



THE NORTHWESTERN

# Lutheran

February 5, 1967



# BRIEFS by the Editor

SOMETIMES WE FAIL TO APPRECIATE what a strenuous life some of our pastors must lead in order to provide for the spiritual needs of the people entrusted to their care and in order to do mission work. Last summer a young man told us that he had put 35,000 miles on his car during his first year in the ministry. Shortly after Christmas we talked with a pastor from South Dakota. He had rolled up 40,000 miles on his speedometer since February 1966. He is serving three congregations. No doubt there are a number of pastors who regularly equal that mileage mark and perhaps even go beyond it, since in a number of instances three and four small congregations (in one case, five) have been persuaded to be content with the service of one pastor, and sometimes the distance between congregations is not short. Some of these multiple parishes are of fairly recent origin. They were brought about in order to conserve ministerial manpower. Let us make special mention of these men in our prayers when we ask the Lord of the Church to

give joy, patience, courage, and physical stamina to all our pastors and missionaries, and to bless their Gospel labors.

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**"A YEAR OF BLESSING — A YEAR OF OPPORTUNITY"** — This is the title under which the president of our Synod, Pastor Oscar Naumann, writes in this issue. Be sure to read his brief, but weighty article. Four years under the prebudget subscription plan have been completed. What is the picture which emerges from those four years? What is the outlook for the future? Are there certain factors in our Synodical work which we should bear in mind? These are the questions to which President Naumann gives answers.

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WE CALL YOUR ATTENTION TO THE REQUEST made by the Conference of Presidents. (See page 45.) The Presidents are asking for names of lay people who are qualified to teach in our Synodical schools and area high schools. The purpose is to accumulate a list of such men. Then,

when a District president is asked to suggest names by a school in his District, he will be in a better position to do so. It is important that we heed this request for two reasons:

1. To conserve the men with a theological (or ministerial) training for those posts for which such training is essential;
2. To use as fully as possible the resources which God has given us in our qualified, dedicated lay people.

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ALREADY THE LENTEN SEASON is at the door. This is such an unusual church year that it is worth noting here. Two issues back we were speaking of the Epiphany of our Lord. By the time you receive this issue, Lent will be a week or less away. Easter occurs on March 26, a very early date. As a result we have another unusual feature: there are actually 27 Sundays after Trinity in this church year. Let those who are, say, 50 years old or older, ask themselves how often this has happened that they can remember.

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A SPECIAL EASTER ISSUE — perhaps it is not too early to mention this. Extra copies of this issue should be ordered soon.

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

*The Northwestern Lutheran*

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# Editorials

## Distressing Celibacy

When Charles Davis, a noted Catholic clergyman, one of Britain's 'periti' (theological experts) at the Vatican Council, resigns from the Catholic Church, Rome is amazed; when he brands as pretensions his church's claims to authority, indicts as fabrications its professed zeal for truth, denounces as hypocrisy its protestations of concern for people, Rome is aroused; when he declares that love and marriage made it possible for him to break away from Catholicism, Rome might well be distressed.

When Charles Davis asserted, "I doubt whether it would have been psychologically possible for me to break out of the Roman Catholic system, in which I have been enveloped all my life and the emotional grip of which is immensely strong, without being able to turn to love and marriage for the building of a new life," he touched a very sensitive nerve in Catholicism. Celibacy has become an embarrassing issue for the Church of Rome. In spite of its piously expressed confidence that the gift of celibacy "will be generously bestowed by the Father," almost two-thirds of more than 3,000 priests in the United States who responded to a poll indicated that they favored freedom of choice between marriage and celibacy for clergymen in the Catholic dioceses; almost one-third declared that they would marry if celibacy were not obligatory.

In a world that has become increasingly permissive in sexual matters, and in a day when Catholic clergymen are freer to think for themselves and freer to express themselves, the pressures to break down the discipline of celibacy have been building up. At such a time the example of a Charles Davis could encourage others who are chafing under the restraints of celibacy to burst its chains as he did. To many, the prospect of a satisfying marriage as a compensation for leaving the church or the priesthood could be a powerful temptation. This must be distressing to Rome, which already is suffering from a shortage of priests, some of whom have left because they no longer want to bear the burdens of celibacy.

If Rome is distressed by such defections, however, she has herself to blame. She has incurred this and other curses of mandatory celibacy. Can she expect anything else when she imposes on her priests what the Apostle Paul condemns as a doctrine of devils?

CARLETON TOPPE

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## Another Bible Translation

The Roman Catholic Church has, during all the centuries that it has been characteristically Roman, stressed the Mass and devotion to Mary and the saints more than the Biblical text. Vatican Council II has now considerably relaxed the ancient Catholic rules against the use of the Bible text. The Pope has approved the cooperation of Catholic scholars with Protestant, Anglican, and Orthodox scholars in translating and distributing a Bible to be used in all cooperating denominations. The new translation will be made directly from the original languages, using the *Biblia Hebraica* edited by Rudolf

Kittel for the Old Testament and the Nestle Greek text for the New Testament. These are excellent texts, the best that could have been chosen for the work.

What does the decision to use these texts of the original promise as to the translation? Much depends on the translator. If he does not believe in the Trinity or in the Virgin Birth of Christ, he will shy away from a translation that conflicts with his unbelief. For example, there is an extremely common word in Hebrew that may mean Spirit, spirit, breath, wind, etc. That word occurs in Genesis 1:2: "The Spirit of God moved upon the face of the waters." That is the familiar King James translation. Jews, who do not accept the Trinity, translated in their recently published *The Torah*: "A wind from God." Another translation published in 1935 made it: "A tempestuous wind." This translator translated the word for God with "tempestuous." The Revised Standard Version straddles the issue and has "Spirit of God" in the text but "wind of God" in the footnote. So it is also with Isaiah 7:14. Those who go along with St. Matthew in 1:23 will translate: "Behold, a virgin will conceive." Liberal scholars who have no time for miracles or prophecies will call her "a young woman." The trend in liberal scholarship for more than a hundred years has been to translate the Old Testament in such a way as to avoid any suggestion that there ever was a real prophecy of future events. If the text is so clear that it must be interpreted as a prophecy, the scholars often resorted to correcting the text. Much depends on the translator.

The need for a thorough grounding of our pastors in Hebrew and Greek is made more than ever necessary because of the publicity that will be given to this new translation. It cannot be assumed that the translation will be pure because it is based on a good text. To be able to judge, the student and the pastor will themselves have to be able to go back to the original Hebrew and Greek.

ERWIN E. KOWALKE

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## One in Christ

The word "ecumenical" has been in the dictionary for a long time, but until fairly recently not many people ever bothered to look it up. Few people outside theological circles had ever even heard of it. It is not exactly a household word yet; but when people hear it today, it no longer makes so many of them feel ignorant. Now, on occasion, they may even use this jawbreaker themselves.

The ecumenical movement has inspired a rash of rather chummy activities among churches which traditionally have been cool toward each other, if not openly hostile. One of the more spectacular ways of demonstrating that the war is over is to invite a Roman Catholic priest or a Jewish rabbi to preach in a Protestant church. This has been done quite frequently of late.

One Methodist minister, the pastor of a congregation so new that it does not yet have its own church building, apparently resolved to get his church started on the right foot and instill in it an ecumenical spirit, in keeping

(Continued on page 42)

And James and John, the sons of Zebedee, come unto him, saying, "Master, we would that thou shouldest do for us whatsoever we shall desire." And he said unto them, "What would ye that I should do for you?" They said unto him, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."

But Jesus . . . saith unto them, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you, but whosoever will be great among you, shall be your minister. And whosoever of you will be the chiefest shall be servant of all. For even the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many" (Mark 10:35-37, 42-45).

