

Lord,  
keep us steadfast  
in thy Word

# THE NORTHWESTERN Lutheran

**In This Issue:**

- Sola Scriptura — the Main Keyword of the Reformation
- The Wisconsin Lutheran Convalescent Home
- Will You Share a Big Problem—and an Inviting Prospect?

**Volume 52, Number 22**  
**October 31, 1965**



# BRIEFS by the Editor

WE HAVE A BLESSING TO CHERISH, to cling to, for the salvation of our own souls. Another Reformation festival reminds us of that. God has preserved to us the pure Word restored by Martin Luther and with it the pure comfort of the Christ who is our righteousness before God by virtue of His redeeming life, sufferings, death, and resurrection. We repeat: God has done it, and not we ourselves. Let ours be a song of thanksgiving to God's grace, with no jarring note of our own supposed merit or contribution.

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**WE HAVE A BLESSING TO GIVE TO OTHERS.** May this Reformation festival find in us no inclination to hoard the treasure poured into our undeserving laps, but a strong compulsion to share our wealth with the poor who are without Christ and God and hope in the world!

Therefore it is only fitting that in this Reformation issue we have a feature which calls attention to this work of dispensing the Gospel riches to others. It is entitled: "Will you Share a Big Problem — and an Inviting Prospect?"

AS GOOD BACKGROUND MATERIAL for the article just referred to, we present excerpts from an address which Pastor Harold Wicke, chairman of the Board of Trustees, gave to open the Budget Adjustment Conference.

"The riches of opportunity which the Lord is opening to our Wisconsin Synod are so great that they almost embarrass us who have been accustomed to think much smaller. God Himself, therefore, must give the increase. We await His answer to our prayers. The only unknown area is whether that answer and that increase will come today, tomorrow, or the day after.

"In the meantime, we must deal faithfully with one another and faithfully with our God as we face problems which seem almost insurmountable. The budget program voted by the Convention still far exceeds the offerings pledged.

"We are . . . approaching two periods of Christian concern and consecration — the annual meetings of 1966 and 1967. The response of God's people in those meetings will either defeat or carry out the intentions of

the convention. At this moment, however, we cannot go beyond the fruits of faith which the Lord has provided, and we can rightly expect. The Synod in convention ordered the Board of Trustees not to enter upon a deficit financing program and placed final control of this present budget into its hands as its responsibility before God. It ordered the Board to do this in evangelical consultation with the brethren involved, who have been charged with equally heavy responsibilities.

"The Convention supported the Board of Trustees in its request for an Adjustment Conference. This knowledge that financial matters would be faced permitted the delegates to the Convention to vote matters with constant regard to the \$ sign, and thus to plot the direction the Synod is to go. Secondly, it provided for a joint discussion in a smaller circle in which the basic needs might be faced less emotionally, thus providing an opportunity to study all matters in the light of the needs of all departments."

\* \* \* \*

A QUIZ FOR READERS WHO ARE YOUNG, either in years or in spirit:

- What do some people consider a "sophisticated faith"? See page 342.
- What presumptuous name did the Pope give himself in address-

(Continued on page 348)

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

## The Northwestern Lutheran

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# Editorials

**"Ye Shall Know the Truth"** In the wake of the recent and highly publicized charges of heresy against Bishop James Pike came the remark, allegedly from a clergyman in a position of high responsibility, "Nobody knows what heresy is anymore." The context indicated that from the speaker's point of view charges of this nature should have gone out with witch-hunting and book-burning.

Heresy, as the term is generally understood, is doctrine contrary to the truth. And if no one knows what heresy is anymore, then it follows that nobody knows what the truth is, either; for if the truth were known, heresy could be detected by means of it.

The fact is that the truth can be known. Christ Himself assures His believers of that. He asserted, "If ye continue in my word . . . ye shall know the truth."

Inability to recognize heresy results only from failure to continue in Christ's Word. We are not warned against false prophets and enjoined to "try the spirits whether they are of God" without being provided with a standard according to which they may be tested. That standard is Christ's Word, revealed and recorded in the Holy Scripture. Through it we *can* detect heresy when it emerges.

The dilemma to which rejection of Christ's Word leads is indicated in a poll taken some years ago among a number of ministers in a major denomination to ascertain their position with regard to certain fundamental teachings of the Bible. Doubt and outright disbelief of many of these doctrines was expressed by a shocking number of the pastors questioned, two of whom even doubted that Christ ever lived on earth. The resulting theological confusion moved concerned leaders of the denomination to ask, "What are preaching missions to preach, and in what are young people to be confirmed?"

A logical question. And it leads inevitably to another question, equally as logical: If there is no truth to go by, why preach and teach at all?

Continuing in Christ's Word eliminates both questions.

IMMANUEL G. FREY

\* \* \* \*

**The Great Gulf** Back in the fifth century the Roman Catholic Church declared the idea of Mary's bodily assumption into heaven (that her body did not see corruption in the grave but has long since been taken into heaven) a fantastic and forbidden notion. Later it became a pious legend. As more and more people believed in it, more and more truth was claimed for the legend until, in 1950, it was declared to be a dogma of the Catholic Church.

There is no Scriptural proof for this dogma, nor is there any good evidence for it in tradition. In other words, as a Roman Catholic scholar points out: "a certain belief for which no usually acceptable theological evidence can be found arises in the church, and then the

very existence of this belief is cited as evidence for its validity." It must be true because so many people believe it is true, even if there is no acceptable basis for their belief.

In proclaiming the dogma of Mary's assumption Pope Pius XII, in addition to citing the 13,000,000 signatures on petitions requesting the proclamation of this teaching, also argued that in Scripture Mary appears in a most intimate relationship to her Son. She always shares in His life, and therefore it would appear impossible that after His death she would be physically separated from Him. Pius XII reasoned: "And, since He (Christ) could adorn her with so great a gift as to keep her unharmed by the corruption of the tomb, it must be believed that He actually did this." As Per Persson points out in his book, *Roman and Evangelical*, this "convenience proof" is extremely characteristic of Roman Catholic doctrine-making: "it is possible for God to act in a certain way, it is also exceedingly appropriate and fitting for him to do so, therefore he has done it."

In earlier times the Roman Catholic Church held that proofs for doctrinal declarations must be found both in Scripture and in tradition. Now a doctrine is proclaimed without a basis in Scripture or even in tradition. If the Roman Catholic Church at any time agrees to establish a new teaching, it does so.

In this Reformation Festival season, will anyone tell us how Lutherans and Catholics can resolve their differences, as the ecumenicists hope, when one group accepts a doctrine only if it is taught by Scripture, and the other formulates a doctrine without Scripture and in spite of Scripture? The Roman Catholic Church may practice *aggiornamento* (updating) in its teaching on freedom of worship, it may modernize the language of its liturgy, but as long as Rome establishes its dogma above Scripture and beyond Scripture, whereas God in His Word has most solemnly declared that *Scripture alone* can establish doctrine, the gulf between Romans and Lutherans is a great one, and it is fixed.

CARLETON TOPPE

\* \* \* \*

**The Pope and the UN** Of the many thousands of words written and spoken about the Pope's pilgrimage to the United Nations, the words that the Pope himself addressed to the bishops assembled in the Vatican when he returned to Rome best express the significance of the visit.

As reported in the newspapers, he said that one of the unusual aspects of this visit was that this was "the first meeting of a successor of Peter, vicar of Christ, with representatives of nearly all peoples on earth, gathered to listen to the word of the Catholic Church." Here is no pretense of modesty or humility. He is not pretending to be anything other than what the Popes for many centuries have proclaimed themselves to be — vicars of

(Continued on page 342)

# Studies in God's Word:

## The Sinner's Justification Before God

For all have sinned, and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus (Romans 3:23, 24).

The matter of a sinner's justification before God does not appear to be of the greatest consequence, if one were to judge by the issues with which many churches and church groups are concerned today. For the person who is painfully aware of his sins and seriously concerned about his standing with God this must be most confusing and dismaying, as it would be for a person with acute appendicitis to be given a discourse on the World Series by the attending physician.

For churches which bear the name of Martin Luther, however, the Scriptural doctrine of Justification should hardly be irrelevant or merely a side issue. Still, when representatives of approximately 70 per cent of the world's Lutherans convened at Helsinki two years ago for the General Assembly of The Lutheran World Federation, it became evident that even the leading "Lutheran" theologians could not produce a statement on Justification which clearly expressed this most vital doctrine of the Bible in language which all could affirm. To those who dearly treasure the inspired words of St. Paul and their Lutheran heritage, this, too, is deeply disturbing and distressing. It leaves perplexed souls with the feeling that even the cardinal teachings of the Bible have not been plainly revealed by God. It gives us poor sinners the impression that we cannot be certain anymore even of our justification before God.

