

THE NORTHWESTERN

# Lutheran

January 23, 1966





# BRIEFS by the Editor

MORE THAN A BEAUTIFUL SCENE is presented by our cover picture. Maverick is a lumber camp in the White Mountains of Arizona. The men who work there, Apaches, Negroes, Mexicans, and others, form the congregation to which Missionary Arthur Guenther preaches when he comes from Whiteriver each Sunday. The picture was taken by one of his members this past fall. Snows come early at an elevation of 8,000 feet.

The timber that is cut at Maverick is taken to the sawmill at McNary, some 12 or 14 miles away. Here, too, we have one of our Apache congregations. It is served by Pastor Eugene Hartzell of East Fork. Both congregations are small, but we are happy to present them to you. Not that we in our Synod are particularly fond of small numbers. On the contrary, we strive to gain as many of our fellow men as possible for Christ. But put it this way: when the 20, 35, 45 communicants at a given place represent all that can be gathered through the faithful, zealous work of the pastor and his members, then the number becomes large and beautiful in our eyes.

A SLOW, BUT PROMISING START IN A NEW FIELD is described in part by one of our missionaries on the West Coast. Here are some excerpts from a letter he wrote to the chairman of his District Mission Board.

"We have been blessed with a continuing growth, especially in our Sunday school. We now have 76 children enrolled."

"On Reformation Day we took in our first three adult confirmands, baptized an adult, and baptized three children. And we are six weeks along in another class with eight adults enrolled. In January we will be beginning another class. . . ."

"While there does not seem to be such an open desire for a conservative church up here as evidenced in \_\_\_\_\_, for example, the remarks of some of the people in our present class show that it is the preaching of the Word which is bringing them in whether they realize it or not. One man in the class, who incidentally came to church because our Sunday-school children delivered a handbill to his door inviting him

to the Easter service, told me the other day: 'We've visited every church for miles around here, and you are the only one who seems to have something definite to say.' And, of course, we do because we have something to back up our message. We can dare to say, 'Thus saith the Lord,' because we trust that He is speaking clearly to us in His Word. Another man in the class was telling me how I finally embarrassed him enough to make him come to church by keeping on calling on him. And once he came, he and his wife haven't missed since, because as he put it, 'You're talking about the Bible, and that's what we wanted to hear.'

"And these people aren't going to sit back and be content now that they have come to know their Savior. They want to share Him. We conducted our first canvass as a congregation last Sunday, and with only 13 communicants, we had six canvassers. . . . The results of this canvass are typical for this area. Of 115 homes actually contacted, 24 we have listed as fair-to-good prospects. That is a ratio of more than one prospect out of every five homes!"

TWO ITEMS REGARDING EVOLUTIONISM are placed in boxes which appear in connection with the present installment of our series "The Christian's Response to Evolutionism." We are sure you will find both the articles and the short items worthwhile.

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

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Arthur Guenther, pastor.



# Editorials

**The Same God — The Same Standards** The standards of the society in which we live are the standards we tend to accept. The fact that a given code of morality has been adopted by the majority of the people around us makes their attitudes appear normal and right for the times in which we live, and whatever behavior our contemporaries approve of or practice becomes respectable to society by general consent. In consequence of this, one of the most effective tranquilizers for an accusing conscience is the fact that a lot of other people are doing the same thing.

This elevates humanity to the position of God and makes society the supreme judge of right and wrong. But because society at different times and in different places varies in its moral standards, there are no absolute moral standards from the viewpoint of society, only standards that are approved of according to time and place. Consequently, in times like these, when the old standards are undergoing revision or modification in actual practice, there is considerable discussion of what in all seriousness is termed "the new morality." This new and more permissive morality is a distinct departure from that established and revealed in the sacred Scriptures.

In assessing the revised standards of the society in which we live, it is well for us to bear in mind that "there is one Lawgiver who is able to save and to destroy." When He asserted, "I am the Lord; that is my name; and my glory will I not give to another," He made it clear that He has no intention of abdicating in favor of any society, ancient or modern.

God remains God, and His standards of right and wrong remain the same. Modern society could profit by a reverent reading of His revealed Law, followed by the response indicated in Deuteronomy 27:26: "And all the people shall say, Amen."

IMMANUEL G. FREY

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**Unlicensed Testing** Guidance personnel, counselors, and psychologists are widely employed to shape and direct education in our public schools. They help pupils with school problems, assist them in making life adjustments, and counsel them on curriculum and career choices.

For effective guidance they need information. Before they can counsel the pupil completely, they should know his abilities, his aptitudes and skills, his interests and attitudes. To secure this information, counselors administer a battery of tests.

The psychological tests go farthest afield and ask the most searching questions. They probe into the pupil's private world of worries and fears, and desires and ambitions. They explore his habits and his home environment, and ferret out his moral and spiritual values and attitudes.

A well-known psychological test asks pupils to give yes or no answers to such typical statements as these:

Everything is turning out just like the prophets of the Bible said it would.

I have not lived the right kind of life.

I believe in a hereafter.

I believe my sins are unpardonable.

I believe there is a Devil and a Hell in afterlife.

I feel sure there is only one true religion.

I deserve severe punishments for my sins.

Christ performed miracles such as changing water into wine.

I have no patience with people who believe there is only one true religion.

This calls for some explanations. First, what business have school psychologists prying into the religious beliefs of public-school children and their parents? Aren't constitutional rights involved here? Second, what conclusions will unchristian or irreligious psychologists draw from the answers to these questions? How can "natural man" even hope to discern spiritual matters? Or what will even nominal Protestants make of them?

In the field of medicine we have a name for such unlicensed and unqualified practice — it is called malpractice and quackery.

CARLETON TOPPE

\* \* \* \*

**Now Thank We All Our God** The visit of Pope Paul VI to the United Nations last fall closed with the celebration of Mass before a

huge crowd in Yankee Stadium. At this service the assembly sang Martin Rinckart's hymn "Now Thank We All Our God." Shortly before the close of the Vatican Council in December an Interfaith Bible Conference for non-Catholic observers at the Council was held, at which a Methodist read the Scripture from I Chronicles 29:10-18 and the assembly again sang "Now Thank We All Our God." This seems to have been done at the Pope's suggestion, since it was he who arranged the program.

One of the acts of the Vatican Council gives the Catholic congregations a more active part in their church services, and toward this end the singing of hymns by the whole congregation is being encouraged. There is nothing in Pastor Rinckart's hymn that any believer in the Holy Trinity could not sing with a good conscience. The hymn does not indeed emphasize the grace of God in Christ and justification through faith in the Savior as strongly as does many another Lutheran hymn, but still it is a hymn that we are glad to have the Catholic Church borrow from us, and we gladly invite the Catholic congregations to draw freely on our treasure of hymns for use in their services.

The choice of just this hymn to be sung at the celebration of Mass in New York for the edification of an immense television audience and again near the close of the Vatican Council is interesting because of the history of its composition. Rinckart composed it when

(Continued on page 21)



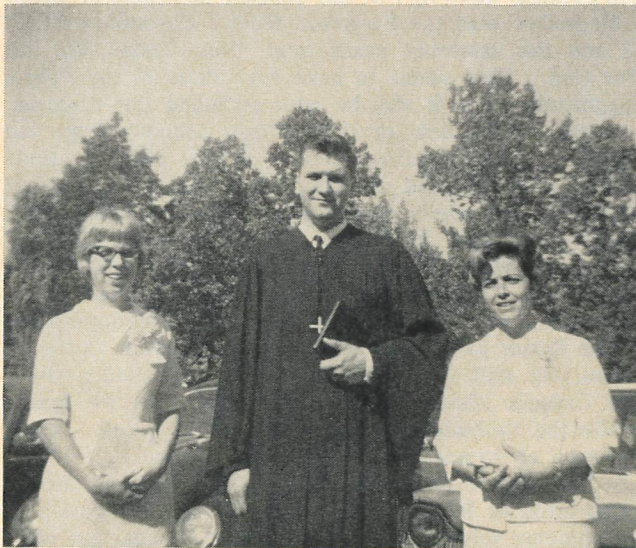
# News FROM OUR Missions

## The Birth of Our Colonial Conference

Almost 350 years after the first colonies were founded on the Eastern Seaboard, our Wisconsin Synod has begun its own Colonial Mission Thrust. In areas rich with history, our Synod has recently begun to carry on its work of bringing men the rich message of God's grace in Christ Jesus. In the Virginia suburbs of Washington, D.C., not far from the spot where the Blues and Grays once dug in for the battles of Manassas and fought for the ground along Bull Run, we have already gained five acres, have an organized congregation, and are ready to break ground for our first colonial chapel.

North of the Mason Dixon Line in New Jersey, where Washington and Clinton exchanged musketballs in the Battle of Monmouth, our second colonial congregation has recently taken to the field in this northern outpost of our Eastern Thrust. Finally, just outside Philadelphia, near Valley Forge, where Steuben took a band of disorganized patriots and drilled them into a fighting army, our third pastor has just arrived, is gathering prospects and organizing another colonial congregation.

In slightly over two years we have begun the Lord's work in three different fields. This is actually quite remarkable when you consider that at times men and money are about as scarce for mission work as they were for Washington during the Revolution. Before we pause for applause, however, let us take a closer look at the area which we are attempting to serve with these three outposts and see if our work is even well begun.



THE FIRST CONFIRMANDS at Grace Lutheran, Falls Church, Virginia, are shown here with Pastor Beckmann. They are (left) Miss Julia Geweke and Mrs. John Henzel.



