



THE NORTHWESTERN
Lutheran

April 30, 1967



BRIEFS by the Editor

"WISCONSIN SYNOD PUBLISHES STATEMENT OF BELIEF." Under this heading a news release regarding the booklet "This We Believe" went out from our Public Relations Committee. We publish it in this issue. (See page 145.) The greater part of the release was used in the religion section of *The Milwaukee Journal* on April 1. It also appeared in its entirety in *Lutheran News* (April 3) and in a National Lutheran Council news release of April 4. The release was written by Pastor James P. Schaefer, the Director of Public Information and member of the Public Relations Committee. As a result of the fine job he did, accurate information regarding our statement of belief was given to the public.

There is evidence that "This We Believe" is filling a real need. The demand for it has been heavy. It shows itself in quantity orders—for 40, 50, 100, and even 200 copies. On April 7 Northwestern Publishing House received orders for no fewer than 1300 copies. No doubt you, too, are interested. For information on ordering see the back page of this issue.

A REQUEST IS ADDRESSED TO YOU on behalf of Professor Armin Schuetze, the writer of "A Lantern to Our Footsteps." He asks that you send him your questions that you wish to see treated in his column. It is important that you heed his request. He could treat questions that he thinks up. But that is not the purpose of his column. It will prove much more practical and helpful if you send him questions on which you want help.

* * *

"THE NEED OF THE REFORMATION" is the title of the first article of the series with which we will mark the 450th anniversary of the Reformation in these pages. The first article will appear in the May 14 issue. The rest of the 20 articles in the series under the title "Our Reformation Heritage—to Have, to Hold, and to Share" will appear in the summer and fall months. The last one will appear at the end of November. There will also be a special Reformation Anniversary issue at the end of October.

The purpose of these articles is, of course, to help us gain a new ap-

preciation of the Reformation blessings and to deepen our love and loyalty concerning them. Only in this sense do we yearn for a "renewal" of the church. If we believe that God in His grace has led us to hold and confess only His doctrines as set down in the Scripture, with no manmade teachings mixed in with them—and we do so believe—then we cannot be craving a drastic overhaul of what we teach and believe, a whole new set of doctrines, either because we have grown tired of the old, or because dropping some old doctrines and adopting some new doctrine would make us more compatible or agreeable to others.

Only if Lutherans have lost the love of the truth (II Thess. 2:10), will they think and speak slightly of the spiritual treasure given into their undeserving hands. Only then will they long for "reunion with Rome," or even advocate it, as an eminent U. S. Lutheran theologian has done. Lutherans who know and cherish what God did for them through Luther and his associates simply cannot speak of the Reformation as "that sad event" or "the tragedy of 1517." The logical conclusion of such a position was drawn by the pastor of our Synod in Columbus, Ohio. In his church bulletin he asked, "If we are ashamed of our history, why celebrate?"

But we have great things to celebrate, and celebrate them we will—
(Continued on page 146)

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

The Northwestern Lutheran

* Volume 54, Number 9 * April 30, 1967

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208.

Subscription rates, payable in advance:

One year	\$2.00
Three years	\$5.00
Five years	\$8.00

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

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THE COVER — The doors to the nave, St. Stephen Ev. Lutheran Church, Adrian, Michigan; D. M. Gieschen, pastor.

Editorials

"This We Believe" Most other Lutheran bodies won't find "This We Believe," the Wisconsin Synod's recent "position" statement, to their liking. It is likely that they will dismiss it as dogmatic, prescriptive, narrow, fundamentalist, or isolationist. They may object that such a statement is superfluous. Or they will pass it by in silence.

Why? Not because the historic Lutheran doctrines are being presented. The Lutheran Church may be coming apart at the seams, but its deterioration does not yet appear to have reached the point where traditional Lutheran confessional doctrines are being jettisoned, even though, in the opinion of the frontiersmen in the Lutheran Church, they are weighing down the hopes and aspirations of new Lutheranism. Lutherans, by and large, have not discarded their doctrines of redemption, sin, justification by faith, good works, the final judgment. They still retain confessional statements regarding revelation, creation, the church, the ministry. The inclusion of these doctrines in "This We Believe" will not provoke the objections.

The "we reject" statements will.

Only renegades in the Lutheran Church will refuse to subscribe to the declaration, "I believe that God created man." Many of today's Lutherans, however, will not subscribe to the counterpart of this statement, "I reject the theories of evolution as an explanation of the origin of the universe and man, and all attempts to interpret the Scriptural account of Creation so as to harmonize it with such theories." It is hard to conceive of a Lutheran who will not subscribe to the declaration, "I believe that it is the Church's responsibility to preach the Gospel." Many Lutherans, however, will not accept the correlative statement, "I reject any views that look to the Church to guide and influence the State directly in the conduct of its affairs." Only the most fraudulent among Lutherans will object to the statement, "I believe that the Bible is God's Word." Many, however, will not accept the statement, "I reject any thought that makes only part of Scripture God's Word, that allows for the possibility of factual error in Scripture, also in so-called nonreligious matters."

These "negative" statements make sure that the positive statements are understood in the way the Bible presents them, Luther taught them, and our Lutheran forefathers confessed them. These "we reject" declarations ascertain whether a confessional statement is being wholly accepted or only partly accepted, whether the subscriber is genuinely Lutheran or only half-Lutheran.

Today very few Lutheran bodies can abide sharp and clear doctrinal statements. Such statements are too embarrassing. They reveal how shallow and vague, how insincere and untrustworthy the confessional statements of growing numbers of semi-Lutherans are. The "we reject" statements expose the disguises, the false fronts, the misrepresentations of quasi-Lutherans.

There is a market for "This We Believe" in our country, but it will not be among those who are selling out their stock in the Lutheranism of the founding fathers and are not quite ready to let the rest of the stockholders know it.

CARLETON TOPPE

* * *

Galgal At Oxyrhynchus on the edge of the Libyan desert in north Africa archeologists discovered in a huge heap of rubbish thousands of ancient fragments of broken pottery and shreds of papyri on which had been written business letters, love letters, and ordinary correspondence between friends or relatives. All of this was in the same kind of Greek in which the New Testament was written. A great deal of information was gleaned from these ancient writings that helped to explain and clarify expressions used in the New Testament. The most familiar of the many discoveries is the one that clarified what to many readers had been a puzzling expression in Matthew 6:2. There it is said that those who pray out in the streets in order to be seen of the people and thus get themselves a reputation for piety "have their reward." The word there used by Matthew is the same that is frequently found in business correspondence uncovered at Oxyrhynchus. The Greek work is the exact equivalent of our English "paid in full." So, they who pray in the streets for show are paid in full when people see them and give them credit for unusual piety. Beyond that they have nothing to expect.

The attention of travelers in Palestine was drawn to a weed that at the end of the growing season attained the shape of a ball a few feet in diameter and became stiff and dry. The wind then broke the plant free from the soil and drove it like a bouncing ball over the desert, this way and that way, whichever way the wind happened to be blowing. People living in South Dakota or Arizona will recognize this as the tumbleweed. In Hebrew it is called the galgal. That is the Hebrew word that occurs in two unclear passages: Psalm 83:13 and Isaiah 17:13: "O my God, make them as a *wheel*, as the stubble before the wind," and "They shall be chased like a *rolling thing* before the whirlwind." Substitute tumbleweed for wheel and for a rolling thing and the passage becomes vividly clear, that is, to everyone who knows what a plaything or a nuisance the tumbleweed can be even in a moderate wind.

But if a person never saw a galgal or a tumbleweed bouncing along before the wind, then he is just as well off with the King James translation. *Tumbleweed* might just make those passages so much darker for those who never have seen the wind play with those weeds. The name galgal is of the same root as Gilgal and Golgotha and means something round, as Golgotha was so called because it was round, like a skull. So, the King James is not so far off at all with its "wheel" and "rolling thing."

ERWIN E. KOWALKE

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

"If ye love me, keep my commandments. And I will pray the Father and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him; for he dwelleth with you and shall be in you. I will not leave you comfortless; I will come to you" (John 14:13-18).

