



THE NORTHWESTERN  
**Lutheran**

July 10, 1966



# BRIEFS by the Editor

THE FOUR-YEAR GRADUATES OF DR. MARTIN LUTHER COLLEGE are pictured in this issue. Their assignments are also given. (The pictures and assignments of the three-year graduates are not given. Lack of space is the reason, not any lack of regard for them.) All that we said about both joy and regret in connection with the graduation at Wisconsin Lutheran Seminary (June 26 issue) applies here, too. We are heartily thankful to the exalted Lord Jesus, who gives gifts to His Church (Eph. 4:8). He has given us 88 young men and women who have been trained to go into the classrooms of our Christian day schools, there to deepen in our children faith and love toward Him who bought them "with His lifeblood as the price." Not to lift up hearts to the Lord of glory in sincere gratitude would be to show a low regard for our gracious and bounteous Redeemer.

\* \* \* \*

**YET WE MUST FACE THIS FACT:** after the 75 four-year grad-

uates and the 13 three-year graduates were assigned, we still had in the Synod a shortage of 56 teachers. Therefore the most urgent task before us is plain. It is to build up the facilities at Dr. Martin Luther College, as planned. It is to construct the first unit for Milwaukee Lutheran Teachers College on the land which we have purchased for that purpose. The execution of the plans at both schools hinges on the Missio Dei Offering, the great endeavor to which we have set hearts and hands in the fear and love of God, and in which we shall be engaged in the next two years. (Pastor James Schaefer, director of the Missio Dei Offering, tells us that he cannot give even a preliminary report on congregational commitments at this time, nor does he think it can be done in the July 24 issue. But he assures us that a report will be forthcoming as soon as reports from the field warrant it.)

ANOTHER TASK WILL GO HAND IN HAND with carrying out the building program. It is to carry on a vigorous recruitment of young men and women for training in our Synodical schools. The time is not in sight when we can let up in our efforts in this direction.

\* \* \* \*

REVERTING TO THE MISSIO DEI, we here give a prayer in verse that a reader submitted to us. It had no title. We supplied the one it bears.

### A Prayer for This Time in Our Synod's Life

*Humbly we give thanks, O Lord,  
For all the blessings of Thy Word.  
All our wants Thou dost supply;  
In ev'ry danger Thou art nigh.  
Blessed Lord, Thy Spirit send  
That we Thy kingdom may extend;  
That Thy holy, saving Word  
Through all the nations may be heard.  
Grant that in true charity  
Our offerings we bring to Thee.  
"As the Lord hath prospered me" —  
Let this our Missio Dei be.*

ERNA WESTPHAL

\* \* \* \*

**A NOTE RECENTLY RECEIVED** from a Minnesota pastor read:

Last Sunday, May 22, 13 adults were confirmed in \_\_\_\_\_ (name

(Continued on page 227)

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

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**THE COVER** — Lincoln Heights Lutheran Church, Des Moines, Iowa; Milton Weishahn, pastor.

# Editorials

**Either-Or, Not Both-And** "What happened to Christ in his Passion cannot be attributed to all Jews, without distinction, then alive, nor to the Jews of today." By a large majority the bishops at the Second Vatican Council approved this statement as the official teaching of the Catholic Church. It was obviously an attempt by the Catholic Church to clear itself of the painful charge of anti-Semitism, occasioned by its actions in the past.

In its Vatican II declaration the Catholic Church did not say that no Jews killed Christ. They did not say that no "Jewish authorities" and their followers demanded the death of Christ.

Yet this is precisely what some Jews today are requesting as evidence of the Catholic Church's sincerity in its efforts to remove the stigma of anti-Semitism. They want the Catholic Church to declare that it was not the Jewish priests and their followers who killed Christ but that it was Pontius Pilate who was guilty of the death of the Son of God. They protest that to blame the Jews for His death is an "obviously anti-Semitic monstrous murder accusation."

But what about the account in the Gospel? In his letter to Cardinal Cushing of Boston, Dagobert Runes, author of *The Jew and the Cross*, makes the ultimate demand. "I pray you," he writes, "to take a look at the Gospel of St. John, which is referred to as the Spiritual Gospel. Of the 32 references to the Jews in this text, every single one is violently anti-Jewish. . . . As long as these charges of the Jews being the killers of the Christian God are not dropped—plain, straight and unequivocally—the children raised in Christian Sunday schools will grow up in Jew hatred."

To comply with the request of Jewish critics today, the Catholic Church today would have to disown the New Testament. The sacred record would either have to be set straight, or it would have to be discarded as a defamatory untruth.

In its attempt to woo that jealous and demanding mistress, public opinion, which today is hypersensitive about any semblance of racial and religious discrimination, the Catholic Church finds itself between the proverbial devil and the deep blue sea. It is trying to satisfy the unbeliever and to respect the Holy Spirit at the same time.

This is both impossible and foolish. It is impossible: meet the unbeliever's demands, and you play false with God and His Word; be true to Scripture, and you offend the unbeliever.

It is foolish because the unbeliever's opinion doesn't count; God's does.

CARLETON TOPPE

**The Christian Agnostic** Certainly, the term "Christian agnostic" is a logical and a theological contradiction. The two words form an impossible combination. It is as though one called himself a godless worshiper of God. And yet there are professional theologians who call themselves "Christian agnostics." What they mean is that they do not want to give up the respectable name of Christian. There are things about Jesus that they greatly admire and consider worthy of imitation. They are like the Jews who insisted: "For a good work we stone thee not; but . . . that thou, being a man, maketh thyself God." They were willing to accept bread from Him, willing to be cured of sickness, willing to listen to His explanation of the Law; but when He called Himself the Son of God, that was too much for them to accept and believe.

The agnostic Christian readily admits that Jesus was a good man, but he says bluntly, "How can the fact that Christ was put to death nearly 2000 years ago have anything to do with my sins?" Concerning the Lamb of God who takes away the sin of the world, he says: "The trouble is, they are not taken away." Of certain passages that do not fit into his way of thinking, he says, "Jesus could not possibly have said that." Of the miracles and of many sayings recorded in the Gospels, he says, "I put them in my mental drawer, awaiting further light." By that he means that he does not accept them and withholds acceptance until they have not been proved to him to the satisfaction of his common sense. That is why he calls himself an agnostic. That part of the term fits. But he should not apply the name Christian to himself if he denies that Christ died on the cross to take away his sins.

This Christian agnostic goes even farther than Thomas the Doubter, who said that he would not believe that Jesus had risen from the dead until he could actually put his finger into the wounds that He had received at the crucifixion. Thomas was putting the story of Jesus' resurrection away in his "mental drawer awaiting further light."

The book with this contradictory title is a fair example of the theology that is being offered the churches by certain professional theologians. One could wish that they might be confronted with Paul or Isaiah, or even Christ Himself, and then try to speak their bold piece to these prophets, face to face. Thomas sounded cocksure and rather proud of his hardheadedness when he demanded physical proof of Christ's resurrection, but when he was confronted with Christ Himself, he suddenly was very humble and ashamed of himself.

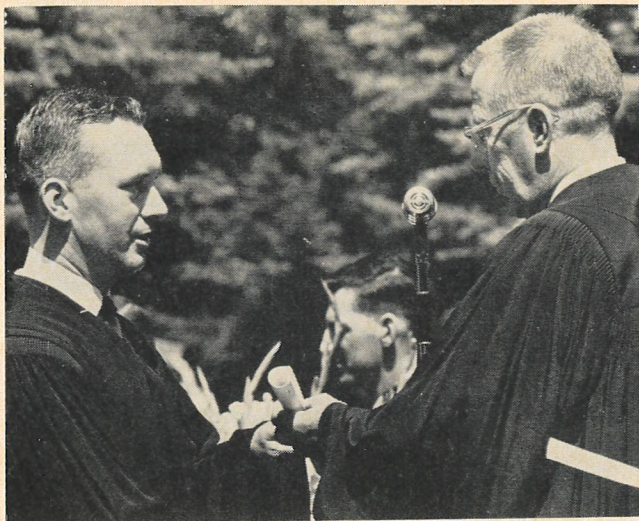
Agnostics, yes; but agnostic Christians—there is no such thing.

ERWIN E. KOWALKE

(Continued on page 217)

# "An Apostolic Exhortation Concerning the Ministers of the Gospel"

## Excerpts from the Seminary Graduation Address



PRESENTING THE DIPLOMA to one of the graduates is President Carl Lawrenz, who delivered the address found on this and the next page.