AT KING OF PRUSSIA, PENNSYLVANIA, we have one of our most recent missions. Some of the members of Peace Congregation appear in this picture. They are (left to right): Mrs. W. Newman, Mrs. R. Wilson, Mrs. H. Carne, Tom Newman, Debra Uhlhorn, Pastor Ronald Uhlhorn, Mr. H. Carne.

If you were to start in Boston and travel the 400 miles south to Washington, D.C., your trip might take you no more than eight hours, but you would have passed through a human corridor packed with 40 million people. How many times does three go into 40 million? "We've just begun to fight" for the Lord!

One of the favorite East Coast pastimes is touring battlefields. I should like to take you now on a brief tour of each of the three fields in which we are presently carrying on the Lord's battles. Our oldest field, which we often call our Washington, D.C., field, has had its own resident pastor for about two years, the Rev. Walter Beckmann. Grace Lutheran Church, actually located in Falls Church, Virginia, has about 40 communicant members and has been averaging over 60 for Sunday attendance. Storm-sewer complications, the death of our architect, plus other usual difficulties in beginning work in a strange field have already caused some delay in our building program. By the time you read this, however, we believe that bulldozers will be at work breaking ground for our Virginia colonial-style chapel.

Our next field, by way of seniority, is our New Brunswick, New Jersey, Mission. For almost a year this field was served on a once-a-month basis by our Virginia missionary. The place of worship often had to be changed from month to month. We started in a private home, moved to a nursing home, rented the office of a motel,



and finally were able to use the music room of a high school.

The greatest milestone in our New Jersey church to date has been July 11, 1965. On that day Pastor Gary P. Baumler, a Seminary graduate, was rushed to the front and installed in a service attended by over 40 worshipers. His recent reports from the field tell us of Sunday attendances hitting as high as 35.

In the suburbs of Philadelphia the Lord saw fit to bless us with a full-time pastor even before our first service was held. His wisdom in moving a man into the field so rapidly became apparent when it was discovered that locating a building for temporary services would pose greater difficulties than usual and would require a local pastor to make the arrangements. These arrangements have been made, and services began in October 1965.

We have faced many problems as we reversed Horace Greeley's advice and followed the Lord's call to the East. We've had to learn new customs and county ordinances. We have found land and building costs considerably higher than in the Midwest. Most people we meet have never heard of the Wisconsin Synod. We have to introduce ourselves to the East and need time to get the feel of a large metropolitan area before we can begin to locate strategically.

We have also been richly blessed. We have met people who are willing to drive 200 miles to church, others ready to contribute \$40 per Sunday, and prospects who respect a church with a fundamental and conservative theology. We've also stumbled upon some good buys in real estate, but, of course, we were not really stumbling because the Lord was leading us. If you are reading this article on a Sunday afternoon, very likely over 100 people worshiped out here in our colonial congregations this morning.

Now that you have read about our work in the East, we should like to ask you to cooperate. Send in the names of friends and relatives who are moving out here. Even if we don't have a church in the area now, we will move in as soon as we have a nucleus of interested families. We are on the march, but we need this information. The following is a directory of projects which are already under way, including addresses to which you can mail your information:

Grace Lutheran Church, Falls Church, Virginia

(Serving the Washington, D.C., area)

Services are being held at 11:00 A.M. in the Walnut Hill School on Camp Alger Avenue in Falls Church.

Pastor: The Rev. Walter F. Beckmann

7401 Masonville Drive

Annandale, Virginia

Our Savior's Lutheran Church, North Brunswick, New Jersey (about 30 miles south of New York City)

Services are held at 11:00 A.M. in the Maple Meade School near Highway 130 in North Brunswick.

Pastor: The Rev. Gary P. Baumler

1724 Holly Road

North Brunswick, New Jersey

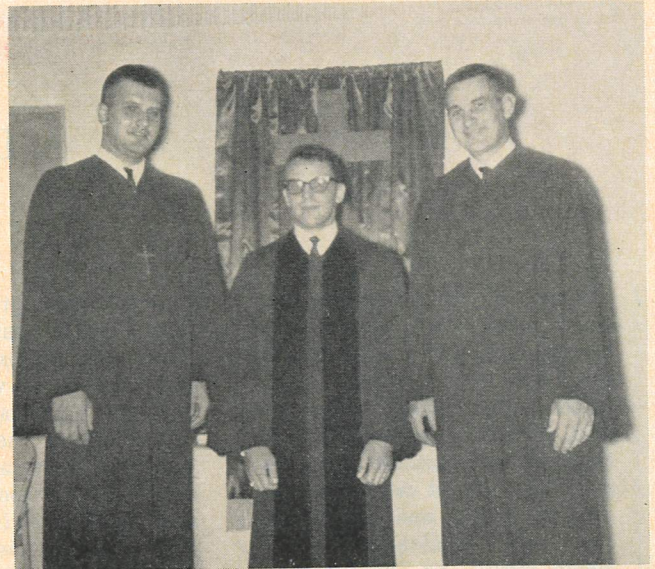
King of Prussia Mission, King of Prussia, Pennsylvania (In the northwest suburbs of Philadelphia)

Services are held at 10:30 A.M. in the Community Room of the Swim Club in the Kingwood Apartments on Highway 23 in King of Prussia.

Pastor: The Rev. Ronald Uhlhorn

280 Candlebrook Road

King of Prussia, Pennsylvania



AT THE INSTALLATION OF PASTOR GARY BAUMLER (center) at Grace, North Brunswick, New Jersey, this picture was taken. Flanking him is Pastor Walter Beckmann (left) and Pastor Daniel Gieschen, chairman of the Michigan District Mission Board.

Our sister synod, the Evangelical Lutheran Synod, also has several congregations in the East. The pastors are:

The Rev. Rudolph E. Honsey  
30 Richfield Road  
Arlington, Massachusetts

The Rev. Norman B. Harstad  
626 Indian Landing Road  
Rochester, New York

WALTER F. BECKMANN

## Editorials

(Continued from page 19)

the terribly destructive series of wars that raged over Germany from 1618 to 1648 finally came to an end. This Thirty Years War was not essentially a religious war, but certain phases of it had clearly the purpose of driving Protestantism out of certain lands that had once been Catholic. In what was at that time called Bohemia Protestantism was brutally eradicated by the Catholic Emperor Ferdinand II, and in Austria the eradication was almost as complete as in Bohemia. During these 30 years German, French, Swedish, and other armies of lesser European states swept back and forth over Germany, living off the land, burning, looting, pillaging, and leaving especially the Lutheran parts of Germany an impoverished and devastated land. When peace finally came, Martin Rinckart raised his voice in this hymn of joyful thanksgiving. He himself had suffered from pestilence, famine, brutality of undisciplined soldiers, and from the intolerable burden of taxes levied to carry on more war; and it is a triumph of faith that he could still sing: "Who from our mother's arms Hath blessed us on our way With countless gifts of love, And still is ours today."

ERWIN E. KOWALKE



Many of the people, therefore, when they heard this saying, said, "Of a truth this is the Prophet." Others said, "This is the Christ." But some said, "Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him (John 7:40-44).

It is no secret, of course, that over the centuries there have been divided opinions and conflicting convictions concerning Jesus of Nazareth. Even today there are views expressed which plainly differ one from another and, at times, are contradictory one to another. Still dividing the people today is the question:

### Is Jesus the Promised Messiah?

Nineteen hundred and some years ago, as the life of Jesus was unfolding before the eyes of the people of Palestine, there may have been some honest doubts as to whether or not He was the promised Messiah, the Christ of God, depending upon a person's knowledge of the Scriptures and his awareness of what was going on there at the time. Humanly speaking, it was a matter of matching a particular person with the prophecies and promises of the Old Testament Scriptures.

Today, of course, the record is complete. In our Bibles we have the numerous prophecies of the Old Testament foretelling the coming of the Messiah in detail. But in addition we have the New Testament Scriptures which make it unmistakably plain that Jesus of Bethlehem and Nazareth is the perfect fulfillment of all of those prophecies and is thus, without question, the promised Christ of God.

And still, remarkably, there is a division among the people because of Him. Today, too, some think that

He was a great prophet, but only one among many outstanding religious leaders and philosophers. Today, too, there are those who attest that He was a good man, a man of the highest caliber and of the noblest character, a real humanitarian, but nothing more. Today, too, there are many who credit Him for the miracles He performed, for the kind of ethics and morality He endorsed, and for the principles He upheld, but for little more. Today, too, there are those who espouse Him as their Messiah, but more for political advantage or for economic and social advancements than for the purpose for which He was anointed of God. And today, too, there are those in lofty ecclesiastical positions who, while supporting all of this, would yet reject Him as the Christ, the Son of God.

If people today, of whatever intellectual level or social standing, do not believe that Jesus is the Christ, the Son of the living God, it is not because the Biblical record is unclear, or faulty, or lacking, or because this faith was somehow not meant for them — there must be a better reason. If others, on the other hand, do believe that Jesus is the promised Messiah, the Christ of God, it is not because they have made a brilliant and logical deduction, or because they are particularly worthy individuals — there must be a better reason. No, if they believe in their hearts and confess with their lips that He is the Christ, the promised Messiah, it is because the Holy Spirit has led them to recognize Him as their own personal Savior and to find joy and peace in that recognition.

### Is Jesus the World's Savior?

On this vital question, too, there is a division among the people with respect to Jesus Christ, the anointed of God.