How do you get somebody to do what you want him to do? Depending on the situation, you might choose from quite a number of tactics. You might threaten him, or you might reason with him, or you might arrange things so that he doesn't really have much choice, or you might make it so advantageous for him that he will not want anything else.

The almighty God certainly can issue terrible threats, and He certainly can arrange things as He desires. But He does not desire His children to become covering slaves or unwritten puppets. He chooses instead to lead us by His gracious gifts into lives rich in faith and godliness. It is by promises of mercy and rich grace that He prompts us, for example, to pray.

An Answer Assured

Before Ascension Day, Jesus had spent the three years of His earthly ministry with His Disciples. Also during the 40 days after Easter He had often appeared to them. During those times they could with their own eyes see Him lay His hands on the sick and drive out diseases. They could hear Him with their ears as He taught the truth of God and spoke words of warning and of comfort. When they were confused or in need,

they had been able to come to the place where He was to ask His aid. After Ascension Day that kind of physical contact was no longer possible — for them or for us.

But Jesus does not want His disciples to feel and live as if they were separated from Him. To keep up our close contact with Him, He urges us to use the wondrous privilege of prayer. His disciples can still thank Him, ask His help, or simply talk to Him, just as did the Twelve during those three years long ago.

That we might be quick to seize upon this privilege He made a promise that strikes right to the heart of the matter. Will praying do any good? Aren't we just talking to ourselves? Our Savior repeats again and again: "I will do it." Our prayers will not only be heard; they will be favorably heard.

As surely as our new man ought constantly be encouraged by this promise to turn to God in prayer, so surely also ought the Old Man in us be corrected in his favorite misconception about prayer. We have been talking here — and so has Jesus — about true prayers, prayers in Jesus' name.

The difference is obvious. "Lord, this is John Doe! So listen carefully. You know I don't claim to be perfect, but I've done pretty well lately in fulfilling Your will, and now it's time You did something for me. According to my analysis, You should do this and that and that within the next couple of hours, and then . . ." Since that is not a prayer in Jesus' name, is it a prayer at all?

May our Savior continue to lead us to boast of His forgiveness, not our supposed merit; of His wisdom, not ours; of His gracious will, not our selfish desires! May the treasure set before us in His promise to hear us open up fountains of prayer from our grateful, believing hearts!

The Comforter Sent

But who will keep the promises of God ringing in our ears and rooted

in our hearts? Who will continue correcting our pride and ignorance, who will comfort us when we cannot see anything but danger and terror around us? Who will guide us to keep the Commandments, to trust the grace of our Savior and to call upon our Father in heaven? Jesus' answer is: the Comforter, the Holy Spirit.

While the promise to hear our prayers may prompt us to pray often with cries for help, this promise calls forth our prayers of thanks and praise. For this is the Holy Spirit of God whose coming is announced here, He who dwells in us, by whom we live as children of God.

"The Spirit of truth," Jesus calls Him. He is completely concerned with truth, knowing it and giving knowledge of it to men. The truth He imparts is the fundamental, saving truth about the basic realities of this world, of life and death, of God and man. The Holy Spirit testifies that there is a God, that we are His creatures. He tells of God's will for man, and how mankind by sin revolted against God and forfeited God's favor. But this testimony is not complete till He has borne witness of Jesus, God's Son, who bore the punishment for the sins of the whole world and now offers pardon and peace with God to all men. "The Spirit of truth" is indeed a fitting name for the Holy Spirit who conveys such blessed knowledge to men.

Prompted by the testimony of God's Spirit that all of God's promises are true, trusting therefore that Jesus can be believed when He promises to hear us, there is really nothing for us to say but:

*Approach, my soul, the mercy seat
Where Jesus answers prayer;
There humbly fall before His feet,
For none can perish there.*

PAUL H. WILDE

National Convention - Lutheran Collegians

The first of April was an important day for 200 Wisconsin Synod Lutheran students who converged on the campus of the University of Wisconsin—Milwaukee for the annual Lutheran Collegians Convention.

Students came from as far east as the University of Michigan and Michigan State University and as far west as South Dakota.

The theme of the convention proposed by students from UWM was "Not to be served, but to serve." This thought was emphasized in a divine service at Divinity-Divine Charity Lutheran Church, Whitefish Bay, Wisconsin. Pastor Richard Ziesemer, campus pastor at UWM, served as liturgist and Pastor John Jeske, Milwaukee, served as speaker.

All sessions were held in the Fireside Lounge of UWM, and meals were served in the Milwaukee Room of the University.

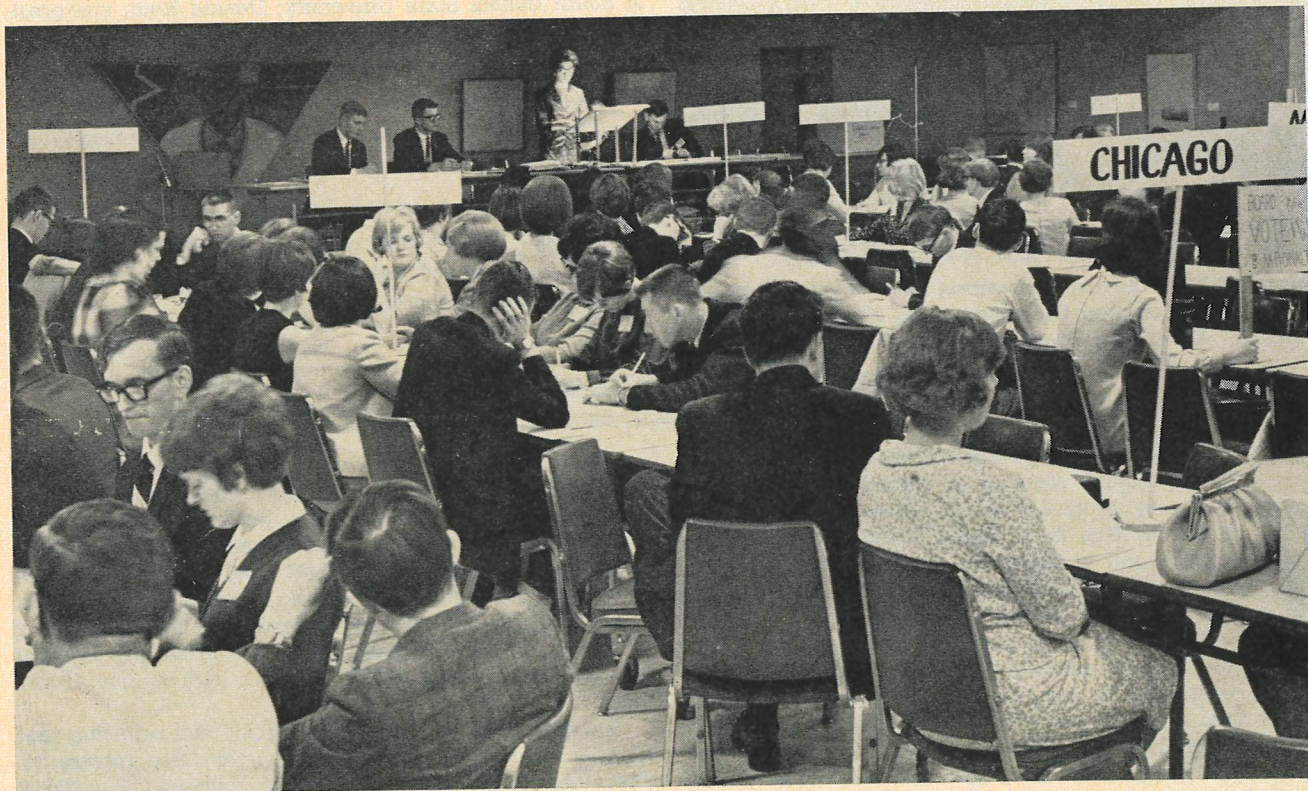
Lutheran Collegians is a national association of Lutheran college and university students sponsored by the

Lutheran Spiritual Welfare Commission of the Wisconsin Evangelical Lutheran Synod.

