



THE NORTHWESTERN

# Lutheran

September 26, 1971

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# BRIEFS by the Editor

Perhaps we could title this month's column "The Old and the New," since that is what it will be about.

As a church body we have something that is old, which we cherish more than life itself. This is the Word of God as it is given us in the Holy Scripture. Some of this Word goes back to the very beginning of time, to the days of Adam and Eve. In its written form part of it dates back to the days of Moses. The last words of this Book were written by St. John at the close of the first century after Christ. Since then there has been a remarkable silence, not because God has decided to leave us to ourselves, but because the Holy Scripture tells us all that we need to know and believe to prepare ourselves to meet our Lord. The Book is old, but we intend to abide by it.

We have other old writings to which we—as a church body have pledged ourselves. They are the Lutheran Confessions. These go back to the sixteenth century. In its constitution, our church body pledges itself to teach in accordance with these

Confessions. This we do because the Lutheran Confessions agree with the Holy Scripture.

The recent August convention of our Synod supplied the evidence that our subscription to the Bible and the Lutheran Confessions is more than mere lip service. Among the many items brought before the convention was an appeal from the action of one of the Districts on a doctrinal issue. For our purpose the names involved are not important, but the action is. In dealing with this issue the convention took time out to have the pertinent article of the Formula of Concord read to it, with a panel of pastors reading the Scripture passages referred to. In judging the case, the Confessions and the Holy Scripture were decisive for the delegates.

There are theologians and church bodies that may consider action like the above as totally out of step with the times. Thank God, whenever Scripture speaks and the Confessions restate the Scripture truth, our church body is ready to say Yea and Amen.

This is also evident in the sermons preached from our pulpits and the teaching done in the classrooms of our Christian day schools and Sunday schools. The Bible, the Bible history, and the catechism are the basis of instruction. Old, yes, but not out of date. They still meet the spiritual needs of adults and children in the twentieth century.

Such clinging to the old does not mean that we do not use the new. Yesterday evening I attended a stewardship meeting in one of the congregations in the Milwaukee area. In order to facilitate the work in this sizable congregation, the stewardship board recommended that much of the information needed by its elders be computerized, that is, be punched on cards, so that the time often spent in sorting cards might be used in a more profitable way. As the system is enlarged, it will also give more information to the pastors and teachers concerning the spiritual habits of this particular group of Christians. This in turn will help these servants of God to select those matters from Holy Scripture which the Christians of that particular congregation need to hear.

It is possible, of course, to function without such modern conveniences. On the other hand, it is possible to use them in our churches and schools without in any way corrupting the message. When the timeless truth is preserved, the new is also valuable.

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

*The Northwestern Lutheran*

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# Editorials

**"Silver and Gold Have I None"?** The Real Form Girdle Company of Brooklyn is owned by a 2200-member Protestant church in Akron, Ohio, called Cathedral of Tomorrow.

In New Orleans, the local CBS television outlet is owned by Roman Catholic Loyola University.

Under title of "nonprofit organization," the Stratford Retreat House in New York owns a number of businesses whose sales volume is some 15-20 million dollars a year. Other churches run restaurants, parking ramps, recording studios, retail stores, etc.

Labeled "religious enterprise," the Real Form Girdle Company is sheltered from the 52 per cent corporate taxes competitors must pay. Profits are plowed back into the company, while private industry must share large proportions with the government.

Croaking the age-old question of Judas—"What will ye give me?"—these church people advertise religion as more interested in riches than redemption, hustling members instead of making disciples, swapping sanctified living for the Almighty Dollar, excitable evangelistic fervor instead of old-fashioned honesty, fleecing the sheep instead of feeding them.

It may be "perfectly legal." It may be argued that "the end justifies the means." We know our own hearts well enough to understand the motive for this religious racketeering. These money-making schemes that come clothed in religious robes are a stench in the nostrils of honest men everywhere.

American churches are heir to many privileges. Christians owe it to God, to their fellow men, and to themselves to accept the responsibilities that go with them. Not the least of which would be to practice the honesty we preach.

JOHN PARCHER

**Grateful Hearts and Willing Hands** From the standpoint of the secular press last month's convention of the Wisconsin Ev. Lutheran Synod must have been frustrating. Elements of surprise, controversy, and sensationalism were almost completely lacking. One reporter quipped that he would have a hard time justifying his expenses in covering the convention. Another remarked facetiously that it would be necessary for one of the delegates to punch another on the nose in order to attract the attention of the wire services.

However, from the standpoint of the delegates and of the Synod as a whole the peaceful atmosphere was an answer to the prayer "that we may lead a quiet and peaceable life in all godliness and honesty." A genuine spirit of unity pervaded the sessions, and the trowel was

more in evidence than the sword. To hazard another figure of speech, the convention was able to devote its entire attention to its work instead of swatting at flies.

There were problems, mammoth problems; but they were largely problems of the kind we like to face—problems resulting from a rich harvest and from tremendous opportunities, problems which fall into the category of blessing rather than nuisance. We are grateful for this.

The atmosphere has not always been so peaceful in our circles, and it may not always continue to be so. But while a peaceful atmosphere prevails, we not only want to enjoy it but above all to make use of it, mindful that we "must work while it is day; the night cometh when no man can work."

The 41st Convention impressed upon us that this is a time for giving thanks. It also left no doubt that this is a time for getting to work. A grateful heart and a willing hand are inseparable.

IMMANUEL FREY

**Alcohol and Twenty Lives** A study of alcoholism reports that the average alcoholic affects the lives of twenty people. Among the twenty, it could be assumed, would be the spouse, the children, the parents, and other close relatives; frequently also the employer and the immediate coworkers. In the case of church members the pastor would also be one of the twenty.

The consequences of being involved in the life of a problem drinker are most anguishing in the case of the sodden alcoholic, who has lost all control over his habit and has become a repulsive wreck of a human being. But the semi-alcoholic can also bring grief to the lives of others. Even if he is only half-intoxicated, the semi-alcoholic still embarrasses his family with his unnatural hilarity and his thick tongue when he answers the phone or the doorbell. Loud, coarse, unreasonable in his self-assertion, he makes them flush with mortification when they see him become the object of their neighbors' amusement and mockery.

It grieves them to see him pour away hundreds of dollars each year to support his liquorish thirst while he resents the claims of his family on his time and his earnings, and of the needy on his charity; and is annoyed by the appeal of his church for more funds to bring the waters of life to parched souls.

The lives of twenty people are more than "affected" by the drinker and the drunkard. God only knows how much sorrow and pain they have brought into twenty lives. Their repentance must needs be twentyfold.

CARLETON TOPPE



## Studies in God's Word

### The Gloom and Bloom of Doomsday

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

The Lord also shall roar out of Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake. But the Lord will be the hope of His people, and the strength of the children of Israel.

"So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain. Then shall Jerusalem be holy, and there shall be no strangers pass through her any more" (Joel 3:15-17).

#### Peerless Peril

The winged destroyer had blacked out the land of Judah. Joel's description of the locust invasion began his recorded prophecy. The swarming horde had eclipsed the sun and the moon and the stars. Unparalleled in Judah's history, the curtain of calamity that had fallen over the land was a dim preview of the night of despair that will settle over the world in the great Day of the Lord. As the sprout in spring foretells the harvest in fall, so the grasshopping stripper foreshadowed the final sickle harvest.

Keeping the relation of the two events before the people, Joel made repeated reference to the cataclysmic character of the great Day of the Lord. The sun and the moon and the stars will be blacked out because they will be no more when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat" (II Pet. 3:10). And the

brightness of the One who will come in His glory, and all the holy angels with Him, will make the celestial lights fade into oblivion.

#### Horror for the Heathen

Outer darkness will engulf the nations of heathen. There will be weeping and gnashing of teeth. To those who will not be saved the Lord's voice will resound out of Zion like the roar of a lion. Such terror will thunder out of Jerusalem that the heavens and the earth will quake. In fact, they will pass away in the noise of God's wrath against those who have denied the Lord that bought them and thus have brought upon themselves swift destruction (II Pet. 2:1).

Darkness, dissonance, and desolation will prevail *out of* Zion and Jerusalem. But *in* "Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2:32). Inside the gates of Jerusalem, "the mother of us all" (Gal. 4:26), whom the beast could not touch (Rev. 12), against whom the gates of hell could not prevail (Matt. 16:18), there will be safety, serenity, and splendor.

#### The Hope of His House

"The Lord will be the hope of His people." He who founded their hope in Christ before the foundation of the world (Eph. 1:4) and He who is the Foundation of their hope (I Cor. 3:11) will be the crown of their hope (Rev. 2:10) in Mount Zion. He will be their harbor and home. And there will be no need for sun, moon, or stars, for He will be their everlasting light (Rev. 21:23).

