



THE NORTHWESTERN Lutheran

In this issue:

1965 Convention Reports — Third Section

Volume 52, Number 20
October 3, 1965



BRIEFS by the Editor

THE LION'S SHARE OF OUR SPACE in the last two issues has been claimed by Convention reports. In fact, the reports have "spilled over" into this issue. As a result, many items that would otherwise have had some priority had to be deferred. We hope to clear up the backlog in the three October issues.

THE WISCONSIN SYNOD SCHOLARSHIP FUND is the subject of a report in this issue. What is this fund? What is its purpose? How can you help carry out its worthy, we could say, necessary, aim? See page 317.

TO KEEP OUR MEMBERS INFORMED REGARDING RELATIONS WITH OTHER CHURCH BODIES, Synod's Commission on Doctrinal Matters from time to time makes use of these pages. Two documents have been submitted to our Commission by the Commission on Theology and Church Relations of The Lutheran Church-Missouri Synod. Our Commission was to evaluate them. They have done so, and now a subcommittee has prepared a report for our readers. See page 308.

PURCHASE OF A CONVALESCENT HOME by a group of Wisconsin Synod people in the Milwaukee area was mentioned in one of the Convention reports. Not many details were given, however. Yet we know there is widespread interest in what is now the Wisconsin Lutheran Convalescent Home. Therefore we have arranged for an article regarding it that will appear in an early issue. We plan to follow up with articles on the Martin Luther Home at South Lyons, Michigan, the Home for the Aged at Belle Plaine, Minnesota, and the Home maintained by St. Michael's Congregation of Fountain City, Wisconsin.

"BUT EVERYBODY BELIEVES IN EVOLUTION TODAY!" Is this assertion true? Hardly. Yet there is no denying the widespread acceptance of the view of evolutionism. Those who espouse these views are not backward about making them known. These ideas permeate our children's textbooks; they appear in books of all kinds, in magazines, on radio and television, on the advertis-

ing billboards, and in the declarations of men in the public eye. So there is unrelenting pressure on us to heed the advice: "Give up, and get in step with the rest of the world!"

The writers in the series on evolutionism will show that there is no valid reason for such recanting, even from a scientific point of view. Here we should like to anticipate something that Professor Armin Schuetze will set forth at greater length in his concluding article. Many modern clergymen are echoing the creed of the evolutionists that man is getting better and better because an in-born, inherited force drives him to ever greater heights. What becomes of the Scripture teaching of original sin and a man's corrupt, lost condition in the face of the minister's assurance to his members that they have "an innate," that is, built-in, "goodness" or "nobility of soul," and that all they need to do is to "develop the capacity for the divine that is within you"? Then original sin has become a dead letter. And then Jesus is no longer a real Savior from sin, but merely an inspiration and a guide in developing one's natural capacity for self-improvement. Here is the final, fatal consequence of the evolutionistic philosophy.

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 20

October 3, 1965

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.

THE EDITORIAL BOARD —

Werner H. Franzmann, Managing Editor
Walter W. Kleinke, Assistant Editor
Prof. Wilbert Gawrisch Prof. Armin Schuetze

Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee, Wisconsin 53208

CONTRIBUTING EDITORS —

F. Blume M. Burk E. Fredrich J. G. Frey E. E. Kowalke
M. Lutz H. C. Nitz C. Toppe K. Vertz P. Wilde
Mission Reporters: F. Nitz (World); O. Sommer (Home)

COVER — Grace Ev. Lutheran Church, Seattle, Washington; A. H. Zimmermann, pastor.

Editorials

I-890 The rapid spread of the Gospel throughout the Mediterranean world after Pentecost was aided by a number of advantages that the Lord of history provided in the fullness of time. The Greek language, for example, was in general use in the Roman empire; there was peace and order in the Roman world; Jewish synagogues, often starting points for Christian missions, were established in many communities. Another advantage was the network of excellent roads. The I-90 system of the day made it easy for the Gospel messengers to travel from city to city.

Easy communication is still important in the spread of the Gospel. The roads and airports in Zambia and Malawi and the highways and railroads in Japan may well determine when we open a mission station and how we spread out from our established bases. On our western prairies the state and county highway system is taken into consideration when parishes are consolidated to save manpower.

The expressways in our large cities are also factors in our mission program. A synod with a little strength, like our Wisconsin Synod, cannot hope for many years, at least, to pattern metropolises like New York, Chicago, Cleveland, Pittsburgh, San Francisco, Philadelphia, Houston, and Washington, D.C., with congregations as we are able to do in Milwaukee and to a lesser extent in St. Paul, Detroit, and Phoenix. Expressways, however, make it possible for pilot congregations to serve large segments of metropolitan areas as readily as county roads make membership in city congregations convenient for farmers who live five or ten miles out of town.

This is particularly true when we organize congregations in large cities in response to requests from families of confessional Lutherans, who beg us to make uncompromised Lutheranism available to them. Miles of city blocks may separate these families, but they are only minutes apart by expressways. A few fast miles by automobile, and they can gather for Sunday worship as easily as do the members of our David Star or Grover or Farmington congregations or others which form a tight little community around their country or village church.

For our Synod, which is not yet established in a number of the largest cities of America, particularly in the East, these super roadways have been built in a favorable time. The Wisconsin Synod has a great responsibility to meet in disseminating and maintaining unadulterated Lutheranism in our country. For our mission in the great metropolises and urban strips of our country, the expressways are a godsend.

CARLETON TOPPE

A Remnant in The Space Age The Very Reverend Paul D. Urbano is rector of All Saints' Episcopal Church of Phoenix, Arizona. As pastor of a sizable congregation with a beautiful church in a fashionable section of a large, modern city he believes and teaches such fundamental Christian truths as the doctrines of the Trinity, the Incarnation, the Virgin Birth, and the Atonement—a rather unusual combination these days, it seems, and quite an unpopular one.

The Rev. Mr. Urbano had a leading part, along with several other conservative Episcopal clergymen of Arizona, in bringing before the Episcopal House of Bishops charges of heresy against Episcopal Bishop James A. Pike, who has achieved a considerable reputation through his unorthodox pronouncements with respect to these doctrines. In consequence of his efforts to uphold these truths of the Scriptures the Rev. Mr. Urbano was labeled as "medieval" in his theology, and he received more than a hundred letters containing supercilious reminders that he is "living in the Space Age."

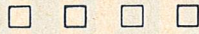
In a religious column which appears weekly in a Phoenix newspaper the Rev. Mr. Urbano wonders, logically, what "living in the Space Age" has to do with Christian doctrine. He writes, "What I am asking (and what nobody tells me) is why the Space Age should have a catastrophic effect upon the doctrine of the Incarnation or of the Trinity or of the Atonement."

We wonder, too. The argument that we must reject, or even reinterpret, the doctrines of the Christian faith because we are "living in the Space Age" appears to us as just another instance, so common in our times, of attempting to refute the truth by means of the fallacious procedure known as "poisoning the well." It has not been established that living in the Space Age demands a rejection or a recasting of Christian doctrine. It is simply assumed—and without justification.

The Rev. Mr. Urbano's forthright and courageous defense of the faith gives evidence that we who adhere to the faith delivered unto the saints have not reached the point of isolation which Elijah felt he had reached during the reign of Ahab when he cried, "I, even I only, am left." It is heartening to know that the same sovereign Lord, who had "left me seven thousand in Israel . . . which have not bowed unto Baal," still preserves a remnant of the faithful in this day of apostasy, also in the church bodies where it has become fashionable to worship the wisdom of the creature rather than that of the Creator.

IMMANUEL G. FREY

What do
you mean..



Justification?

DENIALS OF IT

Even Some Lutherans Deny It

Recently a member of mine, somewhat in anger, said to me, "Pastor, I am sick and tired of this bickering among Lutherans. Why can't we all get together in one Lutheran Church and be done with it? We are all Lutherans, aren't we?" My answer was, "No, we are not all Lutherans. Though some bear the name Lutheran, actually they are not Lutheran, for even some Lutherans deny the fundamental doctrine of justification, which is the very heart of our Lutheran heritage."

Example

An apt illustration of this fact is the so-called Lutheran World Federation (LWF), which held its last convocation in Helsinki, Finland, in 1963. This imposing array of Lutherans of all shades, from all over the world, even from behind the Iron Curtain (our own Wisconsin Synod was not involved), after debating for days, could not produce a clear, simple statement on justification. Imagine, Lutherans not being able to define justification! In fact, on this doctrine, where there should have been 100% unanimity, there was the greatest divergence of opinion. Thus, by their action, rather by their inaction, these "Lutherans" made all Lutherans the laughing stock of the world.

Someone will ask, "How is this possible, how could Lutherans get so far away from the center of their faith?" It's very easy. Modernistically inclined Lutherans, from Europe and America as well, have tried to incorporate an "ethical element" in justification. They like to make man's justification, at least to some degree, dependent upon man's better behavior toward God's offer of grace. Or they say that those who are justified are

the ones who "refrained from willful resistance"—a thought foreign to Scripture since it pictures all men by nature resisting God's grace willfully.