St. Paul would have it otherwise, however, as he here explicitly presents the need, the cause, and the basis of our justification.

### The Need

The reformation of the church of the sixteenth century had its roots in the turmoil of a man's misguided heart. If there was anything that

Martin Luther was sure of during the earlier years, it was that he was a sinful human being and, consequently, a long ways from being acceptable to God. He desperately wanted God's forgiveness and favor, but He could only think of God as a sentencing Judge and mistakenly supposed that he would first have to prove himself worthy of a favorable verdict. With his keen consciousness of sin Luther came inevitably to the agonizing realization that this could never be accomplished. Those who imagine that it can be achieved are sure to be found in the fold of the Pharisees.

The alternatives, thus, are hopeless despair or proud presumption. Either the sinner feels that his justification before God is hopeless, or he presumes to be able to justify himself in the sight of God by his own merits. As far as he goes in either direction — to the depths of despondency or to the heights of self-righteousness — he remains short of the glory of God. In the natural, sin-blinded condition of his heart he's bound to take the only way that he knows, the wrong way, the way of self-justification. And whether he realizes the futility of it or not, it gets him no justification before God.

### The Cause

When once the Holy Spirit opened Luther's heart and eyes to perceive the grace of God in Christ Jesus, that marvelous, matchless, undeserved grace of God which moved Him to reconcile the world unto Himself, to forgive the whole world its monumental and mounting debt of sin, and to render the verdict of "not guilty" upon all manifestly guilty sinners like himself for Jesus' sake; when he once came to the startling conclusion that his justification before God depended not upon his own merits or worthiness, but solely and alone upon the merits and sacrifice of Christ, his only Mediator and Savior; when it finally dawned upon him, also by divine grace, that in the Gospel God was not demanding of him a righteousness which he himself had to achieve, but was offering to him

a righteousness which had already been procured for him by Christ, then did Luther begin to experience the joy, the peace, and the contentment of the sinner who is justified by grace through faith in the Lord Jesus Christ. "Then," he writes, "the whole Scripture was opened to me and also heaven itself. Immediately I felt as if born anew, as if I had found the open gate of paradise."

Well, it had always been there on the pages of the sacred Scriptures, plainly and simply stated in the words of the Apostle: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8,9). And again: "Being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:7). And here: "Being justified freely by his grace through the redemption that is in Christ Jesus." Only foul distortions and perversions of the Gospel of God's free grace could confound the cause of the sinner's justification before God.

### The Basis

When God graciously forgave all sinners their debt of sin and pronounced them just and righteous in His sight, He did not thereby become unjust, nor did He compromise His justice. The debt was paid, and it was paid in full. The ransom price, paid to deliver us all from the just consequences of our inexcusable guilt, was the spotless life of God's own Son, freely and willingly given. On that basis God could justly justify sinners. And He did — all of them.

*Thy death, not mine, O Christ,  
Has paid the ransom due;  
Ten thousand deaths like mine  
Would have been all too few.  
To whom save Thee, who canst alone  
For sin atone, Lord, shall I flee?  
Thy righteousness, O Christ,  
Alone can cover me;  
No righteousness avails  
Save that which is of Thee.  
To whom save Thee, who canst alone  
For sin atone, Lord, shall I flee?  
(LH 380:4, 5)*

MILTON BURK

# Sola Scriptura -- A Key Watchword Of The Reformation

## We Let Luther Speak on This!

Together with *Sola Gratia* (salvation is "by grace alone") and *Sola Fide* ("by faith alone"), one of the key watchwords of the Lutheran Reformation was *Sola Scriptura*. "Scripture alone" was binding for Luther in all matters of faith and life.

In the Lutheran world of today this fundamental principle has not been openly discarded. But questions are being raised and answers given which in reality sound the death knell for *Sola Scriptura*. People are asking, "How much, if any, of the Bible is the Word of God? How reliable is it? How is it to be interpreted?"

These are basic questions, of course. But in view of the answers which are being given — and frequently attributed to Luther — it is not amiss on this anniversary of the Reformation to let Dr. Luther himself speak.

What was Luther's attitude toward the Scripture? What did he say about the authority of the Bible? In March 1521, in reply to the Pope's bull which condemned 41 theses taken from Luther's writings, he declared:

*Scripture alone* is the true lord and master of all writings and doctrine on earth.

On April 18 of the same year, when he was asked to recant and to retract the books which he had written, Luther gave this famous answer before Emperor Charles V at the Diet of Worms:

Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the Pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am *bound by the Scriptures I have quoted* and my conscience is *captive to the Word of God*. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience. I cannot do otherwise, here I stand, may God help me. Amen.

With these words the cardinal principle of the Reformation — and of the church which bears the Reformer's name — was established: *Sola Scriptura!* This principle, drawn from the Scripture itself, was again clearly enunciated by Luther in his *Smalcald Articles*:

The Word of God shall establish articles of faith, and no one else, not even an angel.

It is a sad but undeniable fact of our day that in most Lutheran church bodies there are few teachers who still hold to the inspiration of the very words of the Bible. What did Luther have to say concerning this matter? He declares:

Not only the words, but also the direction which the Holy Ghost and the Scripture use is divine.

Again,

Whoever is so bold that he ventures to accuse God of fraud and deception *in a single word* and does so willfully again and again after he has been warned and instructed once or twice will likewise

venture to accuse God of fraud and deception in all of His words. Therefore it is true, absolutely and without exception, that everything is believed or nothing is believed.

In this statement Luther has also expressed himself concerning the reliability of the Scriptures. Those of today who hold that the Bible contains mistakes will find no support from Luther for such a claim. With wholehearted approval he quotes what St. Augustine once wrote to St. Jerome:

I have learned to do only those books that are called the holy Scriptures the honor of believing that none of their writers has ever erred.

It is a common opinion today that the Bible is God's Word, and therefore trustworthy, only insofar as it speaks of matters that have to do with our salvation. Would Luther agree with these false claims? Hardly! Very emphatically he asserted that the Bible is errorless also in those parts that do not directly deal with our salvation. Concerning the creation of the world in six days, for example, he says:

We must be sure that there is no plainer speech on earth than that which God has spoken. Therefore, when Moses writes that God in six days created heaven and earth and all that therein is, let it so remain that there were six days, and you dare not find an explanation that six days were one day. Give the Holy Ghost the honor of being wiser than yourself, for you should so deal with Scripture that you believe that God Himself is speaking. Since it is God who is speaking, it is not fitting frivolously to twist His words to mean what you want them to mean.

What did Luther have to say concerning the interpretation of Scripture? Very clearly he set forth the correct hermeneutical rule (rule of interpretation) that *Scripture interprets itself*:

Scripture in itself is the most certain, the most accessible, the most readily understood book, *which interprets itself*. . . . I do not want to be honored as one who is more learned than all, but this I desire that Scripture alone rule as queen, and that it is not explained through my spirit or other men's spirit but understood *by itself and in its own spirit*.

Recognizing that there are statements in the Bible that are difficult to understand, Luther, nevertheless, maintained:

I, therefore, take my reason captive and subscribe to the Word even though I do not understand it.

Again and again in his writings Luther confesses that the Holy Ghost is the real author of the Scriptures. Taking up the charge that the writing of the prophets is confused and unintelligible, Luther writes:

The Holy Ghost has had to bear the blame of not being able to speak correctly, but that like a drunkard or a fool He jumbles the whole and uses wild, strange

words and phrases. But it is our fault that we have not understood the language nor style of the prophets. It cannot be otherwise, because the Holy Ghost is wise and also makes the prophets wise.

Why were the Scriptures so precious to Luther? Why was he so concerned about maintaining the principle of *Sola Scriptura*? Luther's convictions concerning the Scriptures were the work of the Holy Spirit. For in the Scriptures Luther heard the voice of his Good Shepherd, even as the true Church does today. In the Scriptures Luther found his Savior. He said:

I see nothing in Scripture but Christ crucified.

Comparing the Scriptures to the swaddling clothes and the manger, he confessed,

Simple and little are the swaddling clothes, but dear is the treasure, Christ, that lies in them.

With Luther, we too will want to hold fast to the Scriptures because they testify of Christ. May our watchword ever continue to be *Sola Scriptura*!