"The Lord will be . . . the strength of the children of Israel." The children of Israel are those with whom the Lord has established His covenant

of grace. The privileged position of Israel has not been restricted to those of Hebrew descent. On the contrary, the "Israel of God" (Gal. 6:16) are all those who have been made "fellow citizens" with the "commonwealth of Israel . . . by the blood of Christ" (Eph. 2:11-19). Once dead in trespasses and sins, they were made alive and made to "sit together in heavenly places in Christ Jesus" (Eph. 2:6). By the blood of the Lamb that was slain they who had no strength of their own will be overcomers in the new Jerusalem that is above (Rev. 12:10, 11). The Lord will be their stronghold and strong tower.

#### Full-blown Glory

What God's believing people—called the Israel of God—have known darkly and in part by faith they will taste and see in the perfect experience of dwelling in the house of the Lord forever. They will not only feel the personal presence of the Lord their God but they will drink it in with unmixed delight, completely free from all taint.

Only those who have been sanctified and cleansed through the blood of Christ will be allowed to enter the pearly gates of the new Jerusalem. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life" (Rev. 21:27). Sanctification, the grace by grace development of the communion of saints, will have been completed. The Holy Christian Church, the Church Militant on earth, will have become holiness itself, the Church Triumphant above.

Who will choose to alienate himself from the commonwealth of saints?

PAUL E. NITZ

## What It Is

When the Holy Spirit was given to the early Christians after the ascension of the Lord Jesus, His coming was accompanied by outward signs—the sound as of a rushing mighty wind, cloven tongues as of fire, and the ability to speak in languages which the disciples had never learned. These were real languages, understood by people who had come from many different regions of the Roman empire.

Modern Pentecostalism, which originated at the turn of the twentieth century, teaches that the Holy Spirit still makes His presence known by outward signs. But for all practical purposes, the one sign above all by which He is supposed to manifest His working is glossolalia, or speaking with tongues. A secondary mark of His presence in many Pentecostal fellowships is the gift of miraculous healing. Whatever difference one may find among Pentecostal churches, some of which are Trinitarian and some Anti-Trinitarian, all of them are agreed that the “full Gospel” must include speaking in tongues.

### Origin of the Movement

Pentecostal churches in America are numbered by the dozens. Most of them trace their origin to the work of Charles Parham, who conducted a Bible school in Topeka, Kansas, and to William Seymour, a black evangelist, who had been trained by Parham and who conducted the famous Azusa Street Mission in Los Angeles for many years. Both of these men laid great stress on “Holy Spirit baptism,” consisting mainly in the bestowal of the gift of “tongues.”

Early converts to Pentecostalism were encouraged to go back to their own churches and to introduce the blessings of “Holy Spirit baptism.” When their efforts were not appreciated, they began to form Pentecostal congregations, which had a tendency to group themselves around the person of some outstanding leader. In this way the Assemblies of God, the Church of God, the Foursquare Gospel Mission, the Pentecostal Holiness Church, the Pentecostal Assemblies of the World, the Pentecostal Church of God of America, the United Pentecostal Church, the Pentecostal Fire-Baptized Holiness Church, the Apostolic Overcoming Holy Church of God, the National David Spiritual Temple

## A LOOK AT

# Pentecostalism

of Christ Church Union (Inc.) U.S.A., and scores of other bodies came into existence.

### Antecedents of the Movement

Pentecostalism, understood as emphasis on outward evidences of the Spirit's working, is not something new. Even though Paul said that “tongues shall cease,” and even though the phenomenon of glossolalia seems to have disappeared very early, yet Montanus, a heretic of the second century, who claimed to possess the gift of prophecy, also claimed for himself and others the gift of tongues.

In America, the “revivals” of the eighteenth and nineteenth centuries, led by Jonathan Edwards and George Whitefield and their successors, were also characterized by outward, visible displays of “Spirit” power. “Holy laughs,” “holy barks,” and “holy jerks”—terms which are self-explanatory—followed the preaching of these men.

Such signs were looked for, prayed for, and also promised by the early Pentecostal preachers. One of the first leaders of the movement described a successful camp meeting in these words: “Men, women and children screaming, shouting, praying, leaping, dancing, and falling prostrate under God's overwhelming power. Wonderful!” Such excesses are usually discouraged by second and third generation Pentecostals.

### How Are We to Judge?

Admittedly the “spirit” that produces glossolalia and healing miracles is not easy to identify. A rushing mighty wind that can be heard by all, cloven tongues as of fire seen by all, identifiable languages understood by hundreds of people, healing that is invariably effective—these are manifestations never produced by

modern Pentecostalism. Modern glossolalia often is the result of self-hypnosis and occasional healing miracles may be nothing more than subjective self-deception.

But, as Paul clearly teaches in I Corinthians 12, where he discusses the gifts of the Spirit, the only true basis of judgment is the confession of faith made by those who claim the Spirit for themselves. And here Pentecostalism fails the test. While the movement is generally fundamentalistic, insisting on such doctrines as the inspiration of Scripture, the deity of Christ, and the reality of miracles, Pentecostalism allows the widest divergence on most other religious and doctrinal questions.

Early Pentecostalism was characterized by dissension and schism. Churches separated from each other over the question of bright neckties or the length of women's skirts. Questions of Biblical doctrine were seldom involved. It is also noteworthy that women preachers, such as the notorious Aimee Semple McPherson, have been among the most successful evangelists of the movement.

The Pentecostal sect accepts pre-millennialism as one of its fundamental doctrines. Most Pentecostals are also Arminian in their theology, that is, they deny the total inability of men to come to Jesus by their own reason or strength. The efficacy of the sacraments is universally denied by them.

Many of the early dissensions and schisms are deplored by modern leaders of the movement, and efforts to unite the various branches of Pentecostalism are apparently finding much success. But Pentecostals admit that such unity is achieved on the basis of “love” and not on the basis of agreement in doctrine. There is outspoken agreement to avoid all controversial questions and to allow each person to hold to his own opinion. The movement is therefore essentially unionistic.

Anyone who knows what the Bible says on the above subjects knows that such attitudes and beliefs are not the work of the Spirit of God. We can only conclude that where laxity of doctrine prevails, glossolalia can scarcely be considered the manifestation of the Holy Spirit's presence.

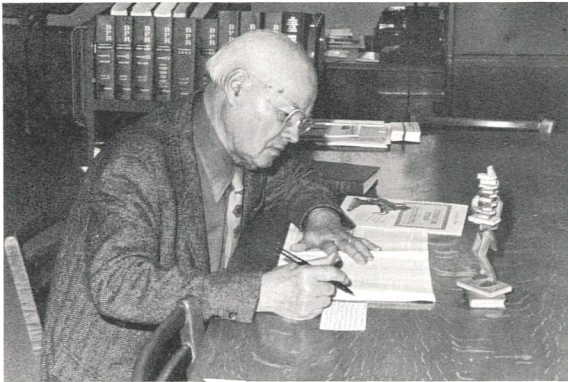
PROF. SIEGBERT W. BECKER  
Wisconsin Lutheran Seminary

# NEWS FROM DMLC

## Prof. H. Sitz Retires

After 21 years of faithful service to both Dr. Martin Luther College and Martin Luther Academy — 16 of these years as librarian — Prof. Herbert Sitz retired at the end of the 1971 summer session.

Prof. H. Sitz, 74, was a graduate of Dr. Martin Luther College with the class of 1916. Later he earned a Bachelor of Science degree in the field of history and a Master of Science degree in English from Mankato State College.



Professor Herbert A. Sitz

The professor's teaching career began in a one-room school in Blue Earth, Minnesota. His three-year stay there was interrupted by a one-year leave of absence which he spent in France in the U.S. army. From 1920-1950 he served as principal of St. Paul's Lutheran School in New Ulm. Then he was called to teach history in the high-school department of Dr. Martin Luther College. Subsequently he taught courses in English, sociology, and history on both the high-school and college level. In 1955 he assumed the position as librarian.

During his years as librarian, the library more than doubled the number of its volumes. Accessions today are over 26,000. He participated extensively in the planning of the new DMLC library building which was ready for use as school opened on September 11.

The members of our Synod thank the Lord for the gift of His servant, Prof. H. Sitz, and the many years of faithful service especially at Dr. Martin Luther College. His former students and his friends pray that he will have many happy years of retirement.