There are surely hundreds and thousands of people throughout the religious world who would agree without hesitation that Jesus was a great prophet and a good man, but that He is their and the world's only

Savior, crucified on Calvary for their sins, raised again from the dead for their justification before God, and ascended on high as King of kings and Lord of lords — well that's another matter. They would rather not think about their sins: what's to be done about them or whether they are so bad as to keep them out of heaven. Perhaps they don't take seriously those solemn words which God addresses to them concerning His Son, Jesus, namely, that He "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). Or the words of Peter in Acts 4:12, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

By the grace of God, however, we on our part have "beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). Through the enlightening power of the Holy Spirit we behold Him as the Lamb of God which taketh away the sin of the world. We know that "he was wounded for our transgressions . . . bruised for our iniquities . . . and the Lord hath laid on him the iniquity of us all" (Isa. 53). With St. Paul we are not at all reluctant to confess that "this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I Tim. 1:15).

Because of Jesus Christ, the promised Messiah and Savior of the world, there was and still remains a division among the people who confess His name. May it ever be so with us, however, that also in this regard, as the Apostle enjoins upon us, "ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). The Lord in His mercy grant it for His name's sake.

MILTON BURK



**Topic: What Is A Colloquy?**

# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

"What is a colloquy? It must be some kind of meeting in which a minister is questioned. Why? What kind of questions is he asked? Where do these ministers come from?" These questions in a letter recently received no doubt are asked because quite a number of notices of colloquies has appeared in our *Northwestern Lutheran* in recent issues. Many of these questions can be answered from the Constitution of our Wisconsin Evangelical Lutheran Synod.

Webster defines a colloquy as a "mutual discourse; esp., a somewhat formal conference." When we speak of a colloquy, we have in mind a meeting or conference that is held between representatives of our Synod and a *pastor, male teacher, or professor* who wishes to become a member of our Synod.

## Who the Applicants Are

Where do these men come from? For whom is this method of becoming a member of our Synod intended? Our Constitution speaks of "pastors, male teachers, and professors applying for membership *from church bodies not in fellowship with the Synod.*" If, let us say, a pastor of The American Lutheran Church should decide that he wants to join our Synod and receive a call to one of our congregations or institutions, then he applies for a colloquy. The purpose of the colloquy is to determine whether he is truly one in faith with us, whether the applicant is qualified to serve as pastor or teacher and will follow good Lutheran practice, whether he fully understands what our Synod stands for. So an applicant for a colloquy may come from any Lutheran body with whom we at present are not in fellowship. The largest number in recent years has come from The Lutheran Church—Missouri Synod, others from The American Lutheran Church or the Church of the Lutheran Confession, less often someone from the Lutheran Church of America. Usually these are men who are concerned about liberalism evident in some of these bodies and wish to become affiliated with a truly orthodox Lutheran Synod.

## What Procedure Is Followed

What must applicants do to obtain a colloquy? The Constitution states that applicants are to address "a written application to the President of the District within which they reside, or nearest which they reside. Notice of such application shall be published at least twice in the official organs of the Synod." The official organs referred to are *The Northwestern Lutheran* and the *Ev.-Luth. Gemeinde-Blatt*.

Who represents the Synod at a colloquy? This is also stated in our Synod Constitution. "A Colloquium Committee shall be appointed by the President of the Synod composed of the District President, a professor from the Wisconsin Lutheran Seminary, and a Vice-President of the Synod. The Vice-President shall be Chairman of the Committee." Our Synod has two vice-presidents. One of these is appointed by the Synod president to serve as chairman of the Committee. We at present have eight men serving on the Wisconsin Lutheran Seminary faculty. One of these is appointed as a second member, and the District president to whom application is made is a third member of the Committee. A separate committee is appointed for each applicant.

## What Questions Are Asked

What is discussed at a colloquy? What questions are asked? This will to some extent depend upon the background of the applicant. We need to be assured of the doctrinal soundness of the man who wants to serve in our Synod. At times this may require a rather extensive doctrinal discussion. Knowing the doctrinal position of the body from which the applicant comes will help determine areas that require more thorough questioning. We need to know whether the applicant will follow good evangelical practice. We want him to be under no misunderstanding about our Synod. Scripture also prescribes the qualifications that a man who serves in the public ministry is to have. Even if a man is doctrinally in agreement with us, we also need to know whether he has these qualifications to a sufficient degree. If a man at one time was a member of our Synod or of a synod with which we formerly were in fellowship, the Committee may recognize that what needs particular discussion is why the applicant left our Synod, why he wants to return, why he wants to leave his present synod and come to us. The Colloquium Committee will have to determine in each case what must receive particular consideration.

## How Approval Is Published and Implemented

What happens if the Colloquium Committee agrees that an applicant should be approved for membership in our Synod? The Constitution states: "If the applicant is approved by the Colloquium Committee, notice of such approval shall be published in the official organs of the Synod, and the applicant is eligible for a call." After this a District president may place his name on the list of suggested candidates given to our congregations to help them in calling pastors and teachers.

ARMIN SCHUETZE



# Lutheran Home for the Aged

## Belle Plaine, Minnesota

Ever since Sophia Boessling provided for its founding through her bequest in 1898, the Lutheran Home for the Aged at Belle Plaine, Minnesota, has enjoyed a unique position among the institutions owned by the Synod. Though originally intended to serve as a combination orphanage and retirement home, it became exclusively a haven for the aging shortly after the turn of the century. During its 67 years of service to the Synod, the Home for the Aged has weathered the great extremes of the nation's financial climate and maintained an enviable position of leadership that has become legendary among institutions of its kind.

### "Built Around the Chapel"

The reasons which account for this record of success are as manifold as the bountiful blessings bestowed by the Lord during these nearly seven decades. The primary factor accounting for the Home's continued growth lies in the fact that it has since its beginning filled a spiritual need. The Home for the Aged, it can well be said, is built around its chapel. Contrasting with the greater percentage of health-care facilities constructed in recent years, the Home has distinguished itself as a "spiritual health-care facility." The chaplain of the Home and his assistant make routine bedside calls, hold weekly worship services and monthly Communion services in the chapel that has been so beautifully outfitted with walnut furnishings by generous contributors.

Short devotions begin and end each day. The effects of giving the greatest emphasis to spiritual needs, of building a home for the aging "around a chapel," are evident in every other activity of the institution.

### Continued Improvement of Facilities

Necessary facilities and very high standards of care are provided out of genuine Christian concern for our aging fellow believers. The physical plant of the Lutheran Home for the Aged has undergone continued improvement throughout the years. The most significant additions were made in 1951, when a 22-bed wing was constructed, and in 1961, when a 32-bed infirmary wing was dedicated. A significant factor in the construction at the Home is the fact that revenue and contributions have always paid in full for these projects practically by the time of dedication. Not once during its many years of service has the Board of Control of the Home for the Aged been compelled to seek outside funds to complete a building program, nor has it ever been a burden to the treasury of the Synod. The fiscal responsibility and success of the Home, certainly a blessing of the Lord, have been achieved through wise administration and careful use of both revenues and gifts made by friends of the Home. The rates charged by the Home today do not exceed \$225.00 a month for the highest level of skillful nursing care, and the average cost per resident falls into what many would

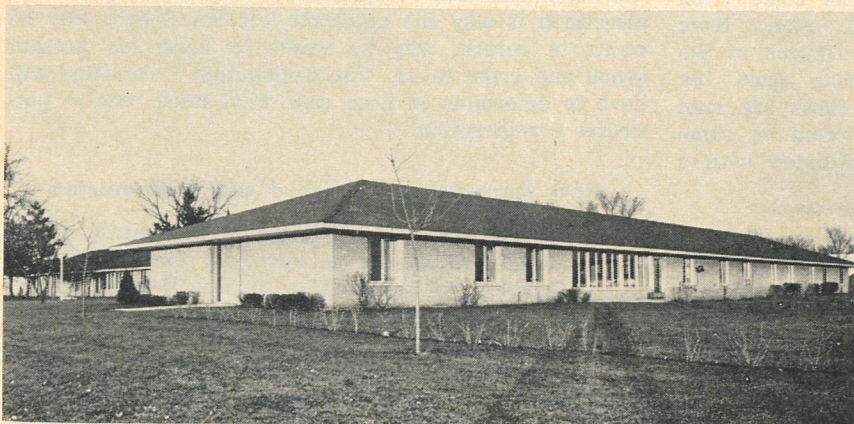
deem an almost unbelievable figure of approximately \$150.00 per month.

### The Spirit of the Staff

Not only does the fine physical plant and fiscal success of the Home testify to the influence of the chapel as the center of life at the Lutheran Home for the Aged. The congenial and self-sacrificing attitude, fostered among both staff and residents on the basis of the Word proclaimed in the chapel and to the individual souls, provides a definite influence on the variety and quality of the various services rendered to our aging fellow redeemed. Tender, loving care is more than a clinical phrase at the Home; it is a form of consecrated service rendered automatically by those whose gratitude for the Savior's love to them would allow no other kind of approach to their task of serving the aging. It is a tribute to the splendid care rendered by the devoted staff at the Home, that some of the residents have waited cheerfully as long as 18 months for their turn for admission into the Home, while in other institutions many nursing-care-facility beds have remained unoccupied. Only at one time, in 1961 after the dedication of the new South Wing, has the Home for the Aged operated without a long list of applicants for admission.