WILBERT R. GAWRISCH

## Editorials

(Continued from page 339)

Christ on earth. If that phrase means anything, and in the mouth of the Pope it certainly does mean something, it is that under Christ the Pope considers himself the head of not only the Catholic Church, but of all of Christ's Church on earth.

The Pope did not apologize for appearing before all nations as Christ's vicar, and he conceded nothing. He was not sailing under false colors, was not pretending to be only an equal among many Protestant dignitaries who crowded around him. His was the voice of authority that was not merely addressing an attentive audience, but that was instructing them as a father instructs his children. It must be admitted that he carried off the role very well of one who considered himself to be the anointed head of all Christians. Nothing that he said or did even suggested that there was any doubt in his mind that the adulation of all the churches represented there was only what was due to him as "the successor of Peter, vicar of Christ." The visit was for the Pope a great triumph, to which the Protestants made a considerable contribution.

ERWIN E. KOWALKE

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## LOOKING AT THE RELIGIOUS WORLD

*Information and Insight*

### PROJECT:

#### A SOPHISTICATED FAITH

"Separatists — they're little separatists already." Thus did a Lutheran pastor, with a sad shake of his head, bemoan the sorry plight of several of his teen-age parishioners. Into what error had they fallen? They were so backward as to believe that the Bible speaks the truth when it teaches that God made the world in six days.

#### Faith Versus Education

This "discouraging" situation was reported in the September 15, 1965, issue of *The Lutheran*, an official periodical of the Lutheran Church in America (LCA). The name of the Lutheran pastor was not given; his remark was quoted by Carolyn T. Larson, the woman who teaches his seventh-grade confirmation class. As the author of an article entitled "Faith Versus Education," she prefaced her remarks by posing this question for *The Lutheran's* readers: "Can faith grow big enough to include sophisticated present-day knowledge, or must the two try to live in separate rooms?"

#### Crucial Question

The author reported the results of a final exam she had given to her

class of 30 seventh-graders. The key question had read as follows: "The Bible says that God created the world in six days. Science says the world was made over a period of millions of years and is still changing. Who do you think created the world and how long did it take?"

#### "Gratifying" Replies

Eleven pupils answered this question in a manner which their teacher termed "gratifying." These 11 wrote in effect that "God created the world, only it took millions of years and is still going on." Eight other children tried to straddle the fence with this sort of answer: "God created the earth and did it in six days, BUT a day in heaven could be as long as millions of years on earth."

#### "Discouraging" Replies

The 11 remaining pupils saddened their "sophisticated" teacher by declaring themselves emphatically in favor of the Biblical teaching that God created the world in six normal days. The discouraged teacher confessed: "I don't know if their early Bible story concepts were already too rigid to be changed or deepened, or if they were too young to grasp adult thinking." She expressed fear

that these "problem" pupils were "well started on the long road of keeping their religion separate from their education."

#### What Had Gone Wrong?

How could she have failed to get through to them? Their brand-new (1964) confirmation book had clearly stated: "Even when you read the creation story in Genesis, you find a kind of evolution. . . ." Hadn't they spent considerable class time together looking at pictures of the cave man and his relatives? Hadn't she read excerpts from Loren Eiseley's *The Immense Journey* — "as beautiful and reverent an account of evolution as one is likely to find"? Hadn't several pupils reported on what they had learned about the origin of the world in their public-school science classes? One boy in particular had "reported very ably on the gas ball explosion theory" but later had admitted that he didn't believe it, preferring to accept the Bible account as the true one. What a disappointment!

#### Similar "Problems" Among Adults

The disturbed lady teacher salvaged her wounded pride somewhat with the following remark: "I suppose

it's not surprising that these children cling to their early beliefs; adults do the same thing." She told how she had recently been "startled" to read that some of our nation's elite space age engineers still hold to the literal truth of the Genesis account of creation. Perplexed, she asked: "How can a mind educated to the nth in aerodynamics remain content with a childhood religion?" Well, she couldn't do much about such unsophisticated adults who rejected her "deeper spiritual insights"; but our troubled teacher found some hope for the future generation in the knowledge that her "rigid" little seventh-graders still have two more years of confirmation class ahead of them. She expressed confidence that during those two years they will become "considerably more flexible and mature in their thought."

#### Some Things Never Change

On one general premise we would agree with author Larson: a Christian will want his faith to grow and not remain static at the confirmation-

class level. A baby-sized faith should, under the influence of the Holy Spirit, grow to a man-sized faith. BUT the *object* of a Christian's faith and the *means* employed to make it grow need *never* be changed. Changing the rules and moving the goalposts in the middle of the ball game can only lead to chaos!

The *object* of an adult's faith is exactly the *same* as that of a child's faith: namely, the glorious *fact* of salvation promised by a gracious God and accomplished through His Son Jesus Christ. And that glorious fact of salvation is based on a series of *factual historical events* recorded throughout the Scriptures, from the opening chapters of Genesis to the closing chapters of Revelation. Facts remain facts and are not open to "reinterpretation" as the Christian grows older.

Likewise the *means* employed to mature a Christian faith are the *same* means initially used by the Holy Spirit to create that faith: namely, the Means of Grace, Word and Sacrament. From childhood

through adulthood the Christian joyfully confesses with his Savior: "The Scripture cannot be broken"; "Father, . . . Thy Word is Truth!" And the Truth of God's Word is an eternal and absolute Truth which is not subject to change by the shifting winds of human opinion.

#### A Model Faith

Author Larson has fallen prey to the all-too-common assumption that human reason must reign supreme in determining what is truth. She has forgotten that her Savior repeatedly set forth the simple, unquestioning trust of a little child as the finest model for an adult faith. She asks: "Can faith grow big enough to include sophisticated present-day knowledge . . . ?" Our Scripture based reply is that *real* faith is quite unsophisticated; it is a humble, child-like trust in God's unchanging Truth — a trust which, under the Spirit's guidance, must grow "big enough" and manly enough to *exclude* the sophisticated rationalizations of the fallible mind of man.

MARTIN LUTZ

## Seventy-Fifth Anniversary

### St. John's, Rauville Township, Watertown, South Dakota

St. John's Evangelical Lutheran Church, Rauville Township, 10 miles north of Watertown, South Dakota, celebrated its seventy-fifth anniversary on September 12 with a mission service in the forenoon and the anniversary service in the afternoon. Pastor Paul Schliesser of Henry, South Dakota, delivered the sermon in the morning, while a former pastor of the congregation, the Rev. L. A. Dobberstein of Rapid City, South Dakota, preached in the anniversary service.

The Rauville group, many of them from Wisconsin, worshiped in the early 1880's in homes and schoolhouses at Mazeppa, Germantown, and Watertown. These groups were served by Missionary Christian Boettcher.

The first parsonage was built on land donated by Ludwig Rau, whence the name Rauville, about two miles south of the present church.

St. John's was organized on November 20, 1889, the Rev. Luebbert being the pastor. Among the charter members was the father of the sainted Pastor E. E. Guenther, former missionary and accepted member of the Apaches at Whiteriver, Arizona.

In 1890 the congregation joined the Minnesota Synod, which later became part of the Wisconsin Evangelical Lutheran Synod. That there were "giants in the earth" in those days we see from the fact that the nine original members built their church for about \$4,000. Dedication was August 31, 1890.

The future of the congregation lies solely in the hands of the Lord of lords.

PAUL SCHLIESSER



THE CHANCEL OF St. John's Ev. Lutheran Church, Rauville Township, South Dakota, which recently observed its seventy-fifth anniversary.

# Will You Share A BIG PROBLEM -- And AN INVITING PROSPECT?

## The Big Problem

You, through your delegates to the Synod Convention this summer, approved a work program of about \$4,000,000 for each of the two years.

Your men at the Convention voted this big program when they had considered long and prayerfully the many opportunities which the Lord had presented to us as a Synod.

This was their action though they knew that the program called for expenditures which exceeded by about \$700,000 the anticipated income (what could be expected in contributions from our congregations on the basis of their subscriptions).

But *your* men were not irresponsible. Keenly conscious of the gap between the approved program and the expected gifts of faith and love, they

1. Placed about \$500,000 of the work program on an *if-and-when* basis, that is, they said that the projects put in this class would be undertaken *if and when* the offerings from you and the 244,000 members of the Synod would make them possible;
2. Instructed the Board of Trustees not to engage in deficit financing, that is, told them: "Do not authorize expenditures for new programs when you cannot see financial daylight."
3. Resolved to authorize a *Budget Adjustment meeting* at an early date. The Board of Trustees and the heads of all departments of the Synod were to participate.