The purpose of Lutheran Collegians on the campus of UWM is to stimulate Christian growth, to help students meet life's duties, to help students meet their responsibilities in the church and in society, to win others for Christ through the study of Scriptures, and to maintain and increase local and intercampus fellowship among students of the Lutheran faith.

At the opening convention meeting in the student union of UWM, the collegians were greeted by WELS President Oscar J. Naumann. Breaking up into small groups, the delegates discussed various phases of the Gospel work on campus, such as Bible study, service projects, campus evangelism, and religious publications. The entire group then met again to plan the work of Lutheran Collegians for the coming year.

In a major action, the Collegians agreed to continue to support with money and manpower their "Chicago



THE DELEGATES TO THE LUTHERAN COLLEGIANS CONVENTION were all business when business was to be attended to. About 200 college and university students from near and far gathered at the University of Wisconsin—Milwaukee for the event.



Officers of the National Lutheran Collegians are (l. to r.): Sharon Walth, vice-president; Donald Kom, vice-president; Pastor Thomas Kuster, president; Wayne Zarn, treasurer; Joan Hanstedt, secretary.



Intent on the convention business was this small group. Some of the Lutheran Collegians came a considerable distance to attend their convention.

Project" begun last summer at St. Paul's Evangelical Lutheran Church of Chicago, an innercity congregation of the Evangelical Lutheran Synod. Lutheran college students will volunteer part or all of this next summer to help in the vacation Bible school program, trying to reach with the Gospel the children and adults of this Negro and Puerto Rican innercity neighborhood. The pastor of this congregation, Theodore F. Kuster, was present at the convention. He showed a filmstrip describing the work of this project.

The climax of the evening came with a banquet. Here the students were encouraged by dedicated Lutheran laymen: Mr. Adolph Froehlke of Oshkosh, Wisconsin, Mr. Monroe Mund, a Milwaukee industrialist, and Mr. Walter Bunge, comptroller of Schlitz Brewery, Milwaukee, Wisconsin.

Mr. Bunge, the main speaker for the evening, placed emphasis upon the examples of Scripture where men learned to be humble servants and thus were in eternity with their Lord.

After the banquet, a "hootenanny" provided entertainment.

Sunday morning, in a divine service, the newly elected national officers were installed by Pastor Ziesemer.

Thomas Kuster, president, U.W.—Madison, Wisconsin; Sharon Walth, vice-president, Brookings, South Dakota, at South Dakota State University; Donald Kom, vice-president, Aberdeen, South Dakota, Northern College; Joan Hanstedt, secretary, Oshkosh State University, Oshkosh, Wisconsin; Wayne Zarn, treasurer, Mankato State College, Mankato, Minnesota; Dr. Robert Becker, faculty adviser, Mankato, Minnesota.

After a brunch at the Lutheran Collegians Campus House, 3031 N. Frederick Avenue, the students returned to their colleges and universities to put into action their motto, "Not to be served, but to serve."

R. D. ZIESEMER

HIDDEN GEMS IN OUR HYMNS

"The Day of Resurrection"

On Easter Sunday some of us joined our hearts and voices in a song of praise which dates back over 1,200 years. It was written by a Greek theologian and hymn writer named John of Damascus in about the middle of the eighth century. The translation of this hymn is No. 205 in *The Lutheran Hymnal*.

Now, it is not true, of course, that everything which is very old must of necessity be very good. The ancient hymns contained in our hymnal do not appear there solely because they are ancient. The thoughts and doctrines which the hymns express, and the manner and skill with which they are expressed, are what should be the determining factors in judging the quality of any piece of religious poetry.

With this in mind, let us look at Hymn No. 205. Does it not live up to its description as "the grandest piece in

Greek sacred poetry"? Even without knowing Greek sacred poetry, surely we must agree that this hymn does give voice to a Christian's Easter joy in a grand manner.

"The voice of rejoicing and salvation is in the tabernacles of the righteous; the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted" (Ps. 118:15, 16). Earth, tell out abroad the joyous meaning of the day of Resurrection, for "Our Christ hath brought us over (from death to life eternal) with hymns of victory."

Through faith we recognize with joy and rejoicing that Christ's victory over death is our victory also (stanza 2). Therefore let us blend our notes of gladness, "For Christ the Lord hath risen, — Our joy, that hath no end."

The hymn, with these three stanzas, sung to the tune "Lancashire," is considered by some to be among the best Easter hymns in our hymnal.

PHILIP JANKE

The Christian and the World

IN IT, BUT NOT OF IT

RELAX MORAL STANDARDS IN REGARD TO DRINKING?

We often hear it asked, and rather insolently at times, "Who says I can't drink beer or liquor?" Most often the question is put by one who not only indulges in drinking, but rather habitually drinks too much and is offended when a friend in all sincerity would have the drinker consider the consequences of his unbridled habit.

The Spirit of Our Day — Some Reaction to It

This rather common experience leads us to think about the temptation always before us to relax Christian moral standards in this modern day when we no longer live in the shelter of a live Christian community, but are deeply involved with a world that is restless and bent on radical change not only in the living standard, but also in the standards by which men live.

From all sides we hear real concerns about the rapid deterioration of our nation's morals and of the effect this deterioration has on the Church. Not only parents, pastors, and educators are aroused, but even civil government feels the impact of individuals' immorality on the fabric of our national character and life. Better yet, even the youth of the land has taken to analyzing the hopeless future threatened, yes, guaranteed by this steady slide into irresponsible living. The thinking young person is tired of the rebellious spirit of the beatnik and a-go-go devotee.

The Reason for the Morals Rebellion

We might ask, "Why are morals being relaxed? Why are the better standards crumbling?" For a Christian the answers are not hard to find. Directed to understand himself and the world in the light of God's Revelation, he knows that the anti-God trinity of devil, world, and flesh is using every avenue to detour man from his destination, the promised heavenly home.

The *devil* uses the natural processes (culture) of a decaying *world*, doomed to destruction because of sin, in his varied appeals to our self-indulging *flesh*, and he finds too ready a response to his urgings to throw off the confining restraints of a good and gracious God's will for man.

And many are the disgusting results. Patterns for living are established which aim only at the satisfaction of man's fleshly appetites and completely ignore or at least hide the direction of a God who seeks to make our "threescore years and ten" contented and blessed. Restraints? Men do not want any interference with what they call their personal freedoms to live exactly as they desire. We are tempted to take the same course.

"Who Says I Can't?"

To return to our question, "Who says I can't drink beer or liquor?" The answer seems obvious. "As long as the world in which I live has placed its stamp of approval on heavy social drinking and has accepted the cocktail hour as a status symbol for the 'in-s,' who is trying to badger me into becoming a 'square' by not participating?"

A Few Basic Thoughts on Drinking

Well, right here we ought to review a few basic thoughts on drinking. God has not forbidden man the use of alcohol; it is the abuse of His gift that He condemns. The Christian has the widest latitude in deciding what he wants to drink, and when, and how much, and where. But his judgments and decisions will always be based on the directives coming from a heart that has been given to God totally, in response to God's priceless gift, His Son, our Savior.

What of the Other Man?

Furthermore, the Christian will be influenced, if not controlled, by his knowledge of what can happen as a consequence of drinking. Alcohol, in varying amounts, does not have the same actions in each person. The Christian, then, is concerned not only with his personal drinking but also with the temptations that will confront the one with whom he drinks, and he will control his behavior accordingly.

The False Crutch of Alcohol

He will remember that alcohol can too easily become a prop to lean on when the realities of life become difficult to face. To chase a problem away by hiding it in a fog of alcoholic spirits is not solving it, but rather complicating it. The longer one delays the settling of a difficulty, the more painful it becomes, and the more one will need support and courage in dealing with it. If one does not take it to the Lord in prayer and claim His help, it is easy to fall victim to the false crutch of alcohol, which promises relief from tension and pressure.

And the record will show that too many people become so dependent on psychological crutches that they fall into the more dreadful and destructive traps of narcotics, the trips of 'hipsters' into psychedelia, criminality, and all sorts of soul-destroying practices.