### A Diversity of Programs For the Residents

Total patient-care for the aging involves more than the provision of only the basic necessities of life. The desire to provide for total patient-care in the Home at Belle Plaine flows from a sense of Christian responsibility and is manifest in a host of programs designed to provide a full and interesting life for its residents. The entire lower level of one wing of the complex is devoted exclusively to occupational therapy. Here residents are able to make use of their time and talents in a "sheltered workshop" type of setting. Occupational therapy workers bring diversional activity of almost endless variety to those residents who are confined to their rooms. A physical therapy program geared primarily to the needs of a geriatric home has



THIS SHOWS THE SPACIOUS GROUNDS around pleasant buildings at the Lutheran Home for the Aged, Belle Plaine.





A VIEW OF THE DINING HALL of the Home for the Aged, Belle Plaine, Minnesota.

established itself in such a praiseworthy way that it is being shared by a neighboring accredited hospital. Five spacious lounge areas, plus a "sitting room" in the occupational therapy department, provide light, sunny space for the many diversional activities appealing to the residents. Television sets, record player, singing groups, skits by visiting organizations, and background FM stereo music, all make their contribution to the successful passing of time in a pleasant way. The beautiful campus and the pastoral setting of the small town invite the ambulatory residents to take walks into the countryside. The south lawn of the Home has an interesting pattern of sidewalk constructed in width and elevation so that it affords the wheelchair resident an opportunity to enjoy the outdoors in favorable weather. A newspaper, "Home Hi-Lites," published weekly by the staff of the Home, is enthusiastically received by the residents. Meals are served family style in a fine dining room for the ambulatory and in the lounge for the infirm. An outstanding gift has provided for an item of interest on the south lawn of the Home. A floral clock similar to the well-known Niagara Falls floral clock will soon be completed. The Lord, who has so richly blessed the Home for the Aged, be praised for these noble gifts, which have been so important in making our diversional activity programs genuine successes. Without His blessing all of our efforts would amount to nothing.

#### Plans and Prayers For the Future

That will hold true also for the future of the Home; and with the confidence that has been strengthened by the experience of the past, the challenges of the future shall become opportunities to tailor the Home's tradition of consecrated service to the needs of the coming days. New construction will provide an increase in the number of beds available at the Home from the present total of 86 to a figure somewhat over 100, the actual size to be determined after a careful study of needs in the light

of the determination to maintain the atmosphere of a "Home" rather than an institution. The desire to broaden the scope of service offered by the Home has engaged the attention of the Board of Control and its medical and legal counselors for years. As a result of their foresighted planning, the Home was in a position to qualify as a provider of services under federal medical programs far in advance of the programs causing so much present-day comment. The possibility of providing services to the mentally retarded of our Synod both on an inpatient and an outpatient basis, and planning for the new construction to meet such needs without a budgetary obligation on the part of the Synod, has been eagerly pursued for a number of years. Under the Lord's hand the Home may be enabled to serve in a greater capacity than ever imagined at this moment, for He has brought this institution from its humble beginnings through the years as a recognized pioneer in the area of health care. It is our prayer that the influence of the Word of God as it is proclaimed in the chapel every week will always continue to influence the residents and the staff of our Lutheran Home that all may serve Him there, to the glory of His name who has so earnestly told us: "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord" (Lev. 19:32).



LIFE IN THE HOME IS CENTERED AROUND THE CHAPEL. This scene shows Pastor Robert Schlicht, the superintendent, conducting the service.



# I Have Found A Way!

## WELS Foundation

The expression "I have found a way" carries a joyful ring, especially if the way found is a good way. Those who find such a way will also bring it to the attention of others and that is the purpose of this article. Many Christians, especially when they can no longer take an active part in church work say: "I wish that I could do something lasting which will aid my church even after I am dead." This is surely a very commendable thought, and it is not impossible. In fact, it is very possible today, for there is a way in which our Christian people can make their efforts bear fruit long after they have been gathered to their fathers. They can, by means of gifts, designate a portion of their estates to the work which is carried on by the Synod in their stead.

### Ready to Serve You

Many gifts have been made to our Synod's institutions to aid its work, but more can be done by the creation of a Foundation through which gifts, legacies, stocks, bonds, real estate, and insurance policies, may be channeled into such programs and causes which the donor may desire and chose. Such a Foundation was established by our Synod and chartered by the state of Wisconsin in February 1965. It is called the Wisconsin Evangelical Lutheran Synod Foundation, Inc., or in short, the WELS Foundation. It is ready to serve the members of our Synod in carrying out their wishes for the future support of the church. Gifts of money, property, stocks and bonds, can be managed by the Foundation and administered faithfully for the benefit of any designated program in harmony with our confessional position. The Foundation can be made the beneficiary of life insurance policies, and thus the value of the policy can be channeled into the work of the Synod. People who wish to retire on an annuity and yet benefit the church, can make a profitable investment in the Foundation, either by a revocable or irrevocable trust. In short, the WELS Foundation may be the answer to your desire to do something special for the Lord in His kingdom.

### Making a Will

Often people will say: "When I die I want my church or my Synod to have my life insurance policy, my house, or some stocks and bonds." Without a will or written agreement this Christian desire cannot be carried out. The courts of law cannot decide an estate on promises. If there is no written agreement, the wishes of the donor, no matter how well meant, cannot be carried out. That is why there are so many pamphlets written which show Christians how they can carry on their wishes and speak even after they are dead. Such pamphlets are available from the Foundation at its address in Milwaukee. That is also why, in our nation, many people have turned to the device called a "FOUNDATION." A foundation is chartered by the state and in most cases is established for church, school, or charitable organizations. There are many foundations today, and they have brought tremendous advantages both to the donor and to those who received the gifts.

### Planning For the Future

The WELS Foundation was established not only to receive gifts or estates at the donor's death. It also has a program for all Christians who desire to plan some kind of financial security and remember the church at the same time. The answer is found in an annuity income. This is a tried and effective method of good planning. Upon a person's retirement the income from the annuity, or an agreed amount, goes to the annuitant and (when it is an irrevocable trust) at death the principal remains with the Foundation. With the passing of years and as the Lord blesses us, such proportionate giving will greatly increase the permanent working funds of the Foundation. Here we remember that the Lord commended the man who invested his five talents and also the man who gained other two talents from those which had been given to him. To build up the funds in the Foundation is the first and primary aim. The income from such a principal investment will create a permanent source of funds for carrying on the Lord's work here on earth in mission, educational and charitable endeavors.

### Wider Opportunities

There are so many opportunities confronting our Synod at the present time. Fields are ripe for the harvest, and there is an increasing zeal among our young men and women to become pastors, teachers, and missionaries. It is evident that, to educate them, building and expansion programs must be inaugurated and large donations will be required. Funds designated for particular buildings may be directed to the Foundation as designated gifts. Such funds and also real estate and other assets will be administered by the Foundation according to the donor's wishes. It is here that the Foundation demonstrates its flexibility in converting various properties or assets into the best advantage for the donor, as far as taxes are concerned and otherwise, too.

### Brochure

The program of the WELS Foundation, Inc., has been outlined in a brochure which is available at your church, and your pastor will gladly give you this material upon request. You may also address your inquiries to the:

WELS Foundation, Inc.  
3512 W. North Ave.  
Milwaukee, Wis. 53208

You may know of other Christians who are looking for a way in which they may serve the Lord by a good stewardship program. Acquaint them with the WELS Foundation and its objectives. Hand your brochure to others. You will be doing them and your Lord a service which will bring many blessings. Much of the success of this Foundation's program will be up to you, but above all, let us pray to our Lord to grant us success in the expansion work in which our Synod is engaged and thus fulfill the great commission of our Lord: "Go ye into all the world and preach the Gospel to every creature."



# The Christian's Response To Evolutionism

The Fifth in a Series of Articles Dealing With Evolutionism

## HISTORICAL GEOLOGY

Man has not been satisfied with just seeing the different processes in different degrees changing the earth's surface in different places today. His curiosity has driven him to speculate that such a procedure has been going on through all of the past ages for eons at a uniform rate that is measurable today (uniformitarian geology). It is true that past geological processes have written the history of their action in the rocks which we now see, and the geologists are the rock detectives who read the clues and attempt to reconstruct the action. It is here that we question the basis being used by most geologists.

### Charles Lyell and the "Geological Timetable"

We can trace the basis for today's reconstruction of the earth's changing surface to Sir Charles Lyell. A little more than a century ago (1833) he classified in tabular form his observations of strata and their contents in the Paris Basin. However this stratigraphy (order of strata) has since been expanded on the assumption that lower layers are older than the upper layers. The result is now known as the geographical timetable. But nowhere else in the world do strata reveal the same contents or index type fossils in the same sequence as found by Lyell.

All deposits found in a stratum that is assumed to be undisturbed must be treated as contemporary in the local archaeological time and not as a period in actual time because of the occurrence of some indexing fossils. The order of events may be arrived at by purely archaeological methods. Unaided by nuclear physics, astronomy, geology or written records, archaeology cannot say how long ago an event happened, how old an excavated building is or how long a period lasted. The validity of these reference records is also questioned.

The strata represented in this timetable would require a vertical exposure of 100 miles similar to the Grand Canyon's one-mile gorge. The core samples of man's drillings limited to five miles do not support this sequence. Nevertheless, this geological timetable with its indexing fossils is employed for establishing the age of all rocks, fossils, and artifacts. It is used to calibrate the carbon dating, chemical aging, and all the dating processes used by nineteenth-century uniformitarian geologists.

