



THE NORTHWESTERN Lutheran

July 24, 1966

PRESEMINARY STUDENTS GRADUATE

Bethany, Mankato, Minnesota

This year's commencement will mark an important "first" here at Bethany—the first formal graduation of a class, in the Wisconsin Synod's Special Preseminary Training program, which was begun in the fall of 1962 to prepare men who are past the usual college age for entrance into their seminary at Mequon, Wisconsin. [Two Wisconsin Synod men completed the training program in 1965 and went on to Wisconsin Lutheran Seminary. They are Luther J. Wendland and Richard F. Hennig—Ed.] We might explain briefly that this special program provides a four-year college curriculum over a broad liberal arts field, but with special concentration in religion and the Biblical languages, Greek and Hebrew, all administered here at Bethany. Over the first four years a total of 19 men have enrolled in this program, three of whom are now graduating.

Carl Martin Klein, age 33, was born in nearby St. James, Minnesota, the son of Mr. and Mrs. Joe G. Klein. Carl spent his childhood years in Truman, Minnesota, and was graduated from Dr. Martin Luther High School at New Ulm in 1950. Shortly thereafter he attended the Minnesota Military Academy, which was followed by a "hitch" in the United States Army, mostly spent in Alabama. After his discharge Carl worked in various feed mills in Truman, Lewisville, and Wells; and later for the Land-O-Lakes Creamery milk drying plant in Mountain Lake, Minnesota. He was married in 1954, and he and wife, Lurine, have four children—James, 11; David, 9; Timothy, 6; and Rebecca, 2. Commenting on his four years here at Bethany, Carl said, "I find Bethany a very understanding school."

Durant P. Shook is the youngest of the "adult" specials, and also the only unmarried member of the group. Durant will be 31 years old on Luther's birthday this year, November 10. He was born in Rockford, Illinois, the son of Mr. and Mrs. Floyd Shook, but since that time has lived in all areas of the country, from East to West, principally Los Angeles, California, Las Vegas, Nevada,

Minneapolis, Minnesota, and Jersey City, New Jersey. He was graduated from high school in Las Vegas. After high school he held a number of general office jobs, and also served as a telegrapher for Western Union in both Los Angeles and Jersey City. Durant has been a consistent member of the Bethany honor roll, and has been active in debate, forensics, and choir while here at Bethany. "I'll miss Bethany," says Durant. "The four years here have been enjoyable and very worthwhile for me."

The senior member of the class is **Robert L. Weimer**, born in Martin, South Dakota, on March 12, 1928. Thus he is 38 years old. Bob's parents, Mr. and Mrs. Dave Weimer, operated a wheat farm 16 miles west of Martin, where young Robert grew up. After graduating from Bennett County High School in Martin, Bob worked on the family farm for a few years, but in 1951 he purchased the first acreage of his own. By 1962, when he moved to Mankato to attend Bethany, the Weimer farm had grown to 2,700 acres. Bob met and married his wife, Hope, at Batesland, South Dakota; and like the Kleins they have four children—all boys—Robert, 16; John, 15; James, 12; and Kenneth, 5. When asked for his impressions of the past four years as a student here, Bob replied, "It has been a very inspiring experience during my stay here at Bethany."

It is no secret that everyone here at Bethany, both faculty and students, feel that these older preseminary students have added something worthwhile to our school. We have been pleased and proud to have them here, and happy to assist our sister WELS in this part of their educational program. As Carl, Durant, and Bob leave us to enroll at Mequon this fall for their next three years of studies our prayers go with them. May the Lord bless their studies and grant them every grace to the end that they may become faithful, able workers in His vineyard!

—From *The Bethany Scroll*, May 19, 1966

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 15

*

July 24, 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. Fränzzmann, **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 E. E. Kowalke
M. Lutz H. C. Nitz C. Toppe K. Vertz P. Wilde
Mission Reporters: F. Nitz (World); O. Sommer (Home)

THE COVER — St. John's Ev. Lutheran Church (68th and Forest Home), Milwaukee, Wisconsin; J. C. Jeske, pastor.

Editorials

The New Nonmorality The "New Morality" was the subject of an informal discussion on a popular television program. Reference was made to a survey taken among a number of unmarried women college students, whose response indicated that they did not subscribe to nor abide by the traditional standards of morality.

The program's host asked his guest why a new code of morality was needed. He was told, "The old morality wasn't working." His guest added, however, that judging from responses of participants in the survey, the new morality didn't seem to be working, either. He cited as evidence the fact that the young women who had abandoned the old standards of morality had failed to acquire the personal serenity which they had hoped to find by adopting the "New Morality."

Actually, the "New Morality" is neither new nor moral.

It is not moral since it is essentially a rejection of morality in the accepted sense of the word, and its effect is to license rather than to guide. It might more appropriately be termed nonmorality.

It isn't new either. It is really only a variation of Satan's ancient smirk: "Yea, hath God said?"—with a little sophisticated argumentation thrown in to make it appear modern and progressive.

It isn't surprising that the disciples of this "New Morality" have failed to achieve serene contentment through principles which have their roots in human lust rather than divine Law. God has written His Law in the hearts of all human beings and furnished them with a conscience which bears witness to it. The Law of God can be spurned, but the conscience dies hard, and it persists in disturbing the serenity of those who scorn God's Law.

Those who are tempted to embrace the "New Morality" or who have tried it and found it wanting can profit by turning their attention to the ancient but still applicable words of Psalm 1: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord."

IMMANUEL G. FREY

* * * *

Independence De Pauw University, located at Greencastle, Indiana, is planning a new science building to cost \$4 million. The board of trustees of the University voted to seek a federal grant of \$1.3 million toward the cost of the building. Three members of the board resigned in protest against this decision. One of the men in his letter of resignation wrote: "If De Pauw could survive four wars and five depressions without going to the government for help, why now, at the height of prosperity, would we get down on our knees and beg Uncle Sam for a handout? Taking that first million from the government will be like taking the first shot of heroin." A second member wrote that the board had "been led down the

gilded path." The third member believed the board had made a grave error by taking tax money for a campus building.

These three board members at De Pauw University are not alone in fearing complete control of education by the federal government as it more and more furnishes the funds for scholarships, for research, for faculty salaries, and for campus buildings. When the government furnishes money, whether for foreign aid or for college aid, the taxpayer is right when he demands that the government show an interest in how that money is spent. If the government pays the bills, the government should decide how the money is spent and for what purpose. That equals control.

Wabash College, also in Indiana, has decided to continue to rely on voluntary gifts rather than on federal tax money to solve its financial problems, and its trustees are convinced that "much of the strength of the college has come from its sense of independence and self-reliance."

It is a coincidence that our Synod is in the midst of a campaign to collect exactly the same sum for educational facilities that De Pauw is seeking. If there is any federal tax money lying around for the taking, there will be some who will say: "Why not take it? It's a gift." It isn't a gift. It is a piece of federal cash given in fair exchange for a piece of our freedom and self-reliance.

ERWIN E. KOWALKE

* * * *

OUR Sunday-School Course A question sure to be asked at every District Convention this summer is:

"When will the new Sunday-school course be finished?" Pastors and congregations are becoming impatient with what seems to them to be an inexcusable delay in publishing this sorely needed educational material. Weren't the first steps toward preparing a new course taken way back in 1962, with a survey of pastors and teachers? Why isn't the new Sunday-school course available—four years later?

Several important factors have contributed to the delay. The problem of securing committees, for instance, has been exasperating. Most of the pastors and teachers who were asked to serve on one of the committees (Text Committee, five Teacher Manual Committees, Pupil Activities Committee, Teacher-Training Course Committee, Bible Story Commentary Committee, Summer Course Committee, Visual Aids Committee, and Review Committee) consented and were willing to contribute, but when they realized how much work and time their assignment required, the resignations began to come in, and they are still coming in. Other commitments and responsibilities took precedence.

Rewriting has been time-consuming. Not all pastors and teachers can set down on paper what they can do well orally in their classroom and from their pulpits, or they lack the time to do polished work. As a result

(Continued on page 243)

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it (Matthew 13:45, 46).

Our daily activity regularly includes some kind of evaluation, some situation in which we say that one particular item is more valuable than another. At the breakfast table the youngsters may have to decide whether or not the offers on the backs of the cereal boxes are worthwhile. In the grocery store their mother scans the shelves and decides over and over again which size of which brand offers the best value for her family.

In earthly business transactions people may reach different conclusions; what one person values highly may be worth much less to somebody else. In the Parable of the Pearl, Jesus told mankind to lift its eyes from earthly commerce and to recognize spiritual values. Let men recognize the great treasure of the kingdom of heaven, and having recognized it as the highest value of all let them waste no time in possessing it for themselves.

