

THE NORTHWESTERN

Lutheran

October 16, 1966



BRIEFS by the Editor

A SERIES OF FOUR ARTICLES will begin in the October 30 issue. They will deal with the analysis and rebuttal of some ideas which were expressed by an LCA pastor in a letter written to a family which had decided for reasons of conscience to leave his church for one of our Wisconsin Synod churches. Your Editorial Board decided on this series, not because we are fond of pointing to the faults and sins of other Lutherans, or perhaps have a strange addiction to the negative, but because the ideas in question are some that our people are encountering more and more. It is our concern that they be fortified against these ideas and be equipped to bear witness against them. The four articles will appear under the title "Earnestly Contending for the Faith Once Delivered unto the Saints."

* * * *

SOME VERSE written by Erna Westphal appeared in this column in the July 10 issue. It appears again in this issue, but this time it is ac-

companied by music to which the words may be sung. It was set to music by Mr. F. E. Tetmeyer, a member of Emmaus Congregation, Phoenix, Arizona. It also bears a new title. See page 330.

* * * *

SPEAKING OF POETRY, here are some original stanzas which will appear as a prayer in your next MEDITATIONS booklet (Volume X, Number 1).

*Blest Savior, Thou for all hast died;
For Thy sake all are justified.
This is the Scripture's teaching.
Now peace and pardon in Thy name
Thy heralds unto all proclaim.
Give power to their preaching!*

*O mighty Savior, Lord and King,
Send forth Thy Gospel; let it ring
To earth's most distant nation.
Thy kingdom come to ev'ry heart;
Thy gifts to all by grace impart.
Bless all with Thy salvation! Amen.*

The same writer composed this prayer to go with a meditation which closes with the thought of witness-bearing: "The Savior's glory has also

been revealed to you. Now you, too, are a witness." The prayer is:

*O gracious Savior, on us pour
Thy Spirit's fire evermore
That we Thy witnesses may be,
E'er bold to testify of Thee.*

*O Holy Spirit, make Thy stay
Within our hearts, we humbly pray.
Touch Thou our lips with holy fire,
Our hearts and hands with zeal in-
spire. Amen.*

The author wishes to remain anonymous.

ANOTHER STANZA lies close at hand as we write. It is the work of one of our contributing editors, Pastor H. C. Nitz. Recently, in Caladonia, Minnesota, a meeting of the Luther High Auxiliary—the school is at Onalaska, Wisconsin—was held. The lines by Pastor Nitz were used as a third stanza for "God Bless Our Native Land!" The stanza reads like this:

*God Bless our Christian schools,
Where His dear Gospel rules:
Man's only hope.
The Truth, the Light, the Way
May e'er in them hold sway,
Till breaks Christ's Judgment Day,
God bless our schools! Amen.*

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

The Northwestern Lutheran

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Editorials

Defeated? Those who are impressed by Dr. Altizer's pronouncement that God is dead might point to certain facts of life that seem to support his heretical statement. There are many who do not express their ideas so bluntly as Dr. Altizer did, but who really do believe that God does not matter and that for all practical purposes God is dead. As evidence they might cite the antimoral trend that makes everything permissible, that glorifies sex, and ridicules the idea of sin. There are famous theologians who teach that the creation of the world as recorded in Genesis, Adam's sin in the Garden of Eden, Christ's miracles, and His resurrection never really happened. Every public educational institution teaches that all of life and all of nature that we see is accounted for and governed by the process of evolution. This is another way of saying that an Almighty Personal Creator, the God of the Bible, is merely fiction. As for the Bible itself, the fashionable view is that it is not really God's Word but only a record of what some thoughtful Jews were thinking about God.

All of this is so generally accepted by those who are looked upon as the learned ones that the more common people might think that the Church has really gone down in defeat and that in our own day the "gates of hell" have prevailed against it, in spite of Christ.

There is no denying that antimoral, anti-Bible, anti-God beliefs are very widespread and fashionable. What assurance is there, if any, that the tide of opinion will turn? Does history offer any assurance that morals will improve and that the attacks on the Bible will cease? History does record instances when things were bad and then got worse just before they began to improve. But history also records instances when things went from bad to worse and always to still worse and ended in complete collapse and death. We cannot look to lessons of history for comfort and assurance and hope of better things. It is only the record of Scripture that can give us positive assurance that Christ, His Word, and His Church will not succumb to the attacks of men or of devils. Heaven and earth may pass away, but Christ's words will not pass away, nor will His Church disappear or lose its power. "All flesh is as grass," says the prophet, "but the word of our God shall stand forever." In spite of the unbelief that we see all around us and in spite of what the learned folks may say about the Bible and the Church, we observe that our churches are still well filled on a Sunday morning, and there still are to be found many pastors who have found the truth in Christ and preach it. The forces of learned unbelief are not nearly so firmly in control as they think, and they never will drown out "the still, small voice" of Elijah.

ERWIN E. KOWALKE

* * * * *

Not Everything New Is Better "If the church is to have any meaning in the scientific age, it must rethink its role radically," says the Rev. Raymond G. Manker, minister of a Unitarian Universalist congregation.

Translating his philosophy into action, this modern clergyman has introduced into his church a program of evening adult education courses. It includes, according to a news article, courses in modern dance, physical fitness, basic sailing, folk dance, beginning folk guitar, and painting with acrylics. For those desiring a little heavier intellectual fare these courses with unquestioned popular appeal are supplemented by a Saturday morning course in basic geology and a weekday course in the philosophic dimensions of war.

Since this program apparently is offered as the fruit of a radical rethinking of the church's role, it is only fair to ask what it replaces; and it is only natural to presume that it is an improvement on the role formerly assigned to the church.

As to the question, this program of education in social graces and intellectual concerns is presumably offered as a replacement for the teaching of the divine Word and the administration of the Sacraments, which was quite generally conceived of as the role of the church in the past.

As to whether this is an improvement, you can judge for yourself. No souls will be saved by means of the frug or the jerk. No consciences will be unburdened by skillful playing of the guitar. Far from being enlightened improvements, these innovations do not even qualify as substitutes in accomplishing the eternal purposes for which the Lord created and commissioned His Church.

Not everything new is better — not even when the name of science is invoked. One thing in particular remains constant: God's Word and man's need for it. The thing that requires rethinking is how we can use that Word more faithfully and more effectively.

Here there is room for improvement.

IMMANUEL G. FREY

* * * * *

Sticking to One's Last The quotation on the cover of the 150th Anniversary issue of the *American Bible Society Record* expresses one of the current aims of the society: "It is our hope that every school in the land shall provide its students with the opportunity to read the Holy Scriptures."

Through its A.B.C. Campus Ministry, a program designed to make the Scriptures more widely available to the students of America, the society has distributed thousands of copies of the Phillips translation of the Gospel of John on university campuses. At Texas Tech, for example, 6,000 copies were distributed; at Ohio State, 25,000 copies were handed out.

The American Bible Society is pleased with this response to its campus program, but it is not content with mere distribution of Bibles. It believes that the Bible should also be introduced into the classrooms of our public colleges and high schools. Since the society itself will not be active in this teaching program, except, perhaps, to serve as a supplier of materials, it is depend-

(Continued on page 336)

And when he was departed thence, he went into their synagogue. And, behold, there was a man which had his hand withered. And they asked him, saying, "Is it lawful to heal on the sabbath days?" that they might accuse him.

And he said unto them, "What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days." Then saith he to the man, "Stretch forth thine hand." And he stretched it forth; and it was restored whole, like as the other (Matthew 12:9-13).

The man had a withered hand. Surely, that was the first thing you would notice about him. No friend could offer a handshake without confronting that hand, no employer could assign a task without wondering whether he was really able to perform it. That dried up, shrunken limb dominated the man's life, blighting all his actions, his plans, his conversations.

Nor did Jesus bring out any other information about the man. No point was made of whether this man was a disciple of Jesus; he was in the synagogue—and might even have been a follower of the Pharisees so eagerly scheming against Jesus. No claim was made that this man was especially noted for his good works, or that he had with outstanding patience endured his affliction, so that now he had earned healing as his reward. No, this is simply another marvelous example of the need of a sinner being supplied by the gracious Savior who is moved to act by His great love and mercy.