*[The June 26 issue brought you the highlights of the graduation service by means of a picture story. There is not too much to add in the way of factual information. It was a fine day for an outdoor service. The Seminary Court was filled with a large audience. The day was made notable by the large number of graduates, the installation of Professors Irwin Habeck and Martin Lutz—and the address delivered by President Carl Lawrenz. We offer generous excerpts from this address.—Ed.]*

Seminary graduation inevitably directs our thoughts to the public ministry of the Church. It does so with special emphasis today. In this graduation service 28 graduates of our Seminary are being formally presented to the church as candidates for the holy ministry. Actually you are not merely candidates for the ministry. By virtue of the calls which you received . . . through our Synod's Assignment Committee, and which you have accepted, you have already entered the public ministry of the Church.

What is more unusual about this particular Seminary graduation is the added fact that two newly called professors will be formally installed. At the same time Dr. Paul Peters is today . . . retiring from active service on our Seminary faculty, after having faithfully labored in this phase of the public ministry for 26 years.

All this carried with it the suggestion that on this occasion we give special consideration to

### **An Apostolic Exhortation Concerning the Ministers of the Gospel**

*It is an exhortation, first of all, to understand their function aright.*

The Lord Himself had directly placed St. Paul into the public ministry. Others the Lord had indirectly, through His Church, placed as coworkers at Paul's side in that same public ministry. The Apostle wanted those whom they were serving to understand their function aright: "Let a man so account of us, as of the ministers of Christ." Paul wanted to be acknowledged and regarded as a minister of Christ. He wanted his coworkers likewise to be thus acknowledged and regarded.

The Greek word here used by St. Paul (for 'minister') originally designated an oarsman. In the ancient world some of the largest ships were propelled by oarsmen. With their hard labors they brought the passengers of the ship safely to their destination. Still those passengers, though served by the oarsmen, did not direct their work. This was done by the shipmaster.

This is the way in which the public ministers of the Gospel are to do their work as the servants of Christ. You, dear graduates, . . . called into the parish ministry or into a mission field, are indeed to help the people . . . entrusted to your spiritual care through the tempests and shoals of this life to their eternal home. You who have been called to the teaching ministry . . . are to further and ground young Christians in their faith and sanctification, in their Christian understanding and judgment. . . . Yet it is Christ, the Lord of the Church, who directs you in the discharge of your work of service. You, too, are to dip your oars and to do your rowing, not as you yourselves deem well, not as those entrusted to your care may be pleased to advise you, but wholly as Christ directs you in His Word.

(Here Professor Lawrenz pointed out that this truth made the Seminarian's training different from that given trainees for other professions. They strive to do work that bears the mark of individuality.)

Yet those who desire to serve as ministers of the Gospel will above all want to carry out the Lord's work as He would have it done according to His Word. All that you are and have and all your distinctive gifts are to be made subservient to this consideration. We know that it was with this understanding that you, dear professors-elect, have thus far served in the Gospel ministry. We are confident that you also understand the Seminary work to which you have been called in no other way.

The Apostle Paul supplies a further picture for our proper understanding of the public ministry of the Gospel: "Let a man so account of us as of . . . the *stewards of the mysteries of God*. A steward was a trusted servant whom a master placed over his household. He had the responsibility of supplying food and every other necessity to all the members of the household. The steward distributed, not his own things, but those of his master . . . according to his master's desires, interest, and direction.

Public ministers of the Gospel are such stewards over the mysteries of God. Meant are all the riches of God's grace in Christ Jesus, which He extends and imparts

through Word and Sacrament. Paul spoke of them as mysteries, because they are spiritual gifts wholly hidden to natural man. The fundamental gift . . . is the assurance of the forgiveness of our sins, a blessing which our Savior Jesus Christ, God's incarnate Son, has won for every sinner with His holy life and His innocent suffering and death. Bound up with this gift are a great many other blessings.

Included in that which the minister of the Gospel is to dispense is also the humbling message of God's holy Law to keep also Christian believers aware of their sinfulness and helplessness and thus of their continued need of God's priceless gifts of grace; included is the message of God's holy Law to let them see clearly what the holy will of God is in every situation. (Here the speaker pointed out that the danger of confusion in this regard is "particularly great in our day, when the world about us is becoming more pagan in its thinking and even openly questions whether there is an absolute standard of right and wrong.")

May you have thoroughly learned to give up every thought of distributing the products of your own reason or of distributing merely the earthly thoughts of other men, though they may be hailed as world-famous theologians. God grant that you may be wholly intent upon distributing only the riches of God's Word to the members of God's household and to all whom you win for this household, His Church of believers.

These riches you are to distribute as your Lord and Savior Himself directs . . . in His Word.

But for this very reason the basic matter in our Seminary's program of training must always remain the thorough study of God's Word, of the inspired and inerrant Holy Scriptures.

## II.

*We are urged to look for one vital characteristic in all ministers of the Gospel:* "Moreover, it is required in stewards that a man be found faithful." What the Church, what Christian congregations, what Christian institutions, what Christian individuals are first and foremost to seek in every public minister is faithfulness, namely, that he faithfully distributes God's gifts, and distributes them as He would have them distributed.

Faithfulness often receives too little consideration when people evaluate pastors and teachers. They are apt to give much more attention to their personal gifts and talents. Misled by the flesh, they may even want them (their pastors) to be lenient and tolerant, to accommodate themselves to everyone's wishes and desires, to follow the trends that are currently popular in churches everywhere.

Sometimes faithfulness even becomes an occasion for complaint. Some are displeased when they obtain a pastor who earnestly warns against current besetting sins and God-displeasing trends. Some are dissatisfied with pastors who continue to stress the total depravity of all human nature and continue to set forth Christ's assurance of forgiveness as man's greatest treasure. Some find fault with pastors who show a burning zeal for missionary expansion and who continue to exhort to wholehearted participation in every phase of the Lord's work.

The Lord Himself endows them individually with a great variety of personal gifts and abilities. He does not want any of these gifts and abilities to go to waste. Rather, all of them are to be consecrated in faith for the service of the Gospel.

It is, therefore, also very proper that, when a public servant of the Word is being called, prayerful attention is given to the particular needs of the ministry that are to be filled and likewise careful attention to the particular personal gifts that will be needed. Yet when a Christian congregation, when a Board of Control, when our Synod's Assignment Committee has carried out its God-entrusted function of calling and has done so in the fear of God, . . . our prime concern should be that they labor faithfully with these gifts and abilities which God has given them. In this way Christians can be confident that they will receive the gifts of God's grace which they need.

## Editorials

*(Continued from page 215)*

**Assumptions** One of the basic reasons for the widespread repudiation of the Holy Scriptures as the Word of God is the popular belief that the Scriptures have been discredited in modern times by scientific proof and irrefutable logic. This is an assumption. And it develops from assumptions.

It is assumed, for example, that the many miracles described in the Scriptures could not in fact have taken place. Therefore, it is concluded, they did not take place.

It is assumed that the authors of certain books which contain specific prophecies could not have foreseen the events concerning which they wrote. Therefore, it is concluded, these books were not written by the writers to whom they are ascribed in the Scriptures.

It is assumed that modern man through evolution is intellectually superior to his ancient counterpart. This, by inference, brands as superstition much of what the ancient authors wrote and makes it unacceptable to man at his present stage of development.

These examples are typical of the assumptions from which today's disbelief proceeds and by means of which many have been led to look upon the Bible as being in many respects a relic of ancient superstition.

We do not accept what we believe because we can prove it by logic or science. We accept it by faith. "Through faith we understand" (Heb. 11:3). At the same time we should like to point out that we are not holding out against proven facts—only against what, upon examination, turn out to be assumptions.

An assumption, despite constant repetition, general acceptance, and the prestige of its exponents, is still an assumption. And it should not be confused with scientific proof or irrefutable logic.

IMMANUEL G. FREY

# News FROM OUR Missions

## A REPORT ON THE MOST NORTHERLY MISSION FIELD OF OUR SYNOD

### Alberta, Canada

Since the early part of 1965 the Wisconsin Ev. Lutheran Synod has been active in the province of Alberta, Canada. Alberta is the second-last province of Canada as one travels across the continent in a westerly direction. Alberta is known for its developed oil industry, but also has much good farmland. The western edge of the province lies in the Rocky Mountains.