Recognize Its Value

"What do you want out of life?" That question takes it for granted that everyone is looking for something—something that he will be able to recognize and acquire. As we look about us in this world we see all too many who are looking for things that are too cheap to call "values." They seek the temporary, fleeting excitements of fame, of satisfying the senses with luxuries and indulgence.

Others may be seeking goods that we are ready to acknowledge as having a certain amount of value. They may be seeking such "goodly pearls" as becoming a renowned researcher who discovers the medical cure for a ravaging disease; someone else seeks

to become a teacher able to benefit the lives of hundreds of students even though not achieving great amounts of public recognition.

But those who are members of the kingdom of heaven enjoy benefits as marvelously precious as the pearl of great price. They have something worth far more than the total value of every other kind of treasure added together. By describing that kingdom of heaven as the Pearl worth more than all other pearls, Jesus is asking again: "What shall a man give in exchange for his soul?" He is telling us that there is nothing worth obtaining at the risk of losing the kingdom of heaven; there is nothing too great to be sacrificed for the sake of the kingdom of heaven.

The kingdom of heaven is such a priceless treasure because of the great God who reigns in this kingdom. He was not satisfied to reign alone. In gracious love He converted us poor sinners from our lost condition as His enemies into the privileged status of His beloved children. The forgiveness of sins won for us by God's Son on the cross made that wondrous difference for us. We are now not merely subjects in this kingdom but are heirs in it, living now as God's beloved, living now in the sure hope that we shall reign with Him to all eternity.

On different occasions we might enumerate the blessings that flow from the forgiveness of sins in different sequences. On a sickbed (or in any great danger) one might mention first this blessing of the kingdom: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me" (Ps. 23:4). One who has suffered bereavement will cling to the blessing in Jesus' promise: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). An heir of the kingdom laying his needs and wants before his heavenly Father will especially appreciate the

promise that his prayers are acceptable to God and are heard.

Possess It for Yourself

Let no one suppose that he can somehow find this treasure as a part of his own resources. Man cannot grow a pearl like one of his own teeth; one cannot raise this precious pearl in his own garden no matter how much time and effort he puts into it. This kingdom of heaven is something that must be added to us. By nature we are servants of sin, members of quite another kingdom than God's!

How then shall we accumulate the resources to buy the pearl of great price? How can we make the payment that will gain such a treasure for us? The Lord's Gospel invitation is: "Ho, everyone that thirsteth, . . . and he that hath no money; come ye, . . . buy wine and milk without money and without price" (Isa. 55:1).

God has chosen to give us His kingdom. After spending all eternity thanking Him, we will not have thanked Him sufficiently for this. And if we spent all eternity in torment, we could not earn at length enough merit to purchase entrance into His kingdom. It is His gift of grace.

Yet the Savior spoke of *purchasing* the pearl. Indeed our entrance into the kingdom can be described as a transaction, for an exchange is made. Not an exchange of goods of equal value, however! We exchange our worthlessness, the filthy rags of our own "righteousness," for the perfect righteousness of God's holy Son. We exchange proud satisfaction with ourselves for penitent reliance on our beautiful Savior. To this gracious "bargain price" God has bound Himself.

Then let the Word of Christ dwell in us richly, to sustain the faith by which the Savior gives us this Pearl of great price.

PAUL H. WILDE

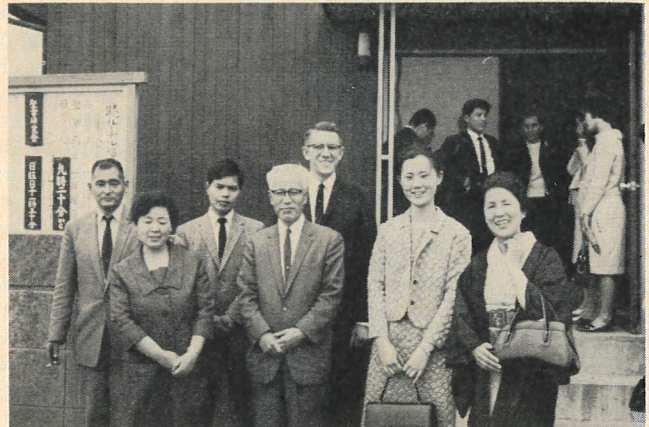
News FROM OUR Missions

"COME, COME, MR. SEEGER!"

On the first Sunday in February, 1963, Dr. Nobuo Aoki addressed me with those words. It was on that day that I began doing mission work in Ashikaga, a city about 60 miles northeast of Tokyo. A Mr. Yamamoto, a man on the staff of the Aoki Hospital and Sanitarium, had attended the dedication services of one of our churches in Mito in December 1962. At that time he asked if a missionary could not come to Ashikaga and also preach the Gospel there. So that is how I began working in Ashikaga.

On that first day, when I told the people a little bit about the Bible and about our Savior Jesus, I heard these words from Dr. Aoki. "Come, come, Mr. Seeger, you don't really believe all you say about the Bible, do you? After all we are living in the twentieth century now. Aren't some of the things you say just fairy tales?" Yes, to a man like Dr. Aoki, a highly competent and fully trained neurosurgeon I imagine the words of Scripture did sound like fairy tales, but the Holy Spirit was to change all that during the next three years. Dr. Aoki and the other members of the group there at Ashikaga and I spent countless hours talking about and discussing the Word of God. Many times I was discouraged and thought that nothing would ever come of it, but Dr. Aoki's wife always encouraged me and told me to be patient. After all, it is a tremendous thing to make the great change from unbelief to faith. Were it not for the mighty miracle of the Holy Spirit, it would indeed be impossible. As time went on, Dr. Aoki's arguments became less and less. It seemed to me that, rather than challenge almost everything I said, Dr. Aoki was making a sincere attempt to know the truth. I could almost see the operation of the Holy Spirit in his heart.

On May 1, 1966, Dr. Aoki, his wife and daughter, Mr. Yamamoto, Miss Maruyama, and Mr. Suzuki were baptized in the name of the Triune God. Jesus had removed the scales from their eyes, and now these people, instead of seeing a fairy-tale person, saw the Son of God as their



A FINE "GOING-AWAY" GIFT came to Missionary Richard Seeger (center, rear) when these six people were baptized. They are (left to right) Mr. K. Yamamoto, 45; Miss M. Maruyama, 35; Mr. Y. Suzuki, 23; Dr. N. Aoki, 59; Miss M. Aoki, 22; and Mrs. Aoki.

living Redeemer. It was a happy day, an extremely happy day, in my life. On that day I ended my 10 years of ministry in the Japan Mission. The Savior has called me to a new field in Hong Kong. What a pleasant gift He gave to me with the Baptism of these six people. How I wish that you could get to know them. You would gain much, my friends, from their simple and sincere faith in the Savior. How thankful you should be that the Lord has deigned to use you as His instruments in bringing these people to eternal life!

I want to thank all of you for giving me the chance to serve the Savior in Japan. My ministry there was one filled with many blessings. I pray that you would continue to support me with your prayers in my new work in Hong Kong. God bless you all!

RICHARD M. SEEGER

A Note From Japan

Pastor Poetter of Mito, Japan, writes: "We are using the electronic stencil cutter. It is really helpful. We printed 7,000 newspaper slip-ins which were distributed in the area of our church in Mito. The last two Sundays there has been a noticeable increase in church attendance. We plan to do this in other areas where we have churches."

Many thanks to those who contributed for this wonderful machine!

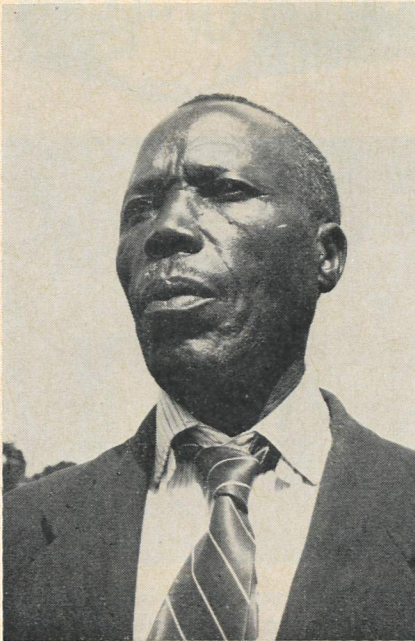
Harry Shiley, Chairman
Executive Committee for Japan

LWMS Gift

The Fiscal Office of the Board of Trustees of our Synod herewith acknowledges receipt of a \$2,149.24 gift from the Lutheran Women's Missionary Society of the Wisconsin Evangelical Lutheran Synod (National Organization) for the benefit of World Missions (Radio). These monies, dedicated to a worthy cause, will aid in the work of spreading the Gospel in Japan, Puerto Rico, and Hong Kong via radio to untold numbers of people who have not been brought to the saving knowledge of their Lord and Savior, Jesus Christ. Sincere thanks is offered to all who participated in raising these monies for this special purpose!

