

Lutheran

THE NORTHWESTERN

Volume 52, Number 23
November 14, 1965



BRIEFS by the Editor

"GOALS GAINED—UNDER GOD'S BLESSING." This will be the name of a feature which you will find recurring in these pages during the next two years. We hope that we shall have to run it often. It will be a box, usually occupying only part of a page. But it will be an important feature. In this box we will report *forward steps in the Gospel advance* which we have undertaken in fear and love toward God. Whenever any of the projects in the "if-and-when" class (about \$500,000 worth) is authorized, we will report it under "Goals Gained." Our purpose in this is:

- 1) That we may all rejoice over the blessing of God who has enabled us to take a step forward in His work;
- 2) That we may lift our eyes to the next goal or goals, and in grateful response to *blessings already received* may pray and work toward another advance, that is, undertaking another project or two of those not included in the regular budget of \$3,525,000.

In addition, we shall report any new work undertaken which is included in the regular budget, so that we

may have a full picture of goals gained—under God's blessing.

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BE SURE TO READ the article by Professor Carl Lawrenz, president of Wisconsin Lutheran Seminary. You will find it on page 360. It is one of the articles in the series, "The Christian's Response to Evolutionism." President Lawrenz writes, for example: "We . . . will need to restrict ourselves to the matters that are especially emphasized [in the Creation account in Genesis]. It is noteworthy, however, that just the things that are set forth with emphasis in the Creation account all speak out clearly against any evolutionistic explanation of the origin of all things."

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THE AMERICAN BIBLE SOCIETY, through its representative, has informed the officials of our Synod of an urgent request which it has received from the government of Ghana, West Africa. This government has asked the Society to supply it with 500,000 Bibles in six languages. These are to be used as textbooks in all Ghanaian schools. It informed the Society, however, that it can meet only

\$400,000 of the cost and was requesting the Society to meet the balance of \$200,000. The Society has appealed to many churches and to our Synod for help in carrying out this project.

While the Conference of Presidents did not find it possible to include something like this in the Synod's regular work program, they did want to give our members an opportunity to contribute to this cause. They asked us to put the matter before you in this way.

If you wish to contribute, make out your check to Mr. Norris Koopmann, Treasurer, and send it to him under this address: Mr. Norris Koopmann, Treasurer, Wisconsin Ev. Lutheran Synod, 3512 W. North Ave., Milwaukee, Wis. 53208.

Designate your gift for "American Bible Society—Bibles for Ghana."

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"ONE STRENGTHENED IN HIS FAITH THROUGH THE NORTHWESTERN LUTHERAN." Thus a correspondent signs himself. He writes: "The Northwestern Lutheran has been in the home of my parents for years. I never gave it any particular attention, just occasionally browsing through one. Now I am moved away from my parents. I am living in an area where there is no Wisconsin Synod church. . . . Many of my friends deny the existence of God. Jesus was just a "cool philosopher" to them. I was slowly leaving my Christian faith.

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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

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Editorials

Grassroots Ecumenicism Ecumenicism (updated unionism) would appear to be a concern of the top level in the church. Theological professors propose ecumenical dialogues, church officials promote intersynodical and interdenominational discussions, and church conventions pass resolutions to put ecumenicism into effect. It would seem that ecumenicism is a matter for higher echelon decision, and then it descends to or is imposed on the synod's or denomination's rank and file, its pastors and congregations.

There is another way to involve a church body in ecumenicism. Wars are fought not only by the General High Command or by official communiques. The privates and corporals, and the sergeants and platoons are also engaged in it. There is an active or potential ecumenical front in practically every village or town or city in the land. The Catholic priest across town offers to alternate with the Lutheran and the Congregational pastor in visiting patients in the community nursing home; the Methodist pastor suggests a home and home arrangement between his Ladies Aid and our Ladies Aid; the ministerial association's Good Friday schedule reserves a half hour for the Lutheran pastor; baccalaureate services rotate from church to church; Reformation services become Protestant rallies, and even the local padre is welcomed into a goodwill association with them; and everyone includes his denominational charity in the Red Feather drive for mutual support. Where such unionisms are practiced, the common garden variety of pastor and congregation is also face to face with ecumenicism, which is no less ecumenicism when it is on the grassroots level.

If the battle to keep a church's pastors and congregations from becoming, in effect, a branch of the Community Church is lost on this level, top-level action isn't even needed—except to make the coroner's pronouncement.

CARLETON TOPPE

Maybe To certain of the Jews who disputed with Him Jesus said, "I speak that which I have seen with my Father." That dispute arrived at a point where the opponents said: "Say we not well that thou art a Samaritan and hast a devil?" Jesus did not expect that these people would accept what He had to say to them, yet He continued to tell them the truth plainly, without any attempt to soften it or make it more palatable to them. "Because I tell you the truth, ye believe me not."

Nowhere do we ever read that Jesus expresses any doubt at all that He is telling the complete truth and has the authority to tell it. He never says "Maybe" or "Perhaps" this or that is the truth. He never hedges. He never says, "You may be right in your way of thinking, but my opinion is different from yours." Nor does He ever say, "I think," or, "I look at it this way," suggesting that His opponent may be right in holding to a different opinion.

When Jesus says, "I am the Truth," He means exactly that. What then is the source of His confidence that He has the right and final answer, whether He is strengthening and comforting His disciples, or whether He is confronting Satan in the wilderness, or Caiaphas, or Pontius Pilate? Whenever Jesus speaks, it is as the Son of God whom God had sent: "He that sent me is true; and I speak to the world those things which I have heard of him." Occasionally the majesty of His speech filled even His enemies with an awe they could not understand. The officers whom the Pharisees had sent to take Him prisoner returned empty-handed to their masters with the explanation that "never man spoke like this man."

Christ bases His testimony to the world on the fact that God sent Him into the world to speak the words of God to the whole world. If we have Christ's Word, we have the truth, the unchanging truth of God. We need not apologize for it, and we must not treat it as though it were out of date or open to correction. Christ's Word about Himself and His testimony still applies in its full force: "Heaven and earth shall pass away, but my words shall not pass away."

ERWIN E. KOWALKE

* * * *

Where Your Treasure Is

*Nor sleet nor rain can us bestay
When we have tickets for the play,
But let one drop the walk besmirch,
And it's too wet to go to church.*

This candid bit of verse, which must be attributed once again to that prolific poet Anonymous, does not greatly overstate the truth as it pertains to a sizable proportion of the membership of most churches. For many people almost any excuse is good enough for staying away from church.

In the field of attractions churchgoing often runs a distant last. Among the reasons for nonattendance are some time-worn veterans. Plain, old-fashioned self-indulgence is one of the leaders. Less-than-perfect weather, always good for an excuse, is an old standby. The fact that there is a baby in the family, not exactly a modern innovation, is cited with depressing frequency as a reason for staying home. And the Sunday newspaper, "sleeping-in," and working around the house on Sunday mornings still claim their share of devotees.

To augment these, modern technology has developed a wide choice of additional attractions, which compete on favorable terms with those possessing greater seniority. The modern high-speed automobile, coupled with the limited-access superhighway, makes it easy for one to get far enough away by the time church starts that he cannot reasonably be expected to attend. The mobile camper, a miniature home on wheels, has succeeded in making the

(Continued on page 364)

Studies in God's Word: Your Fellowship in the Gospel

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now;

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ (Philippians 1: 3-6).

"Fellowship" can become a word that we take up with about as much enthusiasm as we would display in picking up a porcupine. There is a real danger that we may come to feel and act as if the subject of fellowship is that grim time when we speak about "what's wrong with this group and that group" and when we polish our rules on "what we can do" and "what we can't do."