In this region the Wisconsin Synod has undertaken to proclaim the saving Gospel of Christ. Holy men of God spoke as they were moved by the Holy Ghost, recording the Word of God for mankind. This revealed Word of God has come down to us by means of the translation into German by Dr. Martin Luther, and the English translation authorized by King James and other translations. Our task is still the same entrusted by our Lord to the Apostles, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Our Synod was given an opportunity to work in Alberta, when a group of German immigrants asked to be served with Word and Sacrament. The Synod expressed its willingness to do this through the Home

Mission Board of the Dakota-Montana District. Since these were German-speaking immigrants, it was natural that the work was undertaken by means of the German language. English-speaking residents of the area have not been neglected, however. Three other small congregations have been founded since the end of 1964. Pilgrim Congregation in St. Albert is an English congregation, St. John's and Trinity Congregations in Wetaskiwin and Bashaw, respectively, are German congregations.

The church building at Edmonton was largely built and equipped by the members themselves. The money for the site and for building material was loaned to the congregation by the Synod. As a constant reminder of the weakness of the flesh the verse, "Be ye doers of the word, and not hearers only" (Jas. 1:21), is inscribed on the altar. For refreshing comfort the Gospel promise, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20), is paired with this.

The Sunday school is conducted in the German language. Pastor F. K. Schultze also instructs a few



St. Matthew's Lutheran Church, Edmonton, Alberta, Canada



The chancel of St. Matthew's, Edmonton. The words in German above the chancel arch are: "Come, Holy Ghost, God and Lord!"



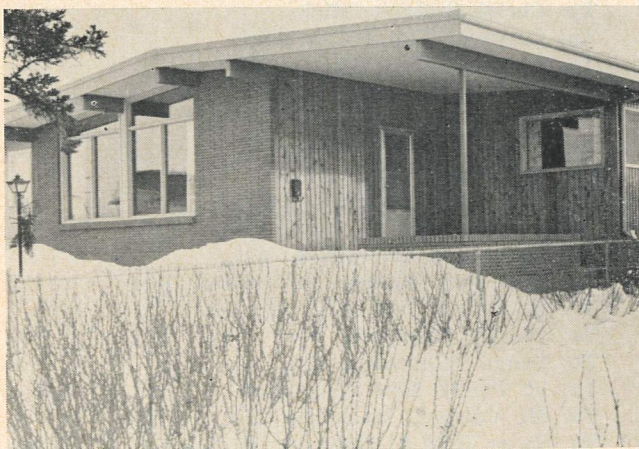
Members of St. Matthew's Congregation gathered for worship.

in English. The congregation is convinced that the Word of God should be taught to children at an early age. To do this efficiently and uniformly, the Sunday-school teachers meet monthly for a training session. Confirmands meet twice a week for instruction.

The congregation is proud of its choir which beautifies the services with appropriate anthems setting forth the Gospel truths in song. The women of the congregation assist in teaching, singing, or in cleaning the church. The church council consists of 12 men elected by the congregation to administer the business affairs of the congregation.

The parsonage is opposite the church. We are grateful to the Wisconsin Synod for all the help it has given us. We pray that God may never withdraw His saving Gospel from us because of our sins. Through Word and Sacrament He has assured us of the forgiveness of our sins, and has moved us, each with his own God-given gifts, to labor in His kingdom.

WALDEMAR O. LOESCHER



The parsonage of St. Matthew's, Edmonton, as it appeared last winter.

JULY 10, 1966



This is St. Matthew's choir of twenty voices.

## HIDDEN GEMS IN OUR HYMNS

### "O Day of Rest and Gladness"

In the six "Lord's Day" hymns in *The Lutheran Hymnal* there are numerous references to the important events which, in Biblical times, took place on the first day of the week. There is, of course, no attempt to equate Sunday with the Old Testament Sabbath, for the Sabbath laws do not apply to us, despite the claims of the Seventh Day Adventists and others who have a false concept of "Sunday."

Sunday, however, is our special day of worship. Hymn No. 9 calls it a "day of rest and gladness." As we sing this beautiful poem to an equally beautiful melody, there is nothing to interrupt our concentration in stanzas 1 and 2. We rejoice over the privilege of worshipping our Triune God. We are reminded of God's creative work—of His "Let there be light!" on that first Sunday. The resurrection of our Savior occurred on a Sunday, as did the outpouring of the Holy Ghost on Pentecost.

But in stanza 3 there is a word which may have the effect of producing a "double take." We sing it, and then we wonder what we have sung. "A day of sweet *refection*. . . ." No, there is no misprint here. But "refection" just might be one of those words which we allow to slip past us with a shrug, not knowing exactly what it means. "Refection" is a noun meaning "refreshment, especially after fatigue." Sunday, then, is here spoken of by Poet Wordsworth as a day on which we are especially refreshed by the Lord as He comes to us through His Word in our services of worship and praise. After six days away from the House of the Lord, engrossed in the secular affairs of everyday living, on Sunday we experience "A day of resurrection From earth to things above." May there be ever more Christians who will see ever more vividly the importance of making Sunday a true day of worship for themselves and for their families! May the "living water" of God's Word flow as a refreshing stream into more and more immortal souls!

God grant us all, finally, an eternal "day of rest and gladness" in the mansions of heaven!

