

THE NORTHWESTERN

Lutheran

May 14, 1967

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"Our Reformation Heritage" — First of a Series
Missio Dei Progress Report
"I Was in Prison and Ye Visited Me"



BRIEFS by the Editor

THE FORGOTTEN FESTIVAL— this name might well be applied to Pentecost. Some in the church do not participate in its observance at all, regarding it of slight importance in comparison with Christmas and Easter. Others observe it, but do so only halfheartedly, since they have little understanding of the Holy Spirit's work and do not realize their utter dependence on the Spirit for faith and remaining in faith. Let us, in this Reformation anniversary year, listen to Luther on the work of the Holy Ghost:

Without the Holy Spirit hearts are either hardened in sins or they despair. But both are contrary to the will of God. By the Holy Spirit the godly navigate between this satanic Scylla and Charybdis [dangerous, ship-wrecking rocks on either side of a narrow, treacherous strait] and cast themselves upon the superabundant and infinite mercy of God. They confess their sins, but at the same time they also confess the immeasurable mercy of God.

The Bible is the special very own Book, Writing, and Word of the Holy Spirit.

Thus it pleased God not to be the Spirit without the Word, but through the Word. . . . He could of course, do this apart from the Word; but He does not want to do it in that way. And who are we to inquire into the reason for the divine will? It is enough for us to know that God so wills it; and it becomes us to reverence, love, and adore this will and to bridle the impertinence of our reason.

We must constantly handle, preach, bear, and inculcate the Word until the Holy Ghost comes. There is no other way to achieve the desired end. To sit in a corner, to gape heavenward, and wait to see Him come is sheer folly. The Word is the only bridge and path by which the Holy Spirit comes to us.

The Word must precede or must be spoken first, and thereupon the Holy Spirit works through it. The order, then, must not be reversed and a Holy Spirit dreamed of who comes without the Word and before the Word; but He comes with and through the Word and never goes beyond the Word.

St. Paul says that a man cannot believe unless he has previously heard (Rom. 10:14). This is why Christ calls the Holy Spirit a witness [John 15:26], for the mouth and the Word are required to make a witness. Therefore no one desiring comfort should wait until the Holy

Spirit presents Christ to him personally or speaks to him directly from heaven. He gave His testimony publicly, in the sermon. There you must seek Him and wait for Him until He touches your heart through the Word that you hear with your ears, and thus also He testifies of Christ inwardly through His working. But this inward testifying will not come about unless the other, outward, and verbal testifying has preceded it, that one hears how Christ became man for our sake, was crucified, died, and rose again.

(All quotations are from "What Luther Says," Plass, Concordia.)

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IN THIS ISSUE we begin the series of 20 articles on the theme "Our Reformation Heritage." See page 155.

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A REPORT ON THE MISSIO DEI offering is found in this issue. See page 153.

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

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Editorials

Religious Parasites

Virtually all institutions with sufficient longevity and a degree of tradition and prestige have their parasites. Successful political parties carry with them their professional hangers-on, who exist by favors dispensed by the powers that be. Business corporations are to an extent afflicted with salaried ineffectuals who have little to offer but the right connections or a close relationship to the boss.

The church is no exception. The average church exists through considerable work and sacrifice on the part of the members. But by means of certain functions assigned to it or expected of it in the community it attracts a fringe element which contributes little but expects much.

It is assumed, for example, that the church will bury the dead. The deceased may never have darkened the door of the church during his lifetime nor contributed anything but destructive criticism. And yet it is assumed that he will have an honored place among the saints and that the church should acknowledge this by supplying the proper religious services at his funeral. Wrath and scorn are heaped upon the pastor whom he ignored and the church which he neglected if they refuse to cooperate.

Again, by tradition the church has come to be looked upon as the proper "setting" for a formal wedding, and the minister as one of the necessary props. In the opinion of some, judging by their indifference to the church and the ministry except for this one occasion, the pastor and the church serve no other useful purpose. It is expected, however, that the church and the minister will be there when they want them. The bridal pair appears from nowhere; and after the rites they vanish completely, never to be heard from again, except possibly when the services of the church are desired once again for a funeral.

Then there are the penniless drifters, who join the wealthy in their trek south in the winter and north in the summer—an improvident way of life which the church is expected to finance when personal funds run short. In some cases the closest connection some of these prodigals have with the church is that their grandmothers were baptized.

Perhaps less obvious but more numerous are the nominal church members who stay away while others do the work and who leave it to the other members to furnish the necessary financial support but who expect the church to be there on the infrequent occasions when they want to avail themselves of the privileges which they themselves have done little or nothing to provide.

The church exists to serve all people, but not necessarily on their own terms. After the miraculous feeding of the 5000 Jesus Himself declined to become king of those who wanted to use His services without becoming His disciples. And if the church expects those who share its privileges to assume its responsibilities, it is not being either un-Scriptural or unreasonable.

IMMANUEL G. FREY

SSA and the Pulpit

Everyone expects changes in the Selective Service Act. The draft has been so much criticized and maligned and defied that Congress and the Administration will be likely to yield to noisy dissent and will revise the law.