## DMLC Summer Session

The summer session at Dr. Martin Luther College, New Ulm, Minnesota, was held from June 13 to July 16. In addition to the regular courses, several workshops were organized during the five-week session. These included: Workshop for Kindergarten Teachers (Miss Ann Raufmann, coordinator), Pastors' Institute (Prof. H. Vogel and Prof. E. Scharf, lecturers), Workshop on Youth Work (Prof. J. Braun, coordinator), Workshop for Multigrade Classroom Teachers and Principals (Prof. H. Wessel, coordinator), and Workshop for Primary Teachers (Prof. A. Glende, coordinator). One hundred fifty teachers, pastors, and students took advantage of the opportunity for

enriching their knowledge and exchanging their experiences in preparation for continued work in the Lord's vineyard. The closing service, held on Friday, July 16, was conducted by Pres. C. Frey. Prof. D. Brick, in his address on I Corinthians 16:22-24, spoke on the theme, "Love of Christ Constrains Us." Throughout the summer session the morning devotions reviewed the entire first letter of Paul to the Corinthians. The closing address summarized these devotions and reminded those present that Jesus Christ and His love must be the motivating force and the guide for our actions.

During the closing service Pres. C. Frey conferred the Degree of Bachelor of Science in Education on the following: Elizabeth Bruschke, Sharon Delikat, David Halldin, Linda Manthe, Muriel Manthey, David Nack, Gretchen Oelhafen, Mary Rusert, Arlene Stolte, Clara Wichmann, and Kay Zuberbier. The following were recommended for Synod certification: Ames Anderson, Michael Bode, Bruce Heckmann, Barbara Jacobson, Alan Spurgin, and Harold Yotter.

Immediately upon the close of the service the congregation proceeded to the main entrance of Highland, a new women's dormitory, where Pres. C. Frey, assisted by Prof. C. Trapp, chairman of the DMLC Building Committee, conducted the rite of dedication and the sealing of the cornerstone.



Summer Graduates — E. Bruschke, D. Nack, G. Oelhafen, M. Rusert, A. Stolte, K. Zuberbier

Prof. G. Heckmann, director of the summer session, herewith expresses his gratitude to instructors and students who helped to make the session a successful one. Guest instructors included Mr. J. Harders of Wisconsin Lutheran High School, Milwaukee, Wisconsin, in art and Prof. E. Fredrich of Wisconsin Lutheran Seminary, Mequon, in social studies and religion.

*In Nomine Iesu!*

*The new library of Dr. Martin Luther College will be dedicated on Sunday, October 17, 1971, at 3:00 P.M. The Boards of Control, the faculties, and the students at Dr. Martin Luther College invite you to be with them on this day of thanksgiving.*

*Soli Deo Gloria!*

# Treasure in Earthen Vessels

## A SERMON IN A PREPOSITION

Prof. A. T. Robertson, the author of many articles and books on the language of the Greek New Testament, used to enjoy making the point that if one kept his eyes open, he could find whole sermons in the prepositions of the Greek Testament.

It was suggested to the writer that what Prof. Robertson said of prepositions in general might be especially true of one particular preposition. This is the preposition **for** when used in the meaning of **because of, by reason of**. True, the word is not used in this sense as commonly today as it once was. The general feeling today is that language should be much more direct and precise. For this reason, the use of **for** in the meaning of **because of** has generally been discarded. Yet the usage has not entirely disappeared. It still remains in connection with words expressing emotion: "he followed this course **for** fear"; "he could not speak **for** anger." Our English Bibles, however, even contemporary translations, show a frequent use of the word in the sense of **because of**. That is why we should become acquainted with that particular usage.

As an example we quote the word of our Lord in Mark 2:27, where the meaning of the word **for** as **because of** might at first escape us. Our Lord said: "The Sabbath was made **for** man, and not man **for** the Sabbath." The original Greek of the word **for** is the preposition meaning **because of, on account of**. What Jesus really says is: "Man is the crown of God's creation. This universe and all things in it, all materials, all relations, all arrangements, were put there by God **because of** man, that is, to serve man, His creature." This was true also of the religious forms which God instituted in days of old. The Sabbath was there to serve man, to be of service in re-establishing the perfect union and communion between man and his Creator that had existed before man's fall into sin. Man and his spiritual welfare was the Lord's first concern, not the upholding of the dignity of the ceremonial arrangements God had made. Man was

not on earth to contribute to the meaning of the Sabbath. Such ceremonial arrangements were there only to serve, not for their own sakes.

Related passages are those where the word **for** refers to the reason for a certain action, or lack of action. In Mark 2:4, the four men carrying the one sick of the palsy could not bring their sick friend up to Jesus "**for** the press." They couldn't get through because a large crowd had gathered around the doorway of the house in Capernaum where Jesus was preaching. Luke 8:19 records a similar situation, namely, that when Jesus' mother and His brothers approached, they "could not come at Him **for** the press."

Acts 21:34 informs us of a stormy day in the life of the Apostle Paul. An angry mob had been incited by certain "Jews which were of Asia." They had falsely accused Paul of polluting Israel's holy place, the Temple, by bringing Greeks into its confines. The mob was about to kill Paul when word of the rioting was brought to the commander of the Roman detachment stationed in the fortified tower Antonia, a strong place overlooking the city and the Temple area. At this time of the year, the festival of Pentecost, the Romans were always on the alert to guard against disturbances. The commander, Claudius Lysias, accompanied by officers and military personnel, immediately made for the place of the uproar. He took Paul into custody, and then inquired about Paul's identity and the nature of his misdeed. When some members of the mob cried one thing and some another, as Luke tells us, Claudius could not know the certainty (that is, get the information he wanted) "**for** the tumult." So he ordered Paul brought into the quiet of the "castle" Antonia for undisturbed interrogation.

It is a vivid picture the evangelist Luke gives us of the goings-on that day in Jerusalem when Paul was arrested, and in so doing he has given us a splendid example of the use of **for** to indicate the cause of a noted effect.

The Greek word translated by this **for** was also the regular word used in legal language to indicate the crime for which punishment was meted out. Luke 23:25 has the sad comment on the release of Barabbas by Pontius Pilate: "And he released unto them him that **for** sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will."

Since the Greek preposition **for**, when used with a different grammatical case from the one in the examples we have been considering, means "through" or "by means of," the translators of our English Bible have at times missed the point of a passage by translating our **for** with a "through." One such example is Romans 2:24 ("the name of God is blasphemed among the Gentiles *through* you"), where however the translator has given a sense not too far removed from the one Paul had in mind. It is not quite so in Galatians 4:13 where the translation "Ye know how *through* infirmity of the flesh I preached the Gospel unto you at the first" leaves an impression quite different from the one the Apostle intended. He is here speaking of how it came about that he made his first missionary journey among them. In plain language he tells them that this came about **because** he was sick. The state of Paul's health had made it advisable for him to leave the lowlands of the Mediterranean coast and to work for a while in the highlands of central Asia Minor, the territory occupied by these Galatian tribes. Ultimately, of course, the eternal reason why Paul came to them was that he was God's specially chosen and prepared instrument to bring the Gospel of salvation to this people too. Scripture often speaks thus. It takes for granted that we will understand that God and His plans for men are the ultimate cause, but it names that as the direct cause which God used as His instrument to carry out His plans.

In Matthew 15:3, the King James Version has likewise missed the point when it renders the saying of Jesus to the Jews: "Why do ye also transgress the commandment of God *by* your tradition?" Our Lord's point here is something altogether different. He is faulting them for their blind clinging to the "traditions of the elders" and shows them that this

fanatical allegiance to the laws of men had led them to break the very Law of God! The passage should perhaps be translated: "Why do you transgress the commandment of God because of your tradition?"

Inadequate translations are, however, extremely rare. Yet the fact remains that because we are not as alive as we might be to the use of **for** as **because**, the real point of the passage often escapes us. An instance of this is the word of Jesus to the Greek woman of Syrophenicia when she sought Jesus' help for her daughter. Her response to Jesus' seeming rebuff is well known: "Yes, Lord, yet the dogs under the table eat of the children's crumbs." Jesus responded (Mark 7:29): "For this saying go thy way; the devil is gone out of thy daughter." Jesus is plainly telling her that **because** such was the attitude of her heart (as confessed by her lips), her prayers were answered.

Revelation 4:11 is another instance of **for** expressing cause. In a vision John sees 24 elders cast their crowns before God's throne and hears them pray to the Lord: "Thou hast created all things, and **for** Thy pleasure they are and were created." We would be misreading this passage if we under-

stood it to say that God's creation of the universe happened just for His enjoyment. Rather, the point is that all created things came into being out of nothingness, were created, for the sole reason that it was the will of the God of all grace that it be so.

The preposition **for** indicating cause also appears in some passages important for the particular doctrines they teach. One is Romans 3:25. Here Paul states that the righteousness of God is shown "**for** the remission of sins that are past, through the forbearance of God." We would perhaps say that God's righteousness is evident to us **because** that in His forbearance He has passed over our former sins.

In Ephesians 2:4 Paul reminds us that God is "rich in mercy, **for** (that is, **because of**) His great love where-with He loved us."