PHILIP JANKE

## PRESENTING THE 1965 FOUR-YEAR GRADUATES

### DR. MARTIN LUTHER COLLEGE

|                       |                      |   |
|-----------------------|----------------------|---|
| Adrian, Robert C.     | Yale, Mich.          | To: St. John's, Baraboo, Wis.                     |
| Baer, Eugene M.       | Rapid City, S. Dak.  | To: Emanuel, Tp. Wellington, Fairfax, Minn.       |
| Blunk, Susan L.       | Ann Arbor, Mich.     | To: Salem, Owosso, Mich.                          |
| Boehme, Mark C.       | Sherwood, Oreg.      | To: Apache Mission, Peridot, Ariz.                |
| Bowerman, Franklin P. | Michigan City, Ind.  | To: St. Paul's, Algoma, Wis.                      |
| Brands, Leon L.       | Crete, Ill.          | To: St. Paul's, Arlington, Minn.                  |
| Breitkreutz, Ann M.   | Redwood Falls, Minn. | To: Gethsemane, Mason City, Iowa                  |
| Brown, Ronald V.      | Peshtigo, Wis.       | To: St. Paul's, Bangor, Wis.                      |
| Buenger, Aurelie R.   | Kenosha, Wis.        | To: Emanuel, St. Paul, Minn.                      |
| Cone, Fredric D.      | Withrow, Wash.       | To: Jerusalem, Milwaukee, Wis.                    |
| Cox, Grace C.         | West Allis, Wis.     | To: Bethlehem, Hortonville, Wis.                  |
| Denninger, Norma J.   | Cudahy, Wis.         |   |
| De Noyer, George P.   | Chatsworth, Calif.   | To: Martin Luther, Neenah, Wis.                   |
| Drake, Karen A.       | Glenview, Ill.       | To: Good Shepherd, Phoenix, Ariz.                 |
| Dusseau, Ray L.       | Norfolk, Nebr.       | To: Pilgrim, Menomonee Falls, Wis.                |
| Feare, Sharon R.      | Milwaukee, Wis.      | To: Friedens, Kenosha, Wis.                       |
| Fehlauer, Elaine B.   | Nicollet, Minn.      | To: St. John's, Newtonburg, Wis.                  |
| Fiebiger, Arleen R.   | Sleepy Eye, Minn.    | To: Bethlehem, Menomonee Falls, Wis.              |
| Found, Suzanne M.     | Phoenix, Ariz.       | To: St. Matthew's, Iron Ridge, Wis.               |
| Gunderson, Colleen K. | South Shore, S. Dak. | To: St. John's, Newville, Wis.                    |
| Heckmann, Gerald G.   | New Ulm, Minn.       | To: St. Paul's, South Haven, Mich.                |
| Hoffmann, Bonnie F.   | Detroit, Mich.       | To: Divinity, St. Paul, Minn.                     |
| Jacobs, David M.      | Winona, Minn.        | To: Bethlehem, Hortonville, Wis.                  |
| Kalb, Janet E.        | Racine, Wis.         | To: Salem, Scio, Ann Arbor, Mich.                 |
| Klankowski, Ellen I.  | Caledonia, Minn.     | To: Lincoln Heights, Des Moines, Iowa             |
| Klockziem, Roger C.   | Saginaw, Mich.       | To: Trinity, Crete, Ill.                          |
| Klockziem, Roseann L. | Saginaw, Mich.       | To: St. John's, Cold Spring (Fort Atkinson), Wis. |
| Klug, James A.        | Milwaukee, Wis.      | To: St. Peter's, Plymouth, Mich.                  |
| Knief, Marilyn D.     | St. Paul, Minn.      | To: Emanuel, Flint, Mich.                         |
| Koepsell, Paul M.     | Dakota, Minn.        | To: St. Paul's, Plymouth, Nebr.                   |
| Korte, Jean L.        | Manitowoc, Wis.      | To: Gethsemane, Omaha, Nebr.                      |
| Krause, Allen E.      | Milwaukee, Wis.      | To: Siloah, Milwaukee, Wis.                       |
| Krause, Lois M.       | Marathon, Wis.       | To: Martin Luther, Neenah, Wis.                   |
| Krueger, Roselyn J.   | Beaver Dam, Wis.     | To: St. John's, Wayne, Mich.                      |
| Kuehn, Robert A.      | Sparta, Wis.         | To: Grace, Oshkosh, Wis.                          |
| Lenius, Betty L.      | Poynette, Wis.       | To: St. John's, Fairfax, Minn.                    |
| Maichle, Delores C.   | Brillion, Wis.       | To: St. Paul's, St. James, Minn.                  |
| Mansell, Sandra J.    | Tucson, Ariz.        | To: Apache Mission, Peridot, Ariz.                |
| Manthe, Raymond C.    | DeForest, Wis.       | To: Redeemer, Ann Arbor, Mich.                    |
| Meyer, Henry J.       | Fort Morgan, Colo.   | To: Trinity, Franksville, Wis.                    |
| Miller, Michael W.    | Milwaukee, Wis.      | To: St. John's, Juneau, Wis.                      |
| Mueller, Jean C.      | Watertown, Wis.      | To: Good Shepherd, Omaha, Nebr.                   |
| Murray, Patricia A.   | West St. Paul, Minn. | To: Zion, Mobridge, S. Dak.                       |
| Nuessmeier, Lila J.   | Gibbon, Minn.        | To: Christ, Saginaw, Mich.                        |
| Oelkers, Linda K.     | Browndale, Minn.     | To: Emanuel, Tawas City, Mich.                    |
| Plath, Elaine A.      | Litchfield, Minn.    | To: Emanuel, New London, Wis.                     |
| Poole, Eileen A.      | Phoenix, Ariz.       | To: Emanuel, St. Paul, Minn.                      |
| Raabe, Kathleen A.    | New Ulm, Minn.       | To: Zion, Monroe, Mich.                           |
| Roekle, Lois E.       | Jefferson, Wis.      | To: Zion, Rhinelander, Wis.                       |
| Ruppel, Emelie R.     | Tucson, Ariz.        | To: St. Paul's, Tomah, Wis.                       |
| Sauer, David A.       | Lake City, Minn.     | To: Our Savior, Pomona, Calif.                    |
| Scheele, Esther L.    | Flint, Mich.         | To: St. John's, Wood Lake, Minn.                  |
| Schleef, Judith R.    | Owosso, Mich.        | To: Centennial, Milwaukee, Wis.                   |
| Schmidt, Carolyn A.   | St. Louis, Mo.       | To: East Fork Mission, Whiteriver, Ariz.          |
| Schultz, Celeste K.   | Belle Plaine, Minn.  | To: St. John's, Neillsville, Wis.                 |
| Schultz, Margaret E.  | Saginaw, Mich.       | To: Trinity, Marinette, Wis.                      |
| Schulz, Thomas J.     | Golden, Colo.        | To: Salem, Milwaukee, Wis.                        |
| Schweppe, David E.    | New London, Wis.     | To: St. Paul's, New Ulm, Minn.                    |
| Seager, Barbara E.    | LaHabre, Calif.      | To: Mt. Calvary, Waukesha, Wis.                   |
| Sievert, Roger A.     | Beaver Dam, Wis.     | To: Tutor NWLA, Mobridge, S. Dak.                 |
| Staab, John T.        | Beaver Dam, Wis.     | To: Zion, Toledo, Ohio                            |
| Unke, Carol B.        | Appleton, Wis.       | To: Emanuel, New London, Wis.                     |
| Vick, Joan D.         | Columbus, Wis.       | To: St. John's, Two Rivers, Wis.                  |



Weishahn, Janice L.  
 Weiss, Arlene D.  
 Wells, Judy E.  
 Wernicke, Diane E.  
 Westendorf, Judith D.  
 Westendorf, Ruth E.  
 Westendorf, Susan M.

Des Moines, Iowa  
 Akaska, S. Dak.  
 Arlington, Wis.  
 Milwaukee, Wis.  
 South Haven, Mich.  
 South Lyon, Mich.  
 Bay City, Mich.

Wilde, Merlin F.  
 Winter, Judith A.  
 Wolf, Robert J.  
 Woltmann, Wanda M.  
 Wrobel, Allan J.

Lewiston, Minn.  
 Randolph, Wis.  
 Two Rivers, Wis.  
 Flint, Mich.  
 Chaseburg, Wis.

To: Grace, Benton Harbor, Mich.  
 To: Good Shepherd, Beaver Dam, Wis.

To: St. Peter's, Helenville, Wis.  
 To: St. John's, Lewiston, Minn.  
 To: St. John's, East Mequon, Wis.  
 To: St. Michael's, Fountain City, Wis.  
 St. Matthew's, Winona, Minn.  
 To: Atonement, Milwaukee, Wis.  
 To: Grace, Yakima, Wash.  
 To: St. John's, Lake City, Minn.  
 To: Christ, Milwaukee, Wis.  
 To: St. Matthew's, Appleton, Wis.



R. Adrian



E. Baer



S. Blunk



M. Boehme



F. Bowerman



L. Brands



A. Breitreutz



R. Brown



A. Buenger



F. Cone



G. Cox



N. Denninger



G. De Noyer



K. Drake



R. Dusseau



S. Feare



E. Fehlauer



A. Fiebigler



S. Found



C. Gunderson



G. Heckmann



B. Hoffmann



D. Jacobs



J. Kalb



E. Klankowski



R. Klockziem



R. Klockziem



J. Klug



M. Knief



P. Koepsell



J. Korte



A. Krause



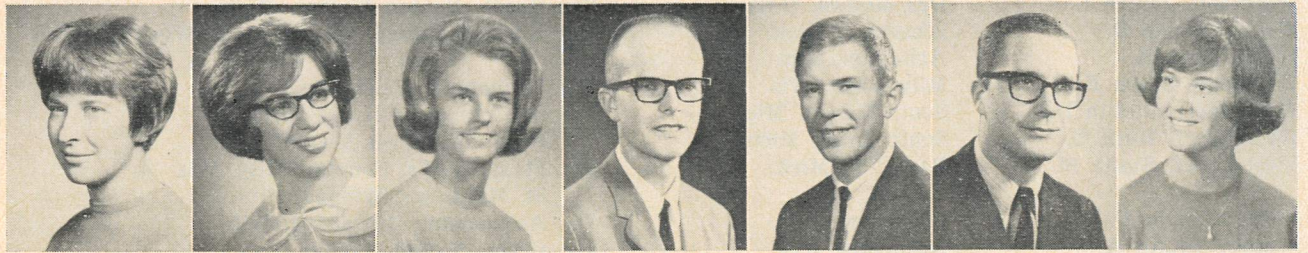
L. Krause



R. Krueger



R. Kuehn



B. Lenius      D. Maichle      S. Mansell      R. Manthe      H. Meyer      M. Miller      J. Mueller



P. Murray      L. Nuessmeier      L. Oelkers      E. Plath      E. Poole      K. Raabe



E. Roekle      E. Ruppel      D. Sauer      E. Scheele      J. Schleef      C. Schmidt      C. Schultz



M. Schultz      T. Schulz      D. Schweppe      B. Seager      R. Sievert      J. Staab      C. Unke



J. Vick      J. Weishahn      A. Weiss      J. Wells      D. Wernicke      J. Westendorf      R. Westendorf



S. Westendorf      M. Wilde      J. Winter      R. Wolff      W. Woltmann      A. Wrobel

What do  
you mean..