That same love and mercy has also given life and salvation to our withered souls. With every breath we praise that love. In that gratitude

we plan worship services in which we join our fellow redeemed to praise the Savior. It was no coincidence that on the day He performed this particular miracle our Lord offered us the answer to some of the questions we hear about our activities on the days when we publicly worship our merciful Savior.

Not: "Is It Lawful?"

Whenever we think of activity on days of worship, we are likely to recall the Sabbath regulations given by God to Israel in the Old Testament. To us—and to the Pharisees of Jesus' day—the outstanding feature of that Sabbath observance automatically seems to be: This you may do, that you may not. Without really realizing it, everything comes to depend on the works of men. But that is *not* what God instituted.

In previous teaching on this subject Jesus had pointed out that the physical exertion of Old Testament priests offering sacrifices amounted to real labor on the Sabbath. Now He adds the case of the sheep fallen into a pit. The most rigorous Pharisee admittedly would exert himself to do whatever kind of work might be necessary to accomplish the rescue—even on the Sabbath.

God did not and does not teach that some works of sinful men are acceptable to Him while others are not. Nor that works of sinners could be acceptable simply by being performed on the right days of the week. No, "All our righteousnesses are as filthy rags" (Isa. 64:6). It is the gracious work of God accomplishing man's salvation that was to fill the hearts and lives of Israel on the Sabbath. God brought them rest; let grateful hearts praise His marvelous works.

The same Gospel dominates our days of worship. Let us turn away from thoughts like: What he's doing isn't proper on a Sunday; or: That's no way to observe Good Friday, or Christmas Eve. Too easily we are prompted to add: He should be do-

ing what I am. And then we have slipped once again into the sinful pride in our own work-righteousness.

But: "Is It Merciful?"

Jesus declared: "It is lawful to do well on the sabbath days." That no one might be left in doubt about the meaning of "doing well," an immediate demonstration was given. Divine power directed by divine mercy brought miraculous healing to the man's withered hand. Divine power and mercy—that is what God reveals when He teaches us to acknowledge Him as the Lord "mighty to save," our great High Priest, our Mighty Fortress.

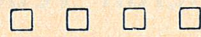
Such divine power and mercy was the real theme of the Old Testament Sabbath, and certainly this was extolled by the physical labors of the priests who offered lambs as types of the Lamb of God for sinners slain. Now even an unfortunate animal can expect that those who live by the grace of God will have effective mercy as the guide for their decisions when they find a sheep fallen into a pit.

Our lives are also centered on the power of God to salvation which has graciously turned us from darkness to light. Every day, and surely on the agreed-upon days of worship, our theme is our Lord who is strong to save. Neglect of worshiping His divine power and mercy is therefore unthinkable. By our example, by our gifts, by our urgings, we will call upon men to join us in worship.

But this does not rule out other works of mercy. To visit the aged and lonely, to plan outings for children, to engage in recreation that strengthens mind and body for renewed effort in our earthly callings—these also may be means we use in exalting the mercy shown to us. But if these activities—or any others—separate us from God's mercy, then they become dead works, the dry rustle of dead leaves cut off from the true Vine. How we cherish the Word and public worship and works of mercy!

PAUL H. WILDE

What do
you mean..



Justification?

THE SCRIPTURE'S CENTRAL TRUTH

The doctrine of justification has rightly been called the article by which the Church stands and without which it falls.

No Church or Ministry Without It

Without justification, there would be no Church, for the Church consists of those who believe that God has justified them for Christ's sake. Without justification, there would be no ministry, for it is the function of the ministry to bring the good news to sinners, "You have been justified. Because of Christ's perfect obedience God no longer holds you accountable for your sins. Believe it, and be glad."

Our Lutheran Confessions are, therefore, entirely correct in asserting, "This article concerning justification by faith . . . is the chief article in the entire Christian doctrine, without which no poor conscience can have any firm consolation, or can truly know the riches of the grace of Christ, as Dr. Luther also has written: *If this only article remains pure on the battlefield, the Christian Church also remains pure, and in goodly harmony and without any sects; but if it does not remain pure, it is not possible that any error or fanatical spirit can be resisted.* And concerning this article especially Paul says that *a little leaven leaveneth the whole lump*" (*Formula of Concord, S. D., III, 6*).

Because of its central position, the doctrine of justification is, as the *Apology of the Augsburg Confession* reminds us, "of special service for the clear, correct understanding of the entire Holy Scriptures, and alone shows the way to the unspeakable treasure and right knowledge of Christ, and alone opens the door to the entire Bible, and brings consolation to devout consciences" (IV, 2).

"The First and Chief Article"

In the *Smalcald Articles* which Luther prepared as the confession with which he was willing to appear in the presence of God, he calls this "the first and chief article . . . that Jesus Christ, our God and Lord, died for our sins, and was raised again for our justification." Citing a number of Scripture passages, he then adds, "Of this article nothing can be yielded or surrendered, even though heaven and earth, and whatever will not abide, should sink into ruin" (*Triglotta*, p. 461).

Again Luther declares, "This doctrine is the head and the cornerstone. It alone begets, nourishes, builds, preserves, and defends the church of God; and without it the church of God cannot exist for one hour" (*Plass, What Luther Says*, 11:2195).

The Ever-Recurring Theme of Scripture

We find the doctrine of justification running like a golden thread through the entire Bible from Genesis to Revelation. It is its ever-recurring theme.

In Genesis, for example, we are told that Abraham "believed in the Lord: and he counted it to him for righteousness" (Gen. 15:6). This simply means, as we see from Paul's Epistle to the Romans, chapter four, that through faith in God's promise Abraham was accounted righteous by God. He was justified. Paul emphasizes that Abraham's faith is not to be viewed as a meritorious work which God rewarded by forgiving Abraham's sins. "To him that *worketh not*, but *believeth* on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). Abraham was accounted righteous because of the *object* which his faith embraced: God's promise of salvation through the Savior who was to come from Abraham's seed. Abraham saw that One preeminent Seed with the eyes of faith. Jesus testifies, "Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56).

The Book of Revelation tells us of the saints in heaven who "have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). They are pure and guiltless in the eyes of the thrice-holy God. By faith they have cleansed their sin-stained garments in the blood that was shed for them by the Lamb of God.

Central in Jesus' Teaching

This was the central point in Jesus' teaching also. In His discussion with Nicodemus, for example, we find Him emphasizing the doctrine of justification by faith: "He that believeth on him is *not condemned* [which means that the verdict of 'not guilty' is handed down with regard to him; he is *justified*], but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God" (John 3:18).

Peter declares that all the prophets give witness to Christ, "that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). Paul testifies, "I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). By this he means to say that all the other doctrines which he taught stand in close relation to this central truth that we are justified by faith in the crucified Christ, without any merit or worthiness on our part.

How very vital the doctrine of justification is! It is the center and core of Holy Writ. It is the heart of the Bible. It is its central truth.

Cherish It and Share It!

As we now bring this series of studies on the doctrine of justification to a close, we do so with the prayer that God may ever preserve this precious doctrine to us and to our children. May He grant us His grace that we may ever cherish it, earnestly contend for it, and tirelessly work to share it with others!

WILBERT R. GAWISCH

Operation Cleanup

Milwaukee Lutheran Teachers College

It was a mighty army that descended upon the new housing facilities of Milwaukee Teachers College on Saturday, August 6. They came, 360 adults strong, with scrub pails and vacuum cleaners, with rakes and lawn mowers. They came to get their hands dirty and perspire for the Church. They came and pitched in with their gifts, their equipment, and their time to prepare the facilities for transition from motel and restaurant use to college use.

It was a beautiful, clear, warm day. The first volunteers arrived at the nine-acre site, 12700 West Bluemound Road, Elm Grove, about 7:30 a.m. The last to leave after a long day of hard work did so shortly before 10:00 p.m. The laborers of love came not only from the Milwaukee area, but from as far away as Fond du Lac, and Manitowoc, Wisconsin, and Morton Grove and Niles, Illinois.

The facilities which the volunteers housecleaned thoroughly include 6 units of 16 rooms each, a total of 96 rooms. These rooms had been used for motel purposes, but they had not been in use for a year. They now serve as resident student rooms, with a capacity of three students each. They were fully furnished, and many of the furnishings have been adapted for college use. Unusable furnishings are being sold.

Also included on the site is the former Red Coach Inn. It now provides a spacious student union, dining rooms with seating conservatively estimated at 150 stu-

dents, and kitchen facilities. All of these facilities are well appointed and equipped. Above the former Red Coach Inn are the resident quarters for our dean of students.