BIBLE INSTITUTE GRADUATES FOUR MEN

Lusaka, Zambia

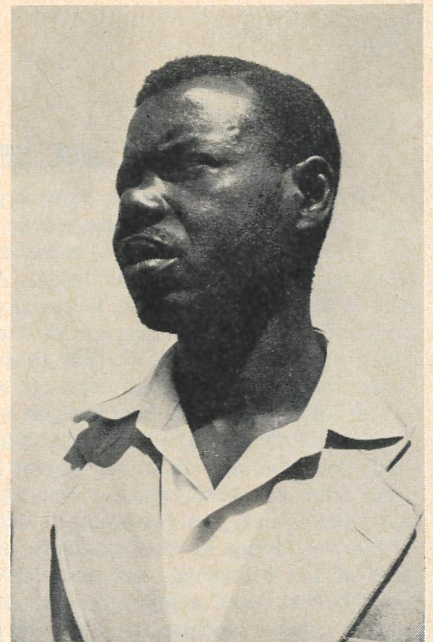


Timothy Tonga

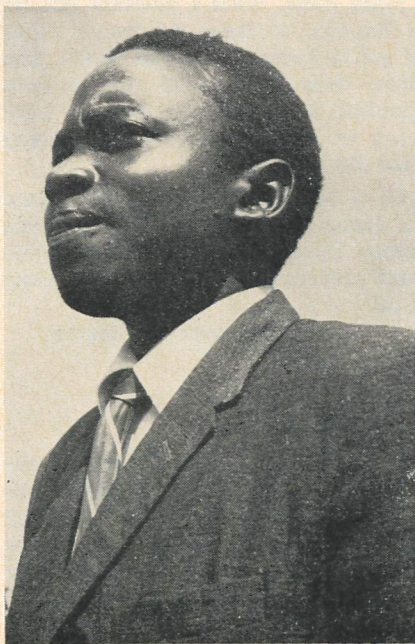
Our first group of students has completed the two-year course at the Lutheran Bible Institute, Lusaka, Zambia. This fact was recognized in a closing service on the evening of May 27, 1966. Missionary R. L. Sawall gave the closing address, encouraging the class to be faithful stewards of God's gracious gifts. Missionary R. W. Mueller, chairman of the Institute's Board of Control, awarded certificates. Missionary T. Kretzmann presented each student with a set of the "Popular Commentary," written by his father, the sainted Dr. P. E. Kretzmann. Private Communion sets were also presented as a gift from an interested Ladies' Society of Watertown, Wisconsin. The wives of the married students received Bible story books from Mrs. E. H. Wendland.

Each member of the class has an interesting background. Timothy Tonga, our oldest student, began his studies at our school at the age of 61. Every weekend Timothy cycled nearly 20 miles to serve his village congregations. Charles Manangi came to us with his family from our remote outpost in the Kabompo district, near the Congo border. His home and cassava field were left behind. He is now returning to this area to serve his people with Pastor A. Muyangana. Benford Kawiliza was our religious worker in Matero, a Lusaka suburb, which he continued to serve every weekend. He and his wife were blessed with a son, David, while he attended school. David died a week before school closed. Ignatius Mwanabaleya came to us from the land of the Tonga people to the south. His widowed mother sold a cow so that Ignatius could come. He has persuaded many others to apply for entrance to our school, of which several were accepted a year ago. This has provided us with an opening into a new field.

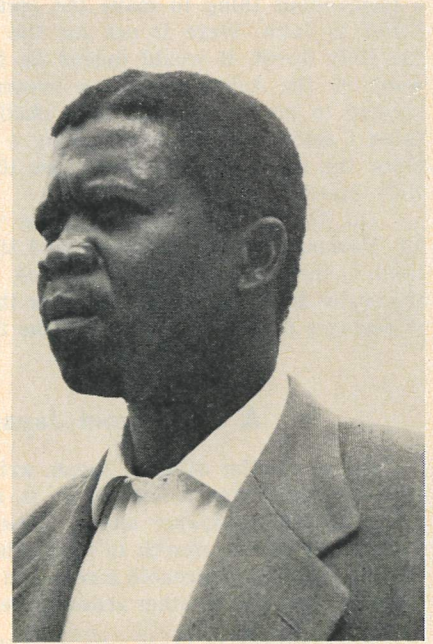
A beginning has been made. Among other things it has increased our awareness of how much still lies ahead.



Charles Manangi



Ignatius Mwanabaleya



Benford Kawiliza

Topic: What Does Luther Mean by the Statement: "The Old Adam in Us Is to Be Drowned by Daily Contrition and Repentance"?



A Lantern to Our Footsteps

Answers Based on Holy Writ

The statement referred to above is found in Luther's answer in his *Small Catechism* to the question: "What does this baptizing with water signify?" Since the reader who submitted this question is asking about Luther's meaning of this statement, we shall listen especially to what Luther says on this in his *Large Catechism*.

The Old Adam Described

The Old Adam, our sinful flesh, is described by Luther in his usual graphic manner. He writes: "But what is the Old Man? It is that which is born in us from Adam, angry, hateful, envious, unchaste, stingy, lazy, haughty, yea, unbelieving, infected with all vices, and having by nature nothing good in it." If he is left unrestrained, this Old Man grows worse and worse. "If a year ago one was proud and avaricious, then he is much prouder and more avaricious this year, so that the vice grows and increases with him from his youth up."

Drowning Is a Means of Destroying

The use of water in Baptism, however, signifies a drowning of this Old Adam. Drowning is a means of destroying, of killing. Scripture speaks of crucifying our Old Man (Rom. 6:6). Luther says: "Lastly, we must also know what Baptism signifies, and why God has ordained just such external sign and ceremony for the Sacrament by which we are first received into the Christian Church. But the act or ceremony is this, that we are sunk under the water, which passes over us, and afterwards are drawn out again. These two parts, to be sunk under the water and drawn out again, signify the power and operation of Baptism, which is nothing else than putting to death the Old Adam, and after that the resurrection of the new man." So Baptism is a powerful means we are to use in suppressing the Old Man.

Why "Daily"?

We note that Luther speaks of this drowning as taking place daily. It is not accomplished once for all, and the destruction of our Old Man is not complete until we are glorified in heaven. Luther says that this putting to death of the Old Adam and the resurrection of the new man "must take place in us all our lives, so that a truly Christian life is nothing else than a daily Baptism, once begun and ever to be continued. For this must be practiced without ceasing, that we ever keep purging away whatever is of the Old Adam, and that that which belongs to the new man come forth." Later he again says: "Where men have become Christians, he (the Old Man) daily

decreases until he finally perishes. That is truly to be buried in Baptism, and daily to come forth again."

The Close Tie Between Baptism and Repentance

When Luther points out that we should drown the Old Adam by daily contrition and repentance, he shows how closely Baptism and repentance are connected to one another. Contrition is sincere sorrow over sin. Repentance is turning to Christ in faith for the forgiveness of sins and by faith turning to newness of life. Luther writes: "And here you see that Baptism, both in its power and signification, comprehends also . . . repentance, as it is really nothing else than Baptism. For what else is repentance but an earnest attack upon the Old Man and entering upon a new life? Therefore, if you live in repentance, you walk in Baptism, which not only signifies such a new life, but also produces, begins, and exercises it. For therein are given grace, the Spirit, and power to suppress the Old Man, so that the new man may come forth and become strong."

The Abiding Value of Baptism

In this way Luther points out the abiding value of Baptism. This is a much-needed reminder. How easy it is for us to think of Baptism as something that happened in the past and was of value to us primarily at the time it was administered. Luther says: "Therefore our Baptism abides forever." "This I say lest we fall into the opinion in which we were for a long time, imagining that our Baptism is something past, which we can no longer use after we have fallen again into sin. The reason is, that it is regarded only according to the external act once performed." "Thus it appears what a great, excellent thing Baptism is, which delivers us from the jaws of the devil and makes us God's own, suppresses and takes away sin, and then daily strengthens the new man; and is and remains ever efficacious until we pass from this estate of misery to eternal glory."

Treasure Your Baptism!

How we should then treasure our Baptism! How we should continue to find in it strength in our daily struggle against our sinful flesh! Once more we let Luther speak: "For this reason let every one esteem his Baptism as a daily dress in which he is to walk constantly, that he may ever be found in the faith and its fruits, that he may suppress the Old Man and grow up in the new."

ARMIN SCHUETZE

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

THE WITNESS AND THE ANTICHRIST

The June *Lutheran Witness* of the Missouri Synod in its "Ask the Witness" column answers a question on the Antichrist in an unsatisfactory and disappointing way. The question reads:

In view of Roman Catholic renewal and the changing image of that church, should Lutherans still regard the papacy as the Antichrist?

