had something far better to say about the President, who stepped before Congress to call for appropriate legislation: "But far more important were the sparks generated at the other pole — in Washington — where last week the President of the U.S. demonstrated before Congress, as few others have, how a functioning democracy can meet its obligations." As citizens we will support our President and every lawful means to right any wrong that citizens of our country are suffering.

### **What We Should Expect of Our Pastors**

But as a Church we will look to our pastors to teach us the Word of God, to expose our sins by a stern preaching of the Law, to comfort the repentant sinner by directing him to Christ and to the forgiveness and salvation we have alone in Him. This is the office to which we have called them.

ARMIN SCHUETZE



What do  
you mean..



# Atonement ?

## MODERN DENIALS OF THE ATONEMENT

### “Relevant” — What Is Actually Meant

A great hue and cry is being raised today that we must make our theology, including the doctrine of the atonement, “relevant.” This appeal has a popular ring. “Relevant” is an inoffensive-sounding word. Of course, no one wants it said that his teaching is irrelevant.

In reality, however, this call for relevance means: we must make the teachings of the Bible *reasonable* to modern man. We are being told that we must “restudy” this and that doctrine. Actually, of course, the present-day Sadducees, or skeptics, who make this demand mean that we should *discard* doctrines like those concerning the atonement and the resurrection which have been revealed to us in the Holy Scriptures and rewrite the Bible to conform to modern man’s notions. After all, it is claimed, we are so much more enlightened than the people who lived in Moses’ time or in Jesus’ day!

### No Heaven, Hell, Miracles

Does this sound like an exaggeration? Listen to Dr. Rudolf Bultmann, a professor at the University of Marburg who has exerted a great influence for evil upon the Christian world of our time. Here is a quotation from his pernicious essay, *New Testament and Mythology*:

“Man’s knowledge and mastery of the world have advanced to such an extent through science and technology that it is no longer possible for anyone seriously to hold the New Testament view of the world — in fact, there is no one who does.” (Do you notice that, as far as Bultmann is concerned, we who *do* hold the New Testament view of the world simply do not count?)

What is this New Testament view of the world that has been relegated to the junkyard because of the achievements of modern science? Bultmann writes, “The world is viewed as a three-storied structure, with the earth in the center, the heaven above, and the underworld beneath. Heaven is the abode of God and of celestial beings — the angels. The underworld is hell, the place of torment. Even the earth is more than the scene of natural, everyday events, of the trivial round and common task. It is the scene of the supernatural activity of God and his angels on the one hand, and of Satan and his demons on the other.” Then Bultmann says, “We do no longer believe in the three-storied universe which the creeds take for granted. . . . There is no longer any heaven in the traditional sense of the word.”

Here is another of his statements: “It is impossible to use electric light and the wireless and to avail ourselves of modern medical and surgical discoveries, and at the same time to believe in the New Testament world of spirits and miracles.”

### Original Sin? — “Nonsense!”

Bultmann sweeps away the Biblical doctrine of original sin and the necessity for the atonement with the claim that for modern man “to attribute human mortality to the fall of Adam is sheer nonsense, for guilt implies personal responsibility, and the idea of original sin as an inherited infection is sub-ethical, irrational, and absurd.”

### Atonement? — “Primitive Mythology!”

“The same objections,” Bultmann continues, “apply to the doctrine of the atonement. How can the guilt of one man be expiated by the death of another who is sinless — if indeed one may speak of a sinless man at all? . . . What a primitive mythology it is, that a divine Being should become incarnate, and atone for the sins of men through his own blood! . . . Moreover, if the Christ who died such a death was the pre-existent Son of God, what could death mean for him? Obviously, very little, if he knew that he would rise again in three days!”

Do you feel yourself getting weak as you read such blasphemy? Are you outraged by such a vicious, outspoken, and blunt attack on the very heart of our Christian faith? And all this originates from a man who poses as a theologian, a teacher of the truth!

### The Resurrection? — “Inconceivable!”

The resurrection, God’s seal on the atonement, does not escape Bultmann’s wildly swinging axe either: “An historical fact which involves a resurrection from the dead is utterly inconceivable!” He speaks of “the incredibility of a mythical event like the resuscitation of a dead person”! By a wresting and wrenching of human language Bultmann attempts to show that he has discovered some deeper meaning in what the Bible has to say concerning the resurrection, even though he bodily and on his own authority asserts, “The resurrection itself is not an event of past history.”

### “The Atonement Not History”

Is Bultmann alone in this assault upon the foundation of the Apostles and Prophets on which our most holy faith rests? By no means!

Emil Brunner of Zurich in his book, *The Mediator*, writes, “The atonement is not history. The atonement, the expiation of human guilt, the covering of sin through His sacrifice, is not anything which can be conceived from the point of view of history.”

