

THE NORTHWESTERN
Lutheran

April 17, 1966



BRIEFS by the Editor

THOUGH EASTER IS PAST AS A FESTIVAL of the church year, it has not departed — dare not depart — from our pulpits or from a prominent place in our faith. May the God of all truth grant that the preaching in our congregations always pivots on the resurrection of our Lord Jesus Christ, as all faithful New Testament preaching does! We do not preach His resurrection without His redeeming death, of course. Such preaching would be pointless. But the resurrection dare never be presented as a mere afterthought to the death on the cross. If this is done, then some of the assurance which God wants to give the sinner in full measure is withheld from him. For Christ's resurrection is the divine proof and guarantee that Christ's death did atone for the sins of all men and did justify them in the sight of holy God.

As for our faith, may the resurrection of our Lord never be pushed to a secondary place in it! May it never recede into the background! This is the true and saving faith—the one that yields a settled peace, a joy that persists through

adversity, and a hope that cannot be smothered—that we believe: Jesus Christ died for our sins and was buried according to the Scriptures, and that He rose again the third day according to the Scriptures.

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THE MANPOWER SHORTAGE is brought into sharp focus by the brief item entitled "The Burden Made Light" (page 122). It also causes us to give thanks to God for bringing out of our Seminary men who are not deterred by work that is strenuous in the extreme, but count it all joy if only the Gospel is advanced and the Savior is glorified.

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DO NOT FAIL TO READ "If Ye Love Me" in this issue. It will warm your heart to hear how God uses our gifts for Relief not only to relieve physical need and suffering, but often paves the way through physical relief to spiritual relief and blessing. (See page 125.)

* * * *

A PASTOR OF ANOTHER SYNOD is prompted by the closing sentences

of "An Open letter" (March 6, page 77) to address these words to our Synod:

"En garde, Wisconsin! [He uses a term from fencing, meaning: Be on guard! Be in an alert fighting position, ready to confront your opponent!] How do you know there is not an element arising within you right now, an element at present quiet, but waiting for the time to be ripe, an element which feels Wisconsin's old orthodoxy is so much Neanderthal obscurantism [an attitude of stubborn refusal to be enlightened, to consider anything new or different] from which the Synod should be liberated?"

"Maybe such an element is not yet within you, maybe it is. If it isn't, it will be. Will you take action when the action is due?"

"I pray that you will. May one who is outside of you, who nevertheless looks up to you, offer a word of advice? It is this: Eternal vigilance will be the price of truth. You will grow now, because you are needed. With growth comes size, and with size, vulnerability. Eternal vigilance will be the price you must pay for continuing in Christ's Word, from which alone we know the truth, the truth that sets us free.

"I and many others—more than you know—pray that you will pay this price. I Kings 8:57 [our motto, given in the color-band below] is a good war cry."

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

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Editorials

"The Lord Is Risen Indeed" The angel's announcement to the grieving women who made the sad pilgrimage to Joseph's tomb on the first Easter certainly must be classed among the happiest in truth or fiction: "He is not here. He is risen!"

Unhappily, however, if you think that that is what the angel meant, you are out of step with current thinking among some of the more celebrated religious leaders of our time. The presumption is that the dead body could not have come back to life. Consequently, the clear announcement of Christ's resurrection must be scrutinized for symbolical meaning. And after being put through the theological wringer, the resurrection loses its color and emerges in a washed-out form which the angel who announced it would never recognize: He is not risen in fact; only the spirit of Christ lives on.

Whether or not Christ actually rose from the dead, is not an academic question. It makes a difference. The Apostle Paul, a firm believer in the resurrection of Christ, points out the difference: "If Christ be not risen, then is our preaching vain. . . . Yea, and we are found false witnesses of God. . . . If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

"But now is Christ risen from the dead," Paul asserts in essentially the same positive words as the angel at the tomb. A declaration more simple or more clear has never been made. You can deny it. You can doubt it. You can twist it. But can anyone really misunderstand it?

Literal belief in the bodily resurrection of Jesus Christ may brand one nowadays as a theological peasant, but this is a small price to pay for the privilege of sharing the joy conveyed by this truth.

Immanuel G. Frey

* * * *

A Faith on Facts The apparent difficulties in connecting and correlating the five accounts of the resurrection of Christ as they have been recorded in the four Gospels and in I Corinthians have been seized upon by rationalists who try to disprove the resurrection. Because there are omissions and because the Bible does not tell them everything they want to know about the resurrection, they will accept none of it. They use the incompleteness of the accounts to justify their unbelief. We need spend little time refuting their unbelief because it is like that of the man who insists that there is no sun because all of his questions about the sun have not been answered.

Today our concern is not with these crass unbelievers but rather with those who wish to retain their faith in the risen Christ while denying that the factual elements in the resurrection story can be verified. These theologians maintain that there is an "almost complete failure of historical criticism to authenticate and establish for us the 'history' of Easter." (*Jesus and Christian Origins.*)

They allege that the empty tomb story, for example, was added later, because "for generations to come a need

was felt to go beyond the disciples' experiences in order to convey the message of the risen Savior in even more concrete depiction" for beginners in the faith. To these theologians, facts, then, are not of major importance. The account of the empty tomb can be dispensed with.

How, then, do they view the account of the resurrection if the Easter facts are not to be stressed? "The Early Church," they explain, "gave top priority for its message to the disciples' experience of the risen Lord in his appearances." The New Testament accounts, they hold, give every impression of being primarily "intimation and confession of the revelation of Jesus as Lord and Christ."

To them, the accounts of the resurrection are more importantly records of how the Early Church felt about the resurrection than records of the fact of the resurrection. They are a chronicle of how the early Christians came to believe in a risen Christ rather than a record of what they were given to believe.

The foundation of our faith is at stake here. Doubt the facts on which it is based, and you have only an example and a record of believing, not a ground for believing. It was not so with John, who entered the empty tomb, "saw, and believed." And that, thank God, is the way it has been with us this Easter; we have seen realities and have believed. There is a vital difference between a faith in faith and a faith on facts.

CARLETON TOPPE

* * * *

Concerning Our Schools It has been reported that the Congress of the United States has made \$10 billion available for education in our country. We have become so used to hearing about the appropriation of billions of dollars that we hardly stop to think what such a deluge of dollars could mean if translated into actual schools. With \$10 billion it would be possible to build 2000 small colleges about the size of one of our Synodical colleges. In the United States there are a few more than 3,000 counties, and with \$10 billion it would be possible to put a small college costing \$5 million into every one-and-one-half counties in the country. If the money were distributed equally to all the counties in the United States, Wisconsin could with its share build 48 small colleges.

This flood of money will not be spent on a host of small colleges, but it is going to make possible tremendous expansion and extension of already existing colleges, and it will encourage communities to speed up the already strong trend toward putting at least a junior college into every community that feels itself large enough to need a college at its doorstep. The goal is to make a college available and a college education possible for every boy and girl who wants a college education. The money will be provided.

This will put the small independent Christian colleges in a difficult position if they believe that they have

(Continued on page 124)

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, "Will ye also go away?" Then Simon Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6: 66-69).

On Easter Sunday it appears that the number of people who walk with Jesus as His disciples is extremely large. The worship services of Christian churches are generally well attended, and additional services may have to be scheduled to accommodate the crowds.

Within a month, however, it becomes evident that a considerable number of those who on Easter Sunday confessed the Christian faith are walking as disciples of Jesus no longer. Some seem to turn back to their own way almost immediately. Some seem to suppose that discipleship can be on a temporary basis at annual or semiannual intervals. And some, it appears, turn back to what they really had never left.

To conscientious Christians this must be disturbing, even as it is distressing for them to discover that several of the faces that appear on their confirmation class picture do not any longer appear among those who walk with Jesus as His disciples, especially after even less than a year or two since the day of their confirmation.

Observing this, they will not, however, take lightly the Savior's searching question: "Will ye also go away?" They will be mindful of the dangers and temptations to which they, too, are exposed. They will want to be aware of what it was that caused some to turn back or to give up their discipleship.

Wherefore?

For some it is evidently too expensive to remain loyal to their Lord and Savior and to His Church. It

costs too much in the way of time and talents. Or it means giving up more than they were actually ready to surrender. They easily lose sight of the tremendously high price and value of their redemption, and they take little or no account of the terrific cost it will be to them when, in the end, they are eternally forsaken by Him who is even now pleading for their return.

Others turn back and walk no more with the Lord Jesus because they begin to find His words offensive and objectionable. They listen carefully to the words of reason and sound logic; they pay close attention to public opinion; they give heed to the vain utterances of virtually every recognized religious authority, and, finding these in contradiction to the simple statements of their Lord and Savior, they close their eyes of faith and wander away from the way of light and saving truth.

Still others turn their back on the Lord Jesus Christ because they cannot stand to be admonished or reprimanded by Him. They are too proud to think that the Lord could possibly find fault with them. Refusing to recognize or to acknowledge the truth about themselves, they decline to follow any longer One who insists that they are constantly in need of His forgiving grace and healing power. To rely entirely upon the mercy of God in Christ Jesus becomes too humiliating to those who cling to a swollen estimate of their own piety and virtue. The Gospel of Christ becomes repulsive to them. The Bread of Life becomes distasteful to them, and they look about for something more flattering to themselves. Leaving their soul in the lurch, they turn back on to the path of the ever-popular natural religion. They walk no more with Jesus.

