



THE NORTHWESTERN
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BRIEFS by the Editor

In this issue we are presenting the first of two sections entitled "Convention Preview." These two installments are intended to acquaint you with the most important of the many matters which the Convention will have to act on. In the current section we call attention to items in the vital field of training manpower for work in the Church.

As one reads the facts presented in the reports and the recommendations made to the Convention, one is almost overwhelmed by all the needs that have to be met. What is more, at practically every one of our Synodical schools there are big needs. They are so big that they cannot be met even halfway in the course of one biennium. We must chart a program under which we can, in the course of several bienniums, systematically cut down the gap between manpower supply and manpower requirements.

To make the necessary decisions, our Convention delegates will have to act both from knowledge and from vision. They must know the facts of the severe shortage that presently

exists in regard to men and women trained for the preaching and teaching ministries. Since they are Christian men committed to their Redeemer and His Gospel, to know the facts will be to resolve: This situation must be remedied.

Vision will guide their decisions, too. They will not regard the Synod and its congregations as being in a static condition. They rightly anticipate growth and expansion in the work of parish education. They gratefully note the many opportunities for extending our Gospel outreach to new areas at home and abroad and for intensifying the Gospel work in places where we already are. These are opportunities given by a gracious God to such who are really unworthy and unfit to do work for Him. Recognizing this fact, the delegates look to the future and try to foresee how we can best, under God, be a church that grows stronger within and at the same time burst its bounds to the outside. Vision, foresight, wise provision for the future — call it what we will — this is what we need in this 115th year of our Synod's history.

A third ingredient dare not be lacking: the confidence of faith in God's promises. We refer especially to His assurance that He will stir up in His Christians willingness and devotion to advance the Gospel cause. The delegates can confidently expect that the believers in our fellowship will respond to the program of Gospel work which they have resolved upon in love and fear toward God.

Deep within, each Christian wants to be a witness for the Savior, no matter how much the Old Adam may hobble that desire (Acts 1:8; Acts 4:20).

The man who has fed on the Bread of Life, Christ, cannot remain deaf to the Savior's call of "Feed my lambs," though often the cares and pleasures of this life may render him hard of hearing (John 21:15).

In his heart of hearts, every Christian desires to see the Gospel brought to all the world (Matt. 28:19, 20; Mark 16:15) and to have a part in the work through which sinners are delivered from the power of darkness and are translated into the kingdom of God's dear Son, even as he was (Col. 1:13).

If there is a delegate to the Convention in your congregation, let him know in advance that you want the Lord's business to be carried out with all vigor and dispatch. Let him know, too, that your prayers for God's blessing go with him to Watertown, Wisconsin, on August 4.

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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Editorials

German A dwindling number of congregations in our Synod still hold German services for a dwindling number who ask for them. Most of the people who attend these services understand English perfectly well, and all through the week they speak nothing but English. In fact many of them speak only a halting and imperfect German when they do occasionally use the language. And yet they stoutly resist pressure to discontinue the Sunday morning German service in our churches.

A common explanation of this clinging to the German is that these people are just stubborn. It is not likely, however, that stubbornness is the reason for their preference of the German church services. The first prayers that these people learned were the "Vater unser," "Muede bin ich, geh' zur Ruh," "Komm, Herr Jesu, sei Du unser Gast." The catechism that they memorized was the German catechism, and they were confirmed in German. Their strongest recollection of the Lenten services that they attended as children is the singing of "O Lamm Gottes unschuldig" and "O Haupt voll Blut und Wunden." Their earliest religious feelings were thus inseparably connected with the German language. They sang of their faith in the words of German hymns, and in German they offered their prayers to their Father in heaven.

Even though many of these people now think in English and speak English almost exclusively, yet in time of sudden stress or of great fear or trouble the prayer that rises instinctively in their hearts is expressed in German. "For the speech of the heart one returns to the language of one's childhood." So, if these people who still ask for German services seem to be as English as the rest of us in their ordinary speech about common things, their faith and their secret intercourse with their God are still expressed in the language of their childhood. That is not stubbornness. And that is why our pastors and our congregations are willing to be patient and considerate, for they are dealing not with stubbornness, but with a genuine religious feeling.

ERWIN E. KOWALKE

* * * * *

"We Must Express Ourselves" In a significant portion of contemporary literature and drama the dishonest and the adulterous have become subjects of sympathetic treatment, replacing as heroes the honest and the virtuous, who, conversely, have been reduced to objects of contempt. Even the pervert has emerged, in a reverse metamorphosis, from the repulsive stage to that of an accepted, if different, member of society.

Dignifying the modern outlook, and justifying everything from delinquency to sadism, is the assertion: "We must express ourselves." This philosophy is being accepted in an ever-widening circle as the enlightened viewpoint. It sounds modern, tolerant, sophisticated. It

frees us from the shackles of prejudice and traditional taboos. And through constant exposure and repeated emphasis, as in an advertising campaign, it is beginning to make a deep impression on our society and to effect a decided change in morals.

But the insistent argument for self-expression has one basic flaw: It fails to take into consideration the depravity of natural man. "The carnal mind is enmity against God." "The imagination of man's heart is evil from his youth." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Man being what he is, uninhibited freedom of expression and behavior results in unleashing the corruption that permeates his nature. It is not surprising, therefore, that unrestrained self-expression should find its ultimate outlet, as it recently did on the campus of a large American university, in the public display of a four-letter word.

Christians will remember that Jesus said, "If any man will come after me, let him *deny* himself"; and that an inspired Apostle wrote, "I keep under my body (i.e., *discipline* it), lest that when I have preached to others, I myself should be a castaway."

The salvation of man is not attained by throwing off all restraints under the permissive principle: "We must express ourselves," but in the total regeneration of the natural man as affirmed by Christ in the words, "Ye must be born again."

IMMANUEL G. FREY

* * * * *

Truth and Beauty The King James Version of the Bible has generally been regarded as one of the noblest monuments of the English language. Even those who do not revere or heed its teachings respect it as a great work of literature, a majestic model of English style.

Those who love the beauty and rhythm of our language have deplored the contemporary translations that have attempted to unseat the King James Version from its throne. They have granted that such translations have incorporated the findings of recent scholarship and made the renderings more accurate in a number of cases, but they have decried the prosiness of the new translations, which has "simply stripped away the beauty and splendor of the old without any notable addition to understanding." Bergen Evans, for example, wonders whether the Bible can really be translated into contemporary prose. "The poetic archaisms of the King James Version — with its majesty, its stupendous music, its moving eloquence, its wildness and passion — may be ideally suited to its subject. Can Ecclesiastes, for instance, really be stated in the idiom of the Rotary? Does the Book of Job lend itself to the language of the *Reader's Digest* or Isaiah to the speech of the tabloids?"

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A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: Is All Pretense Sinful Lying?

Is there such a thing as a "white lie"? Can an untruth be told that is not in its true sense a lie, a sin against the Eighth Commandment? These are questions which one of our readers wishes to have considered. Is all pretense, is every untruth, sinful lying?

We Are to Be Truthful

There is no question that God wants us to be truthful toward one another. Paul writes: "Putting away lying, speak every man truth with his neighbor" (Eph. 4:25a). "He that speaketh lies shall not escape" (Prov. 19:5b). God has given us the Eighth Commandment so that truthfulness may be preserved. We soon lose all confidence in anyone who is known to be reckless with the truth. Christ tells us that the devil "is a liar and the father of it" (John 8:44).

Cases in Which Telling of Untruths Was Commended

Yet Scripture presents a number of examples where an untruth was spoken by such who believed in and feared God and who were not condemned for what they did. There are the midwives in Egypt. Pharaoh commanded them to slay all the male children born to the Israelite mothers. "But the midwives feared God, and did not as the king of Egypt commanded" (Exod. 1:17). When they were questioned by the king, their answer was that they did not kill the male children "because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them" (Exod. 1:19). While there may have been some truth in what they said, it is evident that it was a subterfuge, at best a half-truth. The fact was that they intentionally did not kill the male children, and the reason wasn't primarily the one they gave the king. Yet we are told: "Therefore God dealt well with the midwives" (Exod. 1:20a). God was pleased with what they did, nor does God reprove them for their answer to the king.

Perhaps even better known is the "lie" spoken by Rahab to protect the Israelite spies in Jericho. When the king of Jericho sent men to apprehend the spies whom she had hidden, she told them: "It came to pass about the time of shutting of the gate, when it was dark, that the men went out. Whither the men went I wot not. Pursue after them quickly; for ye shall overtake them" (Josh. 2:5). There is no question about this being an untruth. Nevertheless, her whole action is commended through these words in the book of Hebrews: "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Heb. 11:31). What she did was done by faith.

Our Lord "Pretended"

Our Savior also made use of pretense. Jesus, without being recognized, joined two disciples of His as they journeyed to Emmaus on the day of His resurrection. As they drew near to the village, "he made as though he would have gone further" (Luke 24:28). Jesus resorted to this pretense to give them occasion to constrain Him to stay with them at the village. We would hardly accuse Christ of sinning through His pretense.