### Historical Geology — Our Quarrel With It

Historical geology, which aims to give a chronological account of the events in the earth's history, is only a small and economically unimportant aspect of the study of geology as a whole. It is the only aspect with which we as Christians take issue. There is no quarrel with the data even of historical geologists, but with the interpretations of those data.

### We Suggest a Scriptural Framework

The purpose here is to suggest a Scriptural framework for historical geology. After all, any real knowledge of origins of the earth's history before man's his-

torical records can only be obtained through divine revelation. Since historical geology, unlike other sciences, cannot deal with currently observable and reproducible events, it is manifestly impossible ever really to prove, by the scientific method, any guess or hypothesis relating to history before man.

### God's Revelation Must Give the Answers

It is highly important for man to understand the nature of his origin, as well as that of the earth on which he dwells. Because it is impossible for him ever to know about these matters by any way other than by revelation, we are grateful that the Creator did reveal to him at least the essentials concerning them. Christians and Jews have for many centuries believed that this revelation is given in the Book of Genesis, that is, *Beginnings*, and indeed there is no serious rival claimant to such a revelation anywhere else in the religious books of mankind.

Consequently, there is ample warrant, both spiritually and scientifically, for seeking to build a true science of earth history on the framework revealed in the Bible, rather than on uniformitarian and evolutionary assumptions. This should be done, not with the attitude of trying to make the Bible accounts fit into the data and theories of science, but rather of letting the Bible speak for itself and then trying to understand the geological data in the light of its teachings.

There is no reason to suppose that the great Flood of Noah's time produced all the geological strata as we see them today. On the contrary, the Bible plainly implies that there are at least four great events of

### NOTED SCIENTIST DOES NOT SUPPORT EVOLUTION

In the "Correspondent," published by the Aid Association for Lutherans (Winter 1965 issue), we find an interesting article about Dr. John J. Grebe. Dr. Grebe, who joined the Dow Chemical Company, Midland, Michigan, in 1924, organized its physical research laboratory and remained its director for 25 years and then became the Director of Nuclear and Basis Research for the Company, retiring in 1965. He is one of the founders of the Creation Research Society. We quote this significant paragraph:

*A devout Christian who is interested in an accurate interpretation of the theoretical concepts of evolution, Dr. Grebe says that he does not know of a single fact of science, history or archaeology that has voided any of God's revelation in the Bible, including the Creation story. In fact, he says, successive scientific hypotheses on evolution have been refuted and eliminated one by one by science itself.*



### "STEADY STATE" THEORY DISOWNED BY ITS FATHER

In the October 17, 1965, issue of this periodical Professor Ulrik Larsen described the "Steady State" and the "Big Bang" theories set forth by evolutionistic scientists to explain the origin of the universe. The December 3, 1965, issue of *Christianity Today* reported that the author of the "Steady State" theory had disowned it the previous month (November). We quote:

*Professor Fred Hoyle, Britain's foremost astronomer, acknowledged that he had probably been wrong for twenty years about the nature of the universe and publicly abandoned his "steady state" theory.*

*. . . Hoyle and his followers have held that new matter is being produced continuously out of energy and that this newly produced matter migrates from that already existing in such a fashion that the universe has always been expanding. . . . This theory with its implicit materialism has been completely at variance with the Genesis account of creation, because it postulates [assumes as existing] an eternally constant universe—one that never had a beginning.*

history each of which is significant in telling us about the history of the earth.

#### I. THE CREATION ITSELF

Since God's revealed Word describes this Creation as taking place in six "days" and since there is no contextual basis for understanding these days in any sort of symbolic sense, it is an act of both faith and reason to accept them literally, as real 24-hour days.

The Bible says, "In the beginning God created the heaven and the earth" (Gen. 1:1). This Creation is of profound geological significance, for here began material, energy, and time, all instantaneously. It was a creative process of matter and energy not like those of the present day which are essentially deteriorative processes, always accompanied by a "running down" or slowing down of the available energy. Therefore it is impossible to deduce or imagine from present rates and processes the manner in which earth was created.

The third day of the Creation-week account tells us of a tremendous amount of geological work. "And God said, Let the waters which are under the heaven be gathered together unto one place, and let the dry land appear" (Gen. 1:9). A home was made ready for man, the appointed master of all creatures to follow. This home called earth has a radius of about 3,959 miles. Of this only the top 20 to 25 miles is called the crust. Man has actually drilled into this crust here and there to a depth of only seven miles to obtain data. This is less than 0.18% of the distance to the center of the earth. The elaborate theories we read of the structure of the remaining 3,952 miles are based on speculation using data from sound and electronic seismic recordings. Again, man surely is telling a big story with very few facts.

It is significant that there was an appearance of age at Creation. Creatures were made as adults and put

in an adult world. This truth cannot be overemphasized. We are not, of course, told all the details of Creation, but enough is revealed so that we should know beyond any doubt that at the end of the six days the Creation of "heaven and earth, the sea, and all that in them is" was complete and perfect: "very good," as God pronounced it. Everything was in harmony, with each of God's creatures placed in an environment perfectly suited to it.

#### II. THE FALL OF MAN

How long it was between man's Creation and his Fall, the Bible doesn't say. In any event, it is very unlikely that any of the fossil-bearing geologic strata were laid down in that period. For fossils plainly tell of death and suffering. Although the sentence of death was specifically pronounced only on man, the fact that the curse extended to all creatures is clearly stated in Genesis 3:17. Paul says: "By one man sin entered into the world, and death by sin" (Rom. 5:12). Also, "For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). Most fossil deposits give evidence of sudden burial and suggest a catastrophe of some kind. To place the appearance of fossils before the Fall of man is completely out of harmony with the creation which God so many times pronounced as "very good."

#### III. THE FLOOD

In the several books on the subject we find detailed accounts telling us that most of the formations we view today of the earth's surface can be accounted for from the forces of the Flood, which Noah survived. An excellent book to date is "The Genesis Flood" by Henry M. Morris and John C. Whitcomb, Jr.

#### IV. MODERN OR POST-DELUGE GEOLOGY

Since the Flood the earth's surface has suffered from small scale catastrophies and continued erosion. There is the ice activity, whether it results from one glacier or several, from the repeated frosts or from forces built up by accumulated snow. We still witness localized floods, tidal waves, earthquakes, volcanoes, and high winds. Everywhere, we notice, land is moving or being displaced. From very limited observation of this activity, man tries to tell us of not only the origin of earth, but of the entire universe!

All the earth's geological features must have been formed during one or more of these periods. It should be possible, at least in a general way, to determine even at present what formations and phenomena are attributable to each of the various periods, and this is one of the goals of the recently formed Creation Research Society.

We as Christians recognize that the uniformitarian approach is sterile and has led geologists and specialists up a blind alley. For them a new approach is imperative. As for us, we should never tire of bearing witness that we have a genuine divinely given account concerning the Creation of the earth. For us this account, especially the first two chapters of Genesis, is the only sound basic framework within which to interpret earth history, and it, therefore, is the only sound basis of a true historical geology.

GERALD MALLMANN



## HIDDEN GEMS IN OUR HYMNS

### "Crown Him With Many Crowns"

In *The Lutheran Hymnal* there are some hymns which are entirely devoted to expressing thoughts appropriate to the various festivals of the church year. These hymns, therefore, are to be found in the "Church Year" section of the hymnal, in the "chapters" entitled: Advent, Christmas, Epiphany, Lent, etc.

However, also in our more general hymns we occasionally find individual stanzas, or sometimes just a few lines of a stanza, which strike a resounding festival chord by reminding us, as we sing them, of certain special observances in the Christian church year.

To be more specific, let me call your attention to the hymn, "Crown Him with Many Crowns" (LH 341), in the "The Redeemer" section of the hymnal. Doesn't that second stanza ring a Christmas bell? Aren't you reminded of our Savior's long-awaited epiphany — of His appearance on earth as the "rod out of the stem of Jesse," and as "a Branch (which) shall grow out of his roots"? These quotations are from Isaiah's book of prophecy, chapter 11. Matthew Bridges certainly had

these words in mind when he wrote, in stanza four of our hymn:

*Fruit of the mystic rose,  
As of that rose the stem;  
The root whence mercy ever flows,  
The Babe of Bethlehem.*

"Branch," "rod," "rose" — these words have become synonymous when referring to the Savior. An illustration of this: "Lo, How a Rose E'er Blooming" is, in another translation, "Behold, a Branch is Growing" (LH 645). In Isaiah's prophecy, in Paul's allusion to that prophecy (Rom. 15:12), and in the various poetic usages of these expressions, the reference, of course, is to the coming of Christ into this world "in the fullness of time." He is of Jewish descent (the root of Jesse). But the kingdom of the Jews (which sprang from Jesse) had been destroyed. Now from the remnant of Israel there springs forth a tender young sprout which develops into a tree that overshadows the whole world. "Mercy ever flows" from this Babe of Bethlehem. May His mercy never cease for us as He continues to reveal Himself in an everlasting "epiphany"! PHILIP JANKE



THE INTERIOR OF ST. JOHN'S, Mukwonago, Wisconsin.

### Seventy-Fifth Anniversary

#### St. John's, Mukwonago, Wisconsin

On November 14, 1965, St. John's Ev. Lutheran Congregation of Mukwonago, Wisconsin, observed its seventy-fifth anniversary. Pastor A. H. Maaske of Detroit, Michigan, the only former pastor still living, was the festival speaker. His sermon was based on II Samuel 7:23.