No Room for Tolerance

All this has happened in our beloved Lutheran Church in the name of tolerance. But tolerance of what? The human body which tolerates infection is doomed. So, too, any church which tolerates even the smallest deviation in the doctrine of justification is doomed. Our Savior Jesus was Himself supremely intolerant, for He said, "No man cometh unto the Father but by me!" At no place in His teaching did He ever tolerate the idea that there is salvation in any other way except through faith in Him! All of Christ's Apostles were equally intolerant, when it came to the teachings of their Master. Paul, for example, wrote to his Galatian churches (Gal. 1:9), "If any man preach any other gospel unto you than that ye have received, let him be accursed!" He also wrote to these same Galatians (Gal. 3:1), "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" Today Paul would say to many of our spineless, soft-shelled Lutherans, "O foolish Lutherans, who has put a charm on you, that you no longer believe the plain Bible truth that we are justified by grace, for Christ's sake, through faith?"

Oh, that all Lutherans would stand together here! It was a blackout of this truth of justification that led to the Dark Ages. Will history repeat itself? Or are there still enough genuine Lutherans left to hold high the torch of Reformation truth, so that its light will not die out across the earth? Let us pray that there are! Let us show that there are!

KENNETH W. VERTZ

Quo Vadis?

Recently the Committee on Theology and Church Relations of The Lutheran Church-Missouri Synod published and submitted to our own Wisconsin Synod's Commission on Doctrinal Matters a *Study Document on Revelation - Inspiration - Inerrancy*. As the title indicates, the document was to stimulate intensive study of the doctrines mentioned in the title.

Very unusual is the organization of the material presented concerning the three doctrines on which the study is focused. Presentation of the material follows this pattern: First *Position One* is stated, followed by *Position Two*.

In *Position One* we find a brief statement of what The Lutheran Church-Missouri Synod has believed and taught in the past in respect to the doctrines of Revelation - Inspiration - Inerrancy.

Position Two is a partial summary and digest of what some modern "name theologians" have been saying about Revelation - Inspiration - Inerrancy. Sometimes it is claimed that the new position held by liberal modern theologians is nothing more than an elaboration, or at most a modification of the doctrine of the Word, based on a study in depth resulting in a better understanding of the doctrine in question. Often, however, the new

position, of which we hear an echo in *Position Two*, is much more than that. It is not merely a restatement of the old position in new words, but actually a new and different teaching on the subject.

By placing *Position Two* beside *Position One* the impression is given that *Position One*, which was the historical position of The Lutheran Church-Missouri Synod and of the old Synodical Conference, is somehow deficient and, therefore, no longer adequate. It is true, an evaluation of each position is given, in which some of the statements in *Position Two* are criticized. A *Statement* is also added, in which we find some additional well-founded criticisms as well as some fine positive statements of the truth. Nevertheless, the strong impression is left that what we have believed and taught concerning the Word of God is not quite what it ought to be.

This past summer the same Committee published a *Revision of the Study Document on Revelation - Inspiration - Inerrancy*. In the introduction to the *Revision* the Committee states that the original document (*Study Document on Revelation - Inspiration - Inerrancy*) has served its purpose and is no longer before the church for action. In other words, the *Revision* has superseded the *Study Document*.

The *Revision* treats only the doctrines of Inspiration and Inerrancy. The old, historical, and Scripturally correct position in respect to these two doctrines can be stated very briefly and in very simple language in this manner: We believe and teach that the Scriptures were given word for word by inspiration of the Holy Ghost. Therefore every word written by the Prophets, Evangelists and Apostles is the Word of God. Therefore, too, every word of Scriptures is inerrant, that is, it is eternally true, as true today as it was 2,000 years ago. Scriptures simply cannot err.

The *Revision's* treatment of these two doctrines does not follow the pattern of the *Study Document*, which it has superseded, placing a *Position One* and a *Position Two* side by side. It makes one single, comprehensive statement of the doctrine. This is a definite improvement over the original *Study Document*.

Yet this revision makes no attempt to arrive at a definite positive doctrinal position or confession on these subjects, but rather regards them as theological problems which must be subjected to further study along various methods of approach. For example, the *Revision* does not define inspiration, but rather outlines a method of studying inspiration by seeking the answers of a series of questions.

Very unusual is the fact that, in its treatment of a doctrine, the *Revision* does not immediately present or refer to those Scripture passages which are called "sedes doctrinae" (say-dace-duck tree-nigh), but studies many other passages which treat some completely different subject and only remotely or indirectly touch on the doctrine under study. ("Sedes doctrinae" are Bible passages which speak clearly and unmistakably on a given doctrine. They are the prime or chief passages from which we learn what the Bible teaches on that subject. Such clear passages of Holy Writ are the basis or "sedes" for what we believe and teach concerning that specific matter.) Only near the end of the *Revision* does the

Committee refer to those clear passages which the church has always recognized as the basic passages or "sedes" of the doctrines of Inspiration and Inerrancy.

We wonder why the Committee has not followed the time-honored procedure of studying first the clear and basic Scripture passages dealing with Inspiration and Inerrancy, permitting them to determine not only what we believe and teach on the subject, but to determine also the manner in which we express the truths which God has revealed to us in His Word. We wonder why other passages which are indeed related, but speak only incidentally or indirectly of that same doctrine, are given such prominence. We believe that there is a grave danger inherent in following this pattern.

Will not this method of studying Scriptures lead inevitably to an "exploratory theology"? Exploratory theology is ever searching for the truth, but is never quite sure that it has found the truth. When a church's theologians have adopted a system of exploratory theology in place of a "Thus saith the Lord" theology, certainty as to what the Scriptures teach becomes a will-o'-the-wisp. Believers will ever be haunted by the nagging doubt: Just what *do* Scriptures teach? Exploratory theology is the theology of the sophisticated intellectual, who leans too heavily on his own understanding. It is not the theology of the simple child of God who desires that comfort and that blessed peace of heart which come only to those who are able to speak with the certainty of the Apostle Paul: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." That blessed assurance and peace which rests on certainty of faith vanishes when a church body is constantly exploring new theological fads and revising its own doctrine to make it more palatable for intellectuals. For exploratory theology is the *theology of uncertainty*.

In fact, exploratory theology undermines the authority of Scriptures by implying that Scriptures are not clear, whereas Scriptures themselves say: "Thy word is a lamp unto my feet." Actually, exploratory theology has simply devised a new way of saying what the Serpent said to Adam and Eve: "Yea, hath God said?"

Just as then in the Garden of Eden, even so today the raising of doubt and the consequent undermining of the truth which God has spoken to us in His Word are merely a preliminary step for an eventual denial and complete scuttling of the truth. Exploratory theology paves the way for a new and different teaching, a teaching actually contrary to God's Word.

For these reasons the original *Study Document on Revelation - Inspiration - Inerrancy* and the *Revision*, which has superseded the former *Study Document*, have alarmed our Wisconsin Synod Commission on Doctrinal Matters and move us to ask The Lutheran Church-Missouri Synod: Quo vadis? In which direction are you headed?

For the Commission on Doctrinal Matters

W. J. SCHMIDT

Doctrinal Matters

CONTACTS WITH OVERSEAS LUTHERANS Mankato Conference

Within a week after the 1963 convention our Commission on Doctrinal Matters was involved in a weeklong conference at Mankato, Minnesota, with delegates from several overseas Lutheran church bodies. Our men, along with those of the Ev. Lutheran Synod, were encouraged to see representatives in attendance from Australia, Finland, and Germany, as well as members of the Slovak Synod. The Mankato Conference unanimously adopted a definition of church fellowship which is in accord with our Synod's long-standing concept of church fellowship. Should future meetings of this kind be arranged with overseas delegates? Our Convention at Watertown decided to leave arrangements for future meetings to the discretion of our Doctrinal Commission.

Heidelberg Meeting

In mid-August 1964 representatives of our Doctrinal Commission journeyed to Heidelberg, Germany, to meet with representatives from the Lutheran Free Churches of Germany, France, and Belgium. Much of their discussion centered about the doctrines of the Church and Church Fellowship. Full certainty of doctrinal agreement was not reached at this meeting. Our men felt that much of the difficulty resulted from a lack of precise definitions for such terms as "Church," "local congregation," and "church fellowship." Upon hearing this not-too-encouraging report from our Doctrinal Commission, the Convention again left the advisability of scheduling further such meetings to the good judgment of the Commission.

Free Churches in Germany

It has become apparent that unscriptural principles and practices in the area of church fellowship and unacceptable views regarding Scripture itself are disturbing the three federated Lutheran Free Churches in Germany and are affecting our fellowship relations with two of them. The Convention asked our Doctrinal Commission to keep itself informed on further developments within these bodies.

It was heartening, however, to hear that the Church of the Ev. Lutheran Confession in Germany (*Bekennnis-kirche*) still shares our conservative position. This was borne out at the Heidelberg meeting by an unsolicited statement from this group. It expressed wholehearted agreement with the position taken by our Synod on the doctrines of Church, Ministry and Church Fellowship. The Convention warmly encouraged the *Bekennniskirche* to continue in its Scriptural stand.

