

THE NORTHWESTERN

Lutheran

December 11, 1966



BRIEFS by the Editor

SOME IDEA OF THE SPECIAL CHRISTMAS ISSUE was given you in the last *Northwestern Lutheran*. At this time we should like to mention a few more items that you may look forward to.

A *Missio Dei Progress Report* will bring you up to date regarding this important endeavor. It will report on the progress of the offering itself and of the construction being carried out with *Missio Dei* funds. Pictures will illustrate the stages of construction. There will be something on planning the other buildings which, if God is gracious, will become realities through your gifts to *Missio Dei*. No doubt the Executive Committee will have other interesting and encouraging information to give us.

"Goals Gained—under God's Blessing"—do you remember this title? We used it twice to report that the Board of Trustees was able to allot funds for several projects that had been placed on the "if-and-when" list. This expression refers to a list of projects which developed from the

1965 Convention. The Convention approved these projects, but specified that they could not be carried out unless the Board of Trustees had the necessary funds on hand or had them in plain sight.

But you have not read a report headed "Goals Gained" for a long time, have you? In fact, the last one appeared in the issue of November 14, 1965! The reason for that is not that no more goals have been gained. On the contrary, the Board of Trustees members have been extremely busy with the big work load entailed by a number of these projects which our budgetary gifts made possible and by the building programs, actually under way or in the planning stage, which are resulting from the *Missio Dei* collection. As a result, reports on the goals that the Lord has permitted us to reach this year have been neglected.

We are quite sure that you will be surprised and pleased when you read in the Christmas issue the feature entitled: "Goals Gained—under God's Blessing."

A HEARTENING STORY from one of our Home Missions fronts will also appear in the Christmas issue. There has been so much activity in this area that reporting it all has become something of a problem. Pastor Raymond Wiechmann, the Executive Secretary for Home Missions, has quite a list of items, we know, that need only to be "whipped into shape" for publication, but he has been so busy directing, coordinating, and supervising all the activity that he simply could not supply us with the copy before this time. But he has assured us that we may expect it early in 1967. We are looking forward to it, and we know that you are, too.

* * *

THE WORK OF WORLD MISSIONS will likewise come before you in the Christmas issue. The article which will run will be the first of four that will give us a better insight into the work and life of our missionaries abroad.

By the way, there are two World Missions items in this issue. Connecting the Central Africa item with what we have said above, we point out that the sending of a lay missionary to this mission field was one of the projects on the "if-and-when" list.

(Continued on page 402)

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

The Northwestern Lutheran

* Volume 53, Number 25 *

December 11, 1966

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all **business correspondence**. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208.

Subscription rates, payable in advance:

One year\$2.00
Three years\$5.00
Five years\$8.00

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

THE EDITORIAL BOARD —

Werner H. Franzmann, Managing Editor
Walter W. Kleinke, Assistant Editor
Prof. Wilbert Gawrisch Prof. Armin Schuetze

Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee, Wisconsin 53208

CONTRIBUTING EDITORS —

F. Blume M. Burk E. Fredrich I. G. Frey P. Janke
E. E. Kowalke M. Lutz H. C. Nitz C. Toppe K. Vertz P. Wilde
Mission Reporters: F. Nitz (World); O. Sommer (Home)

THE COVER — Dormitory Facilities, Milwaukee Lutheran Teachers College (see pages 400 and 401).

Editorials

Cooperation With Compromise A recent issue of the *Christian Century* contained three articles on the military chaplaincy, one favoring it, the other two criticizing it. Although they differed in their appraisals of this institution, the three writers agreed in one respect; they bore out the truth of the words of the senior chaplain who admitted: "I never did believe in cooperation without compromise; you have to compromise."

There is compromise between the silver Latin cross on the left hand collar of the chaplain's uniform and the first lieutenant's bar on his right hand collar; between the minister and the officer; between the disciple of Christ, and the servant of a military system. "What do military chaplains in the U.S. armed services do that requires them to be both ordained ministers and uniformed officers?" one of the writers asks.

There is compromise between the state and the church; between patriotism and faith, with the state, not the church, laying down the terms of the dual allegiance. "I have learned," writes one of the critics of the navy chaplaincy, "that the desire for promotion outweighs devotion to duty, and that the conscientious clergyman is muzzled by a vicious system that rewards compromise and punishes integrity."

The chaplaincy is a compromise also between the preacher and the flunky; between the man whose responsibility it is to devote himself to things of the spirit, and at the same time to perform the duties of a library officer, tours officer, movie officer, public information officer, etc., doing "these stupid jobs that no one wants."

It is a compromise between the missionary and the morale booster, between the man who is out to save men's souls and the man who is to polish the men's attitudes.

It compromises between the morals of the Bible and the morals of the armed services, whose concern is venereal disease, and not illicit sex; where a challenge of the naval command on a moral issue, for example, means that the chaplain will not "survive the next selection board."

It demands a compromise between the denomination and the ecumenical church; between being faithful to the teaching of one's own church body, and promoting the interests of the Catholic-Protestant-Jewish universal church. "I count among my closest friends Roman Catholic priests, Jewish rabbis, and Protestant clergymen of denominations other than my own," writes the Missouri Synod chaplain, the author of the article defending the chaplaincy. "We military chaplains like to think that much of the current emphasis on ecumenicity had its beginning in the chaplaincy."

In the history of the Missouri Synod's decline to ecumenical Lutheranism and to all-purpose Protestantism there will need to be a chapter on the military chaplaincy, to account for the tragedy of this once great church body. The hundreds of chaplains and ex-chaplains in its midst helped to condition it to accept cooperation with compro-

mise. That's all it takes to destroy a confessional church — cooperation with compromise.

CARLETON TOPPE

* * *

Moral Law or Human Opinion? "There is one law-giver who is able to save and to destroy," according to the Scriptures. A considerable number of American clergymen appear to think that this is too few and that they must make up the deficiency by appointing themselves to this high post.

The Lord Jesus, in response to a demand that He preside over the division of a disputed inheritance, declined, with the classic question, "Who made me a judge or a divider over you?" Many of the professed servants of the Master today are much less reticent under similar circumstances.

The modern attitude among many of the clergy is typified by the reaction of leading clergymen of Phoenix to the defeat of a proposed minimum housing code which they had endorsed. They declared the housing code to be "a moral issue." One of their spokesmen went so far as to interpret its defeat as a "serious problem of disrespect of authority."

This incident illustrates a creeping tendency on the part of some of the clergy to make moral issues out of social questions and to set themselves up as lawgivers and judges in these questions. Their opinions as to the advisability of a piece of legislation or a course of action becomes a moral law, equivalent to God's. The individual decides what side to take and then makes it a matter of conscience for everyone else to agree.

Moral issues actually are not matters of opinion as to what is best for society, but matters concerning which God has expressed His will. On these matters God's ministers can speak as His oracles. In matters not decided by God's Word Rabbi, Reverend, and Father in their official capacities had best hold their peace, lest they become guilty of usurping the position of the One who reserves lawgiving and judgment to Himself.

IMMANUEL G. FREY

* * *

Seminary and College in 1866 Just 100 years ago, in June of 1866, the Wisconsin Synod met in Watertown, where both seminary and college were located at that time. Professor E. Moldehnke, the professor of theology, submitted a report on the two institutions. The seminary had just completed its third year and the college had finished its first year of operation.

In his report Professor Moldehnke referred to the unremitting battle to overcome physical difficulties, to the debt that was strangling the institutions, to the many discouraging occurrences in the schools, and to the struggle to keep the infant college alive and to harmonize its work with that of the seminary. Besides all this, he says, the three enemies that Luther mentions in the Small Catechism, the world, the flesh, and the

(Continued on page 395)

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance! And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees; therefore, every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matthew 3:7-12).

Seek fruit at this time of year? Most of us would consider the harvest season to be past. After all, Thanksgiving was celebrated weeks ago. Now in the pre-Christmas season our thoughts would seem to be on quite different subjects.

But God's harvest has not ceased. Through His Word God still seeks in this brief time of grace to gather His harvest of penitent believers, filling the souls of men with honest humility and with rightful praise to the One who comes.

In Honest Humility

Among the crowds of people who surged around John the Baptist, confessing their sins and receiving baptism at his hand, there appeared one day a large number of Pharisees and Sadducees. Their arrival might have brought to the wilderness preacher's lips a word of satisfaction over the

compliment they were bringing to his work by their desire to join forces with him. Instead, John repeated his message—only more forcefully, with more vigorous words than ever before.