The site, just eight-tenths of a mile distant from the future site of the College (Bluemound and Sunny Slope Roads), presents a parklike setting. The park also needed strong backs and willing hands to mow grass and remove weeds which had grown tall. The transition from an overgrown field to a well-groomed campus in one day was a joy to behold.

The facilities provide adequate room also for recreation, including even an outdoor swimming pool.

What a contrast to the former inadequate, scattered housing facilities of the College! The motel-inn property was purchased at a mere fraction of its appraised value, and it will be amortized through funds that would have been used for renting other facilities. The acquisition of the property is not a part of the Missio Dei Program.

That a plant offering such excellent accommodations and advantages, situated near our permanent site and relatively near our present, temporary academic facilities at Wisconsin Lutheran High School, should become available at a most reasonable price is surely evidence of God's love. That He should move the hearts of so many people by His love to serve Him in preparing the facilities for our use is reason to give thanks. To God alone be glory!

ROBERT J. VOSS

HUMBLY WE GIVE THANKS, O LORD

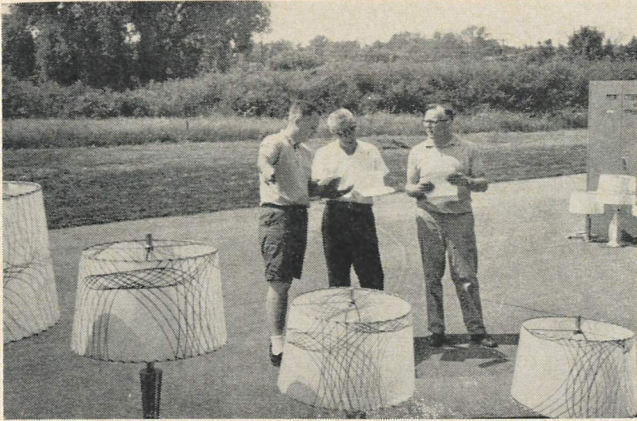
Missio Dei Hymn — 1966

Erna Westphal

F. E. Tetmeyer

1. Hum-bly we give thanks, O Lord, For all the bless-ings of Thy Word.
 2. Bles-sed Lord, Thy Spi-rit send That we Thy King - dom may ex-tend;
 3. Grant that in true cha-ri-ty Our of-fer-ings we bring to Thee.

1. All our wants Thou dost sup-ply; In ev'ry dan - ger Thou art nigh.
 2. That Thy ho - ly sa - ving Word Thro all the na - tions may be heard.
 3. 'As the Lord hath pros-pered me! - Let this our Mis-sio De - i be. A-men.

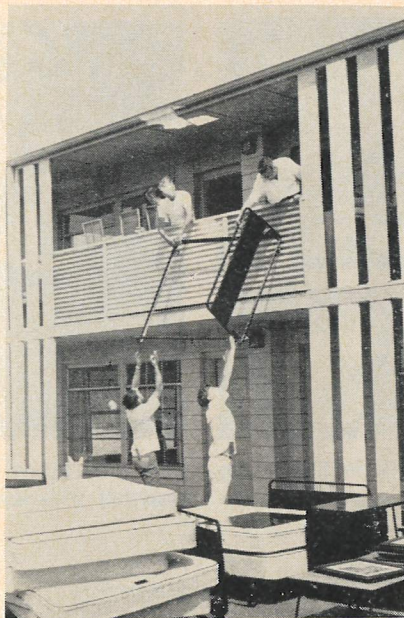


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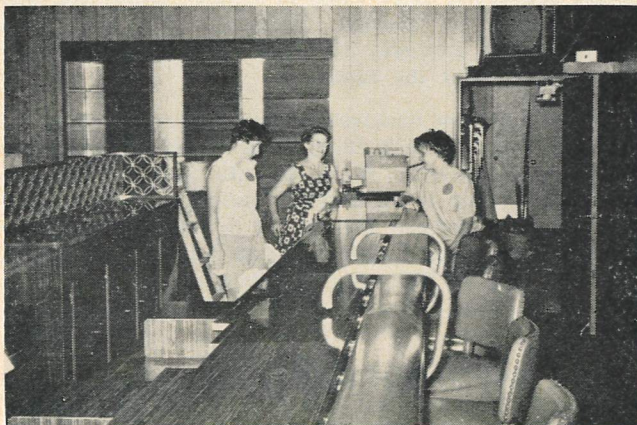
1. The big operation required good planning and able direction. Here the three captains confer.
2. Great mounds of furniture on the driveways showed that the rooms has been cleared for a thorough cleaning job.
3. Some of the willing male hands moved out the furniture so that the ladies would have clear sailing.
4. With vacuum cleaners, buckets, mops, and brooms the ladies cleaned all six units and the inn.
5. Here three of the ladies put the finishing touches on the spacious room that will serve as a student union.
6. Meanwhile groups of men set to work on the grounds. A lot of tall grass had to be cut, raked up, and hauled away.



3.



4.



5.



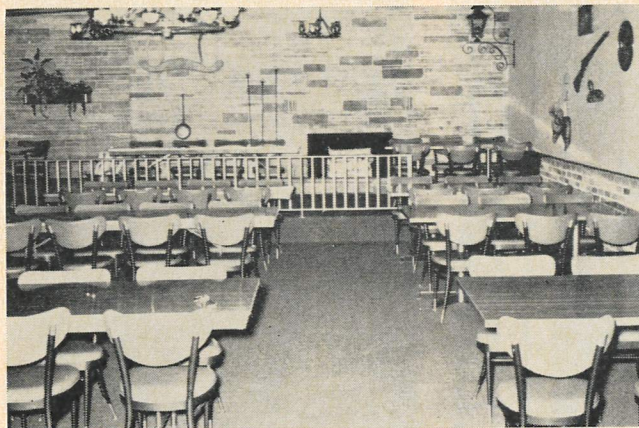
6.



Paint brushes were wielded by a number of men where such sprucing up was needed.



Putting the grounds in shape was a big operation all by itself, but willing hands did the job!



After the ladies had completed their work in the dining hall, it looked like this.



This view shows some of the 360 adults who turned out, together with some children, as they took the noon break.

Northwestern College: Opening Day

Any one of several aspects of opening day at Northwestern College would have sufficed to make it a satisfying day. The weather was superb; practically every student who was expected to come, did enroll; the enrollment climbed to a new high of 507; all faculty positions were filled. We were privileged to begin another year of our Lord at Northwestern.

An added satisfaction made the day even more gratifying. Groundbreaking for the new dormitory followed the opening service. When the first spadeful of earth was turned, when the blessing of the Lord was spoken, and the audience responded with the doxology, it was with the assurance that, under God's favor, there would be a new dormitory ready to receive students another September.

Three new dormitory assistants were inducted into office at the opening service: Gary Schroeder, of Cale-

donia, Minnesota; Mark Lenz, of Delano, Minnesota; and David Luetke, of Nicollet, Minnesota. The first-named is a Seminary graduate, the latter two have completed their first year at the Seminary.

The three new members of the faculty were installed in an evening service in the College chapel on September 11. Professor emeritus E. E. Kowalke preached the sermon, and Pastor R. A. Siegler, chairman of the Board of Control, performed the rite of installation. The new faculty members and their assigned fields of instruction are Prof. Paul E. Eickmann, Jr., Hebrew and philosophy; Prof. Cyril Spaude, Greek; and Prof. James Thrans, history and religion.

May God's blessings which have so obviously marked the opening of our school year, also attend it to its close!

CARLETON TOPPE

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

ORDINATION OF WOMEN

"This is not a church and not a day with an understanding of Scripture that calls for us to take literally the Apostle Paul about women being silent in the church. *Paul was wrong at this point.* Women are speaking in this convention of the church, denying the right of the Apostle to silence them." (Italics ours.)

If you happened to read this statement in your local newspaper this past summer, you may have been disturbed by it, as I was. What made it doubly disturbing was the fact that it was said by the president of a Lutheran theological seminary!