Free Churches in Finland, France and Belgium, and South Africa

Similar encouragement was given by our Convention to the Ev. Lutheran Free Churches of Finland, France and Belgium, and South Africa. These bodies have demonstrated a strong confessional position, particularly in their adherence to the doctrine of the inerrancy and infallibility of Scripture and in their firm testimony against the unionistic leaven of the Lutheran World Federation.

Australia

The picture is not encouraging with regard to the Ev. Lutheran Church in Australia (ELCA). This body has recently ratified a "Document of Union" drawn up to pave the way for a possible merger with the United Ev. Lutheran Church of Australia (UELCA). Our Doctrinal Commission addressed a letter to the ELCA expressing misgivings about the "Document of Union" as a proper basis for the proposed merger of the two Australian synods. The Convention instructed our Commission to continue its discussions with the ELCA to ascertain our future fellowship relations with this body.

Meeting in Nigeria

The Lutheran Synodical Conference began mission work in Nigeria in 1936. For nearly a quarter of a century Dr. William Scheppe of our Synod was superintendent of this thriving mission field. Our Wisconsin Synod enthusiastically supported the work in Nigeria until we felt compelled for confessional reasons to withdraw from the Synodical Conference in 1963.

In October of 1963, President Naumann addressed a letter to the Ev. Lutheran Church of Nigeria (ELCN), explaining briefly the factors which led to our break with the Missouri Synod and our subsequent withdrawal from the Synodical Conference. The letter offered to explain in person our Synod's position to the ELCN if that body so desired. In January of 1964, the ELCN resolved that "the Wisconsin Synod be invited to Nigeria to present in person their grievances with the Missouri Synod. . . ."

It was a delicate situation which called for a special portion of evangelical tact on the part of our officials. Much as our Doctrinal Commission would have appreciated the assistance of Dr. Scheppe (now in our mission in Zambia), it was finally considered more advisable not to inject Dr. Scheppe's strong personal influence into the Nigerian discussions.

In late August of 1964, our representatives met for more than a week with officials of the ELCN and addressed a special convention of the ELCN attended by some 500 delegates. Our men carefully restricted themselves to an explanation of our Synod's doctrinal position and recent confessional actions in order to avoid creating a division among the Nigerian brethren by asking for a hasty decision in matters on which they might not yet have been fully informed. The ELCN Board of Directors showed considerable grasp of the issues involved, and the lively discussion at the special convention indicated that the ELCN is faced with fellowship problems not unlike those disturbing church bodies in America and other parts of the world.

During their stay in Nigeria our representatives were approached by various individuals and groups of the ELCN who expressed agreement with our Synod's position and requested our Synod to serve them. The following month President Naumann received formal written requests from several districts of the ELCN (representing nearly 5,500 souls), likewise appealing to our Synod for its services.

In response to their requests, all these individuals and groups were advised to remain with the ELCN, to express their confessional concern before their church body in an orderly manner, and to aid the ELCN as a

unit to maintain a God-pleasing Scriptural position. Our Convention at Watertown heartily endorsed this procedure of our Doctrinal Commission representatives and commended their evangelical approach to this matter.

Specialized Ministries

Lay Evangelism

When our Savior gave the great commission to go out into all the world and preach the Gospel to every creature, He did not intend this work to be done only by ordained ministers. All Christians have this glorious privilege and responsibility of bringing the Gospel to others. Our Synod has published some guidebooks to aid us in this work. These booklets are entitled "Study to Be Witnesses unto Me," "Train to Be Witnesses unto Me," and "Organize to Be Witnesses unto Me." These booklets have seen widespread distribution and have been used very effectively. It was reported that the number of congregations actively engaged in a lay-evangelism program has grown considerably. Some of these congregations are doing this work on their own, while others are joining with other congregations in spreading the Gospel of Christ to their unchurched neighbors, relatives, and friends. The result will be that souls will be saved. This God had promised, for He says, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It was also reported that a special issue of "Meditations" for Lent of 1966 is being prepared, featuring daily devotions on evangelism. Sunday schools and Christian day schools will also have special evangelism materials to help the children "show forth the praises of Him who hath led them out of darkness into His marvelous light." As our Commission On Evangelism says, "God speed the day when every man, woman, and child of every congregation in the Synod will be an active witness for Christ."

Membership Conservation

People are on the move! It is estimated that about 70,000 of our members change residence each year. In order to help these members find their way into sister congregations, or where we do not have such congregation, to alert our District Mission Boards to localities where a number of our members has moved, a Membership Conservation Program was inaugurated in 1963. By means of a system of referral cards, pastors are kept posted on Wisconsin Synod members who move into their particular area. It is then their responsibility to see these people and thus to conserve their membership. In areas where we do not have a congregation, and into which a number of our members has moved, the Mission Board of that District may take action to start a new mission congregation there. This information would be difficult to obtain without our Membership Conservation Program. May we here urge all our pastors and congregations to make use of this program?

Men in Service

Not too long ago, indications were that there would be a decrease in the number of persons in the Armed Forces because world tensions seemed to be lessening. But then renewed conflicts broke out, and an increase in the number of military personnel was brought about. Serving our men and women in the armed forces is the Lutheran Spiritual Welfare Commission, which works in close harmony with the Board for Home Missions. At present, worship and Communion services are available for our military personnel at bases in at least 17 states, these services being conducted by contact pastors who reside in the general vicinity of these bases. When additional opportunities or needs arise, other local pastors are asked to serve as military contact pastors. This arrangement of having civilian pastors serve the spiritual needs of our servicemen is not only reasonable and workable, but it is encouraged by the Armed Forces authorities for church bodies such as ours who do not wish for reasons of conscience to participate in the military chaplaincy program.

The Convention authorized the Lutheran Spiritual Welfare Commission to send a pastor to the Vietnam area as well as to other areas of the Orient to serve our men in those locals with the Word and Sacrament. Just when and for how what length of time this pastor would be sent was left up to the Commission.

The Lutheran Spiritual Welfare Commission was encouraged to expand our religious services to our members in the Armed Forces wherever and whenever practicable.

Wisconsin Lutheran Convalescent Home

A corporation of members of our Synod has been organized for the purpose of offering spiritual care in our own nursing home to fellow Lutherans, as well as to provide physical help and care to our sick and aging. These beautiful new facilities in a nursing home of more than 100 beds are located on 12 acres of land on Milwaukee's Northwest Side. These facilities would lend themselves readily to expansion, if and when the need arises.

Home for Mentally Retarded

The Synod in Convention 1963 called for an orderly dissolution of the work being done jointly with The Lutheran Church-Missouri Synod. One such project is the work at Bethesda Lutheran Home at Watertown, Wisconsin. Our Synod has been requested by Bethesda's Board of Directors to declare whether we will support an enlargement of Bethesda's facilities or begin a new program

of our own. A committee urged the Synod in Convention 1965 to establish its own program of care for the mentally retarded and to set up a Board of Directors for such a program. The convention followed this recommendation to initiate steps toward the establishment of a Bethesda-type institution for the mentally retarded of our congregations. The Conference of Presidents is to appoint a Board of Directors who are to plan, establish, and administer such a program. The suggestion was made that this

program be carried out in connection with the recently acquired and proposed facilities of the Wisconsin Lutheran Convalescent Home, described above. This proposal is to be evaluated by the appointed Board of Directors in consultation with the Praesidium and the Board of Trustees.

May God bless our labors in these new fields as we, under His guidance, seek to do the work He has entrusted to us!

MARVIN F. DOELGER

More Sidelights

Dedicated Laymen

This reporter was deeply impressed by the devotion and interest shown by the lay delegates. They were not just watching what was taking place. They took an active part in the work of the Lord as considered by the Convention. It is not work that involves only pastors and teachers. It is work that the Lord has given to each believer.

We can be thankful that the delegates chosen by you were aware of this calling. They contributed much in committee meetings with simple, straightforward observations. Those who spoke on the floor of the Convention frequently tempered the hopes and dreams of some with down-to-earth words. In this way it seems that the resolutions passed and the decisions reached reflect a God-pleasing balance between the confident hope of faith in what the Lord wants to accomplish through us, and the awareness that we will not be able to accomplish as much as we would like to.

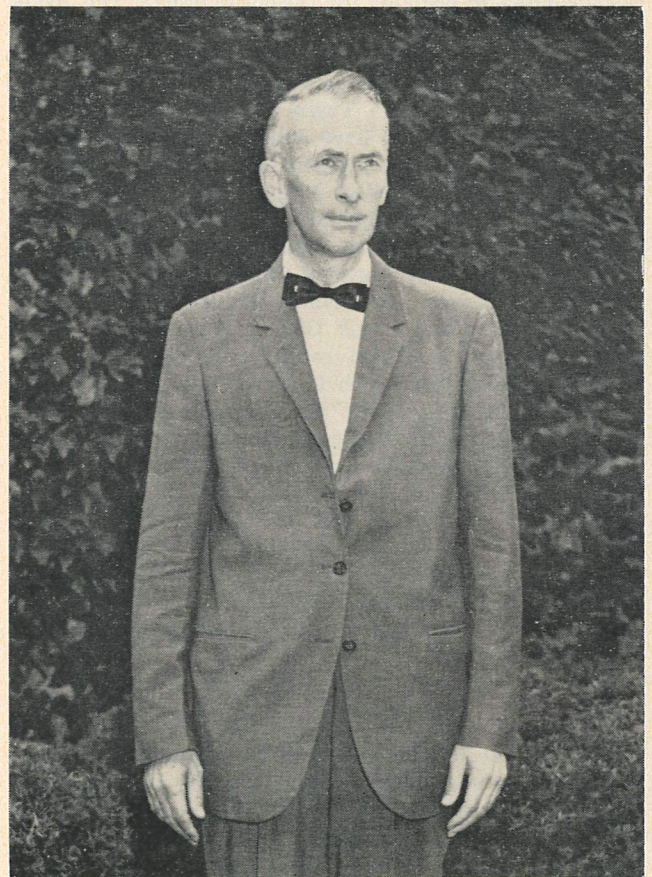
We know that the Lord is not limited by our resolutions. He can and will go beyond them. He may very well move your hearts in a way that will make those of us who were delegates blush with shame because we were so reluctant to believe He would.

