

THE NORTHWESTERN
Lutheran

February 6, 1966



BRIEFS by the Editor

AN OPEN LETTER to the members of our Synod will be published in this and the next two issues. Because of its length we at first hesitated to publish it in the pages of our churchpaper. But your Editorial Board felt that the testimony it brings is so timely and necessary that it was decided to publish it in three installments.

In an introduction to the first installment we identify the writer as a Christian woman who is not now a member of our Synod, but hopes to become one soon again in the not too distant future.

Here are the opening paragraphs of her open letter:

"What is it like to be a member of the WELS today? This is a question that I find in my mind a lot in these days of peril, change, and confusion in my church. I was well acquainted with the Wisconsin Synod at one time. . . . Today I live in an area where the Wisconsin Synod exists in my memory only, and for me to become a member of your church would mean a 225-mile trip each Sunday.

"Still I cannot help thinking about and wondering what it would be like if I should sometime have the opportunity to become a member of the Wisconsin Synod again.

"If I began to talk with the people in the congregation, would I find them very happy to belong to the most conservative Lutheran church of our day?

"Would I find them eager to stand up for what is now commonly labeled

old-fashioned, outdated, or even downright ridiculous in some Lutheran churches, because they know the truth and recognize error?

"Would they tell me how happy and thankful they are that the Lord has provided them with faithful leaders in their Synod who firmly and

diligently adhere to God's Word in doctrine and practice and have exercised strict discipline, to see that this blessed heritage is preserved for each succeeding generation?

"These are the thoughts I entertain as I think of such privileged people."

Now begin her story of the experience which shook her faith to the depths, but out of which a merciful God led her back to solid ground.

HISTORIES OF CONGREGATIONS WANTED

An Urgent Plea

You, the members of the Synod, have given the Archivist (the keeper of the Synod's historical records) the task of gathering the materials which will present a full picture of our Synod's life and work. The life and work of the individual congregation is a part of that picture. Pastor Raymond Huth, the Archivist, has previously pleaded in vain for the histories of congregations. Almost in desperation he enlisted our aid. Therefore we are using this fairly prominent place to reinforce his plea: Please send the history of your congregation, and please do it soon!

At the same time he wishes to ask that all teachers, pastors and professors supply him with their personal biographies.

Please send all materials to:

Pastor Raymond Huth
3214 S. Kinnickinnic Avenue
Milwaukee, Wisconsin 53207

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

The Northwestern Lutheran

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Editorials

Captive Informers Some of the tests administered in public schools pry into the religious and spiritual life of the student—for information they have no right to elicit, and their employers have no competence to assess.

Some tests also probe the sex and the family life of the subject. Some of the questions asked about sex could have been taken directly from a *Playboy* magazine poll or from a Kinsey questionnaire.

Questions about the student's home life try to establish his attitude toward his parents and family by means of yes-or-no answers to statements like these:

My mother was a good woman.

There is very little love and companionship in my family as compared to other families.

Other questions snoop into the home and family circumstances:

Housekeeping in our house is disorderly.

I wish my family could afford to give each other better presents at Christmas and on birthdays.

Please make the best estimate you can of your family's total income for last year: [The Internal Revenue Service would love this.]

A) *Less than \$3,000*

B) *\$3,000 to \$5,999*

C) *\$6,000 to \$8,999*

D) *\$9,000 to \$11,999*

E) *\$12,000 or more*

F) *I can't estimate this.*

Add to these inquiries the assignment to the student to write an autobiography detailing family secrets for his English teacher, and family privacy has vanished. School children, unfortunately, are not permitted to take the Fifth Amendment.

If a child is attending a public school where he is plied with such impertinent questions (and there are more such tests than parents realize, because students may have been asked not to talk about such tests at home), parents should exercise their constitutional rights of eminent domain and demand, "What goes on here!" Better still, have the child enroll at a Christian day school or a Christian high school.

CARLETON TOPPE

* * * *

"Cut the Budget" A certain senator from the South retained his seat in the U.S. Senate for a number of successive terms, as senators will do if they can persuade their constituents to re-elect them. This senator achieved a certain distinction in a body not known for pinching pennies. Whenever a large appropriation was proposed, he could be counted upon to demand, "Where's the money coming from?"

Most congregations have their budget-minded voters, and so has the Synod. There is no doubt that those who persistently echo the senator's question serve a useful purpose in restricting wasteful expenditures.

But there are also those who go too far. They disregard the needs for the continuing expansion of the church's work, and their conception of Christian stewardship is to see how much money can be saved. Their stock solution to the financial problems of the church—which, like the poor, are always with us—is: "Cut the budget."

This is a sensible solution when there is an obvious lack of ability to meet the proposed budget. But there remains the question of whose budget should be cut. The budget of most congregations and the budget of the Synod usually include little fat that can be trimmed off without crippling the work at the same time. This leaves only our personal budgets for scrutiny, with a view to forgoing unnecessary personal expenditures and employing the resultant savings in the work of the kingdom of God.

This, in many cases, uncovers a veritable gold mine. There are some among us whose income affords only a marginal existence, but today they do not seem to be very numerous. Time and labor-saving conveniences for the home, the latest in clothing styles, sizable expenditures for pleasure and recreation—all the necessities and most of the luxuries—appear to be the rule among us rather than the exception. The additional cost of single optional features on many of the automobiles we buy today would in themselves make healthy contributions for missions. Selecting a gift for another person these days not infrequently involves a rather extensive search for something he could use and does not already have.

One old pastor was moved to declare, "When I look at the offerings in my church, I wonder, 'Where are the rich?' And then when I look at my congregation, I ask, 'Where are the poor?'"

The answer to the financial problems of the church may well lie in cutting the budget. But it need not necessarily be the church's budget.

IMMANUEL G. FREY

* * * *

Newspaper Prayer We do not have an Established Church in this country. Such a church is expressly prohibited by our United States Constitution. There is, however, a national religion that receives some official recognition by the appointment of chaplains for the Congress and for the Armed Forces, by the annual Thanksgiving proclamation, and by the religious tone given to some official funerals, inaugurations and so on.

A widely read daily newspaper printed on its front page a Thanksgiving Day prayer that served as a good example of the religion that has become generally accepted as the official religion of the country. This prayer was addressed to Eternal God, who later was also called Ruler, and Father, and God of this nation. Although the prayer occupied 40 double-column lines, a total of about 400 words, there was no mention whatever of the Son of God, and certainly no hint of the acceptance of the Holy Trinity. There was mention of a spirit of God (spirit spelled with small s), a spirit which appears in the

(Continued on page 41)

Now about the midst of the feast Jesus went up into the temple and taught. And the Jews marveled, saying, "How knoweth this man letters, having never learned?"

Jesus answered them, and said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:14-17).

Would you buy a cookbook written by an astronaut? Not if he didn't also have some qualifications as a chef; not unless his friends were all ready to testify that he is the best backyard barbecue chef in the county! For we not only assess the ideas (in this case, the recipes) presented to us, we also estimate the value of those ideas according to our opinion about the person who is presenting them.

Men proceed in this fashion also when the teachings of Jesus are presented to them. People in Jerusalem in Jesus' day were interested by the teaching of our Lord. But before they would accept His doctrine they asked themselves: "Is it worth using our time to consider this man's teaching? Who is he? Does he have any training in this field? Is there, therefore, any reason for hoping that he might have something of value to us?"

Men of our day ask similar questions. Their key word often seems to be "relevant." They wonder if teachings of Jesus can be, or can be made to become, useful to men of today. Can this teacher be considered to be someone who knows enough of the hearer's problems so that he can be helpful to them?

It Is God's Message

"My doctrine is not mine, but his that sent me." This was Jesus' immediate response to the charge that He was not worthy of belief simply

because He was not properly qualified to speak. Teachers in Israel ordinarily gained authority to teach by long years of study in some school for rabbis. They might study under more than one famous teacher, so that they could list several famous names as the authority for what they knew and conveyed to others.