Why? Was he some egomaniac who could never be satisfied to be anything but the center of all attention? No, John was faithfully proclaiming the message God had given him. He sought to apply the Word of God to the hearts of all his hearers, Pharisee or not. He called all his hearers to sincere repentance for their offenses against the holy God.

The trouble was that there was indication enough in the actions of this party of Pharisees and Sadducees to show John that they were not coming as part of a penitent throng, but as generous leaders who were lending their prestige and help to his efforts. We suppose their very approach to John's open-air speaking platform may have shown this. We can imagine the crowd drawing back to open a path, the company of elite pacing in dignified procession, enjoying the awed silence as they marched to the head of the line to claim the Baptist's attention.

But then they were not coming as sinners who have been brought to realize the terrible nature of their sinful deeds! They were not ready to acknowledge any guilt. So John the Baptist was not about to tell them that they could please God by going through a pleasant little ritual of baptism. He continued to sound the call God had put on his lips: Repent ye, not with outward ceremony, but with the inward change that shows itself in every action; bring forth fruits of repentance. In this specific case that must include renunciation of pride in their own righteous lives, in their own high status as members of their special sects.

Nor is it true in our day that mere attendance in a church service at Advent or Christmas guarantees our good standing as children of God. It is true now, as then, that neither

words nor ceremonies can say that we are really sorry for neglect of God's word—or any other sin—if our actions indicate that we are blithely continuing the same sinful course of life. God grant us the honest humility to really see, and repent of, our sin.

In Honoring The One Who Comes

Along with absolute honesty about our own selves, God wants us to be absolutely clear about one other point. Fruit pleasing to God offers every divine honor to His Messiah. Any diminishing of the glory of this great Coming One is poisoned fruit, not the fruit of righteousness.

For John was the herald of one who was coming to do works that are the works of no one but God. It is God who judges all creation, so if the One whose coming John proclaimed will "thoroughly purge his floor" and "burn up the chaff with unquenchable fire," then He must indeed be true God. It is God alone who can save sinners from the guilt of sin, so if Jesus of Nazareth will "gather his wheat into the garner," then He is indeed the Lamb of God who is worthy of eternal praise. Truly, "all men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him" (John 5:23).

In Advent, and in every season, may we bear more abundantly the acceptable fruit of God-pleasing repentance. Even though it be concerts and pageants and special services that we plan, prepare, present, and attend, even though we unselfishly buy gifts, send greetings, and decorate our homes, our works are nothing to be proud of, and we freely confess it. But God's mercy in Christ is boundless; therefore even in these last days of sore distress we shall be victorious through faith in Jesus who came in humility to save us, who comes in His Word to comfort us, who will come in glory to bring us into glory with Him.

PAUL H. WILDE

What do
you mean..



Sanctification?

THE DISTINCTION BETWEEN JUSTIFICATION AND SANCTIFICATION

Justification — Something God Does for Us

In justification God imputes Another's, namely Christ's, righteousness to us, while at the same time He no longer holds our sins against us, but places them on Christ. For this reason my faith does not look forward to the forgiveness of sins as something to be hoped for, as something I might get in the future. My faith does not hesitatingly say, "I hope I will be forgiven," but it says with full conviction, and all because of Christ and His perfect redemption, "I know I am forgiven." So justification is not partial or progressive, but complete and perfect. The very moment we come to faith in Christ, at that same moment we have the full forgiveness of all our sins and become possessors of Christ's perfect righteousness. From that moment on "Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20b).

The results of this justification of the sinner, all of which are his by faith, are self-evident. He is now a child of God, who has a good conscience before God. He no longer lives in fear of punishment, but rather rejoices in his perfect salvation, living each day confident of the Lord's protection and guidance. He even glories in tribulation, for he knows that he shall some day triumph over death and the grave, for heaven is his real home. But a man is in this blessed state of grace only as long as he believes in Christ as his Savior. The moment he loses his faith in Christ, that same moment his justification and all its blessings are also lost.

Sanctification — Something God Does In Us

In sanctification, on the other hand, God works in us to produce the fruits of faith, commonly called good works. This is not, like our justification, perfect, an act of God's grace that occurs in our lives once and for all. It is, rather, imperfect. It is a continuing, ongoing process that is always evident but which will never reach perfection in this life, in fact, not until we get to heaven. For this reason sanctification is not the same in all believers. Not even in the same person does it continue on the same level. For example, not all Christians are

equally zealous and fruitful of good works, nor are our good works the same every day. As faith weakens, love waxes cold, and our good works decrease in number and quality. Hence, to achieve a larger degree of sanctification, there must be a stronger faith and a deeper appreciation of the undeserved grace of God. It should be the constant wish of a child of God to grow in faith so that he may also grow in holiness of life, "to be strengthened with might by his Spirit in the inner man" (Eph. 3:16). For growing in faith, we shall also abound in charity toward each other (II Thess. 1:3).

Lack of Growth in Sanctification

Naturally, every conscientious Christian minister is keenly disappointed when he sees so many of his Christians not growing in their sanctification, but, despite his preaching and teaching of the Word, remaining spiritual pigmies. Though he expects them to grow in love, joy, peace, long-suffering, kindness, gentleness, and meekness, all fruits of the Spirit, he sees only more envy, jealousy, bickering, greed, lust, cheating, lying, all fruits of the flesh. What can he do so that his people will grow in the fruits of the Spirit? There is only one thing he can do. It's not looking for new gimmicks, new methods, new psychology. It's not making the Word "more relevant" for our day. All he has to do is wield the Sword of the Spirit, the Word of God, as a faithful minister of Jesus Christ, and then leave the results to the Holy Spirit.

He cannot do what only the Holy Spirit can do. He must always bear in mind this honest admission of Paul, which should be the confession of every single Christian (Phil. 3:12-14 — Taylor's Living Letters). "I don't mean to say I am perfect. I haven't learned all I should even yet, but I keep working (with the Spirit's help) toward that day when I will finally be all that Christ saved me for and wants me to be. No, dear brother, I am still not all I should be, but I am bringing all my energies to bear on this one thing: forgetting the past and looking forward to that which lies ahead, I strain to reach the end of the race and receive the prize for which God is calling us up to heaven because of what Christ Jesus did for us."

KENNETH W. VERTZ

New Spanish Missionary Commissioned

Pastor Ernest Zimdars



SHORTLY AFTER THE COMMISSIONING, Spanish Missionary Ernest Zimdars posed with Mrs. Zimdars.

The fourth missionary of the Wisconsin Synod to proclaim the precious Gospel of salvation to Spanish-speaking people has now entered his field of labor. On October 9, 1966, Ernest Zimdars, a 1966 graduate of the Wisconsin Lutheran Seminary, Mequon, Wisconsin, was ordained and commissioned in San Pablo Lutheran Church, our first Spanish mission, in Tucson, Arizona.

The service was bilingual. Pastor Venus H. Winter, our first Spanish-speaking missionary and pastor of San Pablo, performed the rite of ordination in English. The commissioning was in Spanish. Pastor H. C. Nitz, Eitzen, Minnesota, member of the Latin-American Committee of the Board for World Missions, preached the sermon in English and also partly in Spanish. Pastor E. A. Sitz, former president of the Arizona-California District and veteran pastor in Tucson, and Pastor H. C. Nitz assisted at the ordination. Pastor R. H. Zimmermann, chairman of the Board for World Missions, Glendale, Arizona, brought greetings from the World Board. San Pablo Congregation served lunch for the reception for Pastor and Mrs. Zimdars after the service.

For many years our Synod had but one Latin worker in the person of Pastor V. H. Winter. He conducted his first Spanish service at Phoenix, Arizona, on December 5, 1948. The work at Phoenix was later dropped, however, to give the missionary ample opportunity to concentrate on Tucson, since it appeared to be a more promising field for Spanish-American work. Radio services in the Spanish language over station KOLD, Tucson, were begun on

February 20, 1949, and have continued Sunday after Sunday to this day.

In 1964, Pastor Rupert Eggert and Pastor Roger Sprain, after completing studies in the Spanish language, were called as missionaries to Puerto Rico. This mission may eventually be a steppingstone into other countries of Latin America. These men have held services regularly for some time. They were scheduled to commence radio broadcasts in the Spanish language in October.