Make no mistake about it: if we cherish our fellowship, then we will be zealous to guard and defend it. But we guard it so carefully because it is so precious to us. Because we are so grateful for our fellowship in the Gospel, because we expect a multitude of continued blessings through this fellowship, therefore we seek to keep it unblemished, God-pleasing in every way.

Grateful

The blessings of fellowship in the Gospel are well portrayed by the fellowship enjoyed by St. Paul and the Christian congregation in Philippi. Across the miles the Apostle wrote of the happy memories that came to him whenever he thought of them. A note of joy and thanks entered his prayers every time he came to make mention of them in his petitions to God.

From the sixteenth chapter of the book of the Acts of the Apostles we can gain a picture of the experiences of fellowship in the Gospel that gave rise to such happy memories. Philippi was the city in Greece to which Paul was led by a direct vision from

the Holy Ghost when he heard: "Come over into Macedonia, and help us." What joy to remember doing what God led you to do!

Humanly speaking, it might seem that there was a letdown to remember, too. For at Philippi the Apostle sought to begin his work according to his usual custom, by telling the worshippers of the God of Moses that the Messiah had now come according to the promise. But in Philippi that first contact was with only a handful of women who had no place of worship, only a gathering spot along the banks of the river.

This type of thing was repeated. Paul was enabled to heal a poor afflicted slave-girl. For a reward he was imprisoned, beaten, and locked in the inner prison with feet fastened in the stocks.

These were blessings? These were things to be grateful for? Yes, indeed. For you know the outcome of those incidents in Philippi. One of that small group by the riverside was Lydia, seller of purple. Eagerly did her new-found faith lead her to join in the support and spread of the Gospel. And from the earthquake-shattered prison at Philippi did God's Word of peace and the washing of Holy Baptism go forth to answer the jailer's terrified cry of "What must I do to be saved?"

There we have fellowship in a nutshell: Paul and the Christians in Philippi shared for themselves the blessings of forgiveness in Christ, no matter how the world threatened or opposed them; and they also shared in living the new life God had given them as lights to the world, ambassadors for Christ.

We, too, have experienced such fellowship in the Gospel. God has shown us our sins, our despicable unworthiness and guilt. But He has also shown us our perfect Savior, in whom we have forgiveness and life. He has gathered us together with all His saints into His household as His dear children. And He has enabled us by the confession of our lips and our

lives to recognize one another here on earth as fellow servants. Our fond memories may be of the days when we joined in writing a constitution for a brand-new mission congregation, or when we labored together to paint the parsonage, or when we voted to increase our congregation's subscription for Synodical missions, or some other experience. At the time we probably even looked at these things as being some pretty big problems! We can see them now for what they were: days in which we were walking together as children of God carrying out their Father's business.

Expectant

In days when the annual meetings of our congregations are coming closer and closer, let us expect that the problems of today will also become the happy memories of tomorrow.

It is not blind optimism to speak like that. "He which hath begun a good work in you will perform it until the day of Jesus Christ." When you as an individual have committed yourself into God's keeping, He will not forsake you. Neither will He forsake us when we join together as a group of His children in fellowship with one another. We can expect to have happy memories in the future when we can look back at the work we are sharing in the Lord's harvest today.

And let us not forget to expect one thing more, a thing we ask God to give to others, a grace that brethren are praying God to give to us: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:9-11).

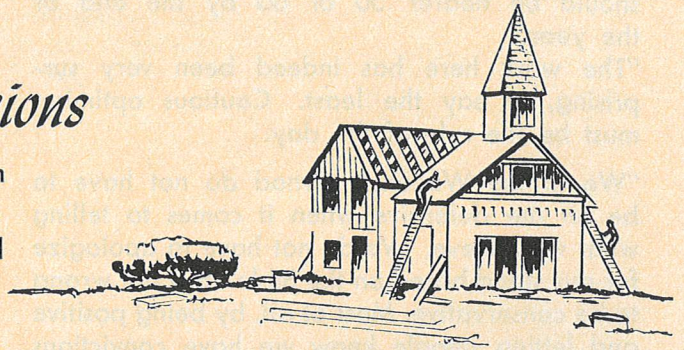
May our fellowship in the Gospel abound more and more in all the fruits of righteousness! Lord, grant it! Amen.

PAUL H. WILDE

Good Beginnings

In Home Missions

"And when . . . they had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27).



NEW BRUNSWICK, NEW JERSEY

"At our Savior's the Lord gives us every indication that future growth will be steady and His Word will accomplish that which He pleases. Our average attendance should soon climb over 30. Of that number, six are presently taking adult instruction, although not all of them are committed to become members. A few other families have at least promised to visit us. We are drawing people from a wide-spread area. They come from Long Island (60-plus miles), Manhattan, from far north in New Jersey, from 20 miles east and 30 miles south. One man visited us from 100 miles away in Wilmington, Delaware, and will be joining our mission at Philadelphia. We have a boy, formerly of the Missouri Synod, who very likely will enter Northwestern College next year."

Missionary Gary Baumler

KALAMAZOO, MICHIGAN

This mission was begun about a year and a half ago. With area pastors serving the group, and with the hour of service at an unfavorable time, attendance did not increase appreciably. Missionary Elton Bickel, a Seminary graduate, began his work in July. After he had canvassed the area, attendance rose to almost 30; by August the figure stood at 40, by September it went to the high 50's, and in October it averaged in the mid-60's.

The Sunday-school enrollment stands at 30, with increases noted each week. There are 10 adults enrolled in two adult information classes. The pastor also has many prospects for the next class.

The pastor has found many unchurched people in this northeastern area of Kalamazoo. A large number of former Wisconsin Synod people have also found their way back to our mission,

37 of them, to be exact. He reports that these people have not forgotten the sound Biblical truths which had been taught them.

Kalamazoo is the home of Western Michigan University. The missionary has formed a chapter of Lutheran Collegians, and he now has 80 Wisconsin Synod young men and women enrolled.

A parcel of land is being surveyed for a future chapel. Kalamazoo is known for its paper mills and varied industry. General Motors is building a second auto body plant there. Of the 3,000 to be employed, only 2% will be drawn from the current population of the city. This mission has a bright future.

BURNSVILLE, MINNESOTA

(suburb of the Twin Cities)

"We are having our cornerstone laying on Sunday the 19th (of September). The chapel should be ready for Thanksgiving. Since the Lord placed a full-time worker in this field, attendance has more than doubled. At my installation, 89 people were in attendance, but most of these were pastors and their wives, and 15 of my relatives. So it wasn't indicative of too much. Last Sunday we had our fourth consecutive record Sunday attendance of 63. This was accomplished even with several of our 16 families gone.

"There was no prospect of a confirmation class for young people, either, since most of the members are rather young and have only young children. Then on Monday a class of two was enrolled, and the word spread. By Wednesday four were in attendance. There is even now a possibility of two or three more. The Lord certainly works in wondrous ways. The missionary had dreams of at best 40 communicant members by the end of the year. He had 22 to begin with. At this writing there are 38, and with transfers and instructions there

should be nearer 50 or 60 by the end of the year.

"The work here has indeed been very surprising, to say the least. Cautious optimism must be the rule of the day.

"We in the Wisconsin Synod do not have to be on the defensive when it comes to telling what we believe. We do not have to apologize for our stand based on the Bible. It is not wrong to be conservative. Most of all, by being positive and letting people know we have convictions based on God's Word, we may not ever become the largest Lutheran body in the world, but we can do a great deal to change the negative image that many people have of the Wisconsin Synod, commonly known as the "strict" synod, or the "anti-synod."

