



THE NORTHWESTERN

# Lutheran

April 2, 1967





# BRIEFS by the Editor

sue worthy of your careful reading and thought. (See page 110.)

\* \* \*

BRITAIN HAS ITS BISHOP ROBINSON ("Honest to God"), and the United States has its Thomas ("God is dead") Altizer and its Bishop Pike (assorted heresies). Now it appears that Canada has its counterpart to these in Ernest Harrison. He is a minister in the Anglican Church in Canada. He stirred up controversy with his book "A Church Without a God." The J. B. Lippincott Company will soon publish the book in the United States. From its prepublication advertising we take these quotes:

*Traditional Christianity will fare no better than the Greek mythological religions.*

*Jesus did not rise physically from the dead.*

*... after-life. For myself, it is a doctrine that has no meaning.*

*... if love IS satisfied, then adultery is not wrong.*

Under "What Ministers Say" [about the book] we find the following:

*The Right Reverend George Snell, Anglican Bishop of Toronto, has announced that the Reverend Ernest Harrison can no longer associate in his diocese.*

*"At his ordination an Anglican minister promises to be obedient to his Bishop and signs assent to the* (Continued on page 114)

OUR LORD'S RESURRECTION holds such a vital place in the individual's life of faith and in the message of the church striving to remain loyal and true to the Savior's Commission that marking it, recalling it, and pondering it can never be a matter for one day. Rather, at Easter we only reaccentuate the Resurrection fact and truth. It is always with us—in our hearts and in our Gospel proclamations. Moreover, it is always linked with the atoning death of Jesus Christ. Our Lord Himself made His death and His Resurrection inseparable companion truths when He gave the forecasts of His Passion. So did His Apostles when they preached and when they wrote by inspiration of God.

Here we let the writer for the week of Easter in MEDITATIONS set forth the importance of Christ's Resurrection. In the devotion for Easter Sunday, which bears the title "The Sermon of the Sepulcher," he says in part:

*Unrestrained joy or unmixed despair—one or the other must mark this day. If Jesus Christ, pronounced dead on Good Friday, did not rise*

*again on Easter, today can bring us nothing but despair. Then we have no Savior, the Object of our trust is lifeless, and we are totally without hope both for this world and the next.*

*But if Jesus DID rise from the dead, nothing can equal the joy brought on this day. Then, indeed, we have a Savior, the living Conqueror of death, and our Christian faith and hope in Him is firmly established.*

*Today this unrestrained joy is ours. In our hearts, our homes, and our churches we joyfully confess: "I know that my Redeemer lives."*

\* \* \*

**"THIS WE BELIEVE."** This issue again calls attention to this booklet which bears the subtitle: "A Statement of Belief of the Wisconsin Ev. Lutheran Synod." On the back cover you will find information regarding its purpose, the uses that can be made of it, prices, and instruction on how to obtain it.

\* \* \*

**"THE CHRISTIAN AND THE WORLD."** The issue of March 5 initiated the new column which goes under this title. We believe that you will find the contribution in this is-

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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**THE COVER** — St. John's Ev. Lutheran Church, Waterloo, Wisconsin; H. A. Essmann, pastor.



# Editorials

**Dr. Moldenke's Death After a Great Disaster** In August of 1866, Dr. E. Moldenke resigned from the professorship at our theological seminary and returned to Germany. There he took over the pastorate of a very large parish in Johannesburg in East Prussia. After three years he returned to America and became the pastor of St. Peter's Church in New York City. His death in 1904 is connected with one of the worst disasters in the history of our country.

On June 15 of that year the members of St. Mark's Lutheran Church chartered the steamship *General Slocum* for a church and Sunday-school picnic. Members of St. Peter's Church were invited to join the picnickers, and many of them accepted the invitation. The steamer was in the middle of East River at about 100th Street when fire broke out aboard. The death toll from burning and from drowning while the shores of the river were in plain sight was 1030 men, women, and children.

Scandal connected with the fire heightened the feeling of tragedy. There was a law that fixed the minimum weight of the cork contained in life preservers carried by passenger vessels. In order to bring the weight of the cork up to the requirements of the law, it was reported that lead had been poured into holes in the cork, and most of those who trusted the life preservers were drowned. Ironically, this ship had been newly painted.

As pastor of St. Peter's Church Dr. Moldenke conducted many funerals of his members during the next several days. The emotional and physical strain proved to be too much for him, and 10 days after the *General Slocum* disaster he too died, June 25, 1904.

ERWIN E. KOWALKE

\* \* \*

**The Cult of the Unknown God** The current trend in religion is toward a God who is unknown and unknowable. Positive belief in a knowable and definable God is fading, to the point that belief in such a God is regarded as old-fashioned, if not primitive. Upon closer scrutiny, however, this trend, usually hailed as modern and progressive, appears as something less than the product of modern thought. It is at least 1900 years old.

The cult of the Unknown God flourished in ancient Greece. The Apostle Paul observed it in Athens, a recognized center of learning a culture at the time. As a matter of fact, there existed in that city an altar which bore the inscription, TO THE UNKNOWN GOD — a monument of uncertainty about God.

When Paul addressed the elite of Athens at the Areopagus, he referred to this altar with its inscription and asserted, "Whom ye ignorantly worship, him declare I unto you." He then proceeded to speak of God in clear and specific terms as a Creator-God, a personal God, a Savior-God, who became man and died and rose again. The reaction on the part of his learned audience was not

unlike that of many modern theologians and their followers today: "Some mocked; and others" — more politely — "said, 'We will hear thee again of this matter.'"

Much of what is regarded as the product of new insights in theology today is really a reversion to the doubts and uncertainties and disbelief of the ancients. "Modern" theology is, in effect, a revival in some respects of the cult of The Unknown God. It is notable, not for what it reveals, but for what it denies about God. It does not supply new and definite answers to man's questions about God. It simply rejects the apostolic ones.

Thus God becomes once again what He was to these men of Athens centuries ago: The Unknown God — an idol conceived in ignorance and retained in unbelief.

IMMANUEL G. FREY

\* \* \*

**Discovering the Faithful Student** Ever since last fall, high-school seniors have been submitting their college entrance test scores to colleges and universities. To gain admission to the college of their choice, they have relied on qualifying scores in tests that are a part of the alphabet vocabulary of every high-school graduate: S.A.T., A.C.T., C.E.E.B., I.T.E.D.

In general, the scores on these tests, together with transcripts of the student's grades, have been fairly reliable indicators of success in college. There are two types of applicants, however, who cannot so easily be evaluated on the basis of test scores plus grades. One of them is the "late bloomer," the student who did poorly in high school but comes into academic bloom in college. The other is the student who had good grades in high school but does poorly on the scholastic aptitude test. In either case there is a disparity between grades and test scores.

After a 10-year study financed by the Ford Foundation, Williams College, as reported in *Time*, has discovered that "college board scores are much less important than high-school performance" in predicting college success. The high-school student with brains, but who did poorly in high school, will seldom be a success in college; the "over-achiever," however, the diligent, hard-working student of medium ability, is likely to do well in college.

Ford Foundation monies were hardly needed to make this discovery. It should not come as a surprise that diligence produces more fruit than does talent. "Seest thou a man diligent in his business? He shall stand before kings," Solomon writes. Paul declares, "Not slothful in business; fervent in spirit."

What Solomon proclaimed as a business virtue and what Paul urged as a spiritual virtue, could not fail to be a student's virtue likewise. There is no activity where faithfulness does not apply, and there is no faithfulness without its reward.

CARLETON TOPPE



"Verily, verily, I say unto thee, When thou wast young, thou girdest thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." This spoke he, signifying by what death he would glorify God. And when he had spoken this, he saith unto him, "Follow me."

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper and said, 'Lord, which is he that betrayeth thee?' Peter seeing him saith to Jesus, "Lord, and what shall this man do?" Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me" (John 21:18-22).

An early Easter — well, that means we'll have an early spring. How many times did you hear that remark this winter? And do you think it has proved correct?

Whether or not the date of Easter makes a difference in the weather, is not really a very vital issue. What needs to be seen clearly is the tremendous difference that Easter does make in matters of eternal importance. For the Christian the days after Easter may be just as wintry as before, but there is all the difference in the world for both our living and our dying in the fact that all of our days are days after Easter.

### Glorifying God in Death

At the Sea of Galilee, shortly after the first Easter, Jesus met one memorable morning with His disciples. Life and joy we would recall as the obvious theme of that meeting, for "this is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead" (John 21:14). What joy to

be in the presence of their living, forgiving Lord!

But He chose that morning to speak also of death. In old age Peter would not enjoy being surrounded by friends. Unfriendly hands would bind him and lead him to prison and pain and execution. By a martyr's death Peter would die as he had lived: glorifying God. For a choice was regularly offered to Peter and the other early Christians. They could escape death. All they had to do was say that life on earth was sweeter and more precious than living with Jesus as Lord. All they had to do was to renounce Christ (and with Him forgiveness of sins and eternal life), and they could buy continuing earthly existence. Peter, and many others, glorified God by continuing to cling to the hope that was theirs in Christ, defying their executioners.

Let us realize that martyrs who glorify God in their deaths are not just known from the pages of bygone history. Nor are they found only where firing squads and neglected dungeons of today function as the arena and the cross did of old. The word "martyr" does not just mean someone put to violent death by unbelievers. Its basic meaning is someone who bears witness, someone who says something by his death. In that sense our Savior calls upon all of us, now after Easter, to bear witness to Him, to glorify God in our death.