These were now *your* men. Acting in your name, they had to find answers to the questions:

- How can we best carry out the will of the Synod expressed in the Convention?
- Can some of the items in the \$3,550,000 (\$4 million minus the \$½ million in if-and-when items) be deferred for the present without curtailing the work?
- Which of the programs covered by the \$500,000 shall come first as (and if) your gifts allow them?

The department heads met on October 5 and 6. They felt responsible to *you* as they wrestled with the problems confronting them. For a morning, an afternoon, an evening, and another morning, all together and in smaller groups, they examined and weighed and debated the work as a whole. They did not try to gain an advantage for their department to the detriment of another department and so of our whole program of Gospel work. In a spirit of devotion to the Lord and His Gospel and in brotherly consideration for each other,

1. They agreed that these items on the if-and-when list could not be deferred:

Worker-Training .....	\$ 19,550
Home Missions .....	83,000
World Missions .....	57,768
	<hr/>
	\$160,318

This \$160,318 would permit:

- a) Entering the Hong Kong mission field;
  - b) Calling several instructors urgently needed;
  - c) A modest expansion of our Home Mission work.
2. They established a priority list for some of the if-and-when items, these being the ones considered most urgent.

The list is given in a box on the opposite page.

Their BIG PROBLEM can be stated like this:

1. They could not forget, as they did not wish to ignore, the strong desire and determination to go forward which you, through your representatives, had expressed at the Synod Convention.
2. Yet they had to act as responsible stewards over the gifts of love which you, God's people, make available for the work.

NOW THEY ARE SHARING THIS PROBLEM WITH YOU because they were convinced you would want to know about it. Of course, they thought of you as people who not only would be interested in the problem, but *would be willing to work at the solution of it.*

But at this point the big problem changes complexion and appears as

## An Inviting Prospect

What if we could, during the next two years

- Carry out, first, all the projects listed in the priority list of most urgent items? (These represent about \$135,000) —
- And then could seize the other opportunities for expanding the work which the Lord in grace has given us?



Consider the prospect of expansion which the Lord of the Church sets before us. Look at the second list on this page. All the items mean one thing: *doing the Gospel work more intensively and more extensively*. Our hearts should swell at this prospect.

*But let there be no easy enthusiasm!* A rah-rah spirit will do nothing to bring a single item in this inviting prospect to realization. Remember that we are speaking in terms of \$500,000 — which is roughly the total of the two lists.

The situation calls for sober appraisal and then a joyous setting to work. Faith and love toward the Savior are there. You have had the Gospel preached to you, and you stand in the Gospel — all by God's grace. *Now let faith and love for the Savior be exercised as you pray, work, and give for the cause of the Gospel*, the Gospel of the Christ in whom we stand accepted before God now and shall be found acceptable on the Great Day of our Lord.

THE PRIORITY LIST OF THE MOST URGENT "IF-AND WHEN" ITEMS

1. Contact pastor for our men in Vietnam .....	\$ 5,225
2. Lay mission worker for Zambia, Africa .....	8,985
3. Professor for Wisconsin Lutheran Seminary .....	3,500
4. Lay mission worker for Christian Chinese Lutheran Mission, Hong Kong .....	7,000
5. Dean of Students, Milwaukee Lutheran Teachers College .....	3,500
6. Public Relations Committee .....	800
7. Professor for Dr. Martin Luther College .....	3,500
8. Home Missions expansion (Phase I) .....	31,500
9. Instructor, Lutheran Bible Institute (Zambia, Africa) .....	15,065
10. Professor at Northwestern College .....	3,500
11. Home Missions expansion (Phase II) .....	31,500
12. 9th missionary to Zambia, Africa .....	15,065
13. Promotional printing, Praesidium .....	1,500
14. District Evangelism Commissions .....	2,500

Note: The figures given under 3, 5, 7, and 10 provide for one-half year's salary. They do not include housing.

MORE PROJECTS APPROVED BY THE CONVENTION

(Items not on the Above List)

Department of Home Missions

District Exploration and New Missions funds .....	\$32,000
A full-time contact pastor for Lutheran Spiritual Welfare Commission and publishing a prayerbook for military personnel .....	21,000
Mission expansion .....	63,000

Department of World Missions

Latin America — an additional missionary .....	8,203
Germany — a resident director .....	15,000
Expansion and exploration .....	17,000
Christian Chinese Lutheran Mission Church-Workers Institute .....	5,000
Subsidy for placement of Christian Chinese Lutheran Seminary graduates (Taiwan, Philippines) .....	3,000
Literature program .....	10,000

Department of Worker-Training

Wisconsin Lutheran Seminary (10th professor) .....	7,392
Northwestern College (27th and 28th professors) .....	13,400
Dr. Martin Luther College (39th through 42nd professors) .....	26,400
Milwaukee Lutheran Teachers College (5th through 9th professors) .....	34,500
Michigan Lutheran Seminary (13th and 14th professors) .....	13,000
(Dean of Women) .....	5,800
(Librarian) .....	4,560
Board of Education (3rd executive secretary) .....	6,478
Dr. Martin Luther College (a trained assistant librarian) .....	6,500
Michigan Lutheran Seminary (remodeling in boys' dormitory) .....	15,000
Pastor-Teacher recruitment .....	3,000



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

## Topic: How Can We Show Our Concern For Civil Rights?

*(The second of two parts)*

The first part of our answer to this question took up the concern we can show for civil rights in our personal relations with others. In this second part we shall consider the concern we can show for civil rights as responsible American citizens, which all Christians of this country will want to be.

### Scripture Does Not Determine Civil Rights

First, it must be recognized that Scripture does not determine which civil rights the individual is to have. Nowhere does Scripture say who is to have the right to vote, to a free education, or to drive a car. Neither does Scripture say that all men must have equal rights and opportunities. It recognized that at Paul's time some were servants and others masters, and the servants could not simply claim the right to freedom. Onesimus, the runaway slave, was returned to Philemon, his master. St. Paul wrote to the Corinthians: "Let every man abide in the same calling wherein he was called. Art thou called being a servant? Care not for it." However, he, too, recognized that freedom was a thing to be desired, so that he continued: "But if thou mayest be made free, use it rather" (I Cor. 7:20,21). Paul had certain privileges as a Roman citizen. Nowhere does Scripture say that all who were living as subjects within the Roman Empire were to have those same rights. A broad range of equal civil rights we may well consider highly desirable. But we cannot say that Scripture demands this. These are matters that the state controls. These are matters subject to government legislation.

### Concerns of Responsible Citizens

These matters will concern us as Christians, then, not insofar as we are members of the Church, but as responsible citizens who are concerned about their government and their fellow men. Particularly in a democracy such as ours is a concerned citizenry important. Three points can be mentioned in this connection.

### We Will Uphold the Laws

Our first concern will be that the laws that are in force are upheld. "Let every soul be subject unto the higher powers" (Rom. 13:1). We must obey the laws and use our influence that they are respected. Whatever civil rights laws a particular state or the federal government has must be respected. We will be concerned if someone who by law is granted the right to vote is somehow deprived of it, if a criminal is either convicted or set free on the basis of his color rather than on the basis of the laws that are in effect. We will uphold the law even if we are not fully agreed with the wisdom and equity of it. Servants were to be obedient even to "froward" masters (I Pet. 2:18).

### We Will Seek to Improve Laws on Civil Rights

Secondly, as responsible American citizens, Christians will use their influence to improve the laws pertaining to civil rights. Reason and good sense will have to guide us in this. If we recognize a law to be unjust, we can use every legal means available to us to effect an improvement. As Christians we will be concerned to improve laws for the welfare of all our fellow men.

### We Will Oppose Lawlessness

Finally, as responsible American citizens we Christians will use our influence to oppose all lawlessness. Sometimes lawlessness hides under the cloak of trying to help fellow citizens gain rights someone believes they should have. Riots, bloodshed, destruction of property in the interest of gaining improved civil rights can result in the breakdown of law and order and may in the end deprive everyone of civil rights. When anarchy prevails no one has any guaranteed rights. These rights can be maintained only by law, for they are rights enjoyed under the law. Lawlessness is not constructive, but destructive. Lawlessness we as Christians will recognize as rebellion against the power that God has established over us, the power that is "the minister of God to thee for good" (Rom. 13:4).