Missionary Roger P. Drews

SACRAMENTO AND REDDING, CALIFORNIA

In the first service held in Sacramento on July 25, the attendance was 21. The highest attendance to date was 49. The average attendance now is 40. There is an adult class of 8, with prospects of 6 for the next class.

The Board of Trustees has approved the purchase of three acres of very desirable land as a site of a church for the mission. Services are being conducted in Carmichael, a suburb to the northwest of Sacramento. The site purchased is in the same general area.

At Redding, 160 miles north of Sacramento, the initial service on August 1 saw an attendance of 17. It now averages about 25. There is an adult membership class of 2 and a children's class of 2. Prospects for the next adult class number 3.

Missionary Thomas B. Franzmann serves both missions.

EXPLORATORY SERVICES TO BE HELD IN THREE WISCONSIN CITIES

We have been reading from East to West in the above reports. We now let our eyes swing back to the Midwest. It has just been announced by the Northern Wisconsin District Mission Board that exploratory services will be started soon in Shawano, Little Chute, and Waupun.

Fiftieth Anniversary Services

Services commemorating the fiftieth anniversary of Zion Ev. Lutheran Church, Mission, South Dakota, were held September 19, 1965. In spite of threatening weather, nearly 400 people were present in the two services.

Pastor Theodor Bauer of Darwin, Minnesota, preached in the morning service on the theme "This is the Day the Lord hath Made" (Ps. 118:24). Pastor Bauer was the second pastor of Zion Ev. Lutheran Church, beginning his pastorate here in 1919 and serving almost 10 years.

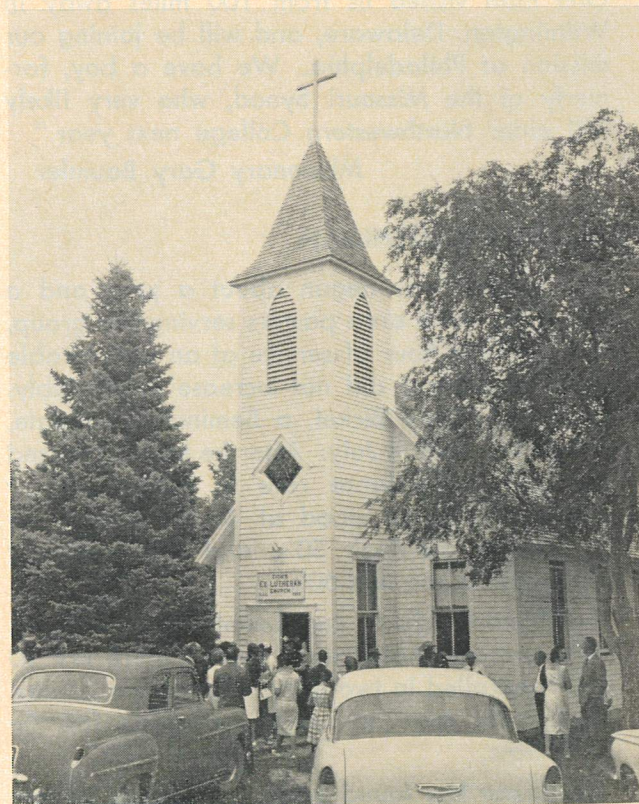
In the afternoon service Pastor Hugo Fritze, president of the Nebraska District of the Wisconsin Ev. Lutheran Synod, preached on Psalm 115:1. His message was centered in the thought that such a celebration as a fiftieth anniversary is God-pleasing if it is celebrated not to the honor of men, but to the honor of God's holy name. Pastor Fritze is known to the Mission congregation, for he served at nearby Olsonville and Valentine, Nebraska, for 13 years.

The town of Mission, South Dakota, was also organized 50 years ago. Thus God has blessed this little town by permitting it to be served with His Word since the year of its organization.

Two of the charter members of the congregation were present: Mr. Henry Brei, a resident of Mission and a member of the congregation, and Mr. Ed Heuer, now of Yankton, South Dakota.

Visitors were present from various parts of South Dakota, North Dakota, Nebraska, Iowa, Minnesota, and Illinois.

EDGAR HERMAN



A GLAD THROUG entered Zion Ev. Lutheran Church of Mission, South Dakota, to mark the golden anniversary of its founding.

What do
you mean..



Justification?

NOT SUBJECT TO CHANGE

Age of Indifference

Everyone who is the least bit concerned knows, or should know, that ours is an age of complete indifference, indifference to what either God or man says. Modern man, being his own tin god, determines his own standard of living, his own course of action, whether it be right or wrong. Wherever you look in our sin-sick, corrupt society you see evidence of this — the race riots in both the South and North, juvenile gangs taking over a whole community and tearing it to shreds, the passing by on the other side of people who are desperately in need of help, the rise of the so-called “new morality,” which in reality is no morality at all. All this stems from man’s shameful disregard for Bible truth or Bible doctrine. In fact, today to be theologically fashionable, to be “in the swim,” you have not only to disregard but challenge, and if possible disprove, every Bible doctrine. This has gone so far that there is even talk today of separating Christianity and the Bible altogether, of a “religionless Christianity.”

The Lutheran Church Is a Doctrinal Church

Well, our Lutheran Church, if it is true to its trust, can never go along with this trend, popular though it may be, for the Lutheran Church has always been a doctrinal church. She believes, teaches, and confesses that doctrines are of God and therefore, like God, unchangeable, not subject to the whims and fancies of men. She says with her great Father, Luther, “The doctrine is not mine, but God’s.” True, in other matters, where the Scriptures are silent, such as church ceremonies and rituals as well as church government, there the Lutheran Church is not rigid. But where the doctrines of the Bible, and especially the doctrine of justification by grace, for Jesus’ sake, through faith, are concerned, there the Lutheran Church is unyielding. For she knows that if she yields even the tiniest bit as far as justification is concerned, she is bound to yield in other Bible doctrines as well; which is what has already happened in many liberal Lutheran bodies in both Europe and America.

That our Lutheran Church is a doctrinal Church is not due to any higher wisdom of Luther, nor to any superior qualities in us Lutherans. This too, as is our justification, is entirely by God’s grace. Luther once said in his characteristic manner, “It is not my doctrine, not the product of my hand, but God’s gift. Good Lord,

I have not spun it out of my head; it did not grow in my garden; it did not flow from my spring; it was not born of me; it is God’s gift, not any invention of man.”

So Doctrine Is All-Important

Hence, if all Bible doctrines, including justification, are God’s, the Church can not, yes, dare not, change them in the least. Modern churchmen are changing every Bible doctrine today, with the result that the layman in the pew is getting more confused every day. And, of course, such a result is what the devil wants, for if he can destroy man’s faith in God’s Word, that it is unchangeable truth, he has won a tremendous victory.

May God grant that our beloved Lutheran Church, its laymen, pastors, and teachers, ever hold fast to every Bible doctrine, above all to the central Bible truth of justification, for if it falls, the Church falls! That is what C. P. Krauth, the great Lutheran historian, no doubt had in mind when he wrote in his book, *The Conservative Reformation and Its Theology*: “Our Church’s name, her history, her sorrows and her triumphs, her glory in what has been, her power for the good yet to be, all are bound up with the principle that purity of doctrine in the faith is first of all, such a first, that without it there can be no true second.”

KENNETH W. VERTZ

WORTH REPEATING . . .

We believe it is worthwhile repeating this letter written to the editor of *The Lutheran*. It was quoted by Prof. Martin Lutz in his contribution to “Looking at the Religious World” in the August 22 issue.

