



THE NORTHWESTERN
Lutheran

Volume 52, Number 16
August 8, 1965



BRIEFS by the Editor

served by our church are able to hear a complete service as it was conducted by one of our pastors with his congregation. How is this possible? By radio? No! See page 247.

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"THEY ANNOUNCE THE GOOD NEWS that Christ died for the sins of the world as though it were a rumor." Who said it? On what occasion? See pages 248-250 of this issue.

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OUR WISCONSIN SYNOD CATECHISM IN BRAILLE is again available. It may be had for any communicant member of our Synod who does not have the gift of sight. There is no cost. This help for our unfortunate fellow Lutherans is made possible by an extra-budgetary fund called "Missions for the Blind." If you have a desire to contribute to this fund, send your gift to Mr. Norris Koopmann, Treasurer, 3512 W. North Ave., Milwaukee, Wis. 53208.

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A **MISSIONARY TAKES TO A PLANE EACH SUNDAY** in order to serve his three congregations. Who is he? Where is this? See page 245.

* * * *

PROF. GEORGE O. LILLEGARD, of the Evangelical Lutheran Synod, was known to many people in our Synod. He died on July 14, 1965, we

are informed by the *Lutheran Sentinel*. His ministry embraced service in a China mission field for many years, parish ministries near Chicago, Illinois, and Cambridge, Massachusetts, and a theological professorship at Bethany Seminary (1952-1962). He also served as a vice-president of the former Synodical Conference. He was the author of "From Eden to Egypt," published by Northwestern Publishing House. We express our heartfelt sympathy to his family and the members of the Evangelical Lutheran Synod.

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TWO GRANTS BY THE AID ASSOCIATION FOR LUTHERANS have recently been made to our Synod. One, in the amount of \$905, was used to purchase an altar and a lectern for the Synod's Administration Building. The other was a grant of \$1,000 to purchase furnishings for the new Wisconsin Lutheran Student Center, which will soon be under construction in Madison, Wisconsin.

* * * *

SMALL GROUPS OF ISOLATED LUTHERANS who wished to be

TWO OPINIONS REGARDING THE MISSOURI SYNOD CONVENTION will interest our readers. The first is from *Christianity Today* (July 16, 1965). It reports that the synod "took a much more relaxed attitude toward the conduct of missions" ("agreed to support mission churches that may be cooperating with neighboring churches . . . even though the synod at home does not cooperate with the parent churches of such groups"); that the synod was willing to "carry on dialogues [theological conversations] with Roman Catholics"; that it "voted overwhelmingly to join the proposed Lutheran Council in the U.S.A."; that it "approved . . . a proposal to prepare a joint hymnal with the two other big Lutheran bodies" [the LCA and the ALC]. Then it offers this opinion:

"These decisions probably mark the final burial of relations with the Wisconsin and Evangelical Lutheran Synods, with whom Missouri had been aligned for more than ninety years in the Synodical Conference."

The second reaction is from *The Lutheran Standard*, the official paper of the ALC, as quoted by *The Milwaukee Journal* of July 24:

(Continued on page 254)

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

Half as Good There is a story about a farmer who was approached by a book salesman. In a fervent sales talk the salesman assured the farmer that the book he was trying to sell would provide the farmer with the knowledge to make his farm twice as productive as it then was. The farmer was not impressed. When pressed by the salesman for a reason for his lack of interest in such obviously beneficial information, the farmer gave a logical answer: "I'm not farming half as good as I know how now."

The farmer's artless answer suggests some interesting applications in other fields, particularly in the work of the Church. It isn't so much that we need more information or better techniques or more abundant means to improve our work in the Lord's vineyard. These are important, of course. But most of us have to admit with the farmer that we are not doing "half as good" as we can now.

We plead poverty — yet we are surrounded by luxuries unheard of up to now and available to few outside our own country. We plead lack of time — but how often do we miss our favorite television programs or our bowling nights or our golf games or our trips to the lake or our accustomed social activities? We plead ignorance of the Lord's Word and the Church's work, but never has there been greater opportunity to hear and study the divine truth and to inform oneself about the work of the Church. What is needed primarily to improve our performance is simply to use what we already have.

Let us pray to the Lord for sanctified zeal to make full use of the knowledge and potential we have — and not be content to do only "half as good" as our opportunities and means permit.

IMMANUEL G. FREY

* * * *

Another Anniversary Within two years, in 1967, we shall be celebrating the 450th anniversary of the beginning of the Lutheran Reformation. It was in 1517 that Martin Luther posted on the north door of the castle church in Wittenberg a list of 95 sentences, since known as the Ninety-five Theses. These were statements regarding the nature of repentance, the forgiveness of sins, and the way to salvation, which Luther offered to discuss or debate with any theologian who wished to challenge his statements.

The occasion for the publication of the Theses was Tetzel's shameless peddling of a papal indulgence that had been authorized for sale in Germany in 1515. Tetzel's methods might have been condemned by almost any conscientious priest of the time, if only for the reason that he flagrantly disregarded all rules of the church governing the sale of indulgences. But it was not only the methods employed by such salesmen as Tetzel that outraged Luther. He went beyond the peddlers and attacked the very principles of papal indulgences, as they

were understood by the people and commonly proclaimed in the churches. He did not as yet denounce indulgences if they were understood to be simply the remission of penalties imposed by the pope or by ecclesiastical statutes. He charitably assumed that that was what the pope meant them to mean.

Still, any attack on indulgences, even Luther's attack on the altogether shameless abuse of them, was bound to bring down the wrath of the church on his head, and within a few weeks his Theses were known all over Germany. The sale of indulgences was bringing in fabulous revenues, and people sensed that Luther's bold sentences were striking the papal power in an extremely vulnerable and sensitive spot.

The Ninety-five Theses were not conceived overnight. Luther began to understand the meaning of repentance, forgiveness of sins, and justification when, in 1515, he began to lecture on the Psalms, and the Epistles to the Hebrews, the Galatians, and the Romans. That Luther lectured on books of the Bible was something altogether new in the universities of that day. But Luther concluded quite simply that, since he was a Doctor of Theology, or as he himself used to say, a Doctor of Holy Scriptures, then it was obviously his calling and his duty to lecture on the Holy Scriptures. Although the hour of his lectures was between six and seven o'clock in the morning, crowds came to hear him. Luther himself, was however, the chief beneficiary of the intense study that he devoted to the preparation and delivery of his lectures. He swept into the discard all the trash that had been masquerading as theology and went directly to the source that the Holy Spirit had provided. He was beginning to learn what it is to be justified by faith, and this new knowledge became the key that opened up the whole of Scripture to him.

In the light of this revelation of the meaning of the Gospel, it is no wonder that the indulgences became anathema to him. The Ninety-five Theses had to follow.

ERWIN E. KOWALKE

* * * *

Safeguards Men often embark on doubtful or dangerous courses because they are assured that safeguards will prevent mishaps and disaster.

Much depends upon the kind of safeguards they are. Miners' lamps are good safeguards; so are batters' helmets, and safety bars. If they have been carefully designed, if they have been tried and tested, if they are used as designated, they are reliable safeguards.

There are also false safeguards, like wooden covers over abandoned wells, surgical gloves for firemen, rubber insulation on radioactive rods. Used for purposes for which they were designated, they are adequate; if they are put to improper uses, they are not only inadequate, they are doubly dangerous. They mask an obvious peril that would otherwise be recognized.

(Continued on page 247)

Studies in God's Word: Ultimate Liberation Is A Present Inspiration

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (Romans 8:18-23).

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9). Incomprehensible, indeed, is the glory which all true Christians will experience when the Lord Jesus comes again in glory to transport them, body and soul, into the glorious mansions of the Father.

Meanwhile, in a world whose elemental creatures tend to frustrate the basic aims and fondest dreams of fallen man, and to multiply his miseries and woes, Christians keep waiting and longing for that final deliverance which will set them forever free from the bondage of corruption, according to the promise of Him who is faithful and true. Their ultimate liberation is a present inspiration

To Patience

All of us, particularly when we were still children, have had the experience of looking forward with eager anticipation to a day or an occasion which promised to be especially exciting or thrilling. It may

have been a day at the fair, or a circus parade, or a train ride, or a vacation at a cottage on the lake, or perhaps a tour of a large city or national park. If it happened to be in the more distant future, we counted the days and finally the hours until the moment of departure. Our daily chores or routine seemed unbearably tedious. With each passing day we became more and more restless and impatient. And we hoped against hope that nothing would happen at the last minute to upset or cancel our plans. It was the possibility of some obstacle arising to prevent, or even only to delay, our heart's desire that heightened our anxiety and pushed our patience to the limit.