Luther Regarding Various Lies

Luther at various times took up a discussion of lies. He followed Augustine, who had spoken of three kinds of lies. The one he calls a "playful lie." This is "when one jokes with another, without doing injury to godliness and faith, . . . as when a husband jokes with his wife or son, and they laugh about it and are happy. . . . This is a useful lie, especially among relatives and good friends." He also writes of this: "We know that they are lying when they represent something as actually having been done; yet the lie does not harm and is even pleasing, because it entertains and provokes laughter."

Another kind of "lie" is the "lie of necessity," or "obliging lie." With it "someone is served, it is a lie of love or mercy." He writes of it: "It not only serves the advantage of someone else, who would otherwise suffer harm or violence, but also prevents a sin. Therefore it is not proper to call it a lie." We must remember that here we are confronted with helping our neighbor and not simply with finding an easy way out of a situation for ourselves. If we know that someone is going to use the truth he seeks of us to harm someone, we hardly owe that truth to him, we hardly can entrust it to him. There also are times when genuine kindness and love will move us to withhold the truth without necessarily telling a lie in place of it. Yet Rahab in her case found it necessary not only to withhold the truth, but to speak a "lie" in order to save the Israelite spies. However, these are most unusual circumstances. In our ordinary course of life we will not often, if ever, be confronted with this kind of necessity.

A Lie in the True Sense Is Against Our Neighbor

A lie in the true sense is something harmful. Luther writes: "Strictly defined, it is a lie when our neighbor is deceived by us to his ruin and our own advantage." The Eighth Commandment speaks of bearing false witness *against* our neighbor. "It is a harmful lie, when one speaks lies with the intention of harming another, to injure him either as to his property, reputation, or life."

(Continued on next page)

What do
you mean..



Justification?

ALSO CALLED FORGIVENESS OF SINS

Different Terms

The wonderful act of justification, of declaring men just for Christ's sake, is also described in our Bibles as the forgiveness of sins, as nonimputation of sins, also as the imputation of righteousness. The Church for that reason has coined other terms for the same thing, in order that the believer might appreciate more fully what God in His grace has done for him. Two such terms are pardon and absolution. A criminal, for example, may be pardoned, given his freedom, by a parole board, even though he is still guilty of his crime. Absolution is the pronouncing of the forgiveness of sins to the sinner by his pastor upon hearing his confession of sin. Thus every Sunday, in the public worship, after the congregation has made confession of its sins, the pastor, in God's place, as the mouthpiece of God, tells the assembled congregation, "Almighty God, our heavenly Father, hath had mercy upon us, and hath given His only Son to die for us, and for His sake *forgiveth us all our sins.*" How a believer, upon hearing this wonderful pronouncement, week after week, even though he "has sinned in thought, word, and deed," can leave his church without his heart overflowing with joy and gratitude to God for His undeserved grace, is beyond me.

The Cross the Cause

However, in speaking of this most wonderful of all blessings, the forgiveness of sins, worth more than all the wealth of the world combined, we cannot leave out of the picture the cross of Christ. But why the cross? Some men say: "It is such an unlovely and unlikely thing." Because that cross tells us that God alone saves and in His own way. Without that cross we can never comprehend the incomprehensible, that Christ died that we might be forgiven.

"Christ Died for Our Sins"

To really appreciate Christ's cross, let's look at a few words of the Apostle Paul, who could never marvel

enough, talk enough, or write enough about that cross. His writings, therefore, can be summarized in these two short words: "Christ crucified." In I Corinthians 15:3b, Paul wrote, "Christ died for our sins."

- 1) "Christ died for our sins." That's why it was the perfect sacrifice for sin. It was the death of the Messiah, God's own anointed, God's own Son.
- 2) "Christ *died* for our sins." Christ's life without His death would have been meaningless and worthless, for no man, no matter how hard he would try, could begin to emulate that perfect life. Christ had to die to make atonement for us. It was His death or our death!
- 3) "Christ died *for* our sins." This is the vicarious aspect of Christ's death. The little word "for" means "in the place of," "in the interest of." He took our place, our guilt, our punishment. God "hath *laid on him* the iniquity of us all," says Isaiah.
- 4) "Christ died for *our* sins." It is not only for us, a select few, that Christ died, but as the word "our" shows, for all men of all time, from the first Adam to the last child born on Judgment Day; or as John so plainly puts it (I John 2:2), "Not for ours only, but also for *the sins of the whole world.*"
- 5) "Christ died for our *sins.*" It was our sins, not His — He was sinless — that nailed Him to the tree of the cross. And it was His blood, shed on that cross, that "cleanseth us from *all sin.*"

That's why, only because of His death upon the cross, for our sins, we can be forgiven. Yes, God has given — and forgiven! Our part is only to believe, and we have what God has promised us in Christ — the forgiveness of all our sins!

KENNETH W. VERTZ

A Lantern to Our Footsteps

(Continued from page 212)

Never Deal Lightly With the Truth!

In considering these distinctions, we must remember that sometimes a "joking lie" may also prove harmful to someone. It may be that we only *think* we are helping someone by withholding the truth from him, by tell-

ing him a "white lie." In fact, we may be injuring him. Certainly, we are never to deal lightly with the truth. Yet it does appear that Luther saw the true spirit of the Eighth Commandment. It may be possible to follow the letter of the Commandment and actually be sinning against the very command that permeates all of God's commandments: Thou shalt love the Lord thy God, and, Thou shalt love thy neighbor as thyself.

ARMIN SCHUETZE

Convention Preview

First Section

I. OUR WORKER-TRAINING SCHOOLS

To provide for increased enrollments and those projected for the coming two years, the Advisory Committee on Education requests the Convention to approve:

- 10 new professors to be called during 1965-66;
- 21 new professors to be called during 1966-67.

Wisconsin Lutheran Seminary expects an enrollment of 110 students in attendance in the fall of 1965. By 1971 this is expected to increase to 150 or 160. The Convention is asked to approve the conversion of the present library into two classrooms, the building of a new library, and one new professorship. (This is to be followed by additional building and further faculty expansion in coming years, all according to an orderly plan.)

At Northwestern College, too, there has been systematic planning done to meet current and future needs. The steadily increasing college enrollment makes an additional dormitory the most pressing of these needs. (Other projected building programs are the erection of a new gymnasium and the conversion of the present gymnasium into an auditorium and music center.)

Dr. Martin Luther College had 439 in its college department in 1964-65. A college enrollment of nearly 500 is anticipated for 1965-66. The school at present is in the process of calling two professors. Four more will be needed for the 1966-67 school year.

In its concluding paragraph, the Board says: "We . . . must urge the Synod to put the resolutions calling for construction of buildings to provide facilities for the increasing enrollments into effect without delay, so that the work of preparing future teachers in our schools can progress unhindered. The working drawings of the next phase of construction at Dr. Martin Luther College, the multipurpose Gymnasium-Auditorium-Student Union-Refectory Building, are being completed. We're ready to proceed as soon as we're given the directive to 'rise and build.'"

Dr. Martin Luther High School reports that its enrollment was up to 278 from 244 the preceding year. The Board of Control repeats a statement made to the Synod through the nine Districts in 1964: "We feel that there is urgent need to proceed with plans for some building on the newly acquired high-school campus. As we see it now, the projected college enrollment cannot be accommodated on the same campus with the projected high-school enrollment under the present circumstances. Furthermore, college building plans do not include an expanded high-school enrollment. . . . It is our considered opinion that as a minimum the first phase of construction on the new campus should proceed hand in hand with the next building project on the college campus." The Board's report continues: "The first phase of such a building project would involve the erection of two 162-student capacity dormitories; a utility building including a boiler room, kitchen, dining room, student lounge, storage facilities; service tunnels; sewer, gas, and water service; site work; and roadways, architect's fees, and contingencies at an estimated cost of \$1,952,000." The

Board then adduces in support of its opinion the problems in regard to discipline, room appearance, and student life and morale.

Milwaukee Lutheran Teachers College. The report on this school notes with gratitude to God this growth in the enrollment: 1963-1964, 107 students; 1964-65, 155 students; 1965-66, 200 plus. Further quotes from the report: "The Board requests the establishment of the following six professorships for the first year of the biennium: a dean of students, to be called immediately for the 1965-66 school year, and subsequently professors in the fields of mathematics, science, English, history, and music." "We are also including at this time a request for 12 additional professors in the second year of the biennium, with the understanding that such a request is contingent on the action that the Synod will be taking on the COTTF [Committee on Teacher-Training Facilities] report."

Michigan Lutheran Seminary. The enrollment for the past school year was 308. Applications for the coming year in May were 145. "All dormitories," the report states, "are filled to capacity. The demand for more dormitory space for girls increases the urgency for erecting a new girls' dormitory. As it is, more so-called 'dormitory homes' will have to be provided immediately so that some of our applicants will not have to be refused admission." The Board of Control is requesting the Synod to establish: 1) a new professorship, 2) a Dean of Women, and 3) a full-time librarian.

Northwestern Lutheran Academy. With an enrollment of 86 in the past school year, the Academy scored a 10 per cent gain over the previous year. A small graduating class, together with a good economic outlook, makes another substantial increase in the enrollment likely for 1965-66. Another item of interest from the Board's report is this: "We are eagerly awaiting the time when our architect has, in concurrence with the Synod Planning Board, put his final touches on the plan for the new refectory. Construction should begin this summer."