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

The Christian's Response To Evolutionism

A Series of Nine Articles Dealing With Evolutionism

CONCERNING THE CREATION ACCOUNT OF GENESIS

In the first of this series of articles dealing with evolutionism, several current theories about the origin of all things were discussed and evaluated. In this connection it was already noted that the Christian will cling to that which Scripture has revealed on this subject, and that he will reject what presumes to contradict its clear statements. For the Holy Scriptures do reveal something very definite concerning the origin of all things, particularly in the opening chapters of Genesis. These chapters assert that all things came into existence by God's act of creation. This does not mean, however, that the Christian now has a full and ready answer to every possible question that may arise concerning the origin of all things.

The Prime Purpose of the Creation Account

We need to remember that God did not give the Holy Scriptures to us to satisfy our curiosity, even our scientific curiosity. He gave us the Holy Scriptures to make us wise unto eternal salvation through faith in Christ Jesus and to render us blessed, rich, and fruitful even now in such faith. Also as Scripture enters in upon the origin of all things, we may therefore rightly expect only a revelation of those things which God deemed vital and wholesome for us to know for our salvation now and hereafter. This is something that we always need to bear in mind when we approach the Genesis account of Creation. We may not expect to find every question answered even concerning the subject matter of Creation that it treats. Whatever the Creation account does clearly state and assert the Christian will thankfully note and treat as factually true, clinging to it in spite of every contradiction and attack. Yet, keeping the purpose of Scripture in mind, he will never think of faulting its Creation account for the many questions that it still leaves unanswered.

Yes, in approaching the Creation account in Genesis the Christian will also bear in mind that it is not a piece of revelation given by itself and wholly for its own sake, but that it has its place at the beginning of Genesis as a vital introduction to the specific message of this inspired book. Genesis relates how almost from the very beginning, ever since man fell into sin, God in His free and faithful grace has been active in behalf of man's salvation. The first 11 chapters tell us how God was active in this manner among the whole original human race as represented first of all in the descendants of Adam and then in the descendants of Noah. In the last 39 chapters Genesis tells us how in a new program of this same saving love God carefully trained the patriarchs through three generations in order to build up His special chosen people of Israel through whom He purposed to carry through His plan of salvation for all mankind. The Creation account as the introduction can therefore be expected to emphasize those things which form a most vital and indispensable background for the understanding of this saving activity of our gracious God.

The Emphases in the Creation Account

It should be evident that we cannot enter here upon every detail of the Creation account, but will need to restrict ourselves to the matters that are especially emphasized. It is noteworthy, however, that just the things that are set forth with emphasis in the Creation account all speak out clearly against an evolutionistic explanation of the origin of all things. What impresses itself upon us, first of all, as we read Genesis 1, is God's manifestation of Himself in His infinite majesty. As the opening statement relates that in the beginning God created heaven and earth, we meet God as the one who alone is eternal. He alone is there before all matter, before every other being, before all time and space have come into existence. With an act of almighty power He brought the universe, heaven and earth, into existence. No details are given to us concerning this momentous act of our God, merely the great fact is brought to our attention. In the very next statement of the account our attention is already directed away from the entire universe and focused upon one portion, the earth. Yet this is what we ought to expect. The earth was to be the dwelling place of man, upon whom God's saving activity, related in Genesis, is directed.

We hear how in six successive days God modified conditions on this earth and for this earth and how He supplied this earth with a rich variety of vegetation and animal life. Thus He prepared it as a dwelling place for His foremost creature, man, whom He created in His own image as the special object of His love and whose creation He therefore approached with special solemnity and joy. To man He gave unrestricted dominion over the earth and all that it contains, and on the seventh day drew him into His own Sabbath rest. Even as God ceased from His task of creation with joy and delight and with full divine satisfaction in all that He had made, so He blessed and hallowed that seventh day of creation, making it a source of joy and delight for man. Man was to rejoice with God in all that He had made and above all in His bounteous Creator who had made all for his benefit.

While God is thus active during these days of creation, His almighty power and His infinite wisdom are constantly in manifestation. God speaks, and it is done. God gives expression to what He purposes to bring forth and immediately we hear that this divine purpose is fully carried out by His omnipotent Word. Again and again we hear the refrain: "And God saw that it was good." Everything was perfect as it came forth from God's creative action. What God brought into existence always fully complied with what He had purposed to make. He repeatedly declared it to be good in the fullest sense.

These are all emphases which are very vital for an understanding of Genesis. For these are things that need to be borne in mind when we hear how man fell into sin, when we hear how he brought death upon himself and

the bondage of corruption upon the whole creation, when we hear how God then became graciously active to restore His foremost creature to fellowship with Himself.

A Bold Contrast to Evolutionistic Explanations

Yet these same emphases stand in bold contrast to an evolutionistic explanation of the origin of all things. Evolution always asserts initial imperfection, followed by gradual improvement. Evolution invariably thinks of matter, in some form, as eternal and operates with blind forces effecting gradual changes over a vast span of time. Even theistic evolution, which really combines contradictory ideas, envisions a process which leaves no real room for an exercise of God's infinite wisdom and omnipotence as set forth in the Genesis Creation account.

Evolution thinks of man as having gradually developed from the lowest forms of life. That is a conception which cannot be reconciled with Genesis 1, according to which man bore God's image when he was called into existence. This is not a man involved in a slow process of improvement, but a man who was created in a bond of perfect trust toward his Creator, bringing with it a sinless state in which all of his thoughts and emotions as well as his striving were in harmony with those of God Himself. Only such a man, not man as evolution conceives him, was fit for the unrestricted dominion over God's other creatures of which we hear in the Creation account.

This account is also at complete variance with the manner in which evolution thinks of the origin of plants and animals. Ten times the Creation account states that they were created "after their kind." Already at creation

God established definite kinds. They left room for the unfolding of a great deal of variety, but at the same time set definite bounds within which the reproduction of plant and animal life would take place. This speaks against evolution's gradual development of all higher forms of plant and animal life from earlier more simple forms of life. It should be evident that even the futile attempt of making vast periods of time out of the creation days could not remove the many other contradictions between the Genesis account of Creation and an evolutionistic conception of the origin of all things.

CARL LAWRENZ

Note: Professor Lawrenz has written on two more important points: "The Days in the Creation Account" and "The Uniqueness of God's Work of Creation." We shall publish this material in our November 28 issue. It will make a fitting companion piece to go with Professor Paul Eickmann's contribution to this series: "The Origin of the Earth." — The Editor.

Do You Know the Answers?

- What is the nebular theory? The encounter or collision theory? The exploding star theory? The dust cloud theory?
 - What is the scientific flaw in each of these?
 - What makes a man reject God's answer in Genesis? Is it really the knowledge he possesses, or is it the position he takes toward God?
- Look for the answers in "The Origin of the Earth" in the November 28 issue.

The Dedication of Wisconsin Lutheran Convalescent Home, Milwaukee

October 24, 1965

"Woman, behold thy son. . . Behold thy mother." With these words of Jesus from the cross, President Oscar J. Naumann addressed the worshipers at the dedication service of the Wisconsin Lutheran Convalescent Home on October 24. Over 500 persons gathered at the home to be reminded of Christ's concern for the physical well-being of His creatures. President Naumann pointed out that, while Jesus' greatest concern in dying on the cross was to save man from eternal condemnation, He was also deeply interested in man's bodily welfare. His instructions to John and His mother is one example among many of this truth.

Pastor Naumann also called attention to the fact that the great task of Christ's Church today is likewise to bring eternal redemption to mankind through the Gospel of Jesus Christ. However, the Church, like its Lord, must also have concern for the physical well-being of its fellow man. As God gives the Church opportunity, it should do good to all men, especially to those who are of the household of faith. In that concern this convalescent home was being dedicated. Here the saving Word of God could be brought to souls entering the twilight of their earthly life. Here, too, excellent physical care could be given to our brothers and sisters in faith as well as our fellow man in the community. President Naumann rejoiced with the members of the Southeastern Wisconsin District over the

beautiful and well-equipped facilities it has in which to do this work.