Surely James and John were not mistaken in looking to Jesus for eternal glory! Every Christian calls upon his Lord for the gift of eternal bliss. But these two met reproof because their idea of eternal glory was distorted and incorrect. They focused their attention too much on what glory they would be receiving, what regiments of servants would be subject to them. They were not so interested in the praises they would be giving, or in glorifying their Savior by serving in His name.

May Jesus' words to them lead us to seek our Savior's help in gaining the glory He intends us to have, disdaining the ambitions of the flesh, cherishing the glory He won for us!

### **Beware of Fleshly Ambition!**

To say that the sons of Zebedee gave evidence of fleshly ambition is not to say that these men were hopeless egotists. These were disciples of Jesus, men who knew what it means

to repent. Just now they had heard their Lord announce that He was going to Jerusalem where He would be condemned to death, delivered to the Gentiles, mocked, scourged, spit upon and killed; "and the third day he shall rise again." At the very least, we must admit that by making their request at this moment James and John were declaring that they—if no one else—still looked upon Jesus as their King who has great benefits to give to His disciples.

Yet it is clear that in asking for a place second only to His own they were asking for very special privileges. They sought blessings for themselves that they desired Him to withhold from others. In fact, we wonder if what they sought should even be called a "blessing"; they were fully prepared to *earn* those positions of glory by sharing with the Savior His cup of sorrow.

Such a spirit is not unheard of in our own experience, is it? All we do is give "fleshly ambition" a new name and we can even make a virtue out of it! Initiative, energy, "making the most of your opportunities"—these are still used to describe someone whose ambition has driven him far beyond the boundaries of exercising good stewardship over his gifts and abilities.

Who of us has not felt our own flesh expressing its ambition in its desire for recognition? Perhaps it is wise to base our actions on an understanding of human nature, but it is still sad to see that volunteers are sometimes hard to find when they are not assured that their service will be publicly acknowledged. How painful it is to hear Christians being urged to perform a task because it is "something extra" and by doing it they can gain the status of those elite in some "top bracket" of the membership. This spirit of exalting oneself over others may be common in the kingdoms of this earth; it is not to be the characteristic of Christ's kingdom. Beware!

### **Desire His Gift!**

Unquestionably there are many things we might desire from Jesus. It is equally certain that He Himself has made clear what gifts He wishes us to seek. In His answer to James and John He reminded them of that which is the central fact in His kingdom. He, the King, gave His life as the ransom for the sins of His people. His gift to us is the forgiveness of sins, and where there is forgiveness of sin, there is also life and salvation. This treasure He wishes us to pray for, to receive, to appreciate, to use as the foundation of all our thoughts and actions.

Specifically this includes the matter of "greatness" in His kingdom. Greatest of all in that kingdom is our King—that is self-evident. But the King is the one who of all members of this kingdom serves most humbly. Without His shameful, humiliating crucifixion there would be no kingdom of ransomed, blissful saints.

Who can miss the point? Greatness for members of His kingdom is not measured by titles and public recognition and testimonials. Teaching a child the way of life, caring for the sick, comforting the downhearted, turning sinners from their doom—these who serve in His name are great in His kingdom.

Nor should we fail to realize that this is not just a matter of talking oneself down. It is not God-pleasing humility to stand idle and lament that I have not the ability to hold an office in my congregation, or that our congregation is too poor to support extensive teaching facilities, or that our Synod is too small to do very much foreign mission work. Humility pleasing to our Lord will freely admit that we are insufficient for these things, but it will also lead us confidently and thankfully to commit ourselves to His care and just as completely to commit all our talents to His service. Lord, make us great servants!

PAUL H. WILDE

## "GO UP WITH ME!"

We bless Thee, Jesus Christ, our gracious Lord,  
Who to Thine own didst speak the startling word:  
"I must go up to Jerusalem. Behold,  
The suff'rings long in Holy Writ foretold  
Shall come in all their fearful might on Me,  
To lift your load of guilt and set you free."  
So didst Thou prophesy and teach, and then,  
With steadfast heart that pulsed for guilty men,  
With face which love more firm than flint had set,  
With steps unswerving Thou didst go, and yet —  
And yet, the journey's end Thou knewest well:  
The cruel agonies, the pangs of hell.  
At this Thou didst not falter;  
All this could nowise alter  
Thy holy "must" to reach Jerusalem  
And Calvary, Thy goal from Bethlehem.

Thy name, O Christ, we bear; Thy voice we hear.  
Then how could we hold back and not draw near  
To Thee when Thou dost bid: "Go up with Me!  
In spirit witness what I did for thee!  
The griefs that racked My body, pierced My soul —  
All these I bore to make you sound and whole."  
As eager pilgrims shall we view the road  
Which Thou hast trod to bring the lost to God.  
When here our sins loom large and wound and pain  
Our haughty hearts, then here let pride be slain!  
Indeed we shall go up; we shall behold  
Thy sacrifice, Thy death mid woes untold;  
For Thou, Lord, didst not falter;  
No force or foe could alter  
Thy holy "must" to reach Jerusalem  
And Calvary, Thy goal from Bethlehem.

WERNER H. FRANZMANN



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

**Topic: Is There Faith in Infants Before Baptism?**

A reader asks this question, referring to a quotation from *Luther's Large Catechism* as it is translated in the *Concordia Triglotta*, the three-language edition of our *Lutheran Book of Concord*. There we read on page 747: "Thus we do also in infant baptism. We bring the child in the conviction and hope that it believes, and we pray that God may grant it faith." This statement seems to say, on the one hand, that as we bring the child to baptism we have the conviction and hope that it already believes. On the other hand, it says that we bring the child to baptism with the prayer that God may work faith in the child's heart. This raises the question: Does our Confession in this place express the belief that children have faith before baptism?

## **A Misleading Translation**

A comparison with the German text, and also the Latin, reveals that the English translation in this case creates a wrong impression. Two other English translations, those in the books edited by Jacobs and by Tappert, render this more correctly. In the latter we have the following: "We do the same in infant Baptism. We bring the child with the purpose and hope that he may believe, and we pray God to grant him faith." This clarifies the sentence. It is evident that it does not intend to state that the child already believes, but that we have the firm conviction that God most surely does bring also children to faith. And we pray God that He may do this. The point that Luther wants to make in this part of the article on Baptism is that it is not the presence of faith that makes a baptism valid, but rather the command of God, who does not lie.

## **God Can Produce Faith Without Baptism**

This still leaves the question, however, as to what Scripture has to say on this point. Certainly, we shall have to recognize that God can and, at times, has worked faith in children also before baptism. Jesus speaks of "these little ones which believe in me" (Matt 18:6) before He had instituted baptism. At that time, too, there were little ones who had been brought to faith in some manner. God had in some way brought the unborn child of Elizabeth, John the Baptist, to faith so

that he rejoiced in his Savior. Elizabeth told Mary: "For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy" (Luke 1:44).

This can give comfort to Christian parents when the Lord takes a child from them before baptism could be administered. We have the hope that in some manner God answered their prayers, and those of the church, in behalf of their child according to His mercy and grace.

## **No Reason for Delay or Neglect**

However, the fact that God can and at times has brought children to faith before baptism should never lead us to neglect or delay baptism. The Lord Jesus gave us this sacrament to use, commanded that we use it, and in His Word gives us many precious promises regarding baptism. "He that believeth and is baptized shall be saved" (Mark 16:16). "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (I Pet. 3:21). Certainly, in writing to Titus, Paul is referring to baptism when he says that "according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life" (3:5-7). Baptism is called a washing of regeneration. That means that through baptism regeneration takes place, that is, those who by nature were dead spiritually are brought to spiritual life, are brought to faith in the Lord Jesus.

How grateful parents should be that God has given us this Sacrament, which can be applied also to children! How grateful we should be that He gave it to be administered to all nations, which surely includes also the children! How grateful parents should be that God has attached such sure and certain promises to this Sacrament! Never will we despise or neglect it.