### Methods of Expressing Our Concerns

But how can we as Christian citizens bring our influence to bear? How can we express these concerns? The ballot box immediately comes to mind. We help choose those who make our laws. We won't fail to use our right to vote. In a democracy citizens can influence their lawmakers by writing to them directly. A letter to our senator or congressman or to those in administrative offices is a means of exerting influence. Letters can be directed to legislative committees. It may be possible, if a particular matter concerns us deeply, to appear personally at a committee hearing. Sometimes a letter to the newspaper's people's column will be helpful in molding the thinking of people. We cannot rule out even the possibility of a Christian as citizen participating in a demonstration, provided it does not violate the law or resort to violence. However, we must never forget how easily a demonstration can get out of hand. He can use whatever *legal* means are available to him to let his influence be felt.

Those in position of authority will, of course, have even greater and more direct opportunities to exert influence for good. Also a Christian as a responsible American citizen, if he has the abilities, will not shun the responsibilities of public office.

*(Continued on page 350)*

# A Swift-Paced Early History

## Wisconsin Lutheran Convalescent Home

How long does it take to begin operating a 100-bed nursing home? A year? Five years? Ten years? With the Lord's blessing it can be done in four months! You don't believe it? Then listen to the history of the Wisconsin Lutheran Convalescent Home in Milwaukee.

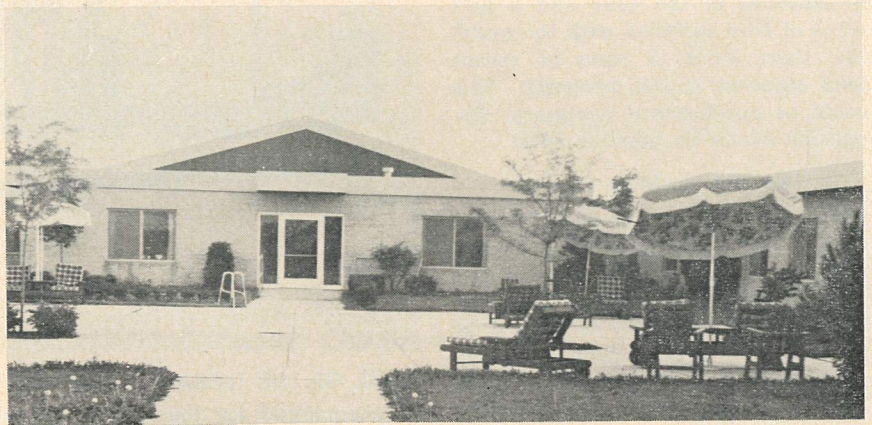
### First Thoughts Regarding a Wisconsin Synod Home

On March 21 of this year a meeting was called by a committee of eight appointed by the Metropolitan North Conference of the Southeastern Wisconsin District. This committee had been given the duty to investigate the possibility of opening a Wisconsin Synod home for the aging in the Milwaukee area. The group of around 150 persons that met that Sunday in March were much encouraged by an expression made by the Board of Bethany Lutheran Home, a convalescent home conducted jointly by members of the Wisconsin and Missouri Synods. Because their home was very old and demanded extensive remodeling, the Board expressed willingness to turn over Bethany's assets to a Wisconsin Synod group which would rebuild the home on its present site.

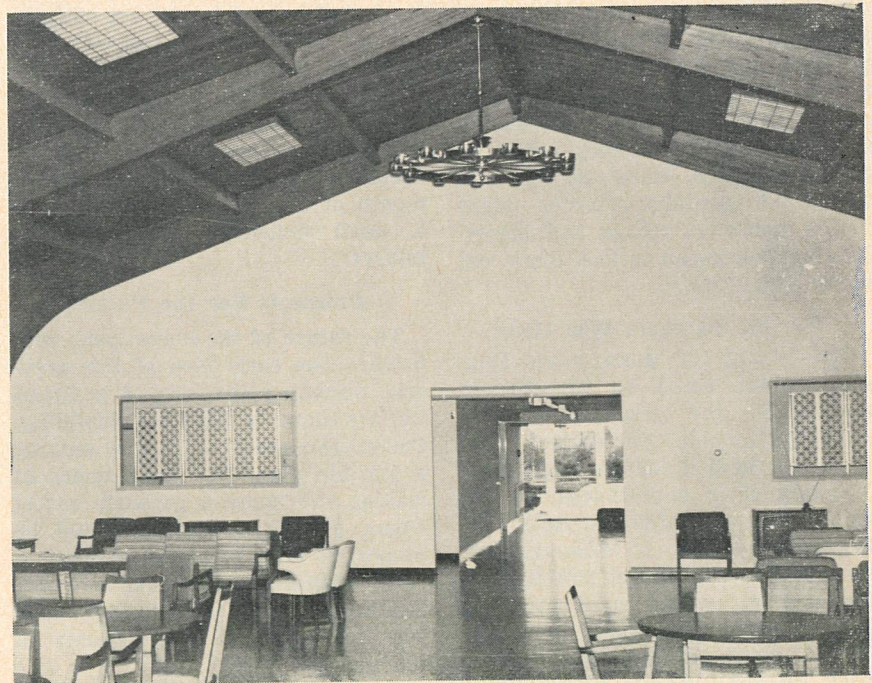
With this encouragement, the group that met chose a temporary board. This board was to make preliminary plans for the organization of a corporation and to investigate the feasibility of rebuilding the Bethany Home. This board was faced, almost simultaneously, with two factors. First, it became apparent that the site of Bethany Home would not be the wisest place to build. The property was too small for much expansion and the adjoining property was too expensive.

### The Picture Changes Completely

Then something else happened. A beautiful new convalescent hospital on Milwaukee's fast-growing northwest side was offered for sale. This hospital, with its 106 beds, was built to be an exclusive home for the



A PLEASANT PLACE at Wisconsin Lutheran Convalescent Home is this patio. Here patients may enjoy the sun and fresh air in privacy.



A VIEW OF THE LOUNGE at the Wisconsin Lutheran Convalescent Home. This beautiful room is admirably suited for the worship services held for the patients.

wealthier persons of the community who could afford the very best in nursing and convalescent care. Because there were not enough of this kind of patients available, the hospital had difficulty surviving, and the owners were interested in selling.

Not only were the hospital's facilities desirable in every respect, but in addition to the four and a half acres of land included with the building, there were 12 acres of vacant land adjacent to this property. This could be purchased if necessary. Expansion would be possible here!

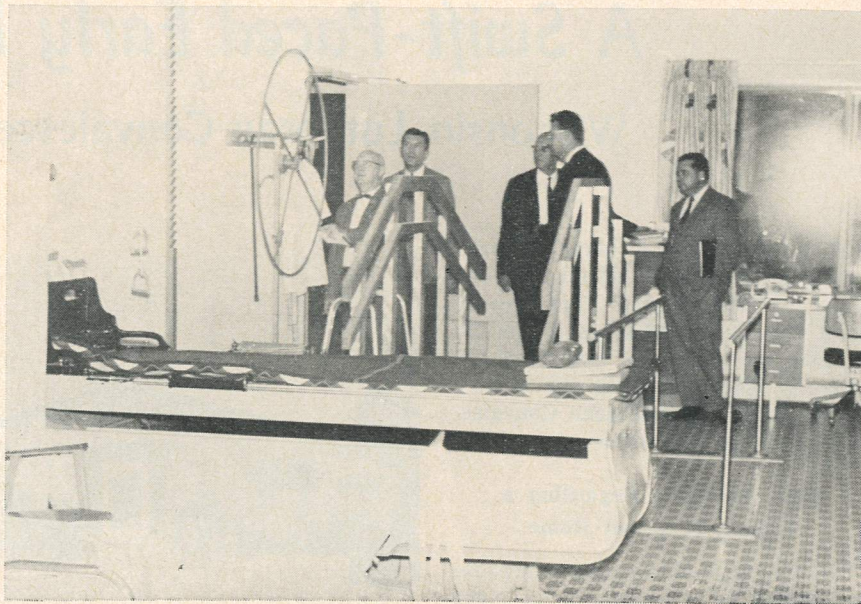
#### The Big Problem of Cost

The big problem was cost. To purchase such a facility would require nearly a million dollars. Careful cost estimates showed that the home could be self-sustaining only if it had in excess of 150 beds and had an occupancy of at least 85%. Another problem was facing the Board in seeking to purchase the property. That problem was finding the money for a down payment. They could not justify asking for our Synod's help since this is an area of work ordinarily left up to a District or groups within it. Besides, they realized that with the vast program in missions and education already engaging our Synod, it could hardly afford to help.

The thoughts concerning Synod involvement had their value. It led the Board to think of using the large grounds and beautiful facilities as the site for a possible welfare center of our Synod. It was hoped that a Children's Welfare agency would be established here. Here also was land where the mentally retarded might find a house of refuge and mercy. The location began to look more and more interesting.