The Board of the home sought to express their desire to have this home regarded as a District facility by inviting President Adolph C. Buenger to be the liturgist for the service, and to perform the rite of dedication. Included in the service was also the installation rite of the home's chaplain, Pastor Richard O. Stiemke. President Buenger performed this rite, too.

Following the service, the worshipers were invited to inspect the home. Hearts were filled with deep gratitude as the guests marveled at the beautiful, modern, and thoroughly adequate facilities of this house of mercy. This was a historic day for the Southeastern Wisconsin District and our Synod. May the Lord continue to open such doors of opportunity to our church, and may He also grant us the love, the confidence, and the vision to enter those doors!

*Accept the work our hands have wrought;
Accept, O God, this earthly shrine.
Be Thou our Rock, our Life, our Thought,
And we, as living temples, Thine. Amen.*

(Lutheran Hymnal 637)
JOHN CHWOROWSKY

One Hundreth Anniversary

St. Peter's, "Indian Creek," Tomah, Wisconsin

While the entire Wisconsin Ev. Lutheran Synod was observing the 100th anniversary of its pastor-training school, Northwestern College, the membership of St. Peter's Ev. Lutheran Church of Tomah, Wisconsin (R. R. 3), together with its pastor was busy planning another centennial observance. It was the 100th anniversary of the founding of the congregation.

The anniversary was observed in festal fashion on September 12, 1965. The theme for the anniversary was "One Hundred Years of God's Grace." Three former pastors were called upon to preach the sermons. In the morning service, Pastor Frederic Gilbert, using John 7:46 as his text, reminded the assembled congregation that it was because of the unique Jesus of Nazareth that the early settlers founded St. Peter's. The afternoon service was a confirmation reunion service. Pastor Herman Pankow reminded the hearers of "A Lutheran Confirmand's Choice" on the basis of Hebrews 11:24-26. In the evening, Pastor Gerhard Albrecht exhorted the assembled congregation to rejoice with holy joy on the basis of Psalm 50:14, 15.

St. Peter's Ev. Lutheran Church, commonly called "Indian Creek" Lutheran Church, is located in the township of Clifton, Monroe County, Wisconsin. Lutherans had settled in the townships of Clifton and Oakdale as early as 1859 and perhaps somewhat before. But it was not until 1862 that the Lutheran Church sent a roving missionary after "her children in the loneliness of our hills." That missionary was Dr. Edward F. Moldehnke, who also was professor of Northwestern College. Dr. Moldehnke preached the first Lutheran sermon here during May of 1862. Up to that time itinerant preachers affiliated with sundry denominations had come through the community.

The congregation was formally organized in the fall of 1865, probably September. The first resident pastor, Pastor John Hoyer, served St. Peter's together with St. John's of Ridgeville at first.

Before the formal organization of the congregation took place, and for a time thereafter, services were conducted in private homes and schools. A regular house of worship was dedicated in 1868.

Because people were moving into the area and the congregation was growing, that building soon became too small. In 1869, the old building was razed and a new house of worship was built. This structure adequately serves the congregation to this day.

During these 100 years 18 pastors served the congregation.

We are certainly grateful for these 100 years of grace, and say with the Psalmist, "Let the people praise thee, O God! Let all the people praise thee!" May God keep us faithful to our Savior and His Word!

D. E. KEMPF, present pastor



A PLEASANT COUNTRY CHURCH is that of St. Peter's, "Indian Creek," Tomah, Wisconsin. The congregation marked its centennial this summer.

FOREIGN MISSIONARIES

[We receive frequent requests for the list below, especially at Christmastime, when people wish to remember these missionaries with Christmas greetings. It may not be amiss to remind you that, if you are thinking of sending such greetings, it will be necessary to send them soon—Ed.]

Cox, Raymond G., PO Box 120, Blantyre, Malawi, Africa

Eggert, Rupert A., 1623 Calle Ozama, Rio Pedras Heights, Rio Pedras, Puerto Rico 00928

Janosek, John M., Box 1141, Lusaka, Zambia, Africa
Kretzmann, Theodore, Box 1141, Lusaka, Zambia, Africa

Meier, Norbert R., 90-1 Chome Minamicho, Hanakoganei Kodaira-shi, Tokyo, Japan

Mueller, Richard W., Box 748, Blantyre, Malawi, Africa

Poetter, Richard A., 4022 Ishikawa-Cho, Mito City, Japan

Sawall, Robert L., Box 1141, Lusaka, Zambia, Africa
Schweppe, Wm. H., Box 1904, Lusaka, Zambia, Africa
Seeger, Richard M., 1134 Minamisawa, Higashi Kurume Machi, Tokyo, Japan

Sprain, Roger J., 165 Gardenia, Round Hill, Trujillo Alto, Puerto Rico

Weindorf, Luther T., 620 Komatsu, Tsuchiura City Ibaragi Ken, Japan

Wendland, Ernst H., Box 1971, Lusaka, Zambia, Africa

Schroeder, Marlyn, Harita Court—10th Fl. Flat D, 197A Prince Edward Rd., Kowloon, Hong Kong

Nurses Serving in Zambia

Stindt, Miss Lois, Box 1904, Lusaka, Zambia, Africa
Mielke, Miss Clara, Box 1904, Lusaka, Zambia, Africa

**Topic: What Do We Mean
When We Speak of
A Divine Call?**



A Lantern to Our Footsteps

Answers Based on Holy Writ

A subscriber to *The Northwestern Lutheran* saw the following in a church bulletin: "The Bible asserts that the operation of the Holy Ghost makes the accepted call a DIVINE CALL. Simply stated, that means God is placing the person into such position. This is true even though we acknowledge this is carried out through human instrumentality." From this she gained the impression that "a call becomes divine when accepted, or that the acceptance of it makes it divine." But don't we also say that a congregation extends a divine call to the pastor? Is it divine only after it has been accepted? What do we mean when we speak of a pastor's call as divine?

God Places Various Workers in the Church

In Acts 20:28 we read: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." These words were spoken by the Apostle Paul to the elders or pastors, of the congregation at Ephesus. He tells them that it was the Holy Ghost who made them overseers in Ephesus. The Holy Ghost had entrusted the feeding of God's flock at Ephesus to these men. To the Corinthians Paul wrote: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers" (I Cor. 12:28). It is, accordingly, God who sets or places the various workers in the Church.

We therefore believe that it is God who places a particular man as pastor in a particular congregation. It is God who brings about this pastor-congregation relationship. The pastor then, say, has a DIVINE CALL to serve that congregation.

God Calls Directly

This brings up the question: How does this take place? God did at times call men into His service directly. Jesus personally called the twelve disciples or Apostles. St. Paul also is emphatic about the fact that he was called directly by Christ to be an apostle (see Gal. 1). The prophets in the Old Testament were called directly by God.

God Calls Indirectly

However, Scripture also speaks of men being placed into the ministry through the agency of men. St. Paul tells Titus that he left him in Crete "that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5). Paul had been instrumental in appointing Titus; Titus was to see to it that elders would be ordained in Crete. We there-

fore speak of this as an indirect or mediate call from God. It is still a call from the Lord, for also the elders of Ephesus were called indirectly. The Lord makes use of human means to effect the call.