Pastor Zimdars previously spent two months as a vicar at San Pablo in Tucson and 10 months at Saltillo, Mexico, where he attended the Inter-American Institute to master the Spanish language. There he also met his bride-to-be, Cristina Rodriguez, to whom he was united in marriage in July of this year.

The new missionary is now stationed at El Paso, Texas, along the Mexican Border. At present he is exploring the area. From El Paso it is hoped, he may eventually draw also from Mexico. El Paso and Ciudad Juarez, Chihuahua, Mexico, its sister city across the border, have a combined population of 500,000. Pastor Zimdars is also conducting English services for our other mission congregation in El Paso. In addition, he will serve our servicemen at Ft. Bliss.

FREDERIC H. NITZ, Mission Reporter



ALL INVOLVED IN LATIN-AMERICAN MISSIONS (l. to r.): Pastor V. Winter of the San Pablo Spanish Mission, Tucson; Miss Mary Engel, teacher at San Pablo Christian Day School; Mr. and Mrs. Julio Figueroa, first adults confirmed at our San Pablo Mission; Pastor H. C. Nitz, member of the Latin-American Committee; Mrs. Zimdars and Pastor Ernest Zimdars.

YOUR MISSIONARIES ABROAD

[As in the past few years, we are publishing the addresses of our missionaries serving in foreign fields as an aid to those who wish to send Christmas greetings to them. We regret that the list appears somewhat late. However, your greetings will still reach the missionaries by Christmas if you send them airmail.—Ed.]

CENTRAL AFRICA

Rev. Raymond Cox
Box 120
Blantyre, Malawi

Rev. John Janosek
Box 120
Blantyre, Malawi

Rev. Theodore E.
Kretzmann
Box 1904
Lusaka, Zambia

Rev. Richard Mueller
Box 1141
Lusaka, Zambia

Rev. Robert Sawall
Box RW212-Ridgeway
Lusaka, Zambia

Mr. Elmer Schneider
Box 1141
Lusaka, Zambia

Dr. William Schweppe
Box 1904
Lusaka, Zambia

Rev. Ernst Wendland
Box 1971
Lusaka, Zambia

JAPAN

Rev. Richard Poetter
4022 Ishikawa-cho
Mito City, Japan

Rev. Norbert Meier
1134 Miamisawa
Kurume Machi
Tokyo, Japan

PUERTO RICO

Rev. Ruppert Eggert
1623 Calle Ozama Rio
Piedras Heights
Rio Piedras,
Puerto Rico

Rev. Roger Sprain
165 Gardenia Round
Hill
Trujillo, Puerto Rico

HONG KONG

Rev. Richard M.
Seeger
Seacliff Manion 9B
19 Repulse Bay Rd.
Hong Kong



AFRICA-BOUND are Mr. Elmer Schneider and family. Bidding them farewell and God-speed is Pastor A. L. Mennicke, chairman of the Executive Committee for Central Africa. The Schneiders' children are Laurel and Eric.

Lay Missionary Commissioned Church of Central Africa

Mr. Elmer Schneider was commissioned as lay missionary in the Lutheran Church of Central Africa, at St. James Lutheran Church, Golden, Colorado, September 11, 1966, by the Rev. A. L. Mennicke, chairman of the Executive Committee for Central Africa. His pastor, the Rev. H. A. Schulz of St. James Church, preached the sermon. Women of the congregation served a farewell dinner.

In Africa, Mr. Schneider, who has worked in the graphic arts field for 20 years, will be associated with the publications department of the mission for the production and dissemination of Christian literature. Mr. Schneider is the first lay missionary ever commissioned by our Synod. Mr. and Mrs. Schneider and children, Laurel Kay, 11, and Eric Karl, 7, are living in Lusaka, Zambia. An adequate home is being built for them on the Bible Institute property. A. L. MENNICKE

Editorials

(Continued from page 391)

devil, were inordinately active within and without the institutions. He had never favored locating the college in Watertown and remarked that the college was now harvesting the bitter consequences of the mistake that was made in placing the school in a small city.

Besides his work in the seminary, the professor had given much of his time to teaching in the college classes. He was also an editor of the *Gemeinde Blatt*, and from Christmas until Easter he had served as vacancy pastor of the congregation in Columbus, 24 miles from Watertown. During the year he had also made a fruitless journey soliciting funds for the upkeep of the schools. For relaxation (that was his word for it) after the heavy labor of the winter months, he made a nine weeks' mission journey into southern Minnesota. Since he used the time of his vacation for this trip, the seminary classes

suffered an interruption of only five weeks during his absence.

There were four students in the seminary: Siegler, Schmidt, Grotheer, and Junker. Three students in the college were preparing for work in the church. Two students had to be dismissed in the course of the year, one because of persistent misbehavior and one because of inability to master the required work.

It was on the whole a discouraging year, and it may well have influenced Professor Moldehnke to welcome the completion of the five-year period for which he had obligated himself to remain in America as missionary when he accepted the assignment from the Berlin Mission Society. He had arrived in America in 1861. In August of 1866 he returned to Germany. In 1869 he was back in America, where he continued as pastor in New York City till his death in 1904.

ERWIN E. KOWALKE

"Earnestly Contend For The Faith

Which Was Once Delivered Unto The Saints"

(The Last in a Series of Four Articles)

We turn now to the basic issue raised by a pastor of the Lutheran Church in America in a letter he wrote to a family which left his congregation for confessional reasons and joined a church of our Wisconsin Synod.

"Stubborn"? — "Naive"?

Are we of the Wisconsin Synod making an idol of a theological view which we have inherited? Is it sheer stubbornness on our part when we refuse to admit that it is totally inadequate for modern man? Or are we, perhaps, too "lacking in understanding" to see this? Are we, perhaps, simply too "naive" to keep up with "current Lutheran theology"? Are we choking on its dust just because we have been left so far behind?

These are crucial questions!

A Big Difference Between the Bible and the Constitution

We are willing to concede that the Constitution of our country, to which the LCA pastor points, may, possibly, need to be reinterpreted for our times. The Constitution is a purely human document. In drafting it our founding fathers were guided by the light of human reason alone.

At first blush it might seem reasonable that the Bible too, completed as it was nearly 1900 years ago, would need to be reinterpreted if it is to be meaningful to modern man. But, unlike the Constitution, the Bible is not a purely human product. It was written by men, to be sure. However, it was written, "not in the words which man's wisdom teacheth, but which *the Holy Ghost* teacheth" (I Cor. 2:13). It is not, therefore, of transient value or of temporary validity. It is the eternally true Word of Him whose "truth endureth to all generations" (Ps. 100:5).

Christ Still the Same for the Same Guilty Sinner

In spite of many changes over the years in man's way of life, has his heart, which "is evil from his youth" (Gen. 8:21), changed? Has the fact of man's sin and guilt changed? Is Christ any less "the Way, the Truth, and the Life" for twentieth-century sinners than He was for first-century sinners?

Hardly! Sin still bears its bitter fruit today just as it always has ever since it entered the world through Adam's Fall. It still brings shame and guilt, fears and tears, despair and death. The heart of twentieth-century man is still "deceitful above all things, and desperately wicked" (Jer. 17:9). Out of it still proceed, as from a poisoned spring, "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19).

There is, furthermore, still no other way for man to be saved than through faith in Jesus Christ. Even for space-age sinners there is still no salvation in any other, "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Man Cannot Rewrite God's Mighty Acts

The facts of history which are recorded in the Bible are still facts. It is not within the power of man to undo

the acts of God. Man may deny, but he cannot rewrite the record of God's mighty acts. Take, for example, His creating man and the world in which we live in six ordinary, natural days of 24 hours each; His promising a Savior to fallen man and then sending Him into the world by a miraculous virgin birth; His offering up His only-begotten Son as a ransom for us all in an incomparable demonstration of love; and, finally, His restoring the body of Jesus to life and exalting Him to glory at His own right hand in heaven. These are all historical events, beautifully woven by God into the fabric of His supremely wise plan for our Salvation.

Unless Scripture itself indicates otherwise, therefore, it expects us to accept it in its simple, natural sense. In other words, it expects us to read history as history. The report of Jonah's unique experience, to cite another example, is a factual, historical record. At other times, however, the context itself may clearly indicate that we are dealing with a parable or with symbolical language, such as we frequently find, for instance, in the Book of Revelation.

