



THE NORTHWESTERN

# Lutheran

April 16, 1967



# BRIEFS by the Editor

A RATHER COLD RAIN WAS FALLING STEADILY, we noted as we wrote this on Easter Sunday afternoon. Our first reaction was, "What a pity!" But then came the better second thought, "Really, what difference does it make?" And that, in turn, suggested a more general truth. When we have beheld the risen Savior, then the Sun of gladness has risen on us and has brought peace and joy to our hearts. Unless we turn our eyes away from Him — and we do that when we turn away from Scripture and no longer gaze upon its picture of the Savior in all His grace — the rain of trouble, trial, and heartache that falls on us all cannot dampen the joy that we have in Christ Jesus, who was delivered for our offenses and was raised again for our justification (Rom. 4:25).

One thing suggested another, it seems. No doubt the idea of the "rains and storms of this life" recalled Paul's enumeration of them in Romans 8:35-37. Then there follow the triumphant words: "Nay in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels nor princi-

palities nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." We have a need that ought to make us read these words often. Do you? Or, better still, have you locked them in your memory?

But, after reading or recalling these words, by all means go back to verses 31-35. Note how Paul connects the certainty of God's love and favor with the Father's giving and delivering up His Son, and with the Son's death, resurrection, ascension, and intercession. Never let that connection get away from you. Then you will find these words in Romans 8:31-39 to be wells of assurance from which you draw again and again the most precious water — "a sacred, settled peace."

**A COMMENT ON OUR CHURCH-PAPER FROM VIETNAM** reached us through the Lutheran Spiritual Welfare Commission. Pastor Luther Voss, who ministers to our servicemen in Vietnam, wrote:

"I want to point out that I am thrilled again and again about the things our WELS people and others tell me about our Northwestern Lutheran editorials, and the fact that our Synod is so interested in them. The Northwestern Lutheran is the only paper that is available in the lobby of this hotel. It is read by people of many countries that can read English. They remark about our paper not pulling any punches and standing on the Bible."

FROM ONE OF OUR HOME MISSIONARIES comes another comment that will interest you:

Mission work is done in many ways. One person found peace through the Christ-centered articles appearing in The Northwestern Lutheran. Her comment was: "I thank God for it!" . . . Do you make the most of your church magazine? Have you considered a gift subscription for someone who might need it?

KEITH KRUCK, Home Missionary  
(Quoted in the missionary "squibs" intended for Sunday bulletins and sent out by the Alpha Circuit of the Lutheran Women's Missionary Society.)

SOME MIGHT FIND A FEASIBLE IDEA indicated in this letter from a serviceman and the short news item that went with it:

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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

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THE COVER — St. Stephen Ev. Lutheran Church, Adrian, Michigan; D. M. Gieschen, pastor.

# Editorials

**Leave Out the Religion** Religionists who are determined that all people of various religious denominations and varying religious beliefs should worship together in common services have in the past been hampered by the fact that not all religious denominations believe and teach the same thing. Thus in conducting such services there has always existed the danger of offending the religious sensibilities of some of the participants.

To avoid this unpleasantness, the accepted procedure has been to skirt the points of difference. However, because different denominations and individuals disagree on so many different points, this practice, however diplomatically carried out, has not been uniformly successful.

Now, it appears, a method has been discovered of surmounting this formidable obstacle in the path of ecumenical success. And it is very simple: Leave out the religion.

A bulletin prepared for use in a church service near the campus of a prominent university indicates that this has been done on a limited scale on at least one occasion in that particular church. The service, billed as "An Ecumenical Service For the Beginning of Lent," included three songs to be sung by the congregation, as follows: "Try To Remember," "If I Had a Hammer," and "Turn, Turn, Turn." All are popular folk songs. None makes any reference to the import of the Lenten season. In fact, none so much as mentions God.

This is a rather logical adaptation of the "ecumenical" service to people of various religious persuasions, who disagree on virtually every point of doctrine, including the doctrine of God.

One Lutheran student who attended the service wrote to his pastor, "It was fun to sing those songs, but it sure didn't strengthen my faith in my Savior." And this, among other things, explains why some church bodies take a dim view of common services involving those who are not united in faith.

IMMANUEL G. FREY

\* \* \*

**\$1.5 Million** Last month the Missouri Synod's Board of Directors directed Concordia Teachers College of River Forest, Illinois, to withdraw a request for nearly \$1.5 million in federal aid to help build library facilities. When legal counsel had pointed out that accepting federal funds might jeopardize the college's status as a training school for "ministers of religion," the directors and the college realized that its men graduates "probably could no longer claim exemptions in the draft and for income tax purposes." They decided that even a million and a half dollars were not worth the possible loss of a divinity school status.

Our first response to such a report may be one of surprise. With federal provisions being what they are, it seems hard to believe that an application for a federal grant and loan was even initiated. The college was ineligible because it was a divinity school.

Why would a board of directors take a risk that surely must have been pointed out by someone before the application was made — by one of their own members, perhaps, or by an official of the synod? Someone must have wondered; someone must have expressed his doubts. What prompted them to overrule justifiable doubts?

It is difficult to see that it was essentially anything else than the lure of a bargain. A direct grant of nearly two-thirds of a million dollars, and the rest at three per cent with 30 years to pay — such an offer was almost irresistible. No painstaking collecting of a million and a half dollars, contributor by contributor, envelope by envelope, dollar by dollar, Sunday by Sunday. No need for stewardship campaigns, for fund drives, for house-to-house visitations.

By now surprise has yielded to concern. It is deceptively and alarmingly easy for anyone to relax principles and to slacken prudence when advantages seem to be so obvious and indisputable. Why should we in the Wisconsin Synod assume that we shall be proof against the temptation to seek painless financing? Can we assure ourselves that the temptation to take easy dollars will not overcome our better knowledge? Will we rank principle above practicality, probity above profit when painless sanctification beckons?

We too have flesh and blood.

CARLETON TOPPE

\* \* \*

**On Quoting Scripture** A newspaper writer philosophizing on life and its uncertainties in a recent issue of his paper sought to support his remarks by quoting Scripture. "Beauty is a fading flower," he wrote. Those exact words in that very order do indeed occur in Scripture. But somehow that observation does not sound quite genuine. It does not have the sound of Scripture. It sounds more like philosophizing moralizing. The words occur in Isaiah, chapter 28, verse 1. There we read: "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower." This chapter says that the drunkards of Ephraim in their pride shall be trodden under feet by the Lord and their glorious beauty shall be a fading flower. That is something quite different from the blunt statement that beauty is a fading flower.

Beauty in nature and in the human form is a gift of God and is so recognized in Scripture. Consider Abraham's words to Sarah: "Thou art a fair woman to look upon." Also the factual remark in Genesis 29:17: "Rachel was beautiful." Jacob preferred her for that reason. Of David it is written that he "was of a beautiful countenance and goodly to look to."

To say that beauty is a fading flower and to quote Scripture in support of that disparaging remark is going too far and is really misquoting Scripture. Scripture does employ the figure of a fading flower but uses it in a much more comprehensive sense than that intended by this newspaper writer. Whatever does not share the

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After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, "I go a fishing." They say unto him, "We also go with thee." They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore, but the disciples knew not that it was Jesus. Then Jesus saith unto them, "Children, have ye any meat?" They answered him, "No." And he said unto them, "Cast the net on the right side of the ship, and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, "It is the Lord." Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there and fish laid thereon and bread. Jesus saith unto them, "Bring of the fish which ye have now caught." Simon Peter went up and drew the net to land full of great fishes, a hundred and fifty and three; and for all there were not so many, yet was not the net broken. Jesus saith unto them, "Come and dine." And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread

and giveth them and fish likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead (John 21:1-14).