A universal draft or a draft lottery are likely to be proposed. If either were to be adopted, our Synod would have occasion for anxiety. The status of divinity students, now specifically exempt from the draft, could be jeopardized, and the number of Seminary graduates reduced.

Inserting possibly two years of military service into a young man's program of education would postpone his entrance into the ministry until he reached his 27th or 28th year. A few years ago our Seminary graduates became pastors when they were 24 or 25. Ten years of preparation for life and for a profession, after high school, would seem to many a young man to be an unconscionably long time. For graduates of public high schools it might be even 11 years. The sheer length of the course would be sure to deter a number of potential pastors from ever enrolling.

Drawing out the course would also intensify the temptation to drop out, to settle for some other station in life. Change of vocational intent is depriving our Synod of many workers today; it would claim more if the course were lengthened. There are a number of ministerial students now who discontinue because they let marriage outweigh the ministry. Postpone marriage for two more years, and there would be more who would be stepping aside. And all the while students would be troubled by the thought that their "late spring no bud or blossom showeth," while most others of their age would be gainfully employed. An already high "loss of interest" mortality would become higher if several years were added to the present course, which already asks them to discipline themselves and to wait.

And, tragically, these losses would occur as the world declines into thickening darkness. When lights are growing dim and are being extinguished throughout the world, the need for more men to bring the Light of the World to groping mankind is critical. Our world is sick, morally, intellectually, and spiritually sick. It was one of the most respected newspaper columnists in America, a man not given to sentimental outbursts, who wrote recently, "This question about the corruption of personal and institutional standards in America is the one thing that troubles most of the leaders on all sides of the current controversies." When corruption is destroying our nation's vital tissue, it is no time to cut down the supply of physicians.

Our nation's welfare, for time and for eternity, lies with the righteousness and the truth that will be taught and proclaimed by our young men who are making the Christian ministry their choice. Draft deferments for these trainees in the army of the Lord are in the national interest. It is our prayer that those in authority will continue to deem them so.

CARLETON TOPPE

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples (John 15:1-8).

Pentecost reminds us that people become members of the Holy Christian Church, the Communion of Saints, through the sanctifying power of the Holy Spirit. Their new and saving relationship with the Lord Jesus Christ is wrought by the washing of regeneration and renewing of the Holy Spirit through the Word of life and truth.

In the sacred Scriptures this close connection and communion between Christ and Christians is variously described and illustrated. Here the Savior pictures Himself as the true Vine and the members of His Church as branches growing out of the Vine. Naturally, the branches are expected to produce fruit, to be full of fruit in fact.

Why?

It is impossible, actually, for a living branch of the one true and living Vine not to bring forth fruit. If it is not fruitful, it is not any longer a living branch. It has dried

up and fallen away from the Vine and is fit only to be taken away to the rubbish heap to be burned.

It is self-evident, therefore, and necessary that every believer brings forth fruit. The fruit gives evidence of the fact that he is a living branch of the one true Vine. It gives expression to the close connection and relationship that exists between the Vine and every one of the branches. Only where that relationship has been broken off is there an evident absence of fruit. The branch that has become separated from the Vine cannot be expected to produce fruit. Dead branches are never fruitful. Living branches are never fruitless.

How?

"Abide in me," says the one true and living Vine. Only then will the branches remain alive and fruitful. To abide in Him is to cling to Him as our only Savior and Lord, to place our trust and confidence in His dependable Word. Through that Word of His He would abide in us and fill our hearts and lives with His abiding presence. When His Word and Sacrament are our great delight and comfort, when we make His Word the chart and compass of our daily lives, then we abide in Him and He in us, and we become more fruitful.

As every vineyard keeper desires his vines to bring forth abundant fruit, so also does our heavenly Father desire the branches of the one true Vine to produce much fruit, as much as possible in fact. In union and communion with the Vine, the living branches likewise want to be fruitful. It will not do simply to compare ourselves with those who have never been joined to the one true Vine and then be satisfied that we certainly are as good as they are, even better perhaps, because we at least go to church more or less regularly. They, too, may lead outwardly decent and respectable lives, but so long as they are not joined by faith to the one true Vine they remain fruitless.

"Without me," says Jesus, "ye can do nothing." The only comparison we dare make is between the fruits we are actually producing and the fruits that we, as living branches of the one true Vine, are expected to bring forth. When we make this comparison, we will often find ourselves not nearly so fruitful as our heavenly Father desires and even as we ourselves desire. As branches we may well have been abiding too often and too long where no fruit-producing nourishment is to be found. "Abide in me," says He who is the true Vine, "he that abideth in me, and I in him, the same bringeth forth much fruit."

Wherefore?

Christians may be misled at times into believing that they bear fruit to gain the applause of men or the favor of God. We like to think that our best efforts and our noblest deeds deserve to be noticed by our fellow men and rewarded by our Father in heaven. But our Lord informs us differently. "Herein is my Father glorified, that ye bear much fruit."