Class Reunion

The class of 1931 of Northwestern College was well represented at this convention. This was the class that included President Naumann. About three-fourths of the class was in attendance, either as voting delegates or as advisory delegates. They represent many different areas of the Synod, and many have been given special callings: president of the District, chairman of a mission District, professor, principal, pastor, teacher, besides the president of the Synod. Truly the Lord has blessed this class and our Synod through its members. The former classmates were able to take enough time out from the business of the convention for a brief reunion.

To Forget

Sometimes it was easy to forget that as a delegate you were about the Lord's business. Everywhere there was discussion about what "we" should do about this or that,



PRESIDENT JOSEPH N. PETERSEN of the Evangelical Lutheran Synod was an honored guest at the Convention.

and what course "the Synod" should follow. There is a very real and constant danger that there is too much stress on what "we" do and too little on what the Lord seeks to do through us. But such conversations are carried on with the awareness of the presence of a third party, the Lord Jesus Himself, present in the heart and through His Holy Spirit. "We" can only do what the Lord gives us the strength to do.

The Important Sidelight

The most important sidelight to any convention is to be a sidelight to all conventions, the people present. There was a great variety of people present: teachers, pastors, farmers, business men, accountants, factory workers, insurance salesmen, retired men. Some spoke in excited tones about things they felt very deeply about. Other spoke in a slow measured way. Some spoke often on the floor of the Convention. Others spoke only in private conversations. Many of the delegates were young men, recently graduated from the Seminary or having just taken up some other calling in life. Others were older and more mature, more reserved in what they said.

It was rather interesting to stand and watch these different men talk during one of the recess periods. They came from different areas of the country. This was evident in the way they talked and at times in the way they dressed. It was indeed a cross section of the Synod and our land. This was an interesting sidelight, but what was, and is, important is that they all came together in the name of the Lord Jesus to carry out the work He has given to all who confess His name. Thus the men them-

selves, their occupations, ages, and ways could be considered an interesting sidelight of any convention of the Synod. The work is never a sidelight. It is the very business of every convention.

Let us pray that we will never become lost in details and personalities. Let us rather lose ourselves in the service of Him who gave His life to purchase us for Himself. Then we will know that the Lord can use every gift of personality, every gift of conversation, every gift of wealth, in the Church here on earth. The question is not, "How can the Lord work out His purpose through men who sometimes seem so different and have different approaches to things?" The question is, "How will the Lord use me?"

Those who passed resolutions and made decisions at the Convention are Christians much like you. Their decisions mean nothing unless you take them up as your own, pray for the desire and strength to carry them out, and devote each task completed to the Savior. You were present at the Convention through your chosen delegates. May you read these reports as one personally involved in what went on in Watertown from August 4-11, 1965!

KEITH HAAG

Complete Election Results Of 38th Convention

The following elections were certified to the convention by the chairman of its election committee, Pastor Arthur H. Dobberstein, Juneau, Wisconsin.

Officers: President, the Rev. Oscar J. Naumann, Milwaukee, Wisconsin, First Vice-President, the Rev. Irwin J. Habeck, Milwaukee, Wisconsin, Second Vice-President, the Rev. Norman W. Berg, Plymouth, Michigan, Secretary, the Rev. Paul R. Hanke, St. Peter, Minnesota.

Wisconsin Lutheran Seminary Board, Mequon, Wisconsin: the Rev. Winfred A. Koelpin, Livonia, Michigan, the Rev. Henry C. Nitz, Waterloo, Wisconsin, Mr. Norbert Ehlert, Thiensville, Wisconsin.

Northwestern College Board, Watertown, Wisconsin: the Rev. Ralph A. Goede, Lake City, Minnesota, the Rev. Jonathan H. Mahnke, Milwaukee, Wisconsin, Mr. John Degner, Ixonia, Wisconsin.

Dr. Martin Luther College Board, New Ulm, Minnesota: the Rev. Otto Engel, Danube, Minnesota, the Rev. Samuel R. Kugler, Manitowoc, Wisconsin, Mr. Gerhard Bauer, Bloomington, Minnesota.

Milwaukee Lutheran Teachers College, Milwaukee, Wisconsin: the Rev. Waldemar O. Pless, Milwaukee, Wisconsin, Mr. Martin Rauschke, Waukesha, Wisconsin, Mr. James Albrecht, Wauwatosa, Wis.

Michigan Lutheran Seminary, Saginaw, Michigan: the Rev. Emil E. Kasischke, Bay City, Michigan, Mr. Gerald R. Cudworth, Wayne, Michigan, Mr. B. C. Schultz, Saginaw, Michigan.

Dr. Martin Luther High School, New Ulm, Minnesota: the Rev. Norval W. Kock, Wood Lake, Minnesota, Dr. Melvin Dumke, Morgan, Minnesota.

Northwestern Lutheran Academy, Mobridge, South Dakota: the Rev. Cyril W. Spaude, Aberdeen, South Dakota, Mr. Wilred W. Bauer, Bismarck, North Dakota.

Nebraska Lutheran Academy: the Rev. Gerhard P. Eckert, Hastings, Nebraska, Mr. Donald D. Raasch, Grand Island, Nebraska.

Home for the Aged, Belle Plaine, Minnesota: the Rev. Raymond A. Haase, North Mankota, Minnesota, the Rev. Carl F. Bolle, St. Paul, Minnesota, Mr. Mark Hinnenthal, St. Peter, Minnesota.

Board of Support: the Rev. Winfred B. Nommensen, Milwaukee, Wisconsin, the Rev. Herbert H. Kesting, Gibbon, Minnesota.

Board of Education: the Rev. Donald F. Bitter, Kewaskum, Wisconsin, the Rev. Martin B. Petermann, St. Paul, Minnesota, Prof. Carleton Toppe, Watertown, Wisconsin, Prof. William D. Arras, Saginaw, Michigan, Mr. Richard Raabe, Wauwatosa, Wisconsin.

Board of Trustees: the Rev. Roman J. Palmer, Minneapolis, Minnesota, Mr. Harold Dorn, Mobridge, South Dakota, Mr. Ray Bublitz, Winona, Minnesota.

Northwestern Publishing House Board: the Rev. Melvin C. Schwenzen, West Allis, Wisconsin, the Rev. Luther M. Voss, Milwaukee, Wisconsin, Mr. Herman P. Gieschen, Milwaukee, Wisconsin.

Board for World Missions: the Rev. Theodore A. Sauer, Manitowoc, Wisconsin, the Rev. Frederic H. Nitz, New Ulm, Minnesota, the Rev. Marlyn A. Schroeder, Arlington, Wisconsin, Mr. Alvin Kroening, Benton Harbor, Michigan.

Chairman of the Board of World Missions: the Rev. Raymond H. Zimmermann, Glendale, Arizona.

Chairman of the General Board of Home Missions: the Rev. Hilbert L. Engel, Saline, Michigan.

Chairman of Board of Trustees: the Rev. Harold E. Wicke, Watertown, Wisconsin.

The Christian's Response To Evolutionism

A Series of Nine Articles Dealing With Evolutionism

SOME INTRODUCTORY CONSIDERATIONS

Over the next months, in every other issue of *The Northwestern Lutheran*, we are going to present nine articles dealing with evolutionism. Before we enter upon this series, we should like to tell you something about these points. What is the purpose of the series? What readers do we have in mind? What is the approach to the subject? In what manner will the material be treated? Who are the writers?

The Strong Pressure on Today's Students

It is a wellknown fact that today's students on all levels, in many of their courses, are being exposed to the teaching of evolutionism. What is more, textbooks and instructors, and the news media as well, are presenting this not as a mere *theory* of evolution. In other words, they do not say that this is an explanation of the origins of matter, of life, and of man which is possible, but which has not been verified by facts scientifically observed and checked out. The contrary is true. Evolutionism is being taught as though it were as true and trustworthy as the Gospel of Jesus Christ is for the Bible-believing Christian. Though evolutionistic scientists concede that there may be disagreement on many details, they assert with the fire of evangelists that the broad, basic concept or idea of evolution is unshakable and untouchable.