Of particular interest is the passage Romans 4:25: "Who was delivered **for** our offenses, and was raised again **for** our justification." Here, according to the translation we know best, we might have a little trouble with the first **for** and perhaps misunderstand the second phrase beginning with **for**. We could easily understand the latter to mean that the resurrection of our Lord occurred *in*

*order* that God might thereby declare that we had been justified. However, both of the **for**'s indicate cause. Just as Christ was delivered to death **because** of our offenses, so was He raised again **because** of our justification. Paul's point is a significant one. It is, of course, Scriptural to say that the resurrection declared that Christ's work was complete and accepted by the Father. But in this passage Paul is putting the matter the other way around: the resurrection of Christ occurred **because** we were already justified! When our Lord on the cross declared: "It is finished!" our sins *were* removed; the power of sin, death, and hell *were* broken. There was nothing to hold the Lord in His grave. He rose **because** sin, which is the power of death, had been taken away.

In some of the passages we can hardly miss the point that **for** indicates cause. So in Matthew 27:18, "**for** envy they had delivered Him"; and John 7:13, "**for** fear of the Jews." In others we shall have to look carefully at the words the writers use. But such care will be richly rewarded: we shall indeed find further treasure in earthen vessels.

PROF. FREDERIC E. BLUME  
Wisconsin Lutheran Seminary

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PASTOR JOHN H. KURTH OF BETHEL EV. LUTHERAN CHURCH,  
BAY CITY, MICHIGAN, REPORTS ON THE FINANCIAL ASPECTS  
OF THE SYNOD'S RECENT WATERTOWN CONVENTION:

## The Christian Speaks Through His Offerings for the Lord's Work

The theme of the 41st Biennial Convention of the Wisconsin Ev. Lutheran Synod was: "We Believe . . . and therefore Speak." This "Speaking" concerns our entire life as Christians, including the offering of our money to support the Lord's work. The 400-plus delegates representing you at this convention determined the Synod's program of work to be done for the Lord during the coming two years. In doing so, they relied on the fact that we are all vitally concerned with speaking of Christ also outside our own community. We do this "Speaking" through our prayers to the Lord and through the financial support we offer to this work.

Special reason for rejoicing was brought out at this convention in the reports about numerous new mission opportunities and in the news of increased manpower available in the upcoming classes at our Seminary. Coupled with this good news was the sobering report

that our contributions to the work of our Synod must be increased by a considerable amount in order to fund the additional work the Lord has placed before us.

### Motivation

Needs arise in all divisions of the Synod's work as opportunities for expansion offer themselves. We are well aware that basically we are not just to give in order to meet a need, but rather from a desire to share the fullness of the Gospel blessing which dwells in our hearts. Yet the Lord also uses these critical needs, these unfilled opportunities, to snap us out of our lethargy and to fill us with an increased awareness of our blessed state and of our responsibility to evangelize. Specific examples of our joyous problem of having a multitude of places to do the Lord's work are found in the reports of the various Synodical divisions in the previous issue of *The Northwestern Lutheran*.



## Budget

Financially, we note that our boards and commissions presented a requested budget at the beginning of the year, but that this had to be cut by the Coordinating Council to meet the Board of Trustees' requirement of a balanced budget. Even this balance, as presented to the convention, was based on a 10 per cent increase in Synodical contributions in 1972 and a 7½ per cent increase in 1973 — goals which we can accomplish with God's blessing. The following figures demonstrate what was done with the budget:

Fiscal 1971-72: Requested Budget	\$6,725,811
Balanced Budget	5,889,837
Fiscal 1972-73: Requested Budget	\$6,885,359
Balanced Budget	6,389,890

The following project amounts were deferred:

Division of Synod	Deferred Amounts	
	1971 - 72	1972 - 73
Worker-Training	\$ 156,909	\$ 136,945
Home Missions	722,542	728,293
World Missions	185,920	183,924
Administration	53,291	64,838
Totals	\$1,118,662	\$1,114,000

The above list of deferred items indicates the dollar amounts of work that we could and should be doing, but which had to be put off because of a lack of funding. An additional amount of almost \$75,000 was voted by the Synod delegates, to be added as funds become available. These deferred amounts do not represent irresponsible programs, but are the result of intensive study and planning by our various boards and commissions.

## Salaries

One of the items adopted at the convention was a revised salary schedule for the called workers in our Synodical divisions. It contains adjustments to reflect the increased cost of living. Examples of current salaries for beginning workers are: female Mission teachers: 1971, \$4100; 1972, \$4800; 1973, \$5100; male Mission teachers: 1971, \$4920; 1972, \$5400; 1973, \$5700; Home Mission pastors: 1971, \$5220; 1972, \$6000; 1973, \$6300. At present, of course, these salary increases are subject to the government's action in freezing wages and prices.

Added to all salaries is Group Hospitalization Insurance. Housing is provided for all male workers. Pastors receive an additional car allowance of \$900 when serving single parishes, and \$1200 in multiparishes. Professors and other called workers received similar increases, commensurate with their respective responsibilities. Increments are included for years of service up to 20 years. It is hoped that self-supporting congregations will also be guided to restudy their salary schedules, especially when local school and parish salaries are below the Synod code.

## CEF Revised and Improved

The Church Extension Fund (CEF) received special consideration at this convention because of a \$5,000,000

backlog in requests for land loans and building loans from existing missions. This backlog has made it necessary for missions to wait as long as five years for initial chapel facilities. Such a delay can be discouraging and can hinder the growth of these missions. In the face of increasing requests for new missions, this matter was considered a top priority item by the convention. It was pointed out that the missions we are establishing today will be part of an expanded base of congregations in the future work of our Synod.

The increase in funding needed for CEF will be undertaken through the regular prebudget subscription offerings of our congregations. No special Synodical drive was set up. Congregations are encouraged to make use of the CEF envelopes and other materials available free from the Synod office. This material has been used for an annual CEF offering in many congregations, usually on Reformation Sunday. Such giving is in addition to the regular offerings for Synodical purposes. Each congregation is encouraged to make a special effort for CEF.

For immediate relief of some of the backlog, and also to make our CEF more effective over the coming years, an expanded borrowing program was authorized. To be developed by the Synod's Board of Trustees, this is to be a fiscally sound program which may use a portion of the \$500,000 annual CEF appropriation from the Synod budget for payment of interest. Details will be published as the plan becomes operable. It is hoped that such a program will reduce the backlog in an orderly yet stepped-up manner, and also make possible the opening of a larger number of new missions.

CEF money held by self-supporting congregations is also being refinanced by these churches in order to return lump sums for re-use by mission congregations. A Michigan-based, nonprofit corporation, "The Lutheran Association for Church Extension" (L.A.C.E., 41 Foster Drive, Battle Creek, Michigan 49015) is recommended by the Synod's Board of Trustees for this purpose. Administered by a Board of Directors made up of WELS pastors and laymen, L.A.C.E. uses savings invested by members to help WELS churches. Consideration is being given to expanding such programs whereby the Synod can utilize the savings of its members without loss to them of future security.

## Blessings and Needs

Our Synod's financial situation can best be summarized as a combination of blessings and needs. If the Lord had not so richly blessed the Synod with increasing numbers of workers to be trained, with both home and world mission fields ripe unto harvest, we could relax and not be concerned about needs. But such a situation would be a sign of a dying church, one which has lost sight of its God-given goal of making disciples of all nations. The same Lord of the Church who has given us the Gospel and the opportunities to preach it has also given us financial blessings more than adequate to carry out His work.

Today as never before in our history as a Synod we have the opportunity to show our appreciation for all that our God has done for us — by an increasing return of offerings for His work. The world watches to see

what will become of a Bible-believing, God-fearing group of Christians who still preach nothing but the Gospel of Jesus Christ. The God of our fathers stands with us in the work ahead, granting us the opportunities and the means to carry them out, promising His continued bless-

ing to those who remain faithful. May He move each of us to raise our sights, to reset our goals, as we witness with joy the undeserved blessings which are ours! Let us SPEAK! Our response in the form of offerings and contributions will be our voice!

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## The Christian Speaks Through His Offerings for Charity

The Benevolence Division of our Synod's program is divided into three areas of internal support and one main area of support that reaches both within and outside our Synod. In all of its work, the emphasis lies on providing for material needs through Christian charity.

The *General Support Fund* grants support payments to such retired and disabled Synodical workers and their dependents who are not covered by the Pension Fund or are in need of special help. Its budget for the coming year totals \$160,752. The average payment made during 1970 was \$67.34 per month.