The man who plants a tree and waters it, who nurtures it, cares for it, and prunes it is the one who receives the credit when afterwards the tree is loaded down with ripe, red fruit. Since it is the Holy Spirit who has planted the saving Gospel in our hearts and has caused it to take root and grow into a living faith in the Lord Jesus Christ; since it is the Holy Spirit who nourishes and preserves that faith through the Means of Grace, and since it is He who likewise works in it both to will and to do of His good pleasure (as St. Paul writes to the Philippians), it is not to us, but to the Lord our God that all the credit and all the glory belongs for all the fruit that appears on the branches of the one true Vine. It is to the honor of His name and to the praise of His glory that we bring forth fruits of faith, and produce them abundantly.

In the fifth chapter of his letter to the Galatians, St. Paul recounts some

(Continued on page 162)

Missio Dei progress report

As a result of the Missio Dei Offering, another groundbreaking will soon be held. With congregational firm commitments at the \$5.5 million level, the Wisconsin Lutheran Seminary has been authorized to draw up specifications for bidding on its library addition (see sketch below). The \$310,000 addition will hold 125,000 volumes when the second phase is completed.

At Dr. Martin Luther College, construction of the multipurpose building is still on schedule. The 2200-capacity gymnasium-auditorium section is "practically finished under the gymnasium floor and the steel is in place for the walls" reports President Conrad I. Frey. On the other half of the building—a student union and dining hall—"the roof is now being decked for pouring the concrete slab."

Remodeling Plans Approved

President Frey also reports that "the basic plans for the remodeling of our present chapel and gymnasium have been approved and the working drawings and specifications are now being drawn up by the architects." The remodeling will provide a chapel seating 900, additional library space, and a number of classrooms.

President Carleton Toppe of Northwestern College writes that strikes have slowed down progress on the new residence hall. "The partitions are now in on the second and third floors and are being completed on the

first floor. Installation of the acoustical ceiling has begun as has the painting." Time lost due to strikes, he hopefully adds, "will be made up in July."

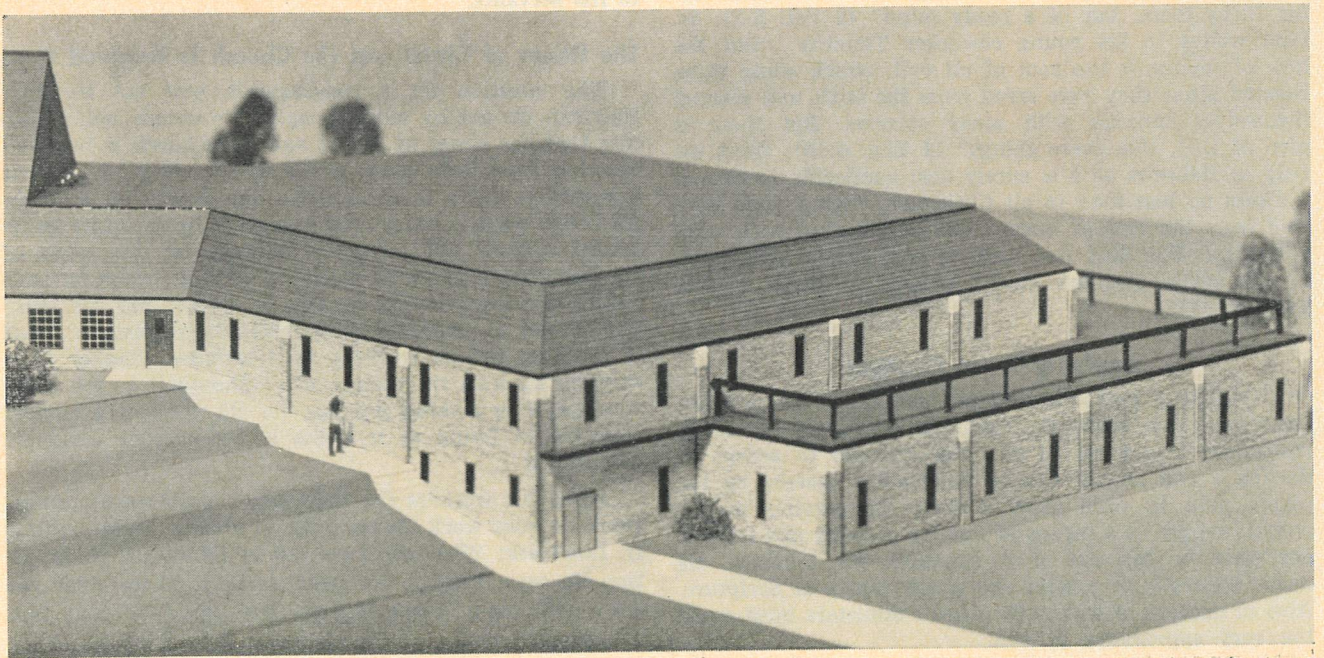
MLTC Master Plan Approved

According to President Robert J. Voss of Milwaukee Lutheran Teachers College, the Planning Board "has approved the campus plot plan prepared by the architects." There was some delay as the Planning Board asked the College to explore the possibility of consolidating a number of service areas under one roof. For practical reasons the consolidated plan was dropped.