Will ye also go away? The question bids us pause and reflect, and then also to answer with Peter with renewed conviction: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Whereto?

To whom shall we go? The answer, itself a question, keeps echoing in the hearts of all those today who have peered with believing eyes and hearts into the empty sepulcher.

To whom shall we go? Shall we go back and make friends again with the evil ways of the world? Shall we return the upper hand to our sinful flesh and permit it to turn us off the narrow way and on to that broad path that glitters with the vices and devices of Satan? That would only deceive us and leave us in the greatest danger and peril.

To whom shall we go? Shall we go to the modernists and liberals among the religious leaders of the land? They have for the most part become vain in their imaginations, and professing themselves to be wise, they have become fools—fools to deny the reality of sin, the relevance of revealed religion, and the deity of Christ; fools to undermine the authority of the sacred Scriptures by setting up their own puny judgment in opposition to the plainly revealed Word of the holy God. Shall we go to those who are no longer sufficiently concerned about the saving truths and vital doctrines of the Bible to defend them against error, or even to teach and confess them?

In these last days of religious confusion and quackery there is much offered that appeals to the flesh and attracts the unsuspecting heart. There are temptations to become dissatisfied and disheartened. There are appeals to accept what is more popular and up to date. But our Savior would keep us on the right track when He says: "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). What more do we want; what more do we need? Surely, we will not turn away from Him who alone can give us pardon, peace, and life everlasting. To whom else than Christ, the Son of God, shall we go to secure and insure our eternal salvation?

MILTON BURK

"You Haven't Heard?"

"THEN YOU'VE MISSED SOME BIG NEWS!"

Arthur: "Hello, Bob, what's new?"

Robert: "Well, the family's in good health. No worry there. But there's plenty for a fellow to think about: Vietnam, De Gaulle pulling out of NATO, inflation, a hike in taxes perhaps—want some more?"

Arthur: "No, stop! You're right, Bob. There is a lot of news these days, and much of it isn't good. But we do have some good news, some big news!"

Robert: "What do you mean?"

Arthur: "You don't . . . ? I see from the look on your face that you don't. I mean the latest developments taking place in our Wisconsin Synod."

Robert: "Like what? You mean we're moving ahead?"

Arthur: "We certainly are! Perhaps I should say: The Lord is moving ahead and taking us with Him. Bob, think of it: ten new professors — *ten*, mind you! — are being called to our Synod's schools within a few months."

Robert: "That *is* good news! Now we'll get the larger faculties we need to train more people as pastors, missionaries, and teachers. But isn't this taking a big risk? Where's the money coming from all of a sudden?"

Arthur: "Just a minute. I'm puzzled. You get *The Northwestern Lutheran*, don't you?"

Robert: "Of course I do!"

Arthur: "Then why don't you read it? It was all there in the Easter issue — a whole page of it."

Robert: "Well, what with bowling twice a week, weekend trips, and so on. . . . But, I know, I don't have an excuse. Just the same, answer my question."

Arthur: "The answer is the best news of all: there has been a steady upward trend in the contributions for the Synod's work. So the Screening Committee —"

Robert: "Screening Committee, what's that?"

Arthur: "That's the group of men appointed to make recommendations on what projects for stepping up the work should be carried out. They look carefully at the financial picture — how we are giving to the Lord — and then they take a good, long look at the priority list. (That's the list of work projects which our Synod Convention voted last year, but which couldn't be started until the money was either on hand or in plain sight.) After that, if they can, they recommend that certain projects be given the green light."

Robert: "And so the Boards of Control at the various schools went ahead?"

Arthur: "It isn't quite that simple. The Synod's Board of Trustees had to pass on those recommenda-

tions first. But they didn't have any trouble deciding because they saw the same encouraging picture as the Screening Committee did."

Robert: "Then these two groups feel they aren't taking a gamble?"

Arthur: "Not at all! They are sure that the money will flow in from you and me and the rest of the Synod's members. They're so sure, in fact, that they approved other projects, too."

Robert: "Still more?"

Arthur: "Quite a bit more. They gave the Go-signal for \$2,300,000.00 worth of construction at our Synodical schools."

Robert: "Over two million! That's pretty hard to believe. It's good news, all right. We need those buildings to train more of our young men and women. But how are we going to manage it?"

Arthur: "This is the way I got it. We won't need all that money at once. Construction will stretch out over 1½ to 2 years. During that time money will be coming in from the Missio Dei Offering. It may be necessary to make some loans until all of the special offering is in."

Robert: "I see. It seems good to be moving ahead, doesn't it? It's a big program."

Arthur: "You still haven't heard all of it. We're also taking some steps as far as missions are concerned."

Robert: "Where? How?"

Arthur: "The Board of Trustees has allotted \$31,500.00 — I think that's the figure — for Phase I of the Home Missions Expansion Program. This means we can enter some of the fields that are standing wide open for us, some for a pretty long time."

"And here's another forward step: the eighth man will be called to our mission in Zambia, Africa."

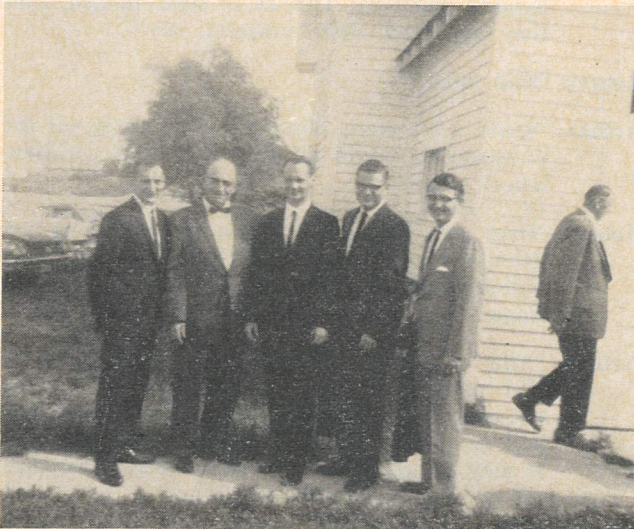
Robert: "You know, Art, this is almost too much to take in at one time."

Arthur: "That's right! I just hope the editor of *The Northwestern Lutheran* runs that box he called 'Goals Gained' a second time — in the very next issue. It takes time for something this big to 'sink in.' If our people read again what's in that box, I think they will realize: The Lord has been mighty good to us! He's giving us a great work to do!"

[Editor's Note: We overheard you talking, Arthur, and we think it's a good idea. See "Goals Gained" on page 127.]

News FROM OUR Missions

The Burden Made Light Young Pastor Serves Five Congregations



Participants in the ordination and installation service were (l. to r.): John Engel, pastor at Burke, South Dakota, Pastor Alfons Engel, father of the ordinand, Nathan Engel, who was ordained and installed as pastor of five congregations; Herbert Filter, vicar, now returned to the Seminary, and Helmut Flegel, former pastor of the parish.

"Fishers of Men" was the topic of the sermon delivered by Pastor Alfons J. Engel, father of Pastor Nathan Engel, at the ordination and installation service held on July 25, 1965.

Using as text the miracle of the draught of fishes at the calling of the disciples, Pastor Engel centered his

sermon around the words of Jesus, "Let down your nets for a draught."

Pointing to the unsuccessful work of the disciples in their endeavor to catch fish all night, the preacher stated, "The ministry is, indeed, a most difficult work. For the hearts of men are deceitfully wicked. However," he assured his son, "when at the word and command of your Lord and Savior Jesus Christ you let down the Gospel net, He will grant you success and blessings in your call to be a fisher of men." The command of Christ to let down the net for a draught, he affirmed, "carries with it the promise and assurance for a draught."

Fitly spoken were these words to a young pastor embarking on the work of the ministry of the Gospel. The burden of responsibility rested heavy on the heart of this young man. To care for the Church of God meant serving five congregations in the butte-splashed, sparsely populated regions of western South Dakota.

So his burden was made light, according to Christ's promise. For he is performing the work of his Lord Jesus Christ and joyfully serving the people of God.

The amalgamation of these five congregations has come about because of the manpower shortage in our Synod. However, under God, responsible laymen have arisen to assist Pastor Engel by leading the worship services when the pastor cannot be present. Thus also here the Word of God continues to resound regularly in the ears of men today.

Churches being served by Pastor Engel are: Faith, where the pastor resides, Dupree, Isabel, Timber Lake, and Bison, all of South Dakota. May our gracious heavenly Father shower His rich blessings on people and pastor alike!

HELMUT FLEGEL

Dedication Ocean Drive Lutheran Church Pompano Beach, Florida

On November 28, 1965, members and friends of Ocean Drive Lutheran Church in Pompano Beach gathered in an evening service to dedicate their new house of worship to the glory and service of the Triune God. Pastor James Vogt of Bradenton, Florida, delivered the sermon to the 160 worshipers, while the rite of dedication was performed by Pastor James Berger.

The new church building is of colonial design, with a present seating capacity of 200. The rear one-third of the nave is temporarily divided into Sunday-school rooms. The two wings of the building contain restrooms, kitchen, church office, and pastor's study.

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LUTHERANS IN POMPANO BEACH, FLORIDA, members of Ocean Drive Lutheran Church, are happy over this new house of worship.

