

THE NORTHWESTERN
Lutheran

Volume 52, Number 17
August 22, 1965



BRIEFS by the Editor

OUR SYNOD NOW NUMBERS, by the way, 243,800 communicants and 358,000 baptized members.

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RECEIVED INTO MEMBERSHIP by the Synod in convention were 14 congregations and 32 pastors, most of the latter being recent graduates of our Theological Seminary.

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"YOU TAUGHT US TO CRAWL, and some day we will stand like men with you for the Gospel." These were the words of Mr. Harrison Porter, vice-president of the San Carlos Apache Tribe and president of our Peridot Lutheran Church in Arizona. He was accompanied by Mr. Warren Kessay, member of our Apache mission church at Whiteriver.

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ABOUT 370 WAS THE NUMBER OF DELEGATES AND VISITORS daily attending the convention on the first four days. No doubt this number will swell on the last three days when the report of the floor committee dealing with teacher-training facilities will be debated.

* * * *

HIGHLIGHTING THE CONVENTION WEEKEND was the service marking the Centennial of Northwestern College. An open-air service

(Continued on page 270)

FULL CONVENTION REPORTS will appear in the two September issues. As we write this, we are at the weekend which marks the half-way point of the Thirty-Eighth Convention. We shall use our space to bring you a few notes on the first three and one-half days.

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IN THE VOTING early in the Convention the delegates re-elected President Oscar J. Naumann and First Vice-President Irwin J. Habeck. Pastor Norman W. Berg, president of the Michigan District, was elected second vice-president. He replaces Pastor Gerhard L. Press, who declined to stand for re-election.

* * * *

"YOU MUST NOT APOLOGIZE FOR THE OLD-FASHIONED MESSAGE of man's need and God's answer to that need — the sufferings, death, and resurrection of His Son, our Lord Jesus Christ." This was a prominent note struck by Pastor John C. Jeske, chairman of the Board for Information and Stewardship, in

his sermon at the opening service. He went on to exhort us to be "what God has called us to be — vehicles of His mercy to a dying world."

* * * *

"THE LORD IS PLACING UNPRECEDENTED OPPORTUNITIES before us both home and abroad," President Oscar J. Naumann pointed out in his report on the past biennium. "Home mission work is expanding as never before. Growth and expansion in our existing world mission fields, multiplied by the call to support an already flourishing mission in Hong Kong, should fill every member's heart with joy and gratitude. Let us grasp these opportunities in the confidence that the Lord is purposely placing them before us."

* * * *

"GOD IS GRANTING A STEADY INCREASE," the president of the Synod also told the delegates, in spite of the bitter struggles which the Synod had gone through and as a result of which we had sustained numerical losses.

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

The Northwestern Lutheran

Volume 52, Number 17

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Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208

Subscription rates, payable in advance:

- One year\$2.00
- Three years\$5.00
- Five years\$8.00

A 20% discount is allowed on the one year rate if 25 or more unaddressed copies are sent in a bundle to one address.

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Editorials

The Real Issues In a letter to his newspaper recently a pastor defended the clergymen who have been taking part in demonstration marches and sit-downs by saying that these men were finally beginning to face the "real issues" of life instead of ignoring them as they have been doing. "The real issues of life," according to his definition, were the injustices suffered by people who were being denied their constitutional rights, the miseries of slum-dwellers, the poverty of families living in economically depressed areas, and similar evils. Certainly racial discrimination, ignorance, poverty, and forced unemployment are issues that have a claim on our sympathy and that cry for relief.

If these are the "real issues of life," then correction of them constitutes establishing the kingdom of God on earth. The Social Gospellers would say: "Precisely, that is what we understand the kingdom of God to be — correction of social injustice, relief of poverty, banishment of ignorance, the general uplift of society."

But is that what Christ meant when He said: "Seek ye first the kingdom of God"? What were for Him "the real issues of life"? Jesus did indeed satisfy the hunger of the five thousand, but when they drew the conclusion that now at last the Prophet had arrived who would care for all their needs, and when they then tried to take Him by force and make Him king, He escaped from them and later rebuked them. "Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." "This is the work of God, that ye believe on him whom he hath sent."

The Jews were as firmly under the iron heel of the Roman Empire as any little satellite today is under the Russian power, yet Jesus declined to be drawn into the dispute between the Jewish rulers and their oppressors. Likewise, when a man asked Jesus to interfere in a dispute between him and his brother over an inheritance, He again declined. "Who made me a judge or a divider over you?"

What, then, are the real issues of life? Jesus made that clear when He said: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" We do not want to lose our right to vote, even though we may often neglect to use that right; we do not want to lose the job on which our livelihood depends; we do not want to be forced to live in idleness, filth, and ignorance. But there is a greater loss than these things; and the avoidance of that greater loss, that is the real issue of our life. The real issue of life continues to be that we believe on Him whom God hath sent. There are constituted authorities whose business it is to correct social wrongs, and Christ bids us pray for them that they may be just and honest. Christ did not come

to set up a program of social welfare, to banish poverty, or to wipe out illiteracy; those are matters that a well-organized society will cope with according to its ability, but they are not the real issues of life; they are not the issues that caused God to send His only-begotten Son into the world to die on the cross.

ERWIN E. KOWALKE

* * * *

The Grace of Clarity Concerning precision of language, the first-century Roman rhetorician Quintilian declared: "One should not aim at being possible to understand, but at being impossible to misunderstand." This observation is apropos when a synod speaks its mind about many matters that have to do with the government of a church. Misdirection and confusion may be the consequence of a synod's failure to express itself clearly and comprehensively.

A number of precautions are taken at a synod convention to make sure that resolutions are accurate, clear, and complete. The committees prepare them with care; a resolutions committee reviews them and tries their language and their logic. They endure their most rigorous testing when the convention receives them for discussion and debate; and yet convention resolutions are not always coherent or consistent, despite a scrutiny and probing by many hearers and readers. Haste, misinformation or lack of information, strong emotions, and that elusive, intangible thing called the spirit of a convention result in fallible pronouncements.

A few months or a few years after the convention there may be doubt and confusion about the intent and purpose of certain resolutions. Misunderstandings develop, resentment may arise, estrangement and even schism have been the consequence of conflicting interpretations of synodical resolutions. Some emphasize one resolution, some another, or one part of a resolution in contrast to another, because the convention omitted the accent mark or because the convention had a divided mind about the matter. Where spiritual issues are involved, the Church has suffered most when its members did not speak clearly enough.

We prayed for many blessings for our Synod in convention: that the business of the convention might be in union with God's right purposes; that we might conduct our affairs in peace and harmony, as brethren; that the lesser concerns might yield to the greater gain; that prudence might not banish enthusiasm; that zeal might not disavow sobriety.

Now, as we begin to translate our resolutions into Synodical life, we pray that God may also have granted the grace of clarity — that what was sincerely purposed may have been well resolved and may now be well performed.

CARLETON TOPPE

(Continued on page 269)

Studies in God's Word:

Gifts of the Spirit

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal (I Corinthians 12:1-7).

How could anyone be ignorant of the gifts he has received? Isn't the Apostle Paul worrying about something that could never happen?

So it might seem. But have you ever heard a child complain: "I didn't get very nice birthday presents this year; not enough toys, only clothing"? Or have you watched the faces of a childless couple when parents of a large family are complaining about all the noise and trouble and work their children cause? It is all too easy for Christians too to be forgetful of the treasures they possess, too easy to neglect the purpose for which their gifts should be gratefully used.