Congregations continue to meet their commitments on schedule. March receipts were \$177,142, bringing the total contributions from congregations to \$2,154,902. Congregations whose communicant membership totals 7,000 must still report their commitment. All but 2.8 per cent of the Synod's communicant membership have indicated they are participating in the Offering.

The speed with which we can supply the pastors and teachers needed to carry out our mission is determined by such contributions. Even though it may be distasteful to contemplate, our church is part of a society in which money is the tool for movement. May God bless our giving so that His Gospel may be heard to the ends of the earth!

JAMES P. SCHAEFER



The architect's model of the 90' by 90' Seminary library addition. It is attached (left) to the chapel wing and will include the librarian's offices, married students' lounge, student lounge, five small study rooms, and an assembly room for 100 students. Costs may require that it be built in two stages. Stage two is the single level, seven-module addition to the right.



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: What Does Scripture Say About the Salary of Church Workers?

Two letters have come to our desk asking questions that have to do with the salary paid to pastors. One asks: "Does a divine call have dollars and cents in it like a contract?" It asks whether a pastor should return a call with the comment: "Raise the salary and I may reconsider it." "Does a divine call put personal convenience above saving of souls?"

The other letter raises the question whether a congregation should try to get by as cheaply as possible in paying its pastor. Should a congregation ask an older pastor to apply for social security so that his salary may be reduced?

We see that these letters view the question from two sides. The one looks at the pastor, the other at the congregation. And Scripture says something very pertinent to each.

Some Pertinent Scripture for Pastors

God had something to say to bishops, elders, deacons, the various church workers in the first century. These are words that apply to our pastors, teachers, professors, the full-time workers in the Lord's kingdom. "A bishop then must be blameless, . . . not greedy of filthy lucre" (I Tim. 3:2, 3). Peter calls upon the elders of the church to "feed the flock of God" and bids them do this "not for filthy lucre, but of a ready mind" (I Pet. 5:2). St. Paul writes to his young coworker Timothy: "But the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things" (I Tim. 6:10). What we read in Hebrews 13:5 is surely also applicable to church workers no less than to all Christians: "Keep your lives free from the love of money, and be satisfied with what you have. For God has said, 'I will never leave you; I will never abandon you'" (American Bible Society Translation).

Applying These Passages

Certainly a pastor should not use a call to negotiate for a pay raise. While the congregation in the call states the salary it expects to pay, the decision to accept or decline a call should not be determined merely by the salary paid in each case. Whoever is serving in the church simply as a means of making a living and tries to get what he can out of it disgraces the ministry. He needs earnestly to ponder the above words of Scripture. Also in matters of money the Lord's ministers must avoid the very appearance of evil.

The Word Speaks to Congregations

But Scripture also has something to say to those who are served by God's ministers. The Lord places definite responsibilities upon congregations. Galatians 6:6: "The

man who is being taught the Christian message should share all the good things he has with his teacher" (ABS). When Jesus sent His disciples out to preach, He told them not to provide money for themselves, "for the workman is worthy of his meat." Although Paul generally chose to earn his own livelihood by working as a tentmaker, he showed the Corinthian congregation what its responsibility was. "We have sown spiritual seed among you. Is it too much if we reap material benefits from you? . . . Surely you know that the men who work in the Temple get their food from the Temple, and that those who offer the sacrifices on the altar get a share of the sacrifices. In the same way, the Lord has ordered that those who preach the gospel should get their living from it" (I Cor. 9:11, 13, 14 — ABS). Paul tells Timothy that the elders that rule well should "be counted worthy of double honor, especially they who labor in the word and doctrine" (I Tim. 5:17).

It is evident that the Lord expects a congregation to provide for their pastors and teachers, for those who labor in the word and doctrine in their midst. Christians are to share the good things the Lord has given them here on earth with those who teach them what is of greatest importance, the message of eternal salvation. In this way too they can show honor to the Lord, to His Church, to His servants.

The Honor of Christ and His Church Is Involved Here

The question for a congregation will not be this: How can we get by most cheaply? Christians will recognize that the honor of Christ and His Church is involved here too. Does it do honor to the church when a teacher is expected to serve in a Christian day school for a salary far below what is considered necessary by the state in its school system? Will it prove helpful for the work of the Gospel if a pastor is paid at a level at which he each month wonders whether he will be able to pay his bills? Should not a congregation periodically re-examine what it is doing for its workers to determine whether it is keeping up with the rising costs? Shouldn't it ask itself whether it is making possible for its workers a normal standard of living as it exists under present economic conditions?

So to His workers the Lord says: Avoid covetousness. Don't do your work for the sake of money. Serve willingly. Don't ask: What will I get out of it? To the congregation He says: Provide for your workers. Share what you have with them. Don't degrade the office by your lack of support.

Who will say that both ministers and congregations need not again and again examine themselves in the light of God's Word in this matter?