Interpretation of the Word Not Subject to Change

Jesus Himself assures us that His Word will stand to all eternity. "Heaven and earth shall pass away," He tells us, "but my words shall not pass away" (Matt. 24:35). Holy Scripture is the unchanging Word of the immutable God, who most solemnly declares, "I am the Lord, I change not" (Mal. 3:6).

The interpretation of His Word, then too, is not subject to change, as the pastor from the LCA holds. Holy Scripture does not stand in need of modern theology's "reinterpretation." To be sure, it must continually be applied to the changing circumstances of men's lives. A preacher of the Gospel, we readily agree, "must preach the word of Christ and show how it applies to our situation today." But the interpretation itself does not change.

This is true because, as we firmly believe, *Scripture is its own interpreter*. It is not subject to the changing whims, fancies, and fads of fallible, human interpreters. When Jesus in instituting the Lord's Supper said, "This is my body which is given for you" (Luke 22:19), this was true at the time He spoke these words, it remained true in Luther's and Zwingli's day in spite of Zwingli's denial of what Jesus here so clearly states, and it continues to be a truth for us today. In the Sacrament Jesus gives us His very body as well as His blood for the forgiveness of our sins.

One Can't Find the Savior Apart From the Word

In a certain sense it is true that we should "believe not in our beliefs but in Jesus Christ Himself," as our critic contends. But, on the other hand, it is not true if the sense of this statement is that the Savior in some way is to be separated from His Word. How else can we come to know and to believe in Him except through the teachings and doctrines — the "beliefs," if you will — of His holy Word? Because "faith cometh by hearing" (Rom. 10:17), Jesus earnestly exhorts us to "search the scriptures" (John 5:39).

**True Scholarship Does Not
Try to Lord It Over God's Word**

The Lutheran Church from its very beginning has appreciated the fruits of genuine scholarship. But it has also recognized that scholarship, if it is true scholarship, is always of the kind that brings into captivity every thought to the obedience of Christ (II Cor. 10:5).

If modern scholars' denial of the simple, evident sense of the Scriptures is counted as wisdom, we count it an honor to be considered "naive." The writings of theologians of the modern school—and, we must add, Bonhoeffer whom our critic regards as a "saint," must be numbered among them—again give evidence that God has hidden His truths from the wise and prudent and has revealed them unto babes (Matt. 11:25).

"If your wisdom," a learned Bible scholar once declared, "makes bold to constitute itself the judge of what is found contained there; if, from this Scripture, which calls itself inspired, and which declares that it is, at the last day, to judge you yourself, that wisdom of

yours dares to take away anything; if, seating itself like the angels of the last judgment, it drags the book of God to the seashore of science, in order to collect in its vessels what it sees in it to be good, and to throw out what it finds in it to be bad; if it pretends to separate there the thought of God from the thought of man; then it is necessary that it should be reproved; it is guilty of revolt, it judges God."

Let Us Remain "Babes"!

May we, then, never presume to sit in judgment over the inspired and inerrant words of Holy Writ! Woe unto us—and to our church—if we ever forget that "the foolishness of God is wiser than men, and the weakness of God is stronger than men" (I Cor. 1:25)! God granting us His grace, may we, rather, ever remain "babes," ready to bow in humble, reverent submission to whatever the Holy Scriptures teach, ready to accept in simple, childlike faith *everything* that the God of our salvation tells us in the pages of His holy Word!

WILBERT R. GAWRISCH

HIDDEN GEMS IN OUR HYMNS

"Oh, Come, Oh, Come, Emmanuel"

We are not living in Old Testament times. We are not longingly awaiting the fulfillment of the many Messianic promises of old. The coming of God's Son into this world as true man is a gloriously accomplished fact. Unto us *has* been born a Savior, which is Christ, the Lord!

Then why does hymn number 62 in *The Lutheran Hymnal* seem to contain the prayer that Emmanuel, the Rod of Jesse, the Dayspring, and the Key of David, might soon make His appearance as the long-awaited Savior? Why do other Advent hymns express similar thoughts?

It all has to do with the fascinating and edifying structure of the church year. Very vividly pictured for us during the 12 months beginning with Advent I is the "Drama of Redemption." Advent, as it prepares for and precedes the Christmas Festival, is very much like the ages preceding the birth of the Messiah. In a sense it is as though we were experiencing for the first time all that has been done for us by our Savior, the God-man. The Advent Season begins with the waiting, believing Church: the Promised One is yet to be born to save us—and yet we know that He *was* born, that we *are* saved through His redemptive work. If we transpose ourselves into such

an atmosphere of anticipation we can more fully appreciate the joyful expectancy of the Old Testament believers; Advent will become more meaningful and spiritually rewarding for us.

So come to us anew, Emmanuel, God with us! (Isa. 7:14; Matt. 1:23) We, too, in the spiritual sense, were captives as Israel was (stanza 1). Our Savior *has* ransomed us!

Thou Rod of Jesse (Isa. 11:1), we *have* been freed from Satan's tyranny, as Thou hast promised. (This name for Jesus in stanza 2 reminds us of the many bearers of the Promise in Old Testament times.)

Zacharias, father of John the Baptist, refers to Jesus as a Dayspring (dawn) in Luke 1:78. Stanza 3 states that this glorious Light brilliantly illuminates the pathway to heaven.

The phrase "Key of David" in stanza 4 is taken from Isaiah's reference to the Christ in chapter 22:22. Our Savior *has* opened heaven's door for us.

Rejoice! Rejoice! Emmanuel *has* come to thee, O spiritual Israel!

PHILIP JANKE

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

PICKETS IN THE PEWS?

"Vietnam Involvement," "Sexual Integrity in Modern Society," "Civil Rights," "Open Housing"—these were just a few of the topics discussed at the third biennial convention of the American Lutheran Church, held in Minneapolis this fall (October 19-25). Because it declared itself on such "timely and controversial issues," this ALC convention has been proudly labeled by its leaders as the "Alive Convention."

It almost became the *picketed* convention! Already the second day, members of the Lutheran Student Association threatened to invade the convention sessions in Central Lutheran Church and parade among the pews with pickets and placards. The militant students were opposed to a convention report on "War, Peace, and Freedom." It reaffirmed that war, though far from being "good, righteous, or holy," may often be necessary to preserve a country's freedom. The students were demanding virtually a pacifist statement from the convention. The previous day the aroused collegians had gone so far as to buy an ad in the University of Minnesota's campus newspaper, condemning the convention "for failing to faithfully represent the Word of God." However, after a hastily appointed convention committee met with them, the students calmed down and settled for a silent prayer vigil outside the church.

Perhaps the ALC delegates were getting a bitter foretaste of their own medicine. A few days later, despite considerable adverse reaction, they approved a statement entitled "The Church's Role in Society" which declared: "The church's central task of proclaiming Jesus Christ . . . as Lord and Savior is inseparable from involvement in the issues of secular society." "There may be times and circumstances," the statement insisted, "when churches and their members may need to initiate marches and picketing and other totally legal means for dramatizing injustices and protesting unwholesome social situations."

Three levels of disobedience were recognized in the ALC statement. The third level of "rioting, insurrec-

tion, killing, wounding, and pillaging" could obviously not be condoned, but it was left up to the individual's conscience to decide whether or not to participate in the two lower levels of disobedience. These included not only peaceable disobedience of a law believed to be unjust, but even more drastic efforts to harass or intimidate the public as a means of highlighting injustice when the evils are unusually harsh and unfair. Fellow churchmen were admonished not to judge whether a participant in civil disobedience is right or wrong. "He who decides that the Lord requires him to become involved in civil disobedience, fully expecting to take the consequences of his decision, is to be honored as much as the one who decides, before the Lord, against such involvement."

"THE TROUBLE WITH THE CHURCH"

It's a pity that the ALC delegates assembled at Minneapolis had not taken to heart an article, with the above title, that had appeared in the October 4 issue of their own church paper, *The Lutheran Standard*, just two weeks before their "Alive Convention" opened. Written by Dr. Ed L. Miller, a professor of philosophy at the University of Colorado, the article was originally delivered a year ago as a chapel talk at the ALC's St. Olaf College. Here are some excerpts from Dr. Miller's article which closely match our own convictions and need no further comment:

"I would like to share some of my concern for the status and role of the church in our day. . . . First of all, I would insist that the church of our day must guard itself from becoming increasingly insensitive to its most fundamental and most urgent mission in the world. The purpose of the church is not to demonstrate on behalf of civil rights. It is not the primary task of the church to implement the Great Society. The first concern of the church is not to initiate ecumenical councils, or to crusade against nuclear war, not to establish great centers of learning, or to collect used clothing, for the Navajos."