ARMIN SCHUETZE

## INSIGHTS INTO FOREIGN MISSION WORK

by Ernst Wendland

### Babel's Heritage

The effect of the confounding of the language at Babel is strongly felt in every foreign mission field. Every missionary realizes that he either learns the language of the people among whom he is working or he just doesn't communicate. On-the-spot interpretation has been tried, and it has been found wanting.

#### Necessary to Learn the Native Language?

There are those, of course, who may question the need for a missionary putting in so much time-consuming work in learning a native language. Wherever you go, you can always seem to find someone who knows a bit of English and who is willing to interpret for you. And it's quite amazing how this interpreter is never at a loss for words. A sentence is spoken in English, and the interpretation flows forth like a babbling brook. But exactly what is being said? The sound of the words is quite melodious. Does this interpreter, however, even understand your English?

#### Why Instruction Must Be in English

At our Bible Institute in Lusaka, Zambia, we have students from all parts of Central Africa. No less than five different Bantu languages are represented among the students. Each language differs from the other as much, perhaps, as Portuguese from Spanish. Of necessity the medium for teaching these students is English. We can safely say that their English is better than the average kind of interpreting one could find in most places. Not only do these students, however, have their difficulties with simple English words that are the least bit out of the ordinary; they also have their problems with our American way of pronouncing the English.

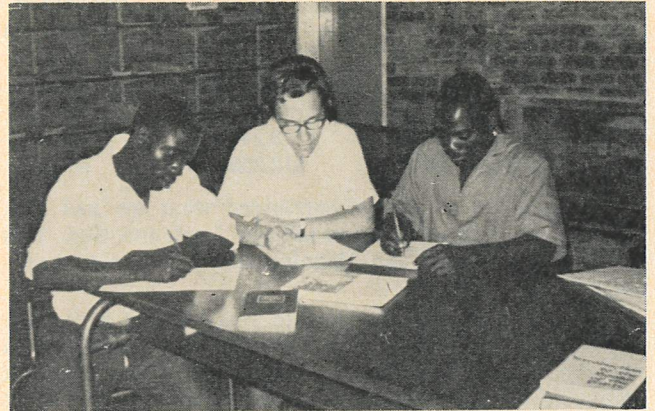
#### Samples of Misunderstandings

A few examples of misunderstandings that occur almost daily in classroom work will demonstrate what is meant. Recently we were explaining the different kinds of writing in the Old Testament—historical, poetical, prophetic. "What is poetry?" we asked. The answer came, "Poetry is something that is made out of clay to put things in." A textbook we are using described Luther's Small Catechism as "The Gem of the Reformation." "What is a gem?" we asked. After some hesitation a student volunteered the answer, "A gem is a little thing that makes people sick." In another class the students were asked to use the word "head" in a sentence. This time there was little hesitation. The student replied, "I head what the teacher said."

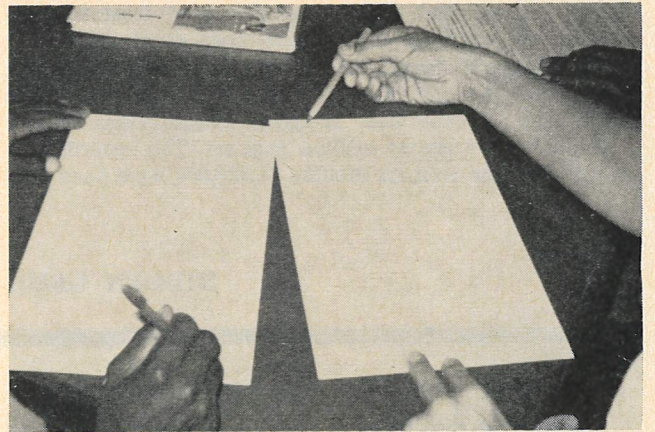
#### One Little Letter Causes Trouble

For some reason the letter "r" brings difficulties in every language. Some pronounce it in a guttural way. Some roll it around a bit. Some don't seem to pronounce it at all. An American doesn't need a crew cut to be identified in London. All he has to do is speak one word containing the letter "r." The African, however, who hears this nasal twang of the American for the first time is

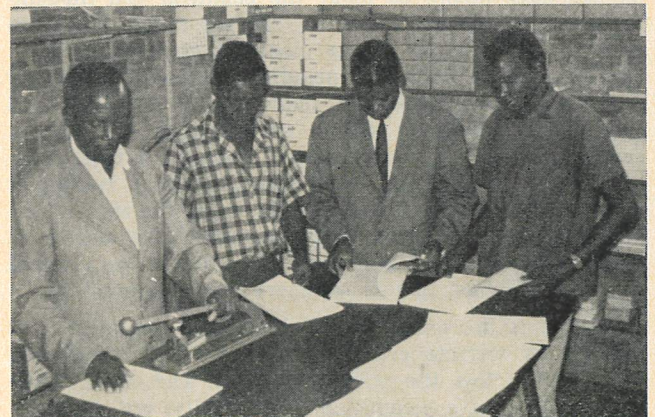
*(Continued on page 43)*



Here are two Tonga students, Raphael Mbulo and Timothy Sikaumba, working with Mrs. Wendland on the translation of a prebaptismal course of instruction.



Black and white hands work together to produce an acceptable lesson. It often takes hours to hit the right word.



After each lesson has been edited a number of times, it is mimeographed. The picture shows (l. to r.) Timothy Tonga, Charles Manangi, Benford Kawiliaza, and Ignatius Mwanableya. These men are now out in the field and are using these lessons every week.

## A YEAR OF BLESSING — A YEAR OF OPPORTUNITY

Our Synod's fourth year under the prebudget subscription system of operation has become history. Treasurer Koopmann's books have been closed. What do the figures show?

| Year    | Subscribed   | Offered      | Per cent of<br>Subscription |
|---------|--------------|--------------|-----------------------------|
| 1963    | \$ 2,874,148 | \$ 2,864,952 | 99.7                        |
| 1964    | 2,947,548    | 2,989,387    | 101.4                       |
| 1965    | 3,123,872    | 3,157,728    | 101.1                       |
| 1966    | 3,247,950    | 3,243,898    | 99.9                        |
| 4 years | \$12,193,518 | \$12,255,965 | 100.5                       |

As a Synod we have contributed what we had subscribed. For this we must thank our Lord and God. This has made budgeting and planning less a matter of guesswork than before.

But our increase from year to year has not kept pace with our planned expansion. In 1966 our contributions for the budget were only 2.7 per cent above 1965. It would have been more if every congregation had at least reached its goal, because many congregations surpassed their set goals. This is where we hope for and pray for further growth in grace. Had each District at least reached its subscription, total offerings would have been \$45,000 higher. Had each congregation at least reached its goal, the increase would have been much larger.

We dare not forget, of course, to praise and thank our God for the fact that the remarkable response to the Missio Dei appeal has brought subscriptions nearly \$1,390,000 above the \$4 million goal set. The records also show that in the first six months \$1,528,000 have been con-

tributed. We cannot thank our God sufficiently for this outpouring of His blessings. There has not only been "a readiness to will," but we are experiencing "a performance also out of that which we have" (II Cor. 8:11).

Let us all pray, then, for the grace to increase in our support of the current operations of our Synod's work. We are expanding our worker-training schools by means of the Missio Dei offering. But larger schools and larger enrollments also mean larger operation and maintenance costs.

Uppermost in our thoughts and prayers, however, must be the expansion of our mission fields and an increase in the number of our missionaries. Everywhere the Lord is opening new doors for us to enter with the Word of Life. This Word of Life He has entrusted and preserved to us for a definite purpose: that we may preach its saving truth to every sinner.

Many troubled souls are pleading for this message of peace. Will we increase our offerings supporting that preaching?

May His Holy Spirit grant us further growth in grace that "there may be a performance also out of that which we have" from His bountiful hand for greater mission expansion!