### “Incredible to Man Come of Age”

In his best-selling book, *Honest to God*, Bishop Robinson of the Anglican church seeks to popularize the views

(Continued on page 126)

# By the Way

Henry C. Nitz

## What About the Masons?

Under that title the undenominational magazine *Eternity* recently printed an article to prove that on the basis of Scripture Masonry is a false religion. The article aroused a storm of protest. The amazing vehemence of some of the critics moved other readers to defend the article.

With the kind permission of *Eternity*, we reprint excerpts from some of the letters. An Episcopalian rector in Canada writes: "The storm of protest . . . comes as no surprise, since it attacks the very ground on which Masonry loves to justify itself. Out of a long experience of dealing with Masons in the Church, I have come to see that the average lodge member doesn't really understand Masonic philosophy, any more than he really understands the Christian faith. You certainly don't study this thing very long before you find out that it is *utterly incompatible with evangelical Christianity*. Masonry boils down to *salvation by works and character*, as even its public expressions make perfectly clear."

Another reader writes: "I have made quite an extensive study of some of the Fraternal Orders and Lodges, especially the Masons. It is a common claim by members of lodges such as the Masons, Odd Fellows, etc., that if the members live up to their obligations as members, they can be *assured of heaven*."

"According to Oliver's 'Definition of Freemasonry,' from 'Historical Landmarks of Freemasonry': 'The definitions of Freemasonry have been numerous; but they all unite in declaring it to be a *system of morality* by the practice of which its members may advance their spiritual interest and *mount by the theological ladder* from the lodge on earth to the lodge in heaven.'"

A former Past Master confesses: "Not until I had come to a better knowledge and understanding of God's Word did I realize just how *non-Christian* Masonry is. Now I regret those wasted years which might have been better spent in the Lord's work."

And a former 32-degree Mason reveals: "I traveled 32 Degrees east of

Jerusalem. I had been committed the key by Masonry. Then I became a born-again child of God. *I couldn't serve two masters.*"

(Emphasis added.)

## Monstrous Amalgam

The "religious monstrosity" referred to in the following article is not a unique thing in the University of Alberta. It can be found in American campuses uncomfortably near home. It has gotten to the point in some places that a faithful minister of the Gospel is almost as lonely on a campus as was Elijah in Israel in the days of Ahab and Jezebel. The need of ministering to our students was never greater.

"Dr. M. R. Pupul, Associate Professor of Educational Foundations at the University of Alberta, urges a Department of Religion be established on the campus. Such a department, he says, should 'encompass all religions, including Buddhism.' The professor believes that 'by exposing students to the philosophies of every religious sect, not only would the student decide which one he prefers, but it could ultimately lead to the establishment of one liberal religion.'

"What a religious monstrosity would be produced by an amalgamation of all religions! Such a one-world religion is 'the great whore that sitteth upon many waters.' This designating denominations is simply explained: 'The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues' (Rev. 17:1, 15).

"Scripture anticipates the day when this modern religious 'ecumania' will be realized in a form too horrible to contemplate. John says: 'And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder'" (Rev. 17:6, ASV).

(*The Prairie Overcomer*, March 1965)

## Sir Winston Churchill on the Bible

Whether the late Sir Winston Churchill was a believer, we do not know. But according to *Biblical Missions* he rebuked those who reduce the Bible

to myths and legends. He reportedly declared:

"We reject with scorn all those learned and laboured myths that Moses was a legendary figure. We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible literally. We may be sure that all these things happened as set out in Holy Writ. In the words of a forgotten work of Gladstone, 'We rest with assurance upon the impregnable Rock of Holy Scripture.'"

## Federal Aid Is a Sellout

Elder members of our society have in their lifetime impotently watched the erosion of liberties for which our forefathers shed blood. The process continues and accelerates today. We do not mean to relinquish our liberties, but improvidently we have chosen the easy way. One by one we have delegated personal responsibilities to government, not realizing that responsibility is the essence of liberty. Each abdicated responsibility is a handhold for government control.

Let not the Christian school think it can circumvent this fact. If we accept federal aid, we cannot escape federal control. They are synonymous. Legislators admit this. So do the architects of the federal program in their less public utterances.

Control of education is central to the establishment of the Great Society. Old concepts must be rooted out and new ones planted in the minds of youth, in such areas as deficit financing, centralization of power, scope of government authority, price and market control, and many others. In their thrust for power the leaders of the Great Society will not overlook the opportunity to control religious training, for they recognize it as a threat. True religion has ever refused to bow the knee to Baal.

*Expediency is not a legitimate motivation for Christians*. It is a tempting motivation, but it is not right. With Christians, right is not a relative thing. We have the verities of God's Word and the directives of His revealed will. If it is right to educate our children for God in a manner

that differs from secular education, then it is not right to open the door to control that will frustrate our central purpose.