We would not want to make the concession which Dr. Miller makes in this sentence: "True, there are things

which the church can do; these are things which, perhaps, the church should do. But these things others can do also."

Dr. Miller goes on: "And while we believe that the Christian message is relevant for contemporary man and the problems of his society, the fact remains that the central teaching of the New Testament is that 'God was in Christ, reconciling the world unto himself,' and that 'the Son of man came to seek and to save the lost.' The most fundamental task of the Christian Church remains to go into all the world and 'preach the gospel to every creature.' Only the church can do that!

"If the effectiveness of the church has become and is becoming more and more diluted in our day, I would judge that it is not because the church is failing to lend itself to the problems of the day, but rather because it is allowing itself to become so dominated and preoccupied with them that its *essential* role and message tends at times to become eclipsed. . . .

"I am suggesting then, in the first place, that we must attempt to be sensitive to those trends within the church which in an ever so subtle way subvert and divert the church from its highest and most holy vocation, so that it ceases to be the effective tool for God's purpose in redeeming men. I say again, because I do not believe that at this time it can be overemphasized, that the most fundamental work of the church is to witness to the truth of Christ.

"Another way in which it seems to me that the church of our day may be compromising its efficacy and power in the world is through the rising opinion that somehow we must remake Christianity in such a way that it is acceptable to modern man. I am frankly tired of hearing the judgment that if the Christian expression of truth ceases to speak meaningfully to contemporary man, then that expression and even the message must be changed or eliminated.

"When did the church get the idea that it must apologize for itself? Since when does the power of God rise or fall with the judgments of men?"

Since when is man the measure of all things?

"We must allow rather the Scriptures and the truth of Christ to stand as the measure of all men. We should seek not to remake the Christian message in the light of men, but we

should seek to remake men in the light of Christian truth. . . ."

Postscript: A later issue of *The Lutheran Standard* (Nov. 1, 1966) contained several comments from readers heartily approving Dr. Miller's article. One pastor from Texas won-

dered why Dr. Miller was teaching at a secular university while the writers of certain recent *liberal* articles in the *Standard* were teaching in ALC colleges and seminaries!

MARTIN LUTZ

Michigan

Obituary — Mrs. Edith Baumann

Funeral services for Mrs. Edith Caroline Baumann were held at Trinity Ev. Lutheran Church in Jenera, Ohio, on September 26, 1966. Pastor Donald Laude addressed the mourners with words of comfort based on the words of David in Psalm 103:1-4 under the theme: "David Encourages All Saints To Praise God."

Mrs. Baumann was born in 1894, in Galion, Ohio, the daughter of the late Mr. Frank Kibler and his wife Mary Ida Dapper. By the grace of God she was brought into the kingdom of God by the washing of Holy Baptism at Peace Ev. Lutheran Church at Galion, Ohio. She was confirmed at the same church in 1908.

In 1915 she was united in holy wedlock to Mr. A. W. Baumann. After their marriage her husband completed his ministerial training at Columbus, Ohio. During his active ministry, from 1922 to 1947, Mrs. Baumann faithfully served the Lord in choir and organ work. During the past 16 years of retirement, Mrs. Baumann continued to be active with piano and organ lessons for 40 children and more each year.

Mrs. A. W. Baumann was a member of Trinity Ev. Lutheran Church since shortly after her husband's retirement in 1947, when they both felt constrained, because of confessional reasons, to leave their former church body (The American Lutheran Church). Together with her husband she heard the Word regularly and partook of the Lord's Supper often for the strengthening of her faith. Thus, it was in the faith of the Son of God that she lived, and it was in this same faith that she died.

Left to mourn her passing together with her beloved and faithful husband are two daughters, Florence Wilch of Akron, Ohio, and Helen David of Cleveland, Ohio; also two sons, Theodore and Ray of Jenera; also two brothers, Eugene Kibler of Akron, and the Rev. Ray Kibler of San Diego, California; also 11 grandchildren, and four great-grandchildren.

RICHARD MACKAIN

Direct from the Districts

Northern Wisconsin Teachers Conferences

On September 29 and 30, the Winnebago Lutheran Teachers Conference met in Rhinelander at Zion Lutheran Church. There were 170 teachers present. Pastor Edward Stelter of Readfield prepared devotions, based on the Apostles' Creed, for each session. For the service on the evening of September 29, Pastor Martin Janke preached. Topics were "The Doctrine of the Trinity at an Early Age" and "Tracing the Messianic Prophecies from the Divided Kingdom to Christ." Mr. Werner Roekle read a paper on "Current Events," and Mr. A. Fehlauer one on "Government Aid in Our Parochial Schools."

Papers on the second day were by Mr. A. Moskop on "Teaching Grammar"; by Mr. C. Sitz in "Self Expression Through Writing"; by Mr. Norman Stellick on "Self-Expression Through Public Speaking"; and by Professor A. Schultz on "Children's Literature."

A Sunday-school teachers' institute of the Winnebago and Fox River Conferences met at Appleton on the afternoon of October 9, in Riverview Lutheran Church. Mr. Adolph Fehlauer, assistant executive secretary of the board of education, explained the new Northwestern Sunday-school material, to be published in the fall of 1967. The opening devotion was conducted by Pastor F. Thierfelder.

Parish elementary-school and high-school teachers of the District attended the teachers' conference at Wisconsin Lutheran High School in Milwaukee on November 3 and 4. Secondary schools of this District reported having gains and losses in students as follows: Winnebago Lutheran Academy 193, a loss of 7; Manitowoc Lutheran 193, a loss of 3; and Fox Valley (Appleton) 440, a gain of 48.

Joint Reformation Services

Joint services of area congregations to give thanks to God for the Reformation, were held in Fond du Lac, Two Rivers, and Appleton. The service at Appleton was held at Lawrence Chapel on October 30. Pastor Ray Wiechmann, executive secretary of our Synod's Board for Home Missions, preached. The service at Two Rivers was held on November 6 at the Hamilton Field House. Speaker for this service was Pastor J. Plitzuweit of Sheboygan. At Fond du Lac, the Reformation service was held at Winnebago Lutheran Academy on October 30, in the evening. Professor Oscar Siegler of Dr. Martin Luther High School preached the sermon.

Anniversary

Members of St. Paul's Lutheran Church at Green Bay gathered on Saturday evening, October 15, at St. Paul's to commemorate a threefold anniversary for Pastor and Mrs. A. W. Voigt. The three events remembered were the thirty-fifth anniversary of Pastor Voigt's ordination, the Voigt's thirty-fifth wedding anniversary, and their twenty-fifth year at St. Paul's in Green Bay.