The opportunities are there. He has preserved His Word to us. He has sent us to preach it. Souls are calling for that Word. Will we bring it to them while there is still time?

OSCAR J. NAUMANN, President  
The Wisconsin Ev. Lutheran  
Synod

### HIDDEN GEMS IN OUR HYMNS

#### "O Dearest Jesus, What Law Hast Thou Broken"

The date of this issue of *The Northwestern Lutheran* is the Sunday before Ash Wednesday. Lent, with its solemnly moving music and hymns, will soon be upon us. We have before us today the beautiful and thoughtful hymn by Johann Heermann, No. 143 in *The Lutheran Hymnal*. It is based on "a medieval compilation from various Church Fathers, including Augustine, Gregory the Great, and Anselm of Canterbury." All of its 15 stanzas are probably seldom sung during our Lenten services. This is to be regretted. Perhaps a brief summary of the entire hymn will encourage your reading it from the hymnal to experience and enjoy the skill of the artist as he describes in "Sapphic meter" the vital facts of our salvation. It is still more beautiful in the original German. (Stanzas in this summary are separated by /.)

"What is the crime of which Jesus is accused? / It must be a terrible crime, judging by the punishment meted out. / Yes, the crime is terrible. The crime is the sins which I have committed. I am guilty, but Jesus intercepts the sentence pronounced upon me. / What a wonderfully remarkable sight. A Shepherd dies for His sheep! A Master writes off His servants' debt! / The holy

Son must die that unholy man can live! Man deserves damnation but is declared innocent. God substitutes for him. / My guilt was complete and absolute. There seemed to be no hope. / Tremendous is the love of Him who would die for me even while I was heedlessly staggering along the lusty road of sin! /

"Can I help, O King of mine, to spread abroad the glorious story of Thy love? Can I offer Thee a gift in return for Thy mercy? / We will never be able to fathom Thy love in all of its vastness. Is there anything I can do to repay Thee? / Let me try. I will renounce the devil and all his works and all his ways. / But I cannot by my own reason or strength battle against sin. I need Thy Holy Spirit within my heart. Grant Him to me! / Then I will seek to serve Thee and to do Thy will forever. / I will dedicate my all to Thee, no matter what tribulations may afflict me. / I know, though, that even my best is really worthless; yet Thou dost graciously accept my puny efforts as being done for Thee. / So then, when at last Thou dost give to me the promised crown of life eternal, I shall sing Thy praises forevermore!"

Isn't this hymn a beautiful exposition of man's sin and God's grace? Sing it with thanksgiving in your hearts!

PHILIP JANKE



# LOOKING AT THE RELIGIOUS WORLD

## *Information and Insight*

### IVAN'S BIBLE HISTORY

A list of notable religious publications of the past year must certainly carry, and near the very top, the 456-page Russian collection of Old Testament stories handsomely illustrated and limiting antireligious commentary to preface and footnotes.

The press run of 100,000 copies, that are expected to become collector's items very soon, sold out within a short time to eager buyers waiting in long queues. The book was brought out by the government publishing house that specializes in political and sociological printing.

For the first time in the 50 years since the Revolution the Russian government has allowed the publication of material normally branded as "opiate of the people" with a minimum of derogatory comment. Why is a question that as yet has not been answered by officials there or experts here. Whatever that answer is, Christians will rejoice that Ivan can read about Abraham and Moses and David.

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### EVANGELISM IN BERLIN

The most important of the many religious gatherings held in 1966 could well prove to be the World Congress on Evangelism held in Berlin two months ago. Some 1200 delegates came together at the urging of Dr. Billy Graham and Dr. Carl Henry, editor of *Christianity Today*.

The press gave most of its attention to the attitude toward race exhibited by the cosmopolitan group. It paid special tribute to the establishment of new prayer ties, to which no tribute is due. The true importance and influence of the Congress, however, is to be found in its devotion to evangelism in the good sense of the word. Therein lies its best opportunity for good in a world that is trying to divert the energies of the churches from the preaching of the Gospel to social action for the masses.

We quote key points in the main statement that came out of the Congress, "One Race, One Gospel, One Task":

We rejoice that the truth of the Bible stands unshaken by human speculation and that it remains the eternal revelation of God's nature

and will for mankind. We reject all theology and criticism that refuses to bring itself under the divine authority of Holy Scripture, and all traditionalism which weakens that authority by adding to the Word of God.

Evangelism is the proclamation of the Gospel of the crucified and risen Christ, the only Redeemer of men, according to the Scriptures, with the purpose of persuading condemned and lost sinners to put their trust in God by receiving and accepting Christ as Savior through the power of the Holy Spirit, and to serve Christ as Lord in every calling of life and in the fellowship of his Church, looking toward the day of his coming in glory.

While not all who hear the Gospel will respond to it, our responsibility is to see that every one is given the opportunity to decide for Christ in our time. Trusting our Lord for strength and guidance, we shoulder this responsibility.

In our scientific, sophisticated, secularized century words and meetings of this type are unfortunately all too rare. It is heartening to hear of them.

\* \* \*

### GLOBAL BATTLE

We are inclined to become disheartened when we note that the old simple faith in the inerrant Bible and in its miracles, not only has been undermined or overthrown in much of modern Protestantism, but is even undergoing attack in Lutheran bodies in our country. We begin to feel lonely and fearful on the spiritual battlefield. It's good, then, to know of others waging a similar fight for Bible truth.

Out in Korea, where Presbyterianism embraces three-fourths of the million and a half Protestants, one of its branches in its recent assembly became perturbed over a seminary professor who taught that the story of Jonah is a parable, not factual history. Demands that he change his position or be dismissed were countered by a statement of the school's officials that all faculty members were teaching in accord with Presbyterian doctrine and that the professor regretted causing a dis-

turbance and would try to prevent similar incidents in the future. Similar statements in identical situations have been heard before. We will want to encourage the Korean Christians concerned about the Bible not to be put off by this feint but to press on in the struggle for the truth of the Scriptures.

In New Zealand both religious and secular news agencies have been giving considerable space to a controversy dating back to an Easter article last spring in the Presbyterian *Outlook* that declared there was no need to believe in a bodily rising of Christ or to regard the Easter Gospel as a factual record. Auckland laymen formed a special association that threatened withdrawal of membership and financial support, jeopardized a proposed union of five church bodies, and confronted church leaders with the demand that there be a clear confession to the supremacy of the Bible, also when it deals with the supernatural, and to the historicity of the Easter Gospel. After a seven-hour assembly debate the dispute was referred to a doctrinal committee and next year's meeting.

If laymen in a denomination that has lost some of the old regard for the Bible can still wage such a spirited struggle for the Scriptures, we have no reason to become faint-hearted and fearful. If the battle is still being waged halfway around the world, there is no need for a surrender in Midwest America in 1967 or any year.

\* \* \*

### TAX MONEY AND THE CHURCHES

The stage has been set for more strenuous debate and perhaps some significant decisions this year in the old question of granting or withholding tax dollars in the area of religious education. This occurred when the Supreme Court late in 1966 refused to review a decision of a Maryland Court of Appeals declaring unconstitutional public grants for nonreligious purposes to three church-related colleges.

This action, or rather lack of action, left the door open to those who oppose the \$1.6 billion federal aid program for private and religious schools. The difficulties that taxpay-

ers normally encounter in the courts when attempting to oppose federal expenditures will be removed if Senator Ervin is successful in pushing through a law that will specifically permit court challenges of aid to private education at government expense.

Among several legal actions that are proposed or pending, two that bear special watching are twin New York suits, one in federal court and the other in state court, initiated by the American Jewish Congress, the New York Civil Liberties Union, the United Parents Association, and the United Federation of Teachers. The New York cases argue that the basic principle of the 1965 federal elementary and secondary education act of aid for pupils poor economically and academically is being ignored and that general aid in books and teaching personnel is being given.