(John F. Blanchard, Jr., in a tract on "Christian Schools in the Great Society.")

### The Realities of Education

Every cause has its propaganda, and it seems to be true that, if one hears something often enough, he will believe it. Modern education is no exception. So often has it repeated the philosophy that a child can be educated apart from religion that even Christians (even informed Christians!) believe it. But this is not an educational reality.

*It is impossible to separate education and religion.* Let this be understood and emphasized. It is *impossible* to separate education and religion. Said Dr. Norman E. Harper: "The ultimate end of education, the nature of the persons educated, the nature of truth—all these are religious questions requiring religious answers. The answers may issue from the religion of secularism or pragmatism, or they may issue from the religion of Christianity, but they will be religious answers."

An open-minded inspection of your child's textbooks will confirm this truth. Do you find God in the text-

books? No, but you find atheism. You find explanations in history and science, you find values in social studies and literature that not only leave God out—they preclude the possibility of God. This is atheism.

*Children go to school to learn; not to teach or witness.* The greatest single segment of their waking day is spent in school where they accept and absorb what is taught. Children are not critics. They do not know what is good and right. They are there to find out. They have pliant minds, in which we nurture the attitude of receptivity. How foolish to expect them to sort out the true from the false.

(Emphasis in the original, a tract by John F. Blanchard, Jr., Executive Director of the National Association of Christian Schools. The eight-page tract, titled "Christian Schools in the Great Society," is an unusually clear and strong plea for Christian schools. Single copies for fifteen cents. Publisher: National Association of Christian Schools, Post Office Box 28, Wheaton, Illinois.)

### Blunt or Naive?

Are they blunt or naive, these ecumenical optimists, who misunderstand or misinterpret Christ's prayer for His disciples "that they may all be one"?

Pastor Marc Boegner, former president of the French Federation of Protestant Churches, for instance, says, "Great progress has been made concerning the collegiality of the Church, freedom in the interpretation of Scriptures, religious liberty, attitudes of the Church toward the modern world and regarding mixed marriages."

That may all be true, but Rome has not made any move to disavow her denial of salvation by faith alone.

Father P. Brechet, editor of the Swiss monthly *Choisir*, in a series of talks arranged by Catholic, Protestant, and Old Catholic churches, especially noted changes in the Catholic Church regarding cremation, mixed marriages, and education.

*Operation Understanding* (Feb. 28, 1965) quotes Brechet as saying: "Christian communities are already within the realm of the Church, under different conditions. We no longer speak of 'our separated brethren' but of 'divided Christians.' [Which looks like a distinction without a difference.] . . . Christ has established the Church, but division makes real catholicity impossible. The various elements of the Church are not interchangeable, nor are they impervious. They must communicate with each other. Rome would be . . . the buckle of the belt within which all communities gather in one embrace." (Italics added.)

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## Editorials

(Continued from page 115)

should provide leisure time and social activities for this group." We sincerely respect this gentleman's concern for these unfortunate children, and there is little doubt that most of us, in selfish preoccupation with our own problems and desires, show too little concern for those less privileged than we.

But whether the need for leisure time and social activities in any group, however neglected, can properly be made the responsibility of the Church, is another question. Every parish pastor today is buried under a blizzard of appeals to enlist his congregation in a host of non-religious projects, the worthiness of which he does not question. He is requested to lend his good office to the promotion of fire prevention, traffic safety, better living conditions for migratory workers, wholesome recreation for the youth, and so on, down an endless list. He would hardly be surprised if he were asked to participate in a crusade against acne as a condition very distressing to

adolescents thus afflicted, or halitosis as a barrier to unqualified social acceptance.

The question is: Where should the line be drawn? If we were to participate in every "good" cause to which our attention is drawn, we could dissipate our total effort without ever touching the work for which Christ commissioned His disciples. Conditions in the Church would approach those unwittingly implied in a sign which is said to have been posted at one time in a Tokyo railroad station: "We send your baggage in all directions."

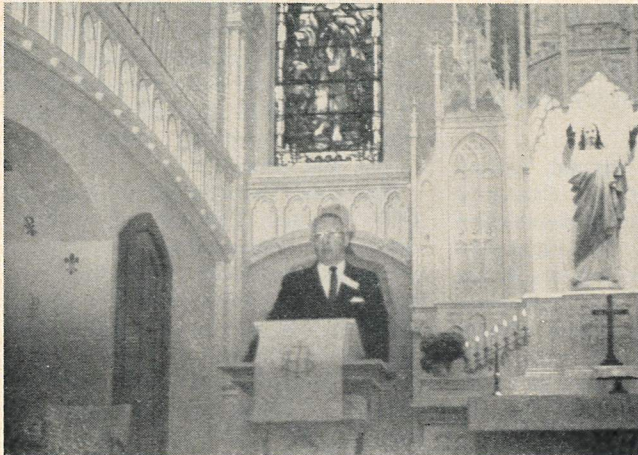
Christians are enjoined to "do good unto all men." But the purpose of the Church is to "preach the Gospel to every creature." If it is to fulfill that purpose, it cannot become a clearinghouse or a promotional agency for every undertaking which can be labeled "good." Churches dedicated to the high purpose assigned to them by the Head of the Church would therefore appreciate it if there were fewer suggestions from the outside and a higher respect for the God-given task which demands their concentrated attention and effort now and until Judgment Day.