Nebraska Lutheran Academy. "The Nebraska District asks the 1965 Convention . . . to place consideration of the authorization of the construction of the necessary buildings on its academy site in Grand Island on the agenda of the 1967 convention. To assist the Synod in this venture, the Nebraska District has deposited approximately \$30,000 in the Synod's fiscal office as a restricted fund for both equipment and for building costs."

II. PARISH EDUCATION

We now have 227 congregations that conduct their own Christian day schools. This includes four new schools added during the past biennium. The total enrollment in these schools in May 1965 was 24,593.

Among the many items on which the Board of Education reports, this one is worthy of special notice:

"From all quarters of the Synod your Board of Education is receiving a constant stream of requests for more and more educational materials. Urgent pleas are coming to us for materials with a Christ-centered approach that adheres strictly to the Scriptures. People outside our own Synod are turning to us also because they know how we stand toward the Word of God. There is a crying need for a wide range of educational materials written from a sound, Scriptural point of view. . . . The need for producing such educational materials is constant. The work is never finished. . . . For these reasons the Board of Education—Wisconsin Synod asks the Synod to authorize it to call another man immediately.

III. THE REPORT OF THE COMMITTEE ON TEACHER-TRAINING FACILITIES

Action on this report will be the weightiest matter before this convention. The decision here will have far-reaching consequences. The discussion and debate on

this report, we can predict, will be more spirited and prolonged than any other item on the agenda.

The Committee began its work shortly after the Special Convention of 1962. Its report was before the District conventions last year.

Strong feelings and opinions have been evoked by the report of the Committee. If we should here give the argumentation which it gave for its recommendations, we could easily be regarded as advocating the adoption of the Committee report. Therefore we shall merely give the nub of its recommendations to the Synod:

1. That the senior teachers' college be established at Milwaukee, with facilities adequate for an enrollment of 1,000 to be constructed on the Synod-owned Bluemound property.
2. That Dr. Martin Luther College be made a junior teachers' college, with facilities for a college enrollment of 500.

By the Way

Henry C. Nitz

A New Language

That is the heading the *Missionsblatt* (April 1965) of the Bleckmar Mission gives to the following item:

"The Anglicans were 'electrified' by a new plan at their world convention in Toronto in 1963. According to the plan, all parishes are to change their attitude to missions radically. Each congregation is expected to expend at least as much time and money for world missions as they spend for home purposes. That should mean 'death for many old things.' Rich congregations should consider what items rate the highest priority and what things are of secondary importance or are entirely unnecessary, in favor of the urgent needs of their brethren in the foreign field. This was not the plea of a mission executive. This was the statement of the highest church official, the Archbishop of Canterbury, who well knows what he is talking about. He furthermore said that the Church is doomed to stagnation if she continues in her inadequate ways instead of mustering all strength and means for urgent assignments. It is time to scrap the customary view of missions, otherwise the Church cannot survive. For the next five years an additional sum of \$15 million is expected."

When — adds the editor — will the Lutherans learn to speak as plainly and tell the congregations

the full truth and expect real sacrifices from them?

Success and Failure

In 1923 (according to an anonymous clipping in an old scrapbook) a very important meeting was held at the Edgewater Hotel in Chicago. Attending this meeting were 10 of the world's most successful financiers. Those present were:

The president of the largest independent steel company.

The president of the National City Bank.

The president of the largest utility company.

The president of the largest gas company.

The greatest wheat speculator.

The president of the New York Stock Exchange.

A member of the President's cabinet.

The greatest "bear" in Wall Street.
Head of the world's greatest monopoly.

President of the Bank of International Settlements.

Certainly we must admit that here were gathered a group of the world's most successful men. At least one man who had found the secret of "making money." Twenty-five years later, let us see where those men are.

The president of the largest independent steel company, Charles

Schwab, died bankrupt and lived on borrowed money for five years before his death.

The president of the largest gas company, Howard Hopson, is now insane.

The president of the greatest utility company, Samuel Insull, died a fugitive from justice and penniless in a foreign land.

The greatest wheat speculator, Arthur Cutton, died abroad insolvent.

The president of the New York Stock Exchange, Richard Whitney, was recently released from Sing Sing penitentiary.

The member of the President's cabinet, Albert Fall, was pardoned from prison so he could die at home.

The greatest "bear" in Wall Street, Jesse Livermore, died a suicide.

The head of the greatest monopoly, Ivor Krueger, died a suicide.

The president of the Bank of International Settlements, Leon Fraser, died a suicide.

All these men learned well the art of making money, but not one of them learned how to live.

Science Is Only a Method

"Another source of knowledge drawn from outside the Bible is science. Science and the Bible are often compared and found to be in disagreement. Oftentimes the result is that the Bible is reinterpreted to

conform to science, or is discarded entirely. This is especially true when we deal with creation. Countless devices are used to make room in Genesis 1 for some sort of evolutionary development. The confusion lies in the fact that science is often thought of as a body of knowledge, and its conclusions are considered final. Neither of these ideas is quite true. By its own definition, *science is nothing more than a method used for discovering the truth.* (Emphasis added.) No scientist in his right mind claims to know the final answer to anything.

"It is the business of science to observe what can be observed, and to try to explain it by hypotheses, or 'educated guesses.' Such things as miracles, the supernatural, the spiritual, and the origin of things (history) lie outside the boundaries of science by definition. Its realm is to discover what can happen according to the laws of nature and the laws of probability. The hypotheses commonly accepted today could conceivably all be discarded 50 years from now. Science is therefore incapable of declaring that certain statements of the Bible are not true; it can only say that they cannot be accounted for on the basis of present experience. 'Hast thou perceived the breadth of the earth? Declare if thou knowest it all' (Job 38:18)."

These refreshing and enlightening paragraphs are found in an essay

titled "Biblical Interpretation" by Pastor Kenneth K. Miller of St. Peter's Lutheran Church, Delhi, Ontario. The essay was read at the Lutheran Free Conference held in Waterloo, Iowa, last summer. Eight essays read at that meeting have been edited by Prof. Carl J. Lorenz and printed by the Northwestern Publishing House in a 160-page paperback. It is priced at only \$1.25. Our quotation is from the second printing, p. 129f. Of a certain book someone reportedly said: "Buy it, and if you must sell your coat." This little book would belong to that class. A dollar and two bits could not be invested more profitably, provided the buyer reads and digests the pre-eminently timely truths enunciated by the writers.

Recruitment Begins at Home

Alexander Duff, the great Scottish missionary to India, reports that the home influence moved him to answer the missionary calling.

"Into a general knowledge of the objects and progress of modern missions," he writes, "I was initiated from my earliest youth by my revered father, whose catholic spirit rejoiced in tracing the triumph of the Gospel in different lands, and in connection with the different branches of the Christian Church. Pictures of Jagannath and other heathen idols he was wont to exhibit, well fitted to create a feeling of horror toward

idolatry and of compassion toward the poor blinded idolaters, and intermingling the whole with statements of the love of Jesus."

"This is not to say," comments *The Prairie Overcomer* (March 1965), "that Christian parents must coerce their children into becoming missionaries. Far from it. But there is such a thing as the compulsion of life and example as well as the dynamic of prayer.

"Let Christian parents answer these questions:

"Do our children see us putting the Great Commission first in our thinking, planning, living, giving, and praying?

"Do they sense that we are in dead earnest in seeking to save lost men and women?

"Is the atmosphere of our homes conducive to missionary interest? What about missionary biographies and literature? Are missionaries ever entertained as guests? Are missionaries held up as heroes of the Cross? What about family devotions? Are missionaries remembered daily in prayer?

"In short, will our children — if God so leads them — be conditioned by their upbringing and training to respond to the call, 'Who will go for us?'"

Editorials

(Continued from page 211)

How much is this literary argument for the King James Version worth? We cannot say that literary style is trivial and inconsequential. We cannot respect translations that change all the *thou's* to *you's*, even when God is addressed; that put the Christmas Gospel into newspaper journalese; that make Christ's high-priestly prayer resemble a talk with the "Man upstairs."

Nor can style be the only consideration. When the word "prevent" in the King James really means "precede" or "speak first," it is not sensible to insist that the word "prevent" is God-given, even if it is uncommunicating. If phrases are no longer clear, and thoughts are hidden under words that have changed or lost their meaning, no one may hold that the style is all. The King James English may be "inspired," but it is not Inspired.

Style is not all, but it is of account. There is a beauty, a majesty, and a glory in God's revelation and

in Christian faith. We have a Father who speaks in love but also with dignity, a Savior whose words are filled with grace but also clothed with beauty, a Spirit whose utterances are true but also exalted. God once designed a temple for His people in which truth and beauty were associated, a way of worship in which devotion and dignity were paired. In our worship we prefer a church to a hall, an organ to a piano, a pulpit to a soapbox. To prefer a Scripture language in keeping with the dignity of the sanctuaries in which we worship is not unworthy or unseemly.

Nor is it indefensible. When too many contemporary translations have sacrificed not only beauty and splendor but have even yielded truths to "scholarship," the King James need not be dethroned in our churches. The little tarnish there is on its luster can be removed by the preacher or the reader. It is still like a golden vessel in which gems of truth are stored, not the least of which is its unwavering testimony to the godhead of Jesus Christ.