The Necessary Struggle and the Victory

"Who says I can't drink beer or liquor?" Well, really, nobody says so, not even God. But never shut out that deep-down voice from your regenerated heart when it whispers direction and caution gained from God's Word. Remember, your life is a ceaseless struggle between the *Old Man* of hellish sin and the *New Man* of dedication to your Lord. This means much strife, daily battles for discipline and devotion. But it can also mean victory and the satisfaction that comes with it, a conscience at peace, and a heart enlarged by the mercies of God.

In the world? Yes, as one of millions pressured by the urge toward conformity. But of the world? No. He is just one soul, but he has been redeemed by Christ's blood and therefore he is responsible to Him alone who bought us to be His own forever.

ARNOLD SCHROEDER

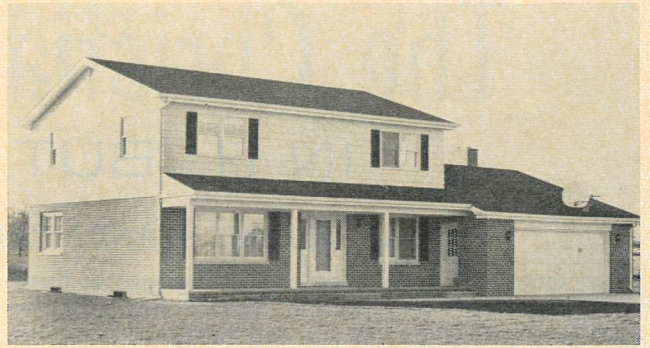
DEDICATION — GRACE EVANGELICAL LUTHERAN CHURCH

St. Joseph, Michigan

"Singing with grace in our hearts to the Lord" (Col. 3:16), Grace Ev. Lutheran Church of St. Joseph, Michigan, dedicated its new church, and parsonage on March 12, 1967. More than 2,600 people attended the three dedication services.

In the morning service, the church dedication service, the local pastor reminded the congregation to "Give Unto the Lord the Glory." At the afternoon school dedication service, Pastor Norman Berg, a former pastor and now president of the Michigan District of the Wisconsin Evangelical Lutheran Synod, chose as his sermon topic: "Truly Christian Progressive Education." At the evening self-dedication service, Pastor Oscar Naumann, president of our Wisconsin Evangelical Lutheran Synod, preached on: "Victorious Through Christ, Let us Serve Him Confidently." Liturgists for the services were: Pastor Milton Weishahn of Des Moines, Iowa, Pastor W. J. Zarling of Benton Harbor, Michigan, and Pastor W. W. Westendorf of South Haven, Michigan. The organists were: Mr. Arvon Peter, principal of Grace Lutheran School, Mr. Franklin Zabell of Gethsemane Lutheran School, Milwaukee, and former principal at Grace, and Miss Janice Weishahn, teacher of grades kindergarten through second at Grace. All the church choirs beautified the dedication services with special music.

Grace Congregation was begun in 1945 by Pastor E. J. Berg in Benton Harbor's east side. After his death it was served by his son, Pastor Norman Berg, until 1960. Since the day of its founding this church family has experienced a rapid growth. By God's grace it today numbers 1000 souls and 625 communicants. In 1960 it became apparent that the facilities in Benton Harbor were becoming too small and that any way of expanding at that location would be impossible. It was shortly thereafter that the decision was made to relocate six miles to the south in St. Joseph, Michigan, and establish the first congregation of our Synod in this area.



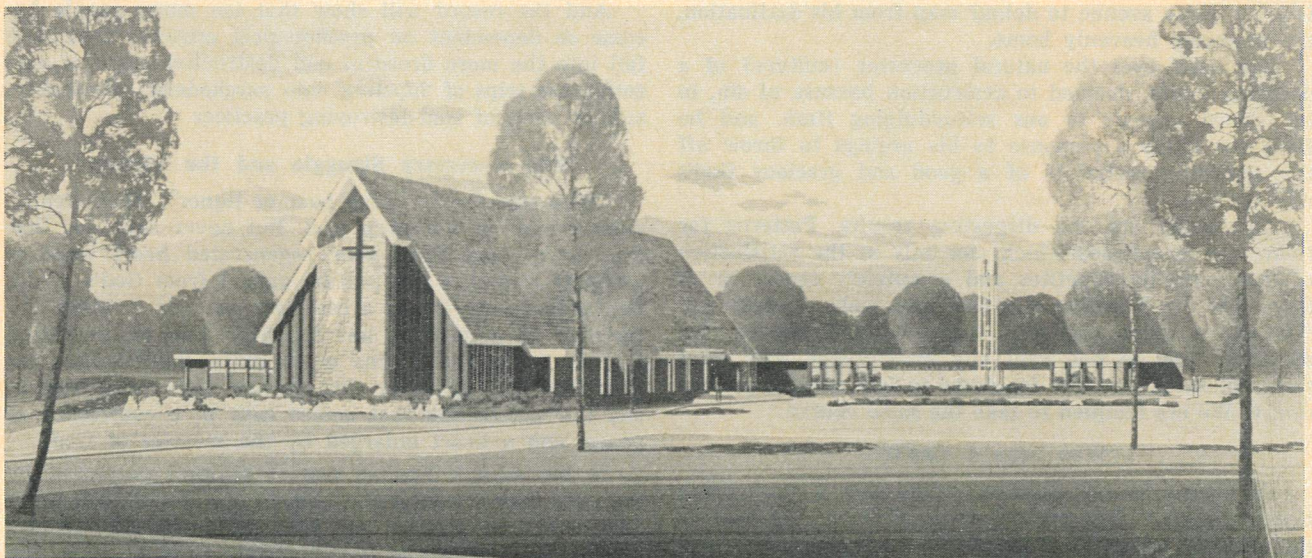
Pastor R. F. Freier and his family are enjoying the parsonage built by Grace Ev. Lutheran Congregation at St. Joseph, Michigan.

The new building includes a nave which seats 575, a choir loft which seats 80, and the narthex which can handle an overflow of 150. On the lower level overlooking a ravine is the fellowship center and sacristy. The school includes five classrooms, a Christian center for all confirmation instruction classes and young peoples' meetings, offices, and other facilities. The building's beauty is in its simplicity. It is constructed of red brick with laminated beams. Walnut accents are used in the chancel, and split field stone in several places in the front. The setting for the new building is a semirural area on a tract of 15 acres.

We earnestly pray that the day school, which presently numbers 75 students, and the Sunday school, with an attendance of 175, will rapidly increase, now that these new facilities have been erected. This new church and school affords the members opportunities to expand their efforts in bringing the precious Word of life and salvation to the people of their community and throughout the world.

On the day of dedication we all sang "with grace in our hearts to the Lord," for it was by His grace alone that this house was built, and it is by His grace that we continue to serve Him.

RONALD F. FREIER



THE NEW CHURCH AND EDUCATIONAL WING recently dedicated to the glory of God by Grace Ev. Lutheran Church, St. Joseph, Michigan.

What do
you mean..



Sanctification?

DON'T UNDERESTIMATE THE ENEMY!

One of the most serious mistakes a runner, boxer, or wrestler can make is to underestimate his opponent. Overconfidence may well lead to defeat. Because he fails to reckon with the determination, strength, and skill of his challenger, the athlete may neglect his training, be indifferent toward his physical condition, and physically, emotionally, and mentally fail to prepare himself adequately for the contest. What a costly mistake this may well prove to be!

Know the Enemy, Without and Within

Scripture often compares our struggle to live a sanctified life to an athletic contest. "Know ye not that they which run in a race run all, but one receiveth the prize," Paul asks, adding the admonition, "So run, that ye may obtain" (I Cor. 9:24). Comparing himself to a boxer, he says, "So fight I, not as one that beateth the air" (I Cor. 9:26). To the Ephesians he writes, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

In this spiritual struggle, too, it is a costly and sometimes fatal, mistake to underestimate one's opponents. But what a common mistake it is!