A Gift That Unites Us

Let us not, like the dissatisfied birthday-child, think that there could be more necessary or more pleasing gifts than the one we have received. We possess the gift of God, forgiveness of sins, life, and salvation! The Holy Spirit has given us the penitent faith that looks to Jesus, the only-begotten Son of God, as our Lord and Savior. Having that, we are rich beyond measure.

A good way to appreciate this gift of ours is to compare our present

condition with what we were before this gift transformed our lives. Men's souls do not dwell in a vacuum, completely untouched by outside influences. No, if our hearts are not the dwelling place of God, they will inevitably be the lair of another spirit. If men are not led by the Holy Spirit of God, they are carried away unto dumb idols. What a difference that makes! The Holy Spirit leads us to God, who speaks to us words of truth and life. The Gentiles are subject to idols — and about the gentlest thing you can say of idols is that they are dumb! Of course the reason that they are speechless is that they are also lifeless!

The gift that we Christians share enables us to speak the same things that the Holy Spirit has testified to us. "Jesus is the Lord," that is our triumphant theme. Thus we defy sin and death and hell. Thus we walk calmly and fearlessly through the perplexities and problems that surround us. Thus we encourage one another to faithful service of the Savior.

Gifts That Distinguish Us

Yet there are other gifts to believers besides faith itself. To each believer come opportunities to serve God. This fact clearly means that we all need God's continued help. But not always is the same kind of help needed.

St. Paul says, "In each of us the Spirit is manifested in one particular way, for some useful purpose. One man, through the Spirit, has the gift of wise speech, while another, by the power of the same Spirit, can put the deepest knowledge into words. Another, by the same Spirit, is granted faith; another, by the one Spirit, gifts of healing, and another miraculous powers; another has the gift of prophecy, and another ability to distinguish true spirits from false; yet another has the gift of ecstatic utterance of different kinds, and another the ability to interpret it. But all these gifts are the work of one and the same Spirit, distributing them separately

to each individual at will" (I Cor. 12:7-11, NEB).

What an encouragement this is when it seems as if things are getting to be too much for us! As parents we wonder where we'll find the ability and the time and the wisdom to do what is necessary, to perform what we want to accomplish. "Who is sufficient for these things?" we say as we face duties in the meeting rooms, the classrooms, or the pulpits of our congregations. And we could be ten times as fearful and hesitant about taking up duties in the wider sphere of the Synod's activities.

But the fear of failure has been removed from our lives by the knowledge of the Spirit's gifts. Suppose that we reach the limit of our abilities and the task is not yet finished; no God-pleasing work will ever collapse merely because of that! In Corinth it was Paul who planted, Apollos who watered, "but God gave the increase." If the talents given to someone else are needed to finish the task, who are we to complain!

At the same time the remembrance of the Spirit's gifts safeguards us from envy of a fellow Christian's talents. If we yielded to jealousy we would really not be criticizing him, but the Spirit who enriched him!

Knowing that, we all realize these things contribute to the wonderful joy of serving with and among Christians. When failures on our part are present, we can be sure of generous forgiveness from our brethren, for Christ's sake. Even then we still trust the Spirit's wisdom to give gifts to men so that God's gracious good will shall yet be accomplished. And when success follows our efforts, we can count on our fellow Christians to join with us in humble gratitude to the Lord who has blessed us. Truly, this is not the way it is in the competitive, selfish, business world. Be glad we are "different." We are a city set on a hill; may men look on us and be moved to join us in praise to God who has given such gifts to men!

PAUL H. WILDE

**Topic: What Is Done With
Leftover Communion
Wine?**



A Lantern to Our Footsteps

Answers Based on Holy Writ

“When we read in the Bible where Christ instituted Holy Communion, we read nothing that Christ said that leftover Communion wine should be poured away, which is being practiced today. Some say it should be poured on the ground; others say there should be an opening in the church wall and the wine poured into the hollow of the wall. Now this is consecrated wine. Does the blessing thereon last only until the Communion celebration is over? Is this idea of pouring leftover wine away not wrong?” Perhaps other readers besides the one who wrote the above paragraph have wondered what is done with leftover wine in Holy Communion.

The Bible Is Silent on the Matter

It is very correctly stated that Christ says nothing about this. None of the accounts of the institution of Holy Communion refers to this question at all, nor is there any other place in the Bible where this is in any way touched upon. What conclusion should be drawn from this? Does this mean that it is wrong to pour it away? Or does it mean that it is wrong to save the wine for future use? When Christ says nothing about it, the only valid conclusion is that what is done is a matter of Christian liberty.

Various Practices

For this reason various practices have been followed. In looking over the advice given in several books on pastoral practice, these are suggestions that have been made: 1) The leftover wine may be used for private Communion to the sick. 2) It may be saved for the next Communion service. 3) It may be drunk after the service by the pastor and elders. Luther, for example, suggested this, although he suggested that such elders or others who had attended Holy Communion might eat and drink the bread and wine that was remaining. 4) It should be poured into the piscina. This is referred to in the above question when mention is made of pouring the wine into the church wall. A piscina is “a basin built into the wall of the sanctuary equipped with a drain running directly into the soil.” 5) It should be poured on the ground in the churchyard. 6) It should be poured away with no indication of how that is to be done.

Some Do's and Don'ts

No one can say that one way must be followed. There are, however, some do's and don'ts it will be well to observe. If the wine is saved, it should not be done

in a manner that gives the impression that we believe in transubstantiation. The Roman Catholics will save the elements used in Communion and venerate the bread because they believe that the consecration has changed the bread and wine into Christ's body and blood. Consecration only sets the elements apart for the sacred use in the Lord's Supper. Whatever is left over has no special inherent quality different from other wine. If it is later again used for the Sacrament, it is again consecrated.

Cleanliness should be observed. This might be a reason to pour away the wine that is left over in the cup. If the wine is of a kind that it spoils easily (it should always be grape wine), then it is hardly advisable to attempt to save it for future use.

Whatever is done with the wine, proper dignity and respect for the Sacrament should be maintained. While the wine has no special quality by virtue of its consecration, yet the fact that it was dedicated to a sacred use should not be forgotten. Similarly, we don't like to see a church building that has been dedicated to the Lord turned into a night club, should the church have no further use for the building.

Don't give offense. For this reason it might be inadvisable for the pastor or elders to drink the remaining wine. This, however, also applies to whatever way the wine may be disposed of. The impression should not be given to anyone that the Sacrament is being despised.

Christian Liberty Should Not Be Abridged

Since this is an adiaphoron,* it is of supreme importance that no one should be permitted to say that his way of disposing of the remaining wine is the only correct way. This could happen particularly in regard to the use of a piscina. In Christian liberty this may be used. And it may also be a very fine and dignified way in which to dispose of the leftover wine. But if anyone says that it must be this way and no other, then he is imposing a law upon us where Christ has given us liberty. We will always remember both: We have Christian liberty, but also, let all things be done decently and in order.

ARMIN SCHUETZE

* An adiaphoron is a matter (a practice, a course of conduct, etc.) which has been neither commanded nor forbidden by God's Word.