IMMANUEL G. FREY

# Church Officers Seminar

Emanuel Lutheran Church, Lansing, Michigan, was the scene of the FIRST "Church Officers Seminar" sponsored by the District Board for Information and Stewardship. The Seminar was held on February 6, with about 250 in attendance. All churches of the District were invited to participate.

Marvelous! Exciting! Excellent! Interesting! These were some of the words used in expressing the feeling of the 'First Seminar.'



Synod's President delivers keynote address.

It began with a registration at 9:30 A.M. Opening services were conducted at 10:15, with Pastor W. Zarling, first vice-president of the Michigan District, speaking. He stated the spirit in which each officer should undertake his task. The speaker also emphasized the benefit that can be derived from this workshop — encouraging all to pattern themselves after their blessed Lord. The service being completed, the officers and pastors then chose the room of their particular interest or concern. The speakers for these various groups did a tremendous job, and no one had anything but words of praise and commendation for their efforts. Time was also allotted for questions.

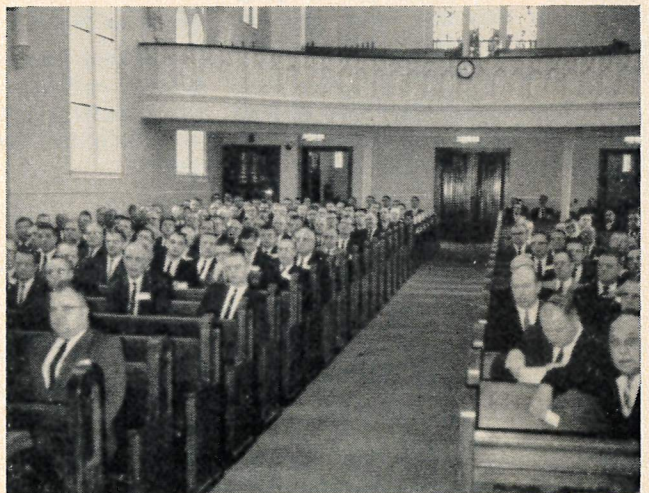
At 12:45 P.M., after the noon meal, the Workshop reconvened in the church auditorium to listen to words of advice from our Synod's president, Oscar J. Naumann. He stressed the theme of the Seminar, "Differences of Administration. . . . But the same Spirit" (I Cor. 12: 4, 5). Pastor Naumann pointed out that all are rendering service, for we are all a church of servants. Because of this function there is, therefore, no difference between pastors and officers, in fulfilling their responsibilities.

At 1:15 the congregations divided into three groups, according to size, for forums. Three panels of speakers addressed these groups, limiting their remarks, and allowing some time for questions and answers. Again we must say, the panelists did a tremendous job.

Closing devotions were conducted at 3:15 P.M. Pastor L. Koening, one of the host pastors, addressed the assembly. He stressed the need, now, to apply ourselves, as faithful stewards, and go to our respective congregations with determination and zeal to heed our Lord's calling.



Michigan District Board for Information and Stewardship which organized and sponsored the Seminar, left to right, Rev. Wernor Wagner, Rev. Robert Mueller (chairman), Mr. Richard Jung, Mr. Louis Leitz, Rev. Paul Hoenecke, Mr. Fred Boehringer (secretary).



Portion of large group which attended Officers Workshop.

Why was this Seminar held? Last summer, when the Michigan District in convention at Saginaw voted to authorize the District Board for Information and Stewardship to prepare and arrange such a workshop, there were many who, although giving their approval, nonetheless expressed fears and misgivings about such a venture. Would this Seminar infringe upon the local congregation's obligations? Would it instill a feeling of insufficiency upon the officers? Certainly it was not the intention of this Board to undermine or belittle the efforts of church officers. Nor did this Board intend to create "experts" or "specialists." But by means of this workshop, it was felt, one could gain in knowledge about church work through an exchange of ideas and by giving in-

formation related directly to the office held. This would tend to increase confidence as well as competence for performing duties adequately.