The statement was made late last June at the Kansas City convention of the Lutheran Church in America (LCA). A commission appointed to study the doctrine of the ministry recommended that the LCA seriously undertake a study of the advisability of ordaining women to the ministry. Dr. Franklin Clark Fry, newly re-elected president of the LCA, flatly advised the delegates that such a study "be indefinitely postponed." Why? Because the ordination of women would be clearly contrary to Scripture? No, for Dr. Fry it was simply a matter of *expediency*. He was afraid that any discussion of ordaining women would hamper the LCA's ecumenical endeavors for closer contact, not only with other Lutherans, but with "the great bulk of Christendom, the Roman Catholic and the Orthodox churches, which haven't the slightest intention of moving in this direction."

Disregarding Dr. Fry's advice, the LCA convention voted overwhelmingly to initiate a study of the ordination of women. The delegates were undoubtedly swayed by the persuasive "logic" of Dr. Charles Cooper, president of Pacific Lutheran Theological Seminary, Berkeley, California, who made the irresponsible "Paul was wrong" statement quoted above. According to a report in *The Milwaukee Journal*, Dr. Cooper drew a laugh from the delegates when he added: "I would frequently rather have the wives of seminarians in class than their husbands. I speak from the standpoint of academic excellence, quite apart from the way they dress and look."

Actually the LCA has for some time already permitted women to enroll at its seminaries. Last year at its 10 seminaries 55 women were enrolled, seven of whom were candidates for bachelor of divinity degrees. They will qualify for ordination if the LCA gives the go-ahead sign. "The women won't wait," warned Dr. R. C. Wolf of the School of Theology, Oberlin, Ohio. If they cannot be ordained in the Lutheran church, they'll go elsewhere."

At least one reader of *The Lutheran*, official LCA periodical, was disturbed by the "Paul was wrong" statement of Dr. Cooper. The reader wrote in, asking, "How could a man whose writings are included in our Bible be wrong about anything?" A very good question, indeed! Listen to the answer this reader got from *The Lutheran*:

"If St. Paul was right about women being silent in church, we would be in real trouble. Women couldn't be teachers in our church schools and also should not be permitted to sing in choirs." *The Lutheran* then went on to explain "how most of our theologians interpret the situation." According to their "theologians" Paul was merely trying to "avoid unnecessary trouble" when he wrote the church at Corinth that its women should "keep silence in the churches" (I Cor. 14:34). Since it was customary for Jewish women to keep silent in their synagogues, the Christian women in Corinth might have caused a scandal if they had broken loose from tradition by speaking up publicly in the church.

Notice the gist of *The Lutheran's* argument: *expediency!* "Avoid unnecessary trouble." Avoid a scandal. "If St. Paul was right . . . we would be in real trouble." No reference at all to Paul's express statement in I Corinthians 14:34 that women "are commanded to be under obedience" to their husbands. No reference whatsoever to I Timothy 2:11-15 where Paul, in a *different situation*, still held to the same unchangeable will of God (see Gen. 3:16 and Eph. 1:22-24) that a woman should be in "subjection" and should not try to "usurp authority over the man."

No, Dr. Cooper, Paul was not wrong — *you* are! Women, by God's wise design, have a very important

and noble function to fulfill both in the home and in the church. They are to be a "help meet for" their husbands; they are especially qualified to teach *children*, both by word and example; they can contribute much in the way of Christian service and charity; they can raise their voices in hymns of praise to their God and Savior. All this and still more God *wants* Christian women to do. But it is still God's unchangeable will that women do *not* "usurp authority over the man" by assuming the pastoral office or by making decisions in spiritual matters, whether that be in local voters' assemblies or in synodwide conventions.

To justify current unscriptural practices by claiming brazenly that Paul or any other inspired writer was "wrong" is a shameful way to handle Scripture. This recent incident offers just one more glaring example of the LCA's increasingly shabby treatment of sacred Scripture. Instead of "trembling" at God's Holy Word, the LCA is yielding to the widespread preference for substituting the opinions of fallible men whenever it seems *expedient* to do so.

CONFUSING BUT NOT AMUSING

Recent issues of *The Lutheran* have played up, in feature articles and frequent news items, the growing friendliness between the LCA and the Roman Catholic Church. Lutheran pastors have preached in Catholic pulpits and Catholic priests — even bishops — have returned the "favor" by occupying Lutheran pulpits. Catholic professors can be found teaching in Lutheran classrooms and Lutheran professors in Catholic classrooms. No wonder, then, that a reader from Pennsylvania, imbued with ecumenical fervor, wrote to *The Lutheran* to protest against the current plans for a special observance of the 450th anniversary of the Reformation next year. He wrote in part:

"In view of current dialog between Lutherans and Catholics, and the new freedom and friendship which are in evidence, I deplore these plans. It does not seem in good taste, to say the least, to be looking back to 1517 when the way has now opened toward the cooperative facing of the problems and possibilities of the future.

Let's bury the hatchets. Luther made a remarkable contribution but so did Pope John."

It's easy to see how such fuzzy-headed thinking can thrive in an atmosphere of fuzzy Lutheranism as found in the LCA today. But we thought we saw a return to sober thinking in a news item which appeared in the same issue of *The Lutheran* that contained the above letter. The news item described mixed marriages between Catholics and Protestants as still being a source of "interfaith tensions." You may recall that revised Catholic regulations now permit Protestant clergymen to offer "greetings" at such mixed marriages, even when they are performed in

Catholic churches with the full nuptial mass. However, the non-Catholic party must still promise, at least orally if not in writing, that all children will be brought up as Roman Catholics. Accordingly it was pointed out in *The Lutheran* that several Lutheran church bodies, including The American Lutheran Church, have recently warned their pastors to refrain from taking part in such wedding ceremonies. It was further reported that the Methodist World Conference in London was told that Vatican concessions regarding mixed marriages "hardly touch on the difficulty."

Reading a news release like this, we thought we saw a ray of hope for

Lutheranism in the LCA. Then we looked at the accompanying photograph, which at first glance had appeared to depict two Catholic priests officiating at a wedding. The caption underneath identified one of the elaborately robed clergymen as an LCA pastor assisting a neighboring Catholic priest at a nuptial mass. Rather proudly the caption announced that this was a "first" for the Tacoma area since the new Vatican mixed-marriage rules went into effect.

We were confused for a moment but not amused. A new twist had been added, but it was basically the same old story all over again.

MARTIN LUTZ



"TO BEGIN A MISSION CHURCH — AN INSPIRING EXPERIENCE"

"It's an inspiring experience to begin a mission church. More of our Wisconsin Synod people should have this privilege," said a member of one of our missions in the Northern Wisconsin District. "You know, if my wife and I ever move away from Little Chute, I think we would join a mission congregation again like our own St. Luke's."

With a humble beginning, St. Luke's "theater-church" of Little Chute, Wisconsin, has prospered and has been blessed richly by the Lord of the Church. Last December, Lutheran services began in the abandoned theater in Little Chute, a predominantly Roman Catholic community. The interior of the theater was renovated to make it an edifying place of worship, all done with volunteer help from the neighboring congregations in Kimberly and Kaukauna.

In May, the congregation was informed that a Seminary graduate had been assigned to them by the Synod's Assignment Committee. The new pastor arrived and was ordained and installed on July 17 before a full house of worshippers. They heard the Rev. John Mattek address the new pastor and the congregation on the subject,

"Fortifying Ourselves for the Lord's Work", based upon Isaiah 12.

Since July many wonderful things have happened to St. Luke's. The church was given a piano by a family who are members of Trinity, Kaukauna; four metal offering plates were given by members of Bethel, Menasha; and the Little Chute congregation took it upon itself to purchase a used organ. Within a month, almost half of the cost of the organ had been paid. Many gifts directed to St. Luke's Organ Fund came from outside sources, mostly from the members of Trinity, Kaukauna, but also as far away as Hartford, Wisconsin.

In mid-August, the first vacation Bible school was conducted with an enrollment of 15 children. After the first full week of instruction, the pastor reminded the children that the starting time would be 9 A.M. Monday morning. One little boy remarked, "I'm sorry, Mrs. Diener, I'll be late on Monday. I have to practice choir at St. John's first." Two children who attended regularly were pupils in St. John's Catholic School.

Since the new pastor's arrival, six people have requested transfers from

other Lutheran congregations to join the new mission in Little Chute. Two people are presently taking adult instructions, and there will be three in this year's confirmation class. Twenty to 25 children are expected in Sunday school.