The *Pension Fund* — budgeted for 1971-72 at \$500,412 — is our Synod's ongoing plan for a retirement pension at age 70 for all Synodical workers. This fund is supported by the congregations of the Synod, not by the individuals covered. Coverage will be increased on January, 1, 1972, to include full coverage (\$4.00 per month per year of service for the men, \$2.75 per month per year of service for the women) for the years 1946-66. The annual cost increase to the Synod was held to \$11,339 because of a favorable experience with the fund's investments. A

resolution was carried to study the advisability of lowering the age of retirement from 70 to 65, with a report to be presented to the next convention. Preliminary cost estimate of such a reduction was listed at \$350,000 annually, a cost which has been considered beyond our means in past years.

The *Group Insurance Plan* — 1971-72 cost \$94,210 — continues to offer comprehensive coverage, including major medical, on a contributing basis from most congregations of the Synod, in some cases from the workers themselves. The budgeted amount pays only a small portion of this cost to qualify as a group plan.

Also included in Benevolences is the *World Relief Fund*, which is not represented in the Synod budget. It is supported by the individual gifts of congregations and members. Among recent projects were: \$20,000 to war-torn Biafra; \$5,000 each to Peru earthquake and Pakistan tidal wave victims. Congregations are urged to make this a special budget item, or to request envelopes for use in support of this charity.

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## The Christian is Prompted to Speak and to Act by the Activity of the Stewardship Board

The "Stewardship Board" is the new name given the Board for Information and Stewardship at this convention. The makeup of this board was also changed to reflect a better representation of all Districts of the Synod. It will now consist of all District Stewardship Board chairmen, as well as a layman from each of the three Wisconsin Districts. This format should bring about a better exchange of ideas and provide effective, personal communication to the various Districts.

With the change in form and name, there was no change in the purpose of this board. It still has as its purpose information and encouragement in practical matters. Examples of this purpose at work are found in the items prepared during the last two years which include the following: Convention news, bulletin inserts, mission festival materials, Synod calendars, a new stewardship workbook, and other items. In addition are the various

projects carried out locally by your District boards. This work is carried out through a budget of \$18,000, with an additional \$6,000 distributed to the various District boards for their own use.

The Stewardship Board is also vitally concerned with the stewardship of money. The members of this board serve as an arm of the Conference of Presidents, who have been given the responsibility concerning Synodical offerings. The board is represented by the Stewardship Counselor who serves in an administrative capacity, to carry out the decisions of the board.

With the help of the information and encouragement provided by our Stewardship Board, the Synod can operate with better understanding of the scope of its work. In this board the individual members and congregations also have a resource center assisting them in their Christian response to Christ's call to serve.

## Seminary Director and Friendly Counselor for Mexico



Pastors Carlos Avendano C., H. A. Essmann, E. Hoenecke, V. Winter, and Prof. Rupert A. Eggert (kneeling)

July 4, 1971, was the day Pastor Rupert Eggert was installed as Seminary Director and Friendly Counselor for Mexico. The service was conducted in San Juan Lutheran Chapel in El Paso, Texas.

Pastor Venus Winter preached the sermon for the occasion and the rite

of installation was read by Pastor Harold A. Essmann, chairman of the Executive Committee for Latin American Missions. Pastor Ernest Zimdars conducted the liturgy and others who assisted in the service included Pastors Edgar Hoenecke, Raymond Zimmermann, Carlos Avendano C., and Richard Lauersdorf.

Recognizing the need for strengthening our Mexican brethren in carrying out their arduous task of preaching the Gospel in Mexico and also recognizing the need for a thoroughly trained ministry, not only in Mexico but in all our Latin American missions, Pastor Eggert accepted this important call. Previously he had served as missionary in Puerto Rico for the last seven years.

A theological studies program has always been a part of our mission thrust in Mexico. Since the time our Wisconsin Synod assumed responsibility for work in Mexico, Dr. Orea Luna has conducted this theological training program along with all his other duties. For the past three years he has done a commendable job and will continue to work together with Professor Eggert in the training of national pastors.

Earlier this year Professor Eggert, together with Pastor E. Zimdars, conducted a mission survey of South America. With the recent decision of the Synod to begin mission work in that continent, an orthodox Lutheran seminary employing the Spanish language has become even more vital.

We commend our missionary into the gracious hands of God to direct and strengthen him for his glorious missionary task.

HAROLD A. ESSMANN

AN OPEN LETTER BY PASTOR WILLIAM FISCHER,  
SECRETARY OF PART-TIME EDUCATION, URGING YOU TO

### GIVE BIBLE CLASS A TRY

Dear Member:

We had our first Bible class of the fall season last week and there were 30 members present. The turnout pleased us until we remembered that there were still over 470 who did not take this opportunity to grow in the knowledge of God and His Word. True, there are some who were sick and others who are shut-ins. There were probably also a few who were not able to make it that evening even though they would have liked to. But can most of us honestly claim that we do not have an hour available for

Bible study? Then why didn't our members attend?

Recall a remark Christ made in His parable of the Great Supper: "And they all with one consent began to make excuse" (Luke 14:18). In the light of those words, can you feel that if you make it to church each Sunday, or even only occasionally, that that's about all the religion you need? Surely, we do not want to underestimate the blessings that come to those who hear and learn God's Word through the preaching of the

Gospel. But to be spiritually strong we need to eat regularly and daily of the Bread of Life. The Word preached should be meditated on throughout the week. This includes searching the Scripture, which testifies of our Lord Jesus Christ. In short, regular church attendance needs to be augmented by personal study of God's holy Word.

To help you in that study, we are again inviting you to attend Bible class. It has advantages that a formal worship does not have. Perhaps after hearing a sermon you may often have wished to ask a question. Here is your opportunity. In this hour devoted to Bible study, you not only are able to get a good understanding of a certain portion of Scripture or of a complete book of the Bible, but you

are also invited to interrupt the discussion at any time, in order to ask a question or add a comment you feel is pertinent. There is no doubt that an hour spent in this way will fortify your Christian faith.

Some of you may hesitate to attend a Bible class because you feel that you do not know your Bible as well as you should. You are not alone. And you need not be afraid of being asked a question that may embarrass you. That will not be done. In fact, you will find that as your knowledge of Scripture increases through these classes, you will be more willing to ask questions about the Bible in public.

What will be discussed in the Bible class? The Bible, of course. Whether it's a course that studies a book of the Bible or treats timely topics, be assured that we will be learning what God's Word teaches and not the speculations of the human mind. We shall come to grips with the central facts of life.

This year we are studying "The Life of Christ," a new course offered by our Synod's Board for Parish Education through our Northwestern Publishing House. It is also being used as a training course for Sunday-school teachers. This book leads us through the four Gospels, harmonizing them in such a way that we may gain a better understanding of the life and work of our Lord. This will lead us to a deeper appreciation of all that Christ has done for us. The course should therefore enlighten our understanding of the Gospel and strengthen our Christian faith.

We do not mean to imply that merely an outward hearing of the Word makes one a better Christian, but when the Word is received as God's Word, weak faith becomes stronger. "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17).

You will find that as your Christian faith and Scripture knowledge grow, so will your personal witness of Christ increase. You may have been troubled by the words of our Savior: "Whosoever therefore shall confess Me before men, him will I

confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matt. 10:32, 33). You vividly remember those times when Christ or His Word was being maligned by one of your neighbors and you failed to confess your Lord. You didn't know what to say. Since confessing Christ is professing the truth of His Word, a better understanding of that Word will make you a more effective witness for Christ.

There is another important reason for knowing the Scriptures well. We are living in the last days. The signs Christ gave indicate His second coming in glory for judgment is near. He warned: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many" (Matt. 24:4, 5). Today many are preaching things in Christ's name that simply do not agree. Yet all claim to have Christ's support. All state that their teaching is based on the Bible. How will you be able to know who is teaching God's Word in its truth and purity if you yourself do not have a good understanding of Holy Writ? Blindly to have followed a false prophet will be no excuse on Judgment Day. That is why God wants you to use the Word to test the teachings of all who profess to be teaching Christ, and thus to distinguish between true and false teachers.

Finally, the Bible class will assist you in carrying out the most important duty you have as parents—bringing up your children in the fear of God. As you come to a fuller understanding of the Bible, you will be better able to lead them on the paths of righteousness. You will be able to give more decisive answers to their questions. You will also be teaching them by your personal example.

Won't you consider these things when you see the announcement for Bible class in next Sunday's bulletin? Give it a try, before you die. All who hear God's Word and keep it are blessed. That's God's promise.

*Sincerely yours in Christ,  
Your Pastor*

## TRINITY AT KIEL DEDICATES CHRISTIAN EDUCATION BUILDING

For the past several years the children and teachers of Trinity Lutheran Sunday School at Kiel have been having classes in three separate buildings—the church basement and several rooms in two adjacent residences. A new two-story addition to the church now provides ample room for the vital work of teaching God's saving Word to the children of the congregation. The building project also included a new entrance, serving both the church and the Christian education wing, and a remodeling of the church balcony.