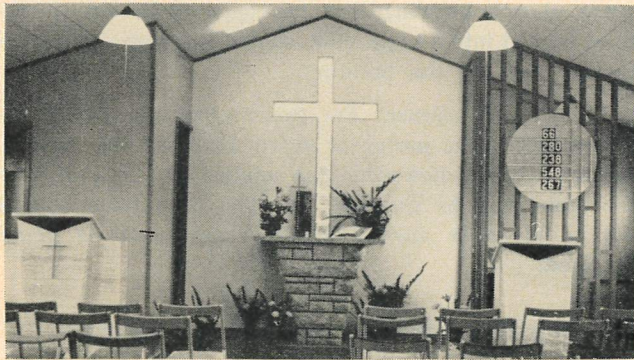
News FROM OUR Missions

Dedication in Japan Grace, Mito City, Japan

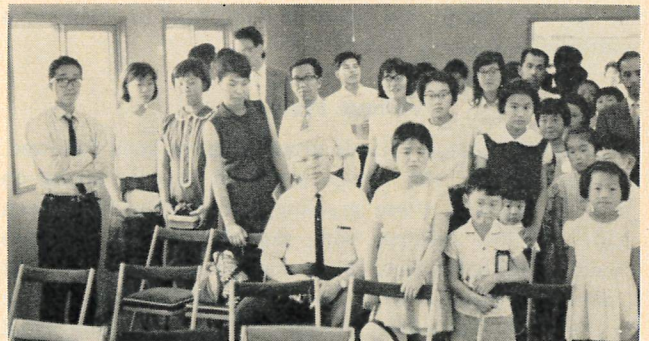
Pastor Richard Poetter, of Mito City, writes regarding the dedication: "The new church built by Grace Evangelical Lutheran Christian Church of Mito City was dedicated to the service of Christ's kingdom and the spread of the Gospel on July 4, 1965. About 90 people gathered and heard an inspiring sermon by the Rev. Luther Weindorf. Pastor Yamada served as liturgist. The church is about 13 yards by 8 yards of wood construction with a three-fourths basement. Total cost runs about \$7,000.00. The congregation intends to pay back the portion borrowed from the Church Extension Fund in 15 years plus its regular yearly donation to the fund. As all the 90 people were comfortably seated I would say its capacity is a little over a hundred. The altar is of stone from a near-by quarry with a glass-block cross over it. Many words of praise were heard about the design and construction. We are very happy about the whole thing and sincerely thank Christ, the Head of the Church, who has made it possible."



GRACE LUTHERAN CHURCH, MITO CITY, JAPAN, presents this pleasing exterior.



TRULY CHURCHLY is the interior of the new place of worship recently dedicated at Mito City, Japan.



JAPANESE CHRISTIANS AND PASTOR POETTER on the day the church at Mito City was dedicated.

Missionary Quotes

The spirit of Christ is the spirit of missions; and the nearer we get to Him, the more intensely missionary we must become.
—Henry Martyn

*Untold millions are perishing—untold!
Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone.*

If you want to follow Jesus Christ, you must follow Him to the ends of the earth, for that is where He is going.
—Robert E. Speer

That land is henceforth my country which most needs the Gospel.

—Count Zinzendorf

A true missionary is God's own man in God's place, doing God's work in God's way for God's glory.

The one calling not overcrowded is the missionary calling.

—Anonymous

Young Witnesses For Christ In Apacheland

Early in the history of the Apache Indian Mission, Christian day schools were established at Peridot, Cibecue, and East Fork. Later, another school was started at Bylas. In 1920, the Mission Board decided to found a boarding school at East Fork, especially for older Apache children. One of the chief reasons for starting this school, was to train young men and women who would return to their homes as well-indoctrinated Christians. Many of those who attended East Fork in the 1920's are still faithful members of their congregations throughout the reservation.

A Full High School Begun

During the depression years, this department of the school at East Fork was discontinued. In 1950, however, when the new school building was completed at East Fork, a full high school was started. It was hoped that the high school would fulfill the original purpose of the boarding school. In keeping with this purpose, the staff at East Fork has studied ways and means whereby their students could more effectively become active witnesses for Christ. Missionary Hartzell reports the latest development in these efforts:

Specific Training for Active Witnessing

"During the last full week of the 1964-65 school year, the students of the 11th and 12th grades at East Fork Mission School took an active part in a new program for bringing the Word of God to as many as possible in the area within a four-mile radius of the mission.

"On Tuesday morning, their religion class was devoted to the study of the Ascension, which they would be telling to the people in their camps. After presenting an outline of the program, its purpose, goals, opportunities, and organization, Pastor H. E. Hartzell studied the Bible story with the students. Mr. Orval Sprengeler then discussed the same story in the Apache language, and that evening they spent most of their 90-minute study-time going through the story again. The students requested him to do this.

The Purpose of the Program

"The purpose of this program is simple. It is to tell the truth of the Bible to those in our area who do not attend our church, school, or Sunday school, and who are receiving little or no instruction in God's Word. The hope in our hearts is just as simple. It is to win them for Jesus.

The First Witnessing Effort

"After talking to the students, the pastor asked who would be willing to tell the Bible story of Jesus' Ascension. Eight volunteered at once. These volunteers then selected three of their classmates to go with them to help present the lesson, distribute lesson leaflets, get names of those in attendance, and to assist in any other way possible.

"Previous to all of this, the pastor had canvassed the whole area telling the people of the program and getting permission to hold these meetings at centrally located places. Thirteen Apache Lutherans gladly consented to let us use their camps as gathering points. This program was announced for about two weeks before the first meeting was to be held, so that all the members of our church and the children in our school knew about it. They were all urged to bring any child they could to the place nearest to where they lived, so they could hear the story about Jesus.

"On Wednesday after school at 4:00 P.M., six teams went out to tell the Ascension story. Each team was assigned just two places. Even so, the last team came back just in time for supper at 5:30.



A "SQUAW COOLER" WAS THE PLACE CHOSEN by one of the witnessing teams for telling the story of Christ's Ascension.

The Contacts Made by the Witnessing Teams

"At some of the camps, the people had arranged benches for the class. Others brought chairs for the teachers. There were 24 students in the six teams, plus Mr. Nelson Zimmermann, teacher, and Pastor Hartzell. These teams contacted 73 children, and 36 adults who listened to the story too. In all, 135 students, adults, children, and others were involved. This does not include others who helped to make the first meeting such a success.

To Be a Regular Program

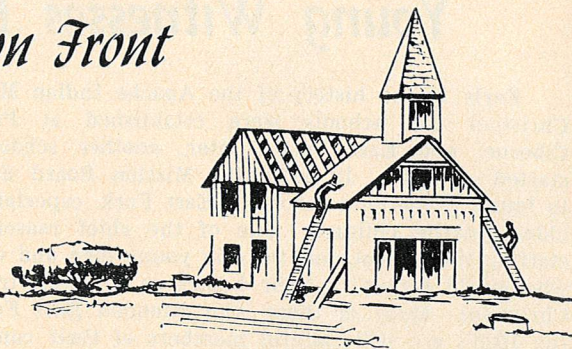
"On Thursday morning, during a discussion period, every student expressed himself in favor of continuing the program as a regular part of the school program at East Fork Mission.

"We are hopeful that time will prove this to be an unending opportunity for many of our people to do something for Jesus, in helping to build His kingdom, and in exercising their faith." FREDERIC H. NITZ

Advances On The Home Mission Front

Answers to Our Prayer:

*"Lord, Let Thy Word
Have Speedy Course!"*



● PHILADELPHIA,
PENNSYLVANIA —

Pastor Ronald Uhlhorn has accepted the call to work in this area. He will be our third missionary in the East.

● SEDALIA,
MISSOURI —

Exploratory services are being conducted here by Pastor A. Schupmann of Ballwin, Missouri. He is drawing upon our Library of Recorded Services to aid him in the work.