Careful planning was put into the preparation of this program by the Board for Information and Stewardship. Pros and cons were weighed, in order to make this 'First Seminar' impressive and successful. Talented lay members on this Board suggested a program followed by businessmen and salesmen conventions — one that has interesting and able speakers and a program with no lull or long intermissions. Therefore cautiously, and yet with great optimism, a program was set up. Sixteen pastors and laymen were selected, who in some way performed some duty either directly or indirectly within the District and Synod level. Many expressed gratitude for getting information on matters discussed at the District convention in a condensed form.

Pastor Robert Mueller, chairman of the District Board for Information and Stewardship, in his closing remarks, called this Seminar a success. With a show of hands the group enthusiastically urged more seminars for the future. After a closing prayer, adjournment came at 3:45 P.M. for the 'First Church Officers Seminar.' May the Lord richly bless the efforts of those who participated!

WERNOR E. WAGNER



Principals at the Michigan District Church Officers Seminar: left to right: Mr. Louis Leitz (board member and program coordinator), Rev. Karl Krauss (host pastor), President Oscar Naumann (main speaker), Rev. Robert Mueller (chairman of District Stewardship Board).



THIS ADDITION IS DEDICATED TO THE GLORY OF GOD IN MEMORY OF ALVIN PETERMAN. Looking at this dedication plaque in the hall of the new two-room addition to Mount Calvary Ev. Lutheran School, Kimberly, Wisconsin, are Pastor Clayton Krug, former pastor and guest speaker, Don Kosbab, church member who drew the plans, Lyle Tiede, general contractor, and the local pastor, Frederic G. Kosanke.

### Addition to School Kimberly, Wisconsin

A two-classroom addition to Mount Calvary Ev. Lutheran School was dedicated on February 21, 1965, in Kimberly, Wisconsin. Speaker at the two morning services was Pastor Clayton Krug, Waukesha, Wisconsin, a former pastor at Kimberly; liturgist was the present pastor.

Two facts make this dedication unusual. The first is that the addition was almost entirely paid for through the insurance bequest of a member, the late Alvin Peterman. Mr. Peterman was a member of Mount Calvary for most of its 27 years of existence. A bachelor, he named his congregation beneficiary of his Kimberly-Clark life insurance policy. The second item of special interest is that the per-classroom cost averaged out to \$6,000. This is less than half the usual cost of a classroom. Mount Calvary's "old" school was built in 1957 with the hope and prayer that the Lord would bless it both in teaching and outreaching in this 84.3 per cent Roman Catholic area. Within six years these prayers had been so wonderfully answered that a third teacher had to be called and a third classroom improvised, first in a small office-library room in the school, and then in the church basement. Fortunately, the 1957 school had been built with adequate heating and plumbing for a larger enrollment. This fact and the donated labor held the cost down. A draftsman in the congregation drew the plans; an electrician donated all the electrical work; member carpenters put up the bulletin boards and (used) slate blackboards; a member in tiling work supervised the laying of the asphalt tile; dozens spent hours painting, waxing, varnishing, building cabinets and shelves, and getting everything spick and span for dedication day. May our joy on that day grow deeper as we see the blessings of a Christian day school given to more and more children!

FRED. G. KOSANKE

## What do you mean . . . Atonement?

(Continued from page 121)

of "neo-orthodoxy," as this anti-Christian "theology" is called. Robinson ridicules the doctrine of the atonement, maintaining that it is "frankly incredible to man come of age" to believe "that a supernatural Being came down from heaven to save mankind from sin."

### Barth's Unintelligible View

Another influential apostle of neo-orthodoxy is the false prophet of Basel, Dr. Karl Barth. Although his writings are unquestionably self-contradictory, his rejection of the Biblical doctrine of the atonement is undeniable. Concerning the resurrection, by which God confirmed His acceptance of the atonement, Barth writes, "The resurrection is therefore an occurrence in history. . . . But inasmuch as the occurrence was conditioned by the resurrection, . . . the resurrection is not an event in history at all" (*Epistle to the Romans*, p. 30).

What unintelligible and self-contradictory gibberish, what illogical nonsense this is! This is called "dialectical"

### MILWAUKEE LUTHERAN TEACHERS COLLEGE

presents

#### AN EDUCATION FORUM

May 1, 1965; 9 a.m. to 3 p.m.

Theme: "For the Edifying of the Body of Christ."

Topics: The Role Prescribed, Prof. A. Schuetze — WLS.  
The Role Fulfilled, Prof. A. Woltd — MLTC.

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

Pastors and teachers are requested to register by writing to the school at:  
330 North Glenview Ave.  
Milwaukee, Wis. 53213

### NOTICE OF CALL MEETING

The following names have been submitted in nomination for the vacancy on the college faculty. The man called is to teach psychology.