To His Disciples Jesus "showed himself alive after his passion by many infallible proofs, being seen of them forty days" (Acts 1:3). One such appearance we have before us here. It had a twofold purpose: to impress upon their hearts the unmistakable fact of His resurrection, and to prepare their hearts for a confident approach to the future.

### Affirming the Fact

Remarkably, despite His own announcements to that effect prior to His death on the cross, and despite the positive testimony of those who were the first to see Him alive on that first Easter morning, the Disciples of our Lord were slow of heart to accept the fact that He had actually risen from the dead. On one occasion, in fact, He found it necessary to "upbraid them with their unbelief and hardness of heart" (Mark 16:14). They even found it difficult to believe their own eyes.

To the Disciples it was just too good to be true. The experience of Good Friday was not yet completely erased from their minds. They seemed almost to have been in a trance. For a while they would be reasonably sure that He was alive again, but then, when they didn't see Him for some time, the old doubts and misgivings would return to disturb their minds and unsettle their hearts. They could not be altogether certain that it was not just a pleasant dream or wishful thinking on their part.

On this occasion, however, their doubts were dispelled and dismissed for good. Spurred by the keen insight and perception of John, "that disciple whom Jesus loved," they accepted the "stranger's" invitation to breakfast there on the seashore, "knowing that it was the Lord." There was no question about it now. Not only His words, but also His ap-

pearance, His authority, and the miraculous multitude of fishes implanted in their hearts firmly the truth that He was indeed their resurrected and living Lord and Master.

We, too, have our ups and downs in our life of faith, our moments of strong confidence and soaring hope and our moments of gloomy depression and despair. Sometimes we act as though we aren't sure that the Lord is risen, and that "He lives all blessings to impart." Through the sacred record, affirming the fact, the Holy Spirit would work mightily in our hearts to instill in us the confident conviction that our Savior lives to grant us rich supply.

### Assuring the Future

In carrying out the Great Commission of their risen Redeemer, the Disciples would soon discover the doubts and dilemmas as well as the disappointments and discouragements which accompany the preaching of the Gospel. By this miraculous draught of fishes the Lord intended to assure them, that trusting in His Word and following His directions, their faithful labors as fishers of men would be amply rewarded and eminently successful because of His divine power and blessing. When they cast out their net according to His bidding, they received a multitude of fishes though it might well have seemed contrary to their best judgment and to their highest expectations. When, afterwards, they would let down the net of the Gospel as He had revealed it to them and established it among them, they could be sure that it would accomplish that whereto He had sent it, even where they might least expect it. If they would do His bidding and proclaim His saving Word without compromise or concession, however long and patiently they might labor without a sign of success, in due time He would provide the increase according to His good pleasure.

Furthermore, by supplying a nourishing breakfast for them after their long hours of wearying toil, the Lord

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**Topic: How Can We Best Serve People in This Twentieth Century?**



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

"When will you WELS folk join the twentieth century — not resent it for happening?" An anonymous reader, who seems to address himself to us from the "outside," asks this question. In asking it he refers to our "narrow-minded 'exegesis,' " telling us that the mold on it is staler than his "last week's garbage." The question is, of course, not one that calls for information or an explanation. It hardly asks for a response in our column. Ordinarily one also quite completely ignores such anonymous letters.

### **A Question We Must Ask Ourselves**

But after overcoming one's first reaction, a mixture of resentment and amusement, one does some serious thinking and asks himself: How can we best serve people in this twentieth century? Are we "narrow-minded" in a way that will hinder serving men with the Gospel today? Are we "old-fashioned" in a way that hinders the effectiveness of the Word of God? Ultimately it comes down to this question: To what extent can and should we accommodate ourselves to the world and people about us, and to what extent must we remain out of step with the twentieth century?

### **Have Our Methods Kept Pace?**

The world is ours to use. "The earth is the Lord's and the fullness thereof." This includes the world of science and invention. It would be an abuse of God's gifts to ignore modern means of transportation and communication in doing the Lord's work. The inventive genius of the twentieth century must serve also the interests of the Gospel. Have our methods of doing the Lord's work kept pace with the means He places at our disposal? We ever need to ask this question. Not to ask it is to "resent" the coming of this century.

### **Becoming All Things to Men of Our Time**

Times change. Customs change. Cultures change. A rural society becomes urban. A country congregation becomes suburban. A city church finds itself in the inner core. The population is mobile. Education advances. As we face these changing times, Paul's inspired word comes to mind: "I am made all things to all men, that I might by all means save some." We ever need to ask ourselves: Have we in these changing times adapted our approach, our methods, ourselves to the people we face? Have *we* become all things to all men? Have we reached out meaningfully to the suburbanite, the inhabitant of the inner core, the highly educated, the underprivileged, the apartment dweller? Not to ask ourselves these questions is to "resent" the happening of the twentieth century.

### **Adapting to Changes in Language**

Language changes. Words that meant something to one generation have lost their meaning to another. Illustrations that were effective for the fathers may not mean

much to their children. We must never stop asking: Is the language we are using getting through to men? Is the present generation understanding us when we speak? What illustration from this jet age will best demonstrate the truth of God? Not to ask ourselves these questions can lead to failure to communicate the Gospel. St. Paul very correctly asks: "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" (I Cor. 14:9.)

Indeed, we must change. We must adapt. We must become all things to all men in our methods, in our language, in our customs. Failure in this is unfaithfulness toward the Gospel.

### **Other Changes Our Century Asks Us to Make**

There are other changes the twentieth century bids us make (although they aren't as new as the twentieth century would like to think). Reinterpret Scripture. Recognize Scripture as a human book with human weaknesses and limitations. Accept the possibility of error in Scripture. Make your message meaningful to modern man who can't accept miracles. Harmonize Genesis with evolution. Don't try to force anyone to believe in a physical resurrection of Christ. Don't be too sure about the correctness of your doctrine. That is the broad-minded exegesis or interpretation the twentieth century invites us to follow. What should we do? Must we in this too become all things to all men?

### **"No Other Doctrine"**

We listen again to the inspired words of Paul: "Charge some that they teach no other doctrine. . . . Take heed unto thyself and unto the doctrine. . . . If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing. . . . Hold fast the form of sound words, which thou hast heard of me. . . . But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. . . . For the time will come when they will not endure sound doctrine. . . . But watch thou in all things. . . . Rebuke them sharply that they may be sound in the faith. . . . Etc. Etc."

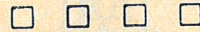
### **The Best Service to Modern Man: an Unchanged Doctrine**

As to the doctrine we teach, we cannot, we dare not, change from what Scripture teaches. When the twentieth century asks us to change this, we shall not and cannot do its bidding. Only then will we properly serve man also in this twentieth century.

We know the twentieth century may call this course foolishness (garbage, if you will). "For the preaching of the cross is to them that perish foolishness." But we believe with all our heart what Paul wrote: "Now we

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What do  
you mean..



# Sanctification?

## THE BATTLE BETWEEN THE FLESH AND THE SPIRIT

Every Christian knows from his own personal experience how he must struggle against the temptation to sin. On the one hand, as a Christian he is filled with gratitude for God's great gift of eternal life and salvation. He realizes that this is a wholly undeserved gift of God's grace. He knows that this has been won for him by God's own Son, Jesus Christ, "who was delivered for our offenses, and was raised again for our justification" (Rom. 4:25).

The grateful Christian's most earnest and fervent desire, therefore, is to do God's will. He does not want to do anything that will displease his heavenly Father.

### The Struggle Within the Christian

But what a struggle it is! For within himself the Christian finds a strong, at times overpowering force that pulls him in the opposite direction. Instead of encouraging him to do what is pleasing to God, this force is bent only on that which is wicked and wrong. How appealing it makes sin look! What convincing arguments it suggests to persuade the Christian to sin!

And how often it succeeds! Only after he has fallen does the rueful sinner realize that the arguments were specious. Instead of pleasure, sin brings only bitter disappointment.