Surely, it is no more our desire or pleasure to be lifted onto a sickbed than it was Peter's desire to be bound and led. But, like Peter, let us glorify God by proclaiming that the condemnation of death has been removed by the death of the holy Son of God. Sin and death cannot drive us into despair and terror, for they cannot separate us from the love of God. Trusting in our Savior we "fall asleep." To face death clinging to the Lord of life is to glorify Him with a martyr's death. May He graciously grant us a blessed end, glorifying to the last Him who has

made us covictors over death! May He aid us to glorify Him also by the comfort we give and receive at the death of loved ones, by truly Christian funeral practices and customs!

### Glorifying God in Life

But perhaps the opportunity to glorify God in death is a long time away. What of the meantime? Peter was intensely interested in Jesus' comment about his death. He would remember those words and ponder them often. In fact, that theme could easily dominate all his thinking. For instance, what about John over here? How would he die?

No answer was given to Peter about the details of the death by which John should glorify the Savior. Gently but clearly Jesus told Peter that John's death was not Peter's business but God's business, that other matters deserved fully to occupy Peter's time and attention. He was to be sure to glorify God with every hour and day of the life God gave him. He was to let those hours, like the hour of death that will crown his life, be a continual glorifying of the Savior.

"Follow thou me!" There are the Savior's sheep and lambs to feed, there are children to teach and the Gospel to preach, there is the family in our house and the entire household of faith to guard with our prayers and our service; there are neighbors to care for in body and in soul; there is a Caesar to whom rightful service is to be rendered and a God to be served in all things. Neither Peter nor any of us can afford to wait till the dramatic moment of death to begin following Jesus!

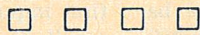
*Jesus, lead Thou on Till our rest  
is won;*

*And although the way be cheerless,  
We will follow calm and fearless.  
Guide us by Thy hand To our father-  
land.*

PAUL H. WILDE



What do  
you mean..



# Sanctification?

IN WHAT SENSE DOES A CHRISTIAN COOPERATE IN HIS SANCTIFICATION?

What a high honor God bestows on us Christians when He deigns to speak of us as "workers together with him" (II Cor. 6:1)! In our sanctification, that is, in our Christian life, we may therefore indeed say with Paul, "We are laborers together with God" (I Cor. 3:9).

Paul uses these expressions specifically with regard to the building of Christ's Church. Paul had established the congregation in Corinth on his second missionary journey. He spent a year and a half there (Acts 18:11), firmly establishing Christianity in that busy Greek metropolis and its vicinity. Later the gifted and eloquent Apollos became pastor of the Corinthian congregation. Apollos continued building on the foundation which Paul had laid.

God used both of these men, Paul and Apollos, to build His Church in Corinth. Actually, of course, the building of the Church was God's work. Paul confesses, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God giveth the increase" (I Cor. 3:6, 7).

## A Laborer Together with God—a High Privilege

Yet, inasmuch as God used men like Paul and Apollos to build His Church, they were, in a sense, "laborers together with God." The Christian faith of Paul and Apollos manifested itself in their willing and selfless service. They were ready to expend themselves freely in the work of the ministry. "I will gladly spend and be spent for you," Paul later wrote to the Corinthians (II Cor. 12:15).

Here we get an insight into Paul's sanctification. He counted it a privilege to be a laborer together with God and an ambassador for Christ.

What a privilege it is for us also to be "ambassadors for Christ" (II Cor. 5:20)! Oh, how great is the grace of God in permitting us also to be "workers together with him" in the building of His Church! Serving as personal witnesses for Christ, participating in the mission program of our Synod, sharing in the *Missio Dei* offering to enlarge our worker-training facilities—all of this is a part of our new life as Christians. These are some of the many ways in which the Holy Ghost's work of sanctification becomes evident in our lives.

For us who are "in Christ" (II Cor. 5:17) and who therefore have become new creatures, service in the kingdom of our Lord will not be an irksome duty. For us it will not be an unpleasant "job" or a distasteful drudgery. On the contrary, we will count it a privilege. We will undertake it, "not grudgingly, or of necessity," but willingly and joyfully. We will faithfully and thankfully do our best in the spirit of John, who declared, "We love him, because he first loved us" (I John 4:19).

## Tainted Works

Such an attitude toward the Lord's work is a "fruit of the spirit," that is, of the New Man in us, who delights to do God's will. Our old nature, to be sure, still clings to us also. Our Old Man tries to hold us back. He protests: "What? Another collection? Let others do it this time! You've done more than your share often enough!" And when the New Man in us puts down such thoughts and cheerfully gives perhaps even above and beyond our ability, our self-righteous Old Adam is right on hand to tempt us with more sinful thoughts: "Now you've really done something! God will surely have to recognize what you've done, and your fellow Christians really ought to award you a certificate of merit for outstanding service."

## Yet Accepted by Grace

Oh, how miserable and wretched even the good works that we Christians do invariably are! How consistently sin always taints and blemishes, yes, thoroughly spoils and corrupts them! But, on the other hand, how rich and totally undeserved is the grace of God. He deigns to accept our weak and feeble efforts, our imperfect and unworthy works, as done to Him!

From this it ought now to be clear to us in what sense it can be said that we Christians cooperate with God in our sanctification.

## "We Can and Should Cooperate"

On the one hand, it is true, as our Lutheran Confessions point out, that "when man has been converted, and is thus enlightened, and his will is renewed, it is then that man wills what is good (so far as he is regenerate or a new man), and *delights in the Law of God after the inward man*, Rom. 7, 22, and henceforth does good to such an extent and as long as he is impelled by God's Spirit, as Paul says, Rom. 8, 14: *For as many as are led by the Spirit of God, they are the sons of God*. And this impulse of the Holy Ghost is not a *coactio*, or coercion, but the converted man does good spontaneously" (*Formula of Concord*, S. D., II, 63, 64). In this respect sanctification is different from conversion, in which man "is purely passive, that is, does nothing whatever toward it, but only suffers what God works in him" (*ibid.*, II, 89). Our Confessions, therefore, recognize that as soon as the Holy Ghost, working through the Word and Sacraments, has begun His work of regeneration and renewal in us, "we can and should cooperate, although still in great weakness" (*ibid.*, II, 65).

## Still Completely Dependent on the Holy Spirit

On the other hand, however, the *Formula of Concord* also reminds us that "this does not occur from our carnal



natural powers, but from the new powers and gifts which the Holy Ghost has begun in us in conversion" (S. D., II, 65). It emphasizes that it would be altogether wrong to think that the converted man works with the Holy Ghost on an equal basis. It stresses that this cooperation is not to be thought of "as when two horses together draw a wagon" (S. D., II, 66). Such a view of the believer's cooperation with the Holy Ghost in his sanctification would obviously be unscriptural.

If we wish to make a comparison, we might rather think of the believer as an electric light connected by means of a wire to a battery. As long as the connection is complete, the current flows from the battery through the filament of the lamp, which then sends forth its beams of light. If, however, the wire is cut, the lamp is separated from its source of power and goes out.

Similarly, a Christian is wholly dependent on the power of the Holy Spirit in his life of sanctification. Only because he is connected by faith with Christ, the Vine, is he a living, fruitful branch. "For without me," Jesus tells us, "ye can do nothing" (John 15:5).

Accordingly, the *Formula of Concord* declares "that the converted man does good to such an extent and so long as God by His Holy Spirit rules, guides, and leads him, and that as soon as God would withdraw His gracious hand from him, he could not for a moment persevere in obedience to God" (S. D., II, 66). Even the first impulses to the good works a Christian does are the result of the Holy Spirit's prompting.

When we consider our own life of sanctification, must we not therefore confess with Paul, "Not that we are sufficient of ourselves to think anything as of ourselves: but our sufficiency is of God," or, as the new translation of the American Bible Society renders this passage, "There is nothing in us that allows us to claim that we are capable of doing this work. The capacity we have comes from God" (II Cor. 3:5, *Good News for Modern Man*)! Far from boasting of our good works, must we not rather recognize the truth of Paul's words, "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13)! *Soli Deo gloria!*

WILBERT R. GAWRISCH

## EPIPHANY MISSION FESTIVAL

### Swartz Creek, Michigan

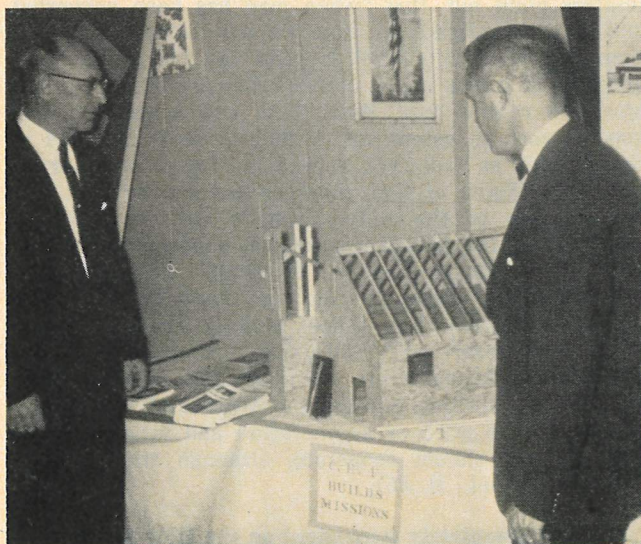
An Epiphany mission festival was held at Hope Ev. Lutheran Church, Swartz Creek, Michigan, on January 15. The guest speaker was the Rev. Norman Maas, pastor of Zion Lutheran Church, St. Louis, Michigan, and missionary at Grace Lutheran Church, Alma, Michigan. Pastor Maas was instrumental in organizing the Swartz Creek Mission in 1949. Basing his sermon on Isaiah 60:11,12, he preached on "Building Zion's Walls."