Today, too, we are looking forward with longing hearts to a day of rapturous delight. The celestial bliss of our heavenly home is waiting for us, having been amply prepared by Him who in due time will welcome us.

In this vale of tears, however, with all creation out of joint and kilter, and rendering futile every attempt of fallen man at lasting peace and satisfaction, our earthly pilgrimage is apt to become increasingly a dismal dreariness from day to day. We cherish the thought of the glory which shall be revealed in us when the old is passed away and all things become new, but our joyous, expectant outlook is often dampened by the convulsive, twisting turmoil of life all about us in this twentieth century. We feel threatened at every turn and imperiled on every side. We long for that ultimate deliverance which we know is coming, but our patience seems to melt away as time plods on. That the whole creation shares our agonized anxiety and groans in desperation for deliverance from its miscast role, is a fact that easily escapes us in our impatient dismay.

As surely, however, as our Lord Jesus Christ has paid the full ransom price to deliver us from the guilt and every consequence of sin, as surely as He has gained a complete victory for us over death and the

grave and is the invincible Conqueror of Satan and hell, and as surely as He has given us His Holy Spirit as the earnest of our final inheritance, so surely will the day of our liberation arrive at last and make every moment of waiting abundantly worthwhile. What can justify our impatience when the Lord of glory is ready now to bestow upon us the glory to which we have fallen heir?

Our ultimate liberation is thus also an inspiration at the present time

To Endurance

During the course of our brief, earthly sojourn we may have to endure a variety of painful experiences of varying severity. These may be due to sickness or accident, to persecution or oppression, to domestic disorder or civil strife, or to the chastisement which follows our own faults and folly. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

Too often, however, we are inclined to magnify a brief discomfort or unpleasantness into a major and unbearable ordeal, or to suppose that our own sufferings are considerably greater than those of others. In the process, as we focus our attention upon the duration or degree of our temporal afflictions and burdens, we may easily lose sight of that promised liberation which shall wipe away all tears from our eyes and remove all sorrow and suffering from our experience. The grief and pain that we must bear here cannot begin to balance the glory and bliss that we shall enjoy hereafter. Only when our bodies shall have been finally freed from the bondage of corruption and shall have entered into the glorious liberty of the children of God, will the sufferings of this present time be recognized as trivial indeed.

Having the certain promise of ultimate liberation, as well as a blessed foretaste of glory in communion with Christ and His saints, what is there that we Christians cannot here endure!

MILTON BURK

News FROM OUR Missions



On Wings of the Wind

"Bless the Lord, O my soul! O Lord my God, thou art very great . . . who makest the clouds thy chariot, who ridest in the winds of the wind, who makest the winds thy messengers." Who, in the age of David the Psalmist, could have envisioned that some day the winds would literally carry the Gospel message of salvation throughout the far-flung reaches of a world then unknown? In Arizona, the Wisconsin Synod has for the past four years been bringing the story of the Savior to three widely scattered congregations through their "flying parson." In a modern adaptation of the old-time circuit rider, the Lutheran congregations of Globe, Safford, and Morenci are served on a regular weekly basis by their pastor, who conducts services every Sunday despite the span of miles separating them from each other.

Globe

A typical Sunday begins at nine o'clock with services in St. Peter's Lutheran Church at Globe, which is the base of the pastor's ministrations. Located on two main highways, Globe is one of the natural stopping places for tourists throughout the year. The city has a population of over 6000 people. It is surrounded by the beauty of mountains and lakes. It may not be growing as rapidly as some of the larger cities of the great Southwest, but this former mining community nevertheless holds great promise as a mission field of our Synod. Though at present the communicant membership at Globe stands at 50 communicants, the average Sunday attendance runs close to 80. This is an increase of almost 20 over the previous year. On Easter Sunday, the pastor joyfully received 17 children, ranging in age from one through twelve, into the kingdom of the Lord through the Sacrament of Holy Baptism. Eleven of these were children of adult converts. The harvest is truly plentiful.

Safford

After conducting services in Globe each Sunday morning, the pastor flies in a rented Cessna over the largest cattle ranch in the world and over the home of the original settlers of Arizona, the Apache Indian Reservation. The "flying parson" arrives at Safford to conduct 11 o'clock morning services. This congregation has more than doubled in number during the past three years. It might be of interest to note that no portion of this gain was realized by the transfer of former members of the Wisconsin Synod from other churches. Having built a new church just seven years ago, Grace Lutheran of Safford has already removed all financial obligation on this building and is looking forward to the construction of an additional educational unit. Also numbering 50 communicants, this congregation consistently seats between 60 and 70 at its services and has enrolled over



OFF TO SERVE his congregations in Globe, Safford, and Morenci, Arizona, is Pastor Richard Paustian.

60 children in its Sunday-school department. The three congregations have enrolled a total of 170 pupils in vacation Bible school.

The city of Safford was originally settled by Mormons and the population remains predominantly Mormon to this day. Yet in this veritable nest of antichristianity the Lutheran Church has made great strides. The potential in Safford, as in Globe, is great. Though only a slumbering agricultural town of some 5000 people, the discovery of copper in the foothills of the nearby Gila Mountains promises increasing prosperity in the years to come. Already three giants of the copper industry have purchased extensive holdings in the area.

Morenci

Crossing over the mountains and into another county we come to Morenci, Arizona. Located on the top of a high mountain, this mining town is the sole property of the Phelps-Dodge Mining Corporation, which has been the mainstay of the community for the past 90 years. Lying directly below Morenci and the second largest open pit mine in the United States, is Clifton. It nestles amid scenic, towering cliffs adjacent to the world-renowned Coronado Trail. Trinity Lutheran Church draws its com-

municant membership from these two cities. It was with great joy that three years ago this spring the members of this congregation built their church and dedicated it to the glory of the Lord. The site is leased to them by Phelps-Dodge for \$1.00 per year.

* * * *

This land of great natural, wilderness beauty is also a land of growing industry, growing cities, and growing populations. It is the latter that is important to us,

for people represent souls for whom Christ died and rose again. We are sent to the people. We are sent to preach His Gospel to them, to baptize them, and to teach them to observe all things whatsoever He has commanded us. We are grateful to our Lord for providing the means to carry out His commission as He has in this parish — ON WINGS OF THE WIND.

REV. RICHARD PAUSTIAN
Globe, Arizona

Dedication at Atonement Church, Tokyo

On March 7, 1965, over 100 people gathered at the new *AGANAI KYOKAI* (Atonement Church) in Tokyo to celebrate the dedication of the new church building and parsonage to the glory of the Triune God whom we all serve. Our Japanese pastor, T. Yamada, served as liturgist and Missionary Poetter of Mito preached the sermon. Since the Tokyo missionary serves both Japanese and English congregations, it was thought good to conduct the dedicatory service in both Japanese and English, as far as that was possible. What a privilege it was to see Japanese and American sons and daughters of the Savior raising their voices together in mutual praises of the Savior who made atonement for their sins! It was brought home very quickly to the author on that day that, although we are different in race and culture, yet we are all one in Christ.

The members of *AGANAI (Atonement)* prepared a lunch after the service for those who attended. Some of them had traveled four and five hours to be with us on this happy and blessed occasion. Over 110 were served by the ladies.

The church and parsonage buildings are of simple wood construction. The parsonage has four bedrooms and is thus adequate in size. The church building can accommodate between 80-100 upstairs and another 60 or so in the basement.

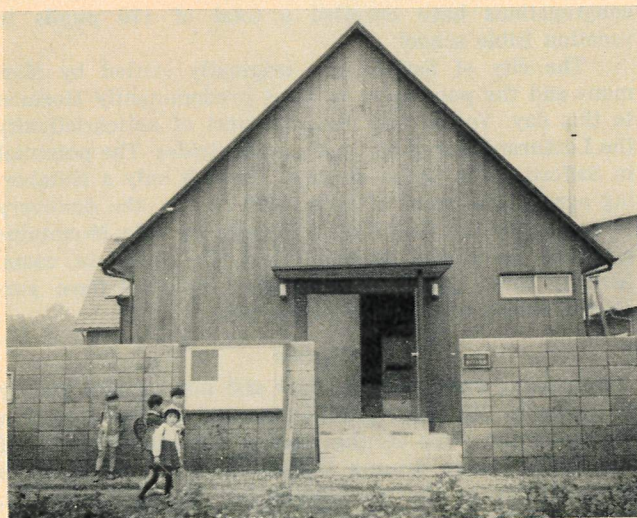
The Metzger Machine and Engineering Co. of Milwaukee donated a Thermoflo central heating system for use in the parsonage. Many other gifts were also received. Atonement of Milwaukee donated carpeting

for the church. The members of Atonement of Tokyo and I, their missionary, are very thankful to the Savior and to you, His servants, for making it possible for us to have a church of our own. God bless you all.