But for the Christian the biggest disappointment of all is the realization that he has again failed the God who loves him. He has sinned. He has offended his heavenly Father, who has shown him nothing but kindness, mercy, and love.

Every one of us has certainly had this experience. No Christian should think that he is the only one who is called upon to wage such a battle against temptation and sin. "There hath no temptation taken you but such as is common to man," the Apostle Paul reminds us (I Cor. 10:13).

### No One Is Spared This Painful Struggle

Even great heroes of faith like David, Peter, and Paul experienced the painfulness of this daily struggle. They too had to confess that again and again they failed to do that which they as children of God really wanted to do. And what they did not want to do, that they did. Sin simply overpowered them. Before they knew it, sin got the better of them.

No sooner had they succumbed to temptation, however, than they were overwhelmed with a sense of shame. They were sincerely sorry that they had again listened to the devil rather than to their Savior-God.

### Paul's Classic Description of the Struggle

Without question the Apostle Paul has given us the classic description of this grim struggle that goes on within the Christian in the seventh chapter of his Epistle

to the Romans. Taylor paraphrases Paul's confession in his *Living Letters* as follows:

The law is good. The trouble is not there, but with *me*, because I am too sinful to obey it. I don't understand myself at all, for I really want to do what is right, but I can't. I do what I don't want to—what I hate. I know perfectly well that what I am doing is wrong and that the laws I am breaking are good ones. But I can't help myself because I'm not doing it. It is sin inside me that is stronger than I am that makes me do these evil things. I know I am rotten through and through so far as my old sinful nature is concerned. No matter which way I turn I can't make myself do right. I want to but I can't. When I want to do good, I don't; and when I try not to do wrong, I do it anyway.

Now if I am doing what I don't want to, it is plain where the trouble is: sin still has me in its evil grasp. It seems to be a fact of life that when I want to do what is right, I inevitably do what is wrong. I love to do God's will so far as my new nature is concerned; 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 are still within me. In my mind I want to be God's willing servant but instead I find myself still enslaved to sin. So you see how it is: my new life tells me to do right, but the old nature that is still inside me loves to sin. Oh, what a terrible thing this is! Who will free me from my slavery to this deadly lower nature? Thank God! It has been done through Jesus Christ our Lord. He has set me free (Rom. 7:14-25).

### The Old Sinful Nature

The Christian experiences this struggle within himself because he is a dual personality. He has a twofold nature. On the one hand, his heart is by nature sinful and corrupt. Jeremiah describes it as "deceitful above all things, and desperately wicked" (Jer. 17:9). God declares, "The imagination of man's heart is evil from his youth" (Gen. 8:21). This sinful nature which he has by birth Scripture calls the "*flesh*" (John 3:6). It also speaks of it as "the *old man*, which is corrupt according to the deceitful lusts" (Eph. 4:22). Since all of us have inherited this from Adam, we often speak of it as the "*Old Adam*." This is the one side of the picture.

### The New Nature of the Christian

But, on the other hand, the Christian also has a new nature. He has been born again. He has experienced a spiritual rebirth. Working through the Means of Grace, the Gospel in the Word and in the Sacraments, the

Holy Ghost has brought him to faith in Christ. He has given him a new heart. "If any man be in Christ," Paul says, "he is a *new creature*" (II Cor. 5:17). The believer in Jesus has experienced the fulfillment of God's promise, "A *new heart* also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. 36:26).

This new nature in the Christian, a creation of the Holy Ghost, Scripture calls the "*spirit*." Jesus told Nicodemus, "That which is born of the Spirit," that is, of the Holy Ghost, "*is spirit*" (John 3:6). Paul calls it the "*new man*" and admonishes, "Put on the *new man*, which after God is created in righteousness and true holiness" (Eph. 4:24). Again, referring to his new, spiritual nature, he says, "I delight in the law of God after the *inward man*" (Rom. 7:22).

#### The Relentless Tug of War

The two natures, the flesh and the spirit, are responsible for that relentless tug of war which the Christian senses within himself constantly. "For the flesh lusteth against the spirit, and the spirit against the

flesh: and these are contrary the one to the other" (Gal. 5:17).

Sanctification comes about in the Christian only as the New Man gains ascendancy over the will and conduct of the Old Man. The progressive victory of the spirit over the flesh—that is the process of sanctification.

#### The Christian Dare Not Relax

If he wishes to win the day, the Christian cannot afford to relax his vigilance, no, not for a moment. He must ever heed the Savior's exhortation, "Watch and pray." For this battle goes on unremittingly. There is no respite. There is no truce. It is a constant, lifelong contest.

And it is a matter of life and death. Those are the stakes, nothing less—eternal life for those who persevere, eternal death for those who fail to fight the good fight of faith.

Do we have any hope of success? Yes, indeed! For with Paul each and every Christian can confidently affirm, "I thank God, through Jesus Christ our Lord!"

WILBERT R. GAWRISCH

## TO THE SOUND OF TRUMPETS

### Dedication at St. Stephen, Adrian, Michigan

On Sunday, January 15, 1967, to the sound of trumpets, the doors of the new church building, administration wing, and educational wing of St. Stephen Ev. Lutheran Church, Adrian, Michigan, were opened. A total of 2000 people gave all glory to God during the three worship services held on the day of dedication. During the morning Church Dedication-Communion Service the pastor of the congregation, Daniel M. Gieschen, conducted the service, basing his sermon on that which is the theme of the chancel, "He Loved Me and Gave Himself for Me" (Gal. 2:20). In the afternoon the Educational Wing Dedication Service was held with Professor Martin Toepel, president of Michigan Lutheran Seminary of Saginaw, delivering the sermon; in the evening Festival Service Pastor Norman Berg, president of the Michigan District and first vice-president of the Synod, was the guest speaker. Two former pastors, Robert Baer and Alvin Baer, were guest liturgists during the two services. The senior choir, the children's choir from the Christian day school, trumpeters from Michigan Lutheran Seminary, and the Southeastern Conference Pastors' Chorus took part in the worship services.

St. Stephen Ev. Lutheran Church was organized in 1860 and has had 10 pastors since that time. At present it has 465 communicant members and total membership of 660 souls; there are 160 children enrolled in its Christian day school with five teachers: Mr. Robert Stoltz, principal, Mr. Robert Gruetzmacher, Miss Jean Quast, Mrs. David Weisenfelder, and Mrs. Dale Walworth.

St. Stephen Lutheran Church began construction with groundbreaking services in November 1965; cornerstone-laying services were held in May 1966. The entire complex which was dedicated consists of the church building with a nave seating 420, a balcony for 50 and an overflow area for 150, a lounge, pastor's office, church office, and working sacristy. The interior of the church is face brick with red oak wood trim, and the wood arches and deck, pews and chancel furniture all have a brushed walnut finish. The focal point of the chancel area is the life-sized corpus, carved out of African mahogany, attached



The altar of the new St. Stephen Ev. Lutheran Church, Adrian, Michigan.

to a hand-gouged wood cross and also a hand-carved panel on the altar front, which set the theme for the church, "He Loved Me and Gave Himself For Me." The nave doors also have carved panelings to remind the worshiper that, "This Is None Other Than The House of God, and This Is the Gate of Heaven." The congregation also has on order a 29-rank Schantz pipe organ with chimes, which will be installed in March 1969. A planted courtyard separates the administration wing from the church proper. The building also has a church lounge which is used for overflow and fellowship activities. The educational wing includes a principal's office and two new classrooms to supplement the four-classroom school dedicated May 1955. The master plan also calls for additional classrooms and a multipurpose gymnasium-auditorium in the future.

The congregation placed the new buildings into the service of God for the promotion of His kingdom with this prayer:

To us preserve, O mighty Lord,  
Unto the end, Thy precious Word  
In church and school, O Lord, we pray,  
Abide with Thy rich grace always.