# Justification?

“IF”

“If you aren’t good, Jesus won’t take you to heaven.” How often don’t Christian parents, unconsciously perhaps, slip into this way of talking! Some may even think that by such argumentation they are providing Christian motivation for good behavior. They do not recognize that they are guilty of moralizing.

## Moralizing: How It Operates

What is moralizing? It is an attempt to produce a moral life by means of the Law instead of the Gospel. It operates with threats and promises of reward. It is an appeal to the motive of merit rather than to the Christian’s gratitude for the grace of God in Christ Jesus. The moralizer addresses his appeal to the Old Adam instead of to the New Man. He strives for a purely outward morality and fails to recognize that a truly Christian life and God-pleasing character are a fruit of faith in the Son of God, “who loved me and gave himself for me,” as Paul expresses it (Gal. 2:20).

Without realizing it perhaps, parents who admonish their disobedient children with the threat, “If you aren’t good, Jesus won’t take you to heaven,” are in reality teaching their children to look upon heaven as a reward for being good.

## The Bent of the Old Adam

How easily, however, Christian parents or teachers may fall into an unguarded moment drop such a remark! We fall into moralizing without being aware of it because of our own inborn sinful nature. Our Old Adam, who clings to us as long as we live, tends to look upon heaven as a reward to be earned. The entire bent of the Old Adam’s thinking is in terms of merit and reward.

The *Apology of the Augsburg Confession* correctly observes that *human reason* dreams that works merit remission of sins and justify. “This opinion of the Law,” as it calls this way of thinking, “inheres by nature in men’s minds; neither can it be expelled, unless we are divinely taught” (III, 144).

## The “If” Bothered Luther

Before Luther himself undertook to write a catechism, at his urging a number of his collaborators, including Melancthon, attempted to produce an instruction book for the young. But none of them satisfied Luther. According to one historian, they were, for the most part, crude and boiled down to this: “You are a bad child. You deserve to be punished forever in hell; but since God has punished His Son Jesus Christ in your place, you can be forgiven if you will honor, love, and obey God.” “That if,” this same historian tells us, “bothered Luther because it

restored the merit of man as in the penitential system [of Rome].”

In the most emphatic terms Scripture excludes works in any and every way from the article of justification. Men’s works simply do not come into consideration as far as justification is concerned either before or after conversion.

## The Confessions Keep Good Works Out of Justification

The *Formula of Concord*, one of the Confessions of our Lutheran Church according to whose doctrinal content all of our Synod’s pastors, teachers, missionaries, and professors are unconditionally pledged to teach, cautions, “Here very good attention must be given with especial diligence, if the article of justification is to remain pure, lest that which precedes faith, and that which follows after it, be mingled together or inserted into the article of justification as necessary and belonging to it, because it is not one and the same thing to speak of conversion and of justification” (S.D., III, 24).

The *Formula* points us to the clear Scriptural basis for excluding works *in toto* from the doctrine of justification: “When Paul says, Rom. 3:28: *We are justified by faith without works*, he indicates thereby that neither the contrition that precedes, nor the works that follow, belong in the article or transaction of justification by faith. For good works do not precede justification, but follow it, and the person must first be justified before he can do good works” (S.D., III, 27).

With wholehearted approval the *Formula* then quotes Luther: “Faith and good works well agree and fit together; but it is *faith alone, without works*, which lays hold of the blessing; and yet it is never and at no time alone” (S.D., III, 41).

## A Living Faith Does Perform Good Works

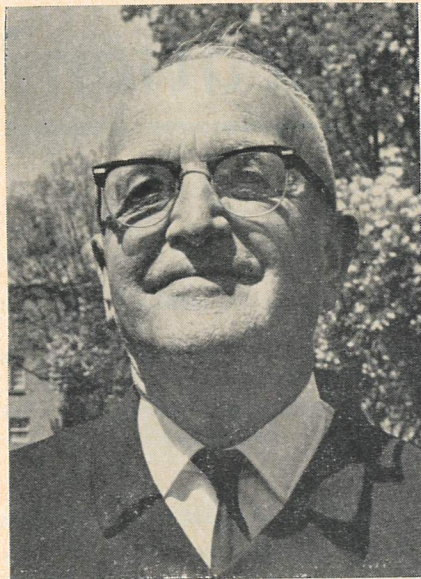
Here Luther is echoing St. James, who emphasizes that a true and living faith always manifests itself in good works. It cannot be otherwise. James is addressing himself to those who claim to have faith but at the same time want to continue in sin. They callously show no concern for a brother or sister in need. There are no fruits of faith in their lives. Such people, James says, are deluding themselves. What they call faith is really no faith at all. “For as the body without the spirit is dead, so faith without works is dead also” (Jas. 2:26).

Good works, then, in a certain sense are necessary, to be sure. Scripture reminds us of this when it warns us against carnal security or against a “faith” which really is no faith. But they are not necessary for justification.

(Continued on page 226)

## Thanks Be To God For The Long Service Of These Veterans !

Four veteran instructors have retired from their field of labor. A grateful Synod speaks its heartfelt thanks both to them and to the Lord who gave them as His gifts to our church. Below we present brief sketches of the life and work of these men.

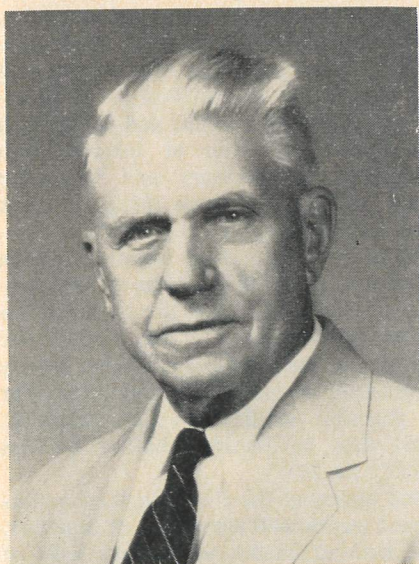


### PAUL W. PETERS, PH. D.

Paul W. Peters graduated from Wisconsin Lutheran Seminary in 1912. The following year he studied at Mt. Airy Seminary, Philadelphia, Pennsylvania. After another year of graduate work at the University of Leipzig, he pursued studies in Semitics at the University of Berlin, Germany, from 1914 to 1918. At the end of that period of study he received his Doctor of Philosophy in the field of Semitics.

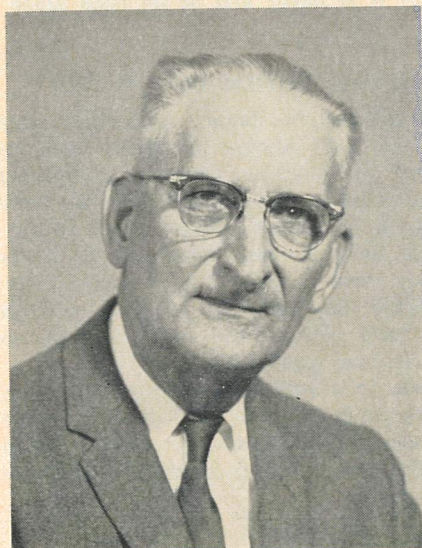
He served St. John's Ev. Lutheran Congregation, Allegan, Michigan, in 1919 and 1920, and Jehovah Ev. Lutheran Congregation, Detroit, Michigan, from 1920 to 1922.

He was on the faculty of Northwestern College, Watertown, Wisconsin, from 1922 to 1924, teaching chiefly Hebrew. Then the teaching ministry took him to Zehlendorf, Germany. There he served on the faculty of the Theologische Hochschule, the seminary of the Ev. Lutheran Free Church, for 15 years. In 1939 he accepted a call to our Wisconsin Lutheran Seminary and has been active on its faculty ever since, retiring at the end of the school year just past.