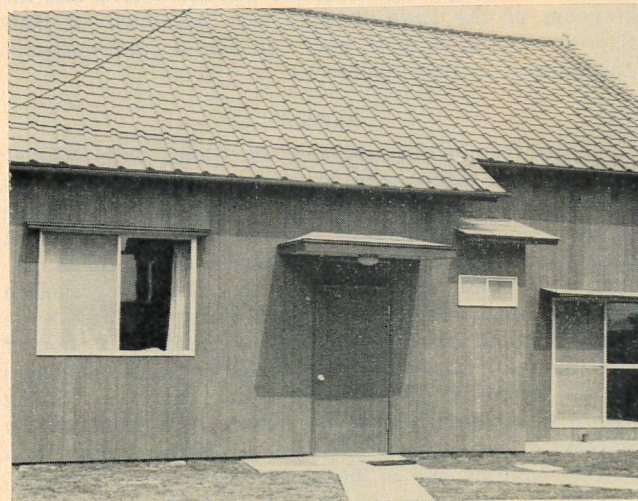
RICHARD M. SEEGER



THE CROSS OF CHRIST, crucified to atone us, is what we preach in Japan and thus the cross is what attracts attention in the interior of Atonement on Tokyo.



A NEW HOUSE OF WORSHIP, Atonement of Tokyo, built with the gifts of American Christians for the glory of the Savior's name in Japan.



A NEW PARSONAGE for Missionary Seeger and family was also built with your gifts for missions.

General Board for Home Missions Establishes Library of Recorded Services

Your General Board for Home Missions faces an ever-expanding mission field. Not only are there many pleas for the Gospel in every corner of our land, but our neighbors to the north of us have likewise beckoned. The various District mission boards, together with the General Board, have spent many a meeting wrestling with problems, pondering ways to meet them. For example, in Alaska there are a half dozen places from which families have written, one or two in each place; the ones nearest each other are 600 miles apart! In the East, one mission spawns others. In a state where we have no church, one woman writes from a heart troubled by the liberal attitudes toward the Bible appearing in her church, and asks: "How far to your nearest church?" In the far West our few overworked missionaries drive hundreds of miles to serve scattered groups of our faithful brethren, and their visits are sometimes few and far between.

It becomes obvious that the problems and opportunities for service are varied and of such a nature that they do not fit our usual concept of mission work. In the course of general discussion on such matters in a 1962 mission board meeting, the chairman called for practical suggestions for answering the needs at hand. A number of suggestions were given, each of which has merit:

- Circuit pastors for some areas
- The radio
- Use of the United States mail service
- Tape-recorded services

The May 1964 General Board meeting recognized a need for early action. The representatives concluded that the widest service could be performed for the varied situations that present themselves through the use of church services recorded on magnetic tape. Moreover, such a program could be instituted with very little delay, and with comparatively little expense. A committee was appointed and directed to set up a workable program for presentation to the October meeting. This committee consists of Pastor M. Radtke, Eagle River, Wisconsin, Pastor F. Thierfelder, Appleton, Wisconsin, and Pastor O. Sommer, Appleton, Wisconsin. Its report and recommendations were adopted, and it was directed to equip itself and produce.

After various delays and unexpected problems that tend to create frustrated amateur sound technicians, three recording centers have been established. Three



ASSEMBLED FOR A TAPE-RECORDED SERVICE were: (front row, l. to r.) Keith Hansen, Wilma Hatton, Marvin and James Hatton; (second row) Shirley Hatton, Marion Hatton, Susan Hansen; (third row) Daniel in the arms of his mother, Mrs. Dale Hatton, Carolyn Hatton, Mrs. Edward Schroeder, Mrs. Harry Immel, Mrs. Kenneth Hanson; (back row) Mr. Dale Hatton, Mr. Kenneth Hansen, Mr. Edward Schroeder, Mr. Harry Immel.

congregations now rejoice at knowing that their worship is joined by fellow believers whom they never have seen, yet know and love.

The services of this committee were requested almost at once. Our Savior's of Monte Vista, Colorado, is served by Pastor E. Kuehl of Pueblo. He crosses the Continental Divide every other week, driving 150 miles to conduct the services in the home of one of the members. On alternate Sundays this congregation of 19 members worships with one of three Wisconsin congregations. Their kind acceptance of this program has served both as an encouragement and as a demonstration of its practicability.

Mr. and Mrs. Edward Schroeder, in whose home the services are held, write: "We all enjoy the tapes. . . . The children are attentive. . . . The organ helps us in singing the hymns. . . . The Harry Immels drive 28 miles to our home. . . . We are about 250 miles west of Denver and 150 miles west of Pueblo. . . ."

The General Board of Home Missions, through the District chairmen, invites the use of this service in our Home Mission fields, offering to adapt it to almost any situation.

Editorials

(Continued from page 243)

One has an uneasy feeling that it is this latter kind of misused "safeguard" on which church bodies depend when they embark on dangerous courses. They make bold with heresy because, they reassure themselves, their teachers have taken their ordination vows; they go out in the seas of unionism in sieves because their church body has long been known for its strong doctrinal stand; they risk liberalism because their theological commissions are made up of their most eminent Bible scholars; they dare naturalistic unbelief because they have dedicated their schools to the Holy Scriptures. But these virtues and attributes never were intended to bear these strains. They cannot assure spiritual integrity.

In 1944 the Missouri Synod, for example, passed a permissive resolution on scouting — with "safeguards." Today, what is its practice in respect to scouting? The chaplaincy program was undertaken with "safeguards." How many of the original principles still determine this program? Intersynodical cooperation was entered into with "safeguards." What is happening to the concerns voiced at that time?

There are no safeguards in a glorious heritage, in great men, in solemn affirmations, or in long-standing principles. There is only one safeguard in matters spiritual. It is what God's plain Word says. If it says "No" to our plans and projects, then there are no safeguards.

CARLETON TOPPE

Second Lutheran Free Conference

By James Schaefer

[We bring you a report on the Second Lutheran Free Conference by means of the three news releases which we received. — Ed.]

Free Conference Begins:

Cedar Rapids, Iowa — Participants in the opening session of the Second Lutheran Free Conference meeting here at the Town House Motor Hotel were told that "though we are striving for eventual full confessional unity, we penitently acknowledge the differences which are publicly witnessed to by the variety of synodical backgrounds represented here."

The statement was made by the Rev. Norman W. Berg, pastor of St. Peter's Lutheran Church, Plymouth, Michigan, in his opening remarks to the Conference. Pastor Berg, who is also president of the Michigan District of the Wisconsin Ev. Lutheran Synod, is serving as moderator of the three-day Conference.

The Second Lutheran Free Conference opened Tuesday morning, July

13, with 271 pastors, teachers, and laymen from nine Lutheran synods. The participants do not speak for or bind their respective church bodies.

The Free Conference is being sponsored by 24 pastors and laymen from five Lutheran church bodies: The Lutheran Church—Missouri Synod, the American Lutheran Church, the Wisconsin Ev. Lutheran Synod, the Ev. Lutheran Synod, and the Lutheran Churches of the Reformation.

The sponsoring committee, according to a spokesman, is concerned "about the growth of 'liberalism' in the Lutheran Church today." The Conference, he said, "is an attempt to bring together conservatives from all over the United States to strengthen the conservative voice in the Lutheran Church."

Continuing his opening remarks Pastor Berg asked the participants, who will discuss six essays at the Conference, to "stick closely to the subject at hand." "We are not here," he said, "to act as judge and jury re-

garding the individual actions of synods or churches or theological professors, or pastors not present here. We are not here to relate stories of the aberrations of this or that individual group. We need not establish the Scriptural correctness of this or that individual position by the intemperate denunciation of the heresy or deviation of others."

The theme of the Conference is "Justification: God and Sinners Reconciled." The doctrine of justification — that God forgives sins for Christ's sake alone — is considered the central doctrine of Lutheran theology.

In an essay delivered the first day, the Rev. Herman J. Otten, pastor of Trinity Lutheran Church, New Haven, Missouri, and editor of "Lutheran News," referred to a recent study of Lutheran youths. He said that the survey "clearly demonstrated that even a majority of Lutheran youth either do not understand or do not believe the Christian doctrine of justification by faith."



AN OVERALL VIEW of the Second Lutheran Free Conference in session. The essayist at the lectern was the Rev. Herman Otten, speaking on "The Meaning of Justification." To the left of him are the three panelists, to the right the moderator.

The confusion is not new, he said, because "the question of justification, which in the theological sense is the way in which man achieves freedom from guilt, is as old as Christianity, and so is the battle over what the right answer is."