The undersigned, the present pastor at Hope, reports that the members of the local stewardship committee acted as a steering committee in planning and preparing

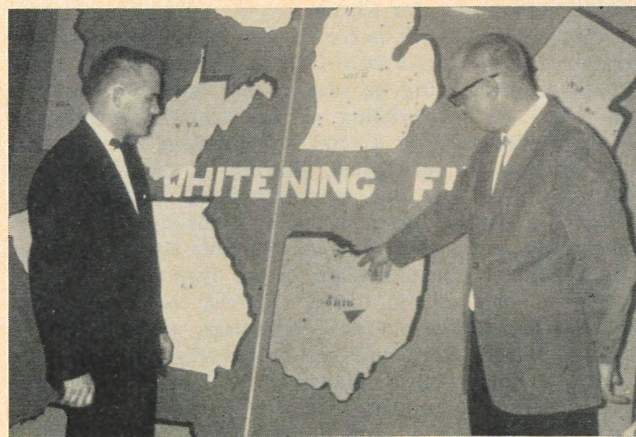
the mission festival. Mission displays and posters, centering about the theme "Our Michigan District—The Whitening Field," were constructed by the congregation's Ladies Aid, Boy and Girl Pioneers, and the Stewardship Committee. Extensive use was made of the new "Mission Kit for Home Missions," available from the Librarian, Wisconsin Lutheran Seminary, Mequon.

The emphasis on the special needs and benefits of the Church Extension Fund was augmented by the presentation of slides from the Michigan District Board for Information and Stewardship. These depicted a tour of the Michigan District missions using Church Extension Fund monies. The mission festival offering was earmarked for the Church Extension Fund.

RICHARD MACKAIN



THE URGENT NEEDS to be met out of the Church Extension Fund were made graphic by this display.



Another display at the Epiphany Mission Fair directed attention to existing missions and mission opportunities in the States.



# 1967 Mission Seminar

February 6-10

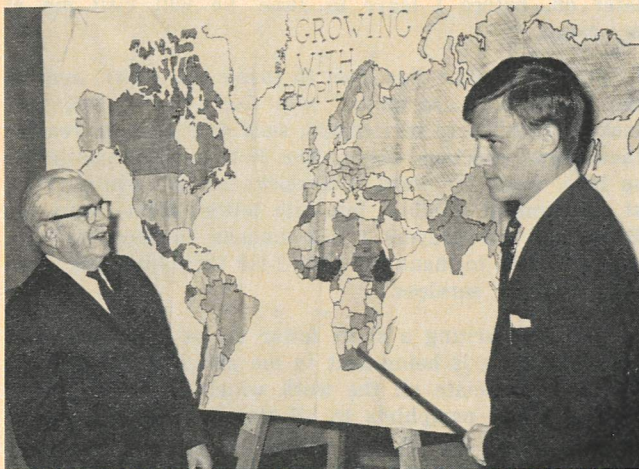
During the regular course of instruction our future pastors learn to know about Christian missions and missionary methods in their Seminary curriculum in church history, pastoral theology, and Bible exposition.

In addition to these, a week is regularly devoted to an annual Mission Seminar. This endeavor establishes contact between the Seminary and the Mission Boards.

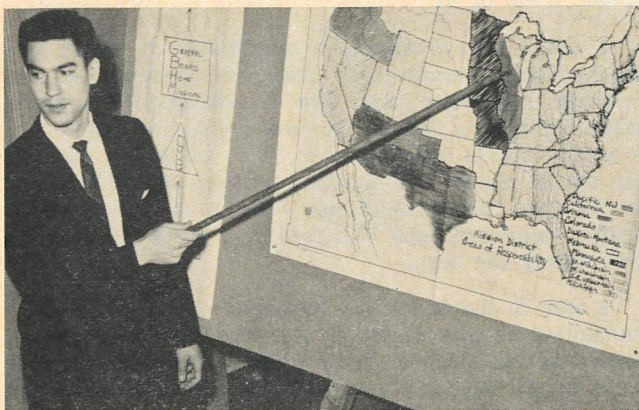
## Mission Boards and Seminary Cooperate

The program for the Mission Seminar is set up by a member of the faculty — this year it was Prof. Wilbert Gawrisch — and the executive secretaries of the Home and World Mission Boards, and approved by the faculty.

Because of the large number of students the program is restricted to the Senior and Middle classes, while the Juniors "volunteer" to do the duplicating and distributing of the material presented during the seminar.



Mr. Eckart Schroeder, Seminary student from the Ev. Lutheran Free Synod of South Africa, points to his homeland. He will return to Durban this summer. He has rendered faithful service in assisting at St. Michael's, a congregation for the German-speaking in Milwaukee. With him is Pastor Edgar Hoenecke.



The Mission Seminar at the Seminary brought full information regarding the responsibility and activity of the Synod's District mission boards. Mr. Richard Warnke is making the presentation.

## "The Missionary"

The general topic for this year's seminar was "The Missionary: the Messenger of God."

This was divided into the following subheads:

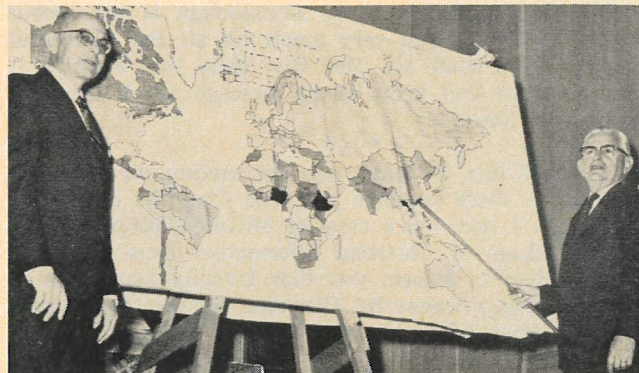
1. There is a Message to proclaim.
2. It is a Message sorely needed.
3. There is a messenger to send.
4. The divinely set relationship between the Lord and His messenger.
5. The messenger must be all things to all men.
6. The messenger's unfinished task.

## Various Techniques Employed

The material for each day was presented in a variety of ways: graphic charts, maps and map overlays, student essays, a lecture by one of the executive secretaries, and, what proved to be very interesting and informative, an interview of the two secretaries by a panel of four seminarians and a moderator, and a free-for-all question period.

## Inspirational Addresses

Pastor Theodore Sauer of Manitowoc, secretary of the Executive Committee for Central African Missions and  
*(Continued on next page)*



Pastor Hilbert Engel (left), chairman of the Board for Missions, with Pastor Edgar Hoenecke, Executive Secretary of the Board for World Missions.



In this session of the Mission Seminar Mr. William Rusow explained the work of the Board for Home Missions.



former superintendent of that mission, addressed the assembly on the opening day. He based his very practical, inspirational remarks on Isaiah 6:8: "Who will go for us? Here am I; send me!"

The essay by the undersigned treated the topic, "The Messenger Is All Things To All Men" (I Cor. 9:22).

After the faculty adviser, Prof. W. Gawrisch, had summed up the week's work, the president of the

Seminary, Prof. Carl Lawrenz, concluded the seminar with a stirring application of Jesus' words to the disciples at Sychar, "My meat is to do the will of him that hath sent me, and to finish his work" (John 4:34).

May the Lord continue to bless these and all efforts to deepen appreciation and love of missions!

EDGAR HOENECKE

## DEEP APPRECIATION

### For the Work of the Lutheran Spiritual Welfare Commission

#### STUDENTS EXPRESS IT

I have been receiving the MEDITATIONS and *Northwestern Lutheran* due to your efforts. I really appreciate them. I didn't realize that, when one gets in college, the forces trying to pull the student away from the true Word would be so great. The daily Meditations surely do help us to stay in the right path. There is a Wisconsin Synod congregation here along with the Lutheran Collegians. I am very grateful for both because it gives me a chance to be with people of my own faith. I am enclosing a small contribution.

\* \* \*

I am a student away from home and I certainly do appreciate the messages and periodicals you send me. I do have a chance to attend services here every Sunday. I am in Rapid City, South Dakota, and attend St. Paul's Church. Pastor L. A. Dobberstein is our pastor here. . . . Thank you very much for all the wonderful messages you send me. May God bless this work so it may continue and bring God's message to all who are away from home!

\* \* \*

I would like to thank you for adding my name to your list of those to whom you send Christian Literature. Last week I received a copy of MEDITATIONS and another package of Christian information from you, and I would like to inform you that I really appreciate it. You're doing a wonderful Christian service, and I pray that this work will never stop.

\* \* \*

I would like to take this opportunity to thank you for sending me *The Northwestern Lutheran* and supplying me with MEDITATIONS booklets while I was a nursing student in Madison. I deeply appreciated it. May the services of your commission continue to flourish with the help of God!