ARMIN SCHUETZE

OUR REFORMATION HERITAGE

to Have, to Hold, and to Share

THE NEED OF THE REFORMATION

Part One

Light Under a Bushel or The Hidden Word of Truth

The whole panorama of the Reformation and the single aspect of its need is only then correctly viewed when that movement inaugurated 450 years ago is clearly recognized as a return to the true Church of Christ and the Apostles. It is distortion to regard the Reformation as a break from the mainstream of Christianity. It is incorrect to dismiss this crucial development in the history of the Church and the world as an unfortunate and unnecessary ecclesiastical disturbance that might have been avoided if only there had been more friendly dialog and refreshing *aggiornamento* [a bringing-up-to-date]. One cannot simply say it would not have happened if the Roman bureaucracy had been less rigid and unbending and Luther had been less irritable and belligerent. The Reformation was God's answer to His people's need.

Departure from the Word of Truth

For centuries Christendom had been suffering because of a sad decline, a serious departure from the standards of the Lord and the Word. In those 1500 years between the formation of the New Testament Church by Christ and the Apostles and the Reformation effected by the same Lord of the Church through Luther, there had been a marked deformation in process. Involved were faults and failings in doctrine and practice, in head and members, but the basic cause of the deterioration was a turning away from God's Word.

This Paul had prophesied already in his day. In the second chapter of his second letter to the Thessalonians he had written of this deformation, describing it as "a falling away" and attributing its coming to those who "received not the love of the truth" and "who believed not the truth."

In this lack and loss of the love of the truth, is to be found the basic and ultimate necessity for the Reformation. The lack and loss had vast consequences and led to varied evils that are frequently considered to be prime causes of the Reformation: doctrinal deviations, corruption in high and low places, power politics, financial abuses, to mention but a few outstanding examples. These are, however, all results and symptoms of a grave spiritual disease and disorder at work.

There was a famine of the soul stalking the land. The bread of life was in short supply. The pearl of truth,

the precious pearl beyond praise or price, had been lost. The lamp and light of the Word had been placed under a bushel.

Neglect of the Word of Truth

In this day, when Bibles abound in homes and hotels, in cheap paperback and a variety of translations, it is difficult for us to appreciate how scarce the Bible was in the Middle Ages. It was not altogether lost, like the lost books of Livy, but it was by no means easy to come by. Barriers to the circulation of the Scriptures among the people were raised.

In 1229, for example, the Synod of Toulouse forbade the Old and New Testaments to the laity in original text or translation, and this edict had not been formally rescinded when the Reformation came 300 years later. The familiar and sad story of the bitter opposition to Wyclif and his Bible translation and his followers is eloquent commentary on the bad situation in England. In 1485 the Archbishop of Mainz issued his pronouncement against circulation of the German Bible, and in Spain about the same time Ferdinand and Isabella took similar action.

We cherish the custom of having the Bible read and expounded in our church services. Throughout the Middle Ages the church service that received the prime emphasis was the Mass, conducted in Latin, a language that was strange to the lay people. Sermons might be preached by the local priest, if he was among those authorized for the task, or by itinerant orators, but preaching remained a subordinate part of public worship. The problem was not only quantity but quality. The combination of an inadequately trained clergy and the tendency to base sermons on non-Biblical material was not conducive to preaching that edified. Allowing for variation from century to century and country to country, we can validly make the generalization that medieval preaching did not bring the Bible as close to the people and the people as close to the Bible as desirable.

In the related matter of indoctrination in Bible truth by other means, a similar situation prevailed. Here also there was much variation from better to worse in different places and ages. Heroic efforts were made from time to time in an age where illiteracy was common and books rare to inculcate Bible truth by picture and drama, but results were far from ideal. Both teachers and learners were inclined to indifference and token effort, to blind faith and rote response, to concern for legend and superstition. One of Luther's first concerns as a church leader had to be the improvement of religious instruction and the preparation of catechism.

Substitutions for the Word of Truth

This neglect of the true light of the Word was caused and accompanied by a readiness to place alongside and above it false and misleading lights. The Bible ceased to be regarded as the only inspired source and norm of spiritual truth.

Tradition was viewed as a rival or partner to the Bible. The theory was that in addition to the Scriptures Christ gave His Church truth that was first orally transmitted and only later written by the fathers. The right to pass judgment on the validity of varied and often conflicting traditions, that is to determine doctrine, was highly prized and hotly contested by the popes and by the great councils.

Both claimed this right and infallibility in exercising it. Their power struggle was not conclusively resolved. Councils deposed popes; popes claimed immunity from adverse council action. Luther, relying on Scripture alone, had to oppose both camps and declare that both were fallible.

In the closing centuries of the Middle Ages the position of God's revealed Word was further undermined by the development known as scholasticism. This theological approach did not especially seek to invent new doctrines, but it did endeavor to comprehend, harmonize, prove doctrines of faith on the basis of reason. It took the emphasis away from "It is written" and placed it on "It is logical."

Teachings Contrary to the Word of Truth

With the Scriptures suffering from such neglect and competition, it is not surprising that the Church became burdened by numerous false doctrines that

clashed with God's Word and confused His people. Lack of space prevents detailed elaboration. Suffice it to say that by 1530 at Augsburg the Lutherans had to list numerous points of doctrinal differences between themselves and the adherents of Rome.