Pastor Kermit Biedenbender, Warren, Mich.  
Pastor Gerhard Cares, Cleveland, Wis.  
Pastor Paul Eickmann, Jr., Milwaukee, Wis.  
Pastor Max Herrmann, Mauston, Wis.  
Pastor Myron Kell, Toledo, Ohio  
Pastor Donald Kolander, St. Paul, Minn.  
Pastor Frederic Kosanke, Kimberly, Wis.  
Mr. Theodore Kothe, Onalaska, Wis.  
Pastor David Kuske, La Crosse, Wis.  
Professor Paul Kuske, Saginaw, Mich.  
Pastor Richard Lauersdorf, Ontario, Wis.  
Pastor Donald Sellnow, Menominee, Mich.  
Pastor Cyril Spaude, Aberdeen, S.Dak.  
Pastor James Schaefer, Milwaukee, Wis.

The Board of Control of Northwestern College will meet on Wednesday, May 5, at 2:00 to extend the call. Any correspondence concerning these candidates must reach the secretary before that date.

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

### APPOINTMENT

Pastor Gerhardt E. Schmeling of the Northwestern Publishing House Board of Directors has been appointed to serve on the Commission for Christian Literature in place of Pastor Melvin Schwenzen, who resigned from this Commission because of his need for time to carry out his other responsibilities.

OSCAR J. NAUMANN, President

### MEETINGS OF HOME MISSIONS BOARD

The meetings of the General Board for Home Missions will be held on Sunday, Monday, and Tuesday, May 16-18, at the Administration Building. The Sunday session will begin at 6:30 p.m. The Monday session has been set for 9 a.m.

H. E. ENGEL, Chairman

### COMMUNION WARE NEEDED

By a new mission congregation in St. Charles, Mich. Please send information to  
Rev. V. W. Thierfelder  
5105 McCarty Road  
Saginaw, Mich. 48604

Congregation is able to pay moderate amount for a used set, and will pay shipping costs.

### LUTHERAN COLLEGIANS SPRING CONVENTION

The first national convention of Lutheran Collegians, the student organization sponsored by our Wisconsin Ev. Lutheran Synod congregations engaged in the campus ministry, will be held on April 24 and 25, 1965, at St. John's Ev. Lutheran Church in Whitewater, Wis. Information regarding registration or attendance at this convention may be obtained by writing to: Lutheran Collegians, c/o Rev. D. A. Tetzlaff, 120 South Church St., Whitewater, Wis.

### 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

### 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

theology because it makes a statement and then contradicts it in the very same breath. It has well been observed that men like Barth and Brunner "believe that a horse can be ridden in opposite directions at the same time, and they insist that this is the only way to ride a horse."

### Hold Fast the Foundation of Your Justification!

How thankful we should be that in the Holy Scriptures God has revealed the truth to us concerning the necessity, the reality, and the all-sufficiency of the atonement! This is the very foundation and basis for our justification, the subject to which we shall next turn in this series of articles.

May we, therefore, earnestly take to heart the admonition which the Apostle Paul once gave to his spiritual son, Timothy, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith" (I Tim. 6:20, 21)!

WILBERT R. GAWRISCH

## 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

#### 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; Demoniacal Possession, P. Hoenecke; Ways of Avoiding Liturgical Monotony, H. Sauer; When Was Christ Born? H. Peter; Reports.

H. PETER, Secretary

THE NORTHWESTERN LUTHERAN

**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. Mulinix; 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 As-

pect 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

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**WINNEBAGO PASTORAL CONFERENCE**

Date: Monday, April 26, 1965.

Place: Grace Ev. Lutheran Church, Neenah, Wis.

Time: 9 a.m. Communion service; Preacher: C. Rosenow (alternate: G. Schaefer).

Agenda: Dan., Chapter IX, H. Scherf; Exegesis of Eph. (Cont.), K. Gurgel; Round Table Discussion of Practical Matters, D. Hallemeier, discussion leader; Passages from Table of Duties, G. Ehlert.

GLENN H. UNKE, Secretary

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**FOX RIVER VALLEY****PASTOR-TEACHER CONFERENCE**

Date: May 3, 1965.

Place: Fox Valley Lutheran High School. Opening Communion service at 9 a.m. at Bethany Lutheran Church, 1817 N. Alvin St., Appleton, Wis.

Speaker: H. Pussehl (alternate: A. Schabow). L. KOENIG, Secretary

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**LAKE SUPERIOR****PASTOR-TEACHER CONFERENCE**

Date: May 4 and 5, 1965.

Place: Zion Lutheran, Peshtigo, Wis.; D. Tills, host pastor.

Time: 9 a.m. C.S.T.

Communion service: Tues. at 7:30 p.m.

Preacher: R. Shimek (alternate D. Tills).

Kindly inform the host pastor by April 25, if you desire lodging.

E. KITZEROW, Secretary

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**RHINELANDER PASTORAL CONFERENCE**

Place: Bethany Lutheran Church, Bruce Crossing, Mich.; F. Bergfeld, host pastor.