This steady exposure poses a grave danger for our young people. Add to this the terrific pressure which is put on them by the wide acceptance gained by evolutionism. Someone has put his finger on the sore spot by framing this question and answer:

Why do so many people believe in evolution?

Because so many people believe in evolution.

There is humor here, but it becomes a grim humor in view of the many people, young and old, who yield to the pressure of opinion and give up the faith of their fathers.

Now, it will not do simply to shield our young students from the exposure and pressure just described. In the first place, it can't be done. And even if we could shield them to a degree and for a time, they will encounter these adverse forces at some time in their schooling—and all the rest of their lives.

The Steady Barrage Felt by All

Having said this, we have pointed up that a series such as this must be intended for all of our readers, of whatever age. All come under the steady barrage of evolutionistic viewpoints, from the Sinclair gasoline and oil advertisements to *Life* magazine articles to published statements by politicians, educators, and clergymen that man and his world are getting better and better.

Adults cannot evade these forces of unbelief any more than younger people can. They must learn to cope with them. But it is not only for their own sakes that

they are to do this. Having been fortified themselves, they can help fortify their children against this threat to faith in Christ.

Neo-orthodoxy Subscribes to Evolutionism

The danger is intensified by a development which has been going on for a long time, but has gained speed in the last 10 to 15 years. During this time more and more churches have gone over to the brand of liberalism called "neo-orthodoxy." Sad to say, many Lutheran church bodies, too, have become infected by it, some quite thoroughly, others to a lesser, but still alarming, degree.

In this movement a basic idea is that the Bible contains much of human error, and that one must sift out what is divine and true from what is human and faulty. Always the sifting process rules out whatever is supernatural, miraculous, incomprehensible to human reason. The way this works out practically is that each "authority" or "scholar" or "theologian" makes his pronouncement as his reason judges in the matter. In no case is the Scripture allowed to speak with authority.

Creation a Prime Target

The leaders of this neo-orthodox theology usually are cautious about attacking the New Testament, at first at least. They concentrate on the Old Testament. Here it is the account of Creation (Genesis 1 and 2) which is a favored target. To believe that here we have a literal account of the way the universe came into being is ridiculed. Such a belief is not in keeping, they say, with the modern, scientific age; it is not "relevant," that is, to the point of any real meaning and value for "man who has come of age" and who does not swallow anything that is not in keeping with the findings of science.

Quite recently a Lutheran theologian stated, in effect: To say one does not believe in evolution is as primitive and backward as to say one does not believe in electricity.

Shall We Be Intimidated?

To sum up: All of us, young and old alike, are under constant, heavy pressure to yield to a belief in evolution. What is to be done? Is it only a matter of time before we must "get in step with the modern age" and march along with the big majority?

By no means! Let us not be intimidated when people say: "Surely, you don't believe that God made the world in six 24-hour days!" Or: "Today no intelligent person believes that!"

First of all, there are many intelligent people today, among them some top-flight scientists, who *do* still accept Genesis 1 and 2 just as they read it and who do no tinkering with the divine account. Again, it has not been demonstrated that the evolutionistic explanations as to how the universe, matter, and man originated—that these explanations are satisfying to reason and genuine science. Consequently, it is not flying in the

face of intelligence if one does not accept these explanations, and if one prefers the account of origins which God has given by revelation.

Not an Apologetic Approach

By this time you know that our writers are not going to advance their facts and the arguments based on them with an air of apology. Their approach will be a confident, even aggressive, one. They will take their stand squarely on the Scriptures, yes. They will steadily refer to the Creation, the Fall, and the Flood as events of history which provide a satisfactory base from which the scientists can operate, yes. But they will go on the offensive to show that at one point after another the theories of the evolutionists break down before the hard, observed facts of true science. In the course of demonstrating the fallacies of evolutionistic deductions, they will furnish proof that the evolutionists operate with assumptions, with explanations derived from their own preconceived viewpoints, not with conclusions that follow with ironclad necessity from established, scientifically proved facts. In plain words, they will give abundant evidence that evolutionism just is not good science.

The Writers of This Series

Over the course of a year your Editorial Board has had meetings with eight science instructors to plan and develop this series. The eight men are:

Robert Adickes, Lakeside Lutheran High School, Lake Mills, Wisconsin

John Denninger, also of Lakeside Lutheran High School

Paul Eickmann, Northwestern College, Watertown, Wisconsin

Eugene Kirst, Northwestern College, Watertown, Wisconsin

Ulrik Larsen, Wisconsin Lutheran High School and Milwaukee Lutheran Teachers College, Milwaukee

Gerald Mallmann, Fox Valley Lutheran High School, Appleton, Wisconsin

Walter Sebald, Wisconsin Lutheran High School and Milwaukee Lutheran Teachers College, Milwaukee

Robert Behnke of Northwestern College also rendered valuable service in the critique of the articles, although he joined the group too late to participate in the writing.

Professor Armin Schuetze, of the Wisconsin Lutheran Seminary faculty, will write a concluding article to round off the whole series.

Now may the God who is Creator of heaven and earth and of all that is in them and who is also the God of our salvation through Christ, grant His blessing to you as you read what has been written in the fear of God and in loyal, loving allegiance to His Truth!

WERNER H. FRANZMANN

Henry C. Nitz

Scant With Encouragement

"One night in the then Free St. George's, Edinburgh," says Rita Snowden in *The British Weekly* (July 8, 1965), "Dr. Alexander Whyte, hard-pressed, allowed something of his lack of spirit to color his sermon. He admitted it in a moment of self-revealing later. But that very night, as it happened, one of his members wrote a letter to the famous preacher, telling him what his ministry had meant to her . . . As the hard-pressed preacher of Free St. George's opened his mail on Monday morning, there was her letter. He read it—re-read it—and immediately penned his reply: 'Your letter is a cup of wine to me this morning—Believe me, Alexander Whyte.'

"And so it goes on," she continues. "I left a crowded church with a layman I didn't know, a little while ago. We had shared in a moving memorial service to an old minister. Many were there who had sat under him in his last church before retirement—and a number had come to represent congregations in other parts of the country where he had served. As we stood

outside waiting for the funeral procession to move off, I asked the man at my side: 'Where were you a member of his congregation?' 'Nowhere,' he replied, 'but I often popped in to his city church. I never spoke to him—but I owe to him the beginning of my Christian life.'

"Perhaps the old minister knows it now—but there might well have been a time here, when he would have served the better for knowing it, don't you think?"

"It seems an awful pity that we're so scant with encouragement."

Discouraging Criticism

Penny-pinching critics of missions count converts and compare the number with the amount of money invested in a given field. They never reveal what the ratio ought to be between the expenditure of time and money and the number of reportable converts.

Our missionaries in Puerto Rico have just learned a reasonable amount of conversational Spanish, which they are using to witness as they have opportunity. But already there are

those who are not satisfied with the statistical results.

The complaint has a familiar tune. Some of us heard it 50 years ago with regard to the Apache Mission.

Such pessimism—a charitable name for this attitude—could be cured by a little study of the history of missions. A careful reading of the Acts of the Apostles and of the Epistles of St. Paul would be a good beginning.

A study of world missions might result in the conclusion reached by a writer in the September 1965 issue of *Our Daily Bread*. He writes:

"It is said that in Western Africa it was 14 years before one convert was received into the church, while in East Africa it took 10 years. In New Zealand there was only one baptism in nine years, and it took seven more of additional effort before an indigenous church was formed. In Burma, Dr. Judson labored seven years before he had one convert, and in Tahiti it took 16 years before the 'first fruits' were gathered. In most of these places one can now find well-established, spiritual assemblies."

By the Way

Sex Education

In view of the mounting "number of pregnancies" among local students in Manitoba, as well as the alarming rise of venereal disease, Winnipeg's school board has decided to launch a program of sex education. While some community leaders are rightly "skeptical" of such a program, others are so alarmed over conditions that they feel "something must be done." The Rev. B. D. McDonald, a United Church minister, says, "It's a good idea. Young people are ready to discuss it and need to have guidance in view of changing social standards."

We declare at once that social standards change only where ministers and educationists willfully ignore the authority of Scripture. With no Bible standard to follow, religious leaders are swept along with the shifting philosophies of the day.

We have no confidence in sex education in the schools. It is wrong to assume that young people or, for that matter, older people are so pure and innocent that these matters can be discussed in an open forum without serious involvement. It is true that "unto the pure all things are pure." But since we are not pure, some things which may be good in themselves can be dangerously harmful.

This sex-morality teaching to children in schools is simply introducing them to sin. You begin to emphasize things to youngsters who are not "pure." This is the whole tragedy of modern education, for it is based entirely upon a false psychological theory that does not recognize sin, instead of being based on the New

Testament teaching of man's total depravity.

Such teaching in the schools will but drive young people further into sin. With all modern knowledge of sex that is paraded in today's magazines, are young people profiting by the same, or are they simply growing more delinquent by leaps and bounds? Let us wake up. Let the godly mothers take their own children into private confidence on such matters. Former generations could teach us some things if we were willing to learn. (*The Prairie Overcomer*, Dec. 1964.)

Protestants in Latin America

A Jesuit priest has made a study of Protestant missionary activity in Latin America and reports that Protestantism has shown amazing growth and vitality. There is no doubt of the validity of his findings — 50 years ago there were perhaps 100,000 Protestants in Latin America, today there are more than 12 million.