Two Actions: Extending the Call, Accepting the Call

In an indirect call two actions are necessary before a man becomes the pastor of a certain congregation. In both we believe the Lord is guiding us. First, the congregation is moved to extend a call to a certain person. Since God has entrusted the proclamation of His Word, the administration of the Means of Grace to Christians, it must be a group of Christians, such as a Christian congregation, that extends the call to a person who is to administer the Means of Grace publicly in its name. The exact manner in which this is to be done Scripture does not set down by law. We do note that the deacons in Acts 6 were elected by the assembled congregation in some way. Since a Christian congregation has been given the right to call workers, this call that is extended is also called a DIVINE CALL, for the congregation has the right from God to extend it.

Whether the Lord's guidance has led the congregation to extend its divine call to the particular man that is to serve it, becomes evident through a second action, that of the individual called. When a pastor is already serving in another congregation, he must now choose between the two calls that confront him. Here, too, we believe that the Lord guides the man in his choice.

In all of this the Lord is working through human means and so expects the church and pastors prayerfully to use their best judgment in these matters. Once the congregation has been moved to extend the call, and the pastor has been moved to accept it, and his ministry begins, we are confident that the Lord placed him as pastor over that particular flock. This is true, even though this was carried out through men.

"Divine Call" Used in Two Ways

We notice that the term DIVINE CALL is used in two ways. On the one hand, it is used of the call which the congregation as a group of Christians extends on the basis of a right given by God. On the other hand, as in the above quotation from a bulletin, it is used of the call under which the pastor is actually serving in a congregation, of the call that actually established the pastor-congregation relationship, since both, the extending and the acceptance of the call, concurred under God.

ARMIN SCHUETZE

Editorials

(Continued from page 355)

GOALS GAINED —

UNDER GOD'S BLESSING

A pastor to serve our Wisconsin Synod military personnel in Vietnam has been called by the Lutheran Spiritual Welfare Commission.

The Commission makes the following announcement in connection with its action:

The Lutheran Spiritual Welfare Commission sensed the urgency of ministering to our servicemen in the Vietnam area. Therefore, with the knowledge and the approval of the Board of Trustees, it has substituted this project for the previously planned and approved Norfolk, Virginia, ministry. (The project of a contact man for Vietnam was No. 1 on the priority list which all the department heads had agreed upon.)

Accordingly, the Commission has issued a call and, God willing, will soon send a pastor to minister to our brothers in Vietnam.

Arnold H. Schroeder, Chairman
Lutheran Spiritual Welfare Commission

The next goals that beckon:

- A lay mission worker for Zambia, Africa
- A professor for Wisconsin Lutheran Seminary
- A lay mission worker for the Christian Chinese Lutheran Mission, Hong Kong

wilderness attractive by enabling people to rough it in comfort; and Sunday seems to be the only day available in which to do this. Improved building materials and techniques have provided the average home owner with a residence approaching the palatial, and by its complexities made him a virtual slave so that he spends much of his time—especially that which would otherwise be devoted to the church—in taking care of it. But to help suppress feelings of guilt there is the fact that there is hardly anything that makes one feel more virtuous than physical labor, even when it is devoted to selfish concerns.

As a result, excuses for staying away from church, like the devils of Mark 5, are legion; and few businesses could operate with the percentage of absenteeism found in the churches.

Removing the temptations is not the answer, for reluctant churchgoers will find others. Knocking down the excuses won't do it either, for it requires little ingenuity to devise new ones.

It's a matter of the heart. As Jesus said, "Where your treasure is, there will your heart be also." Those who value the Gospel and the Sacraments are not looking for excuses to avoid the place where these treasures are dispensed. The sentiments of this appreciative minority were expressed long ago by the Psalmist when he said simply, "I was glad when they said unto me, 'Let us go into the house of the Lord.'" Their hearts are there because their treasure is there, counterattractions and convenient excuses notwithstanding.

IMMANUEL G. FREY

Church Dedication

Immanuel Lutheran Church Oshkosh, Wisconsin

The members and pastor of Immanuel Lutheran Church of Oshkosh, Wisconsin, were truly mindful of the meaning of the name of their congregation as they assembled in three services on the day of dedication, June 6, 1965. "God With Us" was the theme of the messages brought by the guest speakers on this festive day. Pastor Clarence Koepsell and Pastor Herold Kleinhans, pastors of neighboring congregations in Oshkosh, were the guest speakers in the morning and evening services, respectively. Pastor Immanuel G. Uetzmann of St. Luke's Congregation, Watertown, Wisconsin, a former pastor of Im-

manuel Church, was welcomed back by the members and brought the message in the afternoon service. Over 1000 members and friends attended the three dedicatory services.

The new church is a one-story building of contemporary design. The structure, 111 feet by 82 feet, includes also a fellowship hall and modest kitchen. The nave comfortably seats 216 people, with additional seating for 30 in the choir area. The fellowship hall is directly attached to the nave and can be used for overflow. Quality of materials and workmanship in the interior and exterior is quite evident. The building is high-

lighted on the exterior by rugged stone with a green hue, a colorful window of symbols and a spacious entrance fronted by full-length glass windows.

The plans of the church were formulated during the pastorate of Pastor T. J. Mittelstaedt, who died in the Lord on February 1, 1963. Construction was begun and completed during the pastorate of the present pastor.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Ps. 115:1).

GLENN H. UNKE, pastor

ITEM FROM OUR NEWS BUREAU

Synod Names Director Of \$4 Million Offering:

The Rev. James P. Schaefer, associate pastor of Atonement Lutheran Church, Milwaukee, has been granted a leave of absence by his congregation to serve as executive director of the Synod's *Missio Dei* (Mission of God) collection, a \$4 million building fund authorized by the 1965 Convention of the Wisconsin Ev. Lutheran Synod.

Pastor Schaefer, who will be on leave from November 1 to June 1, 1966, is also the Synod's director of public relations, a part-time position.

He will work under the direction of a three-man executive committee appointed from the presidents of the Synod's nine Districts. Members of the committee are the Rev. Norman W. Berg, Plymouth, Michigan, president of the Michigan District and the Synod's second vice-president; the Rev. Adolph C. Buenger, Kenosha, Wisconsin, president of the South-eastern Wisconsin District; and the

Rev. Carl H. Mischke, Juneau, Wisconsin, president of the Western Wisconsin District.

The committee in making the appointment said that the "unprecedented opportunities in home and world mission fields demonstrate the need not only for larger training schools, but above all for raising our sights in our entire stewardship life as a Synod."

In the guidelines for the committee established by the District presidents the \$4 million collection is to be used as an opportunity to "plan, organize, and implement a well-integrated, Scripturally sound, long-range stewardship program."

Another guideline called for maximum lay participation. It is estimated that about 20,000 laymen of the Synod will ultimately be involved in the collection structure.

According to the committee the name of the collection, *Missio Dei*, is "not only to emphasize the need for more workers in the world mission

fields to which the Lord is urgently calling our Synod, but also that the entire life of our people is to be a mission before God, wherever they are, with whatever they have."

Schools benefiting from the collection, the largest ever authorized by a convention, will be Dr. Martin Luther College, New Ulm, Minnesota, a terminal teacher-training school; Northwestern College, Watertown, Wisconsin, a preministerial training school; and Wisconsin Lutheran Seminary, Mequon, Wisconsin.

The fund will also provide the first unit on its own campus for Milwaukee Lutheran Teachers College. The junior college for teacher-training with a current enrollment of 189 is presently using the facilities of the Wisconsin Lutheran High School.

The 358,000-member Wisconsin Synod with 869 congregations in 24 states and Canada operates five colleges and academies and a seminary. Current enrollment in the six schools is 1,961.

One Hundred Minus Ten Anniversary Observance Chaseburg, Wisconsin

St. Peter's Ev. Lutheran Church of Chaseburg, Wisconsin, celebrated the ninetieth anniversary of its founding on Sunday, October 10, 1965.