DANIEL M. GIESCHEN

## INSIGHTS INTO FOREIGN MISSION WORK

by Ernst Wendland

### Missions in Trouble

A recent periodical with world-wide circulation states that "missionaries are in trouble throughout much of Africa." Leaders of independent nations are claimed to be resenting the missions "as vestigial relics of colonialism." The article goes on to show that missionaries are being expelled, mission schools are being nationalized, and churches are being asked to adapt their teachings to the indigenous culture.

#### Is The Missionary No Longer Wanted?

The picture thus presented is discouraging, to say the least. And one would be naive to deny that straws of this nature are in the wind. One almost begins to ask — if one is inclined to accept the inference suggested by this article — whether it would not be better to trench or even to pull out completely before it is too late.

"You're neither wanted nor appreciated; why don't you stay at home?" The statement is never quite so bald, but it is implied in many things experienced *at home and abroad*.

#### Is Trouble the Deciding Factor?

We wonder if there was ever a time in the history of this world when missionaries were *not* "in trouble." If trouble is an indication that we ought to pull out, few missions would ever have been started.

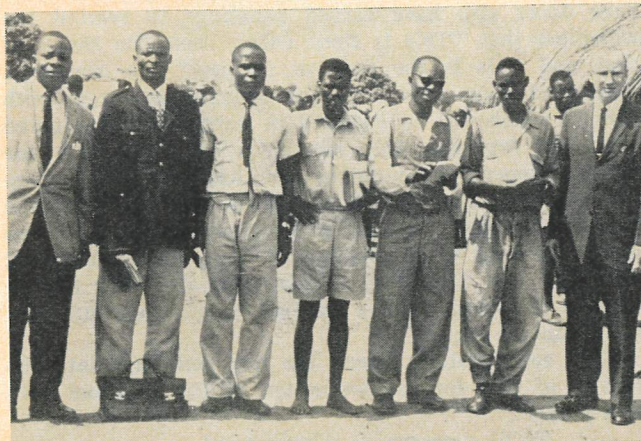
#### Troubles Were Ever a Part of Missions

In the pioneer days of mission work in Africa there were troubles just as in any other country where mission work was begun. Sometimes these troubles even led to a death struggle for mere survival. Often they led to martyrdom and death for the missionaries.

But somehow the Church survived.

#### New Troubles in Emerging Countries

In later years these troubles took on a different aspect. When many emerging countries were about to



Missionary Raymond Cox with some of the faithful members of our church in Malawi, Africa. Left to right: C. Bowman, L. Thobowa, E. Chikwewe, T. Mandanda, K. Mbamera, K. Mphonya.

achieve independence, it was frequently said that missions and churches would no longer have any place at all in the new scheme of things.

In most places the missionaries not only stayed on, but they expanded their efforts.

#### Missions Vestiges of Colonialism?

Now we are told that missions are looked upon suspiciously as a last vestige of colonialism and are on the way out. Missionaries are said to be doubtful whether or not the faith can be kept alive under nationalistic pressure.

It would be foolish to say that such doubts and fears do not exist.

#### The Sending Lord Knew of the "Troubles"

Our assurance against such morbid predictions must come from Christ Jesus, the Son of God, who has told us to do this work, and who has promised to be with us with His power unto the end of the world.

We must remember that Christ never predicted a bed of roses to those who followed His call into service. "Ye shall be hated of all nations for my name's sake," He says very clearly as He describes conditions in the Last Days. In the light of His words our troubles and problems certainly should not be construed as anything strange or unusual. What should surprise us, rather, is that we haven't experienced more trouble than we have.

#### The Promise Still Stands

In this same discourse the Lord says just as positively, "And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come."

The Gospel is still preached. The Glad Tidings are still being proclaimed. An indigenous corps is still being trained. So far, at least, we can say that the government has involved itself directly in our problems as little as we have in theirs.

How long this will be true, we cannot say. We wouldn't even care to offer any predictions.

#### Let Us Work While It Is Yet Day

It is, rather, for us to make use of the opportunities while they are there. If and when the time should ever come that *our* services as missionaries are terminated, we would still trust in the sure promise of Him who has told us that none of our efforts in His name have been in vain, realizing that missions will be "in trouble" as long as this earth shall stand.

But against that eventuality of our forced departure from the field let us instruct and train a strong, indigenous corps of witnesses for Christ who in their turn will learn from us to say, as we learned from the first Apostles and missionaries of our Lord, "We cannot but speak the things which we have seen and heard."

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



# Twenty-Fifth Anniversary

## First Lutheran, La Crescent, Wisconsin

The members of First Ev. Lutheran Congregation of La Crescent were granted the grace to observe the twenty-fifth anniversary of their organization on Sunday, February 12, 1967. Back in 1941 a number of our Wisconsin Synod Lutherans, living in and about the village, who were members of neighboring congregations, such as Immanuel Lutheran of South Ridge, St. John's of Nodine, First Lutheran and Mt. Calvary of La Crosse, had agreed to meet for services with intentions to create a congregation. Their first service was held in the Methodist church on November 16, 1941. It was conducted by the undersigned, who was pastor of the South Ridge congregation. About 50 communicants represented a nucleus for a new congregation and by February 15, 1942, they were prepared to organize.

Even though these members were eager to start building a new church, the Lord had ways and means to prevent the folly of such action. Prices for building materials were sky-high and hard to get. World War II was in full blast, and permits to build were not issued unless absolutely necessary. La Crescent had a future that no one could perceive in the early forties. Only the omniscient Father could know. Had First Lutheran built according to the plans we had at the time of the organization, we would naturally have built far too small. At that time the village had a population of about 500 — with three established churches. Since then it has grown to a town of more than 2500.

But in the spring of 1949 the signal was given to build a basement church. It was completed to be dedicated on the occasion of our children's Christmas Eve service. We now had our own house of worship — and rejoiced with the angels: "Glory to God in the highest, on earth peace, good will toward men."

Yes, our Mission Board had granted us a lift of encouragement with a small subsidy and a building loan of \$7,000, but by the spring of 1953 the loan had been paid off with grateful hearts, and a new project loomed up before us. The superstructure had to be erected. Yes, it meant that we had to borrow money, but prospects for an increased and stronger membership had become more certain, so that loans were offered from our own local members. The total cost of the new Winona-stone church with contents was a mere \$75,000. And on May 9, 1954, the church was dedicated with humble, grateful hearts to the Holy Trinity. And although there still remained a debt of \$4,700 on January 1, 1966, the mortgage was reduced to ashes at the time of our cele-

bration. We are now pledging for a fund that will eventually provide our future parsonage.

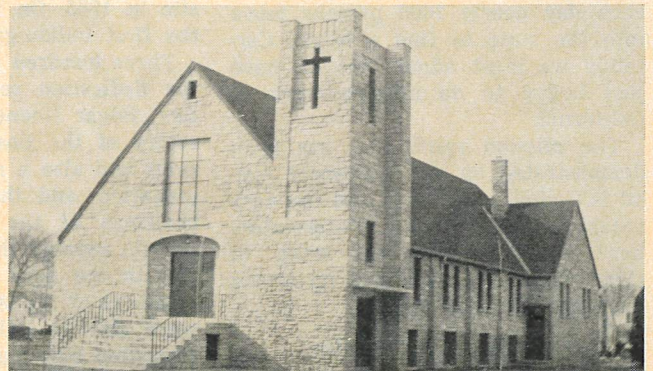
Being a daughter congregation of our Immanuel Lutheran Church on South Ridge, First Lutheran has been served by the same pastor throughout these 25 years and was, therefore, supplied with the mother's parsonage. And all this in conjunction with the membership of Zion Lutheran of Hokah and Emanuel Lutheran of Brownsville — congregations which the pastor had served already for 25 years prior to 1942.