The Christian's Response To Evolutionism

The Tenth in a Series of Articles Dealing With Evolutionism

FOSSILIZED MAN

Who has not seen a "Tree of Man" at the museum, or in popular magazines, or in school texts! Such a tree claims to show how modern man has evolved from the animals. While these "trees" still proclaim the same message, the design and structure have changed many times in keeping with current evolutionary theories. Who has not seen the busts of those notables in the prehistory of man! Well-muscled, hairy and thick-lipped, they stare at the visitor in the "Hall of Man." Too few visitors wonder how so much can be known about prehistoric creatures.

Two Skulls That Caused no Stir — At First

The idea that man descended from the animals can be traced to ancient historical writings. However, little interest was generated in 1848 when a skull with a flat roof, a receding forehead, and enormous brow ridges was found in a quarry at Gibraltar. Scarcely more interest developed in 1857 when workmen dug up a skull cap with a few other bones of a man in a cave of the Neanderthal Valley near Duesseldorf, Germany. Dr. Rudolph Virchow, the renowned German anatomist of the day, declared the skull "pathological — that of an idiot." Prof. T. H. Huxley, famous English naturalist, on first sight declared it the most apelike cranium he had ever seen, but finally concluded it represented an aberrant modern man. After 1859, the year Charles Darwin's book, *Origin of Species by Natural Selection*, set forth his ideas of evolution, these two fossils of men became very important indeed.

The Skulls Become "Missing Links"

The reason for the sudden interest lay in the evolutionists' belief that modern man evolved from the apes. These fossils became "missing links" in the chain of man's evolution. Many more fossils of men, "near-men," and "ape-men" have been found since 1859. Some have been found by accident, but most have been found by the patient searching and digging of anthropologists. Fossil remains of "prehistoric man" have been found in Old World gravel pits, caves, and the strata of sedimentary deposits exposed by stream erosion.

A Closer Look at the Fossils

If all the fossils of "prehistoric man" were put into one place, they would but half fill an ordinary room. The number of individuals represented would be in the neighborhood of 400. A few nearly complete fossil skeletons exist, but the majority of individuals are represented by a few bones or as little as a single tooth. Until recently those single teeth were believed to represent the oldest remains. The more complete skeletons closely resemble the skeletons of modern man.

"Figments of Imagination"

Considerable variation in skeletal size and features can be found among people living in different parts of the earth today. Many fragments (usually teeth, jaws, or skull parts) have characteristics that seem intermediate be-

tween apes and man. This intermediate quality must have sparked the imagination of the sculptors and painters who dare to take a fragmentary skeletal remain and dress it up in flesh, skin, and hair. How deceitful it is to display these figments of imagination in the "Hall of Man"! (It is interesting to note that fossil remains identifiable as monkeys or apes are extremely rare.)

How Dating Was Done at First

The methods of dating fossils have changed during the century since the popular acceptance of the theory of evolution. Originally, dating was based on the fossil's appearance — how nearly human or nearly ape. Each new discovery was fitted into the proposed evolutionary scheme as a "missing link." A second method of dating, still employed by some, assigns dates on the basis of the supposed age of the stratum in which the fossil was found. The presence of tools, artifacts, or fossil animal bones which could be dated in the proximity of the fossil also have been cited as establishing the date of burial. A range of 4,000 to 30,000 years before the present has been given for what is considered the youngest fossil, Cro-Magnon Man, to about 600,000 years for Java Man, believed the oldest found prior to 1960. (For problems of geological dating, see *The Northwestern Lutheran* for Jan. 23, the fifth article in this series.)

An Indirect Method of Dating, by Association

But because the former methods of dating led to frequent contradictions, a method for obtaining absolute dates was sought. The initial discovery of radioactivity by Becquerel in 1895 eventually led to the method cur-

DARWIN ANSWERED

"There is no more conclusive refutation of Darwinism than that furnished by paleontology [the science that deals with the life of past geological ages. It is based on the study of fossils]. Simple probability indicates that fossil hoards can only be test samples. Each sample, then, should represent a different stage of evolution, and there ought to be merely 'transitional' types, no definition and no species. Instead of this we find perfectly stable and unaltered forms persevering through long ages, forms that have not developed themselves on the fitness principle, but appear *suddenly and at once in their definitive shape*; that do not thereafter evolve towards better adaptation, but become rarer and finally disappear, while different forms crop up again. What unfolds itself, in ever-increasing richness of form, is the great classes and kinds of living beings which *exist aboriginally and exist still, without transition types*, in the groupings of today." — Oswald Spengler, *The Decline of the West* (New York; Knopf, Vol. II, p. 32).

rently in vogue. Radioactive isotopes of carbon, potassium, uranium, and other elements, which at present appear to have fixed half-lives, are used to determine the age of the fossil. The method is indirect. Dating of the fossil itself is usually impossible. Minerals or cultural remains associated with the fossil are dated. In spite of the dating by association, this method is claimed to provide absolute dates. (See problems of dating by radioisotopes, Dec. 26, 1965 issue, the fourth article.)

Leakey's Discovery

Early in 1964, Dr. L. S. B. Leakey, a British anthropologist, announced the discovery of a new fossil he called "Homo habilis." He found parts of five individuals while excavating in the Olduvai Gorge, Tanganyika, East Africa. The fossils, not greatly unlike those of the modern African pygmies who inhabit that region today, have been placed into the direct line of descent of modern man in spite of their antiquity. The age of these fossils, as determined by the decay of radioactive potassium to argon in the mineral in which they were found, is given as 1.8 million years.

Something Radically Wrong

The "Tree of Man" must be redesigned. Man's most ancient ancestor is more nearly like man than ape. Current evolutionary theory supposes a common ancestor for man and apes. Many of the fossils formerly believed to be in line of direct descent are now relegated to side branches that ended with the extinction of the type.

A Strange Faith

We certainly marvel that the evolutionist has faith in the ever-changing theory of evolution! With 400 fossils collected from all corners of the Old World during more than a century, he accepts the "proof" that man has evolved from a small, apelike animal during at least 1.8 million years.

A Satisfying Faith

How different the Christian's faith in the unchanging revelation of God concerning the Creation! By faith we see man specially created and immediately "very good" in the sight of his Creator. By faith we hear Adam, only hours old, giving "names to all cattle, and to the fowl of the air and to every beast of the field," fully realizing that there did not yet exist, among this vast array, "an help meet for him." By faith we confess with Luther that "God has made me with all creatures" and given me "my body and soul, eyes, ears, and all my members, my reason and all my faculties . . . for all of which it is my duty to thank and praise . . . Him."

JOHN DENNINGER

Editorials

(Continued from page 119)

to keep step with government-supported colleges on their own grounds. The Christian college supported by freewill offerings of the church with which it is connected cannot possibly compete with schools that have the wealth of the nation behind them. The church-supported college could not long survive such competition. Its only hope for survival is to preserve its thoroughly Christian character. Its faculty must be made up of men whose doctrinal position is sincerely in agreement with that of the

congregations that support the school. Their personal devotion to the Lord Jesus Christ must be beyond question. The small Christian college will never be able to offer a curriculum that matches that of the great public colleges. The Christian college must be content to be first of all Christian and willing to live within its means. If we try to compete in curriculum offerings and in style and number of buildings, we are doomed. We have to build with what we have, live within our means, avoid great debts brought on by over-ambitious expansion, and above all stand our ground as institutions devoted to an education that is controlled and directed and visibly characterized by the truth that is in Christ Jesus, our Savior.

If we preserve our Christian character and pay our way as we go, as the Missio Dei program now promises to do, there will be no competition with government-supported schools and we shall continue, under God's blessing, to flourish and grow as the needs of our church demand, and at the same time we shall remain solvent and free.

Erwin E. Kowalke

HIDDEN GEMS IN OUR HYMNS

"He's Risen, He's Risen, Christ Jesus, the Lord"

The fifteenth chapter of Paul's first letter to the Corinthians is a glorious paean of Easter joy. Here the Apostle shares with all Christians the supreme gladness which fills his heart as he rejoices over Christ's victorious resurrection. "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ!"

The Lutheran Hymnal, especially in its 25 Easter hymns, naturally expresses the same joy and the same reasons for joy as does the Apostle Paul in I Corinthians 15. One of these hymns, number 198, was composed by Dr. C. F. W. Walther, a man who has been called "the most commanding figure in the Lutheran Church in America during the nineteenth century." Among his many contributions to conservative Lutheranism is this poetic proclamation of what Easter really means to every true disciple of Jesus.

Let's pick out a few of the expressions of joy in this hymn. The first line, printed above, sounds the glad Easter theme: the miraculous fact that Christ has arisen from death has greater significance for the human race than any other event in history. The Incarnate Word has opened Death's prison. The God-Man has released us from Satan's power. "Prolong the paean!" "Break forth in jubilant song!"

The Foe was triumphant when Jesus died, but the hosts of evil did not celebrate long. "The Savior arose, and Death, hell, and Satan He vanquished!" Therefore, with Paul, we sing in stanza 4 of our joy since death no longer has a fatal sting for us, because "For all our transgressions His blood does atone; redeemed and forgiven, we now are His own!"