We are used to such credentials, too. We accept diplomas and degrees as assurance that the pupil agrees with the established teachings of qualified instructors, and that he in turn will teach the same truths. When we seek help for a toothache we may be ready to accept the advice of someone with a diploma from State University's School of Dentists if we know that that school teaches helpful techniques and refuses to give its endorsement to incompetents who fail to pass its examinations.

No names of the rabbis who had been His teachers did Jesus now give; no list did He offer of the degrees He had been awarded. Yet He claimed for His teaching the full validity of being in complete agreement with the highest authority. His ideas, His very words, were and are the message of God Himself. Those are the very highest credentials for His teaching!

Simply by speaking of God as "he that sent me" He reminds us of what is contained in God's teaching, and in His own teaching. It is the account of God's gracious help being sent to a sinful world that is lost without His intervention. From the beginning God has sent this doctrine to mankind. Patriarchs, prophets, priests, and parents proclaimed in public and in private: man's sin is an offense to the holy God; only His mercy in sending the Redeemer can reconcile sinners to Himself. In full accord with that Jesus taught, for example: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Proved by Faith

If Jesus' credentials are so impressive, why then are they not accepted by everyone? Why is not His teaching believed by all who hear? Jesus' answer lies in the stress He places on the will of those who hear Him. It isn't only a case of the evidence being trustworthy; it isn't even a matter of hearing that evidence presented forcefully enough. Another factor leads some people to reject Jesus' teaching in spite of the fact that He bears God's message of grace.

That factor is their own will to do so; they simply refuse to be moved by His Word. Jesus lamented over Jerusalem: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37.) They were not impartially testing the reliability of Jesus' teaching; they had willed not to accept Him, and they would reject faith in Him no matter how much of God's glory was revealed to them!

On the other hand, the strongest assurance of those who believe the Word of Jesus is not based on the conclusions of their sinful human reason either! We have done the will of God, believing on Him whom He has sent. And we have tasted and seen that the Lord is good. Penitently seeking forgiveness, we have received pardon and peace and the hope of everlasting life.

There is no mystery about why we have yielded our proud will to this humble saving trust in the Savior: "This is the work of God, that ye believe in him whom he hath sent" (John 6:29). By God's grace He has called us to faith through His Word. That grace let us praise! That Word let us proclaim! The Lord's blessing let us seek in our mission programs, in our evangelism efforts, in all our life of faith!

Paul H. Wilde

What do
you mean..



Justification?

THE TRAGEDY OF UNBELIEF

What a message of comfort and hope the Gospel is! It is God's astounding announcement that in Christ the whole world has been justified. The sins of all men have been forgiven. To man as he is by nature this is simply incredible. Yet it is a fact, as God in His holy Word Himself assures us. It is true, whether men believe it or not.

Many Lost In Spite of Unconditional Pardon

We know also from the Scriptures, however, that in spite of God's complete and unconditional pardon, granted in grace because of Christ's perfect, vicarious atonement, there are, nevertheless, many who are lost. What a tragedy this is! How utterly unnecessary this is! And yet this also is a fact, for Jesus plainly says, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14).

How can this be? How is it possible that in spite of the fact that "Christ died for the ungodly" and that, as a result, we are "justified by his blood," as the Scriptures clearly teach (Rom. 5:6,9), so many still are lost?

The Reason Is Unbelief

The reason, simply stated, is that so many do not believe what God says. They are like the Pharisees and lawyers who refused to be baptized by John the Baptist and by their refusal "rejected the counsel of God against themselves" (Luke 7:30). God wanted them to be saved. Yes, He did everything that was necessary to save them, for He is "not willing that any should perish" (II Pet. 3:9). But, like the people of Jerusalem in general, they "would not" (Matt. 23:37). Consequently, because of their unbelief, they died in their sins. That they then also suffered eternal death in hell, was no one's fault but their own.

A Comparison

The Gospel, God's declaration that for Jesus' sake He has forgiven the sins of all men, is essentially a promise. A check is also a form of promise. A duly authorized and signed Social Security check for \$100.00 is a promise by the United States Treasury to pay the recipient such a sum of money. One who receives such a check and then presents it to a bank for payment will receive the money. Should someone insist, however, that the government would surely not be so generous and should he, in disbelief, foolishly throw the check away, such a person would not have the hundred dollars. How much greater a loss is the loss of eternal salvation, however, through a refusal to believe God's gracious and generous promise!

Refusal to Believe an Insult to God

Viewed in its true light, unbelief is nothing less than an insult to God. One who does not believe the good news that he is justified, that his sins have been for-

given, by his very unbelief throws away the great and dearly bought blessing which God offers to him as a free gift. In reality, he accuses God of being a liar. What unbridled arrogance it is when man presumes to question God's integrity and dares to deny His veracity!

The unbeliever rejects the *one* way to salvation that God has provided. He in effect says, "No thanks, God! I don't want eternal life as a gift from you. I'd rather see what I can do about it myself." The sad fact is that sin has so blinded man that he does not realize how helpless and hopeless he is by nature.

"An Evil Heart of Unbelief"

Most earnestly, therefore, the writer to the Hebrews warns, "Take heed, brethren, lest there be in any of you an evil heart of unbelief" (3:12). Calling to mind the stubborn unbelief of many of the children of Israel who came out of Egypt, he again and again admonishes, "Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness" (3:7, 8, 15; 4:7). He reminds us, "Unto us was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it" (4:2).

A Blessing For All, But Refused by Many

On the one hand, the Scriptures make it unmistakably clear that "*all* have sinned and come short of the glory of God" and that these same "*all*" are "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:23, 24). That they are "justified" means that they have been declared righteous. It means that they have forgiveness for all their sins. On the other hand, however, the Scriptures also make it unmistakably clear that those who do not believe do not receive this great blessing, for "he that believeth not shall be damned" (Mark 16:16).

The Greatest Tragedy

That men reject God's gift of salvation is a tragedy beyond words. But it is even more tragic, if one may say so, when a person who once heard and believed the Gospel later repudiates it and deliberately discards the blessing which once was his. It is this to which the writer to the Hebrews has reference when he says, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:26).

Counting the Blood of Christ an Unholy Thing

There just is no other way to be saved except through the sacrifice of Christ. Reject that, as those do who, in spite of having learned the truth, deliberately choose to live in sin, and you have no other hope. Reminding us

(Continued on page 42)

AN OPEN LETTER to the Members of the Wisconsin Evangelical Lutheran Synod

The First Installment

[The writer of this open letter calls herself "a concerned, conservative member of the Missouri Synod." She spent some of her early years in the Wisconsin Synod. For some time she has been living at some distance from any church of our Synod. But she has kept in touch with the life, work, and doctrinal position of our Synod as a reader of The Northwestern Lutheran. Just as we were writing these lines, a letter from her arrived in which she said, "Sometime this year, God willing, . . . we will be members of the Wisconsin Synod some place, somehow."

We have indicated the tone of her letter in "Briefs" (page 34). In the paragraphs we quoted she told of what she hoped to find in our Synod, if she should have the opportunity to be a member of it again. But then she goes on:

"Sometimes fears enter my mind also, and I wonder, if instead of such a joyous reunion, I should find other things.

"Might I find Wisconsin Synod people dissatisfied with the strictness of their church, the limitations and restrictions it places on them, such as lodge membership, unionism, and others?"

"Would they tell me that they wish their pastors and the people in the Synod would stop quibbling over technical theological trivialities, which are not really very important anyway?"

"Might I hear anyone say, 'I think it's time we also start to rethink, re-evaluate our doctrine and practice and bring it up to date. Some of it has become irrelevant today?'"