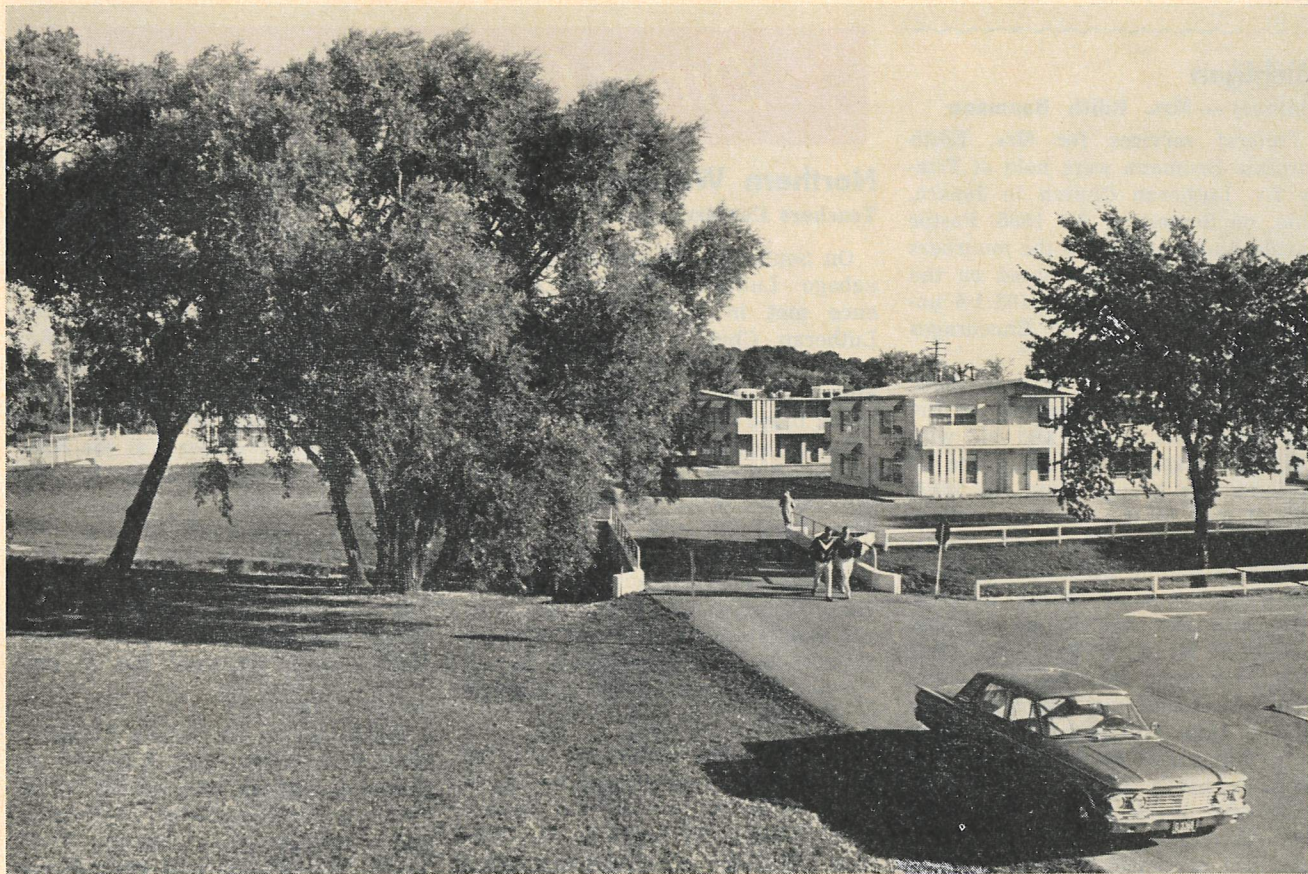
Fox Valley High School

The school year at Fox Valley began on Sunday, September 4 with a service for students, faculty, and friends in the gymnasium. Four new full-time teachers were installed by Pastor G. J. Albrecht. They were: Mrs. Alfred Zellmer, physical education; Mr. Willard Lueders, algebra, general science, and boys' physical education; Mr. Martin Steffel, English; and Mr. Andrew Domson, religion and history. Miss Phyllis Kretzmann, who has been on leave to get her master's degree, is returning this fall to teach. Mrs. Willard Lueders is teaching piano and organ. Two bands will appear this year. The one will be directed by Mr. L. Prah; the other, by Mr. G. Rolloff.

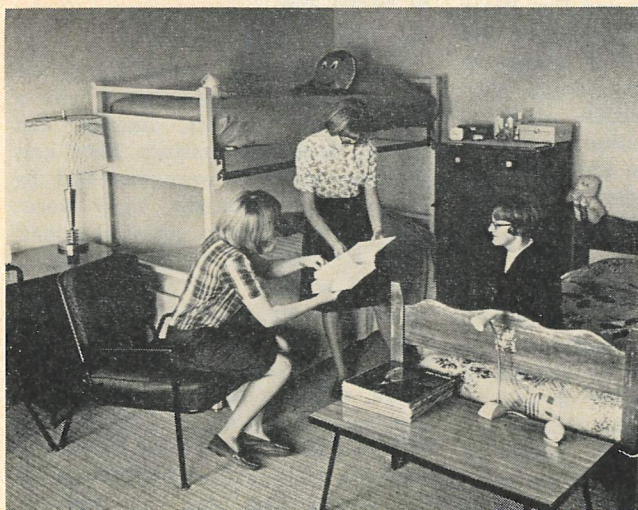
(Continued on page 402)

You Provided These Facilities

Milwaukee Lutheran Teachers College



A fine view of our new property at 12700 W. Bluemound Road, Milwaukee. The six dwelling units can accommodate as many as 270. The spacious grounds make living pleasant for the students.



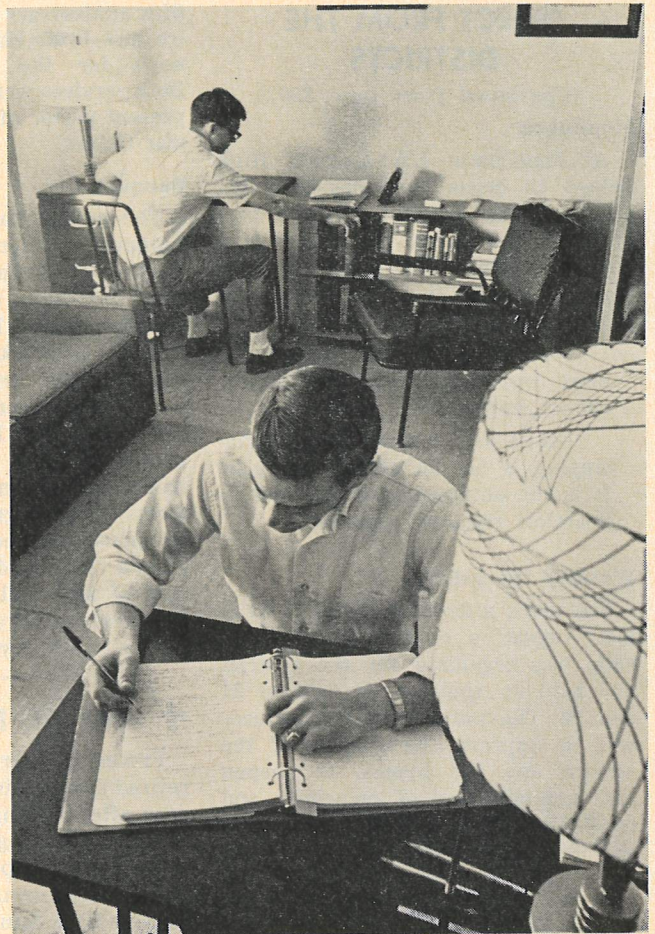
The former motel rooms could readily be adapted for use as dormitory rooms.



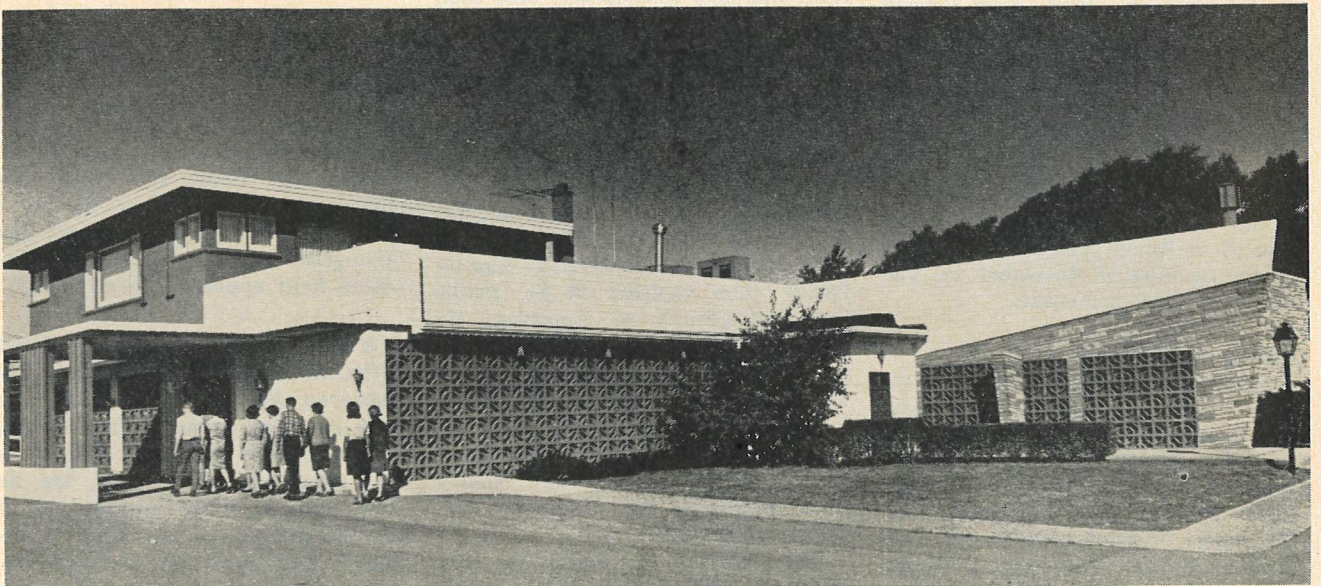
Mr. William Meyer, a Senior at the Seminary (right), and his wife assist the Dean of Students, Prof. Milton Burk, with many tasks.