St. Peter's Ev. Lutheran Church had its early beginnings about 1875. For several years the people of the area were served by Pastor W. Hass of La Crosse. Pastor R. Baarts succeeded Pastor Hass and records show that as early as 1874 the people living in the vicinity of Chaseburg, as well as the affiliated parishes of St. Matthew's of Stoddard and St. John's of Town Genoa, were being served through the mother church, St. Peter's of Town Hamburg.

Pastor Baarts served the congregation until June 1880. In October 1880 Pastor O. Oerding was called. Under his leadership a large frame church was built in Chaseburg in the hopes

of uniting the Hamburg and Chaseburg congregations into one, but this did not materialize. This church served the congregation until 1956, a period of nearly 72 years. Then a beautiful new church building was erected.

In 1885 a parsonage was built in Chaseburg in conjunction with the Hamburg congregation, since the Chaseburg congregation had outgrown the mother church in number.

Pastor O. Oerding was succeeded by Pastor E. H. Palechek in 1891. He served the congregations faithfully until November 1939.

In 1895 the congregation, together with the Hamburg congregation, became affiliated with the Wisconsin Evangelical Lutheran Synod.

After Pastor Palechek's retirement, Pastor H. Backer of Platteville, Wis-

consin, was called and served the congregation until 1947. He was succeeded by Pastor G. Horn.

It was decided by the congregation in 1948 to build a new church. A Swiss style of architecture was decided upon in 1952, to blend in with the beautiful setting of the hills which surround the village of Chaseburg.

In August 1955, Pastor Horn accepted the call to be dean of students at Northwestern College. Pastor Marvin Hanke was called. He served the congregation until 1963.

On May 22, 1956, a farewell service was held in the old church and the new building was begun on June 18, 1956, after the old church had been dismantled by the members. The new church building was dedicated on July 28, 1957.

The undersigned has served the Chaseburg-Hamburg Parish since January 5, 1964.

The Chaseburg-Hamburg Parish has a joint Saturday school for all children from kindergarten through eighth grade, staffed by seven teachers and the pastor. The enrollment is 143 children. The congregation supports Luther High School, Onalaska, and gladly joins with the fellow members of Synod in supporting all the work which the Lord has given us to do.

Festival services were held on October 10. At the morning service Pastor G. Ehlert of Fond du Lac, Wisconsin, delivered the sermon. At the afternoon service Pastor G. Horn of Red Wing, Minnesota, delivered the sermon.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints" (Ps. 149, 1).

E. J. Zehms, pastor

Briefs

(Continued from page 354)

"My mother started sending *The Northwestern Lutheran* to me. One evening I picked one up and read it. The more I read, the more interested I became. After reading the *Northwesterns* my mother sends me, I know that there is a God, that Jesus is my Savior, and that the Wisconsin Synod is right in its stand.

"This note is just to thank you all for the work and effort that is put into this magazine."

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

REQUEST FOR COLLOQUY

Pastor R. Langbecker has made formal request for a colloquy for the purpose of entering the ministry in the Wisconsin Evangelical Lutheran Synod.

E. H. Zimmermann, President
Pacific Northwest District

CALL FOR CANDIDATES

The Board of Control of Wisconsin Lutheran Seminary, Mequon, Wis., herewith invites the members of our Wisconsin Evan-

NEW AUDIO VISUAL AIDS MATERIALS

Now available to the Synod's members are these new Audio-visual materials:

PARTNERS IN THE GOSPEL—the 1965 Convention of the Wisconsin Synod and the program of the Synod is the theme of this filmstrip. FS-29-PGL — Color — 7½ ips.

YOUR NORTHWESTERN—This filmstrip, prepared in observance of the 100th anniversary of Northwestern College, takes the viewer on a tour of the campus and describes the purpose and program of this institution. FS-28-YN — Color — 3¾ & 7½ ips.

APACHELAND—The progress of the Apache Mission is vividly pictured in this filmstrip. FS-30-APL — Color — 7½ ips.

HONG KONG IS AN OPEN DOOR—This motion picture reveals the vast mission opportunities of this strange and distant city. F-9-HKD — Color — 30 min.

ORDER FROM AUDIO-VISUAL AIDS
3512 W. North Ave.
Milwaukee, Wis. 53208

gelical 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

CALL FOR CANDIDATES

Inasmuch as Professor Carl L. Schweppe has announced his resignation as president of Dr. Martin Luther College and has asked to be relieved of his duties as soon as possible, the Board of Control of Dr. Martin Luther College invites members of the Synod to nominate candidates for this position. Please include pertinent information with your nomination.

All nominations must be in the hands of the undersigned by December 9, 1965.

Darrell Knippel, Secretary
DMLC Board of Control
3910 Stevens Ave. South
Minneapolis, Minn. 55409

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 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

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

PHOTOGRAPHS REQUESTED

A picture album of Northwestern College's centennial year is being prepared for the Northwestern College archives. Donated photos (or reprints) of Opening Day, Homecoming, student and faculty activity, Centennial Day, Commencement, Synod Convention, or other events pertaining to the centennial observance are welcomed. Please send to:

NWC Centennial Committee
11822 N. Seminary Dr. 65W
Mequon, Wis. 53092

SERVICES AT IOWA STATE UNIVERSITY

Ames, Iowa

The Wisconsin Synod student pastor at Iowa State University in Ames, Iowa, Pastor Milton F. Weishahn, conducts a religious service on the campus every Sunday afternoon at 4:00 o'clock under the direction of the Minnesota District Mission Board.

Please send names and addresses of Wisconsin Synod students and families to Stephen H. Randall, 10111 Towers Dormitory, Ames, Iowa. Tel. 1-515-295-5998.

APPOINTMENTS

By the Conference of Presidents

- To the Circulation Committee for our periodicals:
Rev. John Chworowsky, Chairman
(Quarterly)
Mr. Roger Hiron
(Northwestern Lutheran)
Rev. Philip Janke (Gemeindeblatt)
Professor Alfons Woldt
(Junior Northwestern)
- To the Committee to review the Synod's Administrative Structure:
Rev. James P. Schaefer, Chairman
Rev. Arthur G. Wacker
Mr. Kenneth W. Becker
Mr. Donald Wales
Mr. Julius Kletzke
- To the Standing Committee for Salary Review:
Rev. G. L. Press, Chairman
Rev. Leonard H. Koeninger
Mr. Norman Larson
Mr. Glenn Barnes
Mr. Robert Barnes
Mr. Robert Dollum
- To the Special Building Fund Offering Committee:
President Carl Mischke, Chairman
President Adolph C. Buenger
President Norman W. Berg

By the Praesidium

- To the Salem Church (Granville) Historical Site Committee:
Rev. Marcus Liesener, Chairman
Professor E. E. Kowalke
Dr. Elmer C. Kiessling
Mr. Richard W. Perrin
Mr. Herbert W. Gausewitz
- To the Board of Education, Wisconsin Synod:
Rev. Clarence Koepsell of Grace Church, Oshkosh, Northern Wisconsin District, to serve instead of Rev. Donald Bitter, who resigned after accepting a call into the Western Wisconsin District.
Dr. Siegbert W. Becker as representative of the Milwaukee Lutheran Teachers College.
- To the Executive Committee for Latin American Missions:
Rev. Harold A. Essmann, Chairman
Rev. H. C. Nitz
Mr. Claude Hesse
- To the Executive Committee for Chinese Missions:
Rev. Leonard J. Koeninger, Chairman
Rev. Marilyn Schroeder
Mr. Adolph Froehlke
- To the Executive Committee for Japan Missions:
Rev. Karl G. Bast to succeed Rev. Marilyn Schroeder, who has accepted appointment to the Ex. Committee for Chinese Missions.
- To the Board of Control of the Wisconsin Lutheran Seminary:
Rev. Emil Toepel, to succeed Rev. H. C. Nitz, who has accepted appointment to the Ex. Committee for Latin American Missions.