He traced present-day confusion to a denial of the Holy Scriptures. "When a church no longer seriously accepts the Holy Scriptures as God's inerrant and revealed Word, it will not be able to proclaim the Christian doctrine of justification by faith with any absolute certainty."

"Is it any wonder," he asked, "that countless numbers of nominal church members today cannot give the Scriptural answer to the question: How does a man get to heaven? when their theological leaders themselves are so confused."

He called upon the Conference to proclaim a "glorious message to the millions lost in sin: that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake through faith when they believe that they are received into favor and that their sins are forgiven for Christ's sake, who by His death has made satisfaction for our sins."

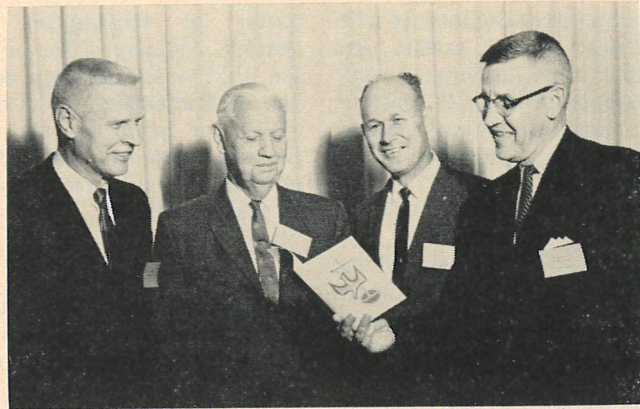
He said that Lutherans who believe that "the Roman Catholic Church is now beginning to accept the doctrine of justification by faith" as confessed by the Lutheran Church are "naive." Quoting a number of Roman Catholic theologians, he said that "Rome will not change its doctrinal position."

"The Roman Catholic Church," he said, "continues to insist that 'if anyone says that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake or that this confidence alone is that whereby we are justified, let him be anathema.'" This statement by the Council of Trent, he concluded, blocks effectively any hope of rapprochement.

The First Lutheran Free Conference was held in Waterloo, Iowa, in July 1964 and was attended by 300 pastors and laymen from 10 Lutheran church bodies.

Contemporary Theology Scored at Lutheran Free Conference:

Cedar Rapids, Iowa — "Contemporary theology," warned an essayist at the Second Lutheran Free Conference, "has become a mere playing with words."



THE OFFICERS OF THE LUTHERAN FREE CONFERENCE pictured here are: Prof. Armin Schuetze, chairman of the Arrangements Committee, Pastor John Lang, the vice-chairman, Pastor Vernon Harley, the secretary, and Pastor Norman Berg, the moderator.

He addressed the 275 registered participants and observers attending the Conference which is meeting here July 13-15.

The warning was voiced by the Rev. Paul H. Burgdorf, pastor of St. John's Lutheran Church, Clinton, Iowa, and a clergyman of The Lutheran Church—Missouri Synod.

He spoke of the "semantic jugglery" going on when theologians write today of the person and work of Christ. "When we speak of Christ today," he said, "it is most important that we are really speaking of the pre-existent Son of God, the second person of the Holy Trinity."

For this real Christ of the Holy Scriptures, he said, contemporary theology has no use "because it feels no sin and no need of justification from sin."

He told the Conference which is meeting on the theme "Justification: God and Sinners Reconciled" that the final test of a man's religion is "whether or not it gives all glory to God alone for all that one already is and has, and for what one yet hopes to be and ultimately to attain."

Another essayist, the Rev. Torald N. Teigen, pastor of First English Lutheran Church, Ashland, Wisconsin, and a clergyman of the Ev. Lutheran Synod, told the participants that the message that "God freely forgives sin for the sake of Christ" can be "misused for security" and that with it "many seem to comfort themselves right into hell."

Speaking of the magnitude of God's self-giving love, he said that "there are many who dishonor the Father, and still He gave His Son for them.

There are many who deny Christ, but still He gave Himself for them. There are many who resist the Holy Ghost, but still He gives them the Gospel. All of God's Word for man's salvation has its basis not in man, but in God Himself and His love."

The three-day conference was called by 24 pastors, theological professors, and laymen from four Lutheran church bodies who were concerned about the growth of "liberalism" in the Lutheran Church. This is the second such conference called by the sponsoring committee.

The Conference opened Tuesday morning, July 13, with 271 pastors, teachers, and laymen from nine Lutheran church bodies. The registrants do not speak for or bind their respective church bodies.

Free Conference Closes:

Cedar Rapids, Iowa — Participants in the Second Lutheran Free Conference meeting here, July 13-15, resolved Thursday to hold a third Free Conference in the summer of 1966.

It was pointed out by the resolutions committee of the Conference that the "registration and attendance continue to show a sustained interest in the aims and purposes of the Lutheran Free Conference."

"The need continues," said the committee, "for concerned Lutherans of all synods to strengthen one another through study and discussion of the Scriptures in open forum."

A suggestion by the resolutions committee that the topic at the third Conference be "The Holy Christian Church and True Ecumenicity" was also adopted.

The Lutheran Free Conference with an attendance of 290 pastors and laymen from nine Lutheran church bodies was sponsored by 24 pastors, theological professors, and laymen from five Lutheran church bodies who are concerned about the "growth of liberalism in the Lutheran Church."

The nine synods represented by the registrants are: The Lutheran Church in America, The Lutheran Church—Missouri Synod, the American Lutheran Church, the Wisconsin Ev. Lutheran Synod, the Ev. Lutheran Synod, the Church of the Lutheran Confession, the Lutheran Churches of the Reformation, the Association of Free Lutheran Congregations, and the Concordia Lutheran Conference.

The participants of the three-day conference, coming from 21 states, do not speak for or bind their respective church bodies.

The Lutheran Church with 8,500,000 members comprise the third largest Protestant grouping in America.

The theme of the Conference was "Justification: God and Sinners Reconciled." Justification — that God forgives sins for Christ's sake alone — is considered the central doctrine of Lutheran theology. Six essays on the theme were delivered and discussed.

The Conference was told Wednesday night by the Rev. Norbert Reim,

pastor of Redemption Lutheran Church, Alderwood Manor, Washington, that "man has been ceaseless in his determination to share in the credit for achieving his salvation." But the Scriptures, he said, "exclude all human merit from the doctrine of justification."

He said that faith in Jesus Christ saves "not because of any good qualities it may have within itself, but only because it grasps the great saving power which lies outside of man: the merits of Christ offered in the gracious Gospel promises."

"If Lutheranism in general," he concluded, "is in a deplorable state both here in America and abroad, we need look no farther for the cause than to the aberrations which have been allowed to creep into this central doctrine of justification. When there is trouble in the heart, the entire body is affected."

In the concluding Conference essay, the Rev. Donald G. Rehkopf, pastor of St. Peter's Lutheran Church, Sanborn, New York, reminded the participants that the Quakers got their name because they trembled under the power of the Holy Ghost. "At least," he said, "their religion shook them! Today, many Lutherans are not shaken by their faith but they are shaky about their faith. They handle treasures of faith as though they were trifles. They announce the good news that Christ died for the

sins of the world as though it were a rumor."

He said a God-pleasing Christian life "involves more than sitting in church basements sipping coffee and listening to the minutes of the last meeting." Christian life embraces a faith "that takes God at His Word, alarms the devil, and starts the angels rejoicing."

He said the answer to the problems of today is not the proliferation of minority groups. "The answer is in the minority group of dedicated Christians who are married to Another, even to Him who is raised from the dead that we should bring forth fruit unto God."

He warned that "it is possible to be straight as a gun barrel theologically but just as empty. . . . Nothing is more deceptive than having a form of godliness but denying the power thereof."

According to the moderator, the Rev. Norman W. Berg, pastor of St. Peter's Lutheran Church, Plymouth, Michigan, the essays and discussion over the three days showed a "broad and deep consensus on this central doctrine."

In the closing hours of the convention, the participants voted to "express agreement in substance with the summary of the essays presented to the Conference."

The Conference closed Thursday [July 15] afternoon.

Communion Service at Air Force Base

The accompanying picture was taken at the close of a Communion service at the Grand Forks Air Force Base, Grand Forks, North Dakota. This was the entire group gathered for service on this occasion. Of these families shown, the contact pastor baptized one of the Tupper children, one of the Frybarger children, and instructed, confirmed, and baptized A/1C Jim Frybarger.