The lengthy reply quotes two confessional statements, one from *Of the Power and Primacy of the Pope* and the other from the *Smalcald Articles*, and then catalogs various antichristian teachings of Rome cited in the confessions. This is all to the good.

Next a reference is made to the 1958 Synodical Conference Statement on the Antichrist, adopted by our Synod but never conclusively acted upon by Missouri, with this quotation supplied:

"We identify this 'Antichrist' with the papacy as it is known to us today. . . . This neither means nor implies a blanket condemnation of all members of the Roman Catholic Church, for despite all the errors taught in that church the Word of God is still heard there, and that Word is an effectual Word."

Supplying the omitted material, however, turns what seems to be a temporary judgment, a statement with reservation, into the very opposite. What the editor left out are these words after "to us today": "which shall, as II Thess. 2:8 states, continue to the end of time, whatever form or guise it may take."

This mutilation by omission enables the editor to conclude his reply in this way:

Whether the winds of renewal now sweeping the Roman Church portend changes which will ultimately require Lutherans to revise the judgment of their 16th-century confessions lies in the province of the Holy Spirit. It is evident from early phases of today's "dialogs" that Roman Catholic theological leaders are looking more closely and listening more carefully to the Bible than ever before.

Here is an approach to the Lutheran Confessions with which we cannot

agree. We do not expect to revise the judgments of the Lutheran Confessions. We accept the Confessions, not in so far as they conform to renewals and changes, but because they are a correct interpretation of the Bible. We agree with the *Brief Statement*, that speaks of Bible prophecies that "have been fulfilled in the Pope and his dominion" and that declares a subscription to "the statement of our Confessions that the Pope is 'the very Antichrist.'"

PRESBYTERIAN PRESCRIPTIONS

Assemblies of Presbyterian bodies have taken steps these past weeks that may well have far-reaching effects, not only for themselves but also for other branches of Christendom.

The United Presbyterian Church accepted the proposal to replace its Westminster Confession and Catechism, now 300 years old, as its official basis, with a group of eight confessions including Westminster and the controversial "Confession of 1967." The matter will now be submitted to the body's 188 presbyteries for final adoption. The two-thirds majority required is expected to be achieved with ease.

The proposal has been debated for the past year and some 1,100 wording changes were suggested to the reviewing committee. Among those accepted by the committee and convention was the addition of "Word of God written" to the statement on the Bible, which had previously referred to Scripture as the "normative witness" to the Incarnate Word.

Proponents of this revision of the body's doctrinal basis regard it as a necessary updating and recognizing of present realities. Opponents contend that the old confessional clarity and precision and the fathers' Bible faith are being sacrificed for a compromised position that will make mergers with other groups easier.

Meantime the General Assembly of the Southern Presbyterians surprised everyone by voting to join the "Consultation on Church Union" (COCU), which hopes to bring about a major merger of Protestants in the next decade. This action came as such a surprise because the general-

ly conservative Southern Presbyterians had only last year turned down an invitation to talk union with the United Presbyterians.

The trend, at least in Presbyterian circles, seems to be strong in the direction of merger.

CONVERTS TO ROME DECREASE

Strange as it may seem, the Roman Church must report a decrease in converts for the very days when it was enjoying so much favorable and free publicity in connection with the image-rebuilding and facelifting efforts of Vatican Council II.

U.S. Romans are increasing in the overall but the 1966 *Official Catholic Directory* (Kenedy) indicates that the number of converts to Rome fell to 123,149, the lowest figure for any year since 1953.

Another decrease was noted in the figure for full-time pupils in Roman elementary and secondary schools. This is almost 80,000 fewer than the previous year. Officials hope that this is only a natural reaction after years of unparalleled growth and not the beginning of a definite trend.

HAPPY ENDINGS

It is a pleasure to note that favorable outcomes have been reported in connection with certain disturbances on the ecclesiastical scene, some of which have been referred to in previous columns.

When the Sunday School Convention of The Lutheran Church—Missouri Synod is held this summer, there will be no official or unofficial drama presentations. So the current *Lutheran Witness Reporter* states. This no-drama announcement should evoke more appreciative applause than the average play performance receives.

Bishop Pike has resigned as head of the Episcopal Diocese of California to become a scholar-teacher at the secular Center for the Study of Democratic Institutions in Santa Barbara. The Center's gain is the Diocese's gain. Again the free-wheeling Bishop breaks the pattern. This is reported to be the first instance of an Episcopal bishop leaving church work for a secular office. Never has a rule been broken or a precedent set with

greater potential benefit for all concerned.

The Roman *Index* of Prohibited Books, the origin of which dates back over four centuries, is a thing of the past, says Alfredo Cardinal Ottaviani. The latest edition of the *Index* was published in 1948 and there will be no others. Cardinal Ottaviani said the change in policy came because of the difficulty of keeping up with the increase in publications in recent years and because of the desire to place greater responsibility on the laity. In the future reader guidance will be supplied by the local bishop, who will be offered help and advice by higher authorities.

SAD ENDING

The Church of Scotland, meeting recently at Edinburgh, voted to allow

women to become elders on a basis of equality with men.

For one-third of a century the proposal, in one form or another, had been rejected. Finally it passed. One might be tempted to comment on the oddity of women fighting so persistently for the right to "elder" status if the disregard for the Lord's instructions to His Church manifested in this instance were anything but a far cry from a laughing matter.

ENDING STILL IN DOUBT

Some 50 members of the House of Representatives joined forces in introducing an amendment proposal that would undo what the Supreme Court advocated in the recent decision that turned thumbs down on prayers in public school.

The proposal, on the positive side, calls for a restoration of the right to have official prayers in public schools. On the negative side, the proposal seeks to prevent "any interpretation of the Constitution that might prohibit the federal or state governments from referring to or relying upon God in conducting the business of government."

In intent this proposal resembles that of Senator Dirksen and many others. Its wording, however, is supposed to enhance the possibility of affirmative votes.

We hope the proposal and all others like it will be defeated. It seems, however, that advocates of promiscuous public prayer will not rest until they have gained their point.

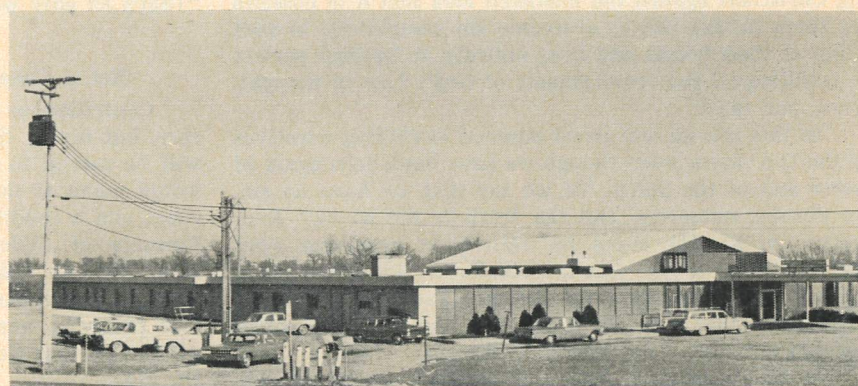
EDWARD C. FREDRICH

THE ENTRANCE to Wisconsin Lutheran Convalescent Home makes a pleasing impression on the visitor.

The Home is located at 6800 North 76th Street, Milwaukee, Wisconsin.



A GOOD EXTERIOR VIEW of Wisconsin Lutheran Convalescent Home was not available at the time when we featured the Home in these pages. Since then a kind friend has taken one for us, and we here pass it on to you.



What do
you mean..



Justification?

CONTRITION IS NECESSARY, BUT NOT AS A CAUSE OR CONDITION OF JUSTIFICATION

When the forgiveness of sins—justification—is made conditional in any way, the Gospel is overthrown. A conditional Gospel is *no* Gospel.

"Ifs" Distort the Gospel

When religious teachers make justification contingent upon certain requirements that man must meet, as the false teachers did who troubled Paul's congregations in Galatia, they are subverting, undermining, and overthrowing the Gospel. Those false teachers, who are generally referred to as Judaizers, wanted to make justification dependent on the keeping of the Old Testament laws.

Noting how his beloved congregations in Galatia have been carried away with the specious arguments of these errorists, Paul writes with a heavy heart, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is *not* another; but there be some that trouble you, and would *pervert* the gospel of Christ" (Gal. 1:6,7).

What About: "If We Confess Our Sins"?

But does not Scripture itself make justification conditional? Does not the Apostle John say, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9)?