Dedication services were held on May 2. Pastor Wm. E. Fischer, the Synod's Secretary of Part-time Education, preached for the dedication in the afternoon. Using the Savior's concluding words from the Sermon on the Mount (Matt. 7:24-29), he reminded the members of Trinity and their many guests that those who "hear and do the sayings of Jesus" are building their house upon a Rock. The local pastor preached in the forenoon service of thanksgiving. The children of the Sunday school and the choir sang the praises of the Lord at the festival services, and the ladies of the congregation served an evening meal for members and guests.

Trinity's new Christian education building is of masonry-block construction with brick facing. Including the new entrance, it measures 36' x 81'. The new "open concept" in the classroom areas offers two large, open spaces, 35' x 51'. This plan provides considerable flexibility. Acoustical ceiling tile and carpeting throughout minimize the transmission of sound between the teaching stations. The building was designed by Fields and Carter of Sheboygan. The general contractor was Mr. Gilbert Gast, a member of Trinity. Volunteer help kept the cost within \$85,000.

Grateful to the Lord for the special blessing of this fine new building, it is the hope and prayer of Trinity Congregation that God's Word of Truth may always be faithfully taught within its walls, so that our little ones may grow up unto life everlasting.

PASTOR CLARE REITER

What do  
you mean..



## "In Christ"?

### IT MEANS FORGIVENESS

If only I could put into words what it means to be "in Christ." Paul, does this in his letter to the Ephesians, the New Testament Song of Songs. In words that have never been duplicated by anyone, he sings, "How we praise God, the Father of our Lord Jesus, who has blessed us with every blessing in heaven because we belong to Christ (are in Christ)" (Living Letters, Eph. 1:3).

#### What are These Blessings?

What are some of these blessings that are ours now that we belong to Christ, that we are "in Christ"? Certainly the most undeserved, and one of the most wonderful of them all, is the fact that our sins, our many sins, our hideous sins, are forgiven us. How can God forgive us? How can He actually forget our sins? Because they are paid for in full by our proxy, Christ Jesus. Thus they are as if they had never been. They are "blotted out," banished forever from the memory of our heavenly Father.

This amazing truth is repeated over and over in both the Old and New Testaments so that we may never forget what we have because we are "in Christ." The Psalmist writes: "He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us" (Ps. 103:10-12). "As far as the east is from the west" — and with God "never the twain shall meet"!

No doubt this is what Paul had in mind when he wrote: "There is therefore now no condemnation to them that are 'in Christ' Jesus" (Rom. 8:1). So the person who is "in Christ" actually has no more sin. He is a sinless saint in the sight of God.

#### Heaven Is, Therefore, Ours Now

Is it any wonder that when Luther, like Paul, discovered that he was "in Christ," he cried out, "The whole Scripture was opened to me and also heaven itself. Immediately I felt as if born over, as if I had found the open gate of Paradise."

Isn't this also your feeling, dear reader? Since you are "in Christ" and your sins are removed from you as far as the east is from the west, don't you too have the conviction that heaven's door is wide open to you, yes, that you are on the verge of being in heaven? You say, "No, I'm not in heaven. I'm still here on earth, which is every day sinking deeper and deeper into the quicksand of sin." Paul and Luther say you are on the threshold of heaven, in the narthex, for if you are "in Christ," Christ is not far away from you. He is right in your heart. And didn't He Himself promise, "If any man love Me, he will keep My words; and my Father will love him, and We will come unto him and make *Our* abode" — *Our* home — "with him" (John 14:23)?

With Jesus and the Father "in" you, you can be absolutely sure of heaven. You can really say, and mean it, "I'm but a stranger here, heaven is *my* home"!

KENNETH W. VERTZ

## Direct from the Districts

### Arizona-California

"Ayih!"

"Ayih" in Apache is strong assent. It is assent with conviction.

This was Norman Janeway's answer a few moments before he died on May 28, 1971. It was his answer to Pastor A. Uplegger's statement: "Our Lord, Him remember now, the One who stepped in for us, that we might live forever!" With the word

"Ayih" on his lips, Norman Janeway entered into life eternal.

But who was Norman Janeway? Mr. Janeway was an Apache Indian who was a Tribal Councilman for eight years and held other positions of respect in the community and the tribe. But more than that, Mr. Janeway was a child of God, a member of Bethesda-Gethsemane Congregation of Cibecue, Arizona, and a man who served God and God's people as



Mr. Norman Janeway, Interpreter

an interpreter for 26 years. His work as interpreter included translating the sermon as the pastors preached

them and doing the same on many camp calls. Without interpreters our pastors could not have preached the Word in Apacheland in earlier years. Those who know Apache said of Mr. Janeway's ability, that his interpreting was simple, clear, to the point, and even understandable for children. Norman Janeway lived his faith. "Ayih!"

Funeral services were conducted at Cibecue on June 4. Mr. Janeway was 70 years of age, having been born on December 13, 1900. Our sympathy to his wife, his two daughters, one son, a brother and a sister, all of Cibecue.

## Michigan

### 50th Anniversary in Lansing

A unique event was observed by Emanuel First Ev. Lutheran Congregation, Lansing, Michigan, on June 20, 1971, when members and friends gathered to celebrate Pastor Karl F. Krauss' 50 years in the ministry, all of them spent at Emanuel Church. At the divine service at 4:00 P.M. the Rev. L. J. Koeninger, for 15 years Pastor Krauss' associate, preached the sermon. Special anthems were sung by the church choir and by the Southeastern Pastor's Chorus, of which Pastor Krauss has been director since 1941. Pastor O. J. Naumann, president of the Synod, and Pastor W. Zarlring, president of the Michigan District, brought words of welcome. Mr. S. Terry, president of the congregation, presented the jubilarian with a handsome monetary gift.

Pastor Krauss also served the District and the Synod in various capacities: 1932-36 as secretary and 1936-50 as president of the District; 1933-45 as secretary of the Synod; 1950-62 as vice-president of the former Synodical Conference; 1953-61 as vice-president of the Synod. Presently he is chairman of the Synod's Committee on Relief and of the Executive Committee for the Mission in Germany, and vice-chairman of the Board for World Missions.

### Pastor Honored with Open House

In grateful recognition of God's grace and blessings upon His faithful servant over the past 55 years in which he has been associated with the congregation, and in honor of his 90th birthday on August 23, St. John's Ev. Lutheran Church of Saginaw provided an open house on Sun-

day, August 15, for Pastor-Emeritus Oscar G. Frey.

Pastor Frey is a 1903 graduate of the old Michigan Synod seminary in Saginaw. He served as pastor of St. John's Church for 46 years and continues to assist with preaching. On August 1, Pastor Frey still conducted two full services. The present pastor of the congregation is the Rev. Herbert Buch.

### Saint Croix Lutheran Graduates 34

The tenth graduation service of Saint Croix Lutheran High School was conducted on Sunday, June 13, in the school auditorium in West Saint Paul.

Principal speaker for the service was Vicar G. Groth, Grace Lutheran Church, South Saint Paul. Mr. Groth graduated from Saint Croix Lutheran in 1963. Liturgist was Vicar L. Koester, St. John's Lutheran Church, Minneapolis. Mr. Koester is a 1964 Saint Croix graduate. The accompanist was Miss Candace Michalik, Bloomington Lutheran Church, Bloomington. Miss Michalik was a member of the class of 1970.

The class valedictorian was Bradley Fechner, son of Mr. and Mrs. J. Fechner, Minneapolis. The class salutatorian was Alan Meier, son of the Dwayne Meiers of Hastings.

The Class of 1971 numbered 34. The last member of the class to receive his diploma was the 307th student to receive a diploma from Saint Croix since its founding in 1958.

## Northern Wisconsin

### Former Teacher Succumbs

Miss Rosa Hencke, a lifelong member of St. Paul's Lutheran Church, rural Van Dyne, Wisconsin, was called to her eternal rest on June 13 at the age of 81 years. Miss Hencke had taught at St. Paul's Christian Day School in 1920 and 1921, and later helped in other Lutheran schools. Pastor W. Zickkuhr chose I Corinthians 15:58 as the funeral text for this faithful servant of the Lord.

### Hour Service on Radio

Radio Station WAGO, 690 on the dial, is broadcasting the 8:00 A.M. Sunday service of Grace and Martin Luther Lutheran Churches in Oshkosh on an alternating basis. This is a full one-hour broadcast and the station can be heard throughout the southern part of Wisconsin.

## Southeastern Wisconsin

### Wife of Teacher Dies

Mrs. Verona Ihlenfeldt, wife of Teacher H. Ihlenfeldt of Friedens Congregation, Kenosha, Wisconsin, died on June 22. Born in Lewisville, Minnesota, on December 9, 1903, she reached an age of 67 years. Her parents were the late Pastor and Mrs. Karl Messerli.