\* \* \*

I am writing in regard to a change in my address. . . . I am starting work at Immanuel Hospital in Man- kato soon. . . . I sincerely appreciated the literature you sent me while I was in Litchfield. The work you are doing is wonderful and I sincerely hope and pray that your efforts are blessed with the enlightenment of many young souls.

#### SERVICEMEN EXPRESS IT

The literature which you have sent me I enjoyed very much because it kept me informed of the doings of our church at home while I have been over here in Germany for the last two years. After I finished reading *The Northwestern Lutheran* I gave it to one of the German technicians who works in the same clinic as I do, and she also enjoyed reading it. . . . The small sum

of money which I am enclosing I hope will help you to keep sending the Lutheran literature to all of the men in the Service.

\* \* \*

I am glad to receive the Word of God from you. I really enjoy reading all the material on the way of Christ. . . . I have gotten a few letters from Pastor Luther Voss. I have been unable to get to see him. Where I am at, we aren't allowed to go to Saigon but maybe later on, before I leave in June, he will visit me at my camp.

\* \* \*

I'd like to take this time to thank the LSWC and all the people who are guided with God's right hand, that make it possible to servicemen, such as myself, to receive these most precious words. The February Newsletter is so true, word for word. Homesickness hits every "G.I." at one time or another, but with letters from home, my Bible, and my prayers I did manage to recover. . . . Again I'd like to thank the LSWC for their kind and more than welcome services.

\* \* \*

Am just writing a short letter to let you know that your literature is being sent to me and it is being used. I really appreciate all the work which is involved with sending these pamphlets to all the men in the Armed Forces, which are in our Synod. . . . I am sure that this is a costly project, and am going to enclose a small money order (I know any amount is appreciated) to try and help you out. . . . I receive *The Northwestern Lutheran* plus the MEDITATIONS booklet. I am thankful that the Lord watches over us. It is a blessing to know that there is a one true God in whom you can put your whole trust. It is a blessing to know that you people think of us.

\* \* \*

I would like to take this opportunity to thank you for Lutheran literature you have been sending me. The monthly newsletter and *The Northwestern Lutheran* make being away from home just a little bit easier. . . . I would like to ask, however, if it would be possible for me to receive the booklet entitled MEDITATIONS? In the past this booklet has been a daily inspiration against daily problems. Enclosed is a check that I hope will defray the cost.

\* \* \*

I wish to thank you for the mail sent me during my enlistment in the Navy. I appreciated it very much, especially the pamphlet with a condensed sermon. They were a real blessing out here where churches in any other form aren't. I'm sorry that I was never able to look up our missionary here in Vietnam.

\* \* \*

I want to thank everybody involved in sending me MEDITATIONS and the pamphlet with the church serv-



ice. When Thanksgiving came to us G.I.'s over here in Germany, I was sick for the first time since I've been over here, and I'm glad I was, because it gave me time to think and give thanks to our Lord for all He has given us. Please continue to send both the MEDITATIONS and the church service.

\* \* \*

I'll be returning to the States shortly and will be going to services in my home church. I want to take time out to thank you from the bottom of my heart for all the literature that you have sent me. I found it really inspiring! It has kept me on the right track and guided me in the right direction. I'm enclosing a \$10.00 gift. . . . Thanks so very much for sending me this literature for the past three years.

## Dedication of Mission Church

### Ascension Lutheran, Moorhead, Minnesota

"Open to me the gates . . . I will praise the Lord" (Ps. 118:19). These words of the Psalmist were printed upon the ribbon which was cut before an overflow congregation entered the new sanctuary of Ascension Evangelical Lutheran Church, Moorhead, Minnesota, on the day of its dedication, January 15, 1967. This marked the dedication of the first building of our Wisconsin Synod in the Moorhead, Minnesota—Fargo, North Dakota, area, a metropolitan area of about 70,000 residents.

Performing of the rite of dedication was shared by the Rev. Arthur P. C. Kell and the Rev. Herbert Birner, District president and District Mission Board chairman, respectively. The undersigned, pastor and founder of the congregation, delivered the sermon based on Luke 2:13, 14. The assembled congregation of about 230 friends and members of Ascension Lutheran were encouraged to give "Glory to God in the Highest."

Dedication day was on the second anniversary of our Synod's first service in Moorhead. The first service was held in the living room of a rented house in a residential area of Moorhead. This house continued to serve as the church until the dedication of the new church building.

Ascension Lutheran was founded as a mission by the Mission Board of the Dakota-Montana District. At the time services were started we had no nucleus of people of our Synod asking for services. Rather, the local Mission Board felt convinced that we ought to enter this metropolitan area because a rather thorough survey revealed that 46 per cent of the Moorhead population was unchurched, because conservative Lutheranism was no longer represented there, and also because congregations of eastern South Dakota and western Minnesota had no church to which they could direct their members moving to this metropolitan area.

The new \$50,000 church was erected with monies from your Church Extension Fund on a two-acre site donated to the congregation by a local resident. The church will seat 175 comfortably in the nave, plus the same number in a combination overflow-assembly room directly behind the pews. The L-shaped structure contains an assembly room, divided by folding walls into four classrooms. This assembly room can also be doubled in size by opening a folding wall into the overflow area.

All work on the erection of the church was done by a contractor with the exception of the bricklaying and the site work. Exterior painting and a considerable amount

I'm sending this to inform you of my impending separation from the Armed Forces within the coming week. . . . I would like to offer my most heartfelt thanks and appreciation for all the spiritual enlightenment you have supplied me during the past 21 months and enclosed find a small donation to this wonderful cause.. As I'm sure you've heard, the Army Protestant Chapel falls far short of supplying one's spiritual needs.

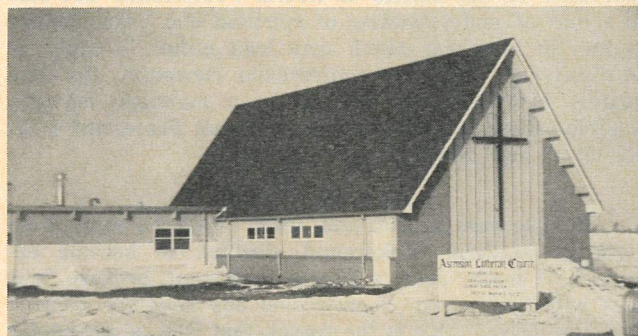
\* \* \*

I hope you had a joyous Christmas this year. I hope this New Year will bring your work closer to all people. I hope to write you occasionally this year. May this gift benefit the work of sending God's Word to all people! Pray for my steadfastness in His work also.

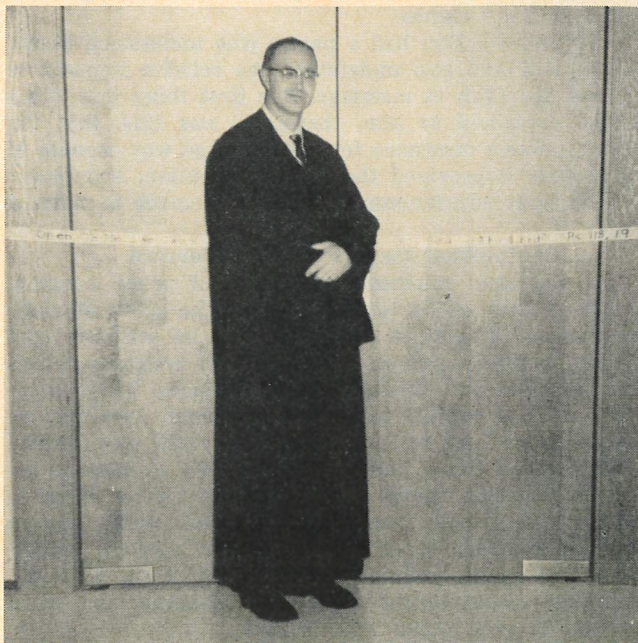
of site work remain to be completed in warmer weather.

May the Lord continue to open the gates of heaven to sinful men as the Gospel message is taught here so that men might praise the Lord eternally for His work of mercy and redemption!

MARVIN A. PUTZ



A red-letter day for fellow Lutherans of Moorhead, Minnesota, was the one on which this church building was dedicated.



Pastor Marvin Putz before the interior doors to the nave of the new Ascension Lutheran Church, Moorhead, Minnesota.



# The Christian and the World

## IN IT, BUT NOT OF IT

### MIXED MARRIAGE — BETWEEN A LUTHERAN AND A LIBERAL PROTESTANT

In today's highly mobile society, our pastors and youth leaders are frequently called upon to offer counsel relating to the problem of "mixed" or "interfaith" marriages. How often a serviceman or college student, away from home, meets someone outside his Lutheran faith, falls in love, and contemplates marriage! He then brings his future plans to his spiritual advisor and seeks guidance for a God-pleasing course of action. The case for a mixed marriage is often considered to be good when a "liberal Protestant" is involved, but difficult when the other partner is a Catholic. This is due not only to ignorance of the beliefs of liberal Protestants, but also to a lack of understanding of spiritual and psychological factors in marriage which may lead either to unity or to divisiveness. From a confessional viewpoint, the case against happiness and success in a marriage between a Bible-believing Lutheran and a liberal Protestant is as strong as any other mixed marriage.