He stressed how God made a name for Himself in St. John's not only by redeeming its members, but also by preserving the pure and saving Word of God among them for 75 years.

A son of the founder of the congregation, Pastor Louis Karrer, Milwaukee, Wisconsin, addressed the many dinner guests.

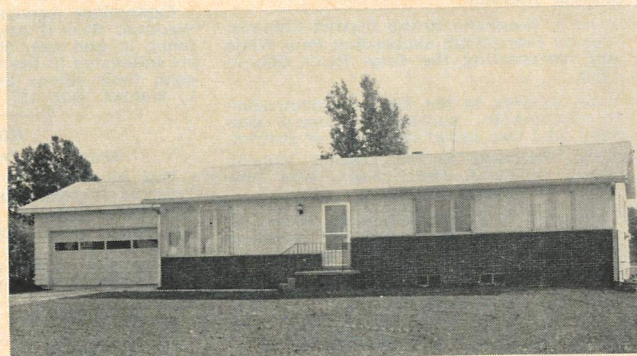
The following pastors served the congregation since its founding: John Karrer, G. E. Schmidt, Ludwig Rader, William Rader, Edmund Sponholz, Herman Gieschen, A. H. Maaske, L. G. Lehmann.

L. G. LEHMANN

### Joy Over a New Parsonage

#### Trinity Lutheran, Morenci, Michigan

On October 10, 1965 Trinity Ev. Lutheran Congregation, a mission church in Morenci, Michigan, dedicated its new parsonage. The Rev. Kurt Koepf of Grace Lutheran, Tecumseh, Michigan, addressed the assembly on the basis of Luke 10:38-42, taking as his theme "The Model Home."



TRINITY OF MORENCI, MICHIGAN, dedicated this parsonage in October 1965.



The structure which was dedicated to the Triune God is a spacious dwelling. It has three bedrooms, study, living room, kitchen, bath, full basement, and two-car garage. The cost of this 28' by 72' unit was \$17,800. All but \$300 of this is a loan from the Parsonage-Teacherage Fund. The congregation provided the labor for painting,

plumbing, heating, and other minor construction phases.

Trinity rejoiced and gave thanks to God for this material blessing. As the members did so, they were looking forward eagerly a few weeks to the date when construction of their chapel would begin.

Larry L. Pautz, pastor

## Seventy-Fifth Anniversary

### St. John's, Saginaw, Michigan

The seventy-fifth anniversary of the founding of St. John's was observed November 7, 1965, at Michigan Lutheran Seminary. President O. J. Naumann was the guest speaker. He used Genesis 32:9-12 as his text and urged the 700 members and guests to offer a jubilee prayer as they counted God's blessings and thought of tomorrow. Pastor Raymond Frey served as liturgist. Two members of the first confirmation class were still living and present at the service. Pastor Oscar Frey, who served the congregation for nearly 46 years, spoke after the service. He recalled the changes over the years but noted that

there was no change in the preaching of the truth of God's Word. Miss Marjorie Frey's service as organist for 25 years was appropriately acknowledged by the congregation. The model of the proposed new house of worship on a five and a half acre plot of ground was unveiled. And the day was marked as the opening of a year of financing and building so as to coincide with the seventy-fifth anniversary of the first church building; the original church was remodeled in 1925 and still serves as the house of worship, with two English services each Sunday and a German service twice a month.

The congregation was organized October 19, 1890, under Director Huber of Michigan Lutheran Semi-

nary. Its purpose was to serve those members of St. Paul's who lived in this area somewhat removed from St. Paul's. The first church was erected and dedicated on August 16, 1891. St. John's most rapid growth came during the years 1908 to 1914, when Russian citizens of German descent came to Michigan to work in the sugar beet fields.

As a graduate of Michigan Lutheran Seminary, Pastor W. Bodamer, later the well-known superintendent of the Polish Mission, became the first pastor and served 1891-93. Other pastors were E. Wenk, W. Schoenow, M. Bode, W. Kramer, and H. Buch.

"The Lord our God be with us, as he was with our fathers."

HERBERT C. BUCH

### REQUEST FOR NAMES Utica, Mich.

St. Mark's Lutheran Church of Utica, Mich. (Sterling Township), is now holding services in a house on its property at 11063 E. 16 1/2 Mile Road. Sunday school is at 10 a.m., worship services at 11. Please send the names of Wisconsin Synod people, mission prospects, and others interested. This mission serves Utica, Fraser, Mt. Clemens, Rochester, Disco, Washington, and much of Macomb County.

Pastor Edward Pinchoff  
11063 E. 16 1/2 Mile Road  
Utica, Mich. 48087

### NOTICE OF WITHDRAWAL

Rev. Francis Machina has resigned from Grace Congregation, Hutchinson, Minn., and severed relations with the Synod.

M. J. Lenz, President  
Minnesota District

### APPOINTMENTS

Reinhold H. Roth as Visiting Elder of Crow River Conference, replacing Paul Wilde, who accepted a call into another District.

Gerhard H. Geiger, to the District Board for Information and Stewardship in place of R. H. Roth, who resigned in favor of another position.

Wilbert E. Neumann to the District Commission on Evangelism succeeding Paul Wilde and representing the Crow River Conference.

William Godfrey to the District Commission on Evangelism, succeeding Ronald Uhlhorn, who was called into another District.

Emil F. Peterson to the District Mission Board, replacing David Kock, who now serves in another District.

Mr. Fredrick E. Schulz, Litchfield, Minn., to the District Auditing Committee, replacing Mr. Arnold E. Witte, who resigned for personal reasons.

M. J. Lenz, President  
Minnesota District

### REQUEST FOR NAMES Northern Illinois Communities

Members, relatives, and friends of the Wisconsin Synod living in the following communities of Illinois: Joliet, Aurora, Ottawa,

Morris, Tinley Park, Lockport, New Lenox, Frankfort, Connecticut Hills, and Matteson, please contact Rev. R. W. Shekner, 416 Manchester Dr., Chicago Heights, Ill., or call: (312) 755-2512.

### ELS CHURCH IN CAMBRIDGE, MASSACHUSETTS

All Wisconsin Synod Lutherans who are living in the Greater Boston area or are intending to move there are welcome to worship in Harvard Street Lutheran Church, 323 Harvard St., Cambridge, Mass. This congregation is a member of the Evangelical Lutheran Synod, a sister synod of the Wisconsin Evangelical Lutheran Synod. The church is located one-half mile east of Harvard Square and about one mile west of Massachusetts Institute of Technology, and is conveniently located for students at other institutions of learning as well as others living in the area. Services are at 10:45 a.m. during the school year, 10 a.m. during the summer.

Pastor Rudolph E. Honsey  
30 Richfield Road  
Arlington, Mass. 02174  
Telephone: 646-7584

### REQUEST FOR NAMES Waupun, Wis., Area

Exploratory services will begin soon in Waupun, Wis. If anyone knows of persons living in and near the city of Waupun who are interested in the Wisconsin Synod, please send their names and addresses to Pastor L. Wenzel, Box 117, Manchester Wis. 53945.

### NOTICE

#### Board of Trustees Meeting

The next meeting of the full Board of Trustees is scheduled for February 15 and 16, 1966.

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

### CALL ACCEPTED

#### Michigan Lutheran Seminary

Mr. Jerome Kruse of Adrian, Mich., has accepted the call as professor of physics

and mathematics at Michigan Lutheran Seminary, Saginaw, Mich.

Gerald R. Cudworth, Secretary

### WISCONSIN LUTHERAN SEMINARY

There is a vacancy on the kitchen staff at 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 65W  
Mequon, Wis. 53092

### WANTED — "ZIONSCLAENGE"

Wanted, choir books entitled *Zionsklaenge* (a collection of 100 Motets and Anthems for mixed chorus, arranged and composed by Geo. Kessel, Merriam Park, St. Paul, Minn.). Write to:

Pastor W. O. Loescher  
Edmonton, Alberta, Canada  
8915—76th Ave.

### NEW MISSION IN SHAWANO AREA

The Wisconsin Synod has started a mission in Shawano, Wis., and the first service was held Nov. 7. The worship services are at 8 a.m. every Sunday morning in the meeting room of the Shawano National Bank. Please send names and addresses of any prospects to:

Rev. L. G. Zwieg  
Route 1, Box 51  
Bonduel, Wis. 54107

### RECORDS AVAILABLE

#### DMLC Concert Choir

Now available at Dr. Martin Luther College or at the Northwestern Publishing House: Recording of the 1965 concert choir. Price: \$3.50. Postpaid from DMLC, ONLY \$4.00. — The 1963 recording is still available at the same price.