● NEW BRUNSWICK,
NEW JERSEY —

When Missionary Gary Baumler was installed on July 18, the service was attended by 50 people.

● APPLETON,
WISCONSIN —

Mt. Olive Ev. Lutheran Church of this city has purchased the "Rohloff property" from our Synod with the intention of founding a daughter congregation. Mt. Olive will assume all expenses. It will proceed in consultation with the Northern Wisconsin District Mission Board. R. E. Ziesemer is the pastor of Mt. Olive.

● CUTLER RIDGE,
FLORIDA —

Services conducted here have been so well attended that the Michigan District Mission Board is considering calling our eighth missionary to the State of Florida.

● ALASKA

In the near future members of the Pacific Northwest Mission Board will make an on-the-field investigation of the possibility of establishing missions in the State of Alaska or of otherwise providing Word and Sacrament for the people in that state who have requested the services of the Wisconsin Synod.

● MOORHEAD,
MINNESOTA —

"They shall bring gold and incense" (Isa. 60:6). God keeps His mission promises. A kind Christian lady has promised us a whole block of land if we build a chapel within the next two years. This chapel is assured by a resolution of the General Board for Home Missions.

● ST. ALBERT,
ALBERTA, CANADA —

Missionary Klaszus began conducting services in this city on July 4, 20 people being present in the first service.

● CALGARY,
ALBERTA, CANADA —

Commissioned on August 8, Missionary Dieter Mueller is making a survey of Calgary. This is one of four places in this promising mission field to the north on which the Dakota-Montana Mission Board is concentrating its attention.

Note: This is not a complete list. Advances in other places will be recorded in another issue in the near future.

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

A TEEN-AGER SPEAKS UP

An editorial which appeared in the mid-June issue of *The Lutheran*, official magazine of The Lutheran Church in America, evokes our comment as well as that of the teen-ager. Written by Editor-in-chief Elson Ruff, the editorial left the impression that the Old Testament is such a complex book that the average layman will get precious little benefit from reading it — he's lucky if he can understand one-tenth of it!

Misplaced Pity for the Average Layman

Admittedly there are difficult sections in the Old Testament, particularly in the prophetic books, which require some supplementary background reading to shed light on the peculiar situations in which the sacred writers were living and speaking and writing. With the help of a few dependable Bible study aids (readily available, quite inexpensive, and easily understood, we might add) the average layman can get a *great deal* of benefit from a conscientious reading of the Old Testament, prophetic books included. And *much* spiritual benefit can be gained through prayerful reading of the Biblical text alone, without the aid of any supplementary material at all!

At the outset of his editorial Mr. Ruff stressed the years of difficult academic schooling necessary if one wants to become "a real Old Testament scholar." We don't dispute this fact at all; in our circles we insist on a solid academic training for all our future pastors, professors, and teachers. But what proved so galling was the following condescending nod that Editor Ruff gave to the average, humble Bible reading Christian!

Nine-Tenths Has No Meaning for the Layman?

"You don't have to be a scholar to read the Old Testament. This mighty book speaks on many levels. An old lady thoughtfully reading Genesis or Jeremiah in the King James English hears God speak to her regarding faith and hope. But she will necessarily *miss nine-tenths* of the meaning which the book has for the well-trained scholar." (Emphasis ours.)

Reviving a False Claim

Nine-tenths lost to the average Christian — those are dangerous, irresponsible statistics, to say the least! Having glibly tossed out this tidbit of misinformation, Mr. Ruff attempted to "prove" his point by bringing up the tired old (and oft-refuted) claim of the rationalistic negative critics that the book of Isaiah must have been written by at least two different authors who lived some two centuries apart. These negative critics assume that the original Isaiah, who lived during the eighth century B.C., could not possibly have predicted the coming of Cyrus, the Persian king who freed the Jews from Babylonian Captivity in the sixth century B.C. According to Mr. Ruff, anyone with a "simple reading knowledge of Hebrew" could ascertain that the later chapters of Isaiah, which speak of Cyrus, simply had to be written by some later, unknown author. Odd, isn't it, that Jesus, John the Baptist, Matthew, Mark, Luke, John, and Paul — with their considerably more than "simple" reading knowledge of Hebrew — did not spot that "obvious fact" but consistently spoke of and frequently quoted only *one* Isaiah? Would Mr. Ruff thereby imply that these persons likewise were so unfortunate as to miss out on "nine-tenths" of the meaning of the Old Testament Scriptures?

A Telling Answer

Late in July several letters appeared in *The Lutheran*, commenting on Mr. Ruff's editorial. It was a distinct pleasure to find a teen-age girl from South Carolina take issue with the know-it-all theologians:

"Isaiah tells plainly in the first verse of his book the time in which he prophesied. The reference to Cyrus who lived two centuries later was probably part of his prophecy. Isaiah also wrote of Jesus who lived centuries after Cyrus. John the Baptist speaks of Esaias — only one — and quotes from a portion of Isaiah which you feel was written by the Second Isaiah. I am 19 years old and received the 'sophisticated' education of which you speak. The things I learned in school may be more modern than things you learned. But

our souls' needs have not changed through the ages. We still need the Righteous Servant to bear our griefs and carry our sorrows as written of by the one and only Isaiah in the 51st chapter of his book."

We applaud this young lady for having the Bible-based courage to stand up and be counted, despite her minor error in referring to the 51st instead of the 53rd chapter of Isaiah. We have all made similar statistical errors; we'd hate to admit how often! Mr. Ruff, especially, is careless in his use of statistics. "Nine-tenths" — now there's a real faux pas!

MISSING INGREDIENT

While we're on the subject of the rationalistic theology so prevalent today in the LCA, we shall, without further comment, pass on to our readers another "letter to the editor" published in a recent issue of *The Lutheran*:

"Sir: The slow rate of growth of the Lutheran Church in America reported in *The Lutheran* is due largely to the ecumenical, unionistic image the leaders of the church have adopted today and the lax practices of many pastors concerning membership standards. This results in the 'all churches are the same' attitude of many members. I believe that the LCA lacks an important ingredient necessary to vital health and growth: a strong, confessional Lutheran consciousness and knowledge among the laity. It is easily predictable that the growing part of Lutheranism in America will not be within the LCA in future years."

MARTIN LUTZ

PREDICTABLE

A book that will top the religious literature bestseller lists this summer will be Dr. John Robinson's *The Latest Reformation*, which has already been on the market in England and will soon be released here.

Dr. Robinson is the Bishop of Woolwich who previously has written *Honest to God*. The more recent book is said to be as controversial as

the earlier writing, questioning the future of the Church and Christianity. A typical quote reads: "We must recognize the fact that man's question is in the first instance a question about man and not about 'God'—a word which is becoming increasingly problematic to our generation."

It is easy to predict that the results will be columns of controversy, fat royalty checks, and huge publishing profits but a lack of true spiritual edification.

UNPREDICTABLE

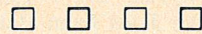
While it is reasonably certain that the bill on Federal Aid to Education recently passed will be given a constitutionality test, it would be extremely hazardous to risk predicting the eventual verdict of the Supreme Court.

Both the American Jewish Congress and the Protestants and Other Americans United for Separation of Church and State have announced plans for legal action to determine

whether the proposed aid to parochial education is in violation of Amendment One.

The Warren Court has shown itself most sympathetic to social concerns in educational questions and should lean toward the poverty issue. However, the separation principle has also received its blessings. The final ruling could well go either way by a close count and with a variety of dissents.