Church bodies are having their own problems and debates. State conventions of Southern Baptists, traditional advocates of strict separation, divided in their judgments, which ranged from blanket prohibition of all loans and grants to permission for boards at the schools to reach their own opinion on loans.

Our Synod will deal with the general question at its summer convention. Action will come as a result of recommendations emanating from our Advisory Committee on Education, which with the aid of Synod's Board of Education has been studying the matter.

#### NEW YEAR IN SPAIN

Some improvement in the religious rights of Protestants and other non-Romans in Spain may have been achieved by the time this article is read. Last month it was reported that the draft of a bill promising

rights of public worship and related activities to Spain's religious minorities was on its way to the Spanish lawmaking body, Cortes.

The draft addresses itself to the article in the new Spanish constitution which assigns to the state the task of upholding religious freedom. Passage will mean that the worship of minorities will take place, not just on a tolerated basis, but as a positive legal right. The draft, which was some 10 years in preparation and which was made final under the impress of the declarations on freedom of Vatican Council II, is expected to pass over the opposition of conservative Roman Catholic prelates.

Chief spokesman for Spain's 35,000 Protestants, Baptist Cardova-Gregori, warns against expecting too much from any such bill, pointing out that concern for "public order" according to Spanish tradition implies protecting the religious majority from opposing views. Book publishing, for example, could be restricted, along with whatever else conflicts with the special recognition attributed to the Catholic Church in the Spanish judicial system.

It is to be hoped that 1967 brings Spanish Protestants a bountiful share of the religious liberties we enjoy. A long history of persecution and restriction lies behind them. Four centuries ago the first fruits of the Reformation were wiped out by the Spanish Inquisition and a constant struggle for existence has confronted Protestantism since its rebirth in Spain in the 1800's.

#### NCC STRETCH

The mid-December meeting of the National Council of Churches of Christ in the U.S.A. at Miami reached out tentatively and carefully in the

direction of the two largest blocks of nonmembers.

The assembly heard the announcement that a limited "fraternal" membership had been established for this country's Roman Catholics. This action will bring many more Romans into the Council's boards and committees and will lead to more cooperation at various levels. Whether it necessarily points to full membership is a question. Granting full membership and resultant decision-making rights to a church of 47 million presents problems for an association of 34 million. Closer Roman ties also complicate the Council's future relation with the evangelical church bodies that are not members. Largest of these are the Southern Baptists.

Concern for these nonmember evangelicals was manifested by the assembly. Dr. Billy Graham, Baptist evangelist, addressed a fellowship luncheon of 2500 and himself called for closer cooperation between his type of evangelism by personal conversion and the newer approach of winning souls by social action. New Council head, Dr. Arthur Fleming, Eisenhower's HEW secretary, insisted there was no real clash between evangelism by conversion and engaging in social reform on the grounds that those "who really accept Christ are also interested in social action."

There are limits to the stretchability of even so loosely jointed an organization as the NCC. History presents no instance of a partnership with Rome that did not involve domination by Rome. On the other hand, it would seem no easy task to develop a compromise working relationship between the apostles and disciples of social action and reform and the ambassadors of the Gospel of that Savior who flatly declared, "My kingdom is not of this world."

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### Editorials

*(Continued from page 35)*

with the times. Accordingly, as the highlight of one of the first services in the new year he invited a Roman Catholic priest to preach the sermon.

This modern clergyman viewed this innovation as highly significant of the future. "It symbolizes the time," he said, "when we will all be one in Christ." However, even a rather casual look at the Christian Church as described in the Scriptures would reveal that he is behind the times by quite a few centuries. Christians are, and always have been, "one in Christ," divided as they may

be organizationally and geographically and otherwise. Speaking to Christians, the Apostle declared by inspiration, "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus."

Those who are in Christ are already one. And if they are not in Christ, no amount of external ecumenical activity will make them so. It will only lay a smokescreen over the disunity.

The only honest and accurate symbol of oneness in Christ is true Christian doctrine, confession, and practice. The world could use more of this today, not only as a symbol, but, more practically, for its own salvation.

IMMANUEL G. FREY

What do  
you mean..



# Sanctification?

THE WILLING SERVICE OF GOD — THE CONSTANT STRUGGLE

## Conversion Precedes Sanctification

True Lutherans have always stood with Luther in stating that man is purely passive in his conversion, that is, that man himself, of his own natural power, cannot do anything or in any way help toward the conversion. Thus we confess with Luther, in his own words, in the Explanation of the Second Article of our Christian Creed, "I believe that *I cannot* by my own reason or strength believe in Jesus Christ my Lord, nor come to Him." With Luther we further confess, what most likely we learned at the foot of some dedicated pastor or teacher, "but the *Holy Ghost* has called me by the Gospel." So there is no question: it is the Holy Ghost, our Sanctifier, who through the wonderful miracle of conversion began the new life in us, who deserves all the credit for bringing us to faith in Christ, our blessed Redeemer. Man can take no credit for that at all!

## Sanctification Is Living Like Christ

Whereas before his conversion the sinner lived only for himself, to please himself, now after his conversion he strives not only to fight sin but to live like his Savior after whom he patterns his life. With Paul he says in Romans 7:22, "I delight in the law of God *after the inward man*." This "living in the Spirit" is, however, not coercive; it is something the Christian does spontaneously. He now loves Christ who loved him first. Christ's love has begotten a similar love in him. So as long as the Christian has within him the Spirit of Truth, so long he is impelled by that same Spirit to bring forth the fruits of the Spirit, such as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). By the power of that same Spirit he will fight the works of the flesh such as "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft . . . envying, murders, drunkenness, revelings, and such like" (Gal. 5:19-21). Only let us never become oversecure, smug, or self-righteous, as though we were doing the good and

fighting the evil on our own power. That power, remember, also comes from God the Holy Spirit alone!

## Living Like Christ Never a Snap

On the other hand, as long as we live, there will always be a battle raging within us — the New Man fighting the Old Man, with the New Man on top some days, while on other days the Old Man will have the upper hand. That's why the Christian can in one breath say with the utmost confidence with Paul (Rom. 7:22 — Taylor's letters), "I love to do God's will so far as my new nature is concerned." Yet in the very next breath this same Christian has to sadly say with that same confident Paul (Rom. 7:22ff — Taylor's letters), "But there is something else deep within me, in my lower nature, that is at war with my mind and wins the fight and makes me a slave to the sin and death that is still within me. In my mind I want to be God's willing servant, but instead I find myself still enslaved in sin."

## Victory Is Still Ours!

"Oh, what a terrible thing this is! Who will free me from my slavery to this deeply lower nature? Thank God! It has been done through Jesus Christ our Lord. *He has set me free!*"

"So there is no condemnation awaiting those who belong to Christ. For the power of the life-giving Spirit — and this power is mine through Jesus Christ — has freed me from this vicious circle of sin and death. . . . Those who let themselves be controlled by their lower natures live only to please themselves; but those who follow after the Holy Spirit find themselves doing things that please God. Following after the Holy Spirit leads to life and peace, but following after the old nature leads to death" (Rom. 8:1, 2, 5, 6 — Taylor's Letters). What an incentive to let the Holy Spirit rule and regulate us completely!

KENNETH W. VERTZ

## INSIGHTS INTO FOREIGN MISSION WORK

(Continued from page 39)

perplexed, almost as though confronted with an entirely new language.

### The Hard Way Is the Right Way

We can imagine — with such difficulties to begin with — what an African interpreter would do with on-the-spot

translations of words like grace, redemption, or eternity. There is a hard way and an easy way of doing mission work. Often the hard way is the easier way in the long run, and the only effective way. Babel's heritage compels us to become linguists in every field.