There was a time when Protestant missionary activity in Latin America was carried on by missionaries of the smaller sects and it was essentially negative, attacking the Catholic Church.

Today the most effective missionary activity is carried on by the major Protestant communities and it is positive, designed to meet the spiritual needs of the people.

Statistics have always been misleading. The statistics have shown the vast majority of people to be Catholics, but they have not shown that lack of priests, particularly in the rural and the fast growing suburban

areas around the great cities, have left the people virtually without pastoral care.

These people are Catholics by baptism and culture, but the active practicing Catholics have been a minority. Protestant missionary activity in Latin America has grown since World War II, partly because funds and missionaries who once went to China can no longer go there and Latin America has become the prime missionary field.

But if Latin America is a missionary field—and reality requires it be so considered—then it is a missionary field where the Catholic Church has all the advantages. Because these people consider themselves Catholics, nowhere in the world can Catholic missionary activity be so fruitful.

The truth of Protestant growth in Latin America should be accepted as a challenge for the Catholic Church. Protestant missionary activity is supported primarily by funds and manpower from the United States.

Already U.S. dioceses are responding to the challenge. This year the U.S. diocese with the smallest percentage of Catholics in the nation, Raleigh of North Carolina, pledged two of its priests to South America. Other dioceses had already pledged priests, many more will follow. Lay missionaries are preparing to work in Latin America. The need for funds will be met by U.S. Catholics.

The most fertile missionary field in the world is Latin America, where the great majority of the people still want to be Catholic and are only waiting for missionaries to help them be Catholics. Protestant progress there should remind us of our obligation to our brothers in Christ.

Our Sunday Visitor, May 2, 1965.

Direct from the Districts

Southeastern Wisconsin

Our last Synod convention took positive steps toward seeking the solution of our chronic teacher shortage, which more and more congregations have learned about in the blunt school of experience. May we all have learned the total lesson!

What a joy, therefore, to report that the facilities at our Milwaukee Lutheran Teachers College are taxed to capacity. In fact, seven men are housed in the Synod's Administration

Annex. There are 117 freshmen and 72 sophomores. This represents a 22% increase over last year. New Wisconsin Lutheran High School men serving in the College are Reuben Kramer, teaching history, and Roy Stuhr, instructing in English.

The Racine Lutheran High School began its year with freshmen orientation day for parents and pupils; 123 adults attended representing 74 families. The 81 new freshmen and nine upper classmen bring the total enrollment to 330, of which number

129 are from our Wisconsin Evangelical Lutheran Synod and 165 from the churches of The Lutheran Church-Missouri Synod and the rest from others.

The new teachers are as follows:

Mr. Richard Bode—Religion, English, and Psychology/Sociology.

Mr. Robert Tentel—Mathematics.

Mrs. Julie Luedtke—Girls' Physical Education and General Mathematics.

Mr. Everett Kuiper—Music.

Mr. David Miller—German.

Pastor Friedel Schulz—Religion.

Pastor Armin Schaefer—Religion.

HARRY WIEDMANN

We Care And Share

Help Extended to Disaster Victims

This might well be the watchword of our Synod's program for general relief. The truth and force of this watchword was impressed on us in no small degree during the disasters of tornado and flood which visited sections of our Synod in April and May of this year. Many of our Wisconsin Synod brethren were severely hit by these disasters. Your Committee on Relief went into action the day following the Palm Sunday tornadoes and continued in action through the floods of the Mississippi River and its tributaries.

An appeal for disaster funds reached our congregations within a week after the Palm Sunday tornadoes. Some \$24,000.00 were received in response to the appeal, about half of which has been distributed up to this writing.

Letters received from beneficiaries of our gifts indicate the deep appreciation of our caring and sharing. Here is a sample:

"Dear Brethren: St. Mark's Ev. Lutheran Church, Mankato, Minnesota, gratefully acknowledges the receipt of the check of \$3,100.00 for the relief of flood sufferers of our congregation. To spare you receiving numerous thank-you letters, I write in behalf of all, both the receivers and the rest of the congregation who appreciate the liberal consideration you have shown toward our people. THANK YOU! Fraternaly, Martin Birkholz, pastor."

Similar letters were received from Mt. Olive Lutheran Church, Delano, Minnesota, St. John's Lutheran Church, Hastings, Minnesota, St. Paul's Lutheran Church,

Jordan, Minnesota, St. Paul's Lutheran Church, North Mankato, Minnesota, Cross Lutheran Church, Rockford, Minnesota, and from individual tornado sufferers in Michigan and Ohio.

Perhaps one of the most touching responses was received from a father in our St. Andrew's Lutheran Church, Toledo, Ohio, whose wife was killed, whose young son suffered the loss of one leg and brain damage, while the others in the family were hospitalized; their home was destroyed by the Palm Sunday tornado. These sufferers were deeply appreciative of the caring and sharing on the part of their brethren in our Synod.

Letters of thanks for CARE packages sent by our committee have been received so far this year from Colombia, Haiti, Hong Kong, India, Iran, Jordan, Kona, Mexico, Sierra Leone, and West Pakistan. Pictures of recipients accompanied some of the letters.

Our committee is sending regular relief contributions to the Christian Chinese Lutheran Mission in Hong Kong and conducting a medical program there. Funds were also sent to our mission in Japan and Central Africa. Monies were made available to the Spanish Mission in Arizona.

Our committee is now in position of acting quite independently in our relief program. We desire to be active; your flow of contributions will enable us to fulfill our desire. Let us not be remiss in caring and sharing!

KARL F. KRAUSS, Chariman
The Committee on Relief

Wisconsin Synod Scholarship Fund

Nearly 100 students will benefit from the new Wisconsin Synod Scholarship Fund following the first distribution of moneys from this fund in May 1965. An amount of \$10,793.00 was allocated to the seven Synodical training institutions for scholarship purposes by the Advisory Committee on Education. The amount allocated had been received for this purpose by the Synod's treasurer as of March 31, 1965, in the form of bequests, gifts, and memorials from individuals, societies, and congregations.

The allocation among the various institutions was based on the number of "ministerial" students—students preparing for the preaching or teaching ministry—at each Synodical institution. Recipients of the Synod scholarships and the specific amount granted in each case are determined by the respective schools, but only such students are eligible as are preparing for the preaching or teaching ministry. The next allocation of money from the Synod Scholarship Fund will take place in May 1966.

Grateful acknowledgment is herewith made of all the gifts that have been received by the Scholarship Fund since its inauguration in August 1963. Of particular note are the following special donations received up to June 30, 1965:

From Mr. and Mrs. Albert Liehe, R. 3, Chippewa Falls, Wisconsin, stock transferred with a value of\$2,250.00

From the trusts of Amelia Ibisch and Laura Boelte Smith, under the will of Martha Boelte, deceased, Columbus, Wisconsin\$5,201.44
From Erwin G. Rehbein, Neenah, Wisconsin, a cash gift of\$3,000.00
From the Dr. Martin Luther Educational Trust of Neenah, Wisconsin, cash, stock, and a tract of land, estimated total value\$15,825.00

As educational costs continue to rise and the need for additional pastors and teachers continues to increase, it is hoped that more and more members of our Synod will find a warm spot in their hearts for the program carried out through the Synod's Scholarship Fund. Its single purpose is to assist deserving students at our Synodical schools in completing their preparation for the preaching or teaching ministry.

Legacies should be designated to the Wisconsin Evangelical Lutheran Synod, for the specified purpose of the "Wisconsin Synod Scholarship Fund." Other contributions may be sent through the regular channels, which in most cases will be the respective District cashiers, or, if one so desires, directly to the Treasurer of the Wisconsin Ev. Lutheran Synod. For additional information members are advised to consult their local pastors.

On behalf of the Advisory Committee
on Education,
The Scholarship Committee

Wisconsin Lutheran Seminary

Professor Wilbert Gawrisch, installed as a faculty member in June, began his teaching ministry at Wisconsin Lutheran Seminary by delivering a timely address on Ezekiel 3:1-3 at the opening service on September 7. Students and faculty members were fittingly reminded at this opening of the 1965-66 school year that the Lord's exhortation to Ezekiel: "Eat this roll," sums up also his specific bidding to them. Our Seminary work needs to center in an eating of the roll of the Book of Books, the Holy Scriptures. Studying and absorbing the Word of God and assimilating it in their innermost being is vital for students and faculty members not merely for their own spiritual edification and salvation but particularly also for the salvation of countless others through the public ministry of the Word.

Wisconsin Lutheran Seminary resumed its function of training men for the public ministry of the Church during a new school year with a full

faculty of eight members and with a sizable enrollment of students. We are thankful to the Lord for having restored Professor Frederic Blume's health, and also for having given us the able services of Pastor Irwin Habeck and Dr. Siegbert Becker during his illness in the previous school year. A total of 106 students are in attendance at our Seminary. Of this number, 41 are new students constituting the Junior class. Of these, 35 are 1965 graduates of Northwestern College, three are former Northwestern College graduates, two are our Seminary's first students from the Bethany Program of Special Pre-Seminary Ministerial Training, and one is a graduate of Concordia Senior College, Fort Wayne, Indiana. The Middler class numbers 37, and the Senior class 28. The Seminary also has 34 additional enrolled students. Of these, 31 are serving as parish vicars or undergraduate instructors during the school year and three are

taking a year of supplementary graduate study elsewhere.