CARLETON TOPPE

Centennial Day at Northwestern College



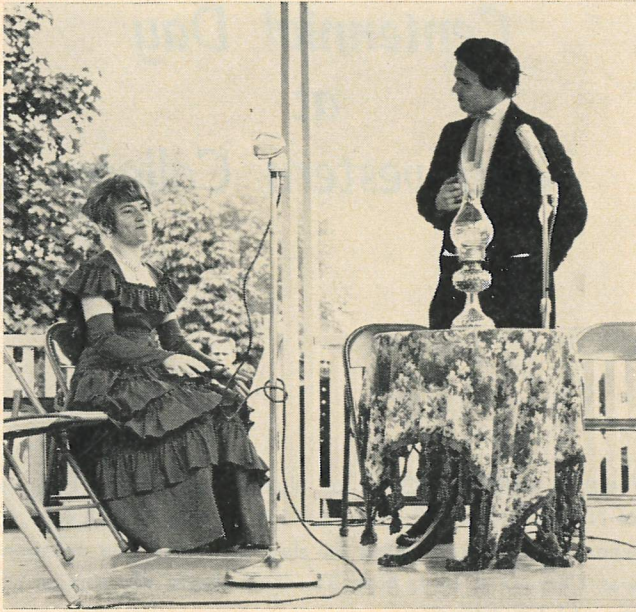
(Left) A LARGE CROWD of alumni was on the campus of Northwestern College from 11:00 a.m. until 10:00 p.m., when fireworks concluded the day's activities. The occasion was Centennial Day, May 31, 1965. Note the replica of the old bandstand.

(Right, upper) THE AUTHOR OF "CENTENNIAL STORY," Professor Erwin E. Kowalke, could not conceal his pleasure when the "first" copy of the book was presented to him by Prof. Walter Schumann. With him on the platform were men who expressed greetings and voiced prayers for Northwestern's future. Identifiable in the front row (left to right) are: Prof. Carl Lawrenz, for Wis. Lutheran Seminary; Prof. Erich Sievert, for Dr. Martin Luther College; Prof. Carleton Toppe, the president of Northwestern; Prof. Robert Voss, for Milwaukee Lutheran Teachers College. Behind them were: Pastor Reginald Siegler, representing the College Board of Control; Pastor Oscar Naumann, president of the Synod; Prof. Walter Schumann of Northwestern; Prof. Glenn Reichwald, representing Bethany College and Seminary; Prof. Robert Krause, speaking for Wisconsin Lutheran High School.



(Right, lower) THE "GOOD OLD DAYS" were brought to mind by band members arrayed in costumes of various periods of the past.





(Left) HISTORICAL SKITS recalled some highlights of Northwestern's early days. In this scene President Adam Martin and Mrs. Martin were portrayed by students Keith Haberkorn and Ruth Hagedorn.

A LIVELY, REALISTIC SHAM BATTLE caused older grads to think of the days when they were members of the military company and participated in the annual sham battle put on in neighboring towns.



Direct from the Districts

Northern Wisconsin Remodeling

St. Paul's Ev. Lutheran Church at Fairburn (Berlin), Wisconsin, celebrated a remodeling program with a service on Sunday, May 16. Professor Walter Hoepner of Winnebago Lutheran Academy preached in the morning service and Pastor Walter Strohschein of Princeton preached in the afternoon. Pastor D. Johnson, also in charge of our church at Redgranite, is the pastor. The remodeling includes a new basement, carpet-

ing, new lights, and kitchen facilities. At Redgranite, a social hall is planned.

Church Dedication

Immanuel Lutheran Church of Oshkosh, of which Pastor Glenn H. Unke is minister, was able to dedicate a new church edifice to the Lord's service in three special services on Sunday, June 6. At the dedicatory morning service, the guest pastor was the Rev. Clarence Koepsell of Oshkosh; the afternoon preacher was the Rev. I. G. Uetzmann of Watertown;

the evening speaker was the Rev. Herold Kleinhans of Oshkosh. This beautiful new church is located about 12 blocks west and south of the old frame church, and is directly across from the new Oshkosh Senior High School.

Wedding Anniversary

Mr. and Mrs. Lewis Schultz of Trinity Lutheran Church, Town Liberty, Manitowoc, were privileged to celebrate the sixtieth anniversary of marriage on May 18. Their pastor is S. Kugler.

A Personal Note

Pastor Martin Janke, recently installed as pastor of Faith Lutheran Church, Fond du Lac, is a grandson of the sainted teacher Philip Saxmann, active for many years at St.

Peter's in Fond du Lac, and son of the late Professor Richard Janke of New Ulm, Minnesota.

Tenth Anniversary

The tenth anniversary of the dedication of the present Winnebago Lutheran Academy building at 475 East Merrill Avenue in Fond du Lac was observed on June 6 with an afternoon service in the gymnasium-auditorium of the school. The speaker for the occasion was a graduate of the academy, Pastor Orvin Sommer of Greenville, Wisconsin. The theme of the celebration was "Christ, the Rock on Which We Build." The liturgist was Pastor Huebner of St. Paul's Church, Town of Forest. The organist was Mr. Otto Schenk of Grace Lutheran Church at Oshkosh. A mass chorus from member congregations of the association under the direction

of Mr. Earl Rolloff of St. Peter's at Fond du Lac, sang, as did also the academy choir under Prof. T. Zuberbier's direction. About 600 attended the service.

The gymnasium, chapel area, and stage were painted recently.

The 1965 commencement at the Academy took place on the evening of Tuesday, June 8. Pastor G. Kionka of St. John's, Newburg, delivered the commencement address. Prof. Walter Hoepner was chaplain.

Salutatory and valedictory addresses were given by Norma Kionka, of Newburg, and Kay Koepsell of Oshkosh.

Of the 52 members of the graduating class, 46 attended four years at the academy. Fifty-four per cent will continue their formal education. Five are enrolled at New Ulm, Dr. Martin Luther College; six at Milwaukee Lu-

theran Teachers' College, Milwaukee; four at Bethany College, Mankato, Minnesota; one at Concordia College, Milwaukee. Others are enrolled at state colleges, vocational, and cultural schools. The class gave \$100 for a cross in the chapel area.

Last February, Faith Lutheran Church, Oshkosh, of which G. Unke is pastor, and Grace Lutheran of Oshkosh of which C. Koepsell is pastor, were welcomed into the Academy Association.

A banquet for the alumni of WLA is being planned for the evening of September 25 this year. This is the fortieth anniversary of the school. Special letters will be mailed to all alumni with provision for reservations. Mr. Farrell Schroeder of Fond du Lac is in charge of reservations.

LEROY RISTOW

† Pastor E. G. Behm †

Ernst G. Behm, pastor of Trinity Ev. Lutheran Church, Kiel, Wisconsin, died May 12, 1965, having faithfully served the Lord in the public ministry over 48 years. He was born April 5, 1892, at Woodville, Wisconsin. He was graduated from the Wisconsin Lutheran Seminary June 9, 1916.

Pastor Behm's long span of service included the following places: six mission churches in the vicinity of Meadow, South Dakota (1916-1918); St. Paul's Congregation, Mound City, South Dakota (1918-1920); Peace Congregation, Wautoma, Wisconsin, and Trinity Congregation, Redgranite, Wisconsin (1920-1935); St. Paul's Congregation, Town Forest, Fond du Lac County, Wisconsin (1935-1946); Trinity Congregation, Kiel, Wisconsin (1946-1965).

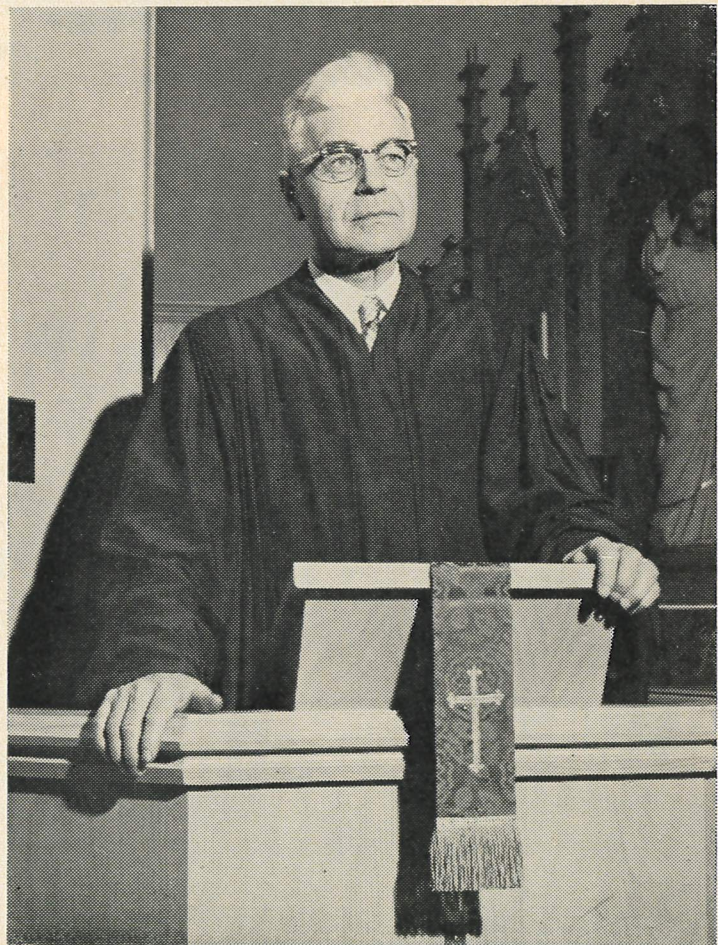
During the course of his ministry Pastor Behm served in various other capacities: as visitor of the Winnebago Conference, as president of the Northern Wisconsin District, as member of the Wisconsin Lutheran Seminary Board, and as member of the Synod's Committee on Revision of the Catechism. He was the author of "The Papacy Evaluated," published in 1946. A second, revised edition of his book appeared in 1962.