*Ernst Wendland is Mission Director of the Lutheran Church of Central Africa (Zambia and Malawi).*

## Dedication and Centennial

### St. Paul's Ev. Lutheran Church Franklin, Wisconsin

One hundred years ago there was unrest in the United States. The Civil War had just ended, President Lincoln was shot and killed, the Thirteenth Amendment, which stated that there should be no slavery in the United States, was passed. However, as we well know, unrest has always been the theme for this sinful world and always will be prevalent.

Because of sin and man's need of a Savior from sin, God committed to His children the Word of reconciliation, the Gospel, and with this Word of God man is made aware of His sin and the Redeemer.

Moved by the command of the Savior to preach the Gospel to all nations and out of love for the message of salvation, a group of Luther-

ans from Germany organized what is now St. Paul's Ev. Lutheran Church. The first church building was built on College Avenue. Almost at the same time a Christian day school was begun. The school, however, was built about a mile south of the church. In 1916 a new church was built. Because the school and parsonage were located on the same site, it was decided that this should be the location of the new church also.

Planning for a new school was begun in 1964 with the intention that it would be completed by 1966 as a thank-offering to the Lord for His 100 years of grace to the congregation. Construction began on February 3, 1966. The building consists of four classrooms, faculty room, principal's office, bookstore, sickroom, fellowship unit, and kitchen.

The congregation observed its centennial with a special service on November 13. Pastor A. Buenger,

president of the Southeastern Wisconsin District, was the guest speaker. On November 20, the new school was dedicated to the glory of the Triune God. Pastor Oscar Naumann, president of the Wisconsin Ev. Lutheran Synod, was the guest speaker. The Seminary Chorus also joined the congregation in giving praise to God. On November 27, the congregation observed "Christian Education Sunday." Professor Martin Albrecht of Wisconsin Lutheran Seminary, Mequon, Wisconsin, and chairman of the Synod's Board of Christian Education, encouraged the hearers. The theme for the three-week celebration was "Give unto the Lord the glory due unto his name" (Ps. 96:8).

The undersigned is the pastor of St. Paul's. School faculty includes F. Wulff, principal, D. Pingel, Mrs. Henry Werner, and Mrs. Arnold Meyer. The congregation plans to add a fifth teacher to the faculty, beginning with the 1967-68 school year.

May the members of St. Paul's continue to "give unto the Lord the glory due unto his name" for the grace they have enjoyed in the past and for the grace which He has promised for the future! E. BIEBERT



The interior of St. Paul's Ev. Lutheran Church, Franklin, Wisconsin.



The new school which St. Paul's of Franklin, Wisconsin, erected in 1966.

## Direct from the Districts

### Dakota-Montana

#### Alberta-Montana Conference

The Alberta-Montana Conference, newly constituted at the 1966 Convention of the District, gathered for the first time at its fall pastoral conference meeting. The Conference, consisting of 8 pastors and 17 congregations at the present time, came into being largely because of the vast distances involved in the western part of the District. St. Matthew's Ev. Lutheran Church of Edmonton,

Alberta, Canada, was host to the Montanan and Canadian pastors this past August. The sessions were busy ones as a great deal of organizing was handled in addition to the usual conference business of essays and reports. Prof. Paul Peters, recently retired from our Seminary, was an honored guest. His observations and comments were greatly appreciated by the Conference. The members of St. Matthew's who cared for the bodily needs of the visiting pastors housed and fed them in a splendid

manner. It was a gratifying experience for the American pastors to visit this mission in Canada.

#### Anniversaries

On October 16, Pastor Henry Ellwein of Estelline, South Dakota, observed the 25th anniversary of his ministry. The event was celebrated by his congregations at Estelline and Dempster. Prof. Victor Weyland of our Academy at Mobridge, a classmate of Pastor Ellwein, spoke at the special service which was attended by a number of conference pastors. Following the special service a social hour was held, at which the jubilarian was given a purse.

A similar event was noted in Henry, South Dakota, on December

27. Pastor Paul Schliesser's 25th anniversary of ordination was commemorated by his congregations at Henry and Florence. Pastor Gerhardt Geiger, a classmate of Pastor Schliesser, spoke. He was joined by fellow pastors of the area in wishing the jubilarian well and continued blessings in the ministry of the Savior. Purses were presented to Pastor Schliesser by his congregations.

Sunday evening, November 20, was set aside for the purpose of celebrating a dual anniversary at our Northwestern Lutheran Academy. Prof. Karl G. Sievert observed the 45th anniversary of his ministry, and Prof. Victor Weyland observed the 25th anniversary of his ministry. The Board of Control of the Academy and the District took note of these anniversaries in a public service held

in the Academy auditorium. Pastor Walter A. Schumann, Jr., past president of the District, was the guest speaker, and Pastor Edward Werner, chairman of the Board of Control, was the liturgist. Prof. Oscar Siegler offered congratulations for Dr. Martin Luther College and High School.

#### Reformation Festivals

Two joint Reformation festival services were held in the District on Sunday, October 30. Prof. Irwin Habbeck of our Seminary was the guest speaker at the observance held in the Academy auditorium in Moberg. Prof. Glenn Reichwaldt of Bethany Lutheran College, Mankato, Minnesota, addressed the gathering in St. Martin's Ev. Lutheran Church of Watertown, South Dakota.

#### News from the Mission Board

Word will soon appear that Ascension Ev. Lutheran Church of Moorhead, Minnesota, has dedicated its chapel. Pastor Kenneth Lenz of Livingston, Montana, has been conducting exploratory services in Missoula. A pastor is being called to Brookings, South Dakota, for a twofold endeavor. He will establish a congregation and also serve our students attending South Dakota State University located in Brookings. A new parsonage built with monies from the Parsonage-Teacherage Fund has been completed in St. Albert, Alberta, Canada. This is the first step in a complete plant for this mission served by Pastor Ernst Klaszus. Exploratory services will soon be conducted in Vermillion, South Dakota.

JAMES SCHNEIDER

#### NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

The Story of Paul — From the Book of the Acts of the Apostles. Cathedral Filmstrips.

The Story of Paul series of 12 color filmstrips with records provides a wonderful opportunity to study the life of St. Paul through the effective audio-visual tool of the sound-filmstrip. You see and hear 12 episodes that tell the greatest "adventure" story ever, the life of St. Paul, the Apostle of Jesus Christ. There are many ways in which the series may be used in a church educational program. It would adapt itself well to teen-age and adult Bible study use. In each situation, however, the filmstrips should be used in the context of a total learning experience for they are audio-visual "aids" and not a program in themselves. Your AVA committee gained the impression that the producers of this series are in the camp of modern, liberal theology, so our pastors and teachers should carefully preview the material with this warning in mind. The 12 titles, are as follows.

- FS-265-CB The Church Is Born (Stephen, First Christian Martyr) 10 min.
  - FS-266-RD Road to Damascus (The Conversion) 9 min.
  - FS-267-P The Preparation (Years of Apprenticeship) 10 min.
  - FS-268-I The Initiation (Return to Jerusalem) 12 min.
  - FS-269-BM Beginning Of Ministry (Ambassador for Christ) 10 min.
  - FS-270-VC Venture For Christ (First Missionary Journey) 11 min.
  - FS-271-GIG The Gospel In Galatia (Stoning at Lystra) 9 min.
  - FS-272-GC The Gentle Controversy (Second Missionary Journey) 10 min.
  - FS-273-ME Mission To Europe (Visit to Corinth) 12 min.
  - FS-274-AE Antioch to Ephesus (Third Missionary Journey) 12 min.
  - FS-275-AC Appeal To Caesar (Trial at Jerusalem) 12 min.
  - FS-276-SS Shipwreck And Sacrifice (Voyage to Rome) 10 min.
- All records are 33 1/3 RPM.

#### REQUEST FOR QUALIFIED CANDIDATES

Upon the recommendation of the Synod's Advisory Committee on Education, the Conference of Presidents is seeking to establish a list of names of qualified lay people who could be nominated to serve as professors in the Synodical institutions and in the area Lutheran high schools.