### GUSTAV AUGUST WESTERHAUS

Gustav August Westerhaus, one of nine children of August Westerhaus and his wife Louise, nee Gehner, was born at Borgholzhausen in Westphalia, on the southern slope of the famous Teutoburger Wald, on July 21, 1883. At the age of eight he emigrated to America with his parents, who settled on a farm near Winside, Nebraska. Encouraged by his pastor, G. H. Press, to prepare for the ministry, he enrolled in the high school department of what was then Northwestern University as a tenth grader in September, 1902, graduating in 1908 with his colleague-to-be, E. Kowalke. Upon his graduation from the Seminary in Wauwatosa in 1911, he was assigned to the Elroy-Glendale parish in western Wisconsin. In 1916 he was called to Northwestern to teach Greek and history. In 1921 he took a year's leave of absence to study history at the University of Berlin. Subsequently he was asked to teach the subjects that have long been associated with him—logic, psychology, philosophy—in addition to German, religion, and history. His marriage to Frieda Bruss took place in 1925. Professor Westerhaus served on the faculty of Northwestern College until January, 1966, a span of 49½ years. He and his wife will be making their home at a Nashotah, Wisconsin, address.



### REINHOLD A. FENSKE

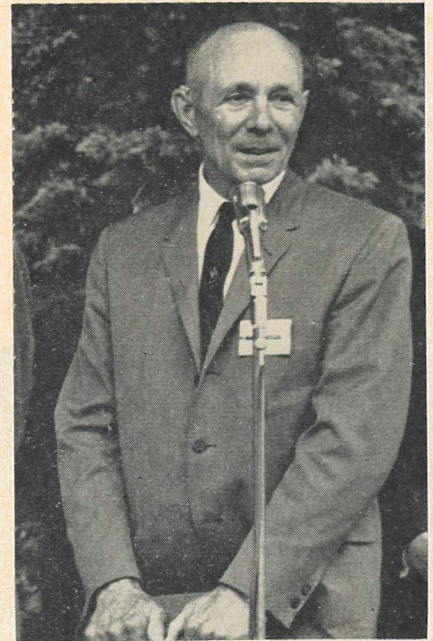
Reinhold A. Fenske has devoted his entire life to the service of his church. Upon graduation from Northwestern College in 1914 and from Wisconsin Theological Seminary in 1917, he served his alma mater as tutor for two years. Sickness forced him to spend a year with an older brother in Montana, in order to regain his health. Then, in 1920, Professor Fenske accepted a call to serve the Pacific Northwest District of the Synod as missionary-at-large. However, within a few months he accepted a call to the congregation at Ellensburg, Washington. Ten years later he accepted a call into the teaching ministry at Milwaukee Lutheran High School (then conducted by Wisconsin and Missouri congregations in Milwaukee).

After 10 years at Milwaukee, he accepted a call to Northwestern Lutheran Academy at Mobridge, South Dakota, in 1929. And for 27 years he served the Academy as teacher and president. Perhaps the finest tribute to him would be to say that both the history and the appearance of the campus of the Academy testify to the fact that Professor Fenske's service in the church has been motivated by his love for his Savior and his deep interest in the welfare of the youth of the Dakota-Montana District and of the Church at large.

## ERWIN ERNST KOWALKE

Erwin Ernst Kowalke, the son of Ferdinand Kowalke and his wife Sophia, nee Kansier, was born at Kaukauna, Wisconsin, on August 31, 1887. He received his elementary education at Kaukauna and also attended the high school there. He matriculated at Northwestern College as an eleventh grader in September, 1903. Upon his graduation from Northwestern in June, 1908, he enrolled at the Seminary in Wauwatosa. Three years later he was assigned to the parish at Tomahawk, Wisconsin. After serving there briefly, he accepted the call to be an instructor at his alma mater. His marriage to Gertrude Deebach took place in 1919. From January, 1913, until his retirement in June, 1966, he taught uninterruptedly at Northwestern College. For 40 of these years, from 1919 to 1959, he also served as president of the college. His major field of teaching was Hebrew, which he taught for all but the first of his 53½ years in the classroom. In their retirement Professor and Mrs. Kowalke will continue to make their home in Watertown.

Note: The reason for the extremely pleased look on Professor Kowalke's face is that he had just been presented with the first copy of "Centennial Story," the history of Northwestern College of which he is the author. The picture was taken on Centennial Day, May 31, 1965.



## By the Way

Henry C. Nitz

### Morality:

#### The Main Problem in Education

"Sometimes I think the best man to be United States commissioner of education would be Billy Graham."

Thus Dr. Max Rafferty introduces an article titled "A Moral Problem" in the *La Crosse (Wis.) Tribune* of March 2, 1966, in which he describes the difficulty facing conscientious teachers in the area of teaching morals to their pupils. His confession underscores the blessed advantages of a school in which God's Word is the rule, where "the ethical standards of 2,000 years," as he calls them, are taught. In the light of what Dr. Rafferty writes, it is hard to understand how any Christian can be opposed, for instance, to Lutheran high schools, or even remain neutral regarding Christian schooling on the secondary level.

The writer continues:

"More and more we are seeing that the main problems the schools face today are moral ones. From sex education to sloppiness, from discipline to decency, from patriotism to pornography, we educators are confronted almost daily with bizarre and even

creepy puzzles stemming from somebody's insatiable desire to uproot the ethical standards of 2,000 years. For instance:

"How can a high-school teacher expose her English class to so-called 'modern' literature without simultaneously violating not only state laws prohibiting profanity and obscenity in the classroom, but also the ordinary canons of person-to-person seamliness?"

"Do we teach youngsters to avoid premarital sexual intercourse because it is morally wrong or because it's apt to make the participants either syphilitic or pregnant or occasionally both? You'd be surprised how much difference of opinion there is on this one. Or maybe you wouldn't."

"Are we to teach children to obey all laws or just some of them? And if the latter, then shall we introduce courses of study designed to enable kids to distinguish between 'good' laws and 'bad' ones?"

"Shall we advise the next generation to uphold our country in its dealings with the rest of the world or only when in the individual's opinion his country happens to be 'right'?"

In other words, do we love our native land all the time or only when we happen to agree with her?

"These are just a few of the everyday questions which educators are being called upon to cope with. The coping is not made easier by the unheard-of roadblocks currently being placed in our path by individuals and groups that had always been our staunchest allies and who certainly ought to know better even today."

"A couple of months ago we were regaled with a simultaneous statement from several prominent members of the clergy to the effect that God had suddenly died. Since this breathless revelation, I've been waiting to hear that these men of the cloth had resigned from their jobs and had gone into some other calling, as the manufacturers of buggy whips changed their vocation after the demise of the surrey."

"But no. Apparently it's going to take time to wind up God's affairs. These evangelists of nothingness will hang onto their parishes and pass the collection plate every Sunday with a clear conscience. Bless them, though

I don't know WHO will bless them now.

"Then there was the nationally known character who described himself modestly as an 'author, poet and teacher' the other day when he trumpeted his latest book, 'The Sexual Revolution,' as the first positive treat-

ment of the New Morality. He advocates 'experimenting with the new,' and to facilitate such experimentation he wants to abolish all laws dealing with morality.

"His vision of a brave new world satiated with sodomy, primed with pornography and luxuriant with lu-

bricity [lewdness] would never have made me feel much like Keats' watcher of the skies when some new planet swims into his ken, but normally I can take this sort of goatishness in stride.

"When in the same breath he called himself a teacher, that did it."



LINCOLN HEIGHTS LUTHERAN, Des Moines, Iowa, presents this view to one coming up the hill.

## DEDICATION AND ANNIVERSARY

### Lincoln Heights Lutheran, Des Moines, Iowa

By God's grace Lincoln Heights Lutheran Church, Des Moines, Iowa, could observe the twentieth anniversary of its organization on May 1, 1966. On that occasion it could also dedicate a new church and Christian day

school. The new construction is a relocation project. The old property of two lots had been crowded with church, school, parsonage, playground, and parking area. The school was for 10 years conducted in the basement of the church.

The new site consists of two and a half acres in the same area as the former church, in the heart of the south section of the city. The church with a width of 34 feet, seats 200, with the use of an overflow area of one school-room. There are two classrooms, a kitchen, a fellowship hall, and utility rooms. The sanctuary is beautifully trimmed in birch, with redwood planking. There is a total of 6000 square feet of space. A loan of \$70,140.00 was obtained from the Synod for the \$78,000 completed cost. In addition, 3000 hours of volunteer labor was supplied. The former church will be sold.

Pastor Hugo Fritze, president of the Nebraska District and former pastor of the congregation, delivered the morning dedicatory sermon. He reminded all, according to the words of II Corinthians 4:5, that the purpose of the church is to preach Christ Crucified, and that we ourselves are the willing, not forced, servants for Jesus' sake. Pastor Edgar A. Knief, St. Paul, Minnesota, the first resident pastor of the church, delivered the afternoon sermon on Ephesians 1:3: "Lincoln Heights Gives Thanks for 20 Years of Blessings." The congregation is unique in that over 60% of its members are adult converts. It lists 125 communicants.