*Then sing your hosannas and raise your glad voice;
Proclaim the blest tidings that all may rejoice.
Laud, honor, and praise to the Lamb that was slain,
Who sitteth in glory and ever shall reign.*

PHILIP JANKE

"If Ye Love Me"

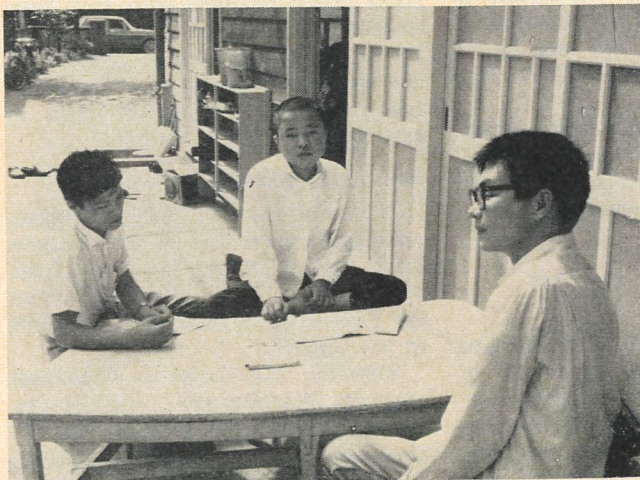
This is my commandment, That ye love one another, as I have loved you" (John 15:12). The members of our Wisconsin Evangelical Lutheran Synod are increasingly coming to heed this plea of our Lord. Through our World Mission efforts, they bring eternal life through the Gospel preachment to more and more souls. They have also commenced keeping this commandment in other ways, namely, through their gifts through the Committee on Relief.

Blessings Follow Works of Compassion

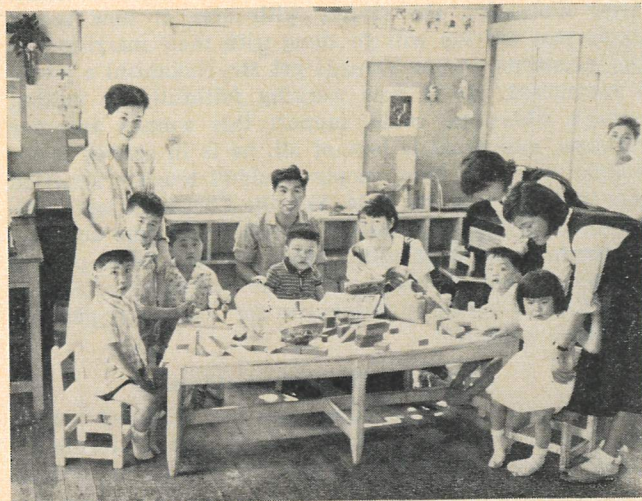
Missionary Seeger of Japan informs us by letter that many fellow believers have been helped with relief funds in various ways. Many spiritual blessings also follow these works of compassion. Concerning a young widow struggling to support three small sons, Missionary Richard Poetter reports, "We have helped to sustain her body and family with money, but it is her faith in Christ her Savior which sustains her as a fine Christian mother training her boys to live by faith in Christ Jesus." Speaking of an emergency repair of the church building, Pastor Poetter wrote, "Today with a new pillar, our church is firm as a rock. Even more important, it is built on Christ, the solid Rock."

"Why Should Christians Help Us?"

Some of the interesting reports illustrating how your gifts of love have been used to help sinners feel and learn of the love of Christ, will warm your hearts. A certain family in Tokyo is an exceedingly poor family, but at the same time a very lovely family. The father works on construction, digging ditches, mixing cement, etc., but when it rains, and that happens often in rainy Japan, there is no work and thus no pay. The wife of this family is sickly and cannot help. There are five children, the oldest being 14. It is said by the neighbors that, when they have supper, the children tell the parents to go ahead and eat. The children get a Government lunch in school. They argue that, since they are still small, they don't need so much food, and, "Dad, you need the food to get strength so you can work." The congregation felt that this family should be helped. Extra food was provided in the house for a change.



TUTORING CHILDREN in the three R's is Mr. Oshino, a member of the Tsuchiura congregation.



CRIPPLED JAPANESE CHILDREN are being trained to use their arms and legs, their hands and feet.

It seems that the children could eat supper even though they had had a Government lunch at school. It is reported that there were more tears, even from the mother and father. "Why should the Christians love us? Why should they want to help us?" they asked. Why, indeed! Look at what the Savior has done for us! The love of Christ constrains us.

Another needy case was reported as follows: "For four years this little Sunday-school pupil hadn't missed a Sunday. He was there faithfully whenever the group met. The father of this child sells fish for a living. But a little while ago he fell and hurt himself. Now he can't work. There are many children in this family, and without the father working, it is a difficult life. Once again our Christians helped, giving aid to this family to help them over this rough spot."

A Rumor Concerning Christians

Pastor Yamada, our native Japanese pastor, reports: "The other day a man came to our church and said he wanted to discuss a problem with me. His name is Mr. Nakanishi. He is 40 years old. Mr. Nakanishi sells bean curd on a house-to-house basis and also delivers newspapers. Neither one of these jobs is very well paying. He has a common-law wife, and she has six children by a former marriage. Two of these children are ill and need medical treatment. Mr. Nakanishi tries to do the best he can. But there is another complication. Mr. Nakanishi's blind sister and her two children also live with him. Now it is difficult for even one person to live on what he makes selling bean curd and delivering newspapers. To whom can he turn? Most of the people just laugh at him. He finally came to the Christian pastor. He has heard a rumor that Christians love their fellow men — and even try to help when possible. Pastor Yamada tried to get government welfare from the city of Shimodate, but found out this wasn't possible, because Mr. Nakanishi is not yet a resident of that city. He helped Mr. Nakanishi transfer his residence certification from Tokyo to Shimodate. Now he qualifies for city help. His blind sister and her two children were at least being helped. Next came the problem of getting this couple legally

married. They would have done so, but the woman's first son objected. In Japan, this made the marriage impossible. Finally the woman returned to her son's home. After discussing the matter with him, it now seems likely that the son will go along with their marriage. In the meantime, Pastor Yamada got Mr. Nakanishi a job in a restaurant. He is now working faithfully, is getting enough where he could support this woman and her children, and, what is best of all, he is in church every Sunday he is off. Most people wouldn't touch a situation like this with a 10-foot pole. Yet, the Christians were concerned about Mr. Nakanishi. It took much time and also a certain amount of relief funds to help these people. But look at the blessed results. The Christians of Shimodate Church certainly thank you for making it possible for them to help."

Help for Crippled Children

Our relief work in Japan was also directed toward the crippled children in the Tsuchiura area. Unfortunately, there are no facilities in this area for the treatment,

care, or training of these unfortunate children. Consequently, a group of interested people, mostly parents of those afflicted, have rented a building and are providing therapy type of treatment for the withered hands and feet of the little ones. Since the group lacked adequate equipment, relief funds were used to purchase wheel chairs, tables, exercise equipment, books, etc. Some of the parents who train and teach these children are members of our congregation in Tsuchiura. These parents use the opportunity to teach these crippled children of the love of Christ.

In closing his report, Missionary Seeger wrote, "We thank our believers in the U.S. for making this work possible." To this expression from the field, your Committee on Relief also adds its prayers of gratitude that the love of Christ constrains more and more of us to "love one another."

The Committee on Relief
Wisconsin Evangelical Lutheran Synod

Direct from the Districts

Southeastern Wisconsin Congregational News

Nine vacancies are reported in our District alone! Siloah Congregation, Milwaukee, is calling for two pastors. Our Mission Board is calling for a general missionary and for pastors at New Berlin, Wisconsin, and Huntsville, Alabama, both new missions. St. John's, Lomira, St. John's, Mukwonago, and St. John's, Newburg, Wisconsin, are the remaining vacant pulpits with Epiphany of Racine, Wisconsin, which is calling for a pastor as successor to Pastor Edwin Jaster, who plans to continue serving only on a limited basis.

A congregation by the name of St. Mark has been organized in Brown Deer, Wisconsin, which student Wagenknecht now serves. We are also conducting services once a month in Huntsville, Alabama, until a man accepts the call there. The Mission Board members are assuming this assignment.

One pulpit was filled when Chester Cone, Jr., was installed as pastor of St. Paul's Lutheran Church, East Troy, Wisconsin.

These reports on vacancies and calls bring the purpose of our Mission Dei offering into sharp focus, even without mentioning the note of expectation that creeps into the language of our Mission Board chairman in mentioning the future pro-

posals—"if and when." President A. Buenger reports that there has been a ready response from the laymen who have been asked to assume positions of leadership in behalf of this program in the District.

Anniversaries

On January 16 St. Matthew's Congregation in Milwaukee honored its pastor, Arthur F. Halboth, at the occasion of 40 years in the holy ministry at St. Matthew's. Pastor Halboth was president of the Southeastern Wisconsin District for 12 years. The congregation chose his successor in the presidency, Pastor Adolph C. Buenger of Kenosha, Wisconsin, to be guest speaker for the occasion. It was an event which will long be remembered by Pastor and Mrs. Halboth.

Mr. and Mrs. William Heinz of St. Lucas Ev. Lutheran Church, Milwaukee, Wisconsin, celebrated their fiftieth wedding anniversary on January 29, 1966.

Milwaukee Lutheran Teachers College

A number of MLTC students have volunteered to serve as tutors of the emotionally disturbed of the Lutheran Children's Friend Society. This is an experimental program. The reports from the Children's Home and from the students indicate that this program is a success. The

pupils are relating rather well to students comparatively close to their own age, and the tutors are gaining experience which should tend to make them sympathetic to the problem of the exceptional child.