Mrs. Ihlenfeldt attended Dr. Martin Luther College at New Ulm, Minnesota, graduating in 1923. She then taught in schools at Fairmont and Elmore, Minnesota, and Neenah, Wisconsin. She was married to Teacher Ihlenfeldt in 1929. He survives her, as does their one son. Ill since 1965, she has now received the answer to her prayers.

At the funeral service on June 25, her pastor, the Rev. A. C. Buenger, spoke on Jeremiah 14:8,9: "Thou, O Lord, art in the midst of us, and we are called by Thy name; leave us not." Burial followed at Columbus, Wisconsin.

## Western Wisconsin

### Married 65 years

On August 11, 1971, Mr. and Mrs. Fred Hollatz celebrated their 65th wedding anniversary. They were married in 1906. Living on Route 2, Aurburndale, Wisconsin, they are members of Grace Lutheran Church, Mosinee. Their pastor is the Rev. Henry Ellwein.



Mr. and Mrs. Fred Hollatz

Mr. and Mrs. Hollatz have 13 children, 43 grandchildren, and 16 great-grandchildren, four of whom are over ten years of age. Fred Hollatz is 91 and his wife, Minnie, is 84.

May our gracious Lord keep them in faith for that greater celebration, the marriage feast in heaven!

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### WESTERN PASTORAL CONFERENCE

Date: Oct. 19-20, 1971.  
Place: Christ Ev. Lutheran Church, Morris-town, S. Dak.  
Time: 10 a.m. (MDT).  
Service: Communion, Oct. 19, 7:30 p.m. G. Geiger, Preacher (D. Malchow, alternate).  
Agenda: Exegesis of I Timothy 3:1-7, F. Brand; A Series of Lenten Sermons from the Psalms, L. Schroeder; Formula of Concord: Article I, with a study of the Historical Introduction, M. Putz; "Communion Now, Confirmation Later," with Practical Implication of Trends in Lutheranism and how it may affect our Synod, panel consisting of L. Dobberstein, T. Schmidt, and D. Dengler.

D. A. Hayes, Secretary

### MICHIGAN

#### NORTHERN PASTOR-DELEGATE CONFERENCE

Date: Sept. 27-28, 1971.  
Place: St. Luke Lutheran Church, Vassar, Mich.  
Time: 9 a.m.  
Preacher: H. Henke (R. Holtz, alternate).  
Agenda: Elections; Synod convention reports; Exegesis of Ephesians 5, by N. Maas.  
Lay delegates are asked to be present Sept. 27 only.

Edwin C. Schmelzer, Secretary

#### GULF-ATLANTIC DELEGATE AND PASTORAL CONFERENCE

Date: Sept. 28-29, 1971 (lay delegates attend first day).  
Time: 9 a.m.  
Place: Mt. Calvary, Tampa, Fla.; E. C. Renz, host pastor.  
Communion Service: Tuesday evening.  
Preacher: G. Kionka (J. P. Meyer, alternate).  
Agenda: Age of Confirmation, K. Peterson; Exegesis: I Tim. 4:1ff., M. Goeglein; Problems in Interpreting I Cor. 7, D. Weiser.

#### MICHIGAN DISTRICT TEACHERS' CONFERENCE

Date: Oct. 6-8, 1971.  
Place: Michigan Lutheran Seminary, Saginaw, Mich.  
Agenda:

##### Wednesday

1:00-1:30 — Registration.  
1:30 — Devotions; minutes; roll call; elections; chairman's address; reports of vice-chairman, treasurer, DMLC, District Board for Parish Education and Certification.  
3:15 — "Teaching Sanctification to the Child," Prof. James Fricke.  
4:30 — Choir Rehearsal.  
7:30 — Service.

##### Thursday

9:00 — Devotions; minutes.  
9:15 — "Correlation between Music Aptitude and I.Q.," Prof. Marcus Buch.  
10:30 — Reports: MLS, MLHS, District President, BFIAS, Synod Board for Parish Education.  
1:30 — Devotions; minutes.  
1:45 — Art and Music Workshops.  
Evening — Gemuetlicher Abend.

##### Friday

9:00 — Devotions; minutes.  
9:15 — "The Practical Application of Psychology in the Christian Day School," Mr. John Juern.  
10:30 — "Discipline and Punishment," Mr. Dennis Schultz.  
1:30 — Devotions; minutes; unfinished business and reports; inspirational address.  
J. Hardman, Secretary

#### OHIO CONFERENCE

Place: Beautiful Savior Lutheran Church, Grove City, Ohio.  
Date: Oct. 18-19, 1971.  
Agenda: Preacher, O. Lindholm; Exegesis of Romans 5, E. Bickel; Immortality of the Soul, G. Schaumberg; A Defense of our Wisconsin Synod Position on Scouting, G. Schroer; Synodical Reports; elections.  
Arno J. Wolgramm, Secretary

### MINNESOTA

#### MANKATO PASTORAL-DELEGATE CONFERENCE

Date: Sept. 26, 1971.  
Time: 2:30-5:30 p.m.  
Place: St. Peter Ev. Lutheran Church, St. Peter, Minn.; P. Hanke, host pastor.  
Agenda: The Rev. M. C. Birkholz, Pastoral Delegate of Mankato Conference, and Mr. Henry Von Olen, Lay Delegate of Mankato Conference, will report on Synod Convention held at Watertown, Wis., in August. R. G. Luebchow, Secretary pro tem

#### REDWOOD FALLS DELEGATE CONFERENCE

Date: Sept. 28, 1971; 2-9 p.m.  
Place: St. John's Ev. Lutheran Church, Omro Township (D. G. Zimmermann, pastor).  
Agenda: Highlights of the 41st Biennial Convention of the Wisconsin Ev. Lutheran Synod; Reports on Missions, Worker-Training, Doctrinal Matters; Finances, and the essay "Therefore We Speak: Evangelism in Practice."  
Please send all excuses to the host pastor.

A. P. Jannusch, Secretary

#### REDWOOD FALLS PASTORAL CONFERENCE

Date: Oct. 5, 1971.  
Time: 9 a.m. - 5 p.m.  
Place: Bethany Ev. Lutheran Church, Emmet Township (Renville); W. Olson, host pastor.  
Preacher: E. Carmichael (W. Olson, alternate).  
Agenda: Exegesis of Gen. 3:9-15, A. Jannusch; Exegesis of I Tim. 1:3-11, E. Carmichael; Round table discussion on "Who May Officiate at the Lord's Supper," based on an essay by Professor I. Habecck; "The Athanasian Creed, Its History, Content, and Use," W. Oelhafen.

Please send all excuses to the host pastor. All pastors are to pay their subscriptions to the Wisconsin Lutheran Quarterly and the Lutheran Educator at this conference.

A. P. Jannusch, Secretary

### NEBRASKA

#### SOUTHERN DELEGATE CONFERENCE

Date: Sept. 27, 10 a.m. to Sept. 28, 4 p.m.  
Place: Mt. Olive Lutheran Church, Overland Park, Kans.; K. Plocher, pastor.  
Preacher: V. Tassler (P. Knickelbein, alternate).  
Agenda: Article IV — Augsburg Confession, S. Kugler; May a Christian Sue His Neighbor or Defend Himself Against a Lawsuit? D. Plocher; A Scriptural Study of the Terminology of the Athanasian Creed, A. Werre; A Christian's Involvement in Labor Unions with special emphasis on Strikes, R. Hering; Communicating the Gospel in Words and Ways Best Understood by the Layman, M. Frey.  
Please announce to the host pastor in sufficient time.

K. Bode, Secretary

### NORTHERN WISCONSIN

#### RHINELANDER DELEGATE CONFERENCE

Date: Sept. 26, 1971; 2:30 p.m.  
Place: St. John's Lutheran Church, Phelps, Wis.  
Agenda: Report of Delegates attending Synod Convention in August.  
M. Fluegge, Secretary

#### MISSIONARY CONFERENCE

Date: Sept. 27, 1971, 12 noon, to Sept. 28, 1971, 12 noon.  
Place: Grace Ev. Lutheran Church, Waupun, Wis.; K. Gawrisch, 528 Grandview, Waupun, Wis. 53963.  
Preacher: L. Winter (F. Bergfeld, alternate).  
Agenda: Adult Instruction Class — A Review of Methods and Manuals with Special Emphasis on Fellowship and Stewardship, P. Kante; The Missionary's Approach to the Individual Lost Soul on the Basis of John 4, C. Klein; The Congregation's Subsidy Request, M. Radtke; various reports.  
Note: Those desiring overnight lodging should contact the host pastor as soon as possible.