EDWARD C. FREDRICH



Justification?

DENIALS OF IT

Sanctification Not Justification

One of the reasons that the Roman Catholic Church has placed her anathema ("let them be damned") on all who believe in justification by faith alone, without man's works, is that she has always mixed sanctification with justification. This has led her into such horrible false teachings, such as the "treasury of merits," and her whole system of "Mariolatry."

Treasury of Merits

The treasury of merits dogma or teaching is that man can perform more good works than he needs for his own acceptance and justification before God, so that he can thereby accumulate a reserve of surplus merits. These are known as works of supererogation, and this so-called credit balance thus keeps on building up in "the bank of merits," and is available in the form of indulgences to the common run of church members whose spiritual accounts are "in the red." This, of course, has supplied a wealth of income for the papal coffers, and was rightfully denounced by Luther as a dreadful corruption of the Christian Gospel.

The Worship of Mary

Our Catholic friends claim they do not actually worship Mary. But what are the facts? It is in the "cult of Mary" with all the false teachings regarding justification, that Rome got the farthest away from the clear teachings of God's Word. Adored as "the Queen

of Heaven," she has virtually ousted the Holy Spirit from the Trinity. True, there have always been some voices in the Catholic Church, and there are loud voices being raised today, against this dogma of Mary. But these voices are quickly silenced, for when the Pope speaks "ex cathedra," from his throne, he is infallible, and all must bow to him. Thus, for example, in 1940, on the occasion of the crowning of Mary's statue of Fatima, Pope Pius XII made the unequivocal statement, "Mary is indeed worthy to receive honor and might and glory. She is exalted to hypostatic union with the Blessed Trinity, her kingdom is as great as her Son's and God's."

Getting Together Impossible

To all this we must say on the basis of God's Holy Word, that Mary, though highly favored by God (Luke 1:28), was a sinful human being, in need of salvation with the rest of human kind (hence her own description of God as her Savior (Luke 1:47)). To ascribe to her the glory which is due Christ alone is blasphemy, and it is destructive of the pure Gospel.

We can, therefore, come to only one conclusion as far as true Lutherans getting together with the Roman Catholic Church is concerned. On her terms reunion is inconceivable for all who hold the evangelical doctrine of Scripture, as anyone with even the smallest knowledge in such matters knows to be the case.

KENNETH W. VERTZ

Centennial

Day School — Jefferson, Wisconsin

On May 23, St. John's Congregation at Jefferson, Wisconsin, observed the centennial of its Christian day school. Prof. Carl Scheweppe, president of our Dr. Martin Luther College at New Ulm, Minnesota, preached the Word in two special morning services. His text was taken from Psalm 71:17, 18: "O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Now also when I am old and gray-headed, O God, forsake me not, until I have showed thy strength to this generation and thy power to everyone that is to come."

Immediately after the noon meal, served by our Ladies Aid and the Eunice Society, a short program, depicting the historical development of our school, was given. Professor Heinrich Vogel and Dr. Elmer Kiessling, both former pupils of our school, spoke of their "dear old golden rule days." A group of octogenarians, led by Mrs. Hugo Westphal, gave a sample of a German



HELPING TO MARK THE CENTENNIAL are these children of St. John's School, Jefferson, Wisconsin. Mr. Otto Jungkuntz, the principal, is at the far right.

Catechism class. Eighteen graduates of our school who are 80 years of age and older are still with us. Mr. Donald Lee served as master of ceremonies.

Following the social hour a reception was tendered Mr. O. W. Jungkuntz. He is retiring from the active teaching ministry after serving us as

principal of our Christian day school and as our organist and choirmaster for the past 43 years.

"Now also when I am old and gray-headed, O God, forsake me not, until I have showed thy strength to this generation and thy power to everyone that is to come."

R. W. MUELLER

Seventy-Fifth Anniversary

St. John's, Fairfax, Minnesota

St. John's Ev Lutheran Church, Fairfax, Minnesota, celebrated its seventy-fifth anniversary on June 13 with four services. The president of the Synod, the Rev. O. J. Naumann, delivered the sermon in each of the morning services. A son of the congregation, the Rev. Roman Palmer of Minneapolis, was the guest speaker in the afternoon. Another son of the congregation, the Rev. Immanuel Lenz of Olivia, Minnesota, was the speaker at the evening service.

In March of 1890, Pastor C. F. Hilpert of the Wellington Lutheran Church assisted in organizing a St. Luke's Lutheran Congregation in Fairfax, a town incorporated as a village in 1888. Services were held in the public school until this was destroyed by fire; then they were held in the home of one of the charter members. But for some reason this congregation disbanded in 1890 or 1891. Soon, however, St. Luke's was reorganized as St. John's Ev. Lutheran Church.

The first church was dedicated June 11, 1893, by the Rev. C. J. Albrecht of New Ulm. Pastor Justus Naumann of Gibbon was in charge of the congregation from 1895 to 1900.

In 1900, Pastor Immanuel Albrecht was called. He served the congregation until the spring of 1951. Then the present pastor, the Rev. W. F. Vatthauer, was installed. Pastor Albrecht opened a Christian day school in the balcony of the church. He taught school until 1911, when the congregation provided assistance in the school. A school was built in 1903.



THE INTERIOR OF ST. JOHN'S FAIRFAX, MINNESOTA, which recently observed its seventy-fifth anniversary.

In 1915, the congregation observed its twenty-fifth anniversary and also laid the cornerstone of the new church. This church was dedicated in 1916 and still serves the congregation.

A new three-room school was dedicated in 1963. Mr. Ervin Walz is the principal. It is our prayer that the Lord of the Church be with us in the future as He has been with us in the past, keeping all faithful to His Word until the end of our earthly pilgrimage.

W. F. VATHAUER

Preliminary Convention Report

[We present below excerpts from the Convention news releases issued by our Public Relations Committee. — Ed.]

Wisconsin Synod Votes to Retain Pension Plan

After a debate of an hour and a half, delegates to the 38th biennial convention of the Wisconsin Ev. Lutheran Synod voted to retain a pension plan adopted in its 1963 convention.

Opponents of the pension plan argued that it would divert funds from the mission work of the church. Proponents argued that, in the words of Jesus, a "laborer is worthy of his hire." They also argued that it is financially sound to provide for a worker while he is working, rather than pay "support" after he has retired.

Wisconsin Synod Student Organization Formed

Delegates to the 38th convention of the Wisconsin Ev. Lutheran Synod, meeting here at Northwestern College, were told Thursday of the formation of "Lutheran Collegians," a national organization of Wisconsin Synod students. Sixty representatives from 13 colleges and universities met earlier this summer at Whitewater, Wisconsin, to adopt a constitution and elect officers.

The report was given by the Rev. Arnold H. Schroeder, Milwaukee, chairman of the Synod's Lutheran Spiritual Welfare Commission, which is responsible for the campus ministry carried on by the Synod.

Formerly Wisconsin Synod students joined Gamma Delta, a student organization sponsored by The Lutheran Church—Missouri Synod. Since the withdrawal of the Wisconsin Synod from the Lutheran Synodical Conference in 1963, the Lutheran Collegians has been in the planning stage.

The specific objectives of the Lutheran Collegians, according to its constitution, is to "strengthen, reclaim, gain, and train students for Christ."

Northwestern Celebrates Centennial

Delegates to the 38th biennial convention of the Wisconsin Ev. Lutheran Synod, meeting here at Northwestern College, will formally celebrate the centennial of the college at a special service Sunday, August 8, beginning at 3:00 P.M.