#### How the Purchase Was Made

Before any of these more long-range plans could be investigated thoroughly, the property became urgently available. The owners could no longer hold it for us. Right here it might have slipped out of our hands. But a brother in faith, Mr. Robert Peregrine, a Milwaukee attorney, devoting almost full time to the task for weeks, used his legal skills to bring the property to us. Another brother in faith, Mr. William Riek, offered a sizable personal loan for a down payment on the property. Also with the facility, Mr. Peregrine negotiated for the 12 acres of land adjoining the home and obtained



SOME OF THE THERAPY EQUIPMENT is shown in this view. The Home came fully equipped for therapeutic treatments.

them. On August 1 Wisconsin Lutheran Convalescent Home was in operation.

#### Bounteous Blessings

The bounteous blessings of Christ kept pouring in. We began the operation of the home with 21 patients — and a staff of 45. We were thankful, indeed, that this well-trained and loyal staff agreed to stay on with us, but we were concerned how we would meet the payroll. Then, at the rate of two and three a day, people came, seeking admittance. By September 1 the home was nearly filled and had become almost self-sustaining. In the month of September there was only a small deficit in the operating budget.

#### Prospects For the Future

The future of the home looks very bright. The early idea of this property becoming the site of a Synod welfare center is a distinct possibility. Committees are at work now seeking a feasible plan. We have hopes of making the home a geriatric center where a full-time intern would be present to offer extensive out-patient care. Within the next year construction will begin on an addition which will nearly double the capacity of the home.

#### What God Has Done

Yet, in a way, the most encouraging part of the future is the past and what God has done for us in it. He

made this home available for us at a time when our hearts were in tune for accepting it. He gave us the necessary legal skill at a time when it was needed. He led the hearts of our people to give and loan thousands of dollars at a time when the need was critical. He led patients to our door at a time when we needed them in order to operate. He made it possible for men in the area to devote time, skills, and energy to get the home on its feet. It is our hope for ourselves as well as for many others in our Wisconsin Synod that these blessings from God might encourage us. He loves us and in that love saved us through His Son. With Him on our side we cannot fail! To God alone be glory!

#### Briefs

(Continued from page 338)

- ing the United Nations? See "Editorials."
- How many young Apache boys and girls were in the last confirmation class at our East Fork Mission? See page 349.
  - Give, in dollars, the size of the work program approved by the August Synod Convention. See page 344.
  - What does "Sola Scriptura" mean? See page 341.
  - What was unusual about the purchase of the Wisconsin Lutheran Convalescent Home? See page 347.

# News FROM OUR Missions

## Confirmation Memories In Apacheland

How well do you remember your confirmation? Do you remember the date, the weather, the hymns you sang, the Word of God read and the sermon preached? Can you name all the young people who were confirmed with you? What was your confirmation memory verse?

How thankful we should be that the benefit of our confirmation does not depend upon our faded memories of that day but upon our Savior. His love for us never fades and His power to save us never grows weak.

We cannot expect that the 14 young Apaches and one white boy who followed the pastor into the chapel at East Fork Mission, their white gowns fluttering, on May 23, 1965, will remember everything that happened on that day. They may forget who sat next to them that day. They may forget exactly what they said to the pastor in preparation for that day as they confessed to him in private their sins and their faith in Jesus. They may not be able to name many of the 264 persons who were there that morning to hear their promises to remain faithful to the Savior and to the Lutheran Church until death. One thing all of us pray is that none of these newly confirmed members of the Church will forget the Lord into whose name they were baptized, and whom they acknowledged as their Savior.

We also pray that they will always remember the Word of God which urged them to continue as believers, to confess Christ's name, to contribute to His Church, to carry His cross, to commune at His altar, and above all, to rest all their hopes of eternal life on His gracious love alone. Some will certainly remember the words of encouragement addressed to them by Pastor Edgar Hoenecke, Executive Secretary of our Board for World Missions, who was present at their confirmation.

These are the names of those for whom we pray that they may have blessed and profitable memories of the day they publicly stood before the Lord's altar to



1965 CONFIRMATION CLASS, East Fork Mission, White-river, Arizona. Left to right: Thana Alsenay, Elizabeth Declay, Althea Moody, Aurelia Toggie, Ophelia Robertson, Regan Armstrong, Anson Sneezy, Lillie Modless, Lula White, Leon Goseyun, Rainbolt Bush, Rachel Moody, Thomas Strickland.

confess their faith and to receive the Sacrament of the Altar for the first time: Rachel Moody, Lula White, Althea Moody, Aurelia Toggie, Lillie Modless, Ophelia Robertson, Thana Alsenay, Jeanne Ferreira, Christine Ethelbah, Lyman Bullis, Anson Sneezy, Thomas Strickland, Wesley Malone, Leon Goseyun, and Rainbolt Bush.

PASTOR H. E. HARTZELL  
East Fork Lutheran Mission  
Whiteriver, Arizona

## The Fifth Stewardship Conference

The Fifth Stewardship Conference of the Wisconsin Evangelical Lutheran Synod took place in Milwaukee on September 21 and 22, 1965. Some 80 delegates were present from all nine Districts of the Synod. These were the representatives of the District Boards for Information and Stewardship and the Visiting Elders from each conference. The Confer-

ence was conducted by the Synod's Board for Information and Stewardship, with Pastor John Jeske of Milwaukee serving as chairman.

The opening service was conducted by Pastor Winfred Koelpin of Livonia, Michigan, who encouraged the delegates as well as all the members of the Synod to let their love for their Savior motivate them to

greater service. He stated in his sermon: "A recognition of God's mercy will give wings to the feet of service, strength to the arm of labor, and generosity to the hand of offering."

### An Inspiring Essay

A most inspiring essay, "Initiated Into the Secret of Surviving Prosperity" was presented by Pastor Robert H. Hochmuth of Santa Clara, California. He pointed out that one

of our greatest concerns as members of the Board for Information and Stewardship and leaders in the church is that of motivating our people to express the love which our Savior has shown to us sinners whom He purchased with His lifeblood. Copies of Pastor Hochmuth's essay have been made available. The hope was expressed that it could be read to all the conferences of the Synod.

### New Aids in Presenting Our Program

During the course of the two-day conference the latest brochures produced by the Board for Information and Stewardship were previewed. These will all be available to the congregations of the Synod this fall before they make their subscriptions to the Synod's 1966 budget. Perhaps one of the outstanding highlights of the conference was the presentation of the filmstrip covering the recent Convention of the Synod in Watertown last August. The filmstrip is entitled "Partners in the Gospel" and is presently available to all congregations. In an effort to keep all the members of our Synod informed as to the program of our Synod and the many open doors that are before us, both here at home and throughout the world, it was hoped that this filmstrip would be shown to all the members of our Synod in connection with the Sunday morning services. One of the Districts has already initiated a program whereby the laymen of the District will be trained so that they can present this filmstrip together with the Synod's program. We pray that the hearts of all the members of our Synod will be opened so we can meet these opportunities which our Lord is placing before us.

### Progress Reports From the Districts

Among the many items discussed, either in open discussions or in "buzz sessions" were: "The Pre-budget Subscription System — Its Successes and Failures," "The Pre-budget Subscription System — Its Goals and Methods," and "How Can the Synod and District Boards for Information and

Stewardship Best Serve the Congregations?" Reports were heard from each of the nine Districts as to the projects which were being carried out in their particular District. It was most interesting to hear that almost every District was carrying on an active stewardship program. Pastor Irwin Habeck, first vice-president of the Synod, reported that a special committee appointed by the Conference of Presidents has been entrusted with the responsibility of finding ways and means of raising the \$4,000,000.00 for the building program voted by the delegates at the Synod Convention in August.

### The Motivation — God's Grace

The theme of the entire Stewardship Conference was "motivation." President Oscar J. Naumann in his remarks addressed to the delegates reminded us that we have the most wonderful motivation in the world — God's grace. Let's make the prayer he expressed ours, too, that as "Partners in the Gospel" we take advantage of the many opportunities and privileges which are before us.

RONALD F. FREIER

### NOTICE

#### BOARD OF TRUSTEES MEETING

The next meeting of the full Board of Trustees is scheduled for Dec. 14 and 15.

Business to be acted upon in this meeting should be in the hands of the chairman or executive secretary of the Board of Trustees at least 10 days before the meeting date.