Ninety-eight Sunday-school teachers are currently enrolled in another eight-week training program sponsored by MLTC. The present course offers a two-hour-per-night program, with the first hour devoted to basic methods and the second to a study of the life of Christ.

Freshmen attending MLTC spend one day during the semester visiting local schools. This experience benefits the prospective teacher a great deal. Seeing teachers in operation illustrates in a realistic way many of the theories cited in the classroom. The greatest benefit, however, seems to be the renewed enthusiasm of these future teachers after they have watched and talked with the teachers in the field. The college appreciates the splendid cooperation it is receiving from teachers in the area in carrying out this program.

Milwaukee Federation News

President Norman Berg, Michigan, addressed about 150 at the Federation's annual dinner meeting at the Wisconsin Lutheran High School on the topic: The Layman and the Word of the Church.

WITI-TV (6) Lutheran Guidepost program (Sunday 8:30) recently featured Professors A. Schuetze and W. Gawrisch in a panel discussion on "Suffering." This telecast is regularly sponsored by the Federation. The moderator and director of the pro-

GOALS GAINED

INCREASED FACILITIES TO TRAIN MORE MANPOWER

The Board of Trustees has authorized the following building projects:

<i>Dr. Martin Luther College (DMLC)</i>	
The multipurpose building.....	\$1,200,000.00
The remodeling of the present Classroom-Administration Building and of Old Main	300,000.00
<i>Northwestern College (NWC)</i>	
A new dormitory, replacing the oldest dormitory. (This includes temporary music facilities in the basement of the dormitory)	550,000.00
<i>Wisconsin Lutheran Seminary (WLS)</i>	
A library building, including faculty offices. Conversion of the present library into classrooms	250,000.00
	\$2,300,000.00

Milwaukee Lutheran Teachers College (MLTC)

Negotiations will begin soon to acquire a complex of apartment buildings at one location which will house up to 250 students. (The cost of these apartments will not be taken from the building fund.)

All figures given represent estimated costs.

ENLARGED FACULTIES TO TRAIN MORE MANPOWER

The following professorships were authorized:

WLS — the ninth professor (librarian)
 NWC — two professorships
 DMLC — three professorships
 MLTC — a dean of students

MLTC — three additional professorships. Through an agreement with Wisconsin Lutheran High School these three professorships will not involve an addition to the Synodical budget.

PUTTING MANPOWER TO WORK IN MISSION FIELDS

Home Missions — The sum of \$31,500.00 was allotted to carry out Phase I of the Home Missions Expansion Program.

World Missions — The calling of the eighth missionary for Central Africa was authorized.

gram is Pastor Kurt Eggert of Gethsemane Lutheran Church.

A hymn festival was presented by the Wisconsin Lutheran High School with the theme: Worthy Is the Lamb. The participating groups were: Milwaukee Lutheran Teachers College, H. Meske; Wisconsin Lutheran Seminary Chorus, M. Albrecht; Mass Choir, H. Hosbach; Lutheran Childrens Choir, C. Koch; the Organists: Arnold Meyer and Dr. T. M. Otto.

The Federation sponsored a four-week seminar on Christian marriage at Woodlawn and Mt. Lebanon Churches during January and February.

Death

Thanks be to God who has given us comfort, for our Lord has called to her eternal rest the wife of Pastor A. A. Hellmann, Slades Corner, Wisconsin. Pastor F. Schulz preached the funeral sermon.

HARRY WIEDMANN

✠ Pastor Roman Biesmann ✠

Pastor Roman Carl Biesmann died on March 13, 1966, at the age of 54.

The son of Daniel Biesmann and his wife Anna, nee Suhr, he was born in Morton Grove, Illinois, in 1911. He attended both Northwestern High School and College, graduating from the latter in 1933. After completing his ministerial course at our Wisconsin Lutheran Seminary in 1936, he taught in parochial schools at Kenosha and Milwaukee, since the Great Depression had brought about a "surplus" of pastors.

He was ordained and installed as pastor of St. Peter's Ev. Lutheran Church, Brodhead, Wisconsin, in 1937. Other parishes that Pastor Biesmann served were those at Rib Falls and Hurley, Wisconsin; Muskegon Heights, Michigan, and Norwalk and Abrams, Wisconsin. He had come to Trinity Lutheran Church of Huilsberg, Wisconsin, in 1964.

In 1940 he was married to Jeannette Kolpack. God blessed the couple with

five children, all of whom survive him. They are: Barbara, day-school teacher in St. James, Minnesota; Sharon, day-school teacher in Mason City, Iowa; Joan, of Milwaukee, and John and Karen at home. Also surviving him are two brothers, Paul and Grover, and two sisters, Mrs. Ann Peschke and Gertrude, all of Morton Grove, Illinois.

The departed and his family two years ago had received a warning of what might occur when he suffered a serious heart attack. Another attack occurred last year, but the Lord permitted him to recuperate, so that the family could observe the twenty-fifth anniversary of the marriage. But with the heart attack on March 13 the Lord called His servant home.

In the funeral service at Trinity Lutheran Church of Huilsberg Pastor Adolph Buenger, president of the Southeastern Wisconsin District brought the message of comfort from Luke 18:31. Pastor Melvin Croll served as the liturgist.



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: Is Mary the Mother of God?

"Is Mary truly the mother of God? Didn't Jesus say, 'Before Abraham was, I am'?" The point of this reader's question is this: How could Mary be the mother of God if Jesus was from eternity? It really raises this question: To whom did Mary give birth? Was it to a mere man? Or was it to more than a man?

Jesus Was Eternal as He Said

There is no question about the meaning of the passage quoted above. Jesus said it to impress upon the Jews that Abraham already had believed in Him. When they said: "Thou art not yet fifty years old, and hast thou seen Abraham?" He answered: "Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58). Jesus claimed to be eternal. John, calling the Son of God the "Word," says in the first chapter of his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Paul writes of the Son of God: "And he is before all things, and by him all things consist" (Col. 1:17). There is no doubt that the Son of God was from eternity. He didn't begin His existence when He was born into this world from the virgin Mary.

Till Bethlehem Only a Divine Nature

However, up to the time of His incarnation the Son of God did not have a human nature but only His divine nature. But then in the fullness of time "God sent forth his Son, made of a woman" (Gal. 4:4). John puts it this way: "And the Word was made flesh" (John 1:14). When He was made of a woman, that is when the Son of God became man.

To What or Whom Did Mary Give Birth?

What was it that Mary gave birth to? Was it only Jesus, the man? The angel gave her an answer. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). What Mary bore was the Son of God. Not only a man, or a human nature, but the Son of God was born of Mary. But it was the Son of God who now also was true man. She gave birth to Jesus, the God-man. In the person of Jesus God and man are united in one.

The Eternal Son of God Born of Mary

For this reason Mary can be called the mother of God. Our Confessions express themselves on this. In the *Formula of Concord* we read: "Hence we believe, teach, and confess that Mary conceived and bore not a

mere man and no more, but the true Son of God; therefore she also is rightly called and truly is the mother of God." What an amazing miracle that was when a human mother gave birth to a child that was not only a man but was indeed the eternal Son of God!

The fact that God used Mary to carry out this miracle, however, does not make her something more than other human beings. It does not mean that she was without original sin, as the Roman Catholic Church has declared. It does not mean that we are to address prayers to her. It does not mean that she serves as a "mediatrix" between us and Jesus. The term "mother of God" is applied to her simply to confess that more than a mere man was born of Mary, namely, the eternal Son of God Himself.

The Heresy Here: Only a Man Born of Mary

There have been and still are those who teach that Mary gave birth only to Christ's human nature, to a mere man. In the fifth century this heresy arose, called Nestorianism after one of its leaders. The Nestorians objected to calling Mary the mother of God. She was to be called the mother of Christ. By doing this they denied that the child born of Mary was truly the Son of God. They divided the two natures of Jesus, making of them two persons. Some things Jesus, the Son of God, performed, such as His miracles. Other things were done only by Jesus the man. That included human things like being born, eating, suffering, dying. This heresy was rejected at a council meeting at Ephesus in the year 431.

The Heresy Brought Up to Date

Today many people deny the virgin birth of Jesus. They cannot believe that there was anything miraculous about His birth. Or they will say that it really doesn't matter whether He had a miraculous birth or not. This is another way of saying that Mary bore only a man no different from other men. She then would not be the mother of God.

The Consequences of the Heresy

If it is true that only a man was born of Mary, then the conclusion is valid that only a man suffered and died. If the Son of God could not be born of Mary, then surely the Son of God could not die. And if the one who died on the cross was a mere man, then we are not redeemed through His death, for no mere man could bring an adequate sacrifice for sin. In everything that Jesus did, it was the one person, who was at the same time true God and true man, who was active.

ARMIN SCHUETZE

News From Our Missions

(Continued from page 122)

It was a joyous day for the members of the congregation when they were able to move into their new church building. For two years, worship services had been held in the two-car garage attached to the parsonage. Since the new building has been completed, attendance at services has more than doubled. Many of our Wisconsin Synod members from the Midwest are now worshipping with us during their visits to Florida.

It is very evident from all of this, that we here in Florida have much for which praise and thanksgiving must go to our God. Our thoughts are the thoughts of the Psalmist: "Bless the Lord, O my soul; and all that is within me, bless his holy name." The money to build was made available by all the members of our Synod. The praise and thanksgiving belong to God.