"Might I also find some looking over the fence at the seemingly lush green pastures of some of the other more prosperous, wealthy, and powerful Lutheran groups and asking, 'Why doesn't the Wisconsin Synod get on the bandwagon too?'"

"If to my great disappointment, I were to hear any of these things, I should want to tell you of something that happened to me about two years ago. . . . I was a different kind of Christian then. I guess you could call me a sleep-walking Christian. Outside of knowing about the split between Wisconsin and Missouri, I knew absolutely nothing of what was going on in the Lutheran world. I had heard so little about the A.L.C. or L.C.A., that had I been asked, I doubt that I could have told anyone even what words those letters stood for, much less anything about the churches they represent. I felt safe and secure in my own church, quite unaware of the dangers surrounding me. . . . Just at this time a move to a new location entered the picture." Then she tells the story of what happened, and in telling her story she sounds a warning alert for us.—Ed.]

I found that my nearest church was a good distance away. Certain other conditions also made it absolutely impossible for me to get there. (Wisconsin Synod people living there, would find their nearest church 120 miles away.)

Several months passed. Finally I contacted the pastor in my nearest church to ask his advice. He told me that he was advising his people in that area to go to the

A.L.C. in the town where I lived. He told me that he doubted that I would find much, if any, difference.

The following Sunday I prepared for church with a great deal of eagerness. I had been told that I would probably not find any important differences, and I was so happy with the thought of being able to go to God's house again, that looking for differences was far from my mind that morning. Rather, I was most eager to find all the similarities that I could. I was not disappointed, either, because I did indeed find many similarities. Oh, I did find a few little differences. The hymnals, for instance, were red instead of blue. Paging through I did find some hymns that were not in our book. But a great many of them were the same. The liturgy had an unfamiliar, difficult melody. But the words were the same, with a few slight variations. They confessed the same creed and said the Lord's Prayer. And I do not recall hearing anything in the sermon that seemed strange to me.

I remember thinking, when I got home that day, that probably there was some relationship between A.L.C. and my church, the way there had been between Wisconsin and Missouri; that we must, no doubt, be in doctrinal agreement. You know the saying, "Fools rush in where angels fear to tread." And so it was with me. After a few Sundays I decided that, if I was going to attend there, I should have my membership transferred. (I expected to be there about 18 months more.) I made my intentions known to the pastor, and I was given a copy of the constitution of the church. On page one, "Article II, Confession of Faith," I read as follows—quote:

This congregation accepts all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed, and inerrant Word of God and submits to this as the only infallible authority in all matters of faith and life.

As brief and true statements of the doctrine of the Word of God, this congregation accepts and confesses the following symbols, subscription to which shall be required of all its members: (1) the ancient ecumenical creeds: the Apostolic, the Nicene, and the Athanasian; (2) the Unaltered Augsburg Confession and Luther's Small Catechism.

As further elaboration of and in accord with these Lutheran Symbols, this congregation also receives the other documents in the Book of Concord of 1580: the Apology, Luther's Large Catechism, the Smalcald Articles and the Formula of Concord; and recognizes them as normative for its theology.

This congregation accepts without reservation the symbolical books of the evangelical Lutheran Church, not insofar as, but because they are the presentation and explanation of the pure doctrine of the Word of God and a summary of the faith of the evangelical Lutheran Church.

I guess that settled it for me. I didn't see anything wrong with that. And so before long, I was a full-fledged member of the A.L.C. This was not a complicated process. I didn't have to take instruction, and no difference of doctrine was pointed out to me. I have never been treated so royally, and with such warmth and friendliness in any

church as I was there, both by the pastor and the congregation.

By this time I began to notice little things in the sermon quite often. It was nothing big and alarming, just little things that I'd think about during the week—pieces that somehow didn't fit any place. I'd think and think about them. Then, being unable to figure them out, I pushed them to the back of my mind and forgot about them. I told myself that it must be that I was misunderstanding the pastor, or that, because he was new to me, it was simply a matter of getting used to his way of putting things.

It was his first congregation, and I was determined not to find fault, and start picking on little things. I don't know exactly how much was going straight over the top of my naive head. But I do know that mine was not the only head things were going over.

You see, this was like a "grand melting pot for Lutherans." First of all, several synods had merged to form the A.L.C. It is my personal opinion that we were a lot closer to doctrinal unity with them on certain points before they stepped into the melting pot than we are now. For many of those people, instructed and confirmed before their synods had merged, still cling to orthodox belief on certain points of doctrine and are quite unaware that their ministers do not believe that way any more. And unless they are making an effort to know exactly what their children are being taught in confirmation class, and are going through the instruction material *looking for flaws*, they can be quite unaware that anything is amiss.

How many laymen are apt to suspect that their pastor is teaching their children false doctrine?

But, you may ask, how can normally intelligent people brought up in Lutheran doctrine be fooled like that? It's real easy. It works like this: First synod officials get together for negotiations. They see that they don't agree. But they keep on negotiating anyway, until they have either done what they call "iron out doctrinal differences," or else have just decided to ignore the differences, and let each minister decide for himself just how "liberal" or how "conservative" he wants to be. The people in the congregations are then told the "good news" that their synod and their sister synod such-and-such have found themselves in "agreement," and will merge. They will, of course, be assured that all is well, and nothing has changed. This can, of course, be true sometimes. On the other hand, there can be a "union" without "unity." And so, an unsuspecting layman, listening to his pastor on a Sunday morning, using the same familiar terms that he had long been accustomed to hearing, would be shocked right out of his pew, if he knew that in his pastor's mind these same terms had taken on entirely new and different meanings—meanings that do not line up with Scripture! Liberalism or neo-orthodoxy in the church is not nearly so apt to operate boldly and openly, so that it can be spotted immediately by anyone, unless it is sure that it is in welcome company, where it will be accepted wholeheartedly. Otherwise, it operates very quietly, inconspicuously, and under a great deal of camouflage, as I was soon to find out.

(To be continued)

HIDDEN GEMS IN OUR HYMNS

Through the hymns in *The Lutheran Hymnal* are transmitted to us many of the doctrines or teachings of God's holy Word. Also in these hymns there are frequent references to historical events recorded by the "holy men of God" who "spake as they were moved by the Holy Ghost." Both doctrinal and historical matter is to be found in the hymn, "One Thing's Needful" (LH 366). Upon singing or hearing the first line we are reminded immediately of the familiar story of Christ's visit in Bethany at the home of Mary and Martha (Luke 10). Mary, who "sat at Jesus' feet and heard His word," was the one of whom Jesus said, "One thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." The "one thing needful"—"that good part"—this, of course, is the Word of God. Nothing is more important in all the world than hearing that Word, learning it, believing it, and trusting it completely.