OSCAR J. NAUMANN, President

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.

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 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, Egan, Rosemount, Cedar Crest, and Farmington. Please send names of mission prospects, interested parties, 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

CALENDAR OF CONFERENCES

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. Schulze; 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

ORDINATIONS AND INSTALLATIONS

Pastors

Albrecht, Lyle, as pastor of Our Shepherd Ev. Lutheran Church, Warren, Mich., by I. Weiss; assisted by M. Kell, W. Valleskey, E. Frey, A. Maaske, H. Grigsby, E. Pinchoff; Oct. 24, 1965.

Henning, John E., as pastor of St. Matthew's Ev. Lutheran Church, Spokane, Wash., by V. J. Weyland; assisted by Warren Widmann; Aug. 28, 1965.

Mahnke, Jon, as pastor of Trinity Ev. Lutheran Church, Eugene, Ore., by A. B. Habben; Aug. 1, 1965.

Wilde, Paul H., as pastor of St. Paul's Ev. Lutheran Church, Lake Mills, Wis., by R. Krueger, assisted by K. Timmel, E. Huebner, L. Huebner, and R. Balge; Oct. 17, 1965.

Semenske, Elmer, as pastor of Mt. Zion Ev. Lutheran Church, Ripon, Wis., and of Zion Ev. Lutheran Church, Omro, Wis. by D. E. Hallemeier; Oct. 24, 1965.

Commissioned

Uhlhorn, Ronald, as missionary to the Philadelphia, Pa., area, by N. Berg; assisted by D. Gieschen, H. Engel, H. Buch, W. Koelpin, and G. Press; at St. Peter's Ev. Lutheran Church, Plymouth, Mich.; Aug. 29, 1965.

Teachers

Gruetzmacher, Robert, as teacher in St. Stephen's Lutheran School, Adrian, Mich., by D. M. Gieschen; Sept. 5, 1965.

Hardman, John C., as teacher in Mt. Olive Lutheran School, Bay City, Mich., by G. Struck; Sept. 5, 1965.

Martens, James, as principal of Immanuel Lutheran School, R.R. 1, De Pere, Wis., by W. A. Geiger; Aug. 1, 1965.

Zuberbier, Theodore, as principal of Immanuel Lutheran School, Waukegan, Ill., by O. A. Lemke; Sept. 5, 1965.

CHANGE OF ADDRESS

Pastors

Borgwardt, Wayne M., Prof.
221 Hazelwood Ave.
New Ulm, Minn. 56073

Erhart, J. B.
411 — 2nd St., S.E.
Glenwood, Minn. 56334

Henning, John E.
E. 3215 — 16th Ave.
Spokane, Wash. 99203

Horneber, Theodore J.
615 W. Melvina
Milwaukee, Wis. 53212

Semenske, E. H.
741 Woodside
Ripon, Wis.

Wilde, Paul H.
406 Madison St.
Lake Mills, Wis. 53551

Teacher

Zuberbier, Theodore
131 Washington Pk.
Waukegan, Ill. 60089

WISCONSIN EVANGELICAL LUTHERAN SYNOD

1965 Pre-Budget Subscription Performance

District	Subscription Amount For 1965	8/12 Annual Subscription	Eight Months—January through August			
			Offerings Received in 1965	Per Cent of Subscription	Offerings Received in 1964	Per Cent Increase for 1965
Arizona-California	\$ 63,096	\$ 42,064	\$ 37,100.41	88.2	\$ 37,103.74	.1*
Dakota-Montana	107,096	71,397	59,793.49	83.7	64,701.99	7.6*
Michigan	458,090	305,393	271,230.36	88.8	251,423.47	7.9
Minnesota	531,850	354,567	358,257.12	101.0	338,951.81	5.7
Nebraska	97,760	65,173	54,782.28	84.0	56,922.77	3.8*
Northern Wisconsin	538,662	359,108	366,645.24	102.1	358,696.24	2.2
Pacific-Northwest	21,961	14,641	16,345.80	111.6	9,832.36	66.2
Southeastern Wisconsin ..	693,869	462,579	416,914.89	90.1	390,531.54	6.8
Western Wisconsin	611,488	407,659	369,487.30	90.6	379,114.03	2.5*
Total	\$3,123,872	\$2,082,581	\$1,950,556.89	93.7	\$1,887,277.95	3.4

* Decrease
 Note: The subscription amount is the revised amount as reported on July 31, 1965. The total increase was \$95,815.

**Budgetary Fund Income and Expenditures
 July 1 through August 31, 1965 with comparative figures for 1964**

	August		Two Months Ended August 31		Increase or Decrease*
	1965	1964	1965	1964	
Income					
Offerings from Districts ...	\$182,709.33	\$127,772.45	\$401,975.81	\$291,288.34	\$110,687.47
Gifts and Memorials	1,066.53	1,417.53	4,861.44	2,625.40	2,236.04
Other Income	77.92	260.87	255.83	469.32	213.49*
Total Income	\$183,853.78	\$129,450.85	\$407,093.08	\$294,383.06	\$112,710.02
Expenditures					
Operation and Maintenance					
Worker Training—gross..	\$113,336.94	\$103,488.49	\$232,824.67	\$214,434.91	\$ 18,389.76
Less Ed. Charges	—23,114.09	—22,258.52	—34,439.72	—31,721.81	—2,717.91
Net Expense	\$ 90,222.85	\$ 81,229.97	\$198,384.95	\$182,713.10	\$ 15,671.85
Home Missions	63,785.02	57,185.29	130,475.02	112,512.36	17,962.66
World Missions	38,610.55	37,781.85	65,605.10	82,735.34	17,130.24*
Benevolences	28,209.64	21,732.10	56,021.83	43,629.10	12,392.73
Administr. and Promotion	22,703.01	20,270.99	41,828.00	41,435.50	392.50
Total	\$243,531.07	\$218,200.20	\$492,314.90	\$463,025.40	\$ 29,289.50
Invested in Property					
Worker-Training	—	\$ 2,793.73	\$ 385.10	\$ 6,361.43	\$ 5,976.33*
Home Missions	—	—	—	94.27	94.27*
Administr. and Promotion	—	215.25	—	331.02	331.02*
Total	—	\$ 3,008.98	\$ 385.10	\$ 6,786.72	\$ 6,401.62*
Appropriation for					
Ed. Inst. Bldg. Fund ..	\$ 16,666.66	\$ 52,083.00	\$ 33,333.40	\$104,170.00	\$ 70,836.60*
MLTC Dorm Fund	833.33	—	1,666.70	—	1,666.70
Church Extension Fund.	6,666.66	13,200.00	13,333.40	26,400.00	13,066.60*
Student Miss. Bldg. Fund	3,333.33	—	6,666.70	—	6,666.70
World Miss. Bldg. Fund	1,041.66	—	2,083.40	—	2,083.40
Synod Adm. Bldg. Fund	833.33	1,069.00	1,666.70	2,138.00	471.30*
Total	\$ 29,374.97	\$ 66,352.00	\$ 58,750.30	\$132,708.00	\$ 73,957.70*
Total Expenditures ...	\$272,906.04	\$287,561.18	\$551,450.30	\$602,520.12	\$ 51,069.82*
Operating Gain or Deficit*..	\$ 89,052.26*	\$158,110.33*	\$144,357.22*	\$308,137.06*	\$163,779.84

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