False doctrines flourished unchecked because the check of the Word had been lost. The theory of purgatory is a case in point. Lacking Biblical warrant, it thrived because of its traditional basis.

The chief point, the most dangerous error, is false doctrine in the matter of the justification of the sinner. So important is this subject that it will be featured when the next issue continues and completes this discussion of the need of the Reformation.

No Reform Without the Word of Truth

Reformation was needed because the Word was hidden, but the Reformation could be effected only through the guidance and power of the Word. All the high hopes and great efforts of the reform councils before 1500 came to naught for lack of the light of the Word.

Luther's personal reformation, the transformation within his heart from doubt and fear to faith and joy was produced by the revelation of the Word. He became the full-fledged Reformer at Leipzig on July 4, 1519, when he publicly declared that popes and councils can err and Scripture alone is the infallible guide.

So it remains today. Deformation must result when the Word is despised. Reform of the religious ills and evils of today still depends on devotion to God's Word.

[Edward C. Fredrich is professor of religion and history at Dr. Martin Luther College, New Ulm, Minnesota.]

HIDDEN GEMS IN OUR HYMNS

"See, the Conqueror Mounts in Triumph"

The author of this fine Ascension hymn, Christopher Wordsworth, held it to be "the first duty of a hymn-writer to teach sound doctrine, and thus to save souls." Hymn No. 218 in *The Lutheran Hymnal* is evidence of the fact that this hymnist was well acquainted with the doctrines of Scripture. Here he skillfully expresses the facts of our Lord's Ascension into heaven and what these facts imply. "The amount of Holy Scripture compressed into these lines is wonderful. Prophecy, types, historical facts, doctrinal teaching, ecstatic praise, all are here; and the result is one grand rush of holy song." A thoughtful reading of this hymn, together with a study of the pertinent Scripture passages, bears this out.

The facts of Christ's Ascension are recorded in Mark 16:19, Luke 24:50,51, and Acts 1:9. References to the Ascension miracle are to be found in numerous additional passages, as in Psalm 68:18, Ephesians 4:8, Ephesians 1:20, I Timothy 3:16, and others. Stanza 1 of this hymn reflects much of what these particular Scripture

references express, as a comparative study will bring out. The Easter "Conqueror" has been received into glory (Heb. 1:3) amid joyous songs of angelic praise!

"He hath gained the victory" (stanza 2). "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" (Col. 2:15). And now Jesus ascends "To His everlasting home" (stanza 3) to which we and all believers shall also one day ascend (stanza 5).

Notice the many references in stanza 4 to Old Testament types of Christ, and to His threefold office of Prophet, Priest, and King. The entire hymn suggests countless reasons for our joining in the doxology of stanza 6: "Praise, honor, and glory to our ascended Lord!"

May the Holy Spirit, who proceeds from the Father and the Son, keep us faithful to our risen and ascended Lord!

PHILIP JANKE



“ . . . IN PRISON AND YE VISITED ME . . . ”

[The following is a condensation of a report from one of our missionaries, Pastor Raymond Cox in Malawi, Africa. We feel we must share it with you.—Frederic Nitz, World Missions reporter.]

Arriving at Kamoto Village for adult instruction class, your missionary was shocked to hear that the leader of the class, Mr. Christopher Thom, was not only missing, but was serving a prison term.

Upon inquiry, the reason came out. Mr. Thom was unable to raise the price of a license fee for his shotgun. The license fee had suddenly been raised by the government to about \$15. Since Mr. Thom's crops were not ready to be harvested and since he had no bank account, he could not pay the license fee. A willing and diligent man, Mr. Thom had for months given his time and aid in the preaching and teaching of the Word of God in our newest preaching station at Kamoto Village. For this work he neither receives nor has he asked for any support.

The court found Mr. Thom guilty of failing to pay the license fee. He was given the choice of a fine of about \$12, or four weeks at hard labor. He had no choice but to go to prison.

Your missionary went to Chole at the request of the villagers and because of a personal desire to speak to the prison officials. The prison officials decided that Mr.

Thom could be released upon payment of the balance of his fine, approximately \$7. Your missionary paid his fine from monies supplied by an agency of our Synod for purposes like this (The Committee on Relief).

When Mr. Thom came out of prison, he was a happy man. His reaction was not what one might expect, however. He did not say, "I'm certainly glad to be out of this place."

His joy was expressed in words such as this, "God has opened up another door for us to preach His Word!" Then he told the missionary how he was able to tell many prisoners about Jesus Christ and the teachings of his Lutheran Church. He said that many of the prisoners wanted to hear the Word of God, and how happy they would be if our Church could find time to preach to the men in Cholo prison. Before they left the prison, Mr. Thom asked the missionary, "Did you bring any tracts?" Receiving the tracts from the missionary, Mr. Thom quickly went back to the prison officials and to the prison hospital, and in a few minutes had distributed over 200 tracts.