Many disagree with that last statement. They disagree because they do not look upon the Bible as God's Word. They do not believe that the Bible contains no

errors or mistakes. They contradict many of the doctrines of Holy Writ. One of the doctrines which many openly deny is expressed as a positive truth in the second stanza of Hymn 366:

*"... where God and Man both in one are united,
With God's perfect fullness the heart is delighted . . ."*

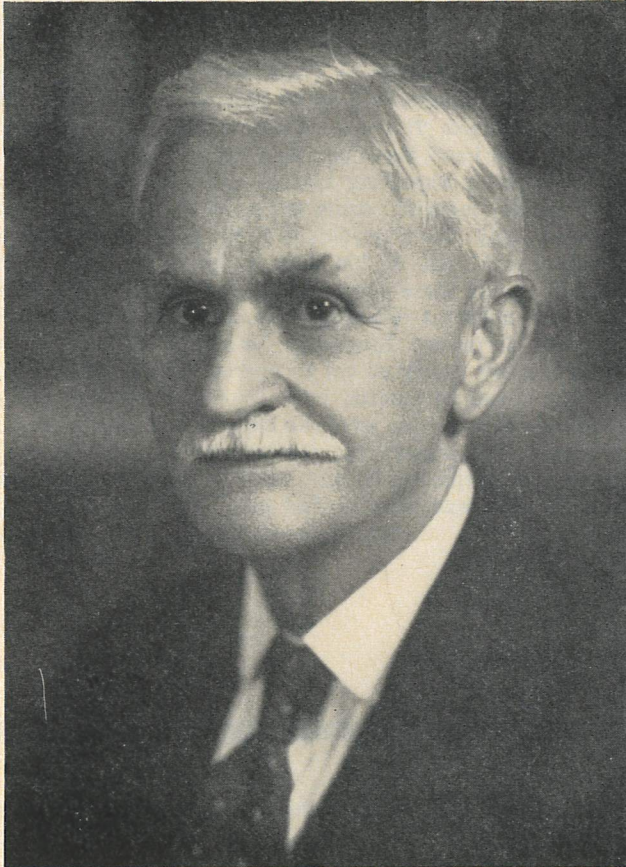
Our Savior is the God-Man, Christ Jesus. He has both a divine and a human nature. In these lines the poet, J. H. Schroeder, expresses that glorious and miraculous fact. It is good for us and for our faith that what so many deny we can joyously confess in song. Jesus is both God and man in one Person. "He *had* to be true God and true man in one Person in order to redeem me and all men" (Luther's Small Catechism, revised Gausewitz edition, Question 178). "In him (Christ) dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

*"Therefore Thou alone, my Savior,
Shalt be all in all to me . . ."*

P. JANKE

† Professor Otto J. R. Hoenecke †

From time to time the Lord in His wise providence raises up men for a particular service in His Church on earth. It appears to have been for such outstanding service that the Lord brought our esteemed Christian brother, Otto J. R. Hoenecke, into the world and prepared him for his future calling by having him trained in a home that was well acquainted with the work of the Lord's kingdom.



Otto J. R. Hoenecke, born to the devout Christian parents, Dr. Adolf Hoenecke and Mathilda, nee Hess, on November 1, 1870, in Milwaukee, Wisconsin, was baptized into the Christian faith in his infancy. He received his elementary education in St. Matthew Lutheran School in the city of his birth. Following his confirmation on March 29, 1885, and the completion of his elementary school training, he enrolled at Northwestern College, Watertown, Wisconsin, to prepare for full-time service in the church. After his graduation from college in 1890, he continued his studies at the Wisconsin Lutheran Seminary and completed his ministerial training there in 1893.

He was ordained into the holy ministry by his father in Milwaukee and began active service in the ministry on May 28, 1893, when he entered upon his first pastorate at Iron Ridge, Wisconsin. Late in the following year he accepted a call to Trinity Lutheran Church, North Milwaukee, where he served his Lord and fellow men for four years. During this time he also served Siloah Lutheran Congregation for the first three years of its existence. He followed the Lord's call to Bethel Lutheran Church of Milwaukee in 1898, where he was pastor for 13 years.

At this time urgent requests were made to reopen Michigan Lutheran Seminary in Saginaw as a preparatory school. The Lord directed our Synod to Pastor Otto Hoenecke. He was called to be the director or president of this school. He served in this position for 40 years with exemplary devotion, consecration, diligence and faithfulness until 1950, when he retired as director of the school but still continued to serve on the faculty for 10 more years. After his complete retirement from active service in 1960, he was retained on the faculty as an honorary member.

On September 3, 1893, Pastor Otto Hoenecke was united in holy wedlock with Miss Louise Grunewald. The Lord called her from this life in August 1941. This union was blessed with the birth of four sons and six daughters. In the fall of 1944, Director Hoenecke entered the estate of matrimony with Mathilda Kraegenbrink. She was summoned to her eternal home on March 1, 1963.

The deep love and the great zeal which he had for the Lord's cause is also evident from the fact that so many of his children entered the direct service of the Church. The four sons, who survive him, are presently active in church work. Pastor Hugo Hoenecke is serving Paul the Apostle Lutheran Church in Detroit, Michigan. Prof. Gerald Hoenecke is on the faculty of our Wisconsin Lutheran Seminary in Mequon, Wisconsin. Pastor Edgar Hoenecke of San Diego, California, is serving our Synod in the capacity of Executive Secretary of the Board for World Missions. Prof. Roland Hoenecke is a member on the faculty of Dr. Martin Luther College, New Ulm, Minnesota. The four daughters who survive him reside in Saginaw, Michigan and are active members of St. Paul's Lutheran Congregation: Mrs. Gertrude Zessin, with whom he made his home for the last three years, Mrs. Hilda Pfeiffer, Mrs. Ethel Backer and Mrs. Edith Radtke. The first three of these daughters mentioned also served as teachers in Christian day schools. One of them, Mrs. Hilda Pfeiffer, is still actively engaged in this calling today in St. Paul's Lutheran School, and Ethel is the wife of the principal of this school. Two daughters preceded their father in death: Thusnelda in the second year of her life, and Thekla in 1939. He is also survived by 27 grandchildren, of whom four are pastors and four Christian day school teachers, and by 55 great-grandchildren. He also leaves one brother, the Rev. Arnold Hoenecke of West Bend, Wisconsin, one sister, Miss Theresa Hoenecke of Milwaukee, Wisconsin, and two stepdaughters: Mrs. Raymond Miller of Goodrich and Mrs. Charles Granger of Owosso, Michigan.

The Lord preserved him in remarkably good health even during his octogenarian years. It was not until the last few years that his strength began to fail noticeably. But even then he manifested his zeal for the Lord's house by attending church services with a high degree of regularity, even though it at times meant that he had to be carried up the church steps. His strength gradually ebbed away. He was hospitalized for the last few weeks of his earthly life and finally the moment for which he had been waiting arrived on December 9, 1965—the Lord summoned him to his heavenly home. He fell asleep 95 years, 1 month, and 9 days after his birth. Practically until the very end his mind remained clear, and he manifested a keen interest in church affairs.

Funeral services were conducted from St. Paul's Lutheran Church, Saginaw, Michigan, of which he had been

a most active and faithful member for 55 years, on December 13. Following the order prevailing in this congregation which is served by two pastors, the funeral sermon on this occasion was delivered by Pastor F. H. O. Jungkuntz. He based his address on Matthew 25:21. The Rev. Conrad Frey, president of Michigan Lutheran Seminary, served as liturgist and the Rev. Emil Kasischke, chairman of the Board of Control of Michigan Lutheran Seminary, prepared and read an obituary, the essence of which constitutes this article. Our Synod's president, the Rev. Oscar J. Naumann, also delivered a brief message. The undersigned officiated at the committal. Members of the Michigan Lutheran Seminary faculty served as pallbearers. Representatives of all our Synodical institutions, with the exception of one, were present to pay their

final respects to one who had contributed so much to the educational program of our Synod and to join in thanking our gracious God for the many blessings which He bestowed on our Synod through Otto J. R. Hoenecke during his 67 active years of service. These representatives as well as a representative of our District praesidium and the editor of *The Northwestern Lutheran* served as honorary pallbearers.

May his steadfastness and faithfulness to the Word of God and his zeal for the Lord's work be an inspiration for years to come to all who knew him and knew of him! May we follow the word of Hebrews 13:7: "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation." RICHARD A. GENSMER

Editorials

(Continued from page 35)

beauty of Creation and in "the wealth of the world." This spirit was also described as consisting in "the warmth of friendships" and the "depths of affections," which is nothing more than the human spirit, and certainly not the Holy Spirit, whom Christ promised to send to us and of whom He said, "He shall testify of me."