The prince of darkness, who is our principal foe, is, indeed, armed with "deep guile and great might." But he has a willing and wily ally in our own sinful flesh. Oh, what a serious mistake it is to underestimate the pull and power of the flesh!

An Intense, Never-Ending Struggle

As Christians we must battle with our flesh as long as we live. There is no letup, not even for a moment. The intensity and bitterness of this battle should not surprise us, however. Neither should we become discouraged because of its length. We are and will be under constant attack until our very last breath.

The Assurance that Lies in the Struggle

The very fact that this painful, incessant struggle is raging within us is an assurance to us, however, that we are in the faith. If faith were dead, there would be no struggle. There would then be only a ready and willing service of sin.

The existence of this struggle, fierce as it is, is not, therefore, evidence of a fall from grace. It is, rather, proof that we are on the side, not of the devil, but of the Woman's Seed in that contest which began in Eden when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed" (Gen. 3:15), and whose outcome was decided in Joseph's Garden when Jesus rose in triumph from the dead.

Our Old Adam an Unreformable Rebel

Our Old Adam is, however, obdurately and unalterably ranged on the devil's side. To attempt to improve the flesh even a little is, therefore, a wholly foolish and fruitless undertaking. The Old Adam is and always remains an unreformed and unreformable criminal. He is a rebel against God.

For this reason we Christians are in constant danger of falling into even the coarsest and most flagrant sins. The Bible itself shows us what can easily happen. It does not cover up the sins of the great heroes of faith. Rather, it frankly records them for our admonition and warning. "Whatsoever things were written aforetime," Paul tells us, "were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

The Case of David Is Most Instructive

Think, for example, of David.

How God had blessed David! How He had honored him! God Himself reminded David of this when He told him, "I took thee from the sheeppcote, from following the sheep, to be ruler over my people, over Israel; and I was with thee whithersoever thou wentest and have cut off all thine enemies out of thy sight and have made thee a great name, like unto the name of the great men that are in the earth" (II Sam. 7:8,9).

In addition to this, God chose David to be a forefather of the promised Savior. He promised him, "Thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever" (II Sam. 7:16).

Yet see how low David fell! Though David was a man whom God called "a man after mine own heart" (Acts 13:22), he committed adultery with another man's wife. Then, foolishly, he tried to cover up this sin with another — murder!

But though David repented of these sins, this was not yet the end of the story. Sometime later he again fell victim to his Old Adam. God made David's kingdom very great. But he became proud. His Old Adam wanted to boast of the size and power of his realm. David decided to take a census. Scripture tells us why: "Satan . . . provoked David to number Israel" (I Chron. 21:1).

Again, by the grace of God, David repented. Penitently he confessed, "I have sinned greatly in that I have done; and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly" (II Sam. 24:10).

David was forgiven. So today too, through Christ, there is forgiveness for every sinner. Jesus died for *all*. His blood "cleanseth us from *all* sin" (I John 1:7).

What a mistake it is, however, for us to underrate the enemy! If David could fall into such sins, should we be surprised that Christians today too become guilty of equally flagrant sins? Should we imagine that we ourselves are immune to Satan's attacks? What folly it is for us to think that we are strong enough to resist temptation in and of ourselves!

Beware of a False Security!

A false sense of security, a foolhardy overconfidence in ourselves, a failure to recognize the persuasiveness,

persistence, and power of our Old Adam—these are, then, the greatest threats to our sanctification.

If we would avoid the tragic mistake of falling into carnal security, therefore, how important it is for us not to underestimate the enemy! How very necessary it is that we take to heart Paul's earnest admonition, "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12)!

WILBERT R. GAWRISCH

Direct from the Districts

Southeastern Wisconsin

Missions

Our new mission at Huntsville, Alabama, has organized under the name of Redeemer. Exploratory services are being held in Fayetteville, Tennessee, and in Indianapolis, Indiana. The preaching station at Morris, Illinois, has been moved to Joliet, Illinois. Both St. Mark, Brown Deer, Wisconsin, and Our Savior's of Grafton, Wisconsin, are in the midst of building projects. Exploratory services are being planned at Palatine, Illinois.

Our latest mission, Faith of Sussex, Wisconsin, has organized with 42 members and has been averaging over 60 in attendance per Sunday. This mission is served from Brookfield.

Mt. Calvary of Waukesha is interviewing architects with the expectation of beginning building on its property in a new location.

St. Michaelis, a completely German-speaking congregation in Milwaukee, which uses the facilities of the chapel in our Synod's Administration Building, is reporting a steady growth. Professor Heinrich Vogel serves as the vacancy pastor, with the help of two vicars from the Seminary. They are Guenter Kern from Germany and Eckart Schroeder from South Africa.

Workers

Pastor emeritus O. Heidtke, Morton Grove, Illinois, observed his 90th birthday March 25, 1967.

Peace Lutheran Church of Hartford, Wisconsin, took special note of Pastor Adolph von Rohr's retirement from the active ministry of 57 years, of which 56 were at Peace in Hartford. Professor C. Lawrenz was the guest speaker in the special services.

Professor E. Wendland, a classmate of the retiring pastor, spoke at the following reception. The congregation showed its appreciation for this blessing of God to them by presenting the pastor with a generous purse.

Church News

The Pastor-Teacher Conference of the Southeastern Wisconsin District is scheduled for Wednesday and Thursday, June 14 and 15, 1967, at St. Matthew, Milwaukee.

Anniversary Observances

The observance of the 50th Anniversary of the Southeastern Wisconsin District is scheduled for Sunday, July 16, by the individual congregations in their own manner.

The anniversary booklet is in the process of being printed and will be ready for distribution in June.

The District-wide observance of the 450th anniversary of the Reformation is planned for October 22 at the Milwaukee Auditorium. A unique service has been designed for this festival observance. All the churches and choirs of the Southeastern Wisconsin District are expected to participate. In the months ahead our congregations will be hearing much of the festival theme: Proclaim the Everlasting Gospel!

Federation

The Milwaukee Federation of Wisconsin Evangelical Lutheran Synod Churches, Inc., is sponsoring a radio worship service as a mission outreach to the Milwaukee area.

Pastors in the Milwaukee area are serving as preachers and the Seminary Chorus, the Milwaukee Lutheran Teachers College Choir, and the Lutheran Chorale have provided the

musical and liturgical portions of the services.

The service is over station WFOX, 860 on your radio dial, every Sunday at 8:30 A.M.

The Federation has elected Pastor Paul Hartwig president; Mr. Erwin Schultz, vice-president; Mr. David Branch, secretary; and Mr. Ed. Mierendorf, treasurer. All congregations are listed now in block-advertising in the public press, with the time for services and locations given. The cost to the missions stations is subsidized by the Federation.

Milwaukee Lutheran Teachers College

Milwaukee Lutheran Teachers College has 135 freshman applications on hand at this time, an increase of 36 per cent over one year ago. All indications are that we shall receive by far our largest freshman class. Scholarships have been awarded, both from the Aid Association for Lutherans scholarship grant and the Synod scholarship fund. The offerings of the people of our Synod to the scholarship fund are a real incentive and encouragement for our students.

The play presented by our students on March 14, 15, and 16 to the children in the lower grades of the elementary schools in the area was attended by 2,721 children. We hope that many of these children will become interested in preparing for service one day as teachers in the church.

The Chapel Choir, under the direction of Prof. Kurt Eggert, will present a concert in the chapel-auditorium on April 23 at 7:30 P.M. Two weekend tours will also have been scheduled for the weekends of April 16 and April 30. The former will be

(Continued on page 146)

The New Sunday-School Course

We are now in a position to give you more definite information regarding progress on the new Sunday-school course.

All of the materials for the first year (Series I) are in the hands of Northwestern Publishing House. Some of the material is now in process of being printed. The rest of it is in one of the various stages of preparation for printing: final editing, consultation of the Publishing House editors with Pastor William Fischer and the undersigned, retyping, layout and art, typesetting, proofreading of galleys, composition of pages, proofreading of page proofs. The management of the Publishing House feels that, barring unforeseen delays, most of the materials for the first year will be available this fall.