#### A Romantic Cyclone

Take the case of Don and Joan. Don, who came from staunch Lutheran background, decided to become engaged and marry Joan, a liberal Protestant, because "our love will find a way to overcome any religious conflict that may arise." This is the reason that Don advanced for the success of his marriage when he brought the matter to the attention of his pastor. He had been swept off his feet by a romantic cyclone which led him to a superficial conclusion rather than to a question concerning God's will and God's claims.

Fortunately, Don had a pastor who understood young people and who also understood the relative importance of love and faith in marriage. The first thing that Don's pastor explained to him, therefore, was this, that the best happiness insurance for his marriage was oneness in faith since it provided the basis, motivation, and power for the many adjustments that had to be made in married life.

#### Spiritual Factors a Prime Concern

In marriage, spiritual factors are of prime concern. Anything that would tend to destroy the spiritual unity or oneness of faith in marriage is to be seriously considered before marriage. Differences in religious beliefs and attitudes are fundamental differences. They imply wide areas of conflict in church and family loyalties, responsibilities, and relationships. How could any faithful pastor advise young people to enter into a marriage relationship which would make it impossible for them to enjoy a wholesome family life, or which would require them to compromise or surrender their personal convictions and responsibilities (Josh. 24:15; John 8:31, 32), or which would hinder them from speaking the Word of God to each other (Col. 3:16)?

#### Love No Magic Potion

Don's pastor pointed out that oneness in faith should be a major consideration before such things as "looks"

or "personality" or even "love." Love is no magic potion that automatically solves deep differences of faith and conviction. A glib "we love each other," or "love will find a way" sounds convincing only to those whose religion is skin deep. The more highly we treasure our faith, the more effectively it will govern us in our daily living. By the same token, marital difficulties will increase if husband and wife, living in a mixed marriage, hold their respective religions dear.

#### The Source of Conflict and Temptation to Denial

If Don had wed this young lady without a change in her religious convictions, his marriage could well have been plagued with many conflicts, for the basic beliefs and practices of liberal Protestants differ quite widely from those enunciated in the Lutheran Confessions and particularly Luther's Catechism. At stake in a Lutheran-Liberal Protestant marriage are such vital Christian teachings as the Inspiration of every word of Scripture, the reality of Adam's fall into sin, the Virgin Birth of Christ, the mission of the Church, and even the Atonement. The errors that are taught depend on the church and pastor involved. When "love" promises to find a way to solve the problems raised by these soul-damaging errors, it constantly betrays the partners in an interfaith marriage. If husband and wife agree to disagree, each going to his own church, they face further problems relating to children, contributions, and time schedules. If husband and wife decide to eliminate the disturbing religious factor by pushing it far into the background (giving up all church affiliation is often the sign of such a course), they cut themselves off from the use of the Means of Grace with their fellow believers and are in gravest danger of losing the Savior Himself, for they show by their actions that they love their spouses more than their Savior. Allegiance to Him comes first (Matt. 10:37; Luke 14:26). Mutual love between husband and wife is good and God-willed, but it cannot without sin supersede their love for God.

#### A Pastor's Counsel in the Matter

In offering his recommendations, Don's pastor reminded him that he had pledged himself by a sacred oath to the Lutheran Church and its teachings and that in his life there could be no compromise with error in any form. If Don meant his confirmation vow, he could not permit even marriage to make him untrue to his church and its divine truth. He then stressed the importance of a long courtship during which he could seek a definite promise from his "steady" to enroll in a course of instruction which explained Lutheran doctrine. The testimony of a strong Christian life during courtship goes a long way toward making a prospective mate willing to consider investigating our Bible-based faith. Nor dare we underestimate the power of the Spirit, who is always at work when saving truth is taught. But if these



efforts prove futile, it is better by far to experience the brief pain of a broken courtship than the lifelong misery of marital disunity centering around opposing religious convictions.

#### Faith Will Find a Way

It takes three to get married — the husband, the wife, and our gracious God. The partners in marriage should never act independently of the last named. The Bible

enjoins that people marry "in the Lord" (I Cor. 7:39). The best guarantee for a successful marriage is that both partners serve the same God in the same way, pray and worship together, and help each other to follow God's saving truth. Where love may fail, faith will find a way to a God-pleasing, successful marriage.

WINFRED A. KOELPIN

[Winfred A. Koelpin is pastor of St. Paul's Ev. Lutheran Church, Livonia, Michigan.]

## Looking at the Religious World

### INFORMATION AND INSIGHT

#### STRUGGLING (?) WITH SCRIPTURE

In his Second Letter to the Thessalonians the Apostle Paul warned that, prior to Christ's second coming, there would first be "a falling away" and a certain "man of sin" would be revealed. Paul described him as "the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God" (II Thess. 2:3, 4). Is this such a terribly difficult passage to understand? Luther did not find it so difficult; he recognized that Paul's clear and unambiguous description of the Antichrist precisely fitted the Pope of Rome.

To this very day we, together with thousands of conservative Christians, are convinced that the Papacy is *still* the Antichrist. No matter how warmly the present pope (or his genial predecessor) may have smiled in the direction of the "separated brethren," the fact remains that the soul-destroying falsehoods to which Luther objected 450 years ago are still being promulgated by the Roman Pontiff in 1967. In a recent issue of our *Northwestern Lutheran* (Feb. 19, 1967; p. 50) attention was called to certain statements made by Pope Paul VI in mid-January — statements which clearly reveal how he "as God sitteth in the temple of God" proclaiming his papal infallibility!

In spite of the abundant evidence that the Roman Papacy, in its *essence*, has not changed since Luther's day, there are many Protestants today, including far too many Lutherans, who refuse to identify the Pope as the Antichrist predicted in Scripture. This was painfully evident in the March 15 issue of *The Lutheran*, official periodical of the Lutheran

Church in America. In an article entitled "We Struggled with Scripture" an LCA teacher described how, in preparing for her adult Bible class, she had spent long hours wrestling desperately with II Thessalonians 2 in an effort to understand what Paul was talking about and how it could possibly be relevant to Christians of today. Oh, yes, she was well aware of how Luther had understood Paul's words; she had even dug into Luther's writings and found "a pungent note from his blast against Leo X," which she termed "interesting." "But today," she felt, "who cared about the 'man of perdition' or the Antichrist? Who cared what this time of rebellion was?"

Befuddled by "this stupid matter about a time of rebellion and a man of lawlessness," the LCA teacher felt that the Apostle Paul "had thrown me a curve." So she decided finally to tell her adult Bible class: "This is a terrible passage of scripture. No one seems to know what it means. . . ." Repeatedly the class discussion wandered from II Thessalonians 2 to more "relevant" topics, such as how Bishop Pike was currently shaking up the church and how this might be "healthy for all of Christianity." The Vietnam war and the Great Society were discussed a bit too, and suddenly the class time was up. II Thessalonians 2 was still a mystery to the teacher and her class, but at least they had fielded some "tough questions" and had been permitted to "groan about them together." Afterwards the LCA teacher wondered: "Was it merely relief I felt that the hour was over — or had God's spirit stirred in our midst?"

We think our readers are quite capable of supplying the correct answer to the lady's question!

#### INDULGENCES TODAY

Pope Paul's recent reaffirmation of his papal infallibility, alluded to above, was reported in the January 23, 1967, issue of *Newsweek* in an article entitled "Slowdown in Rome." The same article mentioned several other papal pronouncements which effectively applied the brakes to a number of liberal reforms sought by "progressive" elements within the Roman Church. We were particularly interested in what Pope Paul did with regard to the matter of indulgences.

It is no secret that Catholic Progressives at Vatican II were hoping that their Pontiff would at long last abandon the whole practice of granting indulgences. Far from taking such a major step, Pope Paul made only a few minor changes. *Newsweek* included them among the "typically Pauline attempts to inch the church forward without antagonizing conservatives." "Essentially, the Pope dropped 'ecclesiastical bookkeeping,' whereby the church used to measure the value of certain pious practices (e.g., prayers, church visits) in terms of days and years; the time thus won by good behavior was then subtracted from an individual's sentence in Purgatory."

It might be helpful to remind ourselves of what is really involved in Rome's centuries-old practice of granting indulgences. Contrary to what many Protestants may think, Rome does not *officially* speak of indulgences as a way of obtaining forgiveness of sins. Her teaching is that sins can be forgiven only through the Sacraments of Baptism and Penance. According to Rome, Baptism removes the *original* sin which all men inherit at birth. The sins committed after Baptism are termed *actual* sins and are classified either as *mortal* or *venial* sins, depending on Rome's



judgment as to their seriousness. Mortal sins are defined as those which, if not forgiven, will damn the sinner to *eternal* punishment in hell. Venial sins are thought of as lesser sins which bring only *temporal* punishment in this life and in purgatory.

Whereas, according to Rome, Baptism will remove *all* the guilt and punishment of original sin, Penance is said to remove *only the guilt* of actual sins and free the sinner from the *eternal* punishment due to mortal sins. After Penance the Roman Catholic must still suffer *temporal* punishment to make full satisfaction for his "forgiven" mortal and venial sins. If he runs out of time in this life to pay his debt of temporal punishment, he can complete the payment in purgatory. There are three ways in which the Roman Catholic can supposedly pay his debt of temporal punishment: (1) through works of penance or satisfaction assigned by the priest after confession; (2) through voluntary good works, such as attending Mass, fasting, etc.; (3) through indulgences granted by the church.