The prayer mentioned also idolatry of false gods, which were identified as the works of our own hands, of our own race, or of our own class. The prayer was designed to offend no one, so far as that was possible. It might have been composed by a Jewish rabbi, or by a pious Hindu, or by a chaplain of a Masonic lodge, although it was signed by a Presbyterian minister. He did not want to offend Jews or any of the most liberal theo-

gians, and in this he no doubt succeeded. He might have offended the completely irreligious people who want nothing to do with prayer of any kind, and at the other extreme he certainly offended those who sincerely believe that Christ is the Son of God, the crucified and risen Savior of the world who cannot be ignored in a prayer that pretends to be Christian.

Prayers of this kind sound pious, but they are subtle public denials of the truth of Scripture and of the divine person of Christ. Just being pious and being labeled a prayer does not make such an effusion right. Some of Christ's most fiery denunciations were directed against people who offered up prayers — the Pharisee in the Temple who also was well satisfied with what he was and had, and the Scribes who displayed themselves and their prayers in public. ERWIN E. KOWALKE

To the Glory of God! Church Dedication Belmont, California

What's in a name? Sometimes much; sometimes little. When the Arizona-California District Mission Board called a man and his family to leave the Midwest and start a Wisconsin Synod congregation in San Mateo County in California, the missionary chose the name **Gloria Dei** for the new church. The hard-to-pronounce name has been slow in catching on. The original small group retained the name for identification purposes. But it has become much more than just that.

A fair number of Wisconsin Synod Lutherans have found Gloria Dei to be the proper reflection of their church back home and have clung to our fellowship with faithful tenacity because they observe that other Lutheran and Protestant bodies are forsaking the principle of **God's glory** in the Bible. To the members Gloria Dei means much. A goodly number of consecrated Christians from other groups of the Reformation heritage, alarmed over the crumbling of the walls of sound doctrine in their churches, have sought us out. In

Gloria Dei they find a haven of orthodoxy and a fountain of refreshment for thirsting souls. To them Gloria Dei means much. An increasing number in the neighborhood who had let their membership in other churches lapse and were disturbed over the national image of the churches' swing into the sociological-political arena, have begun to test our church and its teachings. They are finding, in gratitude, that Gloria Dei intends, by God's grace, to withstand the pressures and offer a gracious, forgiving Savior for sinners. We trust that the Holy Spirit will, through His Gospel, make Gloria Dei mean much to them.

From this group, which averages 85 per Sunday as it assembles for worship, comes a deep expression of gratitude. On October 17, 1965, your only San Mateo County and San Francisco County congregation was able to dedicate its new church to the glory of the Triune God. After almost five years of temporary and inadequate worship facilities, the disappointment of no less than 13 property negotiations failing for numerous reasons, and the living through the varied storms of Satan's discords, we thank our blessed God and the members of Synod for making Church

Extension funds available to us. This has been much, and it means much to us. Our total indebtedness for property, parsonage, church and improvements is approximately \$140,000. The church is built to accommodate 200 worshipers. In the lower level of the building, an 1800-square-foot area, we contemplate a two-room school, the membership hoping for realization of this hope in the near future.

On the Sunday of dedication, the morning service of cornerstone laying was conducted by the undersigned. In the afternoon service, Pastor Gotthold Zimmermann of Lodi, California, addressed appropriate, axiomatic, and appreciated words based on Matthew 17:1-4, using as his theme: "We Climb the Mountain to See God's Glory." A total of 225 worshipers attended the two services, many from all points around the San Francisco area. After the 4:00 P.M. service and a buffet-style meal, Miss Glory Ann Hillmer presented an organ recital on our comparatively new Allen organ, and the congregation viewed colored slides which told the construction progress. May the blessed God of our fathers continue with us! Robert Waldschmidt



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: Are We Saved
By Faith or Truth?**

"We are not saved by truth. We are saved by faith—and that saving faith has been created in our hearts by the Holy Spirit who has called us through the Gospel . . . in like manner as He calls . . . the whole Christian Church on earth. . . ." This statement is quoted in an article sent to us by a reader for comment. It reports on the meeting of the All-Africa Lutheran Conference last fall at Addis Ababa. The report appeared under the heading: "Confessional Pride Called Big Obstacle." Since the article does not quote the complete text of the author of the above statement, we do not have the full context in which the statement was made. However, the thought it expresses sounds very much like other statements that we hear so often in opposition to insistence on true confessional statements. It is said: We are not saved by propositions of truth; or, true confessional statements won't save us. This raises the question: Are we saved by faith or by truth?

Saved by Faith? Yes!

Certainly no Lutheran would deny that we are saved by faith. Scripture speaks in a way that leaves no doubt. In the third chapter of Romans, Paul shows that "all have sinned," that they are "justified freely by his grace through the redemption that is in Christ Jesus," and finally comes with the statement: "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). When Luther translated this into German, he gave the sense of the passage in a manner that could not be misunderstood: *alone by faith (allein durch den Glauben)*. Doesn't this settle the above question? Alone by faith, so it is not by truth. But the contrast in the passage in Romans is not between truth and faith, but rather between *works* and faith. We are saved not by works, but alone by faith.

Saved by Truth? Yes!

But what about truth? Here we are speaking of the truth revealed in Scripture, in God's Word. This is naturally expressed in words, in the form of statements or propositions. How else can you express the truth? How else can the Gospel be stated? Does the truth save? That, too, Scripture asserts. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). Through the truth we are set free, free from bondage, from sin, from Satan. Our Savior also says: "Sanctify them through thy truth; thy word is truth" (John 17:17). Through the truth we are sanctified, that is, set apart as holy children of God and heirs of salvation. James writes: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death (Jas. 5:19, 20). To err from the truth is to be on the way to damnation. To turn someone from error is to save him. Yes, we need the truth to be saved.

No Contradiction Here

Does this mean that we have a contradiction? Is it a contradiction to say that we are saved by faith and at the same time to say that we are saved by the truth? That is the impression that the above statement gives. And that impression is given by those who belittle truth as mere propositions. The fact is that truth and faith go hand in hand. Apart from the truth, there can be no saving faith. Apart from faith, truth has no saving value.

The relationship is like that of food to eating. The best of food will not preserve life unless it is eaten. The truth will not save unless it is believed. On the other hand, eating will not save if poison is eaten instead of good food. Likewise, faith will not save if it trusts in what is false instead of the truth. Both are necessary, good food and the eating of it. We need the true Gospel; and we need to believe it.

What Is Meant:

Confessional Loyalty or Confessional Pride?

Another question is raised by the heading to the article. It refers to confessional pride. Is confessional loyalty necessarily confessional pride? Is it pride when those who hold to the truth of Scripture and of the Gospel do not practice fellowship with those who espouse error? Pride can of course enter in, and then we would have to call that sin. But, on the other hand, the fact that a sinful element can enter into confessional faithfulness does not of itself make it an "obstacle to the mission of Christ," as stated in the article. If God tells us to avoid the errorist, in faithfulness to His word we must do that. But we will be on our guard lest pride assert itself in the process, and if it does, repent of it.

ARMIN SCHUETZE

What do you mean . . .

(Continued from page 37)

of those who were punished with death for despising Moses' law, the holy writer adds, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:29.)

And yet, how many do this very thing—perhaps for material gain, or in pursuit of worldly pleasures, or possibly for the sake of entering into a certain marriage! Demas, who "loved this present world" (II Tim. 4:10), is but one example recorded for our warning in the Scriptures.

Oh, that, whenever we might be tempted to take such a step, we might remember that "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

WILBERT R. GAWRISCH

Satan's Attack on Genesis

Is there any harm in denying or doubting that the first chapter in the Bible is history and not poetry? Does a rejection of Moses involve a rejection of Christ?