The latest news was the best of all. In August the Synod's Board of Trustees met, and approval was given to go ahead with plans to purchase land in Little Chute with *Church Extension Funds*. What a joy it was for the members to hear that their fellow Wisconsin Synod Lutherans are going to help finance the construction of the new chapel! St. Luke's thanks the members of the Synod for this support and financial assistance.

Even in its temporary quarters the church in Little Chute is a thrill to behold. It would be well worth the experience for anyone to come to Little Chute on a Sunday morning to worship in the "theater-church." As you drive down Main Street, look for the large 4 ft. by 8 ft. sign above the theater marquee directing you to the 11 o'clock A.M. Lutheran services within.

PASTOR J. DIENER

Northern Wisconsin

Anniversaries

St. John's Congregation of Marke-san (Pastor George Kobs) will celebrate the fiftieth anniversary of its church structure on November 13. The church was built in 1916. At that time, the total building cost was \$29,000. This year a new Sunday-school addition built at the rear of the church will cost an estimated \$54,000. This new section will be dedicated some time this winter. In the church itself, there will be a large new suspended brass cross over the altar, frontal bench screens, and a new exit door.

Martin Luther Church at Neenah (Pastor G. Jerome Albrecht) will celebrate the twenty-fifth anniversary of the organization of that congregation on December 4. An addition here is in the planning stages.

New Addition

St. Paul's Congregation of Eldorado Township (Ridge Road) has remodeled its school building of frame construction, adding lavatories, a furnace, and a room for confirmation instruction. The dimensions of the new section are 18 by 20 feet.

The pastor here is Walter Zickuhr. St. Paul's is one of three one-room schools in the Northern Wisconsin District. It is supported by St. Paul's Congregation of 90 communicants with some help from St. Peter's Congregation of Eldorado. The school has been in existence for 103 years. There are 25 pupils. The present teacher is Miss Louise Greenwood.

Education

At Winnebago Lutheran Academy the enrollment stands at 195—a drop

of seven. Mr. John Meyer, a teacher of commercial subjects, resigned to accept a call from Tucson, Arizona. Pastors W. Zickuhr, G. Meyer, and G. J. Ehlert are assisting with some of these classes. The Academy's association has grown by three congregations this year. Brownsville and Knowles (Pastor P. Huth), and Zum Kripplein Christi (Pastor Martin Westerhaus), at Iron Ridge, joined the supporting association.

At Manitowoc, the new high-school building is progressing. At present, work of painting the rooms is in progress. This is being done by volunteers. Ceiling tile will soon be installed. Interior millwork will be finished when the heating contractor has finished his installations. Hopes are for a November dedication. A full-time secretary is now employed at the school.

Pastor Jerald Plitzuweit of Sheboygan is teaching a class in American history and freshman mathematics daily. The enrollment is 194.

Youth Camp

The Lutheran Youth Encampment leased beautiful Camp Bird located between Crivitz and Mountain in northern Wisconsin, for the weeks of August 7-13 and 14-20. As in the past, registrations from the first day completely filled both weeks to capacity and some 70 applications had to be refused. The 151 children campers spent a profitable and enjoyable week in spite of cold weather. This was unfavorable for swimming, but

there were other activities, such as boating, archery, and handicraft. The 146 children campers of the second week were more fortunate as far as the weather was concerned.

Bible study and hymn singing occupied some of the time. President Robert Voss, of Milwaukee Lutheran Teachers College, lectured on the Church the first week. Pastor Leonard Pankow, of Lowell, and Pastor E. Krueger, of Green Bay, shared the lecturing during the second week. The deans, who were also in charge of singing, were Pastor E. Ploetz of Dale, and Pastor C. Schlei of Hortonville. Pastor Winfred Nommensen of Milwaukee served as director during the first week and Pastor Ed. Stelter of Readfield, the second. Pastor A. Wood of Black Creek was inspector and canteen manager during the second week. These pastors also conducted the evening devotions as well as the closing service, to which parents were invited. The offering in this service went to Fox Valley High School, Appleton.

Many consecrated teachers and laymen gave their time to make this camp run smoothly. Sixteen junior counsellors were busy each week, plus a sizable senior class, which included kitchen help. All deserved praise for their work.

All those who attended thank God for a wonderful opportunity for Christian fellowship and enjoyment of His great outdoors, and are eagerly waiting for next August.

LERoy RISTOW

Direct from the Districts

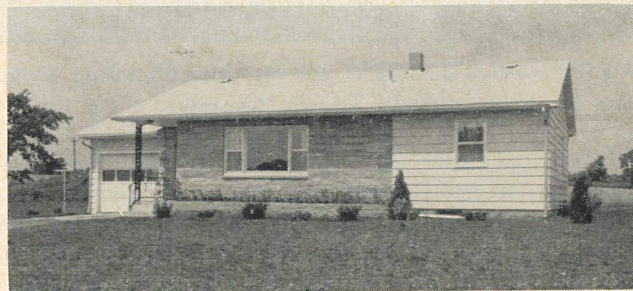
Parsonage Dedication

Grace, Clear Lake, Wisconsin

Until last year Grace Lutheran Church was served from Amery, Wisconsin. The first resident pastor, Louis W. Meyer, Sr., was forced to live in a trailer home, because of the shortage of housing. The members of Grace are grateful to the members of the Synod for a loan from the Teacherage-Parsonage Fund. This enabled them to buy the new parsonage. With thanks to God they were able to dedicate their new three-bedroom parsonage on May 8. An open house followed.

The cost was \$15,000. Included in the loan was a debt which remained on the new church, which was built two years ago.

LOUIS W. MEYER, SR.



THIS PLEASANT HOME is the new parsonage for Grace Lutheran Church, Clear Lake, Wisconsin.

MEETING A NEED — MISSION KITS

"Tell us all you know about the home missions that have been opened this past year, or all you know about Africa, Puerto Rico, etc., or all you know about Northwestern College, or World Relief, etc." Requests such as these are received many times each week by our praesidium, heads of institutions, members of the Home and World Mission Boards, Northwestern Publishing House, and the editor of *The Northwestern Lutheran*. Such requests indicate that there is a real need for something like mission kits.

Realizing this, the Home and World Mission Boards appointed a committee to plan and prepare such kits. They were confident that the kits would be widely used by many to bring the cause of missions before their fellow Christians. They foresaw their use at mission fairs and mission festival displays, in day schools and Sunday schools, by men's clubs and ladies' societies, and youth groups, in voters' meetings and at mission rallies.

It should, therefore, be welcome news to many that the first of the kits are now available. They are the JAPAN MISSION KIT and the HOME MISSION KIT. How do you order? See back page of this copy. Ten or more will follow. Each kit is made up in file folder form and is available for a handling and postage charge of 25c. The kits include maps of the field involved, history, field statistics, field personnel, helps and hints for conducting a local mission fair, and a composite of available pictures that may be ordered as additional material. These are 10 in. by 12 in. reproductions and may be purchased at a nominal cost. Also included is a listing of films and film-strips available for a given field. Film-strips depicting a mission fair are available through our Audio-Visual Aids Department, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. Ask for "Come to the Fair" (tape).

MARLYN SCHROEDER, Secretary
Mission Kits Committee

Groundbreaking for New Church

St. Mark's, Lincoln, Nebraska

St. Mark's Ev. Lutheran Church of Lincoln, Nebraska, broke ground for its new church on July 10, 1966, after the morning service. Pastor Hermann John turned over the first shovelful of earth, followed by members of the



A LONG-AWAITED EVENT was the groundbreaking of the new St. Mark's Church, Lincoln, Nebraska.

building committee, Mr. Harold Essman, Mr. Lyle Weisahn, Mr. Walter Gartska, and Mr. Darrell Ehrlich. Construction on the new church began on August 11. The church will seat 214 people and can easily be expanded. The congregation has been holding services in the parsonage basement for the past eight years and is eagerly looking forward to the completion of its new church.

HERMANN JOHN

Editorials

(Continued from page 327)

ing on the teachers of our country to acquaint the religiously illiterate young people of our land with the Bible.

In its Anniversary issue it underwrites the thesis of the Rev. Wallace Alcorn, "that the literary character and influence of the English Bible should be an integral part of the secondary English literature curriculum, including that of the public high schools," and quotes with approval the 1963 decision of the Supreme Court which stated: "One's education is not complete without a study of . . . the Bible."