MILTON WEISHAHN

## What do you mean . . .

(Continued from page 223)

### The Sinner's Certainty Is at Stake

Some may wonder why we are so insistent on holding fast to this teaching of Holy Writ that no works of any kind need to be added to faith for justification.

The reason simply is this. If works must be added to faith either before or after conversion, a terrified sinner would always be in doubt as to his justification. He would always be anxiously examining his life for the good works whose presence is supposedly necessary for justification. His troubled heart would always be searching for the assurance of forgiveness in what he himself has done rather than resting its hope on what Christ, the Savior, has done.

God would have us be *certain* that, through Christ's completed and perfect work of redemption, justification

has already been won for us. It is, therefore, a ready blessing, a complete and finished treasure in the heart and hand of God. It is His unconditioned gift to sinners.

### Beware of the Deadly "If"!

Let us ever beware, then, of that insidious, malicious, yes, deadly "if" which would make our justification dependent on something in us: "If you are good, you will be saved"! This *if* originates with none other than the devil himself, for the Father of Lies, and no one else, is responsible for the erroneous opinion, inherent in all men by nature, that we must save ourselves by our "good" deeds. He would have us believe that our works merit remission of sins and justify us before God. He is the Prince of Darkness, who would lead us away from Christ to our eternal doom. It well behooves us, then, to be on guard against his poisonous *if*!

WILBERT R. GAWRISCH

## Briefs

(Continued from page 214)

of the church). The church council decided to send The Northwestern Lutheran gratis to each family for one year. Perhaps this idea has merit for others.

**It certainly has! Why not do it in your congregation!**

### NOTICE

#### Special Called Board of Trustees Meeting

A special called meeting of the full Board of Trustees is scheduled for July 26, 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

#### NEBRASKA DISTRICT YOUTH CAMP

Nebraska District Youth camp, sponsored by the congregations of the Nebraska District, will be held from August 14 to August 20, 1966, for boys and girls of ages 9 to 18, at the Covenant Cedars Camp, at Hordville, Nebr.

For further information write to:

Pastor Julius Manteufel  
1313 P. St.  
Aurora, Nebr. 68818

### LIST OF CANDIDATES

#### Michigan Lutheran Seminary

The following candidates have been nominated for the professorship in English and social studies at Michigan Lutheran Seminary:

Mr. Gary Becker, Saginaw, Mich.  
Mr. Jerome Birkholz, Saginaw, Mich.  
Mr. Frederick Blauert, Greenleaf, Wis.  
Mr. Milton Bugbee, Bay City, Mich.  
Mr. Gerald Cudworth, Wayne, Mich.  
Pastor Roger Fleming, Mishicot, Wis.  
Pastor Otto Drevlow, Renville, Minn.  
Pastor Roy Hoenecke, Jordan, Minn.  
Pastor Robert Holtz, Toledo, Ohio  
Mr. Robert Kock, Watertown, Wis.  
Prof. Robert Krueger, Lake Mills, Wis.  
Pastor William Krueger, Kawkawlin, Mich.  
Mr. Kurt Petermann, Appleton, Wis.  
Pastor Edward Pinchoff, Utica, Mich.  
Pastor Darwin Raddatz, Beaver Dam, Wis.  
Pastor Donald Rehkopf, Sanborn, N.Y.  
Prof. Loren Schaller, Manitowoc, Wis.  
Prof. Morton A. Schroeder, West St. Paul, Minn.  
Pastor Glenn Unke, Oshkosh, Wis.  
Pastor Martin Westerhaus, Iron Ridge, Wis.

The Board of Control will meet on July 21, 1966, to call a man from this list. Any correspondence regarding these candidates should be in the hands of the secretary by July 20, 1966.

Mr. Gerald Cudworth  
34325 Blackfoot Lane  
Wayne, Mich. 48185

### CALL FOR NOMINATIONS

#### Michigan Lutheran Seminary

Since Prof. Martin Toepel, a member of the Michigan Lutheran Seminary faculty, has accepted the call as president of the institution, the Board of Control herewith petitions the constituency of the Synod to nominate candidates to fill the resultant vacancy in the Latin department.

Primarily nominees should be qualified to teach Latin. Some teaching may also be required in the religion department.

Nominations, accompanied with as much personal data as possible, should be in the hands of the secretary by July 18, 1966.

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

### CAMP CROIX

Camp Croix, located in Minnesota's beautiful St. Croix State Park, is presently accepting camper registrations for its first week, August 14-20 (grades 4-6), and its second week, August 21-27 (grades 7-12). Applications for staff members (17 years and older) should be sent to Rev. Paul Borchardt, 209 W. Seventh St., Hastings, Minn. 55033. Campers' fees for each week are \$18.00.

### COLLOQUY REQUESTS

The following have requested a colloquy preparatory to making application for membership into the Wisconsin Evangelical Lutheran Synod:

Mr. A. Kurt Grams, Plainview, N.Y.  
Mr. Darrell Kautz, Oaklawn, Ill.  
Mr. Francis Schubkegel, Worth, Ill.

Adolph C. Buenger, President  
Southeastern Wisconsin District

### COMING EAST?

If your vacation leads you to the eastern states this summer, the churches of the "Colonial Conference" invite you to visit and worship. Do you know anyone else interested in us? Send them to us or let us know.

#### Washington D.C. Area

Grace Ev. Lutheran Church, Walnut Hill School, Broyhill Park, Falls Church, Virginia, Rev. Walter Beckmann, pastor; Phone: (703) 533-0701; Sunday Worship: 11 a.m.

#### Philadelphia Area

Peace Ev. Lutheran Church, Community Room of the Kingswood Apartments, Highway #23, King of Prussia, Pennsylvania; Rev. Ronald Uhlhorn, pastor; Phone: (215) 265-9262; Sunday Worship: 10:30 a.m.

#### New York City Area

Our Savior's Ev. Lutheran Church, Maple Meade School, Highway #130, North Brunswick, New Jersey; Rev. Gary Baumber, pastor; Phone: (201) 297-3020; Sunday Worship: 11 a.m.

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### WESTERN PASTORAL CONFERENCE

Date: Aug. 17 and 18, 1966.

Place: St. Matthew's Church, 7607 89th St., Edmonton, Alberta, Canada.

Time: 9:00 a.m. (no missionary conference).

Agenda: Homiletical Treatment of the Pre-lenten Gospels, E. Klaszus; With What Does Marriage Begin in the Eyes of God? R. Zimmermann; Exegesis of James 1, A. Lemke; The Doctrine of Conversion, L. Pingel; An assigned book review, D. Krause.

W. O. Loescher, host pastor. Preacher, R. Strobel.

D. D. ZIETLOW, Secretary

### MINNESOTA

#### BIENNIAL CONVENTION

The twenty-fifth biennial convention of the Minnesota District of the Wisconsin Ev. Lutheran Synod will be held at Dr. Martin Luther College, New Ulm, Minn., from August 1 to August 4 (Monday to Thursday).

#### Opening Service

A pastoral Communion service will be conducted on the opening day, August 1, at 10 a.m. in St. Paul's Church. Prof. Carl L. Schweppe will deliver the sermon.

#### Essays

On Tuesday: "II Timothy 4:4—An Apt Description of Truth's Treatment by Modern Theologians Within the Lutheran Church," by Dr. S. W. Becker; on Wednesday, "The Place of the Fine Arts in Lutheran Worship," by Pastor Carl Bolle.

#### Business

Applications for membership, overtures, or other communications relative to business of the convention should be addressed to the District president (and a copy of the same to the secretary) in due time. Con-

gregations which have translated or changed their constitutions are asked to submit a copy to the proper committee before the convention. All conference secretaries are reminded to bring their minutes.

#### Costs

The costs for a delegate and pastor, whether they attend or not, are \$15.00. This fee should accompany the convention form when it is returned to the Housing Committee. A detailed schedule, together with registration cards, will be mailed later.

NORVAL W. KOCK, Secretary

## NEBRASKA

### DISTRICT CONVENTION

The 25th biennial convention of the Nebraska District will be held July 12-15, 1966, in Trinity Church, Hoskins, Nebr.; E. Lundquist, pastor.