Since the Seminary at present has only one large classroom to accommodate its larger classes as units, it is looking forward eagerly to the erection of the new library building which will release present library space for two larger classrooms. At present an architectural firm is developing a master plan for future Seminary expansion. This is an initial step in planning the immediate expansion projects approved at our last Synod convention.

Mr. and Mrs. Henry Beutler from First Ev. Lutheran Church of La Crosse joined our maintenance staff in June as assistants to Mr. and Mrs. Alvin Stellich of Zion Ev. Lutheran Church, Hokah, Minnesota, who assumed the positions as steward and manager of our kitchen and dining room facilities during the beginning of the previous school year.

May the Lord bless our Seminary in every phase of its work in this new school year!

CARL LAWRENZ

After Twenty-Two Years Dedication, Grace Seattle, Washington

On May 16, 1965, Grace Lutheran Church of Seattle, Washington, dedicated its new church to the service of God. For 22 years this struggling mission had waited for this moment. They were long years for this little group of Christians, years of frustration and disappointment, years in which many temporary and makeshift buildings had to be used. But our blessed Lord has now heard the prayers of His people and given them a beautiful and totally adequate church for themselves and for the work of His kingdom.

The resident pastor, A. H. Zimmermann, conducted the morning dedication service and preached the sermon on the basis of Genesis 28:16, 17. A near-capacity congregation of 180 were in attendance.

In the evening a special vesper of thanksgiving and praise was held. Pastor T. R. Adascheck of Yakima, Washington, preached the sermon. Swelled by members and pastors of neighboring congregations, the attendance rose to 225 for this service.

Grace's new church is of traditional design but incorporates many modern features. It measures 85' by 32'

by 32' and seats about 220, including 35 in the balcony. A full basement provides adequate space for Sunday school and special activities. A loan of \$52,500 from the Synod and thousands of hours and dollars of donated labor and material made it possible to build this church. The congregation served as its own contractor. The building is conservatively valued at \$65,000.00.

In January of 1964, Grace dedicated its new parsonage. This building was constructed by members of the congregation for \$16,400.00 and is valued at \$25,000.00. Thus Grace Church now has more adequate facilities to properly do its work in the kingdom of God.

May these gifts of God's love move Grace Congregation to rise above the past years of frustration and disappointment and to plunge into the precious work of preaching the Gospel with renewed joy and zeal!

A. H. Zimmermann

† Pastor M. J. Hillemann †

Pastor Martin Julius Hillemann, son of Pastor Julius G. Hillemann and his wife Anna nee Lattmann, was born January 23, 1869, in Rochester, New York. Baptized into the Christian faith in infancy by his father

and later confirmed by him, Martin Hillemann decided to prepare for the holy ministry. He attended Northwestern College at Watertown, Wisconsin, graduating in 1890. Three years later he graduated from the Lutheran Theological Seminary, then located at Milwaukee, Wisconsin.

He was united in marriage with Louisa Ulrich at Waukesha, Wisconsin, November 26, 1896. This union was blessed with three children, Mrs. Ruth Gieschen, Miss Leona Hillemann, and Pastor Roland Hillemann.

Pastor Hillemann served congregations at Iron Mountain, Michigan, Florence, Wisconsin, Town Norton, Minnesota, Green Bay, Wisconsin, Medford, Wisconsin (together with Stetsonville, Little Black, Goodrich) and Marshall, Wisconsin.

After laboring in the Lord's vineyard for 52 years, he retired from the active ministry in June of 1945. His wife was called to her eternal rest September 25, 1954, at their home in Norwalk, Wisconsin. He then made his home with his children.

After a long illness, the Lord called Pastor Hillemann to his eternal home August 20, 1965, at the age of 96 years, 6 months, and 27 days.

Funeral services were held at Good Shepherd Lutheran Church,

Beloit, Wisconsin, August 23, 1965, with Pastor Walter E. Zank officiating. He based his words of comfort on Psalm 4:3a.

He leaves to mourn his departure the three children, one daughter-in-law, eight grandchildren, and 21 great-grandchildren.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14: 13).

W. E. Zank

NOMINATION

Michigan Lutheran Seminary

The following have been nominated for the professorship in mathematics and physics for the purpose of filling the vacancy created by the resignation of Prof. Thomas Kriewall, who is continuing his studies for a doctorate.

Mr. Elwyn Cutler, Cornell University, Ithaca, N. Y.

Mr. Richard Fitzenreiter, Greenbelt, Md.

Pastor Charles E. Found, Phoenix, Ariz.

Mr. Willis Hadler, Bylas, Ariz.

Mr. Allan Just, New Ulm, Minn.

Mr. Kenneth Kamke, Midland, Mich.

Mr. Frederick Miller, La Crosse, Wis.

Mr. Walter Sievert, Manitowoc, Wis.

Any correspondence regarding these candidates must reach the secretary by October 14, 1965.

Gerald Cudworth, Secretary
3435 Blackford Lane
Wayne, Mich. 48185

NOMINATIONS

The following names have been placed in nomination for the Hebrew professorship at Northwestern College:

Pastor Leroy Boerneke, Onalaska, Wis.

Pastor Kurt Eggert, Milwaukee, Wis.

Pastor Paul Eickmann, Milwaukee, Wis.

Pastor Charles Found, Phoenix, Ariz.

Professor James Fricke, Saginaw, Mich.

Pastor Daniel Habeck, Toledo, Ohio

Professor Lloyd Hahnke, New Ulm, Minn.

Pastor Lloyd Huebner, Lake Mills, Wis.

Pastor Harold Johnne, St. Paul, Minn.

Pastor Norval Kock, Wood Lake, Minn.

Pastor Richard Lauersdorf, Ontario, Wis.

Pastor John Meyer, Friesland, Wis.

Pastor Robert Schumann, Kenosha, Wis.

Pastor Cyril Spaude, Aberdeen, S. Dak.

Pastor Theodore Stern, Two Rivers, Wis.

Pastor Gerhard Struck, Bay City, Mich.

Pastor Martin Westerhaus, Iron Ridge, Wis.

The Board of Control will meet on Wed., Oct. 13, 9 a.m., to extend the call. Any correspondence regarding these candidates must reach the Board before that date.

Kurt A. Timmel, Secretary
612 Fifth St.
Watertown, Wisconsin

SUNDAY SCHOOL TEACHERS INSTITUTE

Mankato Conference

The Sunday School Teachers Institute of the Mankato Conference will meet at St. John's Church in Alma City on Sunday, Oct. 10, 1965, at 2:00 p.m.

R. W. SCHLICHT

WANTED URGENTLY

Hymnals (Synodical Conference Edition). Send any such hymnals, new or old, to East Fork Mission, Whiteriver, Ariz.

CALL ACCEPTED

Prof. John Denninger of Jefferson, Wis., has accepted the call to teach chemistry at Dr. Martin Luther High School. He is presently attending the University of Michigan at Ann Arbor.

Ervin Walz, Secretary
DMLHS Board of Control
Fairfax, Minn.

CLEVELAND REQUESTS NAMES

Our Synod's new mission in Cleveland, Ohio, is now holding services every Sunday at the Eastlake Junior High School, Eastlake, Ohio. Sunday school and Bible classes are at 9:30 a.m., and divine worship is at 10:30 a.m. Please send the names and addresses of any Wisconsin Synod people who have moved or are about to move to the Cleveland area, especially the suburbs of Willowick, Wickliffe, Eastlake, Willoughby, Mentor, and Mentor-on-the-Lake, to:

The Rev. Keith C. Kruck
2683 Post Road
Twinsburg, Ohio 44087

NAMES FOR MISSION REQUESTED

Kalamazoo, Mich.

St. Stephen's Lutheran Church is now located in the northeastern metropolitan area of Kalamazoo. Services are at 10:30 at Spring Valley School, Mt. Olivet Rd. and Glendale Ave. Please send names of interested people living in the communities of Kalamazoo, Portage, Parchment, Cooper, Richland and Comstock to: Pastor Elton R. Bickel
907 John St.
Kalamazoo, Mich. 49001

A REQUEST—NEW JERSEY MISSION

If you know of any persons living in Metropolitan New York or Northern New Jersey who are thirsting for the pure Word of God, please send their names to our Wisconsin Synod Mission in New Jersey. Services are now being held at Maple Meade School in North Brunswick, just two miles south of the Brunswick Circle on Highway 130. For directions or the time of service, call the pastor. Write or call Pastor Gary P. Baumler
1724 Holly Road
North Brunswick, N. J. 08902
Phone (201) 297-3020

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

FALL PASTORAL CONFERENCE

Date: Tues., Oct. 26, 9:30 a.m. through Thurs. noon, Oct. 28, 1965.

Place: Grace Ev. Lutheran Church, Tucson, Ariz.; E. A. Sitz, host pastor.