The undersigned contact pastor conducts a Communion service at the Air Force Base every other month in the home of S/Sgt. and Mrs. Ronald Fregien. The day following the service is spent making calls, counseling, and instructing airmen or members of their families. This part of the ministry is carried on once each month. Attendance at the services has varied from a high of 17 to



AFTER THE COMMUNION SERVICE (l. to r.): A/1c Kirk Tupper and son Dale; Mrs. Tupper and son Darrin; Mrs. George Cotton; A/1c Jim Frybarger and Mrs. Frybarger; S/Sgt. Ronald Fregien and Mrs. Fregien. Not shown are seven children.

a low of three, depending upon which families are on leave, on alert, on duty, or off the Base on assignments to other areas of the country. The Communion service and the personal contact are greatly appreciated by those temporarily removed from their home congregations by their service to our country.

The Grand Forks Air Force Base is served by the Wisconsin Synod pastor located at Valley City, North Dakota, a distance of 135 miles. Because of this distance, it is necessary to conduct evening services at the Base. The pastor then stays there for the night and spends Monday in carrying out the other phases of his ministry to the men and their families.

MARVIN PUTZ

What do
you mean..



Justification?

DENIALS OF IT

Is Rome Changing?

Today we hear a lot of talk that Rome (i.e., the Roman Catholic Church) is changing. In fact, shrewd politician that she is, she is doing everything in her power to give this impression. She is "wooing" all Protestants, once called "heretics" but now called "separated brethren," back into her fold. She is using every trick she knows, smiles, making small concessions in externals, dialogs between Catholics and Protestants, anything to soften us up before she strikes the final and fatal blow. But is Rome really changing? Most important of all, is she changing her position as far as the chief doctrine of our Christian faith is concerned — justification, by grace, for Christ's sake, through faith?

Position Since Trent

Ever since the famous or infamous (depending on your point of view) Council of Trent, where Rome's doctrines were solidified and codified, she has taught that sinful man is not justified by faith alone, but that he must cooperate in obtaining the grace of justification, and that man's justification can actually be increased by the good works he does. Rome's unscriptural doctrine of justification follows from her wrong conception of fallen man as being, as far as his will is concerned, in a supposedly neutral state, in which he is predisposed to neither good nor evil. This in turn permits man to cooperate with God in the achievement of his salvation.

The Reformers, however, learned from Scripture that man is not morally neutral, but rather that his will is in bondage to sin, and therefore hostile to and opposed to the will of God. The wonderful thing about the grace of God is that it is freely bestowed on man, when by sin he has made himself God's enemy and has no strength to save himself. This complete powerlessness of man to

contribute anything toward his salvation is nowhere stated more graphically than by Paul in Ephesians 2:1, "You hath he quickened, who were dead in trespasses and sins."

Where Spiritual Security Lies

Man's eternal security, therefore, rests solely on God's grace, and not in any way on man's works. To give man even a small part in the achievement of his justification, as Rome does, is to place him in a state of uncertainty. It is robbing man of the full assurance of his salvation, which, according to Paul (II Tim. 2:19) is every believer's birthright, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Thus Rome's elaborate sacerdotal system, her penances, indulgences, and purgatory, can flourish only when man is uncertain of his justification. Sacred Scripture, however, knows of only one atonement for sin, of only one purgatory for sin — the blood of Jesus Christ, shed on Calvary's cross, which the writer to the Hebrews assures us (10:18), "Now, when sins have once been forever forgiven and forgotten, there is no need to offer more sacrifices to get rid of them" (Living Letter — Taylor).

So — Beware

So, let's be careful! Let us, as Christ Himself warns with all His heart (Matt. 7:15), "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Not to beware of them, and not to avoid them, is to run the risk of losing the heart of our Christian faith and thus being eternally lost. Do you dear reader, want to take that risk? Then watch — look — and listen, not to what Rome says, but to what your God says!

KENNETH W. VERTZ

Ninetieth Anniversary

St. John's, Goodhue, Minnesota

St. John's Ev. Lutheran Church, Goodhue, Minnesota, observed its 90th anniversary on Sunday, June 20, 1965, at a special service conducted by two sons of the congregation, Pastor Ervine Vomhof, who spoke on the words of the 100th Psalm, and Vicar Roger Vomhof, who served as our liturgist.

St. John's was founded on May 28, 1875, by a group of Lutherans from Hay Creek. At first the services were conducted in the homes of various members. The present church was built in 1903. In 1880, St. John's united with Grace Ev. Lutheran Church to form a dual parish.

Since the founding of St. John's, a Christian day school has been maintained, first being taught by the

pastors, and then by regular teachers. The first schoolhouse was the old church which served as our school until 1958, when by the grace of God, the congregation was permitted to erect a new school.

The thank-offering has been designated for the Church Extension Fund of the Synod.

WARREN J. HENRICH

By the Way

Henry C. Nitz

Peacetime Prosperity

The following figures and facts are taken from an article, "The Amazing Boom: Can It Last?" in *Newsweek*, June 14:

Americans today possess 68 million automobiles, 89 million telephones, 55 million television sets, and 7.7 million pleasure boats. They spend at an annual rate of \$419 billion, and if they haven't got the money right off to buy what they want, they cheerfully go into debt to the tune of (currently) \$265 billion.

Last year they spent \$774 million on musical instruments.

Fifty-seven thousand swimming pools were installed last year.

This year it is anticipated 2.2 million color TV sets will be sold. About 2.5 million people will go abroad.

Americans lavished \$2.6 billion last year on boats and their upkeep. They spend \$1.5 billion a year on their lawns.

Newsweek comments: "all this is the product of the greatest peacetime prosperity the United States has ever known — a giddy economic world of booming production, rising personal incomes, and, wonder of wonders, declining taxes."

Is there a fly at all in the rich, soothing ointment?

We believe there is, and that fly is the fly of growing indifference to spiritual things. The Word of the Lord is pertinent at this point: "I spoke unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice" (Jer. 22:21).

May God grant us grace to listen to His voice before it is too late! — (*The Prairie Overcomer*, Aug. 1965)

The Fatal Flaw of the New Morality

That the publisher of a filthy magazine should speak of fornication and adultery as "recreation" is not surprising. That he should be permitted to spread his venom to a youth forum of the United Church of Christ is surprising. But even more surprising is the fact that a professor of ethics at an Episcopal seminary should in the same forum recommend

"throwing away all the taboos and guidelines, leaving only the law of love," and that "sex . . . is either good or evil simply by whether it helps or hurts somebody."

Just why responsible youth leaders insist on exposing youth to such diabolical propaganda is part of the mystery of iniquity. Fortunately, in this particular forum a witness for the truth "countered by saying that premarital and extramarital sex (i.e., fornication and adultery) are *always wrong* because *biblical principles and laws have continuing force.*" (Emphasis added.)

In its analysis *The Sunday School Times* (July 24, 1965) comments forthrightly:

"The new morality is never able to give a specific answer about a situation, which is what young people need and want. Since in the new morality the decision depends on each situation, you can't tell young people in advance what's right or wrong.

"Of course, once you reject binding biblical authority, the whole question is up for grabs. That is the fatal flaw. Once the standard of the Bible goes, everything goes; one man's opinion about right and wrong is as good as another's.

"Young people can't and don't want to pick and choose. It's nonsense to think otherwise. Sure, they can and want to make responsible decisions. But what kind of decisions can they make if they have no guidelines? At least they should be taught the fixed biblical principles, if for no other reason than to know what they're rejecting — if they want to do that — and what it will cost them personally now and in eternity if they continue to flout the holiness of God."

Church and Disobedience

Civil disobedience is being approved so generally and in unexpected quarters that it is refreshing to read a succinct and sober analysis in *The Sunday School Times* (July 3, 1965).

"Recently several denominations have been very pronounced in their agreement with the principle of civil disobedience," writes King A. Butler. "Their stand reflects a failure to expound and uphold what the Bible teaches.

"Civil disobedience has been used by both sides in the civil rights dispute, those who can't see anything wrong with existing conditions and those who want to change them. But with public encouragement from church bodies, we believe there is a distortion of Christian principles that should be challenged.

"Of course, the Bible does have examples of what might be called civil disobedience: Daniel and his three friends refusing to worship an idol; the Apostles' refusal to keep silent with the Gospel message. But in both cases they were obeying an explicit command of God, and under those circumstances there is no choice but to disobey if man's laws conflict.

"However, it is neither biblical nor logical to use these examples to support defiance of laws which in this case do not prevent a man's worship of and obedience to God. We believe there are other ways consistent with biblical faith and human government for registering with considerable social and moral impact one's disapproval of conditions he deems morally wrong, other than deliberate lawlessness or civil disobedience.