Donald Grey Barnhouse, late pastor of Tenth Presbyterian Church in Philadelphia, gives an incisive answer to these questions in *The Invisible War*, a remarkable book just off the press (Zondevaan, Grand Rapids, Mich., \$4.95). He writes on page 66:

"Before coming to the entrance of man upon the scene, let us take notice of one of Satan's favorite stratagems in his war against God. Knowing that the account of his rebellion is detailed in the Scriptures, he does everything possible to *discredit the Book*. Knowing that Genesis sets forth the intervention of God in Satan's kingdom, he is especially bitter in his attacks upon these pages. Satan's hatred of the Scriptures is evident in many ways; every attack upon the Bible may be known to come from him. He will use any arm or instrument to belittle the veracity and authenticity of the Scriptures. At times the assaults are open and even virulent. At times they are hidden and subtle. But always he has but one real hatred, one enmity, and that is the hatred of the living and true God. *If Satan can get men to disbelieve in the record of the first lines of the Bible, he can get them to disbelieve in the deity of the Lord Jesus Christ Himself.* If Satan did not realize this fact before the incarnation of the Lord Jesus, he certainly has known it since; for Christ stated, as we have seen, that no man could ever believe in the Christ of the gospels if he did not believe in the writings of Moses, including of course these pages in Genesis (John 5:46, 47). The reason the Jews rejected Christ was because they had rejected Moses; *it is impossible for any man to believe fully in the New Testament gospels if he has rejected the Pentateuch.* It is not to be wondered at, therefore, that Satan brings his every

force to bear against this portion of the Bible. Destroy this and he knows, for Christ has taught it, that man cannot believe in the Christ of God." (Emphasis added.)

Barnhouse's book is an interesting and helpful "exploration of the great conflict going on between good and evil within the spiritual realm." But it must be read with discretion. He belongs to that school of interpreters who hold that Genesis 1:2 "presents the earth in a state of ruin, which ruin is explained as resultant from Lucifer's rebellion against God and God's attending judgments upon the earth as Lucifer's sphere of authority. Verses 3-28, therefore, are to be interpreted as days of reconstruction during which God performs His mighty creative works."

Thus remarks Henry M. Morris in *The Genesis Record*, an excellent pamphlet just off the press. Dr. Morris holds there is no gap between verses one and two of Genesis one. He makes this interesting comment: "There is no fundamental of the faith violated by teaching the ruin and reconstruction viewpoint. The major point of concern lies in the fact that it appears to be somewhat of an effort to harmonize the Scriptures with so-called 'scientific' conclusions concerning the appearance of life in its various forms and at various stages in what to the scientists are long geological ages of time. This is not necessary as one takes up this great passage and interprets precisely what God has said."

We cannot forbear quoting Dr. Morris when he says a bit further down on the same page: "The theistic evolutionist goes far enough to compromise as a professed Christian, not far enough to satisfy science, and too far to be received as a reliable interpreter of the Word of God. He is hardly to be entrusted with the task of educating our children."

Publicity May Be Betrayal

Church conventions, even of Lutheran bodies, seem to court the at-

tention of the world when they invite civil dignitaries to address their solemn convocations. Occasionally one reads of addresses of welcome by persons who just do not fit into the picture.

"Ringing church bells in West Germany for visiting Queen Elizabeth II was sharply criticized by Dr. Helmut Thieliicke, noted Lutheran theologian and preacher of Hamburg," according to *The Sunday School Times* (July 10, 1965). "There is no more repelling form of incredibility," said Thieliicke, "as when the church allows itself to be debased into an acoustic stage scene and . . . ostentatiously betrays its proper mission."

Bible Circulation

The circulation of the Bible round the world has soared to the record figure of 70 million copies. Now published in over 1200 languages, the Bible — or parts of it — still heads the list of the world's bestsellers.

The phenomenal feat of publishing is accomplished by the 23 Bible societies of the world who marshal their forces under the banner of the United Bible Societies. They report that the complete Bible is now in 236 languages, the New Testament in 289, and single Gospels in 707 languages. They estimate that at least another thousand languages are waiting to have some portion of the Bible translated. Last year 17 of the world's most remote languages, ranging from Sirione, in Bolivia, to Gurenne, in Ghana, had the shortest of the Gospels, St. Mark, in translation.

The main reason for the growth in Bible circulation appears to be the steady rise in literacy in almost every country of the world and the more rapid methods of distribution. While the Bible colporteur still plods from house to house in many countries, it is the book fair, the special exhibition, and the mobile book van which draw the crowds to buy Bibles. (*The British Weekly*, April 29, 1963.)

Centennial Observance

Trinity Lutheran Church Neenah, Wisconsin

Trinity Lutheran Church, Neenah, Wisconsin, although organized December 26, 1865, had the privilege of being served with God's Word and the Holy Sacraments as early as 1857 when the first pastor reached the little village of Neenah and began to gather the immigrants of the general area into local congregations. Since these men were more or less itinerant pastors, the congregation did not have its own pastor until 1865. From these humble beginnings the congregation has grown into one with a large membership. Trinity helped to establish two missions, the one, being Martin Luther Ev. Lutheran Church, in 1941, and the other, Grace Lutheran Church, in 1948, both of which are self-sustaining congregations.

During the 100 years, three churches and three schools were built by Trinity, to house the ever-growing membership which the Lord gave Trinity in His mercy and grace.

Those serving Trinity as pastors were the Pastors C. F. Waldt, G. Hagedorn, O. Hoyer, G. Denninger, T. Gensicke, A. Froehlke, E. C. Reim, and the present pastor, Gerhard A. Schaefer since 1940. The teachers serving for the longest period of time were Mr. William Hellermann and Mr. Winfried Stoekli. The present principal is Mr. Robert Moldenhauer, who heads a staff of eight teachers instructing 260 children.

There were three Sundays set aside to give thanks to the Lord. On the first Sunday the present pastor preached the sermons. On the second Sunday President Oscar Naumann of our Wisconsin Synod and President John Dahlke of the Northern Wisconsin

District served as speakers. The third Sunday served as Confirmation Reunion Sunday. Six sons of Trinity served on that day. The speakers were Pastor Julius Manteufel, Aurora, Nebraska, Pastor Daniel Malchow, Milwaukee, and Professor Donald Sellnow, Watertown.

In their thanksgiving to the gracious Lord the members of Trinity were joined by many former confirmands and former members as well as former teachers. They came from far and wide both on October 17 as well as on October 24.

May the Lord keep Trinity true and faithful to His Holy Word and abide with it with His blessings!

Anniversary

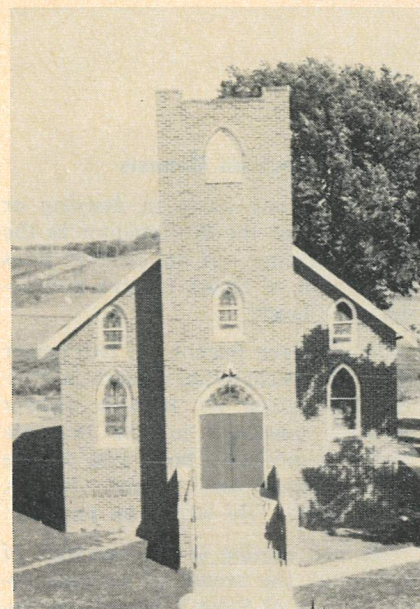
Immanuel Ev. Lutheran Church Buffalo, Minnesota

Seventy-five years of God's grace to a congregation are indeed a cause for rejoicing and giving thanks to our gracious Lord and Savior. Mindful of this, the membership of Immanuel Ev. Lutheran Church of rural Buffalo, Minnesota, together with its pastor planned a diamond anniversary observance for the fall of 1965.

Festival services were arranged for October 10 and 17. On October 10, Prof. C. L. Schweppe of Dr. Martin Luther College, New Ulm, served as our guest speaker and based his sermon on Psalm 78:17, 18: A Prayer Acknowledging the Lord's Past Blessings and a Plea for His Continued Blessings in the Future.