Pastor Norbert E. Paustian  
Secretary, Board of Trustees

#### NAMES OF QUALIFIED MEN REQUESTED Lay Advisor for CCLM

The Executive Committee for the Christian Chinese Lutheran Mission requests names of men qualified to fill the position of Lay Advisor for the CCLM. The Executive Committee is particularly interested in men who are retired. The position is to terminate at the end of the present biennium, June 30, 1967. Since the Lay Advisor is to serve as the financial agent of the WELS in its cooperative work with the CCLM, a man with C.P.A. or P.A. background and training is desired. Recommendations and all pertinent information are to be sent to the Chairman of the Executive Committee for the CCLM.

Leonard J. Koeninger, Chairman  
Executive Committee for the CCLM  
909 N. Chestnut St.  
Lansing, Mich. 48906

#### CALL FOR NOMINATIONS

The Executive Committee for Chinese Lutheran Missions requests nominations for

a permanent Friendly Counsellor for the Christian Chinese Mission. Nominees are to be qualified to serve as Director and Professor of the CCLM Theological Seminary and possess mature understanding in order to help administrate the affairs of the CCLM. Nominations and all pertinent information are to be in the hands of the Chairman of the Executive Committee before Nov. 15, 1965.

Leonard J. Koeninger, Chairman  
Executive Committee for the CCLM  
909 N. Chestnut St.  
Lansing, Mich. 48906

#### CALL FOR CANDIDATES

The Board of Control of Wisconsin Lutheran Seminary, Mequon, Wis., herewith invites the members of our Wisconsin Evangelical Lutheran Synod to nominate candidates for the professorship at the Seminary, to be vacated by the retirement of Dr. Paul Peters at the end of the present school year.

Candidates nominated must be qualified to teach in the field of New Testament Exegesis and Homiletics.

Please send all nominations to the undersigned Secretary no later than Nov. 18, 1965.

Pastor Adolph C. Buenger, Secretary  
5026 — 19th Avenue  
Kenosha, Wisconsin 53140

#### CALL FOR NOMINATIONS

The terms of three directors of the Wisconsin Evangelical Lutheran Synod Foundation, Inc., John Johnson, Theodore Kraklow, and Elmer A. Worgull, expire in January 1966. One director, Frederick C. Roehl, has resigned to accept appointment as representative of the Western Wisconsin District on the Board of Trustees.

The Board of Trustees will elect men to fill the four offices in the first meeting of the full board in 1966. Nominations should reach the Board no later than Dec. 31, 1965.

Pastor Norbert E. Paustian  
Secretary, Board of Trustees  
818 Wisconsin Ave., W.  
Oconomowoc, Wis. 53066

#### HOUSEMOTHER NEEDED

##### LUTHERAN CHILDREN'S FRIEND SOCIETY

The Lutheran Children's Home is recruiting a housemother for its child care staff. The Lutheran Children's Home is currently operating as a residential treatment center for emotionally disturbed boys, age six through twelve. The houseparent plays an important role in the residential treatment of the emotionally disturbed child since he provides the day by day security and controls which are essential to a treatment program.

Interested people have the opportunity to join a treatment team consisting of other houseparents, social workers, and teachers. Although college training is helpful, it is not essential. Requirements are a basic love for and interest in children, the ability to be firm but gentle, and a willingness to accept children whose behavior is not always acceptable.

Anyone wishing to become a professional housemother is encouraged to contact the Lutheran Children's Home, 8138 Harwood Ave., Wauwatosa, Wis. 53213; telephone 258-4542. Telephone calls or correspondence can be directed to Mr. Don L. Druckrey, Child Care Supervisor.

#### WISCONSIN LUTHERAN SEMINARY

There is a vacancy on the kitchen staff of Wisconsin Lutheran Seminary at Mequon, Wis. A furnished room and board are supplied in addition to the salary. The work consists in assisting with the preparation

## A Lantern to Our Footsteps

(Continued from page 346)

However, perhaps the greatest influence we individually can exert will be in our personal relations with

others when we demonstrate and foster respect and love and kindness for one another. Where that spirit takes hold, citizens will have concern for the law, will want to improve laws, will want to oppose all lawlessness for the welfare of all.

ARMIN SCHUETZE

of food and in setting and clearing tables in the dining room. The position should appeal especially to a woman who needs both employment and living accommodations. For further particulars please contact:

Prof. Heinrich J. Vogel  
11757 N Seminary Drive 65 W  
Mequon, Wis. 53092

#### REQUEST FOR NAMES COMMUNITIES SOUTH OF MINNEAPOLIS

Good Shepherd Lutheran Church of Burnsville, Minn., is currently holding services in Savage, Minn., while its new chapel is being built. Services are held at 9:30 a.m. This mission serves the following areas: Burnsville, Savage, Orchard Gardens, Lakeville, Apple Valley, Lebanon, Eagan, Rosemount, Cedar Crest, and Farmington. Please send names of mission prospects, interested members, or Wisconsin Synod people who have moved into the south area of Minneapolis to the undersigned.

Rev. R. Drews  
1600 E. County 42  
Burnsville, Minn. 55378

#### 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

#### WISCONSIN SYNOD MISSION PHILADELPHIA AREA

Beginning October 3, 1965, our Wisconsin Synod Mission in the Philadelphia area will hold services each Sunday at 10:30 a.m. in the Community Room of the Kingswood Apartments located on Highway 23, one mile east of the Valley Forge interchange of the Pa. Turnpike. Please send the names and addresses of prospects in the greater Philadelphia area to:

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

#### REQUEST FOR NAMES REDDING, CALIF., AREA

Mount Calvary Lutheran Church is a mission congregation holding services in the Linn and Fulkert Funeral Home, Placer and Court Streets, Redding, Calif. You are asked to send the names of persons who are or might be interested in the services to:

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

#### 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 people who are or might be interested. Places involved are: Sacramento, Fair Oaks,

Folsom, Rio Linda, North Highlands, Citrus Heights, and Orangeville. Write to:

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

#### 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

#### REQUEST FOR COLLOQUY

Pastor Gerald L. Meyer of Park City, Mont., has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod.

W. A. Schumann, president  
Dakota-Montana District

#### INSTITUTIONAL MISSIONARY TWIN CITIES AREA

There is now a full-time institutional missionary serving the hospitals in the Minneapolis-St. Paul area. All necessary information should be forwarded to the undersigned missionary.

Pastor Wm. H. Wiedenmeyer  
7712 Xerxes Ave. South  
Minneapolis, Minn. 55423  
Telephone: 866-2073

#### SERVICES AT FT. LEONARD WOOD

The Wisconsin Synod camp pastor at Ft. Leonard Wood, Pastor Arthur Schupmann, conducts a religious service at the base every other Sunday in Chapel No. 3, at 7:30 p.m.

Pastor Schupmann also serves Scott AFB at Belleville, Ill., and Whiteman AFB at Sedalia, Mo.

#### SERVICES IN TOKYO

Pastors and parents of servicemen stationed in Japan are requested to urge men and women in the Armed Forces (and civilians) to attend Wisconsin Synod services in Tokyo. Our missionary there, Pastor Richard Seeger, is most eager to serve our members away from home. Call him for place and time of service. His address and telephone number:

1134 Minamisawa Higashi Kurume Machi  
Tokyo, Japan  
Telephone: 0424-71-1855

#### A REQUEST FOR JAPAN STENCIL-CUTTING MACHINE NEEDED

Our Japanese Mission is greatly in need of an electronic stencil-cutting machine which costs about \$840. This machine will be used to print and spread the Gospel in our fields in Japan. Any society, or church, or individual interested in supplying this need, please contact the undersigned.

Pastor Harry Shiley  
8231 West Herbert Ave.  
Milwaukee, Wis. 53218

#### INFORMATION WANTED

We would like to have information regarding the whereabouts of any surviving friends or relatives of

Pastor P. J. Kaiser, who served St. Peter's Lutheran Congregation, Sturgeon Bay, Wis., from 1890-1892;

and

Pastor E. Schulze, who served St. Peter's Lutheran Congregation, Sturgeon Bay, Wis., from 1899-1904.

We are seeking a photograph of these two men. If you have any pertinent information, please contact:

Rev. Theo. Baganz  
St. Peter's Lutheran Church  
Corner of Maple and Lansing Ave.  
Sturgeon Bay, Wis.