Now John does, indeed, here use a conditional clause: "If we confess our sins." It would be a grave mistake to conclude from this, however, as some do, that our confession of sins, or our contrition, is a *cause* of our justification, that God, in other words, holds off granting us forgiveness until we comply with His demand and "come across" with a confession. What a terrible distortion of this passage such an interpretation is! How men are misrepresenting the Bible's teaching when they view their confession as something meritorious which motivates God to grant them forgiveness!

What, then, does John mean?

John's Purpose Here

From the preceding verse we see that John is cautioning Christians against the mistaken idea that it is possible for them in this life to overcome sin completely, to root it out of their hearts and lives entirely, to become perfect in fulfilling all the requirements of God's Law in thought, word, and deed.

In this life we will never succeed in ridding ourselves of the Old Adam, even though we have been born again of water and of the Spirit. "If we say that we have no sin, we deceive ourselves, and the truth is not in us," John warns (v. 8). He urges us, rather, to recognize what the condition of our hearts actually is. From Scripture we see that even the great Apostle Paul had to admit, "The good that I would I do not: but the evil which I would not, that I do" (Rom. 7:19).

In this connection John now reminds us, "If we confess our sins, he is faithful and just to forgive us our sins,

and to cleanse us from all unrighteousness." This is not a demand of the Law like the conditional promise which God attached to His commandments, "This do, and thou shalt live" (Luke 10:28), a demand which man, who is sinful through and through, simply cannot meet. This is, rather, an encouragement not to despair when we see how sinful we really are. John would have us remember that God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The conditional clause with which he introduces this comforting assurance is, in reality, a Gospel invitation through which the Holy Spirit invites us to acknowledge our own helplessness and simply accept God's gift of cleansing.

It Is Necessary to See Our Need

If we are to benefit from the forgiveness or justification which God has, for Jesus' sake, already granted to us, it is, of course, necessary that we realize that we need it. People who do not feel the need for a Savior will not welcome one. Jesus told the self-righteous Pharisees who spurned His help, "They that be whole need not a physician, but they that are sick" (Matt. 9:12). Those who do not realize that they are lost and condemned sinners will not be interested in forgiveness.

Solomon pointed this out many years ago in the proverb, "The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet" (Prov. 27:7). A starving person will relish even bitter fruit. He won't mind the bitter taste. During the siege of Jerusalem prior to its fall in 70 A.D. the starving inhabitants greedily devoured what otherwise would have revolted them. But even the best-tasting honey will not appeal to one who is not hungry. Neither will the sweet and satisfying Gospel of forgiveness interest those who do not hunger and thirst after righteousness. Unless the thunderbolts of God's Law have struck terror into a sinner's heart so that he despairs of himself and realizes that he is facing the eternal fires of hell, he will only yawn when he hears the Gospel preached, as Dr. Walther once put it, and say, "That's an easy way to get to heaven!"

Sorrow over Sin

Not a Cause and Condition of Forgiveness

Contrition, or sorrow over one's sins, is, indeed, necessary, but not in the sense that *if* one is sorry, *then* God will be moved to extend forgiveness to the sinner. That would make of the contrition that precedes faith both a cause and a condition of justification, an error which the *Formula of Concord* specifically rejects: "When Paul says, Romans 3:28: *We are justified by faith without works*, he indicates thereby that neither the contrition that precedes, nor the works that follow, belong in the article or transaction of justification by faith" (S.D., III, 27).

(Continued on page 243)

COMMENCEMENT EXERCISES AT NORTHWESTERN COLLEGE

Outdoor graduation exercises at Northwestern College were held under pleasant skies on Thursday, June 2. Thirty-five college seniors received their B.A. degrees; 43 were graduated from the preparatory department.

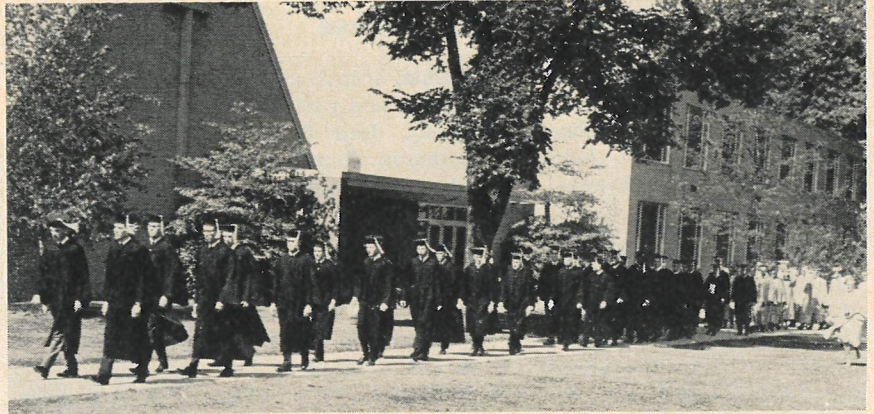
Perhaps for the first time in the history of the school, no German oration was delivered at the graduation exercises. It was felt that too few in the audience were sufficiently well versed in German to follow the speaker. In the new commencement program one of the two English orations treated a secular subject; the other, a religious subject. Both students and faculty would be interested in the public response to this change. It is not always easy to determine when tradition should yield to expediency.

Thirty of the 35 college seniors will be enrolling in the Seminary in September; one intends to serve in the Peace Corps for two years before he continues his theological training. Two graduates have expressed their preference for teaching; one has been assigned to East Fork Lutheran High School, the other to the parish school at Columbus, Wisconsin.

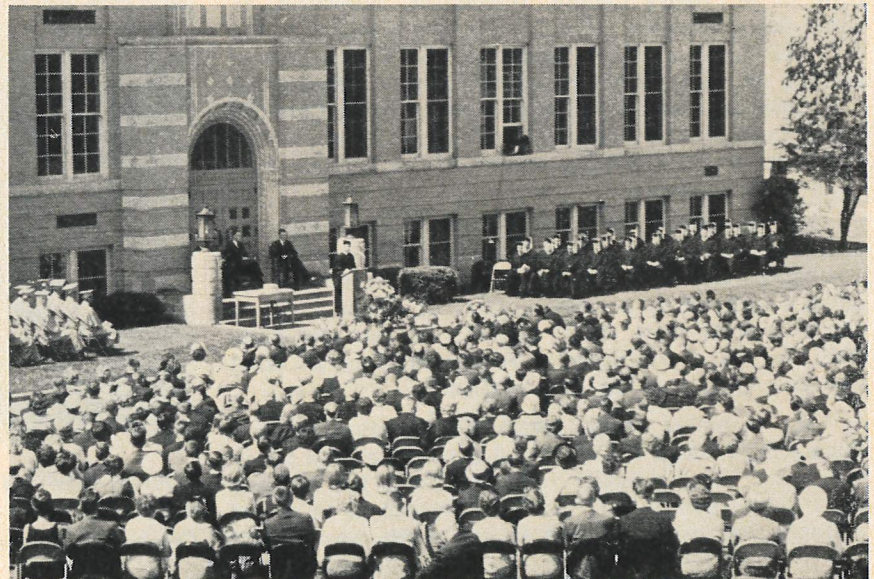
All six girl-graduates of the high-school department will be preparing for parochial-school teaching. We expect 28 to 30 of the male graduates to return to our campus as college freshmen. A goodly percentage will, thus, be entering church work.

COLLEGE SENIORS

Richard Anderson, St. Paul, Minn.
 Ronald Ash, Sturgeon Bay, Wis.
 Floyd Brand, Metamora, Ohio
 Kenneth Bode, North St. Paul, Minn.
 Donald Dengler, Bay City, Mich.
 Terry Deters, Caledonia, Minn.
 Roland Ehlke, Milwaukee, Wis.
 Harold Hagedorn, Neillsville, Wis.
 Ronald Hahm, Ixonia, Wis.
 Robert Hellmann, Burlington, Wis.
 John Huebner, Elkhorn, Wis.
 John Ibisch, Columbus, Wis.
 Paul Kante, Milwaukee, Wis.
 Gary Kirschke, Beaver Dam, Wis.
 Paul Kelm, Oshkosh, Wis.
 Gerhold Lemke, Waukegan, Ill.
 Roderick Luebchow, Tomah, Wis.



GRADUATES IN PROCESSION AT NORTHWESTERN. The graduates gowned in black are the college seniors, those in light robes behind them are graduates from the preparatory department.



AN OUTDOOR COMMENCEMENT SERVICE was held for the second year at Northwestern College. The backdrop is furnished by the Library-Administration Building.

Curtis Lyon, Morton Grove, Ill.
 John Mittelstaedt, Oshkosh, Wis.
 Wayne Mueller, Winona, Minn.
 Richard Pagels, Watertown, Wis.
 Arnold Ruddat, Milwaukee, Wis.
 David Rutschow, Alma, Wis.
 Jon Schmutge, St. Paul, Minn.
 Clarke Sievert, New Ulm, Minn.
 David Toepel, Saginaw, Mich.