The speaker for the service will be Rev. Professor Erwin E. Kowalke, president emeritus. Prof. Kowalke served as president from 1919-1959, and is the author of a recently published centennial history.

Northwestern College was opened on September 14, 1865, as a preministerial training school of the Wisconsin Synod.

Since 1872, the year of its first graduating class, 1,509 students have been graduated from the school. The current enrollment of the college (including its high-school department) is 460.

The 358,000-member Wisconsin Synod maintains five other educational institutions — academies, colleges, and and seminary — for training pastors and teachers with an enrollment (including Northwestern) of 1,850.

Wisconsin Synod Reaffirms Withdrawal from Synodical Conference

Delegates to the 38th biennial convention of the Wisconsin Ev. Lutheran Synod meeting here reaffirmed Monday without a dissenting vote the Synod's withdrawal from the Lutheran Synodical Conference.

The floor committee of the convention on doctrinal matters pointed out that "the Synodical Conference has failed to set forth any Scriptural reasons which would compel us to reconsider the basis for the Synod's withdrawal."

The Wisconsin Synod withdrew from the Synodical Conference in 1963, charging The Lutheran Church—Missouri Synod with false doctrine. The Ev. Lutheran Synod had withdrawn previously.

Wisconsin Synod Approves Home for Mentally Retarded

Delegates to the 38th biennial convention of the 358,000-member Wisconsin Ev. Lutheran Synod meeting here authorized the appointment of a board of directors to establish an institution for the full-time care of the mentally retarded.

It is estimated on the basis of statistical incidence that there are about 10,000 cases of mental retardation among the 358,000 baptized membership of the Synod. Of this number, according to experts in the field, about 1,000 are in need of institutional care.

The proposed board of directors were authorized to evaluate a suggestion that such an institution be established in connection with the Wisconsin Lutheran Convalescent Home, 6800 N. 76th Street, Milwaukee, Wisconsin. The kind of institution suggested is a type to provide custodial care for the older mentally retarded.

The delegates were told that such a home would be a "steppingstone to a full program of care for the mentally retarded."

At the present time the Wisconsin Synod uses the Bethesda Lutheran Home, Watertown, Wisconsin, an institution for the mentally retarded, supported by the synods formally affiliated with the Lutheran Synodical Conference.

Convention Votes Milwaukee Campus

Delegates to the 38th biennial convention of the Wisconsin Ev. Lutheran Synod meeting voted Tuesday to establish Milwaukee Lutheran Teachers College, a junior college opened in 1960, on its own campus "for the present."

Milwaukee Lutheran Teachers College is now using the facilities of the Wisconsin Lutheran High School, 330 N. Glenview Avenue, Milwaukee.

Delegates also voted to retain Dr. Martin Luther College, New Ulm, Minnesota, as a four-year teacher-training college "for the present."

The delegates were told that this is a "flexible plan so that future conventions of the Synod have the freedom to determine the development of teacher-training colleges in view of needs and financial abilities at that time."

In other action the delegates voted to retain Dr. Martin Luther High School on the Dr. Martin Luther College campus "for the present."

Wisconsin Synod Expands into Hong Kong

Delegates to the convention of the Wisconsin Ev. Lutheran Synod meeting in Watertown voted Tuesday night without dissent to make the Christian Chinese Lutheran Mission at Hong Kong a permanent part of its world mission program.

The Synod has been supporting this mission on an interim basis since March 1964 when the mission appealed to the Synod's Board for World Missions for financial help.

The mission consists of three congregations with 840 members, four missionaries, two Christian day schools, a church-workers institute and a seminary with an enrollment of 12.

Delegates also voted to add five additional workers to the seven already at its mission establishment in Zambia and Malawi.

Wisconsin Synod Refers Missouri Synod Invitation

Delegates to the convention of the Wisconsin Ev. Lutheran Synod acting on doctrinal matters referred an invitation from Dr. Oliver R. Harms, president of The Lutheran Church—Missouri Synod, to its Commission on Doctrinal Matters.

The invitation asked for a meeting with Wisconsin Synod representatives "to initiate conversations designed to explore the possibility of re-establishing fraternal ties."

The Commission on Doctrinal Matters told the delegates that it plans to make a thorough study of the 45-page supplementary report of the Missouri Synod's Commission on Theology and Church Relations to the Detroit convention.

This document, the Commission on Doctrinal Matters pointed out, contains "revisions of The Lutheran Church—Missouri Synod Commission's previous statements on fellowship, inspiration, and inerrancy," and therefore will be "carefully studied in a less hurried atmosphere than the convention permits."

Wisconsin Synod Votes \$8,000,000 Expansion

Acting on educational matters delegates to the convention of the Wisconsin Ev. Lutheran Synod voted Wednesday an \$8½ million capital expansion of its educational institutions.

In addition to the first unit on the campus of Milwaukee Lutheran Teachers College and a multipurpose building for Dr. Martin Luther College, New Ulm, Minnesota, delegates also authorized the erection of a library at Wisconsin Lutheran Seminary, Mequon, Wisconsin, and a residence hall and gymnasium for Northwestern College, Watertown, Wisconsin. The convention established no priority.

A spokesman for the Board of Trustees said that construction of the buildings would take place as funds become available. He said "it seems as though a 10-year program was adopted here."

Four Million Dollar Offering Approved

In the closing hours of the Wisconsin Ev. Lutheran Synod convention Wednesday, delegates voted a \$4 mil-

lion special offering which was designated for building needs.

The Conference of Presidents, composed of the District presidents and the president and vice-presidents of the Synod, was instructed to "give this proposed program its top priority so that it can be put into effect as soon as possible."

Delegates voted a budget for the next biennium of \$8½ million. A portion of the budget is in a category which will permit it to be appropriated only if the funds are available.

The delegates reaffirmed a Synodical policy by instructing the Board of Trustees "not to borrow funds for current operations, except in emergency."

Editorials

(Continued from page 259)

Laughing the Truth to Scorn Ridicule of the truth can be a much more formidable tactic than reasonable argumentation, and it is often effectively employed by those who scorn what God has revealed. Certain teachings of the Bible are made to appear so ridiculous that belief in them could persist only in the minds of the most credulous and naive.

For example, the devil, whom Holy Scripture describes as a clever, deceitful, and very powerful spirit against whom we must exercise constant vigilance, is commonly portrayed elsewhere as a comical figure, having horns and a tail and bearing a pitchfork with which to goad those who are being tortured in the flames of hell. Anyone outfitted in a costume of this kind at any function is sure to draw a laugh. And so Satan is laughed out of existence.

Heaven, described in God's Word as providing complete and everlasting joy in the presence of God, likewise becomes ridiculous and incredible through the same kind of treatment. The late departed, having been admitted through the pearly gates, following interrogation by St. Peter, is issued a halo and spends eternity floating around on a cloud and playing a harp — a permanent occupation to which few of us would aspire. And life in heaven thus becomes a rather dull and uninviting prospect.

The holy ministry, ordained by God, is similarly held up to ridicule. The Christian minister is portrayed all too often as a sanctimonious pest who moves about with a holier-than-thou attitude, meddling in other people's business and mouthing unctuous phrases before reluctant and embarrassed listeners — a caricature of the man of God to which some clergymen unfortunately have contributed by their affectations and pomposity. All ministers, cast in the same mold in the public mind, thus become objects of contempt, particularly to the unchurched.

The constant repetition of such distortions is a reflection on the intelligence of Christians, and it makes them appear as supporters of the ridiculous. At the same time it tends to put them very much on the defensive.