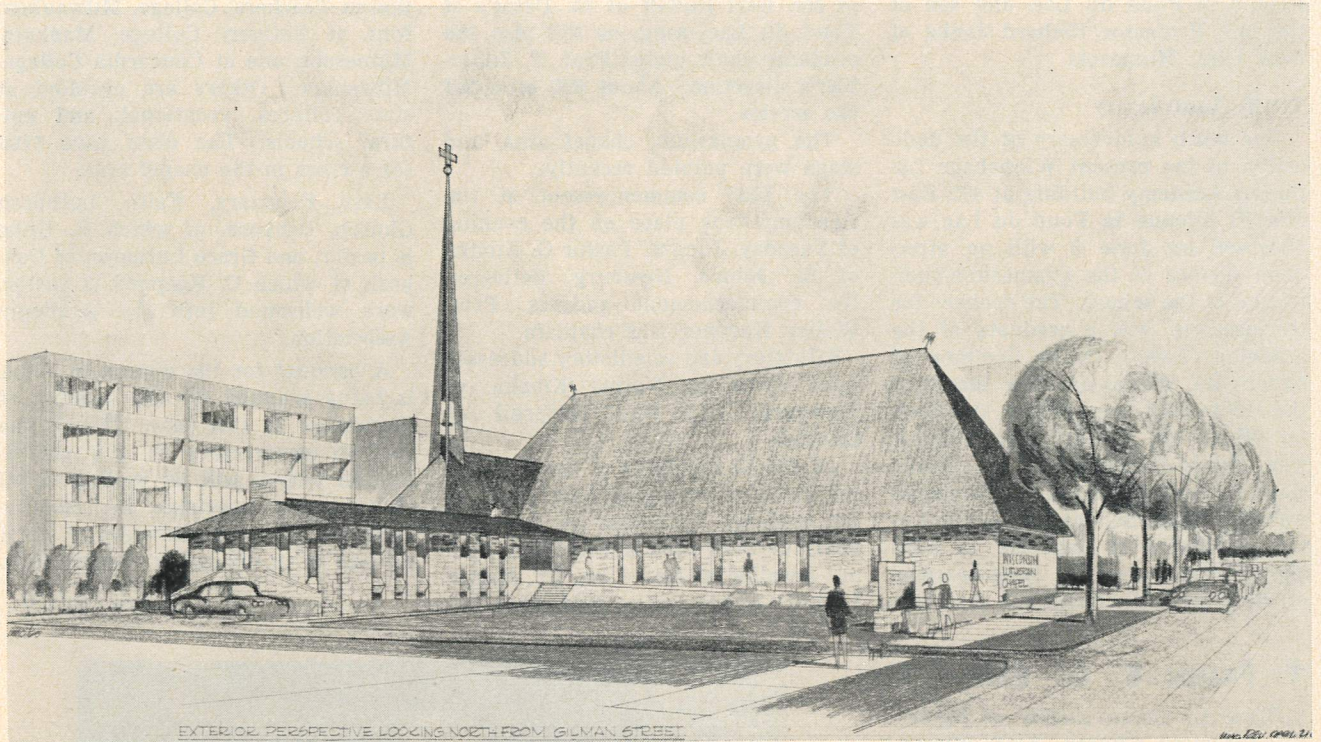
The funeral service was held Sunday afternoon, May 16, 1965, at Trinity Ev. Lutheran Church, Kiel, Wisconsin. Dr. Henry A. Koch preached the sermon. Pastor Armin Roekle

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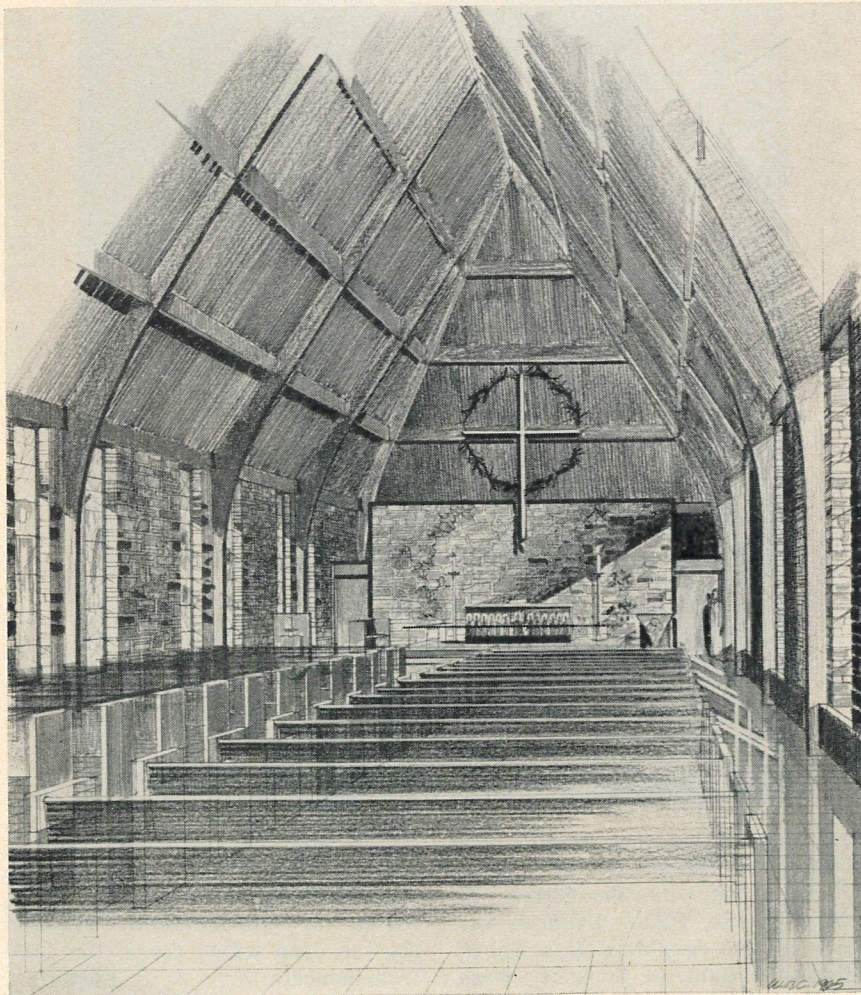
Besides his wife, the former Elfrieda Kionka, Pastor Behm is survived by two daughters, Mrs. Robert (Dorothy) Reim of Spokane, Wash-

ington, Mrs. Richard (Caroline) Albert of Bloomington, Illinois; two sons, Harold and Theodore of Buhl, Idaho; 15 grandchildren. "Blessed are the dead which die in the Lord from henceforth." A. F. SCHULTZ





EXTERIOR PERSPECTIVE LOOKING NORTH FROM GILMAN STREET



EXTERIOR PERSPECTIVE

Construction will begin late this summer on the new Wisconsin Lutheran Chapel and Student Center at Madison, Wisconsin. Designed by Cooley and Borre, Associates, of Park Ridge, Illinois, the building will be located just two doors east of the center's present temporary quarters at 240 West Gilman Street in Madison.

INTERIOR PERSPECTIVE

The nave of the chapel is designed to seat 196 persons, and the balcony will afford space for 55 more. A library-lounge at the rear of the nave serves as an overflow area for about 80 more worshippers. The building will also include offices and meeting rooms, basement dining room and kitchen, and a small apartment for a "housefellow," a graduate student who will live on the premises.

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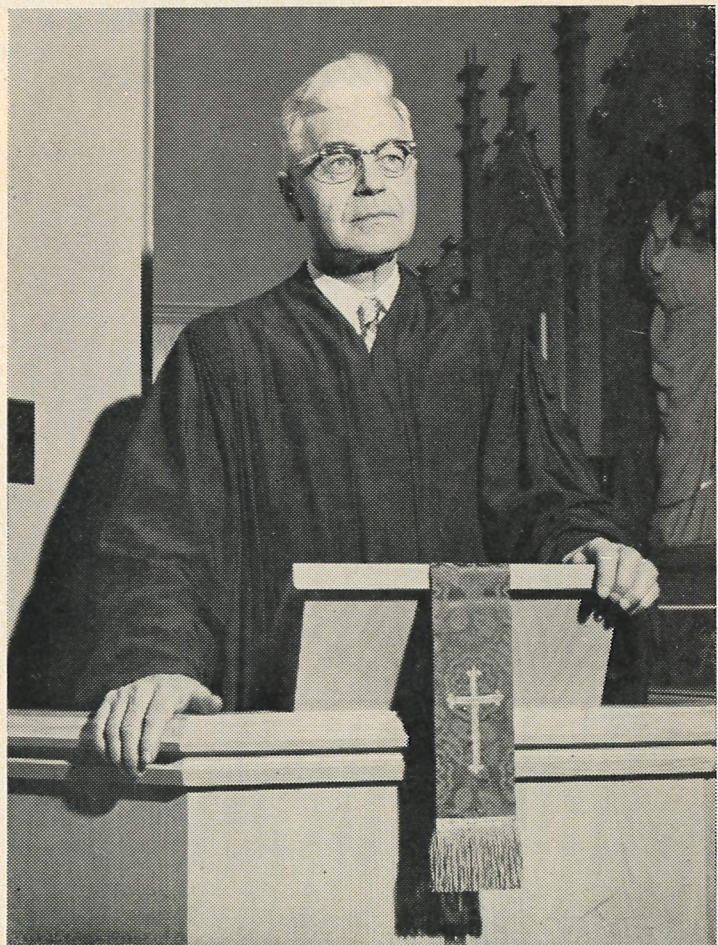
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Commencement Exercises at Northwestern College

Any other year at Northwestern College, graduation exercises would be the culmination of the school year. This did not appear to be true of the 1965 graduation exercises because they were overshadowed by the centennial observance on Northwestern Day on May 31, just three days before graduation. The re-enactment of the dedication of the gymnasium, a sham battle, and fireworks were competition the graduation exercises ordinarily do not contend with.