When next you visit Florida, come to Pompano Beach and worship with us.

JAMES C. BERGER

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN DELEGATE CONFERENCE

Time: April 29, 1966, 9 a.m.

Place: St. Paul's Church, 1501 10th St., Douglas, Ariz.; W. F. Winter, pastor.

Agenda: Gal. 1:10-23, W. Winter; Increasing Participation of Our Laymen in the Work of the Church, D. Redlin; Helping the Slow Learner in Religious Instruction, K. Moeller; Christ, the Son of Man, A. Sitz. Preacher at Opening service: R. Paustian.

Note: Pastors, delegates, and all teachers of the Gadsden Conference attend these sessions. V. A. Winter, Secretary

ARIZONA-TEXAS PASTORAL CONFERENCE

Date: April 26 and 27, 1966.

Place: Emmaus Lutheran Church, Phoenix, Ariz.

Opening sessions: 10 a.m., April 26. Communion service: 8 p.m., April 26.

ARTHUR A. GUENTHER, Secretary

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Place: Holy Trinity Church, Wyoming, Mich.

Dates: April 25 and 26, 1966.

Time: 9:00 a.m. Communion service, Monday, 11 a.m.

Preacher: A. Jeschke (alternate, J. Meyer). Agenda: Exegesis—I Pet. 5, J. Meyer; Jas. 1, K. Biedenbender; Exegetical-homiletical Treatment of Gen. 22:1-19, E. Bickel; Exegetical and Homiletical Treatment of I John 2:3-11, H. Sauer; Church Worship in Apostolic Times, F. Kneuppel; Liturgical Changes, P. Hoenecke; The Proper Balance of Justification and Sanctification in Our Sermons, H. Hempel; Conducting a Sunday-school Teachers' Meeting, L. Meyer.

Henry T. Peter, Secretary

NORTHERN PASTOR-TEACHER CONFERENCE

Date: April 25, 1966, 9 a.m.

Place: Our Savior Church, Marlette, Mich.

EDWIN C. SCHMELZER, Secretary

FLORIDA PASTORAL CONFERENCE

Date: April 19, 1966.

Time: Communion service at 9 a.m.

Place: Cutler Ridge Lutheran Church, Miami, Fla.; G. C. Marquardt, pastor.

Note: Please contact the host pastor if you desire overnight accommodations. E. C. RENZ, Secretary

SOUTHEASTERN TEACHERS CONFERENCE

Date: April 29, 1966; opening devotion at 9 a.m.

Place: Peace Lutheran School, Livonia, Mich.; R. Mueller, host pastor.

Agenda: Tour of Hawthorne Village (Guidance Clinic for Children); Preliminary Session for Devotional Materials and Idea Workshop; Field Day Planning; Highlights of Workshop; Presentation by Representative of Lutheran Bookstore; Business Meeting; Inspirational Address. BETTY HAAS, Secretary

SOUTHEASTERN PASTORAL CONFERENCE

Dates: April 18 and 19, 1966, starting at 10 a.m.

Place: St. Timothy Church, Maumee, Ohio. Communion service: Monday, 7 p.m., G. Tiefel, preacher (D. Habeck, alternate).

Papers: God's Judgment Upon the Jews, John O. Lang; The Soul of Man, L. Albrecht; Final Session of Vatican II, E. Frey; Unusual Cases of Pastoral Care, Arnold Schroeder; Exegesis I Pet. 2:1-12, E. Pinchoff.

R. F. WESTENDORF, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: St. Peter's Church, St. Peter, Minn.; Paul Hanke, pastor.

Date: April 19 and 20, 1966. Opening session on Tues. at 10 a.m., and evening Communion service at 7:30. Preacher: Roy Hoenecke (Oscar Siegler, alternate).

Program: Exegesis: Rev. 2:1-7, D. Westendorf; An Appraisal of Vatican II, F. Nitz; Exegesis: Rev. 8-11, L. Lothert; Making Reason Captive to the Scriptures, J. Raabe. Reports by District Officers, Boards, and Special Committees. Missio Dei Report.

Request cards for meals (\$4.00) and lodging (free) will be mailed in due time. Kindly inform the host pastor if you are unable to attend. The visiting elders will serve as the excuse committee.

NORVAL W. KOCK, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Place: Mt. Olive Church, Lincoln, Nebr.; L. Gruendeman, pastor.

Date: April 19-21, 1966 (Tues. 10 a.m. to Thurs. noon).

Assignments: Exegesis of Ps. 23 or Ps. 110, M. Doelger; The Study of the Word "Fear" in the Scripture With Special Attention to its Use in Luther's Small Catechism, H. John; The Eucharistic Aspect of the Lord's Supper, J. Engel; Heb. 7:26, 27 In the Light of the Events of the Great Day of Atonement, H. Meyer; Reports.

Note: Communion service Tues. evening at 7:30. Preacher: Edgar Herman (alternate: Ed Lindquist). Kindly inform the host pastor if you desire overnight lodging.

HERMANN JOHN, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: April 25, 1966, 9:30 a.m. (7 p.m. Communion service).

Place: St. Paul's Church, Hurley, Wis.

Speaker: D. Kock (J. Radloff, alternate).

Agenda: Glory of God, E. Leyrer; Study of Ephesians, F. Bergfeld.

J. Radloff, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: Mon., April 18, 1966.

Place: Zion Church, Morrison, Wis.; Dr. H. A. Koch, pastor.

Time: Opening Communion service at 9 a.m. Preacher: R. Otto (alternate, J. Plitzuweit).

Agenda: Exegesis of Isa. 51:1f., T. Stern (alternate, L. H. Koeninger); Conference Choice of Essay: 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 Essentials and The Forms of Baptism, G. Cares; Reports, Nominations, etc.

A. F. SCHULTZ, Secretary

WINNEBAGO PASTORAL CONFERENCE

Date: April 18, 1966.

Place: Trinity Church, Neenah, Wis.

Time: 9 a.m. Communion service.

Preacher: E. Stelzer (alternate: H. Scherf).

Agenda: The Doctrine of the Church, J. Hansen; Dan. 9 cont., H. Scherf; Table of Duties, G. Ehler.

GLENN H. UNKE, Secretary

LAKE SUPERIOR

PASTOR-TEACHER CONFERENCE

Date: April 19 and 20, 1966.

Time: 9:30 a.m. CST.

Place: St. John's Church, Grover; J. Sauer, pastor.

Communion service: Wed., 8:30 a.m.

Preacher: R. Steffenhagen (alternate, J. Wendland).

Agenda: Exegesis—Gen. 31, R. Steffenhagen; Gen. 32, V. Schultz; Teaching Methods, P. Benidt; Panel Discussion on Pastoral Visiting and Counseling, W. Zink; Exegesis—I John 4, H. Koch; I John 5, R. Frohmader; Is Holy Communion a Special Means of Grace? J. Kiecker.

E. KITZEROW, Secretary

WESTERN WISCONSIN

CENTRAL PASTOR-TEACHER CONFERENCE

Date: May 10, 1966.

Time: 9 a.m. (Communion service 11 a.m.).

Place: St. John's Church, Jefferson, Wis.; R. Mueller, pastor.

Speaker: V. Prange (M. Schroeder, alternate).

Agenda: To be presented by the program committee. RALPH POLZIN, Secretary

SOUTHWEST PASTORAL CONFERENCE

Date: May 10, 9 a.m.

Place: St. Paul's of Mauston; M. N. Herrmann, host pastor.

Preacher: A. Werner (alternate, H. Winkel).

Agenda: Exegesis: II Cor. 1:23—2:17, M. Herrmann; Isagogical: Mal., R. Lauersdorf; The Funeral Sermon in Various Circumstances, E. Toepel; Divorce and Remarriage: Principles and Problems, H. Winkel; Book Review, E. Gieschen.

D. Kempf, Secretary

NOMINATIONS

Wisconsin Lutheran Seminary

The following men have been nominated by members of the Synod to the ninth professorship at Wisconsin Lutheran Seminary, Mequon, Wisconsin. This professor is to serve as librarian and is to teach at least one academic subject:

Dr. Siegbert Becker

Prof. LeRoy Boerneke

Pastor Werner Franzmann

Prof. Edward Fredrich

Pastor Immanuel Frey

Pastor Edgar Gieschen

Prof. Lloyd Huebner

Prof. Herbert Jaster

Pastor Armin Keibel

Pastor Henry F. Koch

Pastor Winfred Koelpin

Prof. Martin Lutz

Pastor Daniel Malchow

Prof. LeRoy Ristow

Pastor Theodore Sauer

Pastor James Schaefer

Pastor William Schink

Prof. Erwin Schroeder

Pastor Walter Schumann, Jr.