M. Zahn  
DMLC Music Department



**SCHEDULE OF CONCERTS  
Northwestern College**

February 13 4:00 p.m. Band "Pop" Concert  
 March 27 8:00 p.m. Easter Concert  
 May 1 8:00 p.m. Spring Concert  
 ARNOLD O. LEHMANN, Music Director

**NOMINATIONS**

The following have been nominated for the position of president of Dr. Martin Luther College, New Ulm, Minn.:

Prof. Martin Albrecht, Mequon, Wis.  
 Prof. Siegbert Becker, Milwaukee, Wis.  
 Rev. Norman W. Berg, Plymouth, Mich.  
 Rev. Milton W. Burk, Milwaukee, Wis.  
 Rev. John C. Dahlke, Weyauwega, Wis.  
 Rev. Werner H. Franzmann, Milwaukee, Wis.  
 Prof. Edward Fredrich, New Ulm, Minn.  
 Prof. Conrad Frey, Saginaw, Mich.  
 Rev. Immanuel Frey, Phoenix, Ariz.  
 Prof. Lloyd Hahnke, New Ulm, Minn.  
 Prof. Theodore Hartwig, New Ulm, Minn.  
 Rev. Edgar Hoenecke, San Diego, Calif.  
 Prof. Roland Hoenecke, New Ulm, Minn.  
 Rev. Lloyd Huebner, Lake Mills, Wis.  
 Rev. Martin Janke, Fond du Lac, Wis.  
 Rev. John C. Jeske, Milwaukee, Wis.  
 Rev. Harold Johnne, St. Paul, Minn.  
 Rev. Leonard J. Koeninger, Lansing, Mich.  
 Rev. Manfred J. Lenz, Delano, Minn.  
 Prof. Martin Lutz, Milwaukee, Wis.  
 Rev. Daniel Malchow, Milwaukee, Wis.  
 Rev. Carl Mischke, Juneau, Wis.  
 Rev. Oscar Naumann, Milwaukee, Wis.  
 Rev. Emil F. Peterson, St. James, Minn.  
 Rev. Wayne A. Popp, Sauk Village, Ill.  
 Rev. Theodore Sauer, Manitowoc, Wis.  
 Rev. James Schaefer, Milwaukee, Wis.  
 Prof. Erwin Scharf, Watertown, Wis.  
 Prof. Wayne Schmidt, Onalaska, Wis.  
 Rev. Walter Schumann, Jr., Watertown, S. Dak.  
 Prof. Oscar Siegler, New Ulm, Minn.  
 Prof. Erich Sievert, New Ulm, Minn.  
 Prof. Martin R. Toepel, Saginaw, Mich.  
 Prof. Carleton Toppe, Watertown, Wis.  
 Prof. Robert J. Voss, Milwaukee, Wis.  
 Rev. Ernst H. Wendland, Lusaka, Zambia, Africa

The Board of Control will meet in the Music Center of Dr. Martin Luther College at 2 p.m. on January 28, 1966, to call a man from this list. Correspondence concerning these nominees should be in the hands of the undersigned not later than January 27, 1966.

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

**CALENDAR OF CONFERENCES**

**ARIZONA-CALIFORNIA**

**BLACK CANYON CONFERENCE**

Date: Jan. 24, 25, 1966.  
 Time: 10 a.m.  
 Place: Zion Lutheran Church, 911 Woodland Ave., Phoenix, Ariz.  
 Agenda: The Baptism of the Holy Ghost, P. Press; Millennialism in the Fundamental Churches, D. Tomhase.  
 ROBERT C. HARTMAN, Secretary

**CALIFORNIA DELEGATE CONFERENCE**

Time: Jan. 25, 1966.  
 Place: King of Kings Ev. Lutheran Church, Garden Grove, Calif.  
 Agenda: Is there a Relationship Between Political Conservatism and Confessional Lutheranism? by Joel Gerlach; An Analysis of the Modern Heresy: The Denial of the Resurrection of the Flesh and the Immortality of the Soul, by R. Waldschmidt.  
 R. WALDSCHMIDT, Secretary

**GADSDEN PASTORAL CONFERENCE**

Place: Grace, Warren, Ariz.; D. Redlin, pastor.  
 Dates: Jan. 25, 26, at 10 a.m.  
 Speaker (Tues. evening): V. Glaeske.  
 Agenda: Christ in the Books of Moses, C. Metz; Exegesis of I Cor. 2, M. Nitz; What Do the Scriptures Teach About the Millennium? R. Neumann; What Does Luther

Say of the Scriptures? K. Hering; The Message to the Church at Ephesus (in Rev. 2), R. Paustian.  
 V. H. WINTER, Secretary

**MICHIGAN**

**FLORIDA PASTOR-DELEGATE CONFERENCE**

Date: Jan. 25, 1966.  
 Time: Communion service at 9 a.m.  
 Preacher: Kenneth W. Strack.  
 Place: Ocean Drive Lutheran Church, Pompano Beach, Fla.  
 Host pastor: James C. Berger.  
 E. C. RENZ, Secretary

**SOUTHEASTERN**

**PASTOR-TEACHER CONFERENCE**

Date: Jan. 24, 25; Zion Lutheran Church, Toledo, Ohio.  
 Communion service: Mon., 10 a.m. (G. Tiefel, preacher; R. Stieve, alternate).  
 Agenda: Exegesis: I Pet. 1:13-25, R. Baer; What Can Be Done to Improve Our Post-Confirmation Christian Education Throughout Our Congregations? V. J. Schultz; Biblical Chronology and the Age of the World, H. Hoenecke; The Final Session of Vatican II, E. Frey.  
 R. F. WESTENDORF, Secretary

**SOUTHWESTERN**

**PASTOR-TEACHER-DELEGATE CONFERENCE**

Place: St. John's Lutheran Church, Dowagiac, Mich.  
 Date: Jan. 24, 1966.  
 Speaker: F. Kneuppel.  
 Agenda: Application of Scripture in Secular Subjects, O. Mammel; Church Worship in Apostolic Times, F. Kneuppel; Reports.  
 HENRY T. PETER, Secretary

**NORTHERN PASTOR-TEACHER CONFERENCE**

Dates: Jan. 24 and 25, 1966.  
 Place: Salem Lutheran Church, Owosso, Mich. (K. Vertz, host pastor).  
 Preacher: M. Spaude (G. Struck, alternate).  
 Monday: 9 a.m. Communion service; Board and Committee Reports.

Tuesday: Exegesis of Gal. 6, E. Kasischke; A Study in Neo-Orthodoxy, P. Kuske; Laying a Sound Foundation in Doctrine and Practice in Establishing New Mission Fields, J. Ruege.

Teachers are expected to attend the first day only. Only noon meals will be served by the host congregation. Excuses and requests for lodging are to be sent to the host pastor.

V. W. THIERFELDER, Secretary

**MINNESOTA**

**CROW RIVER VALLEY CONFERENCE**

Date: Feb. 16, 1966.  
 Place: Grace Ev. Lutheran, Hutchinson, Minn.  
 Time: 10 a.m., opening with the Communion service.  
 Agenda: Book Review of "The Word of God Grows," by M. Franzmann, M. Scheele; News from the Conference of Presidents, President Lenz.  
 W. E. NEUMANN, Secretary

**MANKATO PASTORAL CONFERENCE**

Date: Feb. 1, 1966.  
 Place: St. Peter Lutheran Church, St. Peter, Minn.; P. R. Hanke, host pastor.  
 Time: 9:30 a.m. Communion service at 11 a.m. (R. Schlicht, preacher; M. Wehausen, alternate).  
 Agenda: Exegesis of I Tim., as assigned.  
 D. BEGALKA, Secretary

**NEW ULM PASTORAL CONFERENCE**

Time: Feb. 16, 1966, 9:30 a.m.  
 Place: New Ulm, Minn., St. Paul's Lutheran Church.  
 Preacher: A. Koelpin (H. Jaster, alternate).

Agenda: Article I, Formula of Concord, L. Hahnke; Sermon Critique, C. Trapp; A Study of LCUSA, W. Schmidt.  
 MELVIN SCHWARK, Secretary

**REDWOOD FALLS PASTORAL CONFERENCE**

Date: Feb. 15, 1966.  
 Place: St. John's Lutheran Church, Redwood Falls, Minn.; E. O. Schulz, host pastor.  
 Opening service with Holy Communion at 9 a.m.  
 Preacher: E. O. Schulz (P. R. Kuske, alternate).

Agenda: Luther's Large Catechism — The Fourth Commandment, G. Maas; Exegesis of Gen. 1 and 2, J. Braun; A Restudy of the Church on the basis of John 17:20-23 and Eph. 4:3-6, H. Kesting; Essential Steps in Sermon Preparation, P. R. Kuske.  
 Jerome H. Braun, Secretary

**NEBRASKA**

**SOUTHERN DELEGATE CONFERENCE**

Date: Feb. 15 and 16, 1966; opening session at 10 a.m.  
 Place: Zion Ev. Lutheran Church, Clatonia, Nebr.; R. Ehlert, host pastor.  
 Sermon: G. Eckert (alternate, M. Liesener).  
 Papers: The Beast of Revelation Exemplified by the Pope at Rome, R. Ehlert; Proper Procedure for Congregation and Pastor in the Divine Call, M. Liesener; Article XXV, Augsburg Confession; "Of Confession," J. Manteufel; The Layman's Opportunity of Giving Personal Witness to Those Around Him, Mr. Heins.

Reports: Mission, Academy, Stewardship, Financial, Relief.  
 Please announce to the host pastor.