John Trapp, New Ulm, Minn.
 Wayne Vogt, Bonesteel, S. Dak.
 David Voss, Sebawaing, Mich.
 Douglas Weiser, Hazelton, N. Dak.
 John Wichmann, Grand Island, Nebr.
 Ronald Winter, Appleton, Wis.
 Philip Zarling, Benton Harbor, Mich.
 Matthew Zehms, Chaseburg, Wis.
 Paul Ziemer, Pound, Wis.

**CONGREGATION CELEBRATES
ANNIVERSARY — DEDICATION
St. John's (Root Creek), Milwaukee**

The 110th anniversary of its parochial school, as well as the dedication of their newly enlarged and remodeled school building, were observed Sunday, June 5, 1966, by the members of St. John's Ev. Lutheran Church, 6802 West Forest Home Avenue, Milwaukee, Wisconsin.

St. John's is one of the oldest Lutheran churches in Milwaukee. The congregation, founded by German immigrants, has a history dating back to 1846. Headstones in the church cemetery mark the burial sites of persons born at the time of President Washington, and buried at the time of President Lincoln. At an age when many big city congregations are in their declining years, with shrinking membership and dwindling church attendance, St. John's Congregation, now in its 120th year, is experiencing its second youth. Communicant membership, which numbered 450 ten years ago, has now reached 900. Enrollment in the eight grades of the parochial school has risen from 100 to 200.

Speaking on the day of dedication, Pastor Karl J. Otto, of St. John's Church, Wauwatosa, Wisconsin, assured the worshipers: "You have ample evidence of the fact that your work on behalf of the Christ-centered training of your youth has enjoyed God's blessing. He has shown that this is His will by giving you a Christian school for well over a century, and now again by enabling the most recent expansion project to be brought to a successful conclusion."

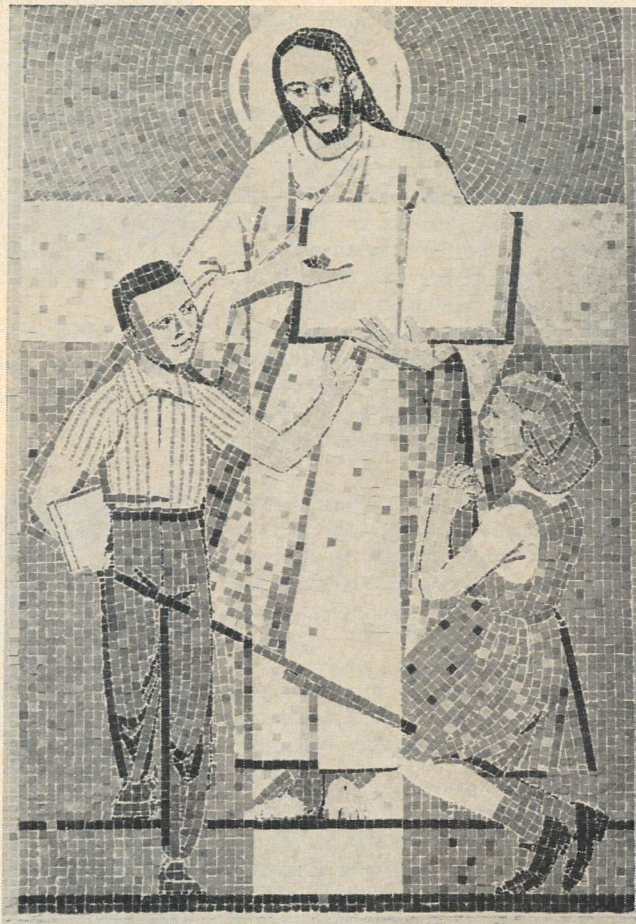
The \$130,000 school expansion and remodeling project provides two additional classrooms, school auditorium, and church and school offices. An unusual feature of the school's exterior is a mosaic mural of Christ and two children. Made from 12,000 mosaic tiles imported from Italy, the mural was designed and executed by an artist who is a member of the congregation.

The members of St. John's Congregation treasure this enlarged school not as an end in itself but as a means to an end, as a splendid tool, God-given, for teaching our children how to live. God has equipped us to extend a sturdy and steady hand to our youth, who haven't

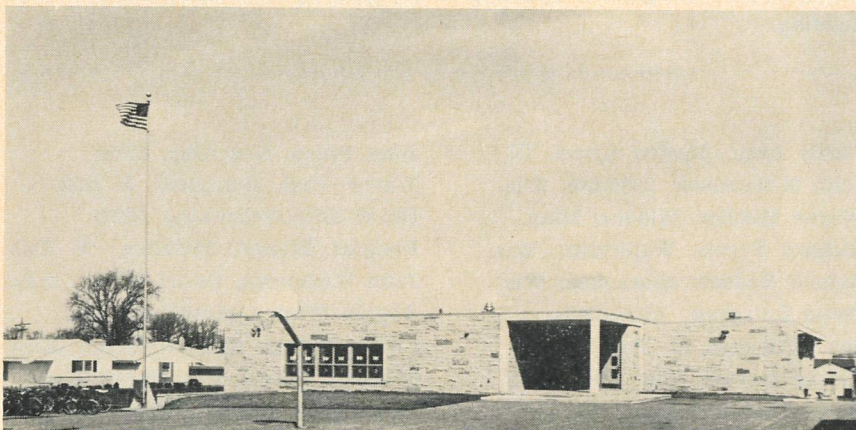
yet found a firm footing in this world, and who therefore walk on shaky legs.

It is our prayer, as these new school facilities are placed in the Lord's service, that He will see fit to use them to plant in the hearts of future generations the faith which has brought joy and meaning into our lives!

JOHN C. JESKE



A mural depicting Christ and two children adorns the exterior wall of the new school addition at St. John's (Root Creek), Milwaukee.



GLORIA DEI - BETHESDA, Milwaukee, erected this school in 1964. The total cost of the five-classroom structure was \$160,000. The pastors of the congregation until recently were Norman Engel and Irwin Habeck. Pastor Habeck recently became a professor at Wisconsin Lutheran Seminary. The principal of the school is Mr. Wayne Wiechmann.

Northern Wisconsin

Anniversaries

Three pastors of the District had the pleasure of having their congregations observe the twenty-fifth year of their ordination into the ministry of Christ. They were Frederick Thierfelder, Riverview, Appleton; Hoge Bergholz, associate pastor of St. Paul's, Appleton; and Lyle Koenig, Bethany, Appleton. These services were on April 17, 24, and May 22, respectively. Preaching the sermons were Prof. Armin Schuetze of the Seminary, who spoke on Lamentations 3:22, 23; Pastor Orvin Sommer of Greenville, who spoke on Psalm 116:12-14; and Pastor Theodore Sauer of Manitowoc, who based his address on Isaiah 55:2-11. Liturgists for the three services were: Pastors Theodore Sauer, Frederick Brandt of Appleton, and Orvin Sommer.

Wedding Anniversaries

St. Paul's Congregation, Sheboygan Falls (Millersville), has had the distinct grace to observe several golden wedding anniversaries during the past nine months. Recent anniversaries were: Mr. and Mrs. Arthur Bohlmann, May 20, Mr. and Mrs. George Sommer, February 19. These two were golden anniversaries. On November 16 of last year, Mr. and Mrs. Henry Schomberg observed the fifty-fifth year of wedded life.

New Building

On Ascension Day, St. Paul's Congregation of Sheboygan Falls not only observed the day of our Lord's visible ascension, but also observed workmen begin the pouring of the footing for its new educational building. A description of the new building will be reserved until after the dedication, Pastor Henry Juroff reported recently.

Area High Schools

The spring concert of Manitowoc Lutheran High School took place on May 24 at First German Lutheran Church. On June 10 a class of 46 was graduated. Exercises took place at Bethany Lutheran Church in Manitowoc. Pastor Arden Stuebs of Brillion, Wisconsin, was the graduation speaker. The cornerstone-laying of the new school took place on June 19 in the afternoon. Pastor Theodore Stern of Two Rivers was the speaker. Construction of the new building here is progressing rapidly.

At Winnebago Lutheran Academy in Fond du Lac a class of 49 was

Direct from the Districts

graduated on June 7. An alumnus of the Academy, Prof. Wayne Schmidt, principal of Luther High, Onalaska, was the commencement speaker. The work of the Church has again been the choice of several students. Two are enrolled at Northwestern College in Watertown to prepare for the preaching ministry. The goal of 11 is to teach in our Christian schools. Six have enrolled at DMLC and five at Milwaukee Lutheran Teachers College. Bethany Lutheran College, Manakato, Minnesota, received applications from five of the graduates. An additional 11 members are entering some other institution of higher learning. Three students will enter the service of the government and others will seek employment.