Two services were held on October 17. In the forenoon, Pastor Alfons Engel of Waupaca, Wisconsin, a son of a former pastor, delivered the sermon. He based his message on Matthew 17:1-8, using as his theme:

"Lord, It Is Good to Be Here." Gerald Geiger, vicar at Immanuel Lutheran Church, New London, Wisconsin, served as liturgist for this service.



THE SEVENTY-FIFTH MILESTONE was marked by Immanuel Lutheran of rural Buffalo, Minnesota.

For the afternoon a confirmation reunion service was arranged. Pastor David Ponath of Antioch, Illinois, exhorted the confirmands to continue in the truths which they had learned from the Word of God and not neglect to teach them to their children. His text was Deuteronomy 6:4-12. The liturgist for this service was Wm. Leerssen, tutor at Northwestern College, and the first son of Immanuel to have graduated from our Seminary.

Immanuel Ev. Lutheran Church, known as "Pelican Lake" Lutheran Church, is located four miles east of Buffalo. Already in 1885, services were conducted in various homes in this vicinity by itinerant and neighboring pastors; but it was not until the fall of 1890 that Immanuel Congregation was formally organized by Pastor H. Franz. A house of worship was erected in 1891, which served until 1928 when the present edifice was dedicated.

During these 75 years the congregation has had the services of 12 pastors. The undersigned has served since April 1953.

As we review the blessings of God upon Immanuel these 75 years, our prayer is that the Lord keep us in His grace and faithful to His Word.

GERHARD GEIGER



Trinity Ev. Lutheran Church and Parsonage, Neenah, Wisconsin

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

WHO GOES TO CHURCH?

Readers are invited to check their assumptions about adult church attendance in America against the 1965 findings of the Gallup Poll. Which of the two groups do you think had the higher attendance record:

Those living in the East or those in the Midwest?

Those with higher incomes or those with lower?

Those with a college education or those with less?

Those between 30 and 50 or those over 50?

Those in cities over 50,000 or those in small towns and rural areas?

Lutherans or Baptists?

Catholics or Lutherans?

In every case the first-named group was found to have had the higher attendance in the past year.

While Lutherans led all other major Protestant denominations, their attendance figure of 42 per cent was far behind the Catholic 67 per cent.

The national average was 44 per cent, down one point from 1964 and continuing the steady decline from the 49 per cent of 1968. This means that during an average week in 1965 about 50 million adult Americans attended church. However, some 63 million stayed away.

THE CHURCH AND ACADEMIC FREEDOM

Churches are sometimes disturbed over what should be done at schools they sponsor in the area of academic freedom, which the regents of the University of Wisconsin once described as "that continued and fearless sifting and winnowing by which alone the truth may be found."

Two responses that are typical of the extremes have recently come to light. At Emory University in Georgia fund raisers aiming at \$25,000,000 worried about resistance on the part of prospective donors because of Religion Professor Thomas Altizer's teaching that the death of the Christian God is a historical event of our time. When the issue of the fitness and right of such a teacher to hold a post at a Methodist-sponsored

school was raised, Emory president, Sanford Atwood, stood by Professor Altizer with the declaration, "He feels he had an idea worth discussing. He has the right to do so."

At the time of the Christmas recess a two-year struggle between teachers and administration over faculty rights and freedoms at St. John's University in New York, largest of the Roman Catholic higher schools in this country, came to a head with the suspension of some two dozen teachers, among them a monsignor and two priests. We can as yet not know all that was at stake in the battle but can easily ascertain the basic attitude and approach of the authorities. The reason for the knowing and not knowing is one and the same: the disinclination of the authorities to supply press or public with any detailed explanation of the action taken or lengthy apology for exercising their authority.

An age like ours, which has discarded all absolute verities and values and dedicated itself to the task of discovering new guidelines through tests and test tubes, will champion what it calls "academic freedom," even if that means advocating atheism at a Christian college. Our age will denounce the action at St. John's as an undemocratic witch hunt and a return to the Middle Age.

We disagree in principle. We take the position that at our Christian, Lutheran schools there are absolutes, truths before which whatever is named "academic freedom" must bow. These are the truths of God's Book as expounded in the Lutheran Confessions, to which our teachers and preachers are solemnly pledged at their installation. If someone insists on holding and teaching other doctrines, he is free to do so, but not at our schools under the very auspices he wishes to overthrow.

As higher education increases in importance and the experimental method dominates it more and more, we will have to be on the alert against religious crimes committed in the name of academic freedom. They have harmed and are harming other Lutheran bodies and schools. Greater than academic freedom is that freedom which our Master grants

His disciples when they continue in His Word of truth.

STUDY IN CONTRAST

At the fall meeting of the Board of Trustees of a Protestant denomination (which we refrain from naming) an appropriation of \$6,000 was voted as the first-year expenses of a \$10,000 questionnaire study of the denomination by its Committee on Goals. The purpose of the study, the Board stated with refreshing candor, was to discover "where the denomination is and where it's going."

The *United Church Herald* of January 1 reports on a message sent out from Rhodesia just before the unilateral declaration of independence. R. C. Grant, field secretary for the denomination's Board for World Ministries, stationed in troubled Salisbury, told the brethren back home: "We have no plans but to 'do what we can while we can.'"

Some planning and research are necessary so that things can be done decently and orderly. But in this complex age there is danger that we linger so long and lovingly over the studies and questionnaires and other devices of the efficiency experts that we become inefficient in our work.

The time of the old order is running out for the world and the Church. It is for us to "do what we can while we can." We can spread the saving Gospel of Christ Jesus without waiting upon committee studies of the *status quo* and goals. We can work for our Lord while it is day with or without benefit of plans.

VICTORIES ON THE STATE-CHURCH FRONT

The struggle for the principle of separation of church and state in our country has been marked by more setbacks than successes for some time. Just recently there occurred several victories almost as surprising and gratifying as our Synod's opportunity to send a civilian chaplain to serve our members in Vietnam.

By congressional action release from Social Security obligations was granted to the Amish and other religious faiths whose teachings are

conscientiously opposed to public or private insurance programs. Funds collected since December 31, 1950, in some instances through property seizures, are to be repaid.

When Baptist Conventions in their states enforced the traditional Southern Baptist stand against government aid to church-owned schools, two uni-

versities turned thumbs down on huge sums of money. Furman University did not avail itself of the opportunity of securing a \$611,898 federal science grant, and Mercer passed by a \$500,000 federal loan it could have obtained.

EDWARD C. FREDRICH

Westendorf, for his 25 years of faithful service in their midst. The speaker was Pastor Werner H. Franzmann, and Pastor Harold Zink, a neighboring brother, served as liturgist. A social hour was held after the service at which the Westendorf family was presented a gift. About 450 people were present.

Direct from the Districts

Michigan

Centennial—Zilwaukee

During the past year several congregations celebrated anniversaries. St. John's of Zilwaukee celebrated its 100th anniversary.

Many changes have taken place in the hundred years that St. John's Congregation has been in existence.

While many changes have taken place over the 100-year history of the congregation, we may take comfort in the knowledge that one thing remains the same, the grace of the Triune God in whose Word we find peace and comfort and strength and by whose Holy Spirit we, sinful human beings, are called to will and to do of His good pleasure.

Surely a centennial anniversary is a time of rejoicing, but it should also

be a time of sober reflection during which we meditate upon the actual reason for a congregation and realize that a congregation is a group of Christians of like mind who gather together to hear the Word of God, to partake of the Sacraments and to be encouraged to serve the Lord and do His will.

Centennial services were conducted on June 18, with President Norman Berg the speaker; June 19, with former Pastor R. G. Koch of Pickett, Wisconsin, the speaker; and June 20, with former Pastor August Kehrberg of Frankenmuth the speaker.