The opening service with celebration of the Lord's Supper will be held on Tues. at 9 a.m. Preacher: Dr. S. Becker.

Essay: The Doctrine of God's Word, Dr. S. Becker. Substitute: The Antichrist, R. Ehlers.

The Education service will be on July 14 at 7:30 p.m. Preacher: G. Free.

All lay delegates are to provide credentials prepared by their congregation.

A nominal fee of \$4 will be charged for meals and \$1 for convention expenses. Lodging will be provided.

Please announce in due time.

M. WEISHAHN, Secretary

## NORTHERN WISCONSIN

### MANITOWOC DELEGATE CONFERENCE

Place: Trinity Church, Tn. Liberty; S. Kugler, pastor.

Date: July 24, 1966, at 8 p.m.

S. KUGLER, Secretary

### RHINELANDER DELEGATE CONFERENCE

Place: Redeemer Church, Tomahawk, Wis.  
Date: July 24, 1966.

Time: 3:00 p.m.

Supper will be provided by the host congregation.

NORMAN STELLICK, Secretary

\* \* \* \* \*

### DISTRICT DELEGATE CONFERENCE

Place: Fox Valley Lutheran High School, Appleton, Wis.

Date: Aug. 8-11, 1966.

Opening service (Communion) at 10 a.m. at St. Matthew's Church, S. Johnson, pastor. Preacher: G. Kobs (alternate: A. Voigt).

Essays: General theme—Fifty Years as a District. History of the Northern Wisconsin District, Armin Engel; Exegesis: Gen. 1 and 2, Dr. S. Becker; Development of our Day Schools, Arnold Meyer.

District dues: Bring \$10 per organized congregation to be paid at registration. Dues should be paid, whether one is present or not.

Credentials: Please have them in on or before July 25, 1966, signed by president and secretary of congregation. A new system of registration and dues will begin with this convention. Full details will follow.

Note: There will be displays and booklets noting the 50th anniversary of the District.

Please send excuses, answers, and questions to Rev. Edgar Greve, 2626 N. Oneida St., Appleton, Wis. 54914.

## PACIFIC NORTHWEST

### DISTRICT CONVENTION

Date: June 28-30, 1966, noon to noon.

Place: Grace Church, Portland, Oreg.; Lee Sabrowsky, pastor.

Convention service: 7:30 p.m., June 28. Guest Essayist: Werner H. Franzmann.

All chairmen of District boards or commissions should have their reports in the hands of the District president not later than June 15.

Early announcement by pastors and lay delegates will be appreciated by the host congregation.

PAUL E. PANKOW, Secretary

**Professors**

**Barnes, Glenn R.**  
126 South Washington St.  
New Ulm, Minn. 56073

**Habeck, Irwin**  
11805 N. Seminary Dr. 65W  
Mequon, Wis. 53092

**CHANGE OF ADDRESS**

**Pastors**

**Bode, Elden M.**  
2485 E. 17th Ave.  
North St. Paul, Minn. 55109

**Ehlers, Robert E.**  
1514 N. 12th St.  
Beatrice, Nebr. 68310

**Sauer, Norman E.**  
409 Lakewood Ave.  
Lake City, Minn. 55041

**Tacke, Arthur B.**  
504 Pine St.  
Omro, Wis. 54963

**ORDINATIONS AND INSTALLATIONS**

**Installed**

**Pastor**

**Tischer, Ronald**, as pastor of St. Paul's Lutheran Church, Broken Bow, Nebr., by Mark L. Liesener, assisted by David Sievert and Gerhard Eckert; June 5, 1966.

**Ordained**

**Pastor**

**Valleskey, Stephen P.**, was ordained in Hope Ev. Lutheran Church, Detroit, Mich., by Wilmer Valleskey; June 5, 1966.

**WISCONSIN EVANGELICAL LUTHERAN SYNOD**

Monthly Report of the Treasurer  
Ten months ended April 30, 1966

**CURRENT BUDGETARY FUND**

**Section I — 1966 Pre-Budget Subscription Performance**

Four months ended April 30

|                           | Subscription Amount for 1966 | 4/12 of Annual Subscription | Offerings Received in 1966 | Per Cent of Subscription | Offerings Received in 1965 | Per Cent Increase for 1966 |
|---------------------------|------------------------------|-----------------------------|----------------------------|--------------------------|----------------------------|----------------------------|
| Arizona-California .....  | \$ 72,637                    | \$ 24,212                   | \$ 24,699.60               | 102.0                    | \$ 14,898.32               | 65.8                       |
| Dakota-Montana .....      | 108,750                      | 36,250                      | 35,473.42                  | 97.9                     | 31,669.49                  | 12.0                       |
| Michigan .....            | 483,368                      | 161,123                     | 154,575.02                 | 95.9                     | 128,463.62                 | 20.3                       |
| Minnesota .....           | 538,745                      | 179,582                     | 197,285.16                 | 109.9                    | 183,069.01                 | 7.8                        |
| Nebraska .....            | 99,586                       | 33,195                      | 32,496.07                  | 97.9                     | 28,289.81                  | 14.9                       |
| Northern Wisconsin .....  | 578,858                      | 192,953                     | 221,823.54                 | 115.0                    | 201,503.01                 | 10.1                       |
| Pacific Northwest .....   | 22,260                       | 7,420                       | 7,135.79                   | 96.2                     | 9,413.40                   | 24.2*                      |
| Southeastern Wisconsin .. | 707,917                      | 235,972                     | 241,943.22                 | 102.5                    | 210,868.67                 | 14.7                       |
| Western Wisconsin .....   | 635,829                      | 211,943                     | 241,392.25                 | 113.9                    | 196,642.32                 | 22.8                       |
|                           | \$3,247,950                  | \$1,082,650                 | \$1,156,824.07             | 106.9                    | \$1,004,817.65             | 15.1                       |

\* Indicates a decrease

**CURRENT BUDGETARY FUND — Statement of Income and Expenditures**

Ten months ended April 30, 1966 with comparative figures for 1965

Ten months ended April 30

|  | 1966                  | 1965                  | Increase Decrease†  |
|--|-----------------------|-----------------------|---------------------|
| <b>Income</b>                          |                       |                       |                     |
| Pre-Budget Subscription Offerings..... | \$2,765,971.40        | \$2,398,214.74        | \$367,756.66        |
| Gifts and Memorials.....               | 54,356.98             | 39,686.44             | 14,670.54           |
| Pension Plan Contributions.....        | 15,496.98             | —                     | 15,496.98           |
| Bequests .....                         | 3,400.00              | —                     | 3,400.00            |
| Other Income.....                      | 3,233.74              | 3,782.31              | 548.57†             |
| <b>Total Income.....</b>               | <b>\$2,842,459.10</b> | <b>\$2,441,683.49</b> | <b>\$400,775.61</b> |
| <b>Expenditures</b>                    |                       |                       |                     |
| Worker-Training .....                  | \$1,059,658.11        | \$ 974,133.17         | \$ 85,524.94        |
| Home Missions.....                     | 797,449.88            | 729,050.08            | 68,399.80           |
| World Missions.....                    | 444,556.36            | 378,117.39            | 66,438.97           |
| Benevolences .....                     | 319,901.56            | 231,061.96            | 88,839.60           |
| Administration and Promotion.....      | 200,505.01            | 207,416.36            | 6,911.35†           |
| <b>Total — All Departments.....</b>    | <b>\$2,822,070.92</b> | <b>\$2,519,778.96</b> | <b>\$302,291.96</b> |
| Operating Gain or Deficit†.....        | \$ 20,388.18          | \$ 78,095.47†         |                     |

Note — Educational charges are included as a deduction to the Worker-Training Department expenditures. These charges are 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.

**Section II — Pension Plan Contributions**

|                          |           |                              |                    |
|--------------------------|-----------|------------------------------|--------------------|
| Arizona-California ..... | \$ 765.20 | Nebraska .....               | 280.00             |
| Dakota-Montana .....     | 142.50    | Northern Wisconsin .....     | 2,660.00           |
| Michigan .....           | 1,700.00  | Southeastern Wisconsin ..... | 3,514.00           |
| Minnesota .....          | 1,916.80  | Western Wisconsin .....      | 4,378.48           |
|                          |           | <b>Total .....</b>           | <b>\$15,356.98</b> |

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