At Fox Valley Lutheran High School the graduation service for the 85 members of the senior class was held Friday night, June 10. Of the 85, 22 are presently planning to prepare themselves for some form of church work. This is the largest number of graduates here that has ever enrolled at our Synod's colleges in one year. Three will enter Northwestern College to prepare for the ministry; 19 intend to become teachers. About half of these will attend DMLC, while the other half will attend Milwaukee Lutheran Teachers College. Already 111 freshmen are enrolled for next fall.

The Graphic Arts Department recently was given a linotype by the Fond du Lac *Commonwealth Re-*

porter, a newspaper. The purchase of a second letterpress for use in the Graphic Arts classes and for printing Federation materials spells progress in this department. Medart bleachers have been ordered at a cost of \$4,250 for the south side of the gymnasium. They will be installed by August 1.

Mr. Philip Teigen, who has been teaching Junior English classes and a part of the Senior English, resigned his position in order to continue his education, majoring in library work. He has been with this school since 1964.

Church Anniversary

The seventy-fifth anniversary of St. Luke's Lutheran Church, Oakfield, was celebrated on June 12. Seventy-five years ago a small group of Lutheran laymen decided to form a congregation in the village of Oakfield. Its membership is now 550. Anniversary services were held in the morning with Clarence Koepsell, a former pastor, as the speaker. Pastor John Dahlke, Weyauwega, president of the Northern Wisconsin District, was the guest speaker for the evening service. The first service in Oakfield was conducted by Prof. A. Ernst in the home of one of the members. In 1891 a constitution of the Wisconsin Synod was accepted. In 1892 the congregation decided to build a church. Ground was broken on April 15, 1956, for a new church, which was dedicated August 4, 1957.

LEROY RISTOW

50th Jubilee Service for Koeningers Sunday

By MARJORIE MILEY
Society Editor

[The following item from the *Manitowoc Herald-Times* was sent in by one of our readers. We thank him. The celebration, attended by about 800, took place on June 5, 1966. — Ed.]

The Rev. L. H. Koeninger of Manitowoc has been a minister in the Wisconsin Evangelical Lutheran Synod for 50 years.

Sunday evening the members of First German Evangelical Lutheran Church, 1025 S. Eighth Street, will

honor their pastor. The occasion will also mark the 50th wedding anniversary of the Rev. and Mrs. Koeninger.

The 50th jubilee service will be at 7:30 P.M. in the church. The Rev. Armin Roekle, pastor of Bethany Lutheran Church, Manitowoc, and a former assistant at First German Lutheran, will officiate at the altar service.

The Koeninger's son, the Rev. Leonard J. Koeninger of Lansing, Michigan, will preach the sermon.

There will be a reception in the school hall following the service

where everyone will have an opportunity to greet the Rev. and Mrs. Koeninger.

The Rev. Mr. Koeninger was born at Norwalk, Wisconsin, where his father was a tinner and in the hardware business. Later his parents became steward and stewardess at Northwestern College at Watertown.

Mr. Koeninger earned his bachelor's degree at Northwestern College in 1913 and studied theology at Wisconsin Lutheran Seminary located at Wauwatosa at that time. It is now located at Mequon. He was graduated in 1916.

His first parish was at Raymond, South Dakota, where he was ordained. He served the church at Raymond and in the mission field there for six years, moving to North Fond du Lac in 1922. He served the church there for six years and accepted the call to the First German Evangelical Lutheran Church, Manitowoc, in 1928.

He succeeded the late Rev. Karl Machmiller who had been the minister at First German for 37 years. Thus two pastors have served the church for 65 of the 111 years since it was started.

Mrs. Koeninger is the former Edna Franck. They were married July 26, 1916, and have four children, all born in Raymond, South Dakota.

They are the Rev. Leonard J. Koeninger, of Lansing, Michigan; Mrs. Glenn (Irma) Knutson, Mrs. Charles (Ruth) Kirst and Miss Leonore Koeninger of Milwaukee. They also have five grandchildren. One grandson plans to enter the ministry and one granddaughter plans to be a Lutheran school teacher.

Two sister congregations have been organized in the city during Pastor Koeninger's ministry: Bethany Lutheran on Meadow Lane and Grace Lutheran on North 17th Street and Wisconsin Avenue.

When he came to Manitowoc the parochial school adjacent to the church had four teachers. Presently there are nine teachers on the staff and 200 of the children in the school are members of First German Church. Others are from Bethany, Grace and other parishes. The present school was built in 1958.

The communicant membership of the church is currently about 1,275. In addition, there are 108 children in

the Sunday school and 200 in the parish school.

Pastor Koeninger is the only minister at the church and is assisted by a vicar. He has his office in his home across the street from the church. During his ministry the entrance and vestry of the church have been remodeled and new pews installed.

In addition to his duties at the local church, he served as secretary of the Board of Trustees of the Wisconsin Evangelical Lutheran Synod for 18 years. He also was chairman of the Manitowoc Lutheran Pastoral Conference for a number of years. He was "in on the ground floor" of the plans for the Lutheran High School in Manitowoc.

We looked back in the old records of baptisms and found that from 1928 to the present time, Pastor Koeninger had officiated at nearly 1,600 baptismal ceremonies at the church. Highest number was 63 in 1930. He has also officiated at many weddings, 13 last year, and many funeral services.

This long record of service to his church and Synod will be recognized Sunday by a grateful congregation.

† Pastor W. P. Scheitel †

Funeral services for Pastor Walter Scheitel were held on May 19, 1966, at St. Peter's Ev. Lutheran Church, Appleton, Wisconsin, Route 3. Pastor Orvin Sommer conducted the service. Pastor John Dahlke, president of the Northern Wisconsin District, spoke the Word of comfort as expressed by our Savior, John 14:1-6: "In my house are many mansions." The committal service was held on May 21 in St. John's Ev. Lutheran Church, Sheridan Township, Belview, Minnesota. The Rev. Jerome Braun officiated.

Walter Scheitel was born on September 17, 1917, at Echo, Minnesota, the second oldest son of Pastor and Mrs. George Scheitel. In preparation for the holy ministry, Walter Scheitel attended Concordia College, St. Paul, from 1931 to 1937. He received his A.B. degree in 1939 from Northwestern College, Watertown. In 1942 he was graduated from the Wisconsin Lutheran Seminary, Mequon, and in August of the same year he was ordained into the office of the ministry. He was ordained by the Rev. Norman

Madson at Northwood, Iowa, where he served as vacancy pastor for a year.

From 1943 to 1947 he served St. John's Congregation at Sheridan, Minnesota; from 1947 to 1954 he was pastor of Zion Lutheran Church at Sanborn, Minnesota. In 1954 he accepted the call to St. John's and Zion Congregations, Rib Falls, Wisconsin, where he worked until coming to St. Peter's, Freedom Township, in 1960.

On October 25, 1943, Pastor Scheitel was married to Viola Elsbeth Hagen. The Lord blessed their marriage with seven children: Pamela, New Hampton, Iowa, Jerome, Dr. Martin Luther College, New Ulm, Minnesota, and Rodney, Marilyn, Jonathan, and Lori; a son, Gordon, preceded his father in death.

God in His unfathomable wisdom and grace took His faithful servant unto Himself on the afternoon of May 17. He suffered a heart attack. His last pastoral act was the reception of a confirmation class into the Christian congregation on the Sunday before. Both class and congregation will have experienced the blessed

urgency of the admonition: "Be thou faithful unto death," with the promise, "I will give thee a crown of life."

Left to mourn with his parents, wife and children are his brothers and sisters: Herbert, Red Wing, Minnesota; Irene Brekke, Byron, Minnesota; Lois Duden, Minneapolis; Frances Bigelow, Elgin, Minnesota; Marvin, Byron, Minnesota; Eunice Hadel, Minneapolis; Marie Linvill, Russell, Iowa; and Kenneth, stationed in Okinawa.

The congregation and the Church at large mourn the pastor's death as a loss to the ministry of the Word, even as his family mourns the passing of the head of their household. May we remember with gratitude the paths of salvation and righteousness on which he led, and bow with deep humility before the voice of God: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9).

Editorials

(Continued from page 231)

the editor of the course must do a great deal of rewriting of the material submitted to him. Those who have tried their hand at rewriting know that it is intensive, exhausting, and time-consuming work. To make matters worse, the editor also has other responsibilities in the Board of Education office which have on many occasions begrudged him even one day a week for editing chores. The addition of another full-time executive secretary in the Board of Education office will, however, go far to alleviate this situation.

Processing by a catechetical editor, then by a Board of Education committee, and, finally, by the Synod's literary editors, all of whom meet with the editor of the course, in turn, to discuss their suggestions, also claims its share of time. All the while the secretary is typing and retyping.