Verily, we did have reasons to return thanks unto our God of mercy in special services to His glory. Two services were held on February 12. Pastor Frederick Mueller of Nodine used Psalm 115:14 f. as his text in the morning service to remind us of our great privilege to bring our offerings of thanksgiving for the countless blessings granted us throughout these 25 years. How could we even think of withholding our hearts, minds, souls and earthly gifts from Him who has blessed us so abundantly! What if He would suddenly withhold His undeserved blessings from us?

Pastor Robert Kant of Caledonia chose the words of St. Paul to Timothy (II Tim. 1:9) to call our attention to the fact that it was but by the grace of God that we have been chosen from among the millions of souls in the world. He has taken us out of spiritual darkness and made of us children of light through His Son, Jesus Christ, the Light of the world, that we might serve as lights in His Church.

May every member of First Lutheran rejoice with sincere repentance over the privilege extended us to serve as lights of salvation in His kingdom! May we cheerfully and devoutly continue to carry on this precious work!

E. G. HERTLER



FIRST LUTHERAN CHURCH of La Crescent, Minnesota, has an interesting history.

# News FROM OUR Missions



## THE SPREAD OF THE REFORMATION California's History

About the year 1950 our Wisconsin Synod began mission work in the state of California. The first two missions were begun in Los Angeles. Some seven years later a third mission was begun in the eastern metropolitan area at Pomona. The northern metropolitan area of San Francisco was the next field for our mission activities. At the close of this decade two more missions were founded in this large area 400 miles north of Los Angeles. In 1962 another mission area was chosen for our Synod churches. This was the *San Diego* area at the very southern end of California.

The Lord Jesus has blessed your mission work in California, for each of these metropolitan areas has grown not only in number of believers, but also in the number of churches. Today no less than 19 churches are covering this most populous state of the Union. From the northern end of the state at Redding to the far south at the Mexican border you can now find one of your churches.

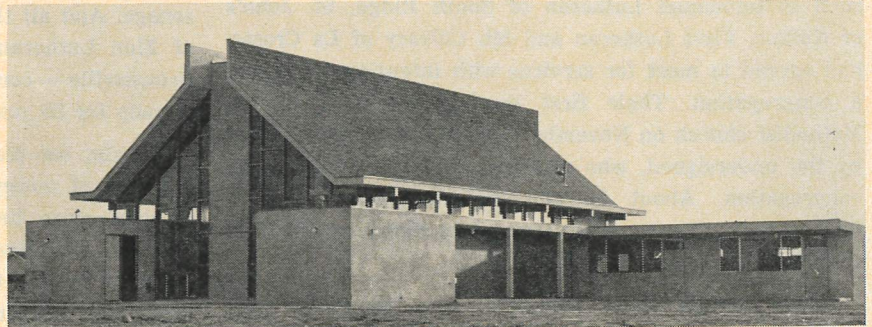
### One Per Million

Yet these 19 churches are located in a state whose geographical length is nearly 1000 miles, and whose population numbers over 19 million. And each day nearly 1600 persons move into the state to find a home. Certainly we must admit that we have just begun to do mission work in California.

The mission spirit that has been demonstrated by our Wisconsin Synod is God-pleasing. It is also the very natural result of our Reformation heritage, to defend the truth of God's Word and to spread its saving message to other people.

### San Diego's Reformation

Reformation was the name chosen by the first worshipers who gathered in San Diego back in 1962. It was on



Deeply grateful for this new house of worship is Reformation Ev. Lutheran Congregation, San Diego, California.

Reformation Sunday that the first service was held. Since that date our name has proved to be a blessing to us, for it signifies the spirit of our mission work.

Reformation Congregation was organized in 1964. Before this congregation had even built its first house of worship, two other missions were begun in the metropolitan area of one million people. These are Shepherd of the Hills in La Mesa and Alpine in Alpine.

Although there was the usual California difficulty of purchasing land, because of the speculative nature of land sales in this booming state, the congregation was able to purchase a site in 1965. On December 18, 1966, the first buildings were dedicated.

Three hundred persons gathered at the dedication services to hear the Rev. Edgar Hoenecke, executive secretary of the Board for World Missions and also a member of the congregation, and the Rev. Paul Heyn, chairman of the California Mission Board, address the congregation.

With the help of you, our fellow members of the Wisconsin Synod, we were able to build our chapel and education building wing totaling over 4500 square feet. At a cost of \$68,000 the congregation built a house of worship of contemporary design, fea-

turing large glazed areas. The members contributed thousands of hours in work on the building, highlighted by the construction of our own chancel furniture in natural ash by one individual member. The congregation applied gifts of about \$8000 to the total cost.

### Reformation's Growth

In the two months since the dedication the congregation has witnessed to the neighborhood by inviting the unchurched to learn of Jesus at Reformation. By God's grace there has been a blessed result, with a sharp increase in attendance and a doubling of the Sunday-school enrollment.

Through the years ahead the congregation will continue to grow as God wills. So also will the number of believers and churches throughout the entire state of California. The Lord's promise to continue to bless His work till the end of time will spur us on to continue our Synod-wide work of missions, home and abroad. In this year, the 450th anniversary of the Reformation, let us continue our work. Let us redouble our zeal to spread the Reformation message throughout the world: that Jesus alone is the Savior of all mankind.

**"Jesus Christ, My Sure Defense"**

Easter is still upon us. The true meaning of Easter is not a seasonal consideration for a Christian. We rejoice always with Job in the knowledge that "my Redeemer liveth," that "he shall stand at the latter day upon the earth," and that "in my flesh shall I see God." Christ's resurrection assures our resurrection.

Hymn No. 206 in *The Lutheran Hymnal*, "an acknowledged masterpiece of Christian poetry," is a fine metrical exposition of what the Apostle Paul speaks of when he says: "But now is Christ risen from the dead, and become the first fruits of them that slept" (I Cor. 15:20). It is interesting to note that this hymn, which "will ever remain a treasure," is of unknown authorship. The tune to which it is sung is also by an unknown composer. But an anonymous German author, writing during the middle of the seventeenth century, beautifully expresses in these 10 stanzas the joy which fills a Christian's heart when he contemplates all that the Savior's victory means to him.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26). This resurrection truth is brought out repeatedly in the splendid Easter hymn before us. "Jesus

Christ, my sure Defense . . . ever liveth." "I, too, unto life shall waken. Shall I fear . . .?" "Nay . . . even death now cannot part From its Lord the trusting heart."

But what about this matter of dying? Is death perhaps something of which we must be afraid after all? "I am flesh and must return Unto dust . . . But by faith I now discern That from death I shall awaken." "In this flesh I then shall see Jesus Christ eternally." This thought banishes all fear.

In heaven everything will be perfect bliss and happiness. "Then the weakness I feel here shall forever disappear." "Here our sinful bodies die, Glorified to dwell on high." What a glorious future is ours in eternity!

Death for a Christian is the entrance to life eternal in the presence of his Savior! "Take comfort and rejoice!" Christ's members "shall never perish." They can "laugh to scorn the gloomy grave." "They will go their Lord to meet." Therefore, disciples of Jesus, "Fix your hearts beyond the skies, Whither ye yourselves would rise."