Date: Mon., May 10, 1965.

Time: 9 a.m., opening of conference; 7 p.m., Communion service.

Preacher: W. Gawrisch (E. Kahrs, alternate).

Agenda: Angels and Demons, W. Gawrisch; Ephesians, J. Radloff; Obadiah, E. Kahrs.

J. RADLOFF, Secretary

**SOUTHEASTERN WISCONSIN****SOUTHERN PASTORAL CONFERENCE**

Date: May 11, 1965.

Time: 9 a.m.

Place: Immanuel, Waukegan, Ill.; O. A. Lemke, host pastor.

Preacher: Pastor H. Wackerfuss (I Cor. 4); alternate, H. Wiedmann (I Cor. 5).

Offering: C.E.F.

Agenda: Song of Solomon (chapter 3), A. Capek; What Are the Visible Fruits of a Christian Day School? A. Buenger; Alternate: An Evaluation of Beck's Translation of the New Testament, W. Popp; Visitor's Report and Other Business; Consultation re Racine Lutheran High School.

H. WIEDMANN, Secretary

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**DISTRICT PASTOR-TEACHER CONFERENCE**

Date: June 15, 16, 1965.

Place: Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wis.

Opening service with Holy Communion at Good Shepherd Lutheran Church, West Greenfield Ave. and South 100th St., West Allis, Wis., Melvin C. Schwenzen, pastor, at 9 a.m. on Tues., June 15.

Essay: Theory and Practice in Instruction and Confirmation of Children, Pastor Clayton E. Krug.

Sessions will be held Tuesday morning, afternoon, and evening, and Wednesday morning and afternoon. Meals will be served at the High School at nominal prices. Registration fee, \$1.00.

All pastors, professors, and male teachers of the District are expected to attend.

HEINRICH J. VOGEL, Secretary

**WESTERN WISCONSIN****CENTRAL PASTORAL CONFERENCE**

Date: May 11, 1965.

Place: Immanuel Lutheran Church, Town Deerfield, R. 2, Waterloo, Wis., Pastor Harmon Krause.

Time: 9 a.m.; Communion service at 11 a.m.

Speaker: L. Pankow (D. Tetzlaff, alternate).

Agenda: Exegesis, II John, Prof. O. Schlenner; Formula of Concord Thorough Declaration, Art. VII, W. Zank; Divorce, F. Dobratz; Blue Ribbon Committee Report, Prof. C. Leyrer; Committee on Upgrading, Prof. E. Scharf; Pastor-Teacher Conferences, A. Dobberstein, H. Krause; Conference business and reports.

RALPH POLZIN, Secretary

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

Noite, Lawrence, as pastor of Zion Ev. Lutheran Church, Bristol, Wis., by F. Schulz; assisted by D. Ponath, G. Endler, H. Wiedmann; Feb. 28, 1965.

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

Wietzke, William H., as pastor of Zion Ev. Lutheran Church, Denver, Colo., by Henry Meyer; assisted by W. Krenke, H. Schulz, V. Bittorf; March 14, 1965.

Zink, Waldemar F., as pastor of Trinity Ev. Lutheran Church, Coleman, Wis., by V. Schultz; assisted by J. Sauer, E. Kitzerow, A. Gentz, R. Steffenhagen, D. Sellnow; Feb. 7, 1965.

**CHANGE OF ADDRESS****Pastors**

Cox, Missionary Raymond G. P.O. Box 120 Blantyre, Malawi, Africa

Meier, Norbert R. #890, 1-Chome, Minamicho Hanakoganei Kodaira-shi Tokyo, Japan

Reaume, A. Hugh 609 Kinsley Ave. Winslow, Ariz. 86047

Schroeder, Marlyn Harita Court — 10th Fl., Flat D 197 A Prince Edward Road Kowloon, Hong Kong

**NORTHWESTERN CENTENNIAL DAY**

May 31, 1965

Northwestern College will end its Centennial Year with a gala Northwestern Day Celebration on the campus on May 31, the legal Memorial Day. All friends of Northwestern are invited to attend. A picnic atmosphere has been planned for the day. Guests may bring their own food or may buy meal tickets for a dining-hall meal. The students are planning an entertaining day. All students will be dressed in clothes of a bygone era, and the day's activities will all be slanted toward a view of the past 100 years at Northwestern College. The day's activities will start about 10 a.m. and will close in the evening at about 9 o'clock. But an informal atmosphere will prevail, so that you may come and go as you please.