Members of our Synod are asked to propose such qualified persons and to include pertinent information concerning family, training, ability, experience, and character of the candidates.

Please direct your letters to the Conference of Presidents, 3512 West North Ave., Milwaukee, Wis. 53208.

Oscar J. Naumann, Chairman

#### CALL FOR ADDITIONAL NOMINATIONS

##### Northwestern College

In keeping with its constitutional prerogative, the Board of Control of Northwestern College herewith requests the members of the Synod to submit additional names in nomination for the vacant professorship to be caused by the approaching retirement of Prof. Walter A. Schumann.

The nominees should be qualified to teach Greek. The letters of nomination should also contain the qualifications and experience of the men named and should be

submitted to the undersigned no later than Feb. 22, 1967.

Walter A. Schumann, Jr.  
612 — 5th St.  
Watertown, Wis. 53094

#### NOTICE

##### BOARD OF TRUSTEES MEETING

The next meeting of the full Board of Trustees is scheduled for March 6 and 7, 1967.

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  
Board of Trustees

#### GENERAL BOARD FOR HOME MISSIONS MEETING POSTPONED

The meeting of the General Board for Home Missions for the purpose of calling an Executive Secretary, announced for Feb. 1, will not be held. A new date will be announced soon. Henry Paustian, Sec'y

#### ANNOUNCEMENT

##### Wisconsin Lutheran Child and Family Service

The Convalescent Care Division is an approved institution for the new "Medicare" program and certified so by the Social Security Administration.

The Child Welfare Division is licensed as a Child Welfare Agency by the State Department of Public Welfare (Wisconsin).

Mentor Kujath

#### AN ADDRESS TO NOTE

Wisconsin Lutheran Child and Family Service  
6800 N. 76th St.  
Milwaukee, Wis. 53223

#### HEAD CUSTODIAN WANTED

Dr. Martin Luther College is interested in engaging the services of a man with custodial experience. He should be a man who understands floor maintenance, the use of proper equipment, and the general processes for building cleanliness. He should also be able to assume some responsibility for supervision and should be capable of ordering supplies and maintaining a proper inventory.

Those interested are asked to submit a letter which lists references, experience, and age. Arrangements for a personal interview will be made with qualified applicants.

Please write: Dr. Martin Luther College  
Administration Offices  
New Ulm, Minn. 56073

#### WELS SOUL CONSERVATION

ATTENTION, PASTORS! If you are in doubt about where to send names and addresses of members who move, send them to the Synod's Soul Conservation office.

All names and addresses referred to us are filed for future use.

Names of all new missions and pastors starting them are kept on file.

Files are always open to mission board chairmen and pastors starting missions in new areas.

WELS Soul Conservation  
10729 Worden, Detroit, Mich. 48224

## HOW MANY BLIND PEOPLE?

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

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

Please send the information to:

Pastor Raymond Wiechmann  
Executive Secretary for Home Missions  
3512 W. North Ave.  
Miwaukee, Wis. 53208

### CONCERT SCHEDULE Northwestern College

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

### 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

### NURSE URGENTLY NEEDED

#### Lutheran Church of Central Africa

The Lumano Lutheran Dispensary of our Synod in Lusaka, Zambia, Africa, desires applications from graduate nurses interested in working with our missionaries in Africa in the Lord's work. There will be an opening in spring 1967. Requests for applications and further information may be sent to:

Dr. Paul Heise  
Pleasant Valley  
Winona, Minn 55987

### NAMES OF STUDENTS REQUESTED Northwestern University

Wisconsin Synod campus work is being done at Northwestern University, Evanston, Ill. Please send names of all students here as well as any school in the Chicago area. Worship service weekly at the Levere Memorial Temple, 1856 Sheridan Rd. at 10:45 a.m. by the undersigned.

Pastor H. J. Wackerfuss  
1108 Darrow Ave.  
Evanston, Ill. 60202

### WELS SERVICES AT FT. LEONARD WOOD

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

### EXPLORATORY SERVICES BEGUN California

#### SALINAS — FORT ORD — MONTEREY

Exploratory services have been begun. They are to serve Fort Ord personnel as well as people in Salinas and Monterey. Evening services are held on the 1st, 3rd and 5th Sundays of the month at 6:30 p.m. in the Salinas Women's Club, 215 Lincoln Ave. Pastors Robert Hochmuth and David Valleskey are conducting the services. An evaluation of the prospects for increasing the number of services will be made after Easter.

#### Oklahoma

#### OKLAHOMA CITY

Exploratory services are being held in Oklahoma City in the Sooner Elementary School (Sooner Road and S.E. 15th St., right off

Tinker Expressway), each Sunday evening at 7:30 p.m. Various pastors are conducting the services.

### NAMES WANTED

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

### NOTICE

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

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

### A REQUEST FOR COMMUNION WARE

Good Shepherd Ev. Lutheran Mission, a new exploratory mission of the Wisconsin Synod in Albuquerque, New Mexico, is in need of a used set of Communion ware. Any pastor or congregation that can be of help to us is asked to please write to the undersigned:

Pastor Hugh Reaume  
609 Kinsley Ave.  
Winslow, Ariz. 86047

### AN OFFER — WOOD ORGAN PIPES

Eight (8) Pedal Double Open Diapason 16-Foot Level Pipes.

From C up chromatic scale to G.

Free to any of our congregations willing to pay all transportation costs. Contact: Pastor W. A. Wietzke, Grace Lutheran Church, P.O. Box 4, Oskaloosa, Iowa 52577.

### AN OFFER

To any mission congregation: One baptismal font, also white and green parameters for altar, lectern, and pulpit. Contact: Pastor James Kiecker  
Holy Cross Luth. Church  
Daggett, Mich. 49821

### CALL FOR ADDITIONAL CANDIDATES

Whereas the Board of Control of Dr. Martin Luther College has called many times from the list of men nominated for the position of Dean of Students at Dr. Martin Luther College, and whereas the Board of Control has been unsuccessful in filling that position, and whereas the members of the Board of Control have found that during the past year circumstances have changed for many of the men that were nominated, the Board of Control herewith invites members of the Synod to nominate additional candidates for the position of Dean of Students at Dr. Martin Luther College. Please include with your nomination pertinent information, i.e., age, educational background, experience, and reasons for the nomination. All nominations must be in the hands of the undersigned by March 15, 1967.

Darrell Knippel, Secretary  
DMLC Board of Control  
4818 Garfield Ave. South  
Minneapolis, Minn. 54409

### SPECIAL MEETING OF THE GENERAL BOARD FOR HOME MISSIONS

A special meeting of the voting members of the General Board for Home Missions has been called for March 13, 1967, at 8 p.m., at the Synod Office Building, for the purpose of calling an Executive Secretary to fill the office vacated by R. L. Wiechmann.  
Henry E. Paustian, Secretary

### AN OFFER — ALTAR APPOINTMENTS

An altar set, consisting of a cross, candleholders, flower vases, and a missal stand, is available to any mission congregation free. These altar appointments are in Mexican "silver." For further information, write to: Pastor Silas R. Krueger, 141 E. Mohave Road, Tucson, Ariz. 85705.