We do well to be guided by what Holy Scripture teaches and not by what those who reduce the truth to absurdity try to make it say, lest we be put into the position of trying to defend caricatures and distortions created, not by Scripture, but by those who laugh the truth to scorn.

IMMANUEL G. FREY

Briefs

(Continued from page 258)

had been planned, but because of rain it had to be shifted at the last minute to the gymnasium-auditorium. Details of this service will be given with the Convention reports.

CALL ACCEPTED Northwestern College

Pastor Donald Sellnow of Menominee, Mich., has accepted the call to teach psychology at Northwestern College. He will begin his work at the beginning of the second semester.

Kurt A. Timmel, Secretary

A PLEA TO ALL WISCONSIN PASTORS Campus Ministry — Milwaukee

Please send to the undersigned the name of any student from your congregation who is attending the University of Wisconsin — Milwaukee, Marquette University, the School of Engineering, or the Milwaukee Hospital School of Nursing.

The Rev. Richard D. Ziesemer
Campus Pastor
2682 N. Summit Ave.
Milwaukee, Wis. 53211

TO ALL STUDENTS Campus Ministry — Milwaukee

When you enroll at any college or university in the Milwaukee area, please do not hesitate to mark your religious preference card as "Wisconsin Synod."

Richard D. Ziesemer, campus pastor

RESULT OF COLLOQUY

Mr. Leo C. Scheelk of Madison, Nebr., a former pastor in the Missouri Synod, was colloquized in Watertown, Wis., on August 5 by the undersigned. He was found to be in agreement with our Synod in doctrine and practice and is therefore eligible for a call into our Synod.

Pastor G. Press,
2nd Vice-President of Synod
Prof. A. Schuetze of our Seminary
Pastor H. Fritze,
President of the Nebraska District

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

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.

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

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.

NOTICE FROM LSWC

We urge Wisconsin Synod pastors to send to the Lutheran Spiritual Welfare Commission office the names of students who will attend school away from home. A form will be sent each pastor for this purpose. "First Listing" cards may also be used. Students listed with the LSWC receive Meditations, The Northwestern Lutheran, sermons and newsletters.

Pastors should instruct all their students to list their religious affiliation as "Wisconsin Ev. Lutheran Synod" and not just "Lutheran" when they register at their schools.

Lutheran Spiritual Welfare Commission
3624 W. North Ave.
Milwaukee, Wis. 53208

WANTED

Used church pews. Three 11' pews and two 7' pews are needed by Trinity Ev. Lutheran Church of Minocqua, Wis. Write to: Rev. Wm. Hein, Box 422, Minocqua, Wis.

NAMES REQUESTED

Holy Trinity Lutheran mission is holding services in the Woodmont Elementary School, 26454 16th Ave. S., Kent, Wash., and has recently purchased land midway between Seattle and Tacoma, Wash. You are kindly asked to send the names of prospects in the following areas to the undersigned: Burien, Des Moines, Kent, Federal Way, Midway, Auburn, Normandy Park, Tukwila, Renton, Redondo, and Zenith.

Pastor David E. Bode
1615 S. 246th Pl.
Kent, Wash. 98031

COMMUNION WARE NEEDED

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

Rev. E. D. Pinchoff
11063 16½ Mile Road
Utica, Mich.

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

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 con-

gregation who are attending the University of Michigan.

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

AN OFFER

Any mission congregation desiring a used set of altar, lectern, and pulpit cloth hangings, made of maroon velour, measuring 15¾"x33" with an 18" drop, 14½"x37" with a drop adjustable to need, and 70"x29½" with an 8½" drop, all gold-fringed, may have them free of charge by writing to

St. John's Ev. Lutheran Church
Box 476
Pardeeville, Wis. 53954

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

NOTICE OF APPOINTMENT

Mr. Edward Elsila, Southfield, Mich., has been appointed to serve the unexpired term on the Michigan District Mission Board of Mr. Fred Hirth, who resigned for reasons of business.

Norman W. Berg, President

CALL FOR ADDITIONAL NOMINATIONS

The Board of Control of Michigan Lutheran Seminary herewith petitions the members of the Synod to submit names of additional candidates for the professorship in mathematics and physics for the purpose of filling the vacancy caused by the resignation of Prof. Thomas Kriewall, who is continuing his studies for a doctorate.

The Board pleads with the members of the Synod to send the names of all qualified candidates with detailed information to the undersigned.

The nominating list will be closed on Sept. 10.

G. Cudworth, Secretary
34235 Blackfoot Lane
Wayne, Mich. 48185

RESULT OF COLLOQUY

In a colloquy which was held August 5, 1965, Pastor William H. Wiedenmeyer, 3117 E. Flower St., Phoenix, Ariz. 85016, was found to be in agreement with our Synod in doctrine and practice. He is hereby declared to be eligible for a call into the public ministry in our Wisconsin Ev. Lutheran Synod.

First Vice-President Irwin J. Habeck
District President E. Erhold Sitz
Professor Carl Lawrenz

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

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. Stiegler

SCHOOL OPENING

Milwaukee Lutheran Teachers College

The 1965-66 school year at Milwaukee Lutheran Teachers College will begin with the opening service on Tuesday, Sept. 14, at 10 a.m. The service will be held in the chapel-auditorium at 330 North Glenview Avenue.

A cordial invitation is extended to all friends of Christian education to be present at the opening service.

Robert J. Voss, President

SCHOOL OPENING Northwestern College

Northwestern College will open its school year with a service in the gymnasium at 2 p.m. on Wednesday, Sept. 8. New students are to report at 9 a.m. that morning.

Carleton Toppe, President

CALENDAR OF CONFERENCES

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Place: St. Paul's Church, South Haven, Mich.
Date: Sept. 20 and 21, 1965.

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

Preacher: P. Hoenecke (alternate, A. Jeschke).

Agenda: Exegesis: I Pet. 5, J. Meyer; The Order of Creation as It Pertains to the Status of Man and Woman, W. Zurling; Exegetical-Homiletical Treatment of II Cor. 9:6-16, W. Westendorf; The Real Presence of the Body and Blood of Christ in the Lord's Supper, K. Vertz; Discussion of Lutheran Free Conference, F. Kneuppel.
H. Peter, Secretary

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

MANKATO PASTOR-DELEGATE CONFERENCE

Date: Sept. 26, 1965.

Place: Grace, Le Sueur, Minn.; M. J. Wehausen, host pastor.

Time: 2:30-5:45 p.m.

Agenda: Address on Stewardship, R. Hoenecke; Report of delegates to the WELS Convention.

L. Lothert, Secretary pro tem.

MANKATO PASTORAL CONFERENCE

Date: Oct. 5, 1965.

Place: St. Paul's, North Mankato, Minn.; R. Haase, host pastor.

Time: 9:30 a.m.

Confessional speaker: A. Martens (E. Peterson, alternate).

Agenda: N. T. exegesis as assigned; Drinking and Its Evils, A. Martens.

L. Lothert, Secretary pro tem.

NORTHERN WISCONSIN

LAKE SUPERIOR DELEGATE CONFERENCE

Date: Sept. 13, 1965 (Monday).

Place: St. Paul's Lutheran Church, Hyde, Mich. (P. Kuckhahn, pastor).

Time: 9:30 a.m. — 4:30 p.m. EST or CDT.

Agenda: The reports of the delegates who attended the Wisconsin Synod Convention in August.