Anyone who has ever been connected with Northwestern or is at all interested in the school is invited and is welcome to attend the celebration. Requests for further information should be directed to:

Northwestern College Centennial Day  
c/o The Dormitory Council  
Northwestern College  
Watertown, Wis. 53094

**WISCONSIN EVANGELICAL LUTHERAN SYNOD**

**Budgetary Operating Statement**

July 1, 1964 to January 31, 1965

	THIS YEAR		LAST YEAR	
	January 1965	Seven Months July through January 1964-65	January 1964	Seven Months July through January 1963-64
<b>Budgetary Income:</b>				
Offerings from Districts.....	\$372,535.69	\$1,765,932.78	\$443,792.06	\$1,762,871.94
Gifts and Memorials from Members .....	8,109.01	26,268.57	1,079.52	7,777.88
Bequests for Budget.....	—	—	—	1,000.00
Trust Funds Income.....	—	—	—	19,516.57
Educational Charges from Educational Institutions	49,281.94	396,211.38	45,025.24	345,847.16
Other Income .....	2,691.68	3,474.48	236.59	960.36
<b>Total Income .....</b>	<b>\$432,618.32</b>	<b>\$2,191,887.21</b>	<b>\$490,133.41</b>	<b>\$2,137,973.91</b>
<b>Budgetary Disbursements:</b>				
Worker-Training .....	\$190,867.73	\$1,292,839.25	\$167,364.35	\$1,102,586.54
Home Missions .....	72,075.96	510,492.23	68,791.59	529,433.66
World Missions .....	36,389.50	263,437.39	33,645.66	242,590.39
Benevolences .....	21,709.82	152,358.00	17,675.05	118,140.88
Administration and Promotion..	23,582.46	149,460.44	25,608.03	143,657.53
<b>Total Disbursements .....</b>	<b>\$344,625.47</b>	<b>\$2,368,587.31</b>	<b>\$313,084.68</b>	<b>\$2,136,409.00</b>
Operating Gain or (Deficit).....	\$ 87,992.85	(\$ 176,700.10)	\$177,048.73	\$ 1,564.91

**Detail of Budgetary Disbursements**

	Seven Months 1964-65	July through 1963-64	January Increase
<b>Operations, Replacement and Renewal</b>			
Worker-Training .....	\$ 911,375.49	\$ 768,049.02	\$143,326.47
Home Missions .....	417,997.96	403,862.21	14,135.75
World Missions .....	263,245.57	234,081.72	29,163.85
Benevolences and Pension .....	152,358.00	118,140.88	34,217.12
Administration and Promotion .....	141,229.64	135,833.76	5,395.88
<b>Total .....</b>	<b>\$1,886,206.66</b>	<b>\$1,659,967.59</b>	<b>\$226,239.07</b>
<b>New Capital Investments</b>			
Worker-Training .....	\$ 16,878.76	\$ 10,787.52	\$ 6,091.24
Home Missions .....	94.27	38,071.45	37,977.18*
World Missions .....	191.82	1,078.67	886.85*
Administration and Promotion .....	747.80	340.77	407.03
<b>Total .....</b>	<b>\$ 17,912.65</b>	<b>\$ 50,278.41</b>	<b>\$ 32,365.76*</b>
<b>Appropriation for Future Capital Investments</b>			
Worker-Training .....	\$ 364,585.00	\$ 323,750.00	\$ 40,835.00
Home Missions .....	92,400.00	87,500.00	4,900.00
World Missions .....	—	7,430.00	7,430.00*
Administration and Promotion .....	7,483.00	7,483.00	—
<b>Total .....</b>	<b>\$ 464,468.00</b>	<b>\$ 426,163.00</b>	<b>\$ 38,305.00</b>
<b>TOTAL BUDGETARY DISBURSEMENTS .....</b>	<b>\$2,368,587.31</b>	<b>\$2,136,409.00</b>	<b>\$232,178.31</b>

\* Decrease

**WISCONSIN EVANGELICAL LUTHERAN SYNOD**

**Budgetary Offerings**

	Offerings Received in January 1965	Offerings Received in January 1964	Per Cent Increase for 1965
Arizona-California .....	\$ 4,301.30	\$ 6,585.71	34.7*
Dakota-Montana .....	14,367.57	16,273.41	11.7*
Michigan .....	27,619.49	44,744.64	38.3*
Minnesota .....	73,479.56	80,567.32	8.8*
Nebraska .....	9,518.71	11,872.60	19.8*
Northern Wisconsin .....	82,466.34	100,792.80	18.2*
Pacific-Northwest .....	1,138.01	1,152.59	1.3*
Southeastern Wisconsin .....	76,029.89	87,218.45	12.8*
Western Wisconsin .....	83,614.82	94,584.54	11.6*
<b>Total .....</b>	<b>\$372,535.69</b>	<b>\$443,792.06</b>	<b>16.1*</b>

\* Decrease

NORRIS KOOPMANN, Treasurer  
3512 West North Avenue  
Milwaukee, Wisconsin 53208