Mr. Donald Sebald

Prof. Harold Wankke

Pastor Harold Wicke

Pastor W. A. Wietzke

The Board of Control plans to meet Monday, April 25, 1966, at 1:30 p.m. at the Semi-

nary at Mequon, to call the ninth professor from the above list. Any correspondence the members of the Synod would have pertaining to any of these candidates, should be in the hands of the Secretary of the Board of Control by April 23, 1966.
 Pastor Adolph C. Buenger, Secretary
 5026 — 19th Avenue
 Kenosha, Wisconsin 53140

**NOMINATIONS FOR PROFESSORSHIPS
 Northwestern College**

The following names have been placed in nomination for the two new professorships at Northwestern College:

Greek
 Pastor Glenway Backus, Toledo, Ohio
 Prof. Martin Franzmann, St. Louis, Mo.
 Pastor Keith Haag, Kenton, Ohio
 Mr. David Hahm, Madison, Wis.
 Pastor Myron Kell, Ann Arbor, Mich.
 Pastor Henry Kock, St. Ste. Marie, Canada
 Pastor David Kuske, La Crosse, Wis.
 Pastor Richard Lauersdorf, Ontario, Wis.
 Pastor Winfred Nommensen, Milwaukee, Wis.
 Pastor Cyril Spaude, Aberdeen, S. Dak.
 Pastor Waldemar Zarling, Benton Harbor, Mich.

Religion—History
 Pastor Lyle Albrecht, Warren, Mich.
 Pastor Immanuel Frey, Phoenix, Ariz.
 Pastor Daniel Habeck, Toledo, Ohio
 Pastor Roy Hoenecke, Jordan, Minn.
 Pastor Robert Holtz, Toledo, Ohio
 Pastor Lloyd Huebner, Lake Mills, Wis.
 Pastor Eldor Keibel, Milwaukee, Wis.
 Pastor Myron Kell, Ann Arbor, Mich.
 Pastor Winfred Koelpin, Livonia, Mich.
 Pastor Carl Mischke, Juneau, Wis.
 Pastor Jackson Petrie, Fond du Lac, Wis.
 Pastor Kenneth Strack, Merritt Island, Fla.
 Pastor James Thrans, Janesville, Wis.
 Pastor Glenn Unke, Oshkosh, Wis.

The Board of Control of Northwestern will meet at the College on Wednesday, April 27, to issue the calls. Any correspondence pertaining to these candidates must reach the secretary before that date.

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

**NOMINATIONS FOR PROFESSORSHIPS
 Milwaukee Lutheran Teachers College**

The following have been nominated for the professorships at Milwaukee Lutheran Teachers College.

The Board of Control will meet at the College on Friday, April 22, 1966, 10:00 a.m., at which time correspondence concerning the nominees should be in the hands of
 Mr. H. O. Ihlenfeld, Secretary
 MLTC Board of Control
 330 North Glenview Ave.
 Milwaukee, Wis. 53213

Dean

Pastor Richard Balge, Madison, Wis.
 Pastor Walter Beckmann, Arlington, Va.
 Mr. Jerome Birkholz, Saginaw, Mich.
 Pastor Donald Bitter, Fort Atkinson, Wis.
 Pastor George Boldt, Morton Grove, Ill.
 Pastor Milton Burk, Milwaukee, Wis.
 Mr. Orlan Dorn, Bay City, Mich.
 Pastor G. Horn, Red Wing, Minn.
 Prof. Lloyd Huebner, Lake Mills, Wis.
 Pastor Leonard J. Koeninger, Lansing, Mich.
 Pastor David Kuske, La Crosse, Wis.
 Prof. Carl Leyrer, Watertown, Wis.
 Pastor Paul Manthey, Milwaukee, Wis.
 Pastor Winfred Nommensen, Milwaukee, Wis.
 Pastor John Parcher, Sanborn, Minn.
 Mr. Kurt Petermann, Appleton, Wis.
 Pastor James Rockhoff, Tawas City, Mich.
 Pastor Theodore Sauer, Manitowoc, Wis.
 Pastor Edward Stelter, Readfield, Wis.
 Pastor Daniel Westendorf, Minneapolis, Minn.

English

Mr. Gerald Berger, Milwaukee, Wis.
 Mr. Jerome Birkholz, Saginaw, Mich.
 Pastor Milton Burk, Milwaukee, Wis.

Mr. Gerald Cudworth, Wayne, Mich.
 Mr. Frederick Dobke, Racine, Wis.
 Mr. Lester Found, Wauwatosa, Wis.
 Prof. James Fricke, Saginaw, Mich.
 Mr. Donald Frisque, Milwaukee, Wis.
 Mr. A. Kurt Grams, Plainview, L.I., N.Y.
 Pastor Robert Holtz, Toledo, Ohio
 Pastor Robert Johnston, Milwaukee, Wis.
 Prof. Harris Kaesmeyer, Saginaw, Mich.
 Pastor Myron Kell, Toledo, Ohio
 Pastor Paul Nitz, Milwaukee, Wis.
 Mr. Morton Schroeder, West St. Paul, Minn.
 Prof. Martin D. Schroeder, New Ulm, Minn.
 Mr. Carleton Sitz, Milwaukee, Wis.
 Mr. Rollin Westendorf, Milwaukee, Wis.
 Mr. Adolph Wilbrecht, Tucson, Ariz.

History

Prof. William Arras, Saginaw, Mich.
 Mr. Walter Bock, Owaso, Mich.
 Mr. Milton Bugbee, Bay City, Mich.
 Pastor Otto Drevlow, Renville, Minn.
 Pastor Armin Engel, Maribel, Wis.
 Prof. Edward Fredrich, New Ulm, Minn.
 Mr. A. Kurt Grams, Plainview, L.I., N.Y.
 Mr. Gerald Jacobson, Menasha, Wis.
 Pastor Arthur Kell, Watertown, S. Dak.
 Mr. Arthur Koester, Brookfield, Wis.
 Mr. Reuben Kramer, Lannon, Wis.
 Pastor Jackson Petrie, Fond du Lac, Wis.
 Mr. John Redeker, Lake Zurich, Ill.
 Pastor Donald Rehkopf, Sanborn, N. Y.
 Mr. Paul Ruege, Milwaukee, Wis.
 Pastor James Schaefer, Milwaukee, Wis.
 Mr. John F. Schultz, Whiteriver, Ariz.
 Prof. Neelak Tjernagel, Oak Park, Ill.

Music

Mr. James Albrecht, Wauwatosa, Wis.
 Prof. Bruce Backer, New Ulm, Minn.
 Mr. Fred Biedenbender, Kenosha, Wis.
 Prof. William Birsching, Moberidge, S. Dak.
 Mr. Norman Duensing, Zion, Ill.
 Pastor Kurt Eggert, Milwaukee, Wis.
 Dr. Myron R. Falck, St. Peter, Minn.
 Mr. Gordon Follendorf, La Crosse, Wis.
 Mr. Harold Hosbach, Milwaukee, Wis.
 Mr. Christian Koch, Milwaukee, Wis.
 Mr. Harold Meske, Oshkosh, Wis.
 Mr. Theophil Otto, Wauwatosa, Wis.
 Mr. Francis Schubkegel, Chicago, Ill.
 Mr. Franklin Zabell, Benton Harbor, Mich.
 Mr. Roy Zimmermann, New Ulm, Minn.

CALL FOR CANDIDATES

Dr. Martin Luther College

Whereas the Board of Trustees has empowered the Board of Control of Dr. Martin Luther College to call a third professor, the Board of Control herewith invites members of Synod to nominate candidates for this professorship. The candidates should be qualified to teach primarily Old World and European History. Please include pertinent information with your nomination.

All nominations must be in the hands of the undersigned by April 27, 1966.

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

CALL FOR NOMINATIONS

The Board of Control of Michigan Lutheran Seminary herewith petitions the constituency of the Synod to nominate qualified candidates for the office of president, an office made vacant by Professor Frey's acceptance of the presidency of Dr. Martin Luther College.

Nominees shall be men who have had experience in the preaching or teaching ministry of the Wisconsin Ev. Lutheran Synod, who have demonstrated interest in and pronounced ability for administrative work, and who are willing to pursue such graduate courses as will enable them to become properly certified in the State of Michigan.

All nominations with complete pertinent information should be in the hands of the undersigned by April 22, 1966.

Gerald R. Cudworth, Secretary
 MLS Board of Control
 34235 Blackfoot Lane
 Wayne, Mich. 48185

COLLOQUY REQUEST

Pastor Robert E. Haltner, Sr., Fort Wayne, Ind., has requested a colloquy, preparatory to making application for membership in the Wisconsin Ev. Lutheran Synod.
 Norman W. Berg President
 The Michigan District

ALTARWARE OFFERED

One brass altar crucifix and two pair of brass altar candlesticks are herewith offered to any mission congregation which can use them.

Please contact:

Rev. Martin P. Janke
 472 E. Merrill Ave.
 Fond du Lac, Wis. 54935

REQUEST FOR MISSION RECORDS

All former Missionaries and vicars who were active on the Fort Apache Indian Reservation, Ariz. If you have any official or unofficial, Synodical or personal records of births, baptisms, confirmations, weddings or funerals of Apache Indians, please send them to me as soon as possible. When sending, note whether or not they need be returned.

Because of medicare, welfare, social security, and old age pension I need old records for proof of birth and age. This is an urgent request. If the records sent do not need to be returned, they will be filed in the official files in the sacristy of the Whiteriver Lutheran Church for future generations. Thank you!

Rev. Arthur A. Guenther
 Lutheran Apache Mission
 P.O. Box 516
 Whiteriver, Ariz. 84941

WISCONSIN LUTHERAN

HIGH SCHOOL CONFERENCE TOUR

There will be a Wisconsin Lutheran High School Conference Tour in the coming summer, departing from Milwaukee on July 21, and returning on August 11. The itinerary includes Norway, Sweden, Denmark, Western Germany, France, England, and Scotland. Those interested are asked to contact Prof. R. W. Mohrhardt, Wisconsin Lutheran High School, 330 Glenview, Milwaukee, Wis.