The Rev. Alcorn argues that this study of the Bible as literature can be kept free from doctrinal interpretation and thus not compromise constitutional guarantees of religious freedom and the separation of church and state. In other words, he proposes a nonreligious, non-denominational Bible study program. (This claim also applies to the other, greater concerns he expresses: the moral and spiritual influence of the Bible in the classroom.)

What is "nondenominational"? Non-Lutheran? non-Catholic? non-Methodist? non-Mormon? non-Jewish? non-Unitarian? non-Jehovah's Witness? non-Black Muslim? What's left when you avoid all the principles and prejudices?

What is "nonreligious"? Teaching the Christmas story as a winsome tale, or as a fact of salvation? Teaching the Sermon on the Mount as everyone's way to eternal life, or as the believer's way of life in the kingdom of God? Teaching the trial and death of Christ as the tragedy of a noble-spirited and high-souled idealist, or as the blessed story of man's redemption? Teaching the Easter story as a cultural tradition worth knowing, or as the cornerstone of our Christian faith?

Any attempt to teach the Bible in a denominationally pluralistic public-school classroom in a "nondenominational and nonreligious manner" will also present it in a non-Christian and non-Scriptural way. This is abusing the Bible and deceiving immortal souls.

The American Bible Society should stick to distributing the Bible. CARLETON TOPPE

ENROLLMENT AT OUR SYNODICAL SCHOOLS

	1965-1966	1966-1967
Wisconsin Lutheran Seminary.....	105	111
Dr. Martin Luther College.....	497	555
Northwestern College	239	258
Milwaukee Lutheran Teachers College.....	178	201
Northwestern Preparatory Department.....	237	249
Dr. Martin Luther High School.....	260	288
Michigan Lutheran Seminary.....	319	331
Northwestern Lutheran Academy.....	85	88
Totals	1,920	2,081
Increase in enrollment over 1965-1966.....		161

Seventy-Fifth Anniversary

St. Peter's

Sturgeon Bay, Wisconsin

In the late 1800's Lutheran missionaries from Algoma and Kewaunee came to bring the Word of God to the Lutherans of German origin who had settled in the Door County peninsula. Churches were first established at Sevastopol and Nasewaupée and by 1890 the Lutherans in the vil-

lage of Bay View (Sturgeon Bay), who had been meeting in private homes, began to talk of establishing a church.

A young German doctor, a Ph.D. and an M.D. from Halle, named John Kaiser, having passed a colloquy on theology before the Minnesota Synod, was ordained and installed by Pastor Epling of Algoma at Sturgeon Bay in 1890. At the first meeting of these German Lutherans \$300 was pledged toward the building of a

church and school by the original 15 members. They also incorporated in this year of 1891.

In 1893 after the resignation of the Rev. John Kaiser, his successor, Rev. Martin Kionka, opened a school for the children and the congregation became affiliated with the Wisconsin Synod. In 1896 the church was struck by lightning and almost completely destroyed, but it was rebuilt. Of interest is the fact that the salary of the pastor in 1912 was \$350 per year. In 1949 the congregation voted to build a new church at a cost of \$155,000. This structure was dedicated in 1951. An educational building was dedicated in 1964. Present membership of St. Peter's Lutheran Congregation is 1319 communicants and 1941 souls. There were only five pastors during these 75 years. Besides those mentioned, Pastors Emil Schulze, Frederick Schumann and Theo. Baganz served at St. Peter's.

Anniversary services were held on August 7, 14, 21, and 28, 1966.

LEROY RISTOW

By the Way

Henry C. Nitz

"But the Word of God Grew"

The word "but" makes the twelfth chapter of Acts the most exciting story in world missions (Acts 12:24).

A most interesting sequel to this chapter has just been reported in *Africa Now*.

"The story broke in 1942. British forces under General Wingate had liberated Ethiopia from Italian rule and restored Haile Selassie to his throne. The curtain of silence which had been dropped around Ethiopia in 1937, following conquest by Italy, was being lifted.

"The Sudan Interior Mission held its breath when word was flashed that a massive church movement had been discovered in the mountains of the south. Missionaries had not entered that particular area until 1928, and had been expelled again in 1936. They had left behind one small church and 48 baptized believers. There was only one small portion of Scripture available in the tribal language, and the people were almost totally illiterate.

"These were not the conditions for a mass movement, and reports of thousands and thousands of conversions seemed too extravagant to be true.

"Observers finally made their way south. The news came back — the reports were true! There were an estimated 10,000 believers in the Wallamo tribe, and over 100 churches. The people, still illiterate, were conducting their affairs with remarkable stability. Each church had a 'pastor.' Baptism and the Lord's Supper were regularly observed. Discipline of church members was carefully exercised. Scores of new believers were being added to the church daily.

"With the re-entry of missionaries to Ethiopia, the full picture came into focus. It was the story of a modern Pentecost. War, poverty, and oppression had only served to fan the flame. Churches had been burned, believers had been imprisoned. Many had suffered abuse. Some had died as martyrs."

"Why did this happen?" the writer asks. "Is there any significance to

the fact that the Wallamos had been a slave tribe? Who were the leaders? Were there identifiable factors that contributed to the wildfire growth? What could missions learn from this movement?"

These and similar questions regarding this unique church growth situation are answered in a forthcoming book by Raymond J. Davis, General Director of the Sudan Interior Mission, himself "one of the missionaries who had sown the seed in Wallamo before the war, and who knew the nucleus of the movement."

The book is titled *Fire on the Mountain*. The generously illustrated volume of 256 pages, priced at \$3.95, may be ordered from Sudan Interior Mission, 164 W. 74th St., New York, N. Y. 10023.

Ecumenical Church in Columbia

Columbia's latest namesake — a brand new Maryland city of 12,000 between Washington and Baltimore — will have a unique undertaking in ecumenical cooperation.

Ten Protestant denominations have already signed up for a cooperative ministry in the same physical facilities. Roman Catholics and Jews have been invited to share in the experiment.

Each congregation will worship according to its denominational tradition. The services will be conducted by a minister of its own denomination.

But the various denominational groups will hold services at different times in the same sanctuary, or maintain chapels in the same building complex.

Pastoral functions, such as counseling, youth work and administration, will be handled cooperatively

with each minister doing what he is best qualified to do.

The project is planned to eliminate the "edifice complex" of the churches and to channel more of their funds and energies into community services and other benevolences.

"By investing less in bricks and mortar, Columbia's churches will be able to spend more on mission and ministry," said the Rev. Clarence Sinclair, a Presbyterian pastor who is coordinating the experiment for the National Council of Churches.

Denominations already signed up for the cooperative venture are: American Baptists, Quakers, Evangelical United Brethren, Episcopal-

ians, Lutheran Church in America, Missouri Synod Lutherans, Methodists, United Church of Christ, United Presbyterians, and Church of the Brethren.

The new Columbia is being built from scratch on a 15,000-acre rural tract. It is planned as a city of 125,000 — about the size of Columbia, South Carolina, which has 200 separate churches. The first families will move in next year.

The cooperative religious undertaking may have far-reaching effects on future patterns of church life in the United States.

Columbia (S. C.) Record
Aug. 2, 1966

NAMES FOR MILWAUKEE CAMPUS MINISTRY University of Wisconsin, Milwaukee School of Engineering, Nursing Schools of Milwaukee, Wis., Marquette University

All pastors and parents please notify the undersigned of students attending the schools of higher learning in the Metropolitan area.
Rev. Richard D. Ziesemer
3031 N. Frederick Ave.
Milwaukee, Wis. 53211

RIVER FALLS STATE UNIVERSITY

Wisconsin Synod campus work will begin this fall among students at River Falls State University. Students, please circle "Wis." on your religious preference cards. Pastors, please send names of students from your congregation to the undersigned.

Rev. Stephen Valleskey
204 N. Gibbs St.
Prescott, Wis. 54021

STOUT STATE UNIVERSITY

Names of Students Requested

Wisconsin Synod campus work is now being done among the students at Stout State University by Pastor Richard F. Weber. Pastors and parents, please send names of students from your congregation to the undersigned.

Pastor Richard F. Weber
Route 2
Menomonie, Wis. 54751

IOWA STATE UNIVERSITY

Names of Students Requested

All pastors please report students to Pastor M. Weishahn, 3704 SW 9th St., Des Moines, Iowa 50315. Student services — Wisconsin Synod — conducted each Sunday at 4 p.m. in Memorial Student Union Building.