"After all, Christians aren't left in the dark about their responsibility under government. The Bible does have something to say on the matter: (1) Obey the powers for conscience' sake (Rom. 13:5). How much we hear about breaking the law for conscience' sake! The Christian who obeys is free from judgment and can live with a clear conscience before God and man. (2) Obey for the Lord's sake (1 Pet. 2:13, 14). (3) Obey as a sign of meekness (Titus 3:1, 2). Meekness is a crowning virtue that is an evident token to all men of one's humility. Men will bow to humility before they will bow to defiance.

"Civil disobedience as a principle is unchristian. It should be avoided when the laws of men do not conflict with the laws of God."

Luther Predicted It

Luther warned his countrymen not to despise the Gospel lest Germany meet the fate of the nations who became victims of Romanism and Mohammedanism. He compared the

Gospel to a shower that does not come a second time to fructify the earth.

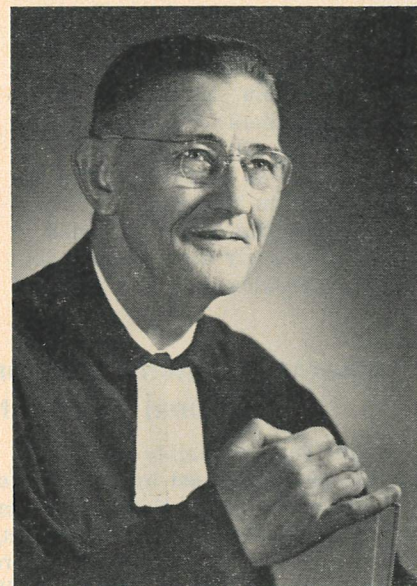
Luther's prophecy has been in the process of fulfillment for several centuries. But the paganization of the Land of the Reformation has reached shocking proportions.

"West Germany has become a 'major objective' of non-Christian religions and the 'stronghold' of their missionary activities, says a research report for the Evangelical Church in Germany," according to *The Sunday School Times* (July 10, 1965). "Noting increasing missionary efforts of Hinduism, Buddhism, and Islam, the report says that although they have been unable to score any spectacular, direct success, their spiritual influence and infiltration through literary products and other 'cultural' activities was 'much greater.'" "Hinduism, according to this report, "is being spread by an Indian missionary society and Yoga schools; Buddhism,

which has 3,000 members in Germany, by a school for missionaries in Hamburg and by 'meditation groups'; Islam, the most active, by 190,000 Muslim guest workers, 10,000 students, and 20,000 refugee new residents. Since 1957 eight new mosques have been built in major cities."

Rome Has Manpower Trouble

Fewer men are entering Roman Catholic seminaries, and, of those entering, more are dropping out. The assessment from two studies reveals that the number of men beginning study for the priesthood in the United States this year has taken a marked drop of seven per cent; and that those who enter (Roman Catholic seminary studies require several levels, often beginning at high-school age) only 16.6 per cent are ordained. But that percentage is declining. A drop of candidates for the priesthood also was observed in England, Holland, Canada, and Portugal.



† Henry A. Gieschen †

(This picture did not arrive in time to appear with the obituary in the issue of July 25. — Ed.)

Dakota-Montana Dedications

On May 2, St. Paul's Congregation in Rapid City, South Dakota, dedicated a two-story addition to its house of worship. The area, 23 feet by 24 feet, provides eight additional Sunday-school classrooms for the present. The addition is so constructed that the nave of the church may be extended at a future date to increase the seating capacity by 75 persons.

A new Baldwin organ, two-manual with full pedal keyboard designed for church use, was dedicated by our Trinity Congregation in Aberdeen, South Dakota, on June 20. A dedication service was held in the morning and a concert in the evening. Prof. Bruce Backer of Dr. Martin Luther College was the guest organist for these observances.

Mountain View Ev. Lutheran Church, our mission recently started in Great Falls, Montana, has dedicated its parsonage. This mission, served by Pastor Roland Zimmermann, is eagerly awaiting the construction of its chapel.

Northwestern Lutheran Academy

On June 4, another school year at our Academy in Mobridge came to a close with the commencement exercises. Pastor L. A. Dobberstein, Rapid City, was the guest speaker addressing the 13 graduates. Basing

Direct from the Districts

his message on II Timothy 3:15,16, the speaker stressed the importance of the Word of God in the life of our children in their growth to adulthood. Though the weather was somewhat cool, guests enjoyed the time of the noon luncheon in the school park, where they met friends and acquaintances that had gathered from other parts of our District.

Final plans for the proposed refectory building are nearing completion, and it is hoped that construction will soon begin. The final phase of remodeling the boys' dormitory, which involves the basement, will be carried out during the summer. The remodeling has given us a more attractive and a more comfortable building for the boys of the Academy.

New Workers

Once again the Lord of the Harvest has blessed our District with new workers. In view of the growing need for workers all across our Synod, the members of our District can be truly thankful for these gifts from God. We welcome our fellow laborers and pray that God will bless their efforts in our midst. The following graduates from our Seminary have been assigned to the following parishes.

Nathan Engel to the Flasher, North Dakota, parish; James Humann to the Glendive, Montana, parish; Arnold Lemke to the Zeeland, North Dakota, parish; Donald Ninmer to the Raymond, North Dakota, parish; Dieter Mueller has been assigned to the District Mission Board for service in connection with the Canadian field. Serving for a year as vicars are Arthur Valerio at Sturgis and Roger Sachs at Watertown. Miss Linda Wendt has been assigned to our Christian day school in Mobridge and Miss Anita Rehborg to the school in Watertown. We thank God for His goodness and pray Him to bring a speedy end to the vacancies which still exist among us.

JAMES SCHNEIDER

Fiftieth Anniversary Pastor Arthur Tacke

Pastor Arthur B. Tacke of Zebaoth Lutheran Church, Milwaukee, Wisconsin, celebrated his fiftieth anniversary in the ministry on July 11, 1965. Special services were held on July 11 at the church. The liturgist was Pastor Arthur Halboth, St. Matthew's, Milwaukee. The sermon "To God Be Praise" was delivered by

Pastor Arnold Schroeder, Milwaukee institutional missionary. Pastor Tacke was born October 12, 1891, at Oshkosh, Wisconsin, and was ordained at Grace Lutheran Church there on July 11, 1915. On August 8, 1915, he was installed as a missionary in the mission field in Nebraska. In July of 1917 he accepted a call extended to him by the newly organized Zebaoth Lutheran Mission and was installed

on July 29, 1917, as Zebaoth's first permanent pastor and has served it for the past 48 years.

Briefs

(Continued from page 242)

"To be sure, we must be realistic about this good news. The proposed (council) is not an organic merger, not even a federation.

"But frankly admitting these limitations . . . Lutherans in America now have something not only to shout about but for which to thank God.

"Not only will (the council) mark the first time that the 'other third' of America's Lutherans have been included in an organizational structure, but this breakthrough holds rich promise of further advances along the road to complete Lutheran unity."

Lutheran Women's Missionary Society National Convention

"Are you *thoroughly glad* to be a Christian?" This was the question posed by the Rev. John C. Jeske in the opening service of the National Convention of the LWMS at Eastside Lutheran Church, Madison, Wisconsin. Pastor Jeske's message was based on the words of Luke 8:38-40, in which Christ tells a man whom He had healed, and who now desired to follow Him, "Return to thine own house, and show how great things God hath done unto thee." These words struck the theme for this one-day convention, namely, "Thy Neighbor Next Door," in which home missions were stressed.



PLAYING LEADING ROLES at the LWMS Convention were (l. to r.): Pastor Raymond Wiechmann, Executive Secretary of the Board for Home Missions; Mrs. Herbert Speckin, Wauwatosa, Wisconsin, the national president; Mrs. Allan Remus, Madison, Wisconsin, the vice-president; Pastor Karl Bast, East Side Lutheran Church, Madison, Wisconsin.

Mrs. Herbert Speckin, Wauwatosa, Wisconsin, the National President, conducted the business meeting which was attended by 96 delegates, 65 alternate delegates, and 246 guests and visitors, representing seven states. Ninety-seven new congregations were received into membership to bring the membership roll to 201. A seal and motto were adopted for use by the Society. The motto is, "United to Serve Jesus." The new project for the coming year will be the sponsoring of radio broadcasts in both our home and world mission fields.

REQUEST FOR NAMES — TEXAS

Exploratory work will soon be begun in El Paso, Tex., including also the Fort Bliss Military Reservation. Please send the names and addresses of people who are or might be interested in the services of our Synod there to Pastor W. F. Winter, 1218 — 8th Street, Douglas, Ariz. 85607.