Richard C. Shimek, Secretary

NORTHERN WISCONSIN DISTRICT MISSIONARIES' CONFERENCE

Date: Sept. 27, noon — Sept. 28, noon.

Place: St. Paul's Church, Winneconne, Wis.
Agenda: Exegesis of II John, J. Plitzuweit; The Great Missionary's Look at His Work as Seen in the Epistle to the Colossians, H. Koch; Isagogical Presentation of Malachi, J. Radloff; Remarks by District Chairman and Questions of Missionaries.

Communion service Monday evening, G. Unke, preacher.

Carl Voss, 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.

* * * *

DISTRICT PASTORAL CONFERENCE

Place: St. John's Church, Two Rivers, Wis.

Host pastor: T. F. Stern.

Date: Oct. 25 and 26, 1965. Opening Communion service 10 a.m., Oct. 26, 1965.

Essays: Is the "Policy" of WELS 'Not to Grant Official Sanction to Organizations within Congregations' Sound? G. Unke; Exegesis of I John 2:18-29, F. Bergfeld.

Meals: Noon meals at nominal price.

Housing: To each his own. If help is needed, contact host pastor reasonably early.

Excuses: Send to host pastor: Rev. T. F. Stern, P. O. Box 94, Two Rivers, Wis. 54220.
S. Kugler, Secretary

PACIFIC NORTHWEST

DISTRICT PASTORAL CONFERENCE

Date: Sept. 21-23, 1965, noon to noon.

Place: Calvary Lutheran Church, Bellevue, Wash.; Paul Pankow, pastor.

Speaker: L. Sabrowsky (G. Frey, alternate).

Agenda: Homiletical study of Col. 3:12-17, P. Albrecht; The Presence of the Holy Spirit in the Old Testament, E. Zimmermann; A Review of Liberal Trends in Missouri Synod Since 1961; Ways in Which Legalism Creeps into Our Ministry of the Word, Wm. Lueckel; Exegesis of Galatians, M. Teske; Report of Convention delegates.

Alternate essay: A Brief Review of Old Testament Types, P. Pankow.

David Bode, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: St. John's Lutheran Church, Woodland, Wis.; W. Schink, pastor.

Date: Sept. 14, 1965.

Communion service at 9 a.m.

Preacher: E. Froehlich (alternate: B. Hahm).

Essays: How the Canonicity of the Bible was Established, L. Tessler; Old Testament Sacrifices, R. Biesmann; Exegesis of Gen. 9:14-29, W. Bartelt.

Alternate essays: Exegesis of Mal. 3, W. Croll; Augsburg Confession, Article 1, P. Huth; A Review of the Principles of Homeletics, C. Henning.

Carl J. Henning, Secretary

WESTERN WISCONSIN

SOUTHWESTERN DELEGATE CONFERENCE

Time and Date: Sept. 19, 1965, at 7:30 p.m.

Place: St. Paul's Ev. Lutheran Church, Superior Ave. at Foster St., Tomah, Wis.; O. W. Heier and W. E. Schulz, pastors.

Agenda: Reports on Synod's Convention.

O. W. Heier, Chairman

ORDINATIONS AND INSTALLATIONS

Pastors

Commissioned
Kretzmann, Theodore, as missionary to Zambia, Africa, at Calvary Ev. Lutheran Church, Thiensville, Wis., by A. Mennicke; July 25, 1965.

Ordained and Commissioned

Franzmann, Thomas B., was ordained and commissioned as missionary in the Sacramento, Calif., area at Christ Ev. Lutheran Church, Lodi, Calif., by R. Waldschmidt; assisted by G. Zimmermann and D. Valleskey; July 18, 1965.

Ordained and Installed

Engel, Nathan J., as pastor of St. Paul's Ev. Lutheran Church, Faith, S. Dak., by A. Engel; assisted by H. Flegel, H. Filter, and J. Engel; July 25, 1965.

Flunker, Charles, as pastor of Grace Ev. Lutheran Church, Newton, Iowa, by M. J. Nommensen; assisted by W. A. Wietzke, M. Weishahn, and D. Seifert; July 18, 1965.

Gray, David, as pastor of Good Hope Lutheran Church, Omaha, Nebr., by H. Fritze; assisted by L. Lichtenberg, H. John, H. Lichtenberg, and G. Free; July 18, 1965.

Human, James F., as pastor of Salem Ev. Lutheran Church, Circle, Mont., by L. Wurster; July 18, 1965.

Koch, James, as pastor of St. Paul's Ev. Lutheran Church, Las Animas, Colo., by W. A. Krenke; July 18, 1965.

Scheele, Martin J., as pastor of Immanuel Ev. Lutheran Church, Willmar, Minn., by R. W. Scheele; assisted by J. Raabe, K. M. Plocher, P. Wilde, O. Engel, N. Sauer, and R. Roth; July 11, 1965.

Scheuerlein, Gary, as pastor of St. Paul's Ev. Lutheran Church, Manistee, Mich., by E. Kasichke; assisted by S. Krueger, Wm. Krueger, J. Brenner, R. Scheele, A. Schultz; July 18, 1965.

Schoemann, El Roy, as pastor of St. Paul's Ev. Lutheran Church, Naper, Nebr., by J. Engel; assisted by M. Doelger and Vicar Fred Kogler; July 11, 1965.

Installed

Biedenbender, Kermit, as pastor of St. Matthew's Ev. Lutheran Church, Benton Harbor, Mich., by W. Zurling; assisted by R. Freier, P. Hoenecke, H. Haase, H. Peter, W. Westendorf, H. Zink; July 18, 1965.

Burk, Milton, as pastor of Ephrata Ev. Lutheran Church, Milwaukee, Wis., by R. Voss; June 20, 1965.

Engel, Nathan J., as pastor of First English Lutheran Church, Dupree, Peace Ev. Lutheran Church, Isabel, St. Paul's Ev. Lutheran Church, Timber Lake, and Christ Ev. Lutheran Church, Bison (all in S. Dak.), by A. Engel; assisted by H. Flegel, H. Filter, and J. Engel; July 25, 1965.

Franzmann, Thomas B., as pastor of Mt. Calvary Ev. Lutheran Church of Redding, Calif., by R. Hochmuth; assisted by G. Zimmermann and R. Waldschmidt; July 25, 1965.

Humann, James F., as pastor of Salem Ev. Lutheran Church, Glendive, Mont., and as pastor of Good Shepherd Ev. Lutheran Church, Pressville, Mont., by L. Wurster; July 18, 1965.

Paustian, Richard C., as pastor of Holy Cross Ev. Lutheran Church, Tucson, Ariz., by W. Diehl; assisted by M. Nitz; July 25, 1965.

CHANGE OF ADDRESS

Pastors

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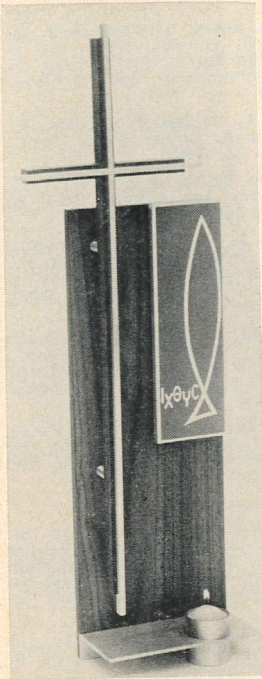
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Tiefel, Arnold W.
603 Second St.
Kewaunee, Wis. 54216

Teacher

Willems, Paul
621 Rose St.
Kewaunee, Wis. 54216

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