In what strange ways God works His wonders to perform! Another door is opened to us to preach the truth of the world's Savior—opened in a strange way. How can one help but be reminded of the Savior's words, ". . . in prison and ye visited me . . . "?

"I WILL SEEK THY GOOD" (O JERUSALEM)

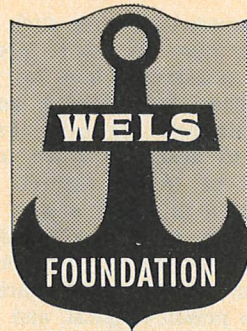
"The good of Jerusalem for which to strive should be our highest desire is the true spiritual good of all her children; that is why the singer said 'thy good,' that of Jerusalem. This is not, however, what we in our wisdom may conclude to be good for the members of the Church, but what the Lord Himself once for all has designated in His Word and Testimony as truly good. Caiaphas thought it would be good for the chosen nation to have Jesus put out of the way, and he had Him put out of the way. That is an extreme case, but it shows the true direction of all self-chosen efforts at blessing the Church. Some think they are working mightily for the good of Jerusalem when they reduce her confessions, justify practices in conflict with the Word, unite with men who deviate from the Word, and, to top it all off, convince themselves by specious arguments and spurious interpretations that the Lord delights in what they do.

They often boast of their success, the crowds they gain, the mighty works they do (Matt. 7:22), the money they collect, and imagine that these are sure evidence that Jerusalem is receiving what is 'good.' In the judgment the Lord will repudiate it all, even as He has already done it in His Word (Matt. 7:23). Beware of perverting this little word 'thy good.' Jerusalem's good is the one pure doctrine of the Word and its united confession with lip and life; the repudiation of every error, whether advanced by word or deed, and of all who have come to identify themselves with such errors. Jerusalem's good is to know the Lord's will as His Testimony records it, and *ex animo*, that is, from the heart, to accept and obey it in the entire life. That 'good' let us seek. It is worthy of the sweat of the noblest." —Dr. R. C. H. Lenski, commenting on Psalm 122:9 in "The Eisenach Old Testament Selections."

A Report on the WELS Foundation, Inc.

A news magazine stated in an article that every week in 1967 almost \$100 million in cash and other assets are expected to pile up in state probate courts, because people died and left no will. No fewer than seven out of 10 people who die leave no will and, as a consequence, only the courts can decide on the disposition of the estates, according to the rules on inheritance. Many of these people might often have said, "When I die I want to give to my church, my favorite charity, or my alma mater." But if such a provision is not included in the will, the church, the charity, the school receive nothing. If only two out of the seven people would make a will and specify some portion of the estate for church or missions, think what that would mean when \$100 million every week is left to be divided.

Among Lutheran Christian people it undoubtedly holds true that seven out of 10 make no will. It is not the purpose of this article to show the many advantages



of making a will, but rather to acquaint our communicant membership with a new service offered by our Synod since February 1965. At that time the WELS Foundation, Inc., received a charter from the state of Wisconsin to operate as a Foundation. The primary objective of our Wisconsin Evangelical Lutheran Synod (WELS) Foundation is to receive special gifts from our members, such as stocks, bonds, real estate, or other assets, either as direct gifts or from estates, and channel them to meet the opportunities which our heavenly Father has placed before us in our church and Synod.

In the two short years of operation our Foundation is now administering the proceeds of an estate which,

according to the donor's wishes, is to be given in 10 annual installments to the Synod's mission program. This is called a designated gift and the Foundation, in carrying out the direction, gives one-tenth of the principal and interest each year to the Synod treasurer. In another case we have received several thousand dollars interest free, but the donors can at any time ask for the principal amount to be returned. In one case we are paying the donor the current interest rate, but at his death the principal remains with the Foundation. We have a house that will become Synod's property at the death of the individual. Beside this, there are those who have indicated that they are now including the Foundation in their will.

The Foundation would like to build up an endowment fund, using only the interest for the Synod projects, but to do this will require several more years, during which we hope to receive many undesigned gifts. We are happy that the Lord is turning the hearts of our people to consider their church, school, and Synod in their future planning. In their will they can carry out their plans by using the services of the WELS Foundation, Inc.

Several pamphlets are available from the Foundation office which go into more detail on planned giving. There are also brochures on Synod's building and expansion program. You may receive this information by addressing a letter to the WELS Foundation, Inc., 3512 W. North Avenue, Milwaukee, Wisconsin 53208. Personal inquiries regarding individual plans are also welcomed and will be given prompt attention.

The Foundation is not to replace, reduce, or restrict present gifts for the congregation, the District, or the church at large, or causes operating within the church. Rather the Foundation is to supplement our church's regular budget program. It begins where regular support ends.

The spirit of Christian stewardship today still stems from the working of God's Holy Spirit and flows from gratitude to God for the multiplied blessings both material and spiritual, which Father, Son, and Holy Spirit have granted.

EDWIN JASTER

Scholarships for Language Study

Scholarships have been awarded to six missionaries for specialized study of foreign languages to better prepare them for more effective service in foreign mission fields.