PHILIP JANKE

**Ninety-Fifth Anniversary  
and Parsonage Dedication**

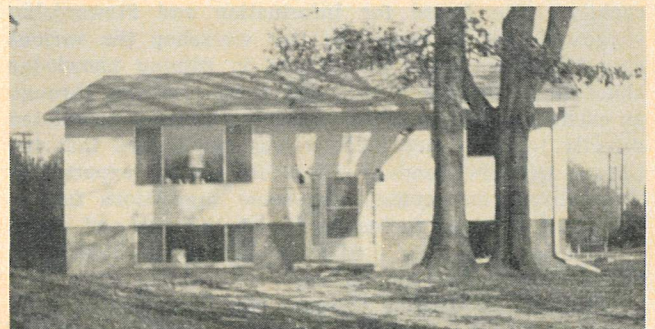
**Mayville, Michigan**

On October 2, 1966, St. Paul's Ev. Lutheran Church, Mayville, Michigan, held two special services, both in commemoration of its founding as a congregation and in the dedication of its new parsonage. Pastor Karl Fuhlbrigge, North Branch, preached in the morning service, and Pastor H. C. Buch, Saginaw, in the afternoon service. In the late 1860's, Pastor G. Bernthal of Richville began serving the scattered German Lutheran families north and west of Mayville. In 1871, St. Paul's was organized. Pastor J. H. Haas of Owosso was called as the first resident pastor in 1877. In 1908, because of a shortage of pastors, the Mayville congregation lost its independent character, and for 38 years was served by pastors from Saginaw, Frankenmuth, Greenwood, and Vassar. In 1945, Pastor R. E. Schaller of Ann Arbor, became the first resident pastor since 1907. At that time there were about 30 communicant members. Since 1907 the following pastors have served St. Paul's: R. E. Schaller, H. J. Schaible, W. Hermann, O. Maasch, and Wm. Fuhlbrigge, the present pastor. In 1965 there were 137 communicant members and more than 55 children enrolled in the Sunday school.

Both before and after the special afternoon service on October 2, an open house was held at the new par-

sonage. Many members and visitors made use of the opportunity to visit the modern, comfortable parsonage. The parsonage is a split-level home with a recreation room, full bath, bedroom, study, and utility room on the lower level. On the main level there are two bedrooms, a full bath, living room, and kitchen-dining room combination. The total cost of the parsonage was kept under \$15,300 by members doing all the work on the kitchen cabinets, all insulation work, wiring, and painting. St. Paul's Ev. Lutheran Church now has a comfortable and adequate home for its pastor.

RICHARD MACKAIN



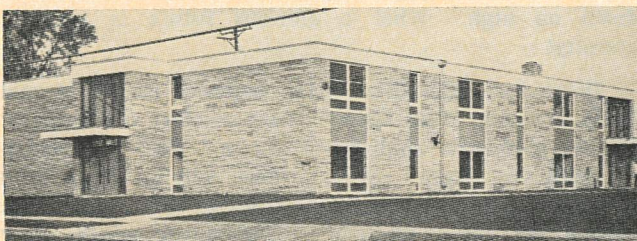
This split-level parsonage at Mayville, Michigan, was dedicated in October 1966.

## Christ Lutheran School and Fellowship Hall

Big Bend, Wisconsin

"The Lord hath done great things for us, whereof we are glad" (Ps. 126:3). This thought was on the minds and in the hearts of all the members of Christ Lutheran Church, Big Bend, Wisconsin, on Sunday, September 11, 1966. It was on this date that they dedicated to the glory of the Lord, their own six-room Lannon-stone school and fellowship hall.

To be frank, this feeling didn't always exist. For years, a few members transported their children to St. John's (Root Creek), but when, in 1961, St. John's found it impossible to accommodate our children because of its own rapid growth, ways and means had to be found to train these lambs of Christ. For the next five years classes were held in the church basement.



Christ Lutheran School, Big Bend, Wisconsin.

Finally, after much prayerful consideration, the congregation which numbers 400 communicant members, decided to erect its own school building. Late in the summer of 1965 ground was broken and for the next nine months, with most of the work being done by our members, evenings and weekends, a building now valued at twice our cost of \$100,000 began to take shape.

The two-level building, consists of six classrooms, each 30' by 30', pastor's office, principal's office, administration office, and other necessary facilities. The lower level contains a 40' by 70' fellowship hall, kitchen, and storage area.

For the morning dedication service, Prof. Carl Leyrer, the first resident pastor of the congregation, addressed the people. In the afternoon thanksgiving service, Pastor Roy Brassow, chairman of the District Board of Christian Education, preached. The undersigned performed the rite of dedication and conducted the liturgy.

With future growth in mind, 48 children are now being taught in two of the classrooms. It took courage, determination, and faith in God for this small congregation to take on such a large project by themselves. Untold hours were donated by the members. There are still little things which must be done, but there is no doubt in the minds of the members of Christ of Big Bend, that "the Lord hath done great things for us, whereof we are glad."

WILBERT T. KRUEGER, PASTOR

## Michigan Church Officers Seminar

February 4, 1967

A second biennial Church Officers' Seminar was conducted by the Michigan District Board for Information and Stewardship on February 4, 1967, at Emanuel Lutheran Church, Lansing, Michigan. The overall purpose of the forum was expressed in the foreword of the day's agenda, namely, "to help develop (church officers') talents so that the church might be served effectively and God's kingdom be expanded more efficiently and rapidly." The Board for Information and Stewardship suggested that by means of this workshop the various church officers could be assisted in gaining knowledge about their specific offices and responsibilities through an exchange of ideas and by receiving information related directly to the office held. It was emphasized that the Church Officers' Seminar would not create "experts" or "specialists," but would offer some suggestions for solutions of problems facing the various officers and would help to increase their confidence as well as their capabilities to perform their duties.

The Church Officers Seminar was opened with a devotion led by Leonard J. Koening, associate pastor of the host congregation. The remainder of the morning was devoted to the Officer's Forum, where the congregational

officers met in committee sessions. Guest speakers, prominent in the Michigan District and especially familiar with the specific church office, addressed the various committees. Pastor John Brenner, second vice-president of the Michigan District, spoke to the assembled chairmen and vice-chairmen of congregations. Pastor Raymond Frey, St. John's, Ann Arbor, and former District secretary, addressed the recording secretaries. The treasurers and financemen heard remarks from Mr. John Burt, the Michigan District cashier. Trustees and house committees were addressed by Mr. Ernest Krieger, a member of the Wisconsin Ev. Lutheran Synod Board of Trustees. Pastor Walter Voss, visiting elder of the Northern Conference, spoke to the elders. The Board of Christian Education heard Professor Martin Toepel, president of Michigan Lutheran Seminary, Saginaw. An added committee this year was the "Missio Dei Chairman and Committeemen of Congregations." This committee heard remarks by Pastor James Schaefer, Wisconsin Ev. Lutheran Synod Missio Dei coordinator.

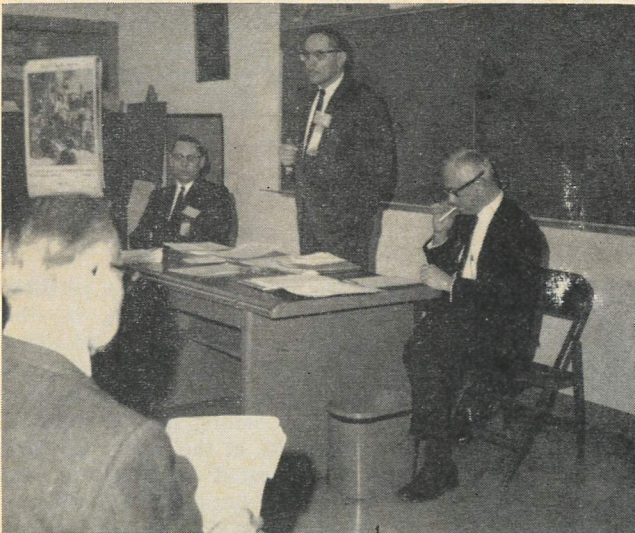
Afternoon group forums were reserved for matters vital to the assembled congregational officers. The large attendance required a division of the assembly into three



Guest speakers for the Church Officers' Seminar note the day's agenda. They are (left to right): Pastor James Schaefer, Pastor Daniel Gieschen, Prof. Siegbert Becker, Pastor John Jeske, Pastor Norman Berg, president of the Michigan District.