(Above) A number of students enjoy a relaxing hour in the student lounge.



(Right) This picture gives added evidence that living quarters are roomy enough.



A former inn, this building provides both a dining hall and a student lounge. The Dean of Students and his family occupy the apartment on the second floor.

DIRECT FROM THE DISTRICTS

(Continued from page 399)

Manitowoc

At Manitowoc Lutheran High School an organ fund has been begun, with the thought in mind that an organ can add to the dignity of a chapel service. We quote here a statement from the *Clarion*, the school newspaper:

"We all agree that nothing is more inspiring than good, hearty chapel singing.

"Let us also remember that hymn-singing is not an artistic exercise. It is the outpouring of the soul in heartfelt religious emotion."

Worship Workshop

Following a decision of the District last August, a church music workshop was organized for the District and held at Appleton on October 21 and 22. The purpose of the lectures was to improve the singing of the service and the hymns, to deepen the understanding of principles and ideals of Lutheran public worship, to aid in the selection of fitting choir music, and to stimulate effective rehearsals. Meetings were held at River-view Lutheran Church. The host pastor was Frederick Thierfelder. Prof. Martin Albrecht of Mequon and Prof. Kurt Eggert of Milwaukee lectured on the liturgy and on the use of good and fitting hymns and music for the church year. Prof. M. Zahn of New Ulm spoke on the liturgical chants in the services; Prof. Kurt Oswald of Appleton spoke on teaching choir music and Pastor Winfred Nommensen of Milwaukee discussed the pastor-organist relationship and the music planning session.

Choir Concert

The choirs of Mt. Zion Lutheran Church of Ripon presented a concert on the evening of November 13. The pastor is E. H. Semenske.

Double Anniversary

Immanuel Lutheran Church of De Pere (Shirley) observed the sixty-fifth anniversary of the congregation and the fiftieth anniversary of the founding of its parish school on October 16. The festival speakers for this happy occasion were Pastor Gale Maas of Morton, Minnesota, a former pastor at Immanuel, and Prof. G. Hoenecke of Mequon, also a former pastor. Pastor Maas spoke for the sixty-

fifth anniversary in the morning service and Prof. Hoenecke in the afternoon for the school anniversary. Both services were well attended. The present pastor of Immanuel is Walde-mar Geiger.

Banquet

The annual banquet of Winnebago Lutheran Academy was held on the evening of Sunday, November 13. Mr. Hugo Wicke, an alumnus, was master of ceremonies. Pastor Karl Gurgel, Harold Schwark, and Mrs. Philip Rueping gave reports.

A play by senior students, under the direction of Miss Ruth Huth, was presented. For the first time, the band appeared in newly acquired uniforms of blue, gray, and white. Both religious and secular numbers were played. The band is under the direction of Mr. William Fuhrmann. The banquet was served by the Academy Ladies' Auxiliary. LEROY RISTROW

† Prof. H. R. Palmbach †

Professor Harry R. Palmbach, who retired from active teaching duty last year after serving Dr. Martin Luther College and High School 49 years without interruption, died suddenly Wednesday noon, November 9, 1966, at New Ulm, Minnesota. He had gone to his doctor's office for treatment of a minor ailment. While there, he was suddenly stricken so severely that he had to be transported to the hospital in an ambulance. As a result of emergency treatment, he regained consciousness. The recovery, however, was only momentary. Less than an hour after the first seizure the Lord permitted His faithful servant to fall asleep in peace at the age of 75 years, 2 months, and 9 days.

Harry R. Palmbach, son of August Palmbach and Lydie Boerner, was born near Appleton, Wisconsin, on August 31, 1891. He became a child of God through the Sacrament of Holy Baptism administered to him by Pastor John Gensike in St. Paul's Lutheran Church of Appleton. He received his elementary education by attending the rural school and the vacation Bible school conducted by Immanuel Lutheran Church of Greenville, Wisconsin. He was instructed and confirmed by the Rev. Henry Koch, pastor of the Greenville congregation, in 1905.

The departed continued his education by enrolling in the preparatory department of Northwestern College in 1906. After completing the

college course at Northwestern in 1913, he did postgraduate work in the field of science, majoring in chemistry, at the University of Wisconsin.

In the fall of 1917 Professor Palmbach accepted a call from Dr. Martin Luther College. Upon his arrival in New Ulm he became a member of St. Paul's, where he regularly attended the services and frequently partook of the Lord's Supper. As a teacher he was a dedicated servant of God who gave unstintingly of his time and energy to the students and the institution which he served.

Professor Palmbach did not marry. He is survived by three brothers: Erwin and Reuben Palmbach of Appleton, Wisconsin, and Alfred Palmbach of New London, Wisconsin. There are also a number of nephews and nieces, and many students and friends by whom he will be long remembered.

Services were conducted by his pastor in St. Paul's Lutheran Church of New Ulm on Friday, November 11. The faculty served as honorary pallbearers, and the last class taught by Professor Palmbach served as an honor guard. The College choir also participated in the services.

Services were also conducted at Appleton by Pastor F. Brandt Monday afternoon, November 14. The departed was then laid to rest in the family plot at Greenville, there to await the resurrection of all flesh.

WALTER J. SCHMIDT

Briefs

(Continued from page 390)

God in His grace once gave us His Son. Now He is winning many victories of grace in the hearts of sinners — through us. Certainly, reports on what His grace has accomplished through our Home and World Missions program will add to the joy of Christmas — which is the joy that "the grace of God that bringeth salvation hath appeared to all men."

* * *

WHAT OF THE BLIND IN YOUR CONGREGATIONS, PASTORS? The Lutheran Women's Missionary Society is trying to serve them by producing Braille materials. But to do this effectively and wisely, the Society must have information regarding the number of the blind in our Synod. You are ready to supply the information, of course. How may you do it? See the box on page 403.

HOW MANY BLIND PEOPLE?

Pastors, will you please send in the two figures requested below? They are needed to guide the Lutheran Women's Missionary Society in its work of producing religious materials in Braille.

1. The number of blind people in your congregation.
2. The number of those who can read Braille.

Please send the information to:

Pastor Raymond Wiechmann
Executive Secretary for Home Missions
3512 W. North Ave.
Milwaukee, Wis. 53209

REQUEST FOR COLLOQUY

Pastor Daniel F. Hentscher, Westville, Indiana, has requested a colloquy, preparatory to making application for membership in the Wisconsin Evangelical Lutheran Synod.

Adolph C. Buenger, President
Southwestern Wisconsin District

WELS SERVICES AT FT. LEONARD WOOD

Our Wisconsin Synod camp pastor for Ft. Leonard Wood is Pastor Roger R. Zehms (home address: 938 Crestland Drive, Ballwin, Mo. 63011). Pastor Zehms conducts worship services for our servicemen at Ft. Leonard Wood on the second and fourth Sundays of the month. Time of service is 7:30 p.m. (19:30) in chapel No. 10.

NAMES WANTED

Please send the names of WELS and ELS members moving to the Grand Forks, N. Dak., or East Grand Forks, Minn., area to Rev. Erling T. Teigen, River Heights Lutheran Church, 1708 2nd St. N.W., East Grand Forks, Minn. 56721.

NOTICE

VA Hospital, Battle Creek, Michigan

If you know of patients at the Veterans Administration Hospital in Battle Creek, Mich., please contact the undersigned, who will visit them.

Pastor L. Meyer
833 Fairfield Ave.
Battle Creek, Mich. 49015

WANTS NAMES IN BOSTON AREA

Readers of *The Northwestern Lutheran* who know of families or students in the greater Boston area are asked to refer them to Harvard Street Lutheran Church in Cambridge, Mass. (Evangelical Lutheran Synod), or send their names and addresses to:

Paul G. Madson, Pastor
30 Richfield Road
Arlington, Mass. 02174

AVAILABLE

A Communion set free to any mission congregation, except for postage and insurance. For further information, write to or phone: Pastor Nathan J. Engel, Box 184, Faith, S. Dak. 57626. Phone: (605) 967-3291.