Faithful Service Noted

On October 24 St. Paul's Congregation of South Haven held a surprise service for its pastor, Wynfred

Ground-Breaking

On December 5, Redeemer Lutheran Church of Merritt Island, Florida, had the ground-breaking service for its proposed new church and parsonage. In attendance for this service were 88 persons. The chapel will be contemporary in design and will accommodate 200 worshipers. There will also be educational facilities for over 100 Sunday-school children.

Dedication

Bethany Lutheran of Saginaw recently dedicated its new church, fellowship hall, and Sunday-school rooms.

Institutes

In November the three Conferences of the District held their annual Sunday-school Institutes. Good attendances were reported at all institutes.

Wernor E. Wagner

REQUEST FOR COLLOQUY

Pastor Martin T. Bradtke, Shelby, Mich., has requested a colloquy for the purpose of entering the preaching ministry in the Wisconsin Ev. Lutheran Synod.

Norman W. Berg
Michigan District President

A PLEA

Japanese Mission

Our Japanese Mission still needs about \$500 for an electronic stencil-cutting machine for the spreading of the Gospel in Japan. We gratefully acknowledge the \$400 plus which has been given to date. Please send all contributions to:

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

APPOINTMENTS

Pastor Paul Manthey has been appointed to fill the unexpired term of Pastor Paul Knickelbein on the Commission on Evangelism of the Southeastern Wisconsin District.

Mr. John Jenswold has been appointed to fill the unexpired term of Mr. Edward Meyer on the Board for Student Aid of the Southeastern Wisconsin District.

Mr. Gary Greenfield has been appointed to fill the unexpired term of Mr. Glenn

Barnes on the Board of Education of the Southeastern Wisconsin District.

Adolph C. Buenger, President
Southeastern Wisconsin District

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. 16½ 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. 16½ Mile Road
Utica, Mich. 48087

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

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.

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

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

THE NORTHWESTERN LUTHERAN

REQUEST FOR COVER PICTURES

Pictures that give the horizontal treatment to a subject can now be used on our front cover. We made this announcement earlier, but it seems to have been overlooked in the rush of the holidays.

We hope that there will be a response especially from congregations that have day schools. So far we have received one picture of a school building. Of course, we can now also accommodate side-view pictures of church exteriors.

Remember that we still want vertical views too. The new design is an alternate to the one to which you have become accustomed during the past years.

CALENDAR OF CONFERENCES

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

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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

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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

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

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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

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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

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CENTRAL DELEGATE CONFERENCE

Date: Feb. 14 and 15, 1966.

Place: St. Paul's Church, Norfolk, Nebr.; E. Habermann, pastor.

Time: Opening session at 10 a.m.

Sermon: W. A. Wietzke (H. F. Lichtenberg, alternate).

Papers: Augsburg Confession—Articles 15 and 16, W. Hoyer; The Teacher's Call, etc., R. L. Sonntag; Isagogical Study of the Book of Jonah, H. F. Lichtenberg.

Reports, casuistry questions, and other conference business.

H. F. LICHTENBERG, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: Feb. 14, 1966.

Place: Grace Church, Manitowoc, Wis.; Theodore A. Sauer, pastor.

Time: Opening Communion service at 9 a.m.

Preacher: L. H. Koening (alternate, R. Otto).

Agenda: Exegesis of Gal. 6:6f., Dr. H. Koch (alternate, T. Stern); Sermon Study, R. Wendland (alternate, C. Reiter); Conference Choice of Essay: Review of Proposed Rite of Confirmation for Children, A. Roekle, moderator (continuation); The Northern Wisconsin District — Persons, Places, Events, A. Engel (continuation); Isagogic Study of Amos, A. Degner; Revelation and its Proper Use in Relation to the Other Books of the Bible, T. Sauer; The Pastor and the Congregation as Missionaries, A. Schmeling; Reports, Visitor, etc.

A. F. SCHULTZ, Secretary

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WINNEBAGO PASTORAL CONFERENCE

Date: Feb. 14, 1966.

Place: Good Shepherd Church, Fond du Lac, Wis.

Time: 9 a.m. Communion service (preacher: A. Schulz; alternate: H. Scherf).

Agenda: The Doctrine of the Church, J. Hansen; Daniel 9:15ff., H. Scherf; Ephesians 2:10ff., K. Gurgel; Table of Duties, G. Ehlert; Round Table Discussion of Practical Matters, D. Hallemeier.

GLENN H. UNKE, Secretary

SOUTHEASTERN WISCONSIN

LAKE LUTHERAN TEACHERS' CONFERENCE

Feb. 24 and 25, 1966

St. John's Church and School

198 Westridge Ave.

Burlington, Wis. 53105

How Can Children Be Encouraged to Become Pastors and Teachers? Prof. Alfons Woltdt.

Reading: Which Approach? Panel Discussion by: Miss Eunice Borgschatz, Miss Beth Schuetze, Miss Louise Uttech, Mrs. Eva Hausmann.

Teaching English Composition, Pastor Werner Franzmann.

The Continued Use of the King James Version, Prof. H. Vogel.

I. T. A. — New Approach to Reading, Prof. M. Radke.

How Do You Handle Speech Problems? Sectional Meetings:

Grades 1-2 — Mrs. Raymond Behmer

Grades 3-4 — Mrs. Henry Teut

Grades 5-6 — Mr. Howard Dorn

Grades 7-8 — Mr. Alan Ross

EDMUND SCHAFFER, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Feb. 15, 1966.

Place: St. John's Church, Fox Lake, Wis.

Time: 9 a.m.; Communion service 11 a.m.

Speaker: J. Meyer (V. Prange, alternate).

Agenda: Exegesis, III John, R. Krueger; Formula of Concord, Art. VIII—The Person of Christ, D. Raddatz; Samples of and Principles Behind the new Sunday-school Course, A. Fehlauer.

RALPH POLZIN, Secretary

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SOUTHWEST CONFERENCE

Date: Feb. 15, 9:30 a.m.

Place: St. John's of Barre Mills, Wis.; D. Kuske, host pastor.

Preacher: E. Vomhoff; alternate, A. Werner.

Agenda: Exegesis—Continuation of II Cor. 1, W. Schulz; II Cor. 1:23-2:17, M. Herrmann; Homiletics—Preaching to the Senile and Mentally Retarded, O. Heier; Isagogics—Malachi, R. Lauersdorf; Book Review, E. Gieschen.

D. KEMPF, Secretary

INSTALLATIONS

Pastors

Hartman, Robert C., as pastor of the Duncanville-Hillsboro, Texas, parish, by Robert Neumann; assisted by E. A. Sitz and V. R. Glaeske; Jan. 9, 1966.

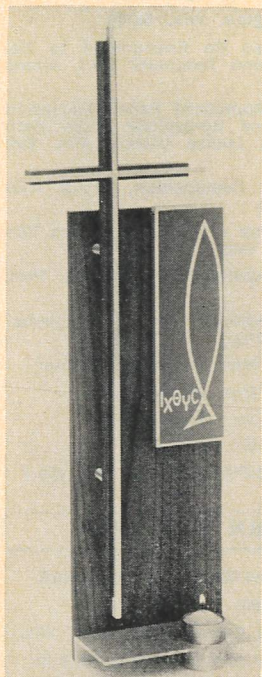
Essmann, Harold, as pastor of St. John's Ev. Lutheran Church, Waterloo, Wis., by C. H. Mischke; assisted by K. G. Bast, A. F. Nicolaus, W. G. Zell, A. D. Laper, L. O. Huebner, and P. H. Wilde; Jan. 2, 1966.

CHANGE OF ADDRESS

Pastor

Schmeling, David
8335 Brockway Rd.
Yale, Mich. 49017

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