However, even though there were more people on the campus on Northwestern Day, there were still a goodly number at the commencement exer-

cises, perhaps more than ever before. The outdoor exercises were still a novelty; after last year's experiment it was only the second time in many a year that they were held outside. The bandstand erected for Northwestern Day was a new type of stage for the occasion and made the exercises seem to be a part of Centennial Week, which indeed they were, since the festivities began on Sunday and were not actually concluded until Thursday. Added to that were the customary and familiar features of Commencement Day, which are always awaited with anticipation. Graduation, this year, maintained its rightful place in the school year; it was

not just an appendage to a Northwestern Day week.

The two graduating classes flanking the bandstand stage lacked just one member of reaching the anniversary number of 100. There were 41 college Seniors who concluded their studies, and 58 high-school Seniors. Neither class was of record size, but together they totaled the largest number of graduates in the school's history.

So far 36 of the college seniors have enrolled at the Seminary at Mequon. All except perhaps 10 of the high-school seniors will be continuing their studies for the preaching or teaching ministry, with more than 30 entering the freshman college class at Northwestern.

CARLETON TOPPE

Tacoma Free Conference

May 24, 1965

A free conference was held in Central Lutheran Church, Tacoma, Washington, on May 24, 1965. It was an outgrowth of a series of study meetings which began in April, 1964, involving Lutheran pastors of several synods. The brief essays and essayists were as follows:

- I. The Inspiration of the Holy Scriptures
The Rev. Van McCullough, Bethany Lutheran Church, Port Orchard, Washington.
- II. The Authority of the Holy Scriptures
The Rev. Melvin Teske, Faith Lutheran Church, Tacoma, Washington.
- III. The Inerrancy of the Holy Scriptures
The Rev. Hans Theiste, Parkland Lutheran Church, Tacoma, Washington.
- IV. Neo-Orthodoxy and the Holy Scriptures
The Rev. Kent E. Spaulding, Emmanuel Lutheran Church, Tacoma, Washington.

V. Neo-Orthodoxy and Liberalism in the Lutheran Church

The Rev. R. H. Redal, Central Lutheran Church, Tacoma, Washington.

The purposes of the study meetings have been: 1) to explore our positions regarding the doctrine of the Word of God; 2) to seek true unity of faith on the basis of the Scripture; 3) to answer attacks made upon the Bible; 4) to encourage those who hold to the true doctrine of Scripture; 5) to maintain and uphold the confessional Lutheran position concerning the Scripture; and 6) to assure the souls entrusted to our care that we are true to the Scripture and to warn them against error.

If you would like a copy of these essays, send 25 cents (5 for \$1.00, cash only) and your name, address, and zip code to: Central Lutheran Church, 409 North Tacoma Avenue, Tacoma, Washington 98403.

Wm. F. McMurdie for
Publicity Committee
Tacoma Lutheran Free Conference

† Pastor W. F. Wichmann †

It pleased God in His divine providence to call His servant, Willmar F. Wichmann, from the Church Militant to the Church Triumphant. He died suddenly through accidental death while on a brief vacation with his family as they were en route to the Black Hills on Friday afternoon, June 4.

Pastor Wichmann was born on September 9, 1908, in Sanborn, Minnesota, the son of Frank and Lena nee Winter Wichmann. In early infancy they presented him for holy Baptism in Zion Ev. Lutheran Church of Sanborn. Receiving his elementary education at Zion Lutheran School, he continued his studies after confirmation at Dr. Martin Luther College,

from which he graduated four years later. In the fall of 1926 he enrolled in Northwestern College and obtained his Bachelor of Arts degree in 1930. After graduation he studied for a time at the University of Wisconsin, and then taught four years in public high school at Johnson Creek, Wisconsin. In 1934 he began his studies at our Lutheran Theological Seminary in Thiensville, and after completing his theological training, he was ordained and installed into the holy ministry in Mt. Calvary Ev. Lutheran Church of Kimberly, Wisconsin, where he served the Lord until 1944. For the next four years he served St. Paul's Ev. Lutheran Church of North Fond du Lac. In 1948 he accepted the call to Grace Ev. Lutheran Church of Neenah, Wisconsin, where he labored for 10 years. In February of

1958 he assumed the pastorate of Christ Ev. Lutheran Church in Grand Island, Nebraska. Here he was instrumental in starting the Christian day school in the fall of 1958. By the grace of God, 86 children and adults were confirmed during his ministry in Grand Island.

Pastor Wichmann was united in marriage to Clara Oswald in August of 1938 at St. Paul's Lutheran Church of New Ulm, Minnesota. Their marriage was blessed with four children.

Pastor Wichmann also served the church-at-large in various capacities. He was a member of our Synod's Catechism Revision Committee, the Fox Valley Lutheran High School Committee, the chairman of the Nebraska District Board of Regents, a member of the Nebraska District Mission Board and of our Synod's Ad-

visory Committee on Education. In 1962 he celebrated his twenty-fifth year in the holy ministry.

He was preceded in death by his father and mother, Frank and Lena Wichmann. He leaves to mourn: his wife, Clara; one daughter, Mrs. Roger Cross of Madison, Wisconsin; three sons: John, who is attending Northwestern College; Donald, a student of Northwestern Lutheran Academy of Moberg; and Paul; three sisters:

Esther Wichmann of Appleton, Wisconsin; Igonia Wichmann of Watertown, Wisconsin; and Mrs. Raymond Beyer of Sanborn, Minnesota; two brothers: Rein Wichmann of Glenwood, Minnesota, and Arnold Wichmann of Comfrey, Minnesota.

Funeral services were held on June 9 at Christ Lutheran Church in Grand Island. Pastor Hugo Fritze, president of the Nebraska District, preached the funeral sermon, basing his words

of comfort on I Peter 1:3-5. Pastor John Parcher of Sanborn, Minnesota, conducted the committal service on Friday, June 11, in New Ulm, Minnesota.

"Well done, thou good and faithful servant: thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. 25:21).

G. P. ECKERT

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Pastor Irwin J. Habeck, First Vice-President
Pastor Gerhard L. Press, Second Vice-President
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Mr. Norris Koopmann, Treasurer
Prof. Heinrich J. Vogel, Parliamentarian

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Pastor Norbert Paustian, Secretary
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Pastor E. A. Sitz, Pastor J. C. Dahlke
Pastor W. A. Schumann, Pastor E. H. Zimmermann
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Prof. Gerald Hoenecke, Pastor G. L. Press
Pastor Roland Hoenecke, Pastor W. J. Schmidt
Pastor E. A. Sitz
Prof. H. J. Vogel

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The Conference of Presidents
The Wisconsin Lutheran Seminary Faculty
Teacher H. O. Ihlenfeldt
Mr. John Metzger

THE ADVISORY COMMITTEE ON EDUCATION

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Prof. C. Toppe, Vice-Chairman
Pastor R. A. Fenske, Secretary
Pastor R. A. Fenske, Secretary
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Pastor C. Schweppe
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Pastor Robert Voss
Pastor Herman Cares
Pastor Reginald Siegler
Pastor Otto Engel
Pastor Norval W. Kock
Pastor W. O. Pless
Pastor E. Kasischke
Pastor David Plocher
Pastor Wm. H. Wietzke

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Prof. Delmar Brick, Secretary
Pastor I. G. Frey
Pastor W. F. Sprengeler
Pastor Roland Scheele
Pastor Milton F. Weishahn
Pastor L. H. Koeninger
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Prof. C. Toppe, Vice-Chairman
Prof. Wilbert Gawrisch, Secretary
Prof. A. J. Schulz
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Teacher Arnold Lober
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Mr. Richard Raabe
Mr. Emil Trettin, Executive Secretary
Mr. Adolph Fehlauer, Assistant Ex. Secretary