REQUEST FOR NAMES Sacramento, Calif., Area

A new mission has been started in the northeastern metropolitan area of Sacramento, Calif. The group of Lutherans there is now worshipping in the Carmichael Oaks Mortuary Chapel, 4221 Manzanita Ave., Carmichael, Calif. Please send the names of

interested persons living in Sacramento, Carmichael, Fair Oaks, Folsom, Rio Linda, North Highlands, Citrus Heights, and Orangevale to:

The Rev. Thomas Franzmann
5865A Garden Park Ct.
Carmichael, Calif. 95608

The mission lecturer for the afternoon was the Rev. Raymond Wiechmann, Executive Secretary of the Board for Home Missions. He spoke of our neighbor next door in relation to the field of special ministries. These would include the work of the Lutheran Spiritual Welfare Commission, work in the inner core churches, work to aid the blind and mentally incompetent. He also emphasized the desperate need for confessional Biblical teaching in Canada, our neighbor next door, where our Wisconsin Synod has just begun to work.

Three workshops were conducted by six pastors on the theme "Thy Neighbor Next Door." The subdivisions included how to reach him through Sunday-school work, personal work and the work of the LWMS. Six ladies then formed a panel to discuss the findings of the various workshops.

An evening banquet was served, followed by a brief program, with Mrs. Dora Kuehner acting as toastmistress. The Rev. Edward Zell was the speaker. He stressed the thought that we, by the miraculous grace of God, are the light of the world and can foil the attempts of the devil to black out the world by letting that light shine.

A vesper service was the final activity of the day. The Rev. Karl Bast was liturgist. The Rev. Harold A. Essmann, National Pastoral Advisor, used as his text Acts 20:32, which was a fitting conclusion to the convention day: "And now, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

HAROLD A. ESSMANN

A Letter of Gratitude

Lutheran Women's Missionary Society
c/o Mrs. Harold Schuppenhauer, Treasurer
1558 West Howard Street
Winona, Minnesota

July 19, 1965

Dear Sisters in Christ,

Please accept our sincere thanks for your gift of \$889.42 which you gave for the Japanese Radio Broadcast. Your Society is following the example of those women who served Jesus as they "ministered unto him of their substance" (Luke 8:3).

May the Lord continue to bless you, and may He bless your gift in our radio preaching!

In Jesus,

HARRY SHILEY

MATRON WANTED

A matron for the Girls' Dormitory is urgently needed at Northwestern Lutheran Academy, Moberg, S. Dak. This position calls for a dedicated Christian woman who is able to work with girls of the high-school age. Address any questions and applications to the undersigned.

Rev. Cyril W. Spaude
Secretary of the Board of Control
915 S. Dakota Street
Aberdeen, S. Dak. 57401

TIMES OF SERVICES OAKLAND AND BELMONT, CALIF.

Vacation worshippers, please note that the hour of service at Resurrection Ev. Lutheran Church, at 2267 Telegraph Ave., Oakland, Calif., has been changed to 8:45 a.m. The hour of service at Gloria Dei Ev. Lutheran Church, at 2600 Ralston Ave., in Belmont, Calif. (our San Francisco church), has been changed to 10:30 a.m. We invite and welcome those who will be in the Northern California area this summer to worship with us.
R. Waldschmidt

NOTICE

PENSION PLAN BROCHURES

The Wisconsin Evangelical Lutheran Synod Pension Plan brochures have been mailed to all eligible participants and presidents of congregations.

If you did not receive one or if you wish additional copies, kindly request them from the Synod office.

Wisconsin Synod Pension Board
Max Lehninger, Jr., Chairman

COMMUNION SET AVAILABLE

A Communion set, consisting of flagon, chalice, ciborium, and paten, is available without charge to any mission congregation in need of it, from:

First Ev Lutheran Church
Warren R. Steffenhagen, pastor
P. O. Box 12
Gary, S. Dak. 57237

MATRON NEEDED EAST FORK MISSION

East Fork Mission needs a Girls' Matron (single lady preferred) to take charge of 35 high-school girls in dormitory. School year begins August 30. Must have genuine interest in young people. If interested, please contact:

Mr. Arthur J. Meier, Principal
East Fork Mission
Whiteriver, Ariz. 85941

SERVICE BOOKS NEEDED

Good Hope Lutheran Church of Omaha is looking for a used set of altar service books, especially the Agenda and Lectionary. Transportation charges will be paid. Contact:

Pastor David Gray
6713 South 31st St.
Omaha, Nebr. 68147

REQUEST FOR NAMES

Our Synod Mission Board has called a man to serve the Edna, Houston, and San Antonio, Texas, area. Redeemer Congregation has been established at Edna, Texas, and exploratory work will begin in Houston in a few months, followed by San Antonio. Please send the names and addresses of friends and relatives who can be contacted in these areas.

Pastor Vilas R. Glaeske
208 South Allen
Edna, Texas 77957

UNIVERSITY OF NEBRASKA STUDENTS

Please specify on your registration card that your affiliation is with the Wisconsin Synod. Pastors and parents of students, please encourage the students to attend one of the Wisconsin Synod churches in Lincoln.
L. Gruendeman

MISSION IN KANSAS CITY, KANSAS

For information regarding time and place of services of the Wisconsin Evangelical Lutheran Synod please contact Marc Frey, 10312 Maple Drive, Overland Park, Kansas. Telephone: MI 9-7054. L. Gruendeman

ALTAR PARAMENTS NEEDED Edna, Texas

Redeemer Lutheran Church of Edna, Texas, is in need of altar paraments. Please contact Pastor Vilas R. Glaeske, 208 South Allen, Edna, Texas.

COMMUNION WARE NEEDED

By a mission congregation in Utica, Mich. Please send information to:

Rev. E. D. Pinchoff
11063 16 1/2 Mile Road
Utica, Mich.

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

NOTICE

Ineligible For a Call

Having accepted a call into a synod not in fellowship with us, Ronald Gresens is herewith declared ineligible for a call into the teaching ministry of the Wisconsin Evangelical Lutheran Synod.

Norman Berg, President
Michigan District

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

NOTICE

COLLOQUY REQUEST

Mr. Robert E. Gruetzmacher, Pawtucket, R. I., has requested a colloquy for the teaching ministry in the Wisconsin Ev. Lutheran Synod.

Norman W. Berg, President
Michigan District

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

CALENDAR OF CONFERENCES

MINNESOTA

RED WING DELEGATE CONFERENCE

Date: August 24, 1965.

Time: 9 a.m. Communion service.

Place: Cross Lutheran Church, Charles City, Iowa; R. Uhlhorn, host pastor.

Preacher: R. Kant (alternate, L. Lillegard).

Agenda: Convention reports.

Nathan Retzlaff, Secretary

LAKE SUPERIOR S. S. TEACHERS CONVENTION

The Lake Superior Sunday School Teachers Convention will be held Sept. 19, 1965, at Christ Lutheran Church in Menominee, Mich.

ORDINATIONS AND INSTALLATIONS

Ordained

Pastors

Baumler, Gary P., in Mt. Olive Lutheran Church, Iron Mountain, Mich., by H. Jurcoff; assisted by A. Tacke and E. Ahls-wede; June 27, 1965.

Installed

Baumler, Gary P., for work in the New York area mission, at Highland Park, N. J., by W. Beckmann; assisted by D. Gieschen; July 11, 1965.

Berger, James, as pastor of Ocean Drive Lutheran Church, Pompano Beach, Fla., and Cutler Ridge, Florida Mission, by K. Strack; assisted by W. Steih; May 2, 1965.

Kock, David E., as pastor of Zion Ev. Lutheran Church, Rhinelander, Wis., by William Hein; assisted by M. Radtke, F. Bergfeld, E. Leyrer, and J. Kingsbury; July 11, 1965.

Ordained and Installed

Drews, Roger P., as pastor of Good Shepherd Ev. Lutheran Church, Burnsville, Minn., by J. H. Mahnke; assisted by J. G. Hoenecke, L. H. Lothert, R. J. Palmer; July 18, 1965.

Fallen, Frederick S., as pastor of Divinity Lutheran Church, St. Paul, Minn., by R. A. Haase; assisted by Th. Baganz, H. Schewe, and M. Petermann; July 18, 1965.

Fastenau, Don W., as pastor of St. Paul's Ev. Lutheran Church, Platteville, Wis., by R. Horlamus; July 11, 1965. He is also serving the preaching station at Lancaster, Wis.

Fischer, David A., as pastor of Grace Lutheran Church, Geneva, Nebr., by G. Eckert; assisted by H. Schnitker, R. Fischer, and J. Manteufel; July 11, 1965.

Gaulke, Wallace E., as pastor of St. John's Ev. Lutheran Church of Omro Township, Minn., by W. Steffenhagen; assisted by H. Hackbarth, N. Kock, and J. Braun; July 18, 1965.