J. Braun, Acting Secretary

### SOUTHEASTERN WISCONSIN

WESTERN AND LAKESHORE CIRCUIT SUNDAY-SCHOOL TEACHERS' INSTITUTE  
Place: Trinity Ev. Lutheran Church, Caladonia, Wis.  
Date: Sept. 26, 1971, at 1:30 p.m.

#### METRO-NORTH MILWAUKEE PASTORAL CONFERENCE

Date: Sept. 27, 1971; 9 a.m. Communion service.  
Place: Mt. Lebanon Church; J. Mahnke, Pastor.  
Preacher: M. Braun (J. De Galley, alternate).  
Agenda: LC-MS and WELS conventions revisited.

Ralph W. Martens, Secretary

### WESTERN WISCONSIN

#### MISSIONARIES CONFERENCE

Date: Sept. 27-28, 1971.  
Place: Wisconsin Lutheran Student Chapel, Madison, Wis.; W. Schmidt, host pastor.  
Time: Opening Communion service at 10:30 a.m., E. Ahlswede, preacher.  
Agenda: "A Comparison of Mission Methods in the Early Christian Church with the Church Today," N. Berg; Discussion of Reports Required by the Mission Board; Reports by the Missionaries of the District. The conference will adjourn at noon on Sept. 28. Other interested pastors are invited to attend.

K. A. Gast, Secretary

#### INSTALLATION

The Board of Control of the Northwestern Publishing House invites you to attend the installation of Pastor Lyle E. Albrecht as Associate Literary Editor. The installation will take place at 7:30 on Sunday evening, Oct. 3, 1971, at Good Shepherd's Ev. Lutheran Church, West Allis, Wis.

#### NOMINATIONS — NWC

The following have been nominated by the members of the Synod to the professorship in the high school music department at Northwestern College, Watertown, Wis.:

Mr. David Adickes, Onalaska, Wis.  
Mr. Robert Averbeck, Oconomowoc, Wis.  
Mr. Gerhard Bauer, Bloomington, Minn.  
Prof. William Birsching, Moberidge, S. Dak.  
Mr. Frederick Blauert, Greenleaf, Wis.  
Rev. Kurt Eggert, Milwaukee, Wis.  
Mr. Willard Engel, Bay City, Mich.  
Mr. Roger Hermanson, New Ulm, Minn.  
Mr. Robert Jenni, Fort Atkinson, Wis.  
Mr. Robert Kock, Red Wing, Minn.  
Mr. Robert Kuehn, Lake Mills, Wis.  
Rev. Harlan Kuschel, Reedsville, Wis.  
Mr. Philipp Lehmann, Watertown, Wis.  
Rev. Mark Lenz, Morenci, Mich.  
Mr. Charles Luedtke, New Ulm, Minn.  
Mr. Lawrence Marowsky, Jefferson, Wis.  
Mr. John Nolte, Tomah, Wis.  
Prof. Ronald Schilling, New Ulm, Minn.  
Mr. Richard Sontag, Milwaukee, Wis.  
Mr. Don Wurster, Hillsboro, Wis.  
Mr. Franklin Zabell, Milwaukee, Wis.

Any correspondence concerning these nominations should be in the hands of the secretary of the Board of Control by Oct. 18, 1971.

Rev. W. A. Schumann, Secretary  
612 S. Fifth St.  
Watertown, Wis. 53094

#### REQUEST FOR COLLOQUY

Pastor Peter B. Goold, formerly of Moose Jaw, Sask., Canada, LC-MS, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence may be addressed to the undersigned.

Arthur P. C. Kell, President  
Dakota-Montana District

**1971 PREBUDGET SUBSCRIPTION OFFERINGS**

	Six months ended June 30, 1971		
	Prebudget Subscription	Pension	Total
Arizona-California .....	\$ 85,019	\$ 1,451	\$ 86,470
Dakota-Montana .....	75,076	120	75,196
Michigan .....	409,395	3,101	412,496
Minnesota .....	428,663	9,281	437,944
Nebraska .....	73,125	760	73,885
Northern Wisconsin .....	461,746	5,483	467,229
Pacific Northwest .....	25,386	335	25,721
Southeastern Wisconsin .....	569,786	11,735	581,521
Western Wisconsin .....	501,113	15,926	517,039
Total — 1971 .....	\$2,629,309	\$ 48,192	\$2,677,501
Total — 1970 .....	\$2,514,654	\$ 48,950	\$2,563,604

**1971 PREBUDGET SUBSCRIPTION PERFORMANCE**

	Six months ended June 30, 1971			
	Subscription Amount for 1971	6/12 of Annual Subscription	Subscription and Pension Offerings	Per cent of Subscription
Arizona-California .....	\$ 178,082	\$ 89,041	\$ 86,470	97.1
Dakota-Montana .....	170,495	85,247	75,196	88.2
Michigan .....	851,976	425,988	412,496	96.8
Minnesota .....	880,801	440,400	437,944	99.4
Nebraska .....	153,523	76,762	73,885	96.3
Northern Wisconsin .....	975,730	487,865	467,229	95.8
Pacific Northwest .....	54,142	27,071	25,721	95.0
Southeastern Wisconsin .....	1,220,153	610,077	581,521	95.3
Western Wisconsin .....	1,052,686	526,343	517,039	98.2
Total — 1971 .....	\$5,537,588*	\$2,768,794	\$2,677,501	96.7
Total — 1970 .....	\$5,330,403	\$2,665,202	\$2,563,604	96.2

\*The subscription amount for 1971 has been decreased \$13,421.00 to include all revisions received by the Stewardship Department as of June 30, 1971.

**CURRENT BUDGETARY FUND**

**Statement of Income and Expenditures**

Twelve months ended June 30, 1971, with comparative figures for 1970

	Twelve months ended June 30			
	1971	1970	Increase or Decrease*	
			Amount	Per cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$5,374,100	\$5,273,893	\$100,207	1.9
Gifts and Memorials .....	56,340	89,824	33,484*	37.3*
Pension Plan Contributions .....	94,837	93,906	931	1.0
Bequest .....	—	6,962	6,962*	
Distribution of Trust Fund Income .....	33,158	—	33,158	
Income from NWPB .....	6,562	16,562	10,000*	60.4*
Other Income .....	479	4,643	4,164*	89.7*
<b>Total Income .....</b>	<b>\$5,565,476</b>	<b>\$5,485,790</b>	<b>\$ 79,686</b>	<b>1.5</b>
<b>Expenditures</b>				
Worker-Training .....	\$1,680,700	\$1,435,393	\$245,307	17.1
Home Missions .....	1,186,407	1,068,622	117,785	11.0
World Missions .....	866,930	724,061	142,869	19.7
Benevolences .....	777,701	740,322	37,379	5.0
Administration and Services .....	356,151	364,165	8,014*	2.2*
<b>Total Operations .....</b>	<b>\$4,867,889</b>	<b>\$4,332,563</b>	<b>\$535,326</b>	<b>12.4</b>
Appropriations .....	903,000	624,000	279,000	44.7
<b>Total Expenditures .....</b>	<b>\$5,770,889</b>	<b>\$4,956,563</b>	<b>\$814,326</b>	<b>16.4</b>
Operating Gain .....	—	\$ 529,227		
Operating Deficit** .....	\$ 205,413**	—		

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

**NAMES OF STUDENTS REQUESTED**

Names of students at Bradley University (Peoria, Ill.) and at the University of Illinois (Champaign-Urbana, Ill.) should be sent to the undersigned. Please give full address when doing so.

Pastor D. N. Rutschow  
605 Sangamon Road  
Marquette Heights  
Pekin, Ill. 61554

**TIME AND PLACE**

**GREATER KANSAS CITY AREA**

Our Wisconsin Synod mission serving the Greater Kansas City Area has moved its services to its new church, Mt. Olive Lutheran Church now worships at 95th and Switzer in Overland Park, Kansas. Service is at 9:15, Sunday School at 10:30.

Pastor Karl M. Plocher

**NASHVILLE, TENNESSEE AREA**

WELS services are now being held in the Nashville area. Rock of Ages Lutheran Church is meeting at the Phillips-Robinson Funeral Chapel, 257 Gallatin Road, Hendersonville, Tenn. Sunday school and adult Bible study at 9 a.m., Sunday worship at 10:15 a.m. For directions contact:

Pastor Richard Stadler  
124 Elnora Drive  
Hendersonville, Tenn. 37075  
Phone (615) 824-3894

**NOTICE!**

Pastor Karl Otto — 392-16-6370  
Civilian Chaplain in Southeast Asia  
Saigon, Vietnam

Servicemen may phone Saigon PTT 22429 or visit Chaplain Otto at 329 Vo Tanh, Saigon.

Mailing address:

WELS Box 56, APO SF 96243