As to the materials for the second and third years (Series II and III), we can report that the greater portion of the materials has been written. But there remains the painstaking and time-consuming process of editing in our Board of Education offices (and this involves a great amount of checking and rechecking for accuracy and completeness), of review by a special committee of the Board, of hearing and discussing the reports of the review committee, and of retyping the materials. Only then are they submitted to the Publishing House. There, of course, these materials must go through the various stages detailed above, and none of these steps can be hurried unduly. Too much haste would mean a sacrifice of quality both in content and in the outward form.

It should be remembered, too, that the normal work of both the Board of Education and the Publishing House must go on, and that in both of these, circumstances make it necessary to carry on the normal work at an accelerated pace.

The new course is titled *The Story of God's Love, A Bible Story Course for Children*. Although this course is intended primarily for Sunday schools, the 41 lessons offered in each of the three series can also be adapted for use in Saturday schools and weekday schools. Therefore the term "Sunday school" does not appear anywhere in the course materials. Parents will also find the leaflets, pamphlets, and accompanying activities useful with their children in the home.

The course covers a three-year period and conforms to the regular school year. (Summer courses will be prepared after the three regular series have been completed.) The course is intended for five levels—beginners (five-year-olds and under), primary grades (1-2), elementary grades (3-4), intermediate grades (5-6), and upper grades (7-8).

Children's texts are published in quarterly pamphlets for grades 3-8; in leaflets, for beginners and primary grades. The pamphlets have new texts, pictures, and maps. In addition to the text of the Bible story, the pamphlets also contain some fact questions on the story, a short application of the truth taught, and correlated Bible passages to be memorized.

Packets of pupil activities are provided for all departments.

Quarterly teachers' guides contain detailed lesson plans and procedures for every story or lesson. These

lesson plans provide the teacher with information about the Bible story and its truths, and they offer detailed teaching procedures to convey the information and truths to the children. Steps followed are the logical procedures used in good teaching: *The Approach, The Aim, The Story, The Discussion, The Truth of the Story, The Application to the Life of the Child*.

Learning from God's Word is a section in the pupil's text that consists of the truth of the story, fact questions, application of the truth learned, and memory work.

A *graded Catechism course* is prepared for all levels. The parts of the Catechism are to be taught and memorized in the sequence in which they appear in the Catechism. Weekly Catechism assignments are suggested to the teacher, with periodic reviews interspersed. Hymns and prayers are added as supplementary memory material. The Catechism text appears in the back portion of the pupil's pamphlet.

Devotions are suggested for each level (hymn, Scripture reading, and prayer).

The aim and purpose of the course, *The Story of God's Love*, is to make known to little children God's plan of salvation for lost mankind:

- To lead children to see how God used people and events in the Old Testament times to prepare for the advent of His Son into the world;
- To lead children to see the fulfillment of God's plan of salvation in the New Testament;
- To lead children to know their Creator who gave them life, and who now protects and sustains them;
- To lead children to know that they are lost and condemned sinners, without any ability to save themselves from eternal damnation;
- To lead children to know Jesus as their personal Savior;
- To lead children to know that it is only through faith in this Savior that they have eternal salvation;
- To lead children to know that faith in their Lord and Savior is a gift of the Holy Spirit;
- To lead children through the Word of God and the blessings of the Holy Spirit to show their love and appreciation to a gracious God by leading lives that are pleasing to Him.

Planning and producing a completely new course of Bible lessons is a major project. Much more is involved in such an undertaking than can be conveyed to our readers and to the individuals who will use these materials. Many committees and individuals are giving of their time in the production of this urgently needed course. To all these people we are deeply grateful. May the Lord bless the many hours of planning and work that have gone into the materials that constitute this course! We pray the Lord to bless our humble efforts so that with the Holy Spirit's guidance many children may be won for the Savior and kept in faith to eternal life.

A. F. FEHLAUER

Looking at the Religious World

INFORMATION AND INSIGHT

LUTHER HYMNS

Six hymns for which Luther supplied either text or both text and tune are included in a special Reformation anniversary hymn festival service prepared by the Rev. M. A. Egge, executive director of the American Lutheran Church's Commission on Worship and Church Music.

The six hymns, as the News Bureau of the Lutheran Council in the U.S.A. reports, are:

"Lord, Keep Us Steadfast in Thy Word" (No. 261)

"From Heaven Above to Earth I Come" (No. 85)

"All Praise to Thee, Eternal God" (No. 80)

"Christ Jesus Lay in Death's Strong Bands" (No. 195)

"A Mighty Fortress Is Our God" (No. 262)

"Come, Holy Spirit, God and Lord" (No. 224)

Four additional hymns in the special service are not by Luther but represent outstanding treasures of "the singing Church." The four are:

"All Glory Be to God on High" by Decius (No. 237)

"Wake, Awake, for Night Is Flying" by Nicolai (No. 609)

"O Lord, How Shall I Meet Thee" by Gerhardt (No. 58)

"Built on the Rock the Church Doth Stand" by Grundtvig (No. 467)

Whether special hymn services are designed and used or not, the Luther hymns should receive special attention during this year's 450th anniversary of the Reformation. Would it be too much to include one of his hymns in each Sunday service?

Incidentally, the September 17 issue of *The Northwestern Lutheran* will feature an article on Luther as a writer of hymns written by Prof. Kurt Eggert of Milwaukee Lutheran Teachers College.

* * *

ECUMENICAL BUILDING

The strange word in the title was especially coined to describe a unique church building project in Langendorf, Switzerland, with an archi-

tectural design that gives expression to both ecumenical and denominational inclinations.

New Roman and Reformed churches will share a common bell tower that serves as the entrance to two distinct complexes of parish halls, clergy dwellings, and churches standing on adjoining plots of ground. The congregations had resolved to do whatever they could along the lines of unity and cooperation without, however, compromising their distinct confessions.

As good buildings do, this one makes a point. There are common elements in the various denominations, the most common of which is the summoning of sinners to worship. But the similarity soon ceases. When the tones of the bell die out and are replaced by the songs and words of confession and absolution and supplication and instruction, then the accent and emphasis must be on denomination integrity and fidelity to conscience and conviction.

Whether we like it or not, the differences, as the Swiss building project suggests, are still larger than the common elements. Simple honesty requires that this fact be faced first of all in Langendorf and in Middletown, by builders of churches and by lively building stones.

* * *

TWO PAPAL PRONOUNCEMENTS

Late in February an announcement from Vatican City indicated that Pope Paul had declared valid previously unrecognized marriages between Roman Catholics and Orthodox Christians performed in Orthodox churches. The decree went into effect March 25 and extended to Roman Catholics what had previously been granted to Roman Catholics by an Ecumenical Council decree of November 21, 1964.

We see no great cause for rejoicing or congratulating. On the contrary, we note the absence of any reference to Protestants and realize that our marriages are still regarded by Paul as "attempted."

On Easter Pope Paul's fifth encyclical, "*Populorum Progressio*" ("On the Development of Peoples")

was made public. The major attention of press and people was directed to the section on the population explosion, but no new Roman policy on birth control could be pinpointed there. However, Paul was by no means reticent in speaking out on capital, labor, revolution, expropriation, and similar subjects.

Again, we are not overly impressed by this effort which reached far beyond the ethical to the political. It would be our hope that our lawmakers, when voting on foreign aid, would not necessarily feel bound by the Pontiff's call for much aid without strings but would act in the best interests of the American people as their duly elected representatives.

* * *

COOPERATIVE MISSION PLANNING

The Lutheran Council in the U.S.A., according to a March 27 release of its own News Bureau, has set up 16 forums called "Regional Consultations for American Mission Planning." These forums will bring together at least twice a year for cooperative home mission planning mission representatives of the four members of LCUSA: The Lutheran Church in America, the American Lutheran Church, The Lutheran Church—Missouri Synod, and the Synod of Evangelical Lutheran Churches.

Each of the 16 forums includes from one to six major metropolitan areas. Region 8, for instance, encompasses Gary, Chicago, and Milwaukee.