#### CROSS AND CANDLEHOLDERS AVAILABLE

Two candleholders and a cross are available without charge to any congregation or mission in need of them from St. John's Lutheran Church of Mazeppa. Write to:

A. P. C. Kell, vacancy pastor  
105 — 12th Ave. N.E.  
Watertown, S. Dak.

#### PEWS AVAILABLE

Any mission congregation may have 27 pews from Grace Lutheran, Town Maine, Marathon County, Wis. Size: 9½ feet; Material: pine, dark finish. Write to:  
Rev. Adolph Schumann  
627 Scott St.  
Wausau, Wis. 54401

#### WANTED URGENTLY

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

#### CALENDAR OF CONFERENCES

##### ARIZONA-CALIFORNIA

##### DISTRICT TEACHERS CONFERENCE

Time: Nov. 11, at East Fork Mission, Whiteriver, Ariz.; Nov. 12, at Cibecue Mission, Cibecue, Ariz.

Agenda: Love Thy Neighbor, A. Meier; Teaching Modern Mathematics, Ginn & Co. Representatives; Social Studies Teaching Aids for Teaching Am. History, N. Zimmermann; Art in the Christian Day School, Mrs. M. Wilbrecht.

M. HEMKER, Secretary pro tem

##### DAKOTA-MONTANA

##### EASTERN PASTORAL CONFERENCE

Time: Nov. 9 and 10, 1965, beginning at 10 a.m. with a communion service at 8 a.m., Nov. 9.

Place: Good Shepherd Ev. Lutheran Church, Sioux Falls, S. Dak.; D. Krenke, host pastor.

Preacher: C. E. Cone, Jr. (alternate, P. Schliesser).

Agenda: Exegesis Col. 3, P. Schliesser; Christ in the Pentateuch, G. Bunde; Pastoral Counseling in Impending Divorce Cases, W. Schumann; Exegetical Study of the Passages in Part I of the Table of Duties, C. E. Cone, Jr.

C. E. CONE JR., Secretary

##### MINNESOTA

##### 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

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##### ST. CROIX PASTORAL CONFERENCE

Date: Monday, Nov. 8, 1965.

Time: 9 a.m. (Communion service).

Place: St. Paul's Ev. Lutheran Church, Cannon Falls, Minn.; W. Beckendorf, host pastor.

Preacher: R. Drews (F. Fallen, alternate).

Agenda: To What Extent Should a Congregation Become Involved in Community Charity Programs, by M. Petermann.

J. G. HOENECKE, Secretary

##### NEBRASKA

##### DISTRICT MISSIONARIES CONFERENCE

Time: Nov. 9, 10, 1965, beginning at 9 a.m.

Place: St. Paul's Ev. Lutheran Church, Broken Bow, Nebr.; D. Schmeling, pastor.

Communion service: R. Wiechmann, preacher.  
Agenda: The Working Relationship Between the General Mission Board for Home Missions and the District Mission Board, R. Wiechmann; Round-table Discussion on the Pastor's Stewardship of Time, and on Admitting People Into the Church by Confirmation, Transfer, and Profession of Faith, W. A. Wietzke, moderator; Enlisting Our Members as Missionaries, M. Weis-hahn.

Please notify the host pastor as to the accommodations you will need. Guest pastors are welcome to attend.

DAVID G. SCHMELING, Secretary

### NORTHERN WISCONSIN

#### MANITOWOC PASTORAL CONFERENCE

Date: Nov. 15, 1965.

Place: St. Peter's Ev. Lutheran Church, Collins, Rt. 4, Chilton, Wis.; Robert Wendland, pastor.

Time: Opening Communion service at 9 a.m.

Preacher: Dr. H. Koch (alternate: L. H. Koeninger).

Agenda: Exegesis of I Tim. 6:17f., L. H. Koeninger (alternate, Dr. H. Koch); Sermon Study, Theo. Sauer (alternate, R. Wendland); Conference Choice of Essay: Review of Proposed Rite of Confirmation for Children, A. Roekle, moderator; The Northern Wisconsin District — Persons, Places, Events, A. Engel; Isagogic Study of Amos, A. Degner; The Revelation of St. John and Its Proper Use in Relation to the Other Books of the Bible, Theo. Sauer; Report of Visitor.

A. F. Schultz, Secretary

### SOUTHEASTERN WISCONSIN

#### SOUTHERN PASTORAL CONFERENCE

Date: Nov. 9, 1965.

Time: 9 a.m. (CST), with a Communion service.

Place: Mt. Zion Lutheran Church, Kenosha, Wis.; Friedel Schulz, host pastor.

Preacher: Norman Barenz (I Cor. 5); alternate: Geo. Boldt.

Agenda: Exegesis of Song of Solomon, chapter 3, A. Capek; Exegesis of Song of Solomon, chapter 4, R. Pope; Neo-Catholicism, E. Schewe (alternate: An Evaluation of Beck's Translation on the New Testament, Wayne Popp).

H. Wiedmann, Secretary

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#### 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

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#### METROPOLITAN NORTH-SOUTH JOINT PASTORAL CONFERENCE

Date: Monday, Nov. 15, 1965.

Time: 9:00 a.m. to 4:00 p.m.

Place: St. John's Ev. Lutheran Church, 68th and W. Forest Home; J. Jeske, host pastor.

Preacher: F. Gilbert (J. Jeske, alternate).

Agenda: Reading of R. Hochmuth's essay: Initiated into the Secret of Surviving Pros-

perity; Progress report of Radio Committee and Institutional Missions Committee; Other reports: Synod convention's work in doctrinal matters, free conference, convalescent home, and campus house.

Gordon J. Snyder, Secretary

Paul A. Manthey, Secretary

### WESTERN WISCONSIN

#### SOUTHWEST PASTORAL CONFERENCE

Place: St. John's Ev. Lutheran Church, Kendall, Wis.; E. Gieschen, pastor.

Date: Nov. 30, at 9 a.m. (not the customary 9:30).

Speaker: E. Toepel (A. Werner, alternate).

Agenda: Exegesis of II Cor. 1:1-22, W. Schulz; Preaching to the Senile and Mentally Deficient, O. Heier; Suggestions on Home Visitations in the Parish, R. Siegler; Book Review: "The Word of the Lord Grows, E. Gieschen; Isagogical Treatment of Malachi, R. Lauersdorf.

D. Kempf, Secretary

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### WISCONSIN

#### STATE TEACHERS' CONFERENCE

Nov. 4 and 5, 1965

Nov. 4, 9 a.m. to 4:30 p.m.

Promoting Home Missions in Our Christian Day Schools, Raymond Wiechmann; Promoting World Missions in Our Christian Day Schools, Harry Shiley; School Music Aids, Gordon Follendorf; Reaching the Emotionally Handicapped Child, Ernst F. Lehninger.

Nov. 5, 9 a.m. to 4 p.m.

What the Christian Teacher's Attitude Toward Other Races Should Be, Paul Knickelbein; Warnings Concerning Evolution as it Is Being Taught on All Levels of Education, Robert Adickes.

SILAS BORN

Secretary for the Program Committee

### ORDINATIONS AND INSTALLATIONS

#### Commissioned

##### Pastor

Marquardt, Gerhard C., as missionary to the Cutler Ridge area of Florida, by J. Berger; assisted by W. Steih, J. Vogt, and K. Strack; Oct. 3, 1965.

#### Installed

##### Pastor

Sauer, Norman E., as associate pastor of St. John's Ev. Lutheran Church, Lake City, Minn., by R. A. Goede; assisted by H. F. Muenkel, T. H. Albrecht, L. E. Lillegard, D. G. Bruemmer, F. A. Werner, C. L. Serwe, N. Retzlaff, W. J. Henrich, H. W. Schwertfeger; Oct. 3, 1965.

##### Teachers

Averbeck, Robert, as teacher and principal in St. Matthew's Lutheran School, Oconomowoc, Wis., by N. E. Paustian; Aug. 15, 1965.

Schroeder, Elroy, as teacher in St. Peter's School, Fond du Lac, Wis., by K. A. Gurgel; Aug. 29, 1965.

##### Instructor

Fuhrmann, Wm., as instructor in Winnebago Lutheran Academy, Fond du Lac, Wis., by K. A. Gurgel; Sept. 8, 1965.

### CHANGE OF ADDRESS

##### Pastors

Nitz, Henry C.  
Eitzen, Minn. 55931

Wiedenmeyer, Wm. H.  
7712 Xerxes Ave. South  
Minneapolis, Minn. 55423  
Telephone: 866-2073.

##### Teachers:

Averbeck, Robert  
800 W. Wisconsin Ave.  
Oconomowoc, Wis. 53066

Schroeder, Elroy  
219 Coffman Ave.  
Fond du Lac, Wis. 54935

##### Instructor

Fuhrmann, Wm.  
228 Coffman Ave.  
Fond du Lac, Wis. 54935