Agenda: St. Paul's Missionary Approach to the Unchurched, Part II, E. Hoenecke; Exegesis of II Tim. 3, Perilous Times, F. Loeper; Inspiration of Scripture in the Lutheran Confessions, L. Smith.

Note: Noon meals will be provided. Those attending are responsible for their own lodging.

D. K. TOMHAVE, Secretary

DAKOTA-MONTANA

ROSEBUD PASTORAL CONFERENCE

Date: Oct. 12 and 13, 1965.

Place: Martin, S. Dak.

Host pastor: R. Kuckhahn.

Preacher: K. Plocher, Sr.

Chaplain: M. Doelger.

Papers: David as a Type of Christ, J. Engel; Exegesis of Mark 10:17-27, M. Doelger.

M. F. Doelger, Secretary

MICHIGAN

DISTRICT TEACHERS' CONFERENCE

Time: Oct. 6-8, 1965.

Place: Immanuel Lutheran School, Flint, Mich.

Agenda: Achieving Working Harmony Between Sunday School and Day School, H. Zink; Personal Bible Study, Prof. E. Scharf; The Need, Building, and Use of the Christian Day School Library, D. Sebald and P. Kamke; The Lenten Evangelism Program, W. Valleskey; The Speaker at Divine Worship, D. Habeck; Inspirational Address, M. Toepel. Milton Bugbee, Secretary

MINNESOTA

NEW ULM DELEGATE CONFERENCE

Date: Oct. 6, 1965, at Darfur, Minn., 9:30 a.m. Essay: Order of service by N. Luetke; Reports on the Synodical Convention; Showing of Your Northwestern.

Melvin Schwark

* * * *

NEW ULM PASTORAL CONFERENCE

Date: Nov. 3, 1965, at 9:30 a.m.

Place: St. John's at New Ulm, Minn.

Essay: Article I of Formula of Concord by Prof. Hahnke.

Preacher: John Kurth (alternate: Prof. A. Koelpin).

Melvin Schwark, Secretary

* * * *

REDWOOD FALLS PASTORAL CONFERENCE

Date: Oct. 16, 1965 (Tuesday).

Place: St. John's Lutheran Church, Wood Lake, Minn.; N. Kock, host pastor.

Opening service with Holy Communion at 9 a.m.

Preacher: W. J. Oelhafen, alternate: E. O. Schulz.

Agenda: Luther's Large Catechism; The Third Commandment, J. Bradtke; Exegesis of Jude, N. Kock; A Restudy of the Church on the Basis of John 17:23 and Eph. 4:3-6, H. Kesting; Have We Lost Something Essential in Our Church Since We No Longer Have Confessional Services? W. J. Oelhafen.

Discussion of practice in dealing with nursing homes and homes for aged and scheduled services at the same.

Jerome H. Braun, Secretary

* * * *

RED WING PASTORAL CONFERENCE

Date: Oct. 26, 1965.

Place: Trinity, Dexter Township, Minn.; Wm. Lindloff, host pastor.

Time: 9:00 a.m. Communion service. L. Lillegard, preacher (Wm. Lindloff, alternate).

Agenda: Exegesis of Eph. 4:11-16, N. Retzlaff; The Rights and Wrongs of Money-Making Projects in the Congregation, R. Kant; How Should New Bible Translations Be Used in the Congregation? H. Muenkel.

NATHAN RETZLAFF, Secretary

* * * *

DISTRICT STATE TEACHERS CONFERENCE

Date: Oct. 14, 15, 1965.

Place: St. John's Lutheran Church, Red Wing, Minn.

Time: 9:30 a.m.

Agenda: The Work of the Preaching Ministry in the Complex 20th-Century Society,

Prof. Oscar Siegler; Legal Liabilities and the Lutheran School, Mr. Norman Larsen; Sectional Meetings — Physical Education in Our Schools; Bringing the Lutheran Heritage to Our Children, Prof Theodore Hartwig; Report on the District and the Synod; Report From the Executive Secretary's Office; Recruitment — DMLC.

FREDRICK JANKE, Program Chairman

NEBRASKA

DISTRICT TEACHERS CONFERENCE

Place: Hoskins, Nebr.

Dates: Oct. 14, 15, 1965.

Time of Meetings: 9:00 to 4:00, Thursday; 9:00 to 3:30, Friday.

Agenda: Practical Application of the Eighth Commandment to School life, Daniel Henning; How to Improve Our Teaching of English Grammar, Werner Franzmann; Report on the Synod Convention; The Divinity of the Call, Elwood Habermann; A Practical Approach to the Unit System in the Teaching of Science in a Multi-grade Classroom, Robert Sonntag; Various other reports, including that of the Executive Secretary, Mr. Emil Trettin.

PAULINE RUPPRECHT, Secretary

NORTHERN WISCONSIN

DISTRICT PASTORAL CONFERENCE

Opening Communion service: Mon., Oct. 25, 10 a.m.

Speaker: L. H. Koeninger (alternate, T. Stern).

S. Kugler, Secretary

SOUTHEASTERN WISCONSIN

EV. LUTHERAN SUNDAY SCHOOL TEACHERS INSTITUTE

Date: Nov. 14, 1965.

Time: 2:00-5:00 p.m.

Place: Zion Ev. Lutheran Church, South Milwaukee, Wis.

Topics: "How to Effectively Approach Memory-Work in the Sunday School" and "How to Introduce and Use the Bible in the Classroom," by Dr. Siegbert Becker.

Other information: Fellowship Supper at 5:00. The Executive Board would like to invite congregations not belonging to the institute to attend the meeting. Please notify the secretary if you wish to stay for the fellowship supper.

DOROTHY BENZ, Secretary
2945 South Lenox St.
Milwaukee, Wis. 53207

* * * *

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: Trinity Lutheran Church, Huilsburg, Wis.; R. Biesmann, pastor.

Communion service: 9:00 a.m.

Date: Oct. 26, 1965.

Preacher: L. Groth (alternate: B. Hahm).

Essays: Exegesis of I Cor. 9:14-27, A. von Rohr; How the Canonicity of the Bible Was Established, L. Tessmer; Old Testament Sacrifices, R. Biesmann; Medicare, M. Croll.

Alternate essays: Exegesis of Mal. 3, M. Croll; Augsburg Confession, Article 1, P. Huth; A Review of the Principles of Homiletics, C. Henning; Exegesis of Gen. 10 and 11, B. Hahm.

CARL J. HENNING, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Dobberstein, Arthur H., as pastor of Christ Ev. Lutheran Church, Liberty Grove Township, Wis., and Zion Ev. Lutheran Church, West Jacksonport, Wis., by Richard R. Werner; Sept. 5, 1965.

Ehlert, Joel, as pastor of St. John's Lutheran Church, Frankenmuth, Mich., by Th. Baganz; assisted by G. J. Ehlert, W. E. Wagner, H. C. Buch, and V. W. Thierfelder; July 25, 1965.

Meyer, L. W. Sr., as pastor of Grace Ev. Lutheran Church, Clear Lake, Wis., by R. F. Schroeder; assisted by P. R. Kurth, E. W. Penk, and R. L. Weeks; Aug. 22, 1965.

Worgull, David, as pastor of Bethel Ev. Lutheran Church, Menasha, Wis., by E. Thierfelder; assisted by J. P. Sauer; Aug. 8, 1965.

Teachers

Bleick, Dennis, as principal and teacher of Immanuel Ev. Lutheran Church, rural Hutchinson, Minn., by N. E. Sauer; Aug. 1, 1965.

Ehlke, Delbert F., as intermediate-grades teacher and youth director of St. John's Ev. Lutheran Church, Milwaukee, Wis., by J. C. Jeske; Sept. 12, 1965.

Nolte, William, as teacher in St. Paul's Lutheran School, Norfolk, Nebr., by E. Habermann; Aug. 1, 1965.

Schultz, John F., as teacher in East Fork Lutheran High School, Whiteriver, Ariz., by H. E. Hartzell; Aug. 29, 1965.

Sprengeler, Norbert E., as principal of St. Philip's Ev. Lutheran School, Milwaukee, Wis., by M. W. Burk; Aug. 29, 1965.

Tech, Norman B., as teacher of Grace Ev. Lutheran School, Goodhue, Minn., by W. J. Henrich; Aug. 29, 1965.

CHANGE OF ADDRESS

Pastors

Bitter, Donald F.
307 S. High St.
Fort Atkinson, Wis. 53538

Birkholz, Prof. Jerome P.
2125 Court St.
Saginaw, Mich. 48602

Denninger, John M.
1700 Murfin — Apt. 13
Ann Arbor, Mich. 48103

Ehlert, Joel
216 W. Tuscola St.
Frankenmuth, Mich. 48734

Kuehl, D. H.
258 Prospect Ave.
Hartford, Wis. 53027

Uhlhorn, Ronald
280 Candlebrook Road
King of Prussia, Pa. 19406

Walther, Alfred
900 E. Henry Clay
Milwaukee, Wis. 53217

Teachers

Ehlke, Delbert F.
3216 S. 86th St.
Milwaukee, Wis. 53227

Tech, Norman B.
Route 1
Goodhue, Minn. 55027