RONALD N. TISCHER, Secretary

**COLORADO MISSION DISTRICT DELEGATE CONFERENCE**

Date: Feb. 8 and 9, 1966; opening service at 9 a.m.  
 Place: St. James Lutheran Church, Golden, Colo.; H. Schulz, host pastor.  
 Communion service: Tues., Feb. 8, 7:30 p.m.; V. Bittorf, speaker (H. Schulz, alternate).  
 Agenda: Elections, assigned essays, and reports.  
 V. BITTORF, Secretary

**ROSEBUD DELEGATE CONFERENCE**

Date: Feb. 8 and 9, 1966.  
 Place: Batesland, S. Dak.  
 Host pastor: R. Kuckhahn.  
 Preacher: E. Herman.  
 Chaplain: J. Engel.  
 Papers: The Influence of Christianity on Our Daily Life, Mr. Dean Lewis; Our Synod and the Ecumenical Movement, R. Kuckhahn.  
 M. F. Doelger, Secretary

**SOUTHEASTERN WISCONSIN**

**METROPOLITAN NORTH PASTORAL CONFERENCE**

Date: Jan. 31, 1966.  
 Time: 9 a.m. to 4:30 p.m.  
 Place: St. John's Ev. Lutheran Church, 1600W Mequon Rd. 112N, Mequon, Wis.; R. Pope, host pastor.  
 Preacher: W. Nommensen (M. Otterstatter, alternate).  
 Agenda: Exegesis of I John 4, F. Zarling; The Significance of Noah's Curse, Prof. H. Vogel; Reports, questions of casuistry, etc.  
 PAUL A. MANTHEY, Secretary

**INSTALLATION**

Teacher  
 Heckmann, Gary, as teacher in St. Matthew Ev. Lutheran Church, Milwaukee, Wis., by Arthur F. Halboth and Paul A. Manthey; Sept. 19, 1965.

**CHANGE OF ADDRESS**

Pastor  
 Sellnow, Donald C., Prof.  
 812 Richards Ave.  
 Watertown, Wis. 53094



**WISCONSIN EVANGELICAL LUTHERAN SYNOD  
CURRENT BUDGETARY FUND  
1965 Pre-Budget Subscription Performance**

District	Eleven months ended November 30					
	Subscription Amount For 1965	11/12 Annual Subscription	Offerings Received in 1965	Per Cent of Subscription	Offerings Received in 1964	Per Cent Increase for 1965
Arizona-California .....	\$ 63,096	\$ 57,838	\$ 55,058.89	95.2	\$ 52,917.50	4.0
Dakota-Montana .....	107,096	98,171	96,854.96	98.7	100,476.04	3.6*
Michigan .....	458,090	419,916	408,972.01	97.4	359,348.28	13.8
Minnesota .....	531,850	487,529	498,633.11	102.3	465,545.80	7.1
Nebraska .....	97,760	89,613	90,160.76	100.6	88,273.52	2.1
Northern Wisconsin .....	538,662	493,773	520,439.82	105.4	494,332.63	5.3
Pacific Northwest .....	21,961	20,131	23,873.52	118.6	15,846.20	50.7
Southeastern Wisconsin .....	693,869	636,047	599,399.28	94.2	558,740.43	7.3
Western Wisconsin .....	611,488	560,531	530,755.30	94.7	514,108.77	3.2
<b>Total .....</b>	<b>\$3,123,872</b>	<b>\$2,863,549</b>	<b>\$2,824,152.65</b>	<b>98.6</b>	<b>\$2,649,589.17</b>	<b>6.6</b>

\*) Decrease

**CURRENT BUDGETARY FUND—Statement of Income and Expenditures  
Five months ended November 30, 1965 with comparative figures for 1964**

	November		Five Months ended November 30		Increase or Decrease†
	1965	1964	1965	1964	
<b>Income:</b>					
Offerings from Districts .....	\$315,795.37	\$236,769.52	\$1,275,571.57	\$1,053,599.56	\$221,972.01
Gifts and Memorials .....	5,979.82	1,095.65	22,573.39	12,149.34	10,424.05
Other Income .....	310.42	79.24	1,706.23	703.82	1,002.41
<b>Total Income .....</b>	<b>\$322,085.61</b>	<b>\$237,944.41</b>	<b>\$1,299,851.19</b>	<b>\$1,066,452.72</b>	<b>\$233,398.47</b>
<b>Expenditures:</b>					
Operations and Maintenance					
Worker-Training — gross .....	\$146,165.02	\$129,655.19	\$ 759,545.85	\$ 636,018.59	\$123,527.26
Less Ed. Charges (A) .....	67,860.00†	55,875.00†	339,300.00†	279,375.00†	59,925.00†
<b>Net Expense .....</b>	<b>78,305.02</b>	<b>73,780.19</b>	<b>420,245.85</b>	<b>356,643.59</b>	<b>63,602.26</b>
Home Missions .....	74,804.70	63,855.04	348,952.73	298,208.02	50,744.71
World Missions .....	35,268.74	34,230.63	175,532.23	192,975.13	17,442.90†
Benevolences .....	40,782.06	21,553.66	165,454.81	108,652.11	56,802.70
Administr. and Promotion .....	10,425.07	17,633.13	109,820.00	101,211.48	8,608.52
<b>Total .....</b>	<b>\$239,585.59</b>	<b>\$211,052.65</b>	<b>\$1,220,005.62</b>	<b>\$1,057,690.33</b>	<b>\$162,315.29</b>
Invested in Property					
Worker-Training .....	\$ —	\$ 2,394.29	\$ 385.10	\$ 13,444.65	\$ 13,059.55†
Home Missions .....	109.00	—	118.99	94.27	24.74
Administr. and Promotion .....	—	217.00	246.00	610.34	364.34†
<b>Total .....</b>	<b>\$ 109.00</b>	<b>\$ 2,611.29</b>	<b>\$ 750.09</b>	<b>\$ 14,149.26</b>	<b>\$ 13,399.17†</b>
Appropriations for					
Ed. Inst. Bldg. Fund (B) .....	\$16,666.66	\$ 17,505.00	\$ 83,333.38	\$ 87,525.00	\$ 4,191.62†
MLTC Dorm Fund .....	833.33	2,350.00	4,166.69	11,750.00	7,583.31†
Church Extension Fund .....	6,666.66	13,200.00	33,333.38	66,000.00	32,666.62†
Student Mission Bldg. Fd. .....	3,333.33	—	16,666.69	—	16,666.69
World Mission Bldg. Fund .....	1,041.66	—	5,208.38	—	5,208.38
CCLM Hong Kong Schl. Dt. .....	1,750.00	—	8,750.00	—	8,750.00
CCLM Synod Debt .....	1,416.66	—	7,083.38	—	7,083.38
Synod Adm. Bldg Fund .....	833.33	1,069.00	4,166.69	5,345.00	1,178.31†
<b>Total .....</b>	<b>\$ 32,541.63</b>	<b>\$ 34,124.00</b>	<b>\$ 162,703.59</b>	<b>\$ 170,620.00</b>	<b>\$ 7,911.41†</b>
<b>Total Expenditures .....</b>	<b>\$272,236.22</b>	<b>\$247,787.94</b>	<b>\$1,383,464.30</b>	<b>\$1,242,459.59</b>	<b>\$141,004.71</b>
<b>Operating Gain or Deficit† .....</b>	<b>\$ 49,849.39</b>	<b>\$ 9,843.53†</b>	<b>\$ 83,613.11†</b>	<b>\$ 176,006.87†</b>	<b>\$ 92,393.76</b>

**Notes to Statement of Income and Expenditures:**

- Note A — Educational charges are shown as a deduction to the Worker-Training Dept. expenditures. This is a proportionate amount based on elapsed months of the fiscal year. The estimated annual receipts for the 1965-66 year are used for the 1965 amounts and the Actual 1964-65 receipts for the 1964 amounts.
- Note B — For appropriations for the Educational Institution Building Fund the 1964 information has been adjusted to the actual appropriation for the 1964-65 year.

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

**Notice:** The Monthly Report of the Treasurer for September and October 1965 has not appeared in *The Northwestern Lutheran*. Any one wishing a copy may write to the Treasurer and request a copy.

**ALL FUNDS — Offerings, Gifts, Memorials and Bequests Received  
Three months ended September 30, 1965**

<b>Current Budgetary Fund .....</b>	<b>\$ 7,958.54</b>
<b>Current Restricted Funds:</b>	
Books for Missions .....	218.93
Chapels for Japan .....	37.61
Committee on Relief .....	5,126.62
Bible Institute in Zambia .....	106.83
Dr. Martin Luther College Boys Dorm .....	75.50
Christian Chinese Lutheran Mission .....	1,910.13
Northern Wisconsin District Home for Senior Citizens .....	25.00
Wisconsin Synod Scholarship Fund .....	565.76
Mission for the Blind .....	57.00
Zambia Literature Fund .....	221.18
Mission for the Deaf .....	5.00

**Loan Funds:**

Church Extension Fund .....	38,985.21
Parsonage-Teacherage Fund .....	20.00

**Building Funds:**

Educational Institution Building Fund .....	1,730.67
Wisconsin Lutheran Seminary Thank-Offering .....	914.10
Michigan Lutheran Seminary Thank-Offering .....	6.00
Dr. Martin Luther College Thank-Offering .....	502.63
Northwestern College Centennial Thank-Offering .....	12,149.80
<b>Auxiliary Enterprises:</b>	
East Fork Lutheran Nursery .....	5,883.52
Zambia Medical Mission .....	614.55

Total — All Funds .....

<b>Total Thank-Offering gathered through September 30, 1965</b>	<b>\$ 77,115.58</b>
Wisconsin Lutheran Seminary, Dedicated August 11, 1963 .....	\$ 95,917.06
Michigan Lutheran Seminary, Dedicated April 19, 1964 .....	11,471.40
Dr. Martin Luther College, Dedicated September 27, 1964 .....	12,503.39
Northwestern College Centennial Thank-Offering .....	12,140.80

Total Thank-Offerings .....