What, then, is an "indulgence"? It may be compared to a *fine* which an

earthly judge might impose in place of a prison sentence. Rome emphasizes that an indulgence is *not* a remission of sins, but rather a remission of the *temporal punishment* due to sins. An indulgence may be either *plenary* (full, complete) or *partial*. Bishops are permitted to grant only partial indulgences; it is the Pope alone who can grant a plenary indulgence.

The granting of indulgences is closely tied in with Rome's teaching about its "treasury of merits." This treasury supposedly consists of the "sum-total of the super-abundant merits of Jesus Christ and His saints." Rome explains that the Virgin Mary and the other saints, along with Christ, accumulated far more merit than they needed for their own use. These excess merits have been deposited in the "treasury," a sort of spiritual bank from which the popes and bishops can disperse funds to pay all or part of the temporal punishment of the "faithful", both those in purgatory and those still living on earth. Such a fund withdrawal or spiritual check drawn upon the treasury of merits is what is officially

known as an "indulgence." All of this Rome still teaches!

Has Roman Catholic doctrine, then, undergone any *essential* change as a result of Pope Paul's recent proclamation regarding indulgences? Not at all! He has simply stated that the Catholic Church will no longer try to determine the *exact amount* of days or years of temporal punishment that will be subtracted from a sinner's "debt" through indulgences. The unscriptural teaching about a "treasury of merits" and the unscriptural practice of granting "indulgences" are still very much part and parcel of Rome's doctrinal system. Rome still demands that man must make satisfaction for his sins, implying that Christ's work of redemption was not sufficient to make full atonement for the sins of mankind. Such a vicious teaching robs Christ of His glory, directly contradicts the central Scriptural doctrine of salvation by grace alone, and deprives the penitent sinner of the true joy and assurance of forgiveness. In short, this is none other than the damnable work of the Antichrist!

MARTIN LUTZ

## Direct from the Districts

### Michigan

#### Mission Dedication, Alma, Michigan

On October 23, 1966, two special worship services were held at Grace Ev. Lutheran Church, Alma, Michigan, on the occasion of the dedication of a new chapel. The guest preacher for the morning service, the Rev. Kenneth W. Vertz, Owosso, Michigan, spoke on the theme, "My House Is A House of Prayer for All People," based on Isaiah 56:7. The Rev. Prof. James A. Fricke, Michigan Lutheran Seminary, Saginaw, Michigan, was the guest preacher for the afternoon service. His sermon on "Your New House of Worship in the World's Last Days — A Place Where True Hearts Draw Near to God" was based on Hebrews 10:19-25.

Because of the growth of a sister congregation in St. Louis, Michigan, a branch service was started in Alma on February 1, 1959. After three years of continued growth, the Michigan District Mission Board recognized the Alma group as a separate con-

gregation in October 1962. On February 28, 1965, formal groundbreaking ceremonies were held on land that had been purchased in 1963. Construction of the new chapel began on July 9, 1965. Until the first service in the new chapel on May 29, 1966, Grace Ev. Lutheran Church had conducted all of its worship services in a Seventh Day Adventist chapel in Alma. The pastor of Grace Ev. Lutheran Church is Norman A. Maas.

\* \* \*

#### Groundbreaking — Christ Lutheran, Saginaw

Groundbreaking ceremonies for the first unit of a major expansion program for Christ Lutheran Church, Saginaw, Michigan, took place on November 20, 1966. The first phase of the expansion program deals with a new church and school complex. The 410 communicant members of the congregation are presently worshipping in a church building constructed in 1904. Herbert Kuske, pastor of

Christ Lutheran Church, reports that 55 children are enrolled in the eight-grade, semi-rural Christian day school.

RICHARD W. MACKAIN

### Minnesota

#### Appointments

Elmer Schleif, 62, a retired hardware dealer, a member of Cross Lutheran church, Rockford, Minnesota, has been appointed as lay member to the Minnesota District Mission Board, a position vacated by the death of Jacob Kettenacker, also from Rockford.

#### Mission News

Pastor Daniel Westendorf, Minneapolis, pastoral advisor to the Lutheran Collegians chapter on the University of Minnesota campus, has been directed by the Mission Board of the Minnesota District to seek a suitable site for the erection of a student chapel. This move was prompted by a \$10,000.00 centennial thank-offering by St. Paul's Ev. Lu-



theran Church, New Ulm, during its centennial year—1965. This money was designated for a fund for the erection of a student chapel for the students. More gifts are encouraged to increase this fund.

Services on an exploratory basis have been conducted in St. Cloud on Sunday evenings in the Germain Hotel at 7:30 by area pastors. A canvass team of area pastors plan to make a religious survey of certain parts of this city the week following Easter. Results from this canvass will determine the future of this mission prospect.

#### Youth Rally

About 75 young people of the East Crow River Lutheran Youth Conference attended the annual Winter Rally Banquet at the Mt. Olive Lutheran School gymnasium, Delano, on Sunday, February 26. A relaxing evening of entertainment was climaxed by the feature-length Walt Disney film, "The Misadventures of Merlin Jones."

#### Miscellaneous

Redecoration of the interior of St. John's Lutheran Church, Fairfax, Minnesota, is scheduled for this spring. This 1915 building was last redecorated in 1947 according to a report from the present pastor, the Rev. W. F. Vatthauer.

Zion Lutheran church, Winthrop, Minnesota, plans to dedicate its new church on June 4, 1967. Walter Oelhafen is the pastor.

#### Continues Serving

Pastor O. K. Netzke, who retired in Redwood Falls, Minnesota has agreed to serve as vacancy pastor at St. John's, Vesta, Minnesota. Illness caused Pastor Jerome Braun to ask to be relieved of responsibilities as vacancy pastor of this congregation, which has been vacant for almost two years.

ROBERT A. SIEVERT

### Southeastern Wisconsin

#### † Mrs. Paul Behn †

On February 12, 1967, it pleased our Lord to end the long trial of pain and suffering of Mrs. Paul Behn by graciously taking her from this vale of tears to Himself in heaven.

Esther Anna, the daughter of Henry Ebeling and Laura, nee Troeller, was born in Milwaukee February 17, 1904. She was baptized and confirmed in St. Stephen's Church. After her graduation from Milwaukee Normal School, the Lord who had bought her as His own that she might live

to Him gave her the opportunity to serve Him in a special way as teacher at Bethany Lutheran School, Milwaukee, from 1924 to 1927. Her ability and experience as a Christian day-school teacher were put into His service also on subsequent occasions in the areas into which the Lord led her. The appreciation which former pupils continued to show for what she had done for them brought her much encouragement and comfort.

A still wider field of service to her Lord was opened to her when on May 7, 1927, she became the bride of Pastor Paul Behn. For with him she went to spend the next 13 years of her life in the parsonages at Whiteriver, East Fork, and Bylas, Arizona. There she experienced the joy and griefs, the loneliness and hardships, and the never-ending round of duties which life in the home of a missionary bring, but also a sense of privilege and growing love for the work and the people whom it serves.

Since August, 1940, she was at her husband's side in the parsonage and life of Fairview Ev. Lutheran Church, Milwaukee. Here too she displayed "the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:4).

The Lord's time for her to die to Him came just five days before her sixty-third birthday. Pastor Arthur Halboth served as liturgist and at the committal; Prof. Irwin J. Habeck preached the sermon.

Her son Paul A., Jr., died in 1934 while she was still in Arizona. She is survived by her husband, by four daughters, Laurel Schuster, Lois Thomas, Miriam Behnke, and Ruth Kobs; by her aged father; by 16 grandchildren, four sons-in-law, three sisters, and one brother; and by other relatives and her many friends.

Her remains were buried in Good Hope cemetery, Milwaukee, there to await her Lord's return. His call to come forth alive, and the everlasting blessedness which her soul is experiencing even now. "Whether we live therefore, or die, we are the Lord's" (Rom. 14:8).

#### † Pastor Armin Roekle †

Pastor Armin Roekle was called to his eternal rest on Sunday, January 15, 1967. He had undergone apparently successful surgery in July of last year and had subsequently returned to full activity as pastor of Bethany Congregation, Manitowoc, Wisconsin.

Further surgery shortly after Christmas revealed a recurrence of the condition for which he had originally been operated, and a few days later the Lord called His faithful servant to Himself.

Pastor Roekle was born March 31, 1914, in Plymouth, Michigan, the son of Pastor John J. Roekle and his wife, Lenora, nee Weiss.

With the thought of preparing for the holy ministry, he attended Michigan Lutheran Seminary, Saginaw, Michigan, Northwestern College, Wauwatosa, Wisconsin, and Wisconsin Lutheran Seminary at Mequon, Wisconsin.

After his graduation from the Seminary in 1940, he served as assistant to Pastor L. H. Koeninger at First German Evangelical Lutheran Church, Manitowoc, Wisconsin. He was ordained May 11, 1941.

On November 5, 1941, he was married to Esther Kawalle of Manitowoc. The Lord blessed their marriage with three sons and two daughters.

It was at about this time that First German Congregation began to hold services on the west side of Manitowoc. When this work led to the founding of Bethany Lutheran Church, Pastor Roekle was called as its pastor and served the congregation from the date of its organization in 1944 to the time of his death.