The predecessor of LCUSA, the National Lutheran Council in which the LCA and ALC were members, had maintained similar forums in eight regions of the country. The increase to 16 was necessitated by the inclusion of The Lutheran Church—Missouri Synod and the Synod of Evangelical Lutheran Churches in the cooperative planning.

The swelling metropolitan areas, with their innercity, midcity, and suburban divisions, present complex problems, also in the field of religion and home missions. One doubts, however, whether the best approach is

cooperative mission planning by a grouping in which full doctrinal agreement and church fellowship does not prevail.

* * *

RELIGIOUS POLLS

More often than not this column finds and expresses itself at variance with the Roman Church. We do, however admit to some sympathy when it comes to Roman reaction to the results of the *Newsweek* poll on "How U.S. Catholics View Their Church." The report published in the March 20 *Newsweek* indicated that a majority differed with their church on such points as stringent prohibi-

tion of divorce and abortion in special cases.

We are not sympathetic because the poll was far from comprehensive, reportedly including fewer than 1000 Catholics, or because one or the other of the questions may have been improperly worded. We do not imply that we agree with the official Roman position on the points at issue, divorce as an example.

We do, however, feel for Rome on the grounds, that many, Romans and others, will read into these results the conclusion that Rome is proved wrong by the majority vote. No conclusion could be more unwarranted.

Opinion polls do not and cannot decide moral questions, questions of right or wrong. Polls can show what people *think* is right or wrong. One vote and one voice, that of God, determines what is right and wrong, the opinion of thousands notwithstanding.

This point is worth emphasizing, even when some poll brings results that we like. Questions of morality and truth are not decided by majority vote or scientific investigation. The answers rest on their own merits, are independent of polls or test tubes, and remain absolute.

EDWARD C. FREDRICH

FROM OUR NEWS BUREAU

Wisconsin Synod Publishes Statement of Belief:

In a statement of position, titled "This We Believe," just published, the 363,000-member Wisconsin Ev. Lutheran Synod affirmed its adherence both to the Bible as the "infallible authority and guide for everything we believe and do," and to the Lutheran Confessions as giving "expression to the true doctrine of the Scripture."

The statement of position, issued by the Synod's Commission on Doctrinal Matters, is the first such comprehensive statement ever issued by the 117-year-old church body.

The Rev. Carl J. Lawrenz, president of the Wisconsin Lutheran Seminary, Mequon, Wisconsin, and chairman of the Commission, said "requests from outsiders" for a statement of the Synod's confessional position led the Commission to write this "brief comprehensive statement of Scriptural doctrine as taught in our midst."

These requests have become more numerous lately, he said, as "our public confessional actions and mission expansion" have helped to "focus attention upon our Synod as a Lutheran church body that is still very earnest about its confessional position."

As expected, the statement strongly emphasizes accepting "Scripture on its own terms. We believe that no authority may stand in judgment over Scripture. We reject any thought that allows for the possibility of factual error in Scripture."

The creation of heaven and earth and all creatures happened, according to the statement, "in the course of six normal days by the power of God's almighty word."

The Gospel accounts of Jesus are viewed as a "true account of what actually happened in history." The statement rejects all "attempts to make the historicity of events in Christ's life, such as His virgin birth, His miracles, or His bodily resurrection, appear unimportant or even doubtful."

The statement also rejected "every effort to reduce the Lutheran Confessions to historical documents that have only relative confessional significance today." Since the doctrines they confess are drawn from Scripture alone, "all preaching and teaching in our churches and schools

must be in harmony with these Confessions."

Justification by faith is "the central message of Scripture upon which the very existence of the Church depends. It is a message relevant to men of all times and places, of all races and social strata, for 'judgment came upon all men to condemnation.'"

In defining the Holy Christian Church, the statement said that every true believer in Jesus Christ, "regardless of the nation or race or church body to which he belongs, is a member of the Holy Christian Church."

"We believe that the Holy Christian Church is one, united by a common faith, for all true believers have 'one Lord, one faith, and one baptism, one God and Father of all.' Since this is a unity of faith in the heart, it is seen only by God."

The statement rejects "as false ecumenicity any views that look for the true unity of the Church in some form of external or organizational union; we also oppose all movements toward such union at the expense of confessional integrity."

In church-state relationships the statement opposes "any attempt by the state to restrict the free exercise of religion and any views that look to the Church to guide and influence the state directly in the conduct of its affairs." The statement likewise opposes "any views that hold that a citizen is free to disobey such laws of the state with which he disagrees on the basis of personal judgment."

Noting that the 21-page statement contains the words "we reject" 41 times, Prof. Lawrenz said that it "may not find favor with many in our day. The present ecumenical movement encourages churches to emphasize what they seem to have in common and to synthesize their doctrinal contrasts."

But the Synod's statement "is ecumenical in the best sense," he maintained. "To believe, teach, and confess only that which Scripture teaches is true ecumenicity."

The statement, "This We Believe," is available from the Northwestern Publishing House, Milwaukee, for 25c a copy.

[See the back page for further information on quantity prices and ordering procedure.—Ed.]

Briefs

(Continued from page 134)

pray God, with sincere repentance for often undervaluing our heritage and applying its blessings to ourselves and our fellow men only half-heartedly, with a renewed joy and gratitude regarding it, with a fiercer loyalty in clinging to it, and with a firmer resolve to share what we have and hold without any merit or worthiness in us.

CORRECTION

In the April 16 issue (p. 125) the subtitle placed the congregation celebrating its 25th anniversary in La Crescent, Wis. This is not correct. La Crescent is in another fine state, namely, Minnesota, as the picture caption also states.

COMMENCEMENT EXERCISES — DR. MARTIN LUTHER HIGH SCHOOL

The 1967 Commencement Exercises for Dr. Martin Luther High School, New Ulm, Minn., will be held on Monday, June 5, starting at 3 p.m. The High School June Concert will be given the preceding day, Sunday, June 4, beginning at 3:30 p.m. Oscar Siegler, President

CONCERT AND GRADUATION EXERCISES— MICHIGAN LUTHERAN SEMINARY

The current school year at Michigan Lutheran Seminary will close with a concert on Wednesday evening, May 31, at 7:30, and graduation exercises on Thursday evening at 7:30.

M. R. Toepel, President

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 perti-

ACKNOWLEDGMENT AND THANKS

It is with gratitude to God that we acknowledge the gifts toward the Lord's work in our Wisconsin Evangelical Lutheran Synod by the Christians who through their wills make the following bequests:

January 1966	Estate of Theodore F. Gehrke Church Extension Fund	\$5,588.00
March 1966	Estate of A. C. T. A. Koerner Synod Administration Building Fund	200.00
	Estate of Martha Boelte—From Dr. Frank and Emily Kennedy Trust Church Extension Fund	1,279.94
	Seminary Student Scholarship	1,279.93
	Estate of Otto J. R. Hoenecke Wisconsin Ev. Lutheran Synod Foundation, Inc.	500.00
August 1966	Estate of Albert W. Tietz Synod Administration Building Fund	1,000.00
	Estate of Minnie Mahnke Church Extension Fund in Wisconsin	7,235.71
	Estate of Frieda Traver East Fork Lutheran Nursery	170.00
	Zambia Medical Mission	170.00
	Committee for Care of Mentally Retarded	170.00
September 1966	Estate of Emil C. Pepper Church Extension Fund in Wisconsin	2,000.00
	Estate of Lydia S. Alber Church Extension Fund	414.08
	Estate of William A. Graetz Parochial Schools—Board of Education	100.00
October 1966	Estate of Adelheid Kiecker Church Extension Fund	1,449.16
	Estate of Gustav A. Vandree Student Mission Buildings in Wisconsin	5,000.00
	Estate of William C. Buss Organ Fund at Wisconsin Lutheran Chapel and Student Center, Madison, Wis.	500.00
	Norris Koopmann, Treasurer 3512 W. North Avenue Milwaukee, Wisconsin 53208	

DIRECT FROM THE DISTRICTS

(Continued from page 142)

to the northern part of Wisconsin, and the latter to the southern part of the state.