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Mr. Karl W. Fuge, Educational Planning Board
Pastor Robert J. Voss, Pastor-Teacher Recruitment
Pastor Gerhard Struck, Student Aid
Pastor Arnold H. Schroeder, Lutheran Spiritual Welfare Commission
Pastor Erhard C. Pankow, Evangelism
Pastor Charles Found, East Fork Lutheran Nursery
Pastor Raymond Huth, Support
Pastor Carl Bolle, Home for the Aged
Pastor K. F. Krauss, General Relief
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Mr. Eugene G. Schulz, Trust Funds Committee
Mr. Walter Bunge, Wisconsin Ev. Lutheran Synod Foundation, Inc.
Mr. Gerhard A. Gilbert, Audio-Visual Aids Committee
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Pastor Martin Braun, Publications
Prof. Harold Warnke, Commission for Christian Literature
Prof. Martin Albrecht, Liturgy, Hymnody, and Worship
Pastor Alfred C. Schwewe, Public Relations
The Rev. Werner Franzmann, Northwestern Lutheran
Prof. H. J. Vogel, Gemeindeblatt
Dr. Paul Peters, Wisconsin Lutheran Quarterly
Prof. C. Trapp, Junior Northwestern

REPORT OF THE NOMINATING COMMITTEE

Pastor Members on the Northwestern Publishing House Board

(vote for one from each group):

Pastor Gerhardt F. Cares, Cleveland, Wis.
Pastor Norman Engel, Milwaukee, Wis.
Pastor Melvin Schwenzen, West Allis, Wis. (incumbent)

Pastor James De Galley, Milwaukee, Wis.
Pastor Luther Voss, Milwaukee, Wis. (incumbent)

Lay Member on Northwestern Publishing House Board:

Mr. Herman P. Gieschen, Wauwatosa, Wis. (incumbent)
Mr. Gilbert P. Manske, Milwaukee, Wis.
Mr. Elmer Merten, Milwaukee, Wis.

Pastor Member on Executive Board of Japanese Mission:

Pastor Leonard J. Koeninger, Lansing, Mich.
Pastor Marlyn A. Schroeder, Arlington, Wis. (incumbent)
Pastor David Worgull, Mishicot, Wis.

Pastor Member of Executive Board of Lutheran Church of Central Africa:

Pastor Edgar Knief, St. Paul, Minn.

Lay Member on Executive Board of Mission in Germany:

Mr. Alvin Burkhardt, Saline, Mich.
Mr. Alvin Kroening, Benton Harbor, Mich. (incumbent)

Pastor Member of Executive Board of Apache Indian Mission:

Pastor Frederic H. Nitz, New Ulm, Minn. (incumbent)
Pastor Victor C. Schultz, Lena, Wis.

Chairman of Board for World Missions:

Pastor Lee Sabrowsky, Portland, Oreg.
Pastor Raymond H. Zimmermann, Glendale, Ariz. (incumbent)

Chairman of Board for Home Missions:

Pastor Hilbert L. Engel, Saline, Mich. (incumbent)
Pastor Jonathan Mahnke, Milwaukee, Wis.

Chairman of the Board of Trustees:

Pastor Roland Ehlke, Milwaukee, Wis.
Pastor N. E. Paustian, Oconomowoc, Wis.
Pastor Harold E. Wicke, Watertown, Wis. (incumbent)

Lay Member on Board of Education:

Mr. Harvey Allerheiligen, Plymouth, Nebr.
Mr. Robert E. Christman, Manitowoc, Wis.
Mr. Richard Raabe, Wauwatosa, Wis. (incumbent)

Pastor Member of Board of Education (successor to

Pastor W. Gawrisch):
Pastor Donald Bitter, Kewaskum, Wis.
Pastor Clarence Koepsell, Oshkosh, Wis.
Pastor Arden Stuebs, Brillion, Wis.

The above list is incomplete at the present time because of various reasons beyond the control of the committee.

Nominating Committee,
DELMAR C. BRICK, Secretary

THE THIRTY-EIGHTH CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Thirty-eighth Convention of the Wisconsin Evangelical Lutheran Synod will meet, God willing, August 4 to 11, 1965, at Northwestern College, Watertown, Wis.

The opening service with Holy Communion will be held Wednesday, August 4, 10:00 a.m. in St. Mark's Lutheran Church, N. 6th and Jones, Watertown, H. E. Wicke and H. E. Paustian, pastors. Pastor John C. Jeske, chairman of the Board for Information and Stewardship, will preach the sermon. The closing service will be held Tuesday, August 10, 7:30 p.m. in Trinity Lutheran Church, 605 4th Street, Watertown, K. A. Timmel, pastor. Pastor J. C. Dahlike, president of the Northern Wisconsin District, will preach the sermon.

The centennial of the founding of Northwestern College will be observed at a special service to be held on the College grounds Sunday, August 8, at 3:00 p.m.

The opening session of the Convention will be held in the gymnasium of Northwestern College, Wednesday, August 4, at 2:00 p.m. Delegates are asked to arrive early enough that registration may be made before the beginning of the session. Daily sessions will be held as follows: morning, 9:00 to 11:45 a.m.; afternoon, 2:00 to 5:00 p.m.; evening, 7:00 to 9:00 p.m.

Housing for the delegates will be provided in the two dormitories on the College campus. Meals will be served to all bona fide delegates in the college cafeteria. Visitors will be served if tickets are purchased in advance of the meal. Note: Room and board will be available to a limited number of visitors and will be offered on a first-come-first-served basis.

Reservations for housing must be made by July 20. Kindly address all requests for reservations to the Convention Housing Committee, College Circle, Watertown, Wis. 53094.

Mail sent to delegates during the convention should be addressed in care of Northwestern College, Watertown, Wis. 53094. Delegates may be reached by telephone by calling 261-0719 or 261-4352.

PAUL R. HANKE, Secretary

SERVICES IN NEW BRUNSWICK, N. J.

Beginning July 18, services of our Wisconsin Synod mission in New Brunswick, New Jersey, will be held every Sunday. They will be conducted in the music room of the Highland Park High School, which is situated on Fifth Street, just off Raritan Ave. For the time of the service, call information to get the phone number of the pastor, who is

The Rev. Gary Baumler
1724 Holly Rd.
North Brunswick, N. J.

CORRECTION

Candidate Frederick S. Fallen, reported as assigned to two congregations (June 13, 1965, page 182), has been assigned only to Divinity, St. Paul, Minn.

O. J. Naumann, President

THE REPORT OF THE COMMITTEE ON TEACHER-TRAINING FACILITIES

Steps are being taken to reprint the report of the Committee on Teacher-Training Facilities and to send it to all pastors, professors, teachers, and to the delegates for our August convention.

This report has been before our people for more than a year, having appeared in the Report to the Nine Districts for May

1964. But it is proper that we make amends for the oversight of not having reprinted it in this year's Book of Reports and Memorials.

Meanwhile this year's delegates may be able to secure a copy of this document for study from their pastor, teacher, or the congregation's delegate to last year's District convention.

Oscar J. Naumann, President

LOCATION CHANGED

Good Shepherd, Cedar Rapids, Iowa

Good Shepherd, our Synod's mission congregation in Cedar Rapids, Iowa, has recently purchased land for the erection of a mission chapel in N.E. Cedar Rapids. Pending the completion of the chapel the congregation is now worshipping in the auditorium of:

Pierce Elementary School
2332 — 42nd Street N.E.
Cedar Rapids, Iowa

Sunday worship is held at 10:15. Sunday school is held at 9:00.

CALL FOR NOMINATIONS

Professor Kowalke will retire from regular work at Northwestern College at the close of the next school year. The Board of Control asks the members of the Synod to submit names in nomination for the forthcoming vacancy. The man called is to take over the work in Hebrew. The calling is made early enough to give the new man ample opportunity to prepare himself further for the office.

Nominations must reach the board not later than August 20.

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

NOMINATIONS

Dr. Martin Luther College

The following have been nominated for the professorship in the department of science to teach chemistry for Dr. Martin Luther High School:

- Mr. Carl Bartels, Marinette, Wis.
- Mr. Silas Born, Sparta, Wis.
- Mr. Leland Dahlberg, Palos Heights, Ill.
- Prof. John Denninger, Jefferson, Wis.
- Mr. Delbert Ehlke, West Salem, Wis.
- Pastor Raymond Frey, Ann Arbor, Mich.
- Mr. Willis Hadler, Bylas, Ariz.
- Mr. Roland Helmreich, Moline, Ill.
- Mr. Donald Helwig, Milwaukee, Wis.
- Mr. John Isch, Plymouth, Nebr.
- Mr. Frederick Janke, Sleepy Eye, Minn.
- Pastor Donald Johnson, Berlin, Wis.
- Mr. Kenneth A. Kamke, Midland, Mich.
- Mr. Kenneth Kolander, Greenfield, Wis.
- Pastor Herbert Kuske, Saginaw, Mich.
- Mr. Stanley Miller, Bangor, Wis.
- Mr. Gordon Pape, La Crosse, Wis.
- Mr. Ronald Pape, St. Paul, Minn.
- Mr. Heine Schnitker, Manitowoc, Wis.
- Mr. Walter Sievert, Manitowoc, Wis.
- Pastor Cyril Spaude, Aberdeen, S. Dak.
- Prof. Luther Spaude, Milwaukee, Wis.
- Mr. Robert Stoltz, Fond du Lac, Wis.
- Mr. Adolph Wilbrecht, Tucson, Ariz.
- Mr. Paul Willems, Kewaunee, Wis.

The Board of Control of Dr. Martin Luther High School will meet at Dr. Martin Luther College at 6:00 p.m. on July 23, 1965, to call a man from this list of candidates. Correspondence concerning these nominees should be in the hands of the secretary not later than July 21, 1965.