In addition to serving his congregation, he served the church at large in various capacities. At the time of his death he was second vice-president of the Northern Wisconsin District of the Wisconsin Synod and a member of the Board of Control of the Milwaukee Lutheran Teachers College.

Surviving are his wife; three sons, Karl, Paul, and John; two daughters, Joan and Ruth; his stepmother, Mrs. J. J. Roekle; five brothers, Waldemar, Norbert, Gerald, Victor, and Werner; three sisters, Mrs. Eric Puschel, Mrs. George Pankow, and Mrs. Wallace Weiss.

The funeral service was held in Bethany Church on January 18, 1967, and was conducted by Pastor Theodore Sauer. "From First to Last, This Has Been the Work of God," was the theme of the sermon, which was based on II Corinthians 5:18-21 and which pointed out that it is He who has reconciled us to Himself by Christ Jesus and that it is He who sends His ambassadors to speak in the name of Christ. Burial took place in Evergreen Cemetery, Manitowoc.

THEODORE SAUER



## Briefs

(Continued from page 102)

39 Articles. For a man to discard those Articles, as Mr. Harrison has done, yet remain in the church, is blatantly dishonest. . . . So far as I'm concerned, Ernest Harrison excommunicated himself by denying the whole faith on which the Anglican Church, as a confessional body, is based."—The Reverend H. S. D. Robinson, Little Trinity Anglican Church, Toronto.

Statements of this kind we can understand. We find them right and normal. But one's ability to comprehend grinds to a halt at this comment by the Reverend Ernest M. House, former United Church Moderator:

"It's a good thing to have men like Mr. Harrison thinking and speaking out. He is not an infallible guide, of course—any more than his critics are—but he's grappling with real problems. It is better for him to ask these questions than to keep silent. You don't need to agree with the answers he gives to realize their value."

This, in a Christian church, is undiluted nonsense. What value is there in "answers" such as Ernest Harrison gives? And it is better for a minister to keep tomblike silence than to say or publish one word that contradicts, denies, or ridicules the Christian faith. Oh, someone objects that we are denying such a man "freedom of speech" or "stifling the prophetic voice"? Most decidedly we are—in a Christian church. He has every right to play prophet against God elsewhere. He has a perfect right to exercise his version of free speech elsewhere.

### REQUEST FOR COLLOQUY

Pastor James C. Neffendorf (ALC), Hondo, Texas, has requested a colloquy preparatory to making application for membership in the Wisconsin Evangelical Lutheran Synod.  
I. G. Frey, President  
Arizona-California District

### NOTICE

#### Board of Trustees Meeting

The next regular meeting of the full Board of Trustees is scheduled for April 24 and 25, 1967.

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

Norbert E. Paustian, Secretary  
Board of Trustees

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

The regular spring meetings of the General Board for Home Missions will be held April 24 and 25 in the Administration Building of the Synod. The opening session will begin at 9 a.m. All District Mission Reports are to be in the hands of the various chairmen by April 15. H. L. Engel, Chairman

### LIST OF NOMINATIONS Dr. Martin Luther College

The following men have been nominated for the office of Dean at Dr. Martin Luther College, New Ulm, Minn. These names are additions to an older list, as requested by the Board of Control. (See May 1, 1966, issue.)

Pastor Ralph Baur, Edmonds, Wash.  
Pastor Donald Bitter, Fort Atkinson, Wis.  
Pastor John P. Brandt, Clear Lake, S. Dak.  
Pastor L. A. Dobberstein, Rapid City, S. Dak.  
Pastor Ronald Freier, St. Joseph, Mich.  
Pastor Paul G. Hartwig, S. Milwaukee, Wis.  
Pastor Waldemar Hoyer, Sioux City, Iowa  
Prof. Lloyd Huebner, Lake Mills, Wis.  
Pastor Robert Kleist, Milwaukee, Wis.  
Pastor Richard Mackain, Swartz Creek, Mich.  
Pastor Paul Manthey, Milwaukee, Wis.  
Pastor Winfred Nommensen, Milwaukee, Wis.  
Pastor Henry Paustian, Watertown, Wis.  
Pastor Joel Sauer, Peshtigo, Wis.  
Pastor Charles Schlei, Hortonville, Wis.  
Pastor Gordon Snyder, West Allis, Wis.  
Pastor Jerome Spaude, Flint, Mich.  
Pastor Edward Stelter, Readfield, Wis.  
Pastor Duane Tomhave, Phoenix, Ariz.  
Pastor William H. Wietzke, Denver, Colo.  
Pastor David Worgull, Neenah, Wis.  
Pastor Edward Zell, Detroit, Mich.  
Pastor Allen Zenker, St. Paul Park, Minn.  
Pastor F. T. Zimmermann, Lansing, Mich.

The Board of Control will meet in the Music Center of Dr. Martin Luther College at 2 p.m. on April 12, 1967, to call a man from this list. Correspondence concerning any of these nominees should be in the hands of the undersigned no later than April 11, 1967.

Darrell Knippel, Secretary  
Dr. Martin Luther College Board of Control  
4818 Garfield Ave. S.  
Minneapolis, Minn. 55409

### NAMES REQUESTED for our Missions

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Pastors who want stations included in this announcement will send information to this same address. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Huntsville
Colorado	Fort Collins*
California	Alpine-Le Mesa Concord (Oakland) Redding Redlands Sacramento San Diego San Jose Simi Valley (Ventura Co.) Whittier (La Habra, Montebello, Pico Rivera, La Mirada, La Puente)
Florida	Cutler Ridge (Miami) Merritt Island Orlando West Palm Beach
Illinois	Joliet* Tinley Park (S. Chicago)
Indiana	Indianapolis*
Iowa	Davenport (Quad City)*
Kansas	Hays-Stockton Kansas City Topeka Wichita
Maryland	Baltimore*
Michigan	Kalamazoo Portland Utica
Minnesota	Duluth-Superior Moorhead Faribault*
Montana	Missoula*
Nebraska	Columbus
New Jersey	North Brunswick

New Mexico	Albuquerque*
Ohio	Akron Cleveland Grove City (Columbus)
Oklahoma	Oklahoma City*
Oregon	Salem
Pennsylvania	King of Prussia (Philadelphia)
South Dakota	Brookings
Texas	Dallas-Duncanville El Paso Houston San Antonio Waco*
Virginia	Falls Church (Wash., D.C.)
Wisconsin	Eau Claire Grafton Little Chute Shawano Waupun* Weston
Canada	St. Albert-Edmonton, Alberta

\* Denotes exploratory services.  
(New Missions in cities already having a WELS church are not listed.)

Note. All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION  
10729 Worden, Detroit, Mich. 48224

### HOME MISSION MAPS AVAILABLE

The map of the United States showing the location of our Wisconsin Synod home missions which appeared as a supplement to the 1967 Yearbook is available separately from Northwestern Publishing House.

Present and future owners of the map will please make these additions:

Our Savior, Sault Ste. Marie, Ontario, Can.  
Our Savior, Cedarville, Mich.

Price of the home mission map: 25c.  
Order from: Northwestern Publishing House  
3616-32 West North Ave.  
Milwaukee, Wis. 53208

### THIRTY-NINTH BIENNIAL CONVENTION

God willing, the 39th Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held at Michigan Lutheran Seminary, Saginaw, Mich., August 9 to 16, 1967, inclusive.

All delegate certification forms should be completed and returned to the office of their respective District Secretaries no later than April 1, 1967. The office of the President must in turn have the names of all certified delegates by April 15, 1967, in order that ample time may be allowed for the assignment of floor committees and their subsequent publication in *The Northwestern Lutheran*, as prescribed by the Constitution and Bylaws of the Synod (Section 1.05a).

We also call your attention to the fact that all matters to come before the convention shall be presented in writing to the President not later than the spring meeting of the Synodical Council (cf. 1963 Proceedings, page 223, B-1).

Paul R. Hanke, Secretary

### SESSIONS OF THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet at the Synod Administration Building, 3512 W. North Ave., Milwaukee, Wis. 53208, on April 26, 27, and 28. The first session begins at 9 a.m. Central Standard Time. Preliminary meetings of various boards and committees can be arranged by the respective chairmen for April 24 and 25.

The sessions have been set for the last week of April in order to avoid conflict with Ascension Day, May 4, and the week before Pentecost.

"All matters to come before the convention shall be presented in writing to the President not later than the . . . meeting of the Synodical Council. The Praesidium shall decide which of these matters is to



be included in the REPORTS AND MEMORIALS to the convention." Constitution and Bylaws, Section 2.01 (e). All reports should be furnished for the Council meetings in 125 copies.

Oscar J. Naumann, President

#### COMMITTEE ON ASSIGNMENT OF CALLS

The Conference of Presidents will meet, God willing, as Committee on Assignment of Calls together with advisory members from the administrators of our worker-training schools on May 23 and 24, beginning at 9 a.m. (Central Daylight Time) at the Seminary in Mequon.

Oscar J. Naumann, Chairman

#### REQUEST FOR COLLOQUY

Pastor Herman R. Fink, Jr. (LC-MS), Hudson, N. Y., has requested a colloquy preparatory to making application for membership in the Wisconsin Evangelical Lutheran Synod.