WANTS NAMES IN BOSTON AREA

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

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

NAMES FOR CAMPUS MINISTRY

Michigan State University

All pastors and parents of students attending Michigan State University please send the names and campus addresses of students to this address:

LUTHERAN COLLEGIANS
Emanuel First Ev. Lutheran Church
222 W. Kilborn St.
Lansing, Michigan 48906

APPOINTMENT

Pastor Elton H. Huebner of Beaver Dam, Wis., has been appointed a member of the Standing Committee on Salary Review to replace its chairman, Pastor G. L. Press, who resigned because of an increased work load in connection with other responsibilities.

Oscar J. Naumann, President

NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

The Necessity For Creationism FS-264-NFC 30 min. cl. with 33 1/3 rpm record, magnetic tape, and script.

The filmstrip stresses the need for a return to the Biblical account of creation and exposes the connection between the evolutionists and the forces of the "anti-God." Pastoral conference program committees might like to schedule a showing of this Jotham Productions, Inc. release to promote discussion of evolution theory. Because the producers crammed a great deal of information and a number of technical quotations into this filmstrip, it is sometimes difficult to follow and therefore should be shown only to adults or older teen-agers. Our campus pastors would undoubtedly find it useful. (1966)

NOTE: The Missio Dei film, "Tomorrow Is Upon Us," (F-107-TUU) 30 min. cl.; is now available through the Audio-Visual Aids office, 3512 W. North Ave., Milwaukee, Wis. 53208.

Three filmstrips on Old Testament Life and Times are designed for use with older juniors, young people, and adults in connection with Old Testament lessons and study courses. A knowledge of the nomad, city, and military life of the Hebrew people should make the Old Testament much more understandable to us.

"Nomad Life of the Hebrews" FS-261-NLH with guide and 333 1/3 record, 10 minutes. The filmstrip visualizes patriarchal nomad life in the early Old Testament era, the design and construction of nomad tents, tent furnishings, the division of labor between men and women, the generous hospitality, organization, and government of the nomad tribe, emphasis on family and kinship, and contributions of Old Testament nomad life to our life today.

"City Life of the Hebrews" FS-262-CLH with guide and 33 1/3 record, 11 minutes. The filmstrip tells how the Hebrew people invaded Canaan and gradually took over the Canaanite towns and cities, how Old Testament cities were built, city walls, kinds of houses, characteristics of town and city life, various kinds of cities in Old Testament times, and how the Hebrew nomads adapted their way of living to town and city.

"Military and Political Life of the Hebrews" FS-263-MPLH with guide and 33 1/3 record, 15 minutes. The filmstrip visualizes the political organization of the Hebrews, military campaigns under David and Solomon, the rise and fall of the Northern and Southern Kingdoms of Israel and Judah, the years of exile, and the eventual return of the Hebrews to their homeland. (1966)

NEW AUDIO-VISUAL AIDS MATERIAL

Six filmstrips on the "History of the Christian Church" cover the period from the days of the Apostles to modern times. Each filmstrip has a reading script and utilization guide. Pastors and teachers who would like to use these filmstrips in Bible classes, youth groups, or Sunday-school teachers' meetings should be prepared to do some fairly extensive homework prior to showing the filmstrips, to make the most of their use.

"Death For Faith" FS-255-DF. This filmstrip visualizes the period of early expansion and persecution in church history. It begins with the deaths of Peter and Paul and ends with the Edict of Milan, which granted toleration to Christians.

"Open Door to Faith" FS-256-ODF. The filmstrip tells of the period of the first legal recognition and formal organization of the early Church. The Arian Controversy, Athanasius, Nicene Creed, Jerome, Augustine, and Clovis are some of the people and events touched on in this filmstrip.

"Defeat in Victory" FS-257-DV. This filmstrip visualizes the period of church history when the Roman Church was becoming a recognized world power. It begins with the barbarian invasions, carries through the growth of papal power, including the story of the degeneration of the papacy, and deals briefly with the spread of Islam.

"The Church Militant" FS-258-CM describes the period of church history which includes the Crusades, the Inquisition, the development of the Cistercian, Franciscan, and Dominican monastic orders, and early reform movements including those of Wyclif and Hus.

"Rebirth of Faith" FS-259-RF. The Renaissance, the various aspects of the Reformation, Petrarch, invention of printing with movable type, Luther, Zwingli, and Calvin are touched on in this filmstrip.

"Modern Christianity" FS-260-MC. This filmstrip visualizes the history of the Christian Church from the wars of religion, through the growth of the Protestant churches in America, to the end of World War I. It treats the "social gospel" movement with considerable sympathy, we regret to say. (1966)

BAKER NEEDED**Dr. Martin Luther College**

Dr. Martin Luther College has a position open in its food service operation for a qualified baker. Interested persons are requested to write to the address below, stating their qualifications, experience, and salary expected together with other pertinent personal data.

Dr. Martin Luther College
Attn: President's Office
New Ulm, Minn. 56073

NAMES WANTED

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

AN OFFER

One brass altar cross (22-inch) is herewith offered to any mission congregation free of charge for the cost of transportation. Please write to: Edward Zacharias, Pastor, Grace Lutheran Church, 2446 Gibson St., Flint, Mich. 48503.

AN OFFER

Three used altar frontals (white, green, violet) are offered by the altar guild of Bethany Lutheran Church, Kenosha, Wis. Write to: Mrs. Raymond Neitzel, 8255 — 26th Ave., Kenosha, Wis.

AN OFFER — CHANCEL FURNITURE

St. Luke's of Oakfield, Wis., offers free to any congregation a pulpit, lectern, communion rail, and altar. Contact: St. Luke's Ev. Lutheran Church, c/o Mr. Vincent Huth, Oakfield, Wis.

AN OFFER — BAPTISMAL FONT

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

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

WISCONSIN LUTHERAN SEMINARY**CHORUS RECORDS**

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

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

CALENDAR OF CONFERENCES**ARIZONA-CALIFORNIA****FALL PASTORAL CONFERENCE**

Date: Oct. 25, 1966, at 10 a.m. through Oct. 27, 1966, noon.

Place: King of Kings Church, Garden Grove, Calif.; Joel C. Gerlach, host pastor.

Agenda: The Eternal Generation of the Son of God, R. Paustian; Exegesis of Ezek. 38 (Gog and Magog), M. Nitz; Exegesis of II Tim. 3.

Preachers: Opening Communion service, P. Press; 7:30 a.m. Wed., Reformation service, D. Tomhave.

Lodging with members will be provided for those requesting it before October 15.
D. K. TOMHAVE, Secretary

DAKOTA-MONTANA**WESTERN PASTORAL CONFERENCE**

Date: Oct. 25, 1966.

Place: St. Paul Church, 1312 — 9th St., Rapid City, S. Dak.

Time: 9:00 a.m. (M.S.T.).

Agenda: Exegesis of James 1, A. Lemke; The Doctrine of Conversion, L. Pingel; an assigned book review, D. Krause.

L. Dobberstein, host pastor. Preacher, R. Strobel.

GEO. ROTHE, Secretary

* * * *

EASTERN PASTORAL CONFERENCE

Dates: Nov. 8 and 9, 1966.

Place: St. John's Church, Rauville, S. Dak. Time: 9 a.m.

Agenda: Exegesis on Col. 4, W. Steffenhagen; Communicatio Idiomatum in the Passion of Christ, A. P. C. Kell; Christ in the Pentateuch, G. Bunde; The Difference Between John's Baptism and Jesus' Baptism, D. Krenke; Usage of the Word 'Blaspheme' in the Bible, J. Brandt; The Special Ministry of the Parochial Schoolteacher, H. Maertz.

Host Pastor: P. Schliesser.

Preacher: P. Schliesser (alternate, D. Nimmer).

D. Nimmer, Secretary

MINNESOTA**REDWOOD FALLS PASTORAL CONFERENCE**

Date: Oct. 25, 1966 (Tues.).

Place: St. John's Church, Fairfax, Minn.; W. F. Vatthauer, host pastor.

Opening service with Holy Communion at 9 a.m.

Preacher: P. R. Kuske (J. H. Braun, alternate).