Ervin Walz, Secretary
Dr. Martin Luther High School
Board of Control
17 1st St. N.E.
Fairfax, Minn.

REQUEST FOR COLLOQUY

The Reverend William H. Wiedenmeyer has made formal request for a colloquy covering acceptance into the ministerium of the Wisconsin Evangelical Lutheran Synod.
E. Arnold Sitz, President
Arizona-California District

REQUEST FOR COLLOQUY

Mr. Leo Scheelk of Madison, Nebraska, a former pastor in the Missouri Synod, has requested a colloquy for the purpose of entering the preaching ministry in the Wisconsin Ev. Lutheran Synod.

Hugo Fritze, President
The Nebraska District

WISCONSIN SYNOD OPENS MISSION IN CLEVELAND-AKRON AREA

This group is now worshipping in the R. B. Chamberlain High School, located on highway 14 in Twinsburg, Ohio. For further information, contact Mr. Frederick G. Hurner, 4213 N. Gilwood, Stow, Ohio; Phone 688-7126.

UNIVERSITY OF MICHIGAN STUDENTS

Please specify "Wisconsin Synod" on your registration cards. Pastors, please notify the undersigned of students from your congregation who are attending the University of Michigan.

The Rev. Robert A. Baer
3523 Terhune
Ann Arbor, Mich. 48104

ORDINATION AND COMMISSIONING

Glaeske, Vilas, was ordained on June 25, 1965, by K. Timmel. He was commissioned for service in missions at Edna, Houston, and San Antonio, Tex., by R. Wiechmann. Assisting were J. Mahnke and M. Schwenzen.

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN

RHINELANDER DELEGATE CONFERENCE

Date: July 25.
Place: First Ev. Luth. Church, Woodruff, Wis.
Time: 2:30 p.m.

Supper will be served by the host congregation. * * N. * * *
Stellick, Secretary

FOX RIVER VALLEY DELEGATE CONFERENCE

Date: July 27, 1965.
Place: Fox Valley Lutheran High School, Appleton, Wis.

Agenda: Study of Reports and Memorials.
Lyle J. Koenig, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON DELEGATE CONFERENCE

Place: Slinger, Wis., St. Paul's Church, L. Groth, pastor.
Date: July 25, 1965.
Time: 2 to 4 p.m.

Carl J. Henning, Secretary

WESTERN WISCONSIN

CENTRAL DELEGATE CONFERENCE

Time and Date: 9:00 a.m., July 27, 1965.
Place: St. Stephen's Ev. Lutheran Church, W. Maple Ave. and West St., Beaver Dam, Wis.; E. H. Huebner and L. C. Kirst, pastors.
Agenda: A study of the business of the 1965 Synod Convention as presented in the Book of Reports and Memorials.

Ralph J. Polzin, Secretary

AUDIO-VISUAL AIDS

Hong Kong is an Open Door — CO/SD Film 30 min.

Order: F-9-HKD

The latest production of the World Mission Board depicting the people of Hong Kong: their life — their needs — their thirst for the Gospel. The door is open to us to spread the saving Word to this overcrowded metropolis. Are we willing and ready to enter this door and its mission opportunities? The needs of Hong Kong and its people cannot be realized until you see this film. Requests for the use of this film make it necessary to make your reservation several months ahead.

* * * * *

Your Northwestern — CO/3 & 7½ IPS Tap es. FS-28-YN 25 min.

The new Centennial filmstrip of Northwestern College at Watertown, Wis., presents the history, purpose, and the manner in which it serves the Synod. Presents an excellent overview of the life and activities of the students.

WISCONSIN EVANGELICAL LUTHERAN SYNOD

1965 Pre-Budget Subscription Performance

District	Subscription Amount For 1965	5/12 of Subscription	Five Months — January through May			
			Offerings Received in 1965	Per Cent of Subscription	Offerings Received in 1964	Per Cent Increase for 1965
Arizona-California	\$ 63,096	\$ 26,290	\$ 19,182.10	73.0	\$ 27,069.65	29.2*
Dakota-Montana	106,096	44,207	41,898.09	94.8	46,597.58	10.2*
Michigan	424,090	176,704	154,632.77	87.5	162,045.69	4.6*
Minnesota	522,213	217,589	240,149.32	110.4	241,012.87	0.3*
Nebraska	95,810	39,921	35,048.31	87.8	39,195.73	1.1*
Northern Wisconsin	536,902	223,709	247,350.44	110.6	261,069.49	5.3*
Pacific Northwest	20,521	8,550	11,339.30	132.6	7,200.91	57.5
Southeastern Wisconsin	662,451	276,021	264,962.83	96.0	272,359.80	2.8*
Western Wisconsin	596,878	248,699	249,546.34	100.3	276,832.86	9.8*
Total	\$3,028,057	\$1,261,690	\$1,264,109.50	100.2	\$1,333,384.58	5.2*

* Decrease

Budgetary Operating Statement

July 1, 1964 to May 31, 1965

	THIS YEAR		LAST YEAR	
	May 1965	Eleven Months July through May 1964-65	May 1964	Eleven Months July through May 1963-64
Budgetary Income:				
Offerings from Districts	\$259,291.85	\$2,657,506.59	\$174,021.95	\$2,649,880.49
Gifts and Memorials from Members	4,834.39	44,520.83	4,165.86	18,834.74
Bequests for Budget	—	—	—	1,306.87
Trust Funds Income	—	—	—	19,516.57
Ed. Chgs. from Educ. Inst.	46,438.32	588,710.70	42,540.37	512,394.14
Other Income	20,521	3,782.31	7.24	9,490.59
Income from N.W. Publ. House	26,562.08	26,562.08	31,162.48	31,162.48
Total Income	\$337,126.64	\$3,321,082.51	\$251,897.90	\$3,242,585.88
Budgetary Disbursements:				
Worker-Training	\$183,211.05	\$2,038,378.22	\$159,745.39	\$1,746,483.65
Home Missions	77,045.28	806,095.36	73,888.74	832,509.48
World Missions	31,365.95	409,483.34	42,224.14	438,413.57
Benevolences	31,414.35	262,476.31	17,294.82	186,968.57
Administration and Promotion	16,963.32	224,379.68	23,894.43	221,462.56
Total Disbursements	\$339,999.95	\$3,740,812.91	\$317,047.52	\$3,425,837.83
Operating Gain or (Deficit)	(2,873.31)	(419,730.40)	(65,149.62)	(183,251.95)

Detail of Budgetary Disbursements

	Eleven Months — July through May		
	1964-65	1963-64	Increase or (Decrease)
Operations and Maintenance			
Worker-Training	\$1,445,243.97	\$1,222,577.59	\$222,666.38
Home Missions	660,801.09	636,563.72	24,237.37
World Missions	406,008.42	390,145.56	15,862.86
Benevolences and Pension	262,476.31	186,968.57	75,507.74
Administration and Promotion	210,861.93	207,930.11	2,931.82
Total	\$2,985,391.72	\$2,644,185.55	\$341,206.17
Fixed Assets — New			
Worker-Training	\$ 20,217.25	\$ 15,156.06	\$ 5,061.19
Home Missions	94.27	58,445.76	(58,351.49)
World Missions	3,474.92	25,982.01	(22,507.09)
Administration and Promotion	1,758.75	1,773.45	(14.70)
Total	\$ 25,545.19	\$ 101,357.28	(\$75,812.09)
Appropriation for Future Capital Investments			
Worker-Training	\$ 572,917.00	\$ 508,750.00	\$ 64,167.00
Home Missions	145,200.00	137,500.00	7,700.00
World Missions	—	22,286.00	(22,286.00)
Administration and Promotion	11,759.00	11,759.00	—
Total	\$ 729,876.00	\$ 680,295.00	\$ 49,581.00
TOTAL BUDGETARY DISBURSEMENTS	\$3,740,812.91	\$3,425,837.83	\$314,975.08

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

INSTALLATIONS

Installed

Pastors

Free, Gerald, as pastor of Good Shepherd Ev. Lutheran Church, Omaha, Nebr., by H. Lichtenberg, assisted by E. Lindemann and L. Gruendeman; June 6, 1965.

Nommensen, Walter O., as pastor of St. Paul Ev. Lutheran Church, Town Lomira, Wis., by Paul H. Huth, assisted by M. Croil, B. R. Hahm, and L. Ristow; June 27, 1965.

Schalow, Lyle, as pastor of Zion Lutheran Church, Island Lake, Minn., by J. Parcher; assisted by E. Gamm, W. Lindke; and as pastor of Immanuel Lutheran Church, Tyler, Minn., by G. Birkholz; assisted by J. Parcher, W. Lindke; June 13, 1965.

Teacher

Footh, Clifford, as principal and teacher of Immanuel Ev. Lutheran School, La Crosse, Wis., by Walter E. Gutzke; June 13, 1965.

CHANGE OF ADDRESS

Pastors

Baer, Robert A.
3523 Terhune
Ann Arbor, Mich. 48104

Janke, Martin P.
472 E. Merrill Ave.
Fond du Lac, Wis. 54935

Kock, David E.
19 W. Frederick
Rhineland, Wis. 54501

Teacher

Footh, Clifford
1336 Liberty St.
La Crosse, Wis. 54603