### 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)

### CALENDAR OF CONFERENCES

#### MINNESOTA

#### MANKATO PASTORAL CONFERENCE

Date: Feb. 7, 1967.  
Place: St. Peter's Church, St. Peter, Minn.  
Preacher: R. Haase (alternate: P. Hanke).  
Agenda: Exegesis of I Tim. 2:9-16, Birkholz; I Tim. 3, Peterson. Casuistry.  
Note: An offering, the purpose of which to be designated, will be taken at the Conference.  
D. Begalka, Secretary

#### SOUTHEASTERN WISCONSIN

#### LAKE LUTHERAN TEACHERS CONFERENCE

February 23 and 24, 1967  
Jerusalem Lutheran School  
Morton Grove, Ill. 60053

Thursday

Linguistics: How Can it be Utilized in Our Parochial Schools? .....Prof. C. Sitz

#### THE NORTHWESTERN LUTHERAN

The Parochial School and Federal Aid (Title II) ..... Pastor R. Pankow  
 The Call to the Public Use of the Keys ..... Prof. E. Scharf

**Friday**

God-Pleasing Discipline in the Christian Day School ..... Teacher M. Schwartz

Reporting to Parents:

A. An Evaluation of the Marking System ..... Mr. A. A. Nolting

B. Parent-Teacher Conferences ..... Mr. R. Jeseritz

C. Discussion

The Teaching of Current Events: (Sectional Meetings)

Grades 1-2 ..... Miss L. Seefeldt

Grades 3-4 ..... Miss M. Eiteneier  
 Grades 5-6 ..... Mr. L. Dahlberg

Grades 7-8 ..... Mr. L. Dahlberg

The opening service will be held at Jerusalem Lutheran Church on February 23, at 9 a.m.

Edmund Schafer, Secretary

\* \* \* \*

**DODGE-WASHINGTON  
 CIRCUIT CONFERENCE**

Date: Feb. 26, 1967.

Time: 1:45-3:45 p.m.

Place: St. Matthew's, Iron Ridge, Wis.

Topic: The Role of a Church Councilman.

Dale Markgraf, Conference Secretary

**ORDINATIONS AND  
 INSTALLATIONS**

**Pastors**

**Wiechmann, Raymond L.**, as pastor of Bay Pines Ev. Lutheran Church, Largo, Fla., by W. E. Steih; assisted by E. C. Renz, J. L. Vogt, Richard Wiechmann, K. W. Strack, J. C. Berger, H. Schneider; Jan. 1, 1967.

**Kesting, Herbert**, as pastor of Rockwood Ev. Lutheran Church at Rural Route, Manitowoc, Wis., by Theodore Sauer; Nov. 20, 1966.

**Kesting, Herbert**, as pastor of St. Peter's Ev. Lutheran Church, Mishicot, Wis., by A. L. Schmeling; assisted by W. Geiger, A. Engel, R. Otto, and T. Stern; Nov. 20, 1966.

**Teachers**

**Schibbelhut, John H.**, as principal of Trinity Ev. Lutheran School, Crete, Ill., by A. T. Kretzmann; assisted by R. W. Shekner; Oct. 2, 1966.

**Klockziem, Roger C.**, as teacher in Trinity Ev. Lutheran School, Crete, Ill., by A. T. Kretzmann; assisted by R. W. Shekner, Oct. 2, 1966.

**CHANGE OF ADDRESS**

**Pastor**

**Diener, James R.**  
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 Little Chute, Wis. 54140

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**CURRENT BUDGETARY FUND**

**1966 Prebudget Subscription Performance**

Twelve months ended December 31, 1966

|                              | Subscription Amount for 1966 | Offerings Received in 1966 | Per Cent of Subscription | Number of Communicants as of 1-1-66 | Average per Communicant | Offerings Received in 1965 | Per Cent Increase for 1966 |
|------------------------------|------------------------------|----------------------------|--------------------------|-------------------------------------|-------------------------|----------------------------|----------------------------|
| Arizona-California ..\$      | 72,637                       | 69,530.13                  | 95.7                     | 5,349                               | \$13.00                 | \$ 63,059.33               | 9.3                        |
| Dakota-Montana ...           | 108,750                      | 111,243.43                 | 102.3                    | 7,658                               | 14.53                   | 105,265.71                 | 5.4                        |
| Michigan .....               | 483,368                      | 487,638.98                 | 100.9                    | 31,411                              | 15.52                   | 467,986.78                 | 4.0                        |
| Minnesota .....              | 538,745                      | 557,466.61                 | 103.5                    | 40,159                              | 13.88                   | 553,122.35                 | .8                         |
| Nebraska .....               | 99,586                       | 103,614.80                 | 104.0                    | 7,046                               | 14.71                   | 102,219.43                 | 1.3                        |
| Northern Wisconsin .....     | 578,858                      | 588,446.90                 | 101.7                    | 51,256                              | 11.48                   | 584,427.19                 | .7                         |
| Pacific Northwest ..         | 22,260                       | 24,658.67                  | 110.8                    | 1,572                               | 15.69                   | 26,779.18                  | 8.6*                       |
| Southeastern Wisconsin ..... | 707,917                      | 683,185.63                 | 96.5                     | 53,241                              | 12.83                   | 676,952.48                 | .9                         |
| Western Wisconsin .....      | 635,829                      | 618,112.59                 | 97.2                     | 49,932                              | 12.38                   | 577,915.96                 | 6.5                        |
|                              | <u>\$3,247,950</u>           | <u>\$3,243,897.74</u>      | <u>99.9</u>              | <u>247,624</u>                      | <u>\$13.10</u>          | <u>\$3,157,728.41</u>      | <u>2.7</u>                 |

\*Indicates a decrease

**MISSIO DEI CONTRIBUTIONS**

Total to December 31, 1966

|  |                |
|--|----------------|
| Arizona-California .....               | \$ 41,317.04   |
| Dakota-Montana .....                   | 55,722.78      |
| Michigan .....                         | 209,593.85     |
| Minnesota .....                        | 202,663.61     |
| Nebraska .....                         | 55,109.99      |
| Northern Wisconsin .....               | 312,384.33     |
| Pacific Northwest .....                | 15,575.45      |
| Southeastern Wisconsin .....           | 384,568.74     |
| Western Wisconsin .....                | 237,410.13     |
| Gifts sent to Treasurer's Office ..... | 13,830.99      |
| Total .....                            | \$1,528,176.91 |

**CURRENT BUDGETARY FUND —**

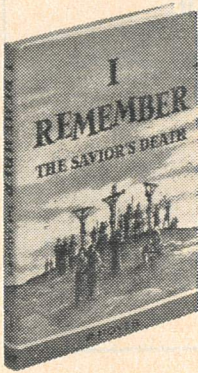
**Statement of Income and Expenditures**

Six months ended December 31, 1966 with comparative figures for 1965

|  | 1966                  | 1965                  | Increase Decrease*   |
|--|-----------------------|-----------------------|----------------------|
| <b>Income</b>                          |                       |                       |                      |
| Prebudget Subscription Offerings ..... | \$1,578,539.63        | \$1,609,147.33        | \$ 30,607.70*        |
| Gifts and Memorials .....              | 40,213.51             | 31,631.22             | 8,582.29             |
| Pension Plan Contributions .....       | 40,210.36             | —                     | 40,210.36            |
| Bequests for Budget .....              | —                     | 2,000.00              | 2,000.00*            |
| Other Income .....                     | 1,300.91              | 2,000.15              | 699.24*              |
| Total Income .....                     | <u>\$1,660,264.41</u> | <u>\$1,644,778.70</u> | <u>\$ 15,485.71</u>  |
| <b>Expenditures</b>                    |                       |                       |                      |
| Home Missions .....                    | \$ 501,030.24         | \$ 478,327.88         | \$ 22,702.36         |
| World Missions .....                   | 260,192.09            | 250,518.63            | 9,673.46             |
| Worker-Training .....                  | 660,622.88            | 631,002.81            | 29,620.07            |
| Benevolences .....                     | 266,591.10            | 194,273.75            | 72,317.35            |
| Administration and Promotion .....     | 108,587.31            | 129,719.93            | 21,132.62*           |
| Total Expenditures .....               | <u>\$1,797,023.62</u> | <u>\$1,683,843.00</u> | <u>\$113,180.62</u>  |
| Operating Gain or Deficit* .....       | <u>\$ 136,759.21*</u> | <u>\$ 39,064.30*</u>  | <u>\$ 97,694.91*</u> |

Norris Koopmann, Treasurer  
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