Missio Dei chairmen and committeemen hear remarks about their work from Pastor James Schaefer, the Synod's Missio Dei coordinator.



Mr. Louis Leitz, moderator for "Chairmen and Vice-Chairmen," addresses the committee.



Church officers note the address of an interesting speaker.

groups for the purpose of hearing three guest speakers. Pastor Daniel Gieschen, chairman of the Michigan District Board for Missions, spoke on the purpose and needs of our Church Extension Fund. Professor Siegbert Becker, Milwaukee Lutheran Teachers College, addressed the groups on the subject of ever-present doctrinal hazards. He pointed out the danger that many others no longer mean what Lutherans have traditionally meant with regard to the use of certain terms, and the constant danger of playing down other matters as "minor things." The third speaker for the afternoon session was Pastor Norman Berg, first vice-president of the Wisconsin Ev. Lutheran Synod, and president of the Michigan District. President Berg spoke to the groups on "Individual Responsibility," exhorting the congregational officers to consider the "power of a laity fully aware of its individual responsibility for church work and fully committed to

it." He pointed out that unusual opportunities, because of our Synod's principles, now offer ample work to our laity, and with a fervent Bible-studying movement among our laity, we shall find a "revelation of laymen active in behalf of the Synod's work, emphasizing the responsibility we all share for missions."

An inspirational address by Pastor John C. Jeske, chairman of the Wisconsin Ev. Lutheran Synod's Board for Information and Stewardship, closed the 1967 Church Officers' Seminar. Pastor Jeske spoke on the theme, "So You Want To Be Great?"

In attendance were 230 congregational officers and pastors, representing 53 congregations. The Michigan District Board for Information and Stewardship is presently planning a third Church Officers' Seminar for 1969.

MICHIGAN DISTRICT BOARD FOR  
INFORMATION AND STEWARDSHIP

## APOSTLES' SEVENTY-FIFTH ANNIVERSARY

### Milwaukee, Wisconsin

"Let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving" (Ps. 95:1,2). With such joy and thanksgiving in their hearts the members and former members of Apostles' Congregation gathered on Sunday, November 6, 1966, to observe its 75th anniversary.



The interior of Apostles' Ev. Lutheran Church, Milwaukee, Wisconsin, which observed its 75th anniversary.

This joyful occasion was observed on three consecutive Sundays: October 23 — Mission service — Herbert Winterstein, Seminary student, the speaker; October 30 — Reformation service — Pastor Alfred Schewe, St. John's, Milwaukee, Wisconsin, the speaker; November 6 — Anniversary services — Pastor Karl Otto, St. John's, Wauwatosa, Wisconsin, the morning speaker; Pastor Chester Cone, Jr., St. Paul's, East Troy, Wisconsin, the afternoon speaker.

The Wisconsin Lutheran High School choir and the Lutheran Chorale blended their voices on this festival day to praise the Lord for His boundless mercy. Before a congregation was organized in December 1891, a Christian day school was operated for six years. This was a branch school of St. John's, 8th and Vliet Streets, Milwaukee. The Christian day school was closed in 1918, when the congregation was unable to obtain a teacher.

In its early history the congregation flourished. However, due to the mobility of people, Apostles' has experienced a gradual decline in its membership in recent years.

The congregation was served by Prof. E. A. Notz, 1891-1893; Rev. Fred Graeber, 1893-1945; Rev. Erich Schroeder, 1945-1959; and the undersigned, since 1960. As the members of Apostles' have been built upon the Rock of their salvation for 75 years, we would beseech the Lord to continue to extend His grace to them and that His people come before His presence with thanksgiving for blessings received.

H. A. WITTE

### † Pastor C. H. Kipfmiller †

"Precious in the sight of the Lord is the death of his saints" (Ps. 116:15). Clifford Herbert Kipfmiller was born in Bay City, Michigan, on March 3, 1921. He was baptized and confirmed in St. John's Lutheran Church. After his elementary-school training he attended Michigan Lutheran Seminary in Saginaw. In preparation for the work in the holy ministry he attended Northwestern College and our Wisconsin Lutheran Seminary. His Seminary graduation took place on December 15, 1945. On January 6 of the following year he was united in holy wedlock with Olitha Schmidt of Watertown, Wisconsin.

Pastor Kipfmiller was installed and ordained into the holy ministry at Belleville, Michigan, on January 13, 1946. He served that parish until 1950. Then he became pastor of St. Paul's Congregation of Hopkins, Michigan, and the following year he also accepted the call to serve St. Peter's Congregation at Dorr. During his pastorate at Hopkins, the congrega-



Pastor Clifford Kipfmiller.

tion was privileged to dedicate a new house of worship in 1962 and then, two years later, to celebrate its centennial.

For the past year Pastor Kipfmiller had been in failing health. On the day after Christmas he was admitted to the hospital. Our gracious Lord saw fit to relieve him of his earthly suffering by calling him to Himself on January 12, at the age of 45. This servant dedicated his life to the service of His Lord and His Church. He remained in His service to the end, preaching his last sermon on Christmas Day. The faithful service he rendered Christ's Church will long be remembered by those whom he served.

Besides his wife, he leaves behind three daughters, Barbara, Marie, and Ruth, and one son, David. Another son, Paul, preceded him in death through an automobile accident last Easter Sunday.

The funeral service for Pastor Kipfmiller was conducted in St. Paul's Ev. Lutheran Church, Hopkins, Michigan, by the undersigned. Pastor W. J. Zarling of Benton Harbor preached the sermon based on Matthew 17:1-8, "The Transfiguration of Our Lord."

RONALD F. FREIER

## Briefs

(Continued from page 118)

Dear folks,

If I remember correctly, the 14th of February is supposed to be Valentine's Day. Well, you wouldn't notice it from the number of cards I received today—not a one. Oh, well, what could you expect? I didn't send any either. . . . However, I did receive a letter. It was last Wednesday's Lenten sermon. Let me tell you: it's the best thing that has happened to me since I've been at this fort. . . . According to the attached letter I

should expect one every week. At least I hope so. It provides something serious to think about and apply to everyday life.

St. Stephen's Mission at Kalamazoo, Michigan, like others, experiences the problem of caring for the spiritual welfare of its members in the Armed Services and members whose employment has removed them to places not conveniently located to a church of their faith. A secretary in the congregation has volunteered her services in preparing copies of the pastor's sermons and mailing them to such persons.

## Studies in God's Word

(Continued from page 120)

made it quite plain that He would always be present to sustain and support them as they spent themselves unceasingly in His service. Thus they received a convincing pledge that their risen Lord and Savior was behind them in all their faithful efforts, above them in all their perplexing trials and tribulations, and ahead of them on their untiring pilgrimage to the threshold of the eternal mansions above.

His devoted disciples have no less assurance and support today!

MILTON BURK

## Editorials

(Continued from page 119)

"beauty of holiness," everything that is not freed from the domination of sin, whatever is of the flesh as distinct from the Spirit of God, whether it be beautiful or ugly, that is called a fading flower. Isaiah wrote, and St. Peter quoted him: "All flesh is grass, . . . the grass withereth, the flower fadeth." All flesh is grass, its flower fades when the hot breath of God's judgment blows upon it. In this sense beauty is a fading flower, but so is everything else that is of the flesh and not of the Spirit. "But the word of our God shall stand forever." So, it should not be misquoted or misapplied.

ERWIN KOWALKE

## A Lantern to Our Footsteps

(Continued from page 121)

have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

We hope our anonymous "friend" will earnestly, prayerfully, humbly read Paul's pastoral letters, I and II Timothy and Titus, as well as I Corinthians, from which we have quoted above. Possibly he too will learn to "resent," not the twentieth century as such, but any call it makes to turn from God's inspired Word.