N. Berg, President  
Michigan District

### CALENDAR OF CONFERENCES

#### ARIZONA-CALIFORNIA

##### GADSDEN DELEGATE CONFERENCE

Date: Fri., April 14, 1967, at 9 a.m.  
Place: Holy Cross Church (R. Paustian), 541 N. Harrison Rd., Tucson, Ariz.  
Agenda: Interpretation of Gal. 2, S. Krueger; Continuing Revelation, V. Winter; Ideal Relations Between the Classroom and the Pulpit, J. Meyer. Preacher at the opening service: D. Schultz.  
Note: All teachers in schools of the Gadsden Conference attend these sessions.

V. H. Winter, Secretary

#### DAKOTA-MONTANA

##### ALBERTA-MONTANA DELEGATE CONFERENCE

Place: First Lutheran Church, Winnett, Mont.; David Zietlow, pastor.  
Time: May 24, 1967, 9 a.m. M.S.T. Communion service.  
Discussion and review of BoRaM.

D. D. Zietlow, Secretary

#### MICHIGAN

##### SOUTHEASTERN PASTORAL CONFERENCE

Date: Tues., April 4, 1967.  
Place: Grace Lutheran Church, Falls Church, Va.

Agenda: To be announced.  
K. Haag, Secretary

##### FLORIDA PASTORAL CONFERENCE

Date: Tues., April 18, 1967.  
Time: Communion service at 9 a.m.  
Place: Bay Pines Church, Largo, Fla.  
Host pastor: Raymond Wiechmann.

E. C. Renz, Secretary

##### SOUTHWESTERN PASTORAL CONFERENCE

Place: St. John's Church, Sturgis.  
Date: Wed. and Thurs., April 24 and 25, 1967.  
Time: 9:30 a.m. Opening Communion service.  
Preacher: W. Westendorf (W. Zarling, alternate).

Agenda: Does Scripture Define the Scope of Government? M. Bradtke; Trace What Is Happening to Gen. 1-3 in Lutheran Churches; Exegesis of John 14:6-14, H. Zink; Exegesis of Jas. 2, W. Zarling; Release — Transfer — Dismissal — Excommunication — Which and When, H. Peter.  
E. R. Bickel, Secretary

##### SOUTHEASTERN TEACHERS' CONFERENCE

Place: St. Stephen's School, Adrian, Mich.  
Time: Fri., April 28, 1967, beginning at 9 a.m.  
Agenda: Demonstration Lesson on Instruction in Christian Symbols, Robert Gruetzmacher; A Paper on Art, Betty Haas; Practical Art Lesson, Mrs. Lois Press; Art Workshop.  
Betty Haas, Secretary

### NEBRASKA

#### DISTRICT PASTORAL CONFERENCE

The conference will meet at the following places:

April 18 — Christ Our Redeemer Lutheran Church, 6363 East Alameda, Denver.

April 19 — Zion Lutheran Church, 2600 S. Wadsworth Blvd., Denver.

April 20 — St. James Lutheran, 20th and Ford Sts., Golden, Colo.

Essays: Exegesis of Ps. 23 or Ps. 110, M. Doelger; The Eucharistic Aspect of the Lord's Supper, J. Engel; Heb. 7:26, 27, In the Light of the Events of the Great Day of Atonement, H. Meyer; Exegesis of Ps. 51:1-12 or Ps. 118:14-24, H. Bittorf; Efficient Presentation of Subject Matter to the Confirmation Class, S.S. Teachers, Young Peoples, Testing Yourself, E. Lindemann; Purposeful and Edifying Communion Registration, E. Herman; Rom. 11:28-36, A. Hertler; Reports.

Note: Communion service Tues. evening at 7:30. Preacher: E. Lindquist (alternate: G. Free).

Please announce your time of coming and lodging needs to:

Pastor W. H. Wietzke  
655 S. Harlan St.  
Denver, Colo. 80226  
Hermann John, Secretary

#### NORTHERN WISCONSIN

##### WINNEBAGO PASTORAL CONFERENCE

Date: Mon. April 3, 1967.  
Time: 9 a.m. Communion service.  
Preacher: W. Weissgerber (alternate: D. Wor-gull).

Place: St. Peter's Church, Route 1, Larsen; E. Stelter, host pastor.

Agenda: Dan. 12, G. Albrecht; Eph. (con'd.), K. Gurgel; Casuistry, Reports, Assignments.  
Glenn H. Unke, Secretary

\* \* \* \*

##### RHINELANDER PASTORAL CONFERENCE

Date: April 10, 1967.  
Time: Opening session at 9 a.m.  
Place: St. Paul's, Crandon, Wis.; J. Kings-bury, pastor.  
Program: Ephesians, F. Bergfeld; Youth Group Work, T. Spiegelberg; Colloquies, J. Dahlke.  
Service: 7:30 p.m.; T. Spiegelberg, preacher (F. Bergfeld, alternate).  
E. Kahrs, Secretary

\* \* \* \*

##### FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Date: April 10, 1967.  
Place: Bethany Church, 1817 N. Alvin St., Appleton, Wis.  
Time: Opening service at 9 a.m.  
Preacher: A. Tiefel (C. Voss, alternate).  
Place of meeting: Fox Valley Lutheran High School.  
A. A. Schabow, Secretary

\* \* \* \*

##### FOX VALLEY-WINNEBAGO

##### S.S. TEACHERS' CONFERENCE

The Fox River Valley and Winnebago Lutheran Sunday-School Teachers' Conference will meet in Martin Luther Lutheran Church, Oshkosh, on Sunday, April 16, 2:30 to 4:30 p.m. All Sunday-school teachers, Christian day-school teachers, and pastors of the Conference are urged to attend.

Mrs. Stephen Brill, Secretary

#### SOUTHEASTERN WISCONSIN

##### DISTRICT PASTOR-TEACHER CONFERENCE

Date: Wed. and Thurs., June 14, 15, 1967.  
Place: St. Matthew Church, 84th and Melvina Streets, Milwaukee, Wis.

Time: Opening service with Holy Communion at 9 a.m. Wed. Pastor Arthur Halboth will deliver the sermon marking the 50th anniversary of the District. Pastor Paul Manthey will serve as liturgist.

Essay: Pastor-Teacher Harmony, Prof. Robert Voss.

Sessions will be held Wed. morning, afternoon, and evening, and Thurs. morning and afternoon. Meals will be served by the ladies of St. Matthew Congregation.

All pastors, professors, and male teachers of the District are expected to attend.

Heinrich J. Vogel, Secretary

### WESTERN WISCONSIN

#### WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Tues., April 18, 1967.

Time: 9 a.m. Communion service.

Place: St. Peter's, Schofield.

Speaker: L. Schroeder.

Agenda: Exegesis of I Tim., H. Marcus Schwartz; Exegesis of Rom. 8:18ff, Richard Weber; Ecumenicalism and Romanism by Dr. P. J. Doeswyck (Book Review), Raymond Schultz; Pastoral Counseling in Impending Divorce Cases, Marvin Zank; Northwestern College Report, faculty member; Mission Reports, William Lange and H. Marcus Schwartz.

D. A. Witte, Secretary

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#### SOUTHWESTERN CONFERENCE

Place: St. John, Rock Springs; E. Vomhof, host pastor.

Date: Tues., April 18, 9 a.m.

Preacher: O. Heier (alternate, M. Herrmann).

Agenda: Exegesis: Rom. 3:1-29 (compare Luther and Paul in regard to justification by faith), J. P. Meyer; Inspiration According to the Confessions, M. Hermann; Isagogical Paper — Obadiah, O. Wraalstadt; Luther and His Attitude toward the Doctrine of Inspiration, C. Nommensen; Confirmation and Its Uses, E. Carmichael.

D. Kempf, Secretary

\* \* \* \*

#### WESTERN WISCONSIN TEACHERS' CONFERENCE

Time: April 27 and 28, 1967.

Place: Winona, Minn.

Papers: Practical Applications of the First Three Commandments, Pastor R. Kant; When to Promote or When to Retain a Child, Norman Dux; Advantages and Disadvantages of Combined Social Studies, Gordon Pape; Guiding Our Children into Attending Our Lutheran High Schools, Pastor Wayne Schmidt; What's New in Reading? Victoria Schuetze.

Armin Huhn, Chairman  
The Program Committee

### ORDAINED AND INSTALLED

#### Installed

##### Pastors

Fuhlbrigge, Karl A., as pastor of Cutler Ridge Ev. Lutheran Church, Miami, Fla., by J. C. Berger; assisted by K. W. Strack, W. E. Steih, Raymond Wiechmann, Richard Wiechmann, J. L. Vogt; Feb. 26, 1967.

Schaewe, Edward, as pastor of Trinity Ev. Lutheran Church, Bangor, Mich., and of Hope Ev. Lutheran Church, Hartford, Mich., by W. W. Westendorf; assisted by F. C. Kneuppel, W. J. Zarling, L. W. Meyer, Jr., D. R. Sievert, E. R. Bickel; March 5, 1967.

Sievert, David R., as pastor of Grace Ev. Lutheran Church, Muskegon, Mich., by H. A. Hempel; assisted by W. J. Zarling, R. F. Freier, L. W. Meyer, Jr., H. T. Peter, E. R. Bickel, W. W. Westendorf, J. Olsen (ELS); Feb. 19, 1967.

### CHANGE OF ADDRESS

##### Pastor

Sievert, David  
2204 5th St.  
Muskegon Heights, Mich. 49444



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