AN OFFER — BAPTISMAL FONT

St. John's of Alma City, Minn., offers free to any congregation a marble baptismal font. Font may be dissembled for shipping. Contact:

Rev. D. Begalka, R. R. 2,
Janesville, Minn. 56048

WISCONSIN LUTHERAN SEMINARY CHORUS RECORDS

Long-play monaural or stereo recordings of the concert sung by the Seminary Chorus on the Pacific Northwest tour are now for sale: Prices: Monaural \$4.00 postpaid; Stereo \$4.50 postpaid. Kindly address orders to

Martin Albrecht
11840 N. Luther Lane 65W
Mequon, Wis. 53092

APPOINTMENT

Pastor Hoge W. Bergholz of Appleton, Wis., has been appointed a member of the Commission for Christian Literature to serve the unexpired term of Prof. Harold Warnke, who resigned from this Commission for reasons of health.

Oscar J. Naumann, President

SEMINARY CHRISTMAS SONG SERVICE

The Seminary Chorus will present two Christmas song services, Wednesday, Dec. 14, at 7 p.m. in North Trinity Lutheran Church, Milwaukee; and on Thursday, Dec. 15, at 7:30 p.m. in the chapel of Wisconsin Lutheran Seminary in Mequon. You are cordially invited to attend.

Martin Albrecht, Music Director

A REQUEST FOR COMMUNION WARE

Gethsemane Ev. Lutheran Church, Davenport, Iowa, a new mission congregation of the Wisconsin Ev. Lutheran Synod, is in need of Communion ware. Any congregation with used Communion ware available is asked to write to:

Pastor Eugene F. Ahlswede
153-19th Ave.
Moline, Ill. 61265

CONCERT SCHEDULE

Northwestern College

Dec. 11 8:00 p.m. Christmas Concert
Feb. 26 4:00 p.m. Band Pop Concert
March 12 8:00 p.m. Easter Concert
May 7 8:00 p.m. Spring Concert
May 31 7:30 p.m. Commencement Concert

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTORAL CONFERENCE

Date: Jan. 24 and 25, 1967.

Hour: 9 a.m.

Place: 208 S. Allen, Edna, Tex.

Agenda: I Cor. 2:10-16, M. Nitz; Incarnation and Inspiration, A. Sitz; The Person and Work of the Holy Ghost, D. Redlin; The Inspiration of James, S. Krueger; Philemon, V. Glaeske; The Message to the Congregation at Smyrna (Rev. 2:8-11), R. Hartman; "Any Other Gospel" (Gal. 1), V. Winter.

SPECIAL NOTICE — FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

Change in Fee Dues

As of Jan. 1, 1967, the fee for the use of AUDIO-VISUAL AIDS materials will be changed as follows. For congregations with a communicant membership of 100 or less the fee will remain at \$5.00 for the calendar year. Congregations with a communicant membership of over 100 will pay \$10.00 per calendar year. This fee is due and payable no later than March 15, 1967. This will give your congregation unlimited access to our library.

Preacher: Tues. evening Communion service,
D. Redlin. V. Winter, Secretary

NEBRASKA

SOUTHERN DELEGATE CONFERENCE

Date: Jan. 10, 1967.

Time: 10 a.m.

Place: St. Paul of Plymouth, Nebr.; host pastor, H. C. Schnitker.

Agenda: Homiletical treatment of Rom. 12:6-16, D. Fischer.

D. Sievert, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Fischer, William E., as Secretary of Part-Time Education, Board of Education, by Prof. Martin Albrecht; assisted by C. Toppe, M. F. Liesener, C. Koepsell; in Redemption Ev. Lutheran Church, Milwaukee; Nov. 6, 1966.

Cares, Gerhardt F., as pastor of Zion Ev. Lutheran Church, Columbus, Wis., by A. A. Winter, assisted by H. W. Cares, I. G. Uetzmann, C. W. Spaude, Vicar K. Gast; Nov. 6, 1966.

Keibel, Armin K. E., as pastor of Resurrection Ev. Lutheran Church, Concord, Calif., by Robert Waldschmidt; assisted by R. H. Hochmuth, G. F. Zimmermann, and D. J. Valleskey; Oct. 2, 1966.

Lindloff, Lyle J., as pastor of Calvary Ev. Lutheran Church, Thiensville, Wis., by W. R. Gawrisch; assisted by C. H. Mischke, T. B. Olsen, Jr., R. E. Pope, M. C. Smith, J. E. Raabe; Nov. 20, 1966.

Retzlaff, Nathan, as pastor of St. John's Ev. Lutheran Church, Lomira, Wis., by M. W. Croll; assisted by W. O. Nommensen and H. J. Lemke; Nov. 6, 1966.

Schultz, David V., as pastor of Grace Ev. Lutheran Church, Casa Grande, Ariz., by I. G. Frey; assisted by W. A. Diehl, C. E. Found, F. W. Loeper, D. K. Tomhave, J. P. Gaertner; Nov. 6, 1966.

Wagner, Wernor, as pastor of St. Matthew Ev. Lutheran Church, Janesville, Wis., by V. H. Prange; assisted by N. E. Paustian, H. C. Schumacher, W. E. Schneider; Nov. 6, 1966.

Teachers

Cone, Fredric D., as teacher at Jerusalem Ev. Lutheran School, Milwaukee, Wis., by E. A. Toepel; Sept. 11, 1966.

Krause, Allen, as teacher in Siloah Ev. Lutheran School, Milwaukee, Wis., by W. G. Hoffmann; Sept. 11, 1966.

CHANGE OF ADDRESS

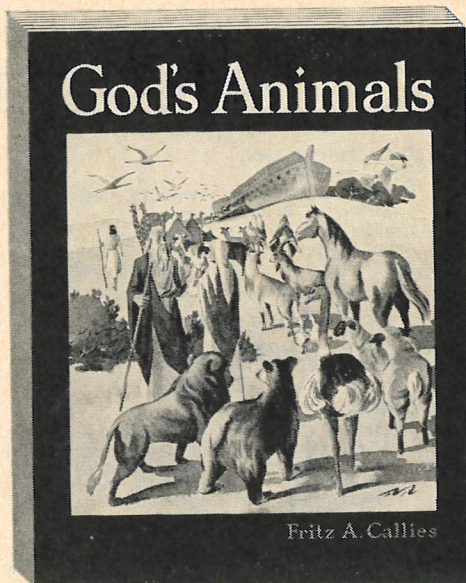
Pastors

Schroeder, Martin C., em.
2421 N. 111th St., Apt. 5
Wauwatosa, Wis. 53226

Schultz, David V.
404 N. Cameron
Casa Grande, Ariz. 85222

Teacher

Cone, Fredric D.
2934 North Buffum St.
Milwaukee, Wis. 53212



God's Animals

by FRITZ A. CALLIES

A beautiful book —
For children of any age

64 pages — 7½ by 9½
Price: \$2.25

This is not just another children's book about animals of the Bible! It is filled with astonishment. And it is simple and uncomplicated.

Some of the profoundest doctrines of the Bible turn up in the most unexpected places in a most delightful way. With Bible references placed unobtrusively on the margin, the author lets you follow him as he picks his way through the Bible.

The original watercolors which face the text are a pure pleasure. They will catch the attentive eyes of children — from the bright button eyes of a rooster to an Audubon-like covey of quail.

If you want to add a little game to the reading, there is a brace of questions under each illustration to lead the youngster on. At the end of the book there is a quiz section which can be turned into another game for the children.

NORTHWESTERN PUBLISHING HOUSE

3616 - 32 West North Avenue, Milwaukee, Wisconsin 53208

THE 1967 YEARBOOK

Contents:

Calendar of the Church Year

The Story of Our Convalescent Homes

Official Directory of Pastors, Teachers, Officials, Boards, Congregations, Missions, Elementary Schools, High Schools, Colleges, and Charitable Institutions.

Official Directory of the Norwegian Synod (ELS)

Price: \$.75

Special Feature:

A large 2-color map of our Home Missions in the United States and Canada. The map folds into the Yearbook and opens to 17 by 22¼ inches.

This map is included in the price of the Yearbook.

Additional copies of the map only are available at 25 cents each. Order from

NORTHWESTERN PUBLISHING HOUSE