The College is still awaiting the green light from the Board of Trustees to call two men, authorized by the last convention of the Synod. The campus plan has been submitted by the architect and has been now approved by the planning Board for

nent 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 Sacramento San Diego San Jose Simi Valley (Ventura Co.) Whittier (La Habra, Montebello, Pico Rivera, La Mira- da, La Puente)
	Yucaipa
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*

Educational Institutions and awaits the approval of the Board of Trustees. Graduation services will be held on June 8 at 8 P.M. The graduation speaker will be President Norman Berg of the Michigan District.

Personal Anniversary

Mr. and Mrs. Theodore Korn of St. John's, Burlington, Wisconsin, celebrated their golden wedding anniversary.

HARRY WIEDMANN

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.)
Washington	Renton*
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

EXPLORATORY SERVICES BEGUN Renton, Washington

Exploratory services are now being held in Renton, Wash., at the following address: Renton Park Elementary School, S.E. 168th St. and 128th Ave. S.E., Renton, Wash. The services are being conducted by Pastors Paul Pankow and David E. Bode.

SUMMER VISITORS — SOUTHERN CALIFORNIA

Summer visitors to Disneyland and Southern California are invited to worship at King of Kings Lutheran Church in Garden Grove, located at Newhope and Trask, two miles south of Disneyland. Summer services are at 8 and 10:30.

VACATIONING PASTORS

King of Kings Lutheran Church of Garden Grove, Calif., offers the use of its parsonage to pastors vacationing in Southern California in exchange for the conducting of services on any of the following Sundays, July 2, 9, and 16. If interested, write Pastor Joel Gerlach for information.

REFECTORY MANAGER AND CUSTODIAN WANTED

Because Mr. and Mrs. Paul Ziegler, after many years of service at Michigan Lutheran Seminary, are retiring at the end of this school year, Michigan Lutheran Seminary is in need of a manager for its refectory and a custodian for its buildings.

Although the Board of Control would pre-

fer to hire a separate manager for the refectory and a separate custodian for its buildings, a qualified couple would be acceptable.

Those interested are asked to submit a letter which lists references, experience, and age. Arrangements for a personal interview will be made with qualified applicants. Please write to Michigan Lutheran Seminary, 2128 Court St., Saginaw, Mich. 48602.

APPOINTMENT

Mr. Carl W. Klitzke of Messiah Congregation, Milwaukee, has been appointed to the Group Insurance Board to fill the vacancy caused by the resignation of Mr. Donald Schuppe, whose employment took him to the eastern coast of our country.

Oscar J. Naumann, President

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 High School, 330 North Glenview, Milwaukee, Wis.

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

GRADUATION SERVICE — MILWAUKEE LUTHERAN TEACHERS COLLEGE

The graduation service at Milwaukee Lutheran Teachers College will be held on Thursday, June 8, at 8 p.m., in the chapel-auditorium, 330 N. Glenview Ave. A class of 87 will be graduated and commended for further study at Dr. Martin Luther College. The graduation speaker will be the Rev. Norman Berg, first vice-president of the Synod and president of the Michigan District. You are invited to attend this service.

Robert J. Voss, President

WORKSHOP IN SCHOOL ADMINISTRATION

Dr. Martin Luther College announces that it will hold a Workshop in School Administration from June 19 to June 30. The workshop will concern itself with practices and problems of the administration of the Lutheran school. The workshop will be headed by Prof. A. Woldt of Milwaukee Lutheran Teachers College. Other resource personnel will participate. The workshop carries three-semester hours of credit. It is open to both pastors and teachers. Please direct all inquiries to Prof. Erich H. Sievert, Dean of Summer School, Dr. Martin Luther College, New Ulm, Minn.

WORKSHOP IN KINDERGARTEN TEACHING

A Workshop in Kindergarten Teaching will be conducted at Dr. Martin Luther College, New Ulm, Minn., beginning July 10 and ending July 21. The workshop will offer opportunity to study modern kindergarten practices for our Lutheran schools. It is headed by Mrs. Fred Hagedorn of Mt. Calvary Lutheran School, La Crosse, Wis. Mornings will be devoted to theoretical discussions and the afternoon periods to the development of practical helps. It is open to women teachers of our Lutheran schools who are interested in furthering themselves professionally in this area of study. Please direct all inquiries to Prof. Erich H. Sievert, Dean of Summer School, Dr. Martin Luther College, New Ulm, Minn.

DR. MARTIN LUTHER COLLEGE SUMMER SCHOOL

Dr. Martin Luther College announces a five-week summer session beginning on June 19 and closing July 21. Classes will be held Monday through Friday of each week with the exception of July 8 when there will be Saturday classes. The College through its summer school seeks to provide opportunity for further study and professional advancement of all such individuals who are interested in the work of Christian education. It also welcomes special students who may not at present be teaching in Wisconsin Synod schools. It is open to such individuals who are at present serving the church as Sunday-school teachers and who wish to enhance their personal background through courses in teaching religion and Christian doctrine.

The following schedule of course offerings has been arranged:

CLASS SCHEDULE

7:00 - 9:00 A.M.	311S Modern Ch. History
241S Life of Christ	452S Colonial America
419S Romans	482S American Government
451C Dogmatics II	320S American Literature I
301S Teach. Soc. Studies	114S Modern Concepts of Alg.
311S Prin. - Tech. Teaching	153S Modern Mathematics I
471S Ed. Psychology	302S Using Art Media II
480S Student Teaching	330S Beginning Counterpoint

230S Botany I — Plant Life

9:00 - 10:00 A.M.

460S Augsburg Confession

306S Teaching Religion

466S Jacksonian Era

106S English Grammar

235S Keyboard Harmony

463S Conducting

464S Survey Organ Lit.

354S Geog. of the USSR

480S Student Teaching

10:00 - 12:00 A.M.

113S Genesis

462S Lutheran Confessions

495S Comparative Religions

411S El. Curriculum

440S Teach. English Comp.

414S Luth. Church in America

449S U.S. in 20th Century

456S History of the West

452S Children's Literature

454S World Literature I

154S Modern Mathematics II

210S Art Appreciation

301S Hist. Christ. Hymnody

321S Music Theory I

221S Biology I

360S Biblical Geography

480S Student Teaching

Direct all inquiries for information to Professor Erich H. Sievert, Dean of Summer School, Dr. Martin Luther College, New Ulm, Minn.

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CALENDAR OF CONFERENCES

NORTHERN WISCONSIN

MANITOWOC DELEGATE CONFERENCE

Date: Sun., July 23, 1967; 1:30 to 4:30 p.m.
Place: Manitowoc Conference Lutheran High School.

S. Kugler, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: Mon., May 15, 1967.
Place: St. Andrew's, Milwaukee.
Time: Opening Communion service at 9 a.m.
Preacher: E. Lehninger (E. Mahnke, alternate).

Agenda: Exegesis of Mal. 3, E. Biebert; What Help Does the Lord's Supper Offer the Christian in His Everyday Life? D. Malchow.

John F. Murphy, Secretary

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

ORDAINED AND INSTALLED

Installed

Pastors

Witte, Harvey A., as pastor of Apostles of Christ Lutheran Church, Wauwatosa, Wis., by Mentor Kujath; assisted by

K. J. Eggert, K. J. Otto, W. O. Pless and R. J. Voss; April 9, 1967.

Kingsbury, Jerome, as pastor of St. Peter's Ev. Luth. Church, Rt. 3, Appleton, Wis., by A. C. Meyer; assisted by R. Carter, H. E. Pussehl, E. F. Stelter, R. E. Ziese-mer; April 2, 1967.

Teacher

Loeck, Will, as principal of St. Paul's Ev. Lutheran School, T. Forest, Mt. Calvary, Wis., by Prof. T. W. Zuberbier; April 2, 1967.

CHANGE OF ADDRESS

Pastors

Cooper, Larry
1917 E. 5th St.
Duluth, Minn. 55812

Kurth, John H.
309 Green Ave.
Bay City, Mich. 48706

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