And then the 742 lesson units, with commentaries for all the Bible stories, and the Sunday-school teacher-training courses must, in annual succession, be set up in type, printed, assembled, bound, ordered, and mailed. Then our pastors and congregations will have their new Sunday-school course.

Why haven't *they* completed the Sunday-school course? The trouble is, *we* haven't got around to finishing the job.

CARLETON TOPPE

What do you mean . . .

(Continued from page 238)

What God's Law Must Do

Only when the hammer of God's Law has demolished all our pride and self-righteousness, only when its holy fire has consumed the chaff of our worthless works, only when His inexorable and just, but for us impossible, demands have driven us to the brink of despair so that, alarmed by the thought of our sins, of death, of hell, of damnation, we hunger and thirst for mercy—only then has God's Law adequately prepared us for the Gospel. For only then will we be moved gratefully to grasp, as a drowning man seizes a lifeline that is thrown to him, the assurance of salvation that is embraced in the Savior's words, "Son, be of good cheer; thy sins be forgiven thee" (Matt. 9:2).

WILBERT R. GAWRISCH

COLLOQUY REQUESTS

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

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

Adolph C. Buenger, President
Southeastern Wisconsin District

REQUEST FOR COLLOQUY

Pastor Tally Alksnis of Emmanuel Lutheran Church (LCA), Menominee, Mich., is ready to submit to a colloquy. He has applied to the Wisconsin Evangelical Lutheran Synod for membership.

J. C. Dahlke, President
Northern Wisconsin District

REQUEST FOR COLLOQUY

Mr. Walter Denninger, Milwaukee, Wis., has requested a colloquy preparatory to making application for membership into the Wisconsin Evangelical Lutheran Synod.

Adolph C. Buenger, President
Southeastern Wisconsin District

NOTICE

Having been dismissed for cause from his position as principal and teacher by Trinity Ev. Lutheran Church, Bay City, Mich., Mr. Eric Westin is hereby declared ineligible for a call into the teaching ministry of the Wisconsin Evangelical Lutheran Synod.

Norman W. Berg, President
Michigan District

NOMINATIONS FOR SECRETARY OF PART-TIME AGENCIES

The following names have been placed in nomination for Secretary of Part-time Agencies. The Board of Education—Wisconsin Synod will meet on August 15, 1966, to call a man from this list.

Pastor William Fischer, Milwaukee, Wis.
Pastor Joel Gerlach, Garden Grove, Calif.
Teacher Richard Grunze, Princeton, Wis.
Teacher Fred Hagedorn, La Crosse, Wis.
Pastor Robert Hochmuth, Santa Clara, Calif.
Pastor John Jeske, Milwaukee, Wis.
Pastor Armin Keibel, Los Angeles, Calif.
Prof. Carl Leyrer, Watertown, Wis.
Pastor Daniel Malchow, Milwaukee, Wis.

Teacher Arthur Meier, Whiteriver, Ariz.
Teacher LeDell Plath, St. Paul, Minn.
Pastor C. R. Rosenow, Kingston, Wis.
Teacher Robert F. Scherzer, Pigeon, Mich.
Prof. Morton A. Schroeder, West St. Paul, Minn.

Teacher Ferdinand Schultz, Jr., Juneau, Wis.
Teacher Arthur Sprengeler, Milwaukee, Wis.
Any correspondence pertaining to any of these candidates should be in the hands of the Secretary of the Board by August 13, 1966.

Board of Education—Wisconsin Synod
Rev. Clarence Koepsell, Secretary
905 Nebraska St.
Oshkosh, Wis. 54901

NOTICE

Board of Trustees Meeting

The next meeting of the full Board of Trustees is scheduled for August 23 and 24, 1966.

Business to be acted upon in these meetings should be in the hands of the chairman or executive secretary of the Board of Trustees at least 10 days before the meeting date.

Pastor Norbert E. Paustian, Secretary

REQUEST FOR NAMES

Exploratory work will soon start in the West Palm Beach area of Florida. This includes the cities of West Palm Beach, Palm Beach Gardens, North Palm Beach, Lake Park, Riviera Beach, Lantana, Lake Worth, and Boynton Beach. The members of Synod, knowing persons living in this area who are or might be interested in a WELS mission, are requested to send the names of such persons to:

Pastor James C. Berger
117 S.E. 10th Ave.
Pompano Beach, Fla. 33060

U. OF MICHIGAN AND EASTERN MICHIGAN U. STUDENTS

Please specify "Wisconsin Synod" on your registration and/or religious preference cards. Pastors and parents, please notify the undersigned of students from your congregation who are attending either the University of Michigan or Eastern Michigan University.

Rev. Robert A. Baer
3523 Terhune
Ann Arbor, Mich. 48104
Phone: 761-1486

COMING EAST?

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

Washington D.C. Area

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

Philadelphia Area

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

New York City Area

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

NEBRASKA DISTRICT YOUTH CAMP

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

For further information write to:

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

CAMP CROIX

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

COMMUNION WARE OFFERED

A used set of Communion ware is being offered to any mission congregation which has a need for it. Please contact:

Rev. James E. Hanson
313 S. Jefferson (Zilwaukee)
Saginaw, Mich. 48604

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN PASTORAL CONFERENCE

Date: Aug. 17 and 18, 1966.
Place: St. Matthew's Church, 7607 89th St., Edmonton, Alberta, Canada.
Time: 9:00 a.m. (no missionary conference).
Agenda: Homiletical Treatment of the Pre-lenten Gospels, E. Klaszus; With What Does Marriage Begin in the Eyes of God? R. Zimmermann; Exegesis of James 1, A. Lemke; The Doctrine of Conversion, L. Pingel; An assigned book review, D. Krause.
W. O. Loesch, host pastor. Preacher, R. Strobel.

D. D. ZIETLOW, Secretary

MINNESOTA

BIENNIAL CONVENTION

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

Opening Service

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

Essays

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

Business

Applications for membership, overtures, or other communications relative to business of the convention should be addressed to the District president (and a copy of the same to the secretary) in due time. Congregations which have translated or changed their constitutions are asked to submit a copy to the proper committee before the convention. All conference secretaries are reminded to bring their minutes.

Costs

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

NORVAL W. KOCK, Secretary

* * * *

RED WING DELEGATE CONFERENCE

Date: Aug. 23, 1966.
Place: St. John's, rural Goodhue, Minn.; W. Henrich, host pastor.
Time: 9 a.m. Communion service; N. Retzlaff, preacher (N. Sauer, alternate).
Agenda: Reports on District Proceedings, Science in Our Lutheran Schools, W. A. Pape.

NATHAN RETZLAFF, Secretary

NORTHERN WISCONSIN

MANITOWOC DELEGATE CONFERENCE

Place: Trinity Church, Tn. Liberty; S. Kugler, pastor.
Date: July 24, 1966, at 8 p.m.
S. KUGLER, Secretary

* * * *

RHINELANDER DELEGATE CONFERENCE

Place: Redeemer Church, Tomahawk, Wis.
Date: July 24, 1966.
Time: 3:00 p.m.

Supper will be provided by the host congregation.

NORMAN STELLICK, Secretary

* * * *

DISTRICT DELEGATE CONFERENCE

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

Date: Aug. 8-11, 1966.

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

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

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

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

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

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

* * * *

LAKE SUPERIOR DELEGATE CONFERENCE

Time: Mon., Aug. 1, 9:30 a.m.-4:00 p.m.

Place: St. Martin's Church, Rapid River, Mich., T. Hoffmann, pastor.

Agenda: A Study of the Report to the Nine Districts.

The Conference will open with a Communion service at 9:30 a.m. J. Wendland, speaker; W. Zink, alternate.

Each pastor and a delegate from each congregation are expected in attendance.

All in attendance are to provide for their own noon meal.

RICHARD C. SHIMEK, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Sept. 13, 1966.

Place: Zion Church, Allenton (T. Wayne), Wis.

Opening Communion service: 9:00 a.m.

Preacher: D. Kuehl (alternate: H. Lemke).

Agenda: Exegesis of Gen. 10 and 11, B. Hahn; Exegesis of Mal. 4, E. Breiiling; A Review of Homiletical Principles, W. Nommensen; Reports and other Business.

Alternate papers: I Cor. 9:18-27, D. Kuehl; Augsburg Confession, Article II, L. Groth.

M. WESTERHAUS, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastor

Godfrey, William, as pastor of Christ the King Ev. Lutheran Church, Whittier, Calif., by Paul Heyn; assisted by A. Keibel, W. K. Pifer, L. Smith, A. Zimmermann; June 26, 1966.

CHANGE OF ADDRESS

Professor

Cyril W. Spaude
519 College Ave.
Watertown, Wis. 53094