Glaeske, Vilas, as missionary-at-large to the military bases around San Antonio, Tex., and to Houston and Edna, Tex., by District President E. Arnold Sitz, at Redeemer Lutheran Church, Edna, Tex.; July 18, 1965.

Kruck, Keith C., for work in the mission at Twinsburg, Ohio, by R. Westendorf; assisted by N. Berg, H. Heckendorf, N. Berg, A. Bloom, G. Cares, and R. Holtz; July 18, 1965.

Lemke, Arnold, as pastor of Zion Ev. Lutheran Church, Zeeland, N. Dak., by O. Lemke; assisted by D. Buske; July 11, 1965; and installed as pastor at St. Paul's Ev. Lutheran Church, Mound City, S. Dak., by O. Lemke; assisted by R. Buss; July 11, 1965.

Ninmer, Donald, as pastor of Bethlehem Ev. Lutheran Church, Raymond, S. Dak., by C. Spaude; and as pastor of Peace Ev. Lutheran Church, Clark, S. Dak., by G. Bunde; assisted by P. Schliesser, W. Steffenhagen, and E. Werner; July 11, 1965.

CHANGE OF ADDRESS

Pastors

Eggert, Rupert
1623 Calle Ozama
Rio Piedras Heights
Rio Piedras, P. R. 00928

Fallen, Frederick S.
1649 E. Cottage Ave.
St. Paul, Minn. 55106

Fastenau, Don W.
220 Broadway
Platteville, Wis. 53818

Fischer, David A.
415 G St.
Geneva, Nebr.

Franzmann, Thomas B.
5865A Garden Park Ct.
Carmichael, Calif. 95608

Kock, David E.
19 W. Frederick St.
Rhinelander, Wis. 54501

Loeper, Fred W.
4036 W. Palmyra Drive
Phoenix, Ariz. 85021

Mahnke, Jonathan
4877 N. 62nd St.
Milwaukee, Wis. 53218

Ninmer, Donald
Raymond, S. Dak.

Otterstatter, Marvin
4815 N. 60th St.
Milwaukee, Wis. 53218

Paustian, Richard
541 N. Harrison Rd.
Rt. 8 — Box 150
Tucson, Ariz.

Pieper, Paul
3222 W. Morgan Ave.
Milwaukee, Wis. 53221

Scheele, Martin J.
R. R. 3, Box 33A
Willmar, Minn. 56201

Schlavensky, Norman
15905 Burleigh Place
Brookfield, Wis. 53005

Teacher

Panning, Frederick
233 Park Avenue
Beaver Dam, Wis. 53916

WISCONSIN EVANGELICAL LUTHERAN SYNOD

1965 Pre-Budget Subscription Performance

District	Six Months — January through June					
	Subscription Amount For 1965	6/12 of Subscription	Offerings Received in 1965	Per Cent of Subscription	Offerings Received in 1964	Per Cent Increase for 1965
Arizona-California	\$ 63,096	\$ 31,548	\$ 27,097.61	85.9	\$ 33,289.12	18.6*
Dakota-Montana	106,096	53,048	48,363.14	91.2	55,438.46	12.8*
Michigan	424,090	212,045	205,033.12	96.7	211,648.55	3.1*
Minnesota	522,213	261,106	293,377.60	112.4	290,352.44	1.0
Nebraska	95,810	47,905	43,172.12	90.1	47,731.59	9.6*
Northern Wisconsin	536,902	268,451	291,541.57	108.6	300,430.12	3.0*
Pacific Northwest	20,521	10,261	13,307.38	129.7	8,751.06	52.1
Southeastern Wisconsin	662,451	331,226	325,628.59	98.3	333,258.24	2.3*
Western Wisconsin	596,878	298,439	301,059.95	100.9	317,674.00	5.2*
Total	\$3,028,057	\$1,514,029	\$1,548,581.08	102.3	\$1,598,573.58	3.1*

* Decrease

Budgetary Operating Statement

July 1, 1964 to June 30, 1965

	THIS YEAR		LAST YEAR	
	June 1965	Twelve Months July through June 1964-65	June 1964	Twelve Months July through June 1963-64
Budgetary Income:				
Offerings from Districts	\$284,471.58	\$2,941,978.17	\$265,189.00	\$2,915,069.49
Gifts and Memorials from Members	4,914.67	49,435.50	4,804.38	23,639.12
Bequests for Budget	—	—	—	1,306.87
Trust Funds Income	—	—	382.26	19,898.83
Ed. Chgs. from Educ. Inst.	53,568.92	642,279.62	37,884.86	550,279.00
Other Income	139.53	3,921.84	76.97	9,567.56
Income from N.W. Publ. House	—	26,562.08	—	31,162.48
Total Income	\$343,094.70	\$3,664,177.21	\$308,337.47	\$3,550,923.35
Budgetary Disbursements:				
Worker-Training	\$186,568.40	\$2,224,946.62	\$156,545.24	\$1,903,028.89
Home Missions	75,356.41	881,451.77	69,458.28	901,967.76
World Missions	32,555.98	442,039.32	22,303.55	460,717.12
Benevolences	24,289.73	286,766.04	17,658.00	204,626.57
Administration and Promotion	19,503.50	243,883.18	17,061.51	238,524.07
Total Disbursements	\$338,274.02	\$4,079,086.93	\$283,026.58	\$3,708,864.41
Operating Gain or (Deficit) before adjustment	\$ 4,820.68	(414,909.72)	25,310.89	(157,941.06)
Building Fund Appropriation returned to Budgetary Fund	414,909.72	414,909.72	157,941.06	157,941.06
Operating Gain or (Deficit) after adjustment	\$419,730.40	*)	183,251.95	—

*) The elimination of the operating deficit by reduction of the Worker-Training Department's Appropriation to the Educational Institution Building Fund was resolved by the Board of Trustees under the authorization of the 1963 convention.

Detail of Budgetary Disbursements

	Twelve Months — July through June		
	1964-65	1963-64	Increase or (Decrease)
Operation, Replacement and Renewal			
Worker-Training	\$1,579,096.28	\$1,332,167.19	\$246,929.09
Home Missions	722,402.63	693,370.66	29,031.97
World Missions	438,564.40	403,235.11	35,329.29
Benevolences and Pension	286,766.04	204,626.57	82,139.47
Administration and Promotion	228,848.68	223,730.77	5,117.91
Total	\$3,255,678.03	\$2,857,130.30	\$398,547.73
New Capital Investments			
Worker-Training	\$ 20,850.34	\$ 15,861.70	\$ 4,988.64
Home Missions	649.14	58,597.10	(57,947.96)
World Missions	3,474.92	31,482.01	(28,007.09)
Administration and Promotion	2,206.50	1,965.30	241.20
Total	\$ 27,180.90	\$ 107,906.11	(80,725.21)
Appropriation for Future Capital Investments			
Worker-Training	\$ 625,000.00	\$ 555,000.00	\$ 70,000.00
Less: Payment from Bldg. Fund to cover Budget Operating Deficit	(414,909.72)	(157,941.06)	(256,968.66)
Home Missions	158,400.00	150,000.00	84,000.00
World Missions	—	26,000.00	(26,000.00)
Administration and Promotion	12,828.00	12,828.00	—
Total	\$ 381,318.28	\$ 585,886.94	(204,568.66)
TOTAL BUDGETARY DISBURSEMENTS	\$3,664,177.21	\$3,550,923.35	\$113,253.86

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

ANNOUNCEMENT

Northwestern Lutheran Academy will begin its new school year with an opening service and registration at 2 p.m. Tuesday, September 7. All interested in Christian higher education, especially the parents of our students, are invited to be with us on that day.

R. A. Fenske

SERVICES AT CANADIAN SOO

Travelers on the Lake Superior Circle Tour are invited to attend services at Our Savior's Ev. Lutheran Church in Sault Ste. Marie, Ontario. The church is one-half block north of Highway 17 — East at 339 Elizabeth Street. Time of service during July and August: 10 a.m. EDT—. Otherwise at 11 a.m.

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 Baumer 1724 Holly Rd. North Brunswick, N. J.

PROSPECTS FOR NEW MISSION WANTED

A missionary is now located in Wichita, Kansas. A new mission congregation is being planned. Names of Lutherans moving into the area are wanted. Please send names of all prospective members to: Rev. David J. Plocher 907 Wilbur Lane Wichita, Kansas 67212

ANNOUNCEMENT

Dr. Martin Luther College and Dr. Martin Luther High School

The opening service for both schools will begin at 8:30 on Thursday, September 9. All college freshmen should appear for registration on Monday, September 5, also

all of those who are enrolling with us for the first time, except those coming from MLTC.

Registration of all others is set for Wednesday, September 8.

Carl L. Schweppe
Oscar J. Sieglar