Agenda: Exegesis, Gen. 1 and 2 (a continuation); J. H. Braun; A Restudy of the Church on the Basis of John 17:20-23 and Eph. 4:3-6, H. Kesting; Essential Steps in Sermon Preparation, P. R. Kuske; How Can We Best Cope With the Unionistic Religious Services at Nursing Homes? O. Engel.

Please send excuses to host pastor.

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MINNESOTA STATE TEACHERS' CONFERENCE

Place: Zion Lutheran Church, Sanborn, Minn. Time: Oct. 20 and 21, 1966.

Program: How Teachers and Pupils Can Become Better Evangelists, Pastor Lyle Lindloff; Reading Machines, Harlan Hagen; Sectional Meetings — "Your Problems and Mine"; Constraint and Variety in Children's Reading, Prof. Arthur Schulz; Federal Aid to Education: Its Implications for Christian Schools, Prof. E. C. Fredrich; various reports.

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RED WING PASTORAL CONFERENCE

Date: Oct. 25, 1966.

Time: 9 a.m., Communion service.

Place: St. Peter's, Goodhue, Minn.; N. Retzlaff, host pastor.

Speaker: N. Sauer (alternate, C. Serwe).

Agenda: Exegesis of Eph. 4:28-5:14, R. Utech; From Whom Did Jesus Redeem and Ransom Us? N. Sauer; History of Ordination, F. Werner; Reports and other Business.

Alternate exegesis: Exegesis of Eph. 5:15-33, J. Henderson.

Nathan Retzlaff, Secretary

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ST. CROIX PASTORAL CONFERENCE

Date: Nov. 14, 1966.

Time: 9 a.m.

Place: Cross of Christ Church, Coon Rapids, Minn.

Preacher: P. Kurth (L. Cooper, alternate).

Agenda: An Isagogical Treatment of the Song of Solomon, S. Valleskey.

Paul Siegler, Secretary

NEBRASKA**DISTRICT MISSIONARIES CONFERENCE**

Time: Nov. 15 (9 a.m.) — Nov. 16 (12 noon), 1966.

Place: Zion Church, Valentine, Nebr., N. Paul, pastor.

Communion service: J. Jeske, preacher (G. Eckert, alternate).

Agenda: Stewardship programs, especially for small congregations, J. Jeske; roundtable discussion on the pastor's stewardship of time, and on admitting people into the church by confirmation, transfer, and profession of faith, W. A. Wietzke, moderator; the proper procedure and action to be taken in starting a school, G. Free; Reports.

Herbert F. Lichtenberg

NORTHERN WISCONSIN**LAKE SUPERIOR PASTORAL CONFERENCE**

Date: Oct. 18, 19, 9:30 E.S.T.

Place: St. Paul's, Gladstone, Mich.; T. Hoffman, host pastor.

Agenda: Exegesis, Gen. 31:17ff., R. Steffenhagen; Gen. 32, V. Schultz; Word Study of 'Antichristou,' T. Hoffman; Panel Discussion of Pastoral Visiting and Counseling, W. Zink; Sermon Outline for Critique, J. Wendland; Exegesis, I John 4:7ff., H. Koch; I John 5, R. Frohmader; Review of LWMS, G. Kionka.

Conference Preacher: W. Zink (alternate, R. Frohmader).

E. KITZEROW, Secretary

SOUTHEASTERN WISCONSIN**SUNDAY SCHOOL TEACHERS' INSTITUTE**

Milwaukee, Wis.

The annual meeting of the Ev. Lutheran Sunday School Teachers' Institute will be held on November 13, 1966, at Gethsemane Ev. Lutheran Church, Milwaukee, Wis. The meeting will open at 2 p.m.

Topics: "Historical Background of the New Course" and "Demonstration of Teaching the New Course," by Mr. Adolph Fehlauer.

The Executive Board of the Institute would like to invite congregations not belonging to the Institute to attend the meeting. Please notify the secretary beforehand if you wish to stay for the fellowship dinner at 5 p.m.

JUDITH NEITZEL, Secretary
4448 South Lenox St.
Milwaukee, Wis. 53207

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WISCONSIN LUTHERAN STATE TEACHERS' CONFERENCE

Place: Wisconsin Lutheran High School, Milwaukee, Wis.

Time: Nov. 3 and 4, 1966. Opening service 9 a.m.

Thursday: Evaluating Pupils' Work in the Elementary School, Prof. George Heckmann, New Ulm, Minn.

Dr. Henry Morris, of Virginia Polytechnic Institute, will deliver a lecture which will answer various questions which come to the Christian in regard to the assertions of evolutionists.

Friday: Continuation of Dr. Morris' lecture. Our Schools and the Great Society — Encroachments — Implications, Rev. Robert P. Krause, Principal, Wisconsin Lutheran High School.

CHARLOTTE RUPPRECHT,
Program Committee Secretary

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DODGE-WASHINGTON PASTORAL CONFERENCE

Place: St. John's Church, Lomira, Wis.

Time: Oct. 25, 1966, 9 a.m., C.S.T.

Preacher: H. Lemke (W. Nommensen, alternate.)

Agenda: Exegesis of I Cor. 9:18-27, D. Kuehl; Exegesis of Gen. 11:27-12, 20, Wm. Schink; Augsburg Confession, Art. II, L. Groth; Reports and other Business.

Alternate papers: I Cor. 10, H. Lemke.
Augsburg Conf., Art. III, E. Froehlich.

Martin Westerhaus, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Oct. 25, 1966.

Place: St. John's Church, Newville, Wis. (Waterloo).

Time: 9 a.m.; Communion service, 11 a.m.

Speaker: Marlyn Schroeder (A. Laper, alternate).

Agenda: Exegesis of Acts 1, John Meyer; The Use of the Word "Enemy" in the Psalms and Propers, Paul Eickmann, Jr.; A Review of Vatican II, Harold Wicke.

RALPH POLZIN, Secretary

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

Seiltz, Paul, as pastor of St. Peter's Ev. Lutheran Church, Globe, Ariz., by J. S. Hering; assisted by A. M. Uplegger; Aug. 21, 1966.

Waterstradt, Ronald, as pastor of St. John's Ev. Lutheran Church, Clare and Hamilton Twp., Mich., by N. Maas; July 10, 1966.

Commissioned

Wehausen, M. J., as missionary to the Apaches in the Salt River Valley area of Ariz., by R. H. Zimmermann; assisted by F. W. Loeper, W. O. Bein, L. G. Frey, D. K. Tomhave, W. A. Diehl, J. P. Gaertner, C. E. Found; Sept. 11, 1966

Installed

Pastors

Kaiser, Howard W., as pastor of St. Luke's Ev. Lutheran Church, Oakfield, Wis., by Walter O. Nommensen; assisted by C. Koepsell, K. A. Gurgel, P. H. Huth; Sept. 4, 1966.

Seiltz, Paul, as pastor of Grace Ev. Lutheran Church, Safford, Ariz., by J. S. Hering; Aug. 28, 1966.

Seiltz, Paul, as pastor of Trinity Ev. Lutheran Church, Morenci, Ariz., by J. S. Hering; assisted by H. E. Rosin and R. C. Paustian; Aug. 28, 1966.

Weigand, Cleone, as pastor of St. Michael Ev. Lutheran Church, Fountain City, Wis., by A. L. Mennicke; Sept. 4, 1966.

Instructor

Kuske, David, as instructor in Luther High School, Onalaska, Wis., by W. E. Schmidt; Aug. 29, 1966.

Teachers

Albrecht, Quentin, as teacher and principal in St. Mark's Ev. Lutheran School, Watertown, Wis., by H. E. Paustian and H. E. Wicke; Aug. 28, 1966.

Brown, Ronald V., as principal of St. Paul's Ev. Lutheran School, Bangor, Wis., by R. A. Siegler; Sept. 4, 1966.

Bunkowske, Gerald H., as teacher in St. Paul's Ev. Lutheran School, Norfolk, Neb., by E. C. Habermann; Aug. 14, 1966.

Heckmann, Gerald, as teacher in St. Paul's Ev. Lutheran School, South Haven, Mich., by W. W. Westendorf; Aug. 7, 1966.

Teachers

Sauer, David, as principal and teacher of Our Savior Lutheran School, Pomona, Calif., by P. Heyn; Aug. 28, 1966.

Toepel, David, as teacher at East Fork Mission, Whiteriver, Ariz., by H. E. Hartzell; Aug. 28, 1966.

CHANGE OF ADDRESS

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