A REQUEST

Fox Valley Lutheran High School

For more than a year Fox Valley Lutheran High School has been seeking a man or a woman to head its Business Department, thus far without success. If any reader knows of a possible candidate, we shall be grateful indeed for that name. Candidates must be proficient in shorthand. Please send any names to the school, 2626 North Oneida Street, Appleton, Wis. 54911, or to Pastor John Dahlke, President, Weyauwega, Wis.

HELP NEEDED!

Wisconsin Lutheran Convalescent Home
 Immediate openings for Nurse's Aides. Help needed for all shifts. Benefits include paid Holidays, Vacation, Sick Leave and Hospitalization Insurance. Contact the Administrator, Mr. Earlin Krohn, Wisconsin Lutheran Convalescent Home, Telephone 353-5000.

We are also in need of a reliable man for maintenance work. No experience necessary. The same employee benefits would apply.

INSTALLATION — PASTOR

The Rev. Roland Langbecker, on proper authorization, was installed as pastor of Mt. Calvary Lutheran Church at Flagstaff,

CONCERT SCHEDULE

**Milwaukee Lutheran Teachers College
 Spring 1966**

April 29 — Friday	Manitowoc, Wis.	Bethany	8:00 p.m.
April 30 — Saturday	Menominee, Mich.	Christ	7:30 p.m.
May 1 — Sunday	Green Bay, Wis.	St. Paul	10:15 a.m.
May 1 — Sunday	Appleton, Wis.	St. Paul	2:30 p.m.
May 1 — Sunday	Ripon, Wis.	Mt. Zion	7:30 p.m.

May 6 — Friday
 May 7 — Saturday
 May 8 — Sunday
 May 8 — Sunday
 May 8 — Sunday

Weyauwega, Wis.	St. Peter	8:00 p.m.
Rhineland, Wis.	Zion	8:00 p.m.
Wausau, Wis.	Salem	9:45 a.m.
Wisconsin Rapids, Wis.	St. Paul	2:30 p.m.
Columbus, Wis.	Zion	8:00 p.m.

May 15 — Sunday

Wisconsin Lutheran High School
 Auditorium, 330 North Glenview Ave. 3:00 p.m.

Ariz., on March 13, 1966, in the presence of Visiting Elder Charles Fount and Pastor Philip Press, by Pastor Hugh Reaume.
E. Arnold Sitz

ANNOUNCEMENTS

Synodical Council Meetings

God willing, the Synodical Council will meet in the Synod Office Building, 3512 W. North Ave., from May 4 to 6, 1966. The first session is to begin on Wednesday at 9 a.m., C.D.T.

Preliminary meetings of various boards and committees are to be arranged by their respective chairman and can be held on Monday and Tuesday. Meeting room reservations are to be made with the fiscal office.
Oscar J. Naumann, President

Committee on Assignment of Calls

The Committee on Assignment of Calls will meet, God willing, on May 24 and 25, 1966. The Tuesday meeting will be held in the Tower Room at our Seminary at Mequon

for the assignment of theological candidates and vicars. The Wednesday meeting will be held in the President's Conference Room at the Synod Office Building on North Avenue, Milwaukee, for the assignment of teacher candidates. Both meetings will begin at 9 a.m., C.D.T.

Oscar J. Naumann, President

ORDINATIONS AND INSTALLATIONS

Installations

Pastors

Cone, Chester E., Jr., as pastor of St. Paul's Ev. Lutheran Church, East Troy, Wis., by H. Wiedmann; assisted by L. Nolte and D. Ponath; Feb. 13, 1966.

Schupmann, Arthur W., as pastor of St. Peter's Ev. Lutheran Church, Milwaukee, Wis., by Herman Cares; assisted by

Carl Lawrenz and Paul Pieper; March 13, 1966.

Ahlsweide, Eugene, as pastor of St. Paul's Ev. Lutheran Church, Moline, Ill., by Theo. H. Mahnke; Feb. 27, 1966.

Weindorf, Luther, as pastor of Grace Lutheran Church, Seattle, Wash., by Ralph Bauer; assisted by Lee Sobrowsky, G. Frey, M. Fenske, C. Cone, D. Bode, P. Pankow, H. Theiste, Wm. Lueckel; March 20, 1966.

CHANGE OF ADDRESS

Professor

Siegler, Oscar J.
1634 Boettger Rd.
New Ulm, Minn. 56073

Pastors

Ahlsweide, Eugene
163 — 19th Ave.
Moline, Ill. 61265

Bradtke, Martin T.
603 Courtland St.
Hart, Mich. 49420

Cone, C. E., Jr.
311 S. Church Street
East Troy, Wis. 53120

Weindorf, Luther
11051 Phinney Ave. N.
Seattle, Wash. 98133

Missionary

Missionary R. W. Mueller
P.O. Box 1141
Lusaka, Zambia
Africa

Temporary address:

The Rev. Edgar Hoenecke
Executive Secretary
Board for World Missions
Richard Wagner Str. 27
62 Wiesbaden, Germany

CURRENT BUDGETARY FUND — Recapitulation of Expenditures by Departments
Seven months ended January 31, 1966 with comparative figures for 1965

	1966	1965	Increase Decrease†
Expenditures			
Worker-Training	745,367.48	\$ 676,114.25	\$ 69,253.23
Home Missions	562,734.41	510,492.23	52,242.18
World Missions	297,609.35	263,437.39	34,171.96
Benevolences	221,492.13	152,358.00	69,134.13
Administration and Promotion.....	138,667.57	149,460.44	10,792.87†
Total — All Departments.....	\$1,965,870.94	\$1,751,862.31	\$214,008.63

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 1966 amounts and the actual 1964-65 receipts for the 1965 amounts.

Note B — For appropriations for the Educational Institution Building Fund the 1965 information has been adjusted to the actual appropriation for the 1964-65 year.

Norris Koopmann, Treasurer
3512 West North Avenue
Milwaukee, Wisconsin 53203

CURRENT BUDGETARY FUND

1966 Pre-Budget Subscription Performance and Pension Plan Offerings

	One month ended January 31 1966	Per Cent Increase for 1966
Section I — Pre-Budget Subscription Offerings		
Arizona-California	\$ 7,676.65	78.5
Dakota-Montana	13,663.19	4.9*
Michigan	32,221.92	16.7
Minnesota	71,950.28	2.1*
Nebraska	8,601.12	9.6*
Northern Wisconsin	79,735.98	3.3*
Pacific Northwest	1,499.81	1.138.01
Southeastern Wisconsin	75,417.28	.8*
Western Wisconsin	99,377.04	18.9
Total	\$390,143.27	4.7
Section II — Pension Plan Contributions		
Arizona-California	\$ 127.80	
Minnesota	365.00	
Nebraska	30.00	
Northern Wisconsin	600.00	
Southeastern Wisconsin	130.00	
Western Wisconsin	212.00	
Total	\$ 1,464.80	

*) Indicates a decrease

ACKNOWLEDGMENT AND THANKS

It is with gratitude to God that we acknowledge the gifts toward the Lord's work in our Wisconsin Evangelical Lutheran Synod by the Christians who through their wills made the following bequests:

Estate 1962

Estate of Henry Meyer Church Extension Fund.....	\$ 274.29
Estate of Paul Pick Foreign Mission Work.....	832.17

September 1962

Estate of C. J. Niedfeldt
Church Extension Fund..... 500.00

November 1962

Estate of Dora Gnatzig
Indigent Students
 5,805.11 || Church Extension Fund..... | 5,805.10 |
| Estate of Traugott C. Meyer Church Extension Fund..... | 1,000.00 |
| Educational Institution Building Fund..... | 1,000.00 |

January 1963

Estate of Hubert Bartelt
Mission Work in Northern Rhodesia..... 500.00
Home Missions
 500.00 |

February 1963

Estate of Ferdinand Boettcher
Indigent Students
 141.76 |

March 1963

Estate of Mr. and Mrs. Henry Goetz
Parsonage-Teacherage Fund
 2,000.00 |

June 1963

Estate of Rozalia Dylewski
Church Extension Fund..... 100.00

July 1963

Estate of Bertha Jordan
Home Missions
 1,000.00 |

September 1963

Estate of Anna D. Ahrens
Mission Work in Africa..... 1,000.00
East Fork Lutheran Nursery..... 600.00
Home for the Aged, Belle Plaine..... 300.00
Mission for the Blind Fund..... 500.00
Church Extension Fund..... 2,010.19
Educational Institution Building Fund..... 450.00

November 1963

Estate of Mathilda Deitlaff
Church Extension Fund..... 6,000.00
Estate of Anna Wollin
Parsonage-Teacherage Fund
 1,000.00 |

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

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A nontechnical, popular presentation by six Lutheran pastors and professors

These essays were delivered at the Second Lutheran Free Conference, Cedar Rapids, Iowa, July 13-15, attended by pastors and laymen from the Lutheran Church in America, The Lutheran Church—Missouri Synod, the American Lutheran Church, the Wisconsin Ev. Lutheran Synod, the Synod of Ev. Lutheran Churches, the Ev. Lutheran Synod, the Church of the Lutheran Confession, Lutheran Churches of the Reformation, the Concordia Lutheran Conference, and the Association of Free Lutheran Congregations.

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