ARMIN SCHUETZE

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

"Collegians, Christ, and the Inner City"—Slides No. 7-CCIC

89 frames with taped commentary (40 minutes)

Lutheran Collegians devote their time, interest, and talents during the summer to bring the saving message of the Gospel to the children of the spiritually bankrupt and poverty-stricken homes of inner-city Chicago. They conduct a Vacation Bible School for an established Norwegian (ELS) Lutheran congregation, which has seen the neighborhood in which it grew change and deteriorate. Fine photography portrays not only the Collegians at work, but the plight of the area of the church, and the efforts of this congregation, now small, to reach out its mission arm, the Sunday school and V.B.S. and give to others the hope of eternal life.

#### 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

High School, 330 North Glenview, Milwaukee, Wis.

#### 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

#### 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

#### LUTHERAN REFORMATION TOUR

This year, on the occasion of the 450th anniversary of the 95 Theses of Dr. Martin Luther, the Wisconsin Lutheran High School Conference European Tour will visit the countries and many places associated with the Reformation and the Counter Reformation. This will include Germany, Switzerland, Czechoslovakia, and continue for 21 days. Such cities and towns as Wittenberg, Eisleben, Mansfeld, Halle, Leipzig, Erfurt, Eisenach with the Wartburg, and Rome will be visited.

Those interested are asked to contact Prof. R. W. Mohrhardt, Wisconsin Lutheran

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

#### 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

#### AN INVITATION

The Board of Control of the Manitowoc Conference Lutheran High School cordially invites you to attend the dedication service of the new High School Building in Manitowoc.

The place: The corner where highways 141 and 42 meet.

The time: Sunday April 23, 1967, at 4:00 p.m.

**WISCONSIN EVANGELICAL LUTHERAN SYNOD  
CURRENT BUDGETARY FUND**

1967 Prebudget Subscription Performance

Two months ended February 28

	Subscription Amount for 1967	2/12 of Annual Subscription	Offerings Received in 1967	Per Cent of Subscription	Offerings Received in 1966	Per Cent Increase for 1967
Arizona-California .....	\$ 75,481	\$ 12,580	\$ 11,401.03	90.6	\$ 12,609.78	9.6*
Dakota-Montana .....	105,451	17,575	13,276.85	75.5	18,643.21	28.7*
Michigan .....	507,155	84,526	56,225.74	66.5	68,141.97	17.5*
Minnesota .....	560,698	93,449	96,615.67	103.4	105,726.78	8.6*
Nebraska .....	103,184	17,197	13,703.76	79.7	14,068.36	2.6*
Northern Wisconsin .....	591,401	98,567	117,120.48	118.8	116,803.20	.3
Pacific Northwest .....	24,555	4,093	2,318.34	56.6	2,373.52	2.3*
Southeastern Wisconsin .....	735,046	122,508	101,495.01	82.8	119,510.36	15.1*
Western Wisconsin .....	655,531	109,255	122,749.07	112.3	130,300.14	5.8*
<b>Total .....</b>	<b>\$3,358,502</b>	<b>\$559,750</b>	<b>\$534,905.95</b>	<b>95.6</b>	<b>\$588,177.32</b>	<b>9.1*</b>

\* Indicates a decrease

**MISSIO DEI CONTRIBUTIONS**

Total to February 28, 1967

Arizona-California .....	\$ 63,086.80
Dakota-Montana .....	64,278.38
Michigan .....	262,508.16
Minnesota .....	281,320.42
Nebraska .....	63,690.99
Northern Wisconsin .....	404,283.51
Pacific Northwest .....	18,865.50
Southeastern Wisconsin .....	480,423.63
Western Wisconsin .....	324,616.82
Gifts sent to Treasurer's Office .....	13,985.92
<b>Total .....</b>	<b>\$1,977,060.13</b>

**CURRENT BUDGETARY FUND**

Statement of Income and Expenditures

Eight months ended February 28, 1967, with comparative figures for 1966

	1967	1966	Increase Decrease*
<b>Income</b>			
Prebudget Subscription Offerings .....	\$2,113,445.58	\$2,197,374.65	\$ 83,929.07*
Gifts and Memorials .....	57,828.79	42,355.07	15,473.72
Pension Plan Contributions .....	63,635.73	6,356.75	57,278.98
Bequests for Budget .....		3,400.00	3,400.00*
Other Income .....	15,585.21	2,676.23	12,908.98
<b>Total Income .....</b>	<b>\$2,250,495.31</b>	<b>\$2,252,162.70</b>	<b>\$ 1,667.39*</b>
<b>Expenditures</b>			
Home Missions .....	\$ 675,896.46	\$ 638,989.96	\$ 36,906.50
World Missions .....	351,372.68	349,346.23	2,026.45
Worker-Training .....	875,787.53	850,692.22	25,095.31
Benevolences .....	359,436.42	249,886.79	109,549.63
Administration and Promotion .....	144,239.89	172,508.70	28,268.81*
<b>Total Expenditures .....</b>	<b>\$2,406,732.98</b>	<b>\$2,261,423.90</b>	<b>\$145,309.08</b>
Operating Gain or Deficit* .....	<b>\$ 156,237.67*</b>	<b>\$ 9,261.20*</b>	<b>\$146,976.47*</b>

Norris Koopmann, Treasurer  
3512 W. North Ave.  
Milwaukee, Wisconsin 53208

**CALENDAR OF CONFERENCES**

**MICHIGAN**

**NORTHERN PASTOR-TEACHER CONFERENCE**

Date: Mon., April 24, 9 a.m.  
Place: St. John, Mio, Mich.  
Preacher: Kenneth W. Vertz (Walter C. Voss, alternate).  
Agenda: The Christian Viewpoint Of Current History, Edward Zacharias; Children's Participation In Congregational Activities, W. Woltmann; Committee Reports.  
Edwin C. Schmelzer, Secretary

**DISTRICT PASTOR-TEACHER CONFERENCE**

Place: Grace Church, Glenlord Road, St. Joseph, Mich.  
Date: Tues., Wed., Thurs., June 13, 14, 15, 1967. Sessions begin at 10 a.m. Holy Communion service on Tues. at 7:30 p.m. Guest speaker: Pastor Keith Haag. Lodging and meal details will be sent by mail.

Delegates to the Synod convention in August are to be present on Wed.

Program: The Serious Warnings of Matthew 24 as They Pertain to Our Personal Preparation and to an Accelerated Mission Program, W. Koelpin; The Parochial School and Our Mission Dollar (A comparative study of tangible and intangible contributions to our mission program by congregations with parochial schools over against those without parochial schools), W. Arras; Practical Communion Distribution Procedures Considering: 1. Self-communion, 2. Teacher, elder assistance, 3. Replenishing the elements, D. Habeck; Committee Reports.

Ronald F. Freier, 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.

**WESTERN WISCONSIN**

**CENTRAL PASTOR-TEACHER CONFERENCE**

Date: Mon., May 1, 1967.  
Place: St. Matthew's Church, Oconomowoc, Wis.

Time: 9 a.m.; Communion service 11 a.m.  
Speaker: E. Huebner (R. Polzin, alternate).  
Agenda: Acts 3, Roger Fleming; Student Recruitment, Carl Leyrer; What Extra-Curricular Activities Can We Expect from Our Teachers? Edgar Wehausen.  
Ralph Polzin, Secretary

**CHANGE OF ADDRESS**

Pastor  
Brassow, Roy  
3759 E. Cudahy  
Cudahy, Wis. 53110

**CORRECTION IN ADDRESS**

Found, Charles (Pastor)  
109 Wendy Dr.  
Newbury Park, Calif. 91320

**Professor**

Toppe, Carleton  
501 Tower Road  
Watertown, Wis. 53094

THE NORTHWESTERN LUTHERAN