The Board for World Missions of the Wisconsin Ev. Lutheran Synod awarded the scholarships from a fund made available by Aid Association for Lutherans, Appleton, Wisconsin-based fraternal life insurance society.

Recipients are the Rev. Roger Sprain and the Rev. Rupert Eggert, studying Spanish in Puerto Rico; the Rev.

Ernest Zimdars, El Paso, Texas, studying Spanish; the Rev. John Janosek, doing language work in Zambia; the Rev. Norbert Meier, studying Japanese at the International Christian University in Tokyo; and the Rev. Richard Seeger, studying Chinese under a private tutor in Hong Kong.

The annual grant which the Board for World Missions receives is distributed as scholarships and grants-in-aid to present and future workers in foreign mission fields maintained by the Wisconsin Synod.

Christians Humiliated in China

Christians in China are being humiliated by the Red Guards and in some instances have had their heads shaved, and have been compelled to sit in city street gutters.

This news reaching church quarters in London and New York confirm the fears that Christian churchmen are liable to 'humiliations' of this kind not because they are Christians but because they have, or have had, links with the bourgeois western countries.

In southern China, which was formerly one of the strongholds of Christianity, the Anglican Bishop of Fukien, Dr. Michael Kwang-hsu and two assistant bishops have been detained in an 'indoctrination camp.' In the camp they are made to 'confess' in public and to undergo tuition in the Communist faith.

A Methodist leader, Dr. James L. Ding, is also reported to be subject to the same treatment.

One 70-year-old Baptist minister, according to news reaching the Baptist College at Ruschlikon in Switzerland, was arrested and compelled by the Red Guards to kneel for hours in the city streets with a sign round his neck. Passersby were forced to shout abuse at him, to spit on his head, and then the old man was dragged by his hair through the streets.

Dr. George Wilson, Jr., of the Southern Baptist Convention of U.S.A. is in Hong Kong, and keeps in close watch on news and events in Communist China. Most churches he says have been closed during the 'Red Guards' period and Christians were meeting secretly in private homes. They ran a risk in meeting because of 'informers' who were ready to report them to the authorities.

Although the Red Guards were not anti-Christian, they seized on to Christians as suspect of less than 100 per cent loyalty to the regime. One method of humiliation was to shave a man's head or to close crop his hair, leaving a space in the form of a cross as a 'shameful identification.' Other Christians have been marched

through the streets as evidence of 'religious bad elements' in the community which the Red Guards wish to root out. (The British Weekly, Feb. 23, 1967)

* * *

Stumbling Block Removed?

A large-print front-page headline in *Operation Understanding* of March 19, 1967, shouts: Catholic 'missions' to Jews 'gone forever.'

A by-line from San Antonio, Texas (RNS), says:

"One of the architects of the Second Vatican Council's Declaration on Non-Christian Religions said here that the time of Roman Catholic 'missions' to Jews is gone — probably forever.

"Msgr. John M. Oesterreicher, a member of the Vatican Secretariat for Promoting Christian Unity, made the prediction at a three-day symposium on 'Vatican II and the Jews' held at Incarnate Word College, co-sponsored by the college and the Institute of Judaeo-Christian Studies of Seton Hall University, South Orange, New Jersey.

"To his knowledge, Msgr. Oesterreicher observed, there is in the Catholic Church today 'no drive, no organized effort to proselytize Jews, and none is contemplated for tomorrow. It may very well be that no such efforts will ever be revived.'

"The speaker defended the Conciliar declaration against criticism by some Orthodox Jews that it is a screen for missionary efforts of the Church and that 'dialogue' is just a new device to make converts.

"'Let me state emphatically,' he urged, 'the Declaration is an honest document. It always means what it says, never something else. Nothing in it is said just to please one group or another.

"'It cannot be a cryptic invitation to Jews to enter the Church because it is not even addressed to them but to Catholics.'

"Noting that the word 'missions' has 'shrill overtones' for Jews, re-

minding them of 'forced baptisms, compulsory sermons and stacked disputations' by Catholic churchmen in the past, the monsignor said there has been an unmistakable change in the Church's attitude and speech.

"The development, he said, 'makes me predict that the time for organized missions among the Jews is gone.'

The same issue of *Operation Understanding* brought a picture from Madrid showing "Spanish Catholics and Jews joined in prayer recently at an unprecedented interreligious meeting in Madrid's Catholic Church of Santa Rita." The explanation continues: "Prayers and Bible texts common to both faiths were used, and a mixed choir of Catholics and Jews sang psalms. A priest read passages from the Old Testament, and a peace prayer was chanted by the cantor of the Madrid synagogue. The prayer meeting was held under auspices of the Society of Jewish-Christian Friendship and the Augustinian Fathers who staff Santa Rita parish."

Mission work is of course superfluous if the two groups can worship together. But was Paul mistaken when he wrote: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh"? Was the Apostle guilty of "shrill overtones" when he wrote: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved"?

* * *

Is This Progress?

"WCC-Catholic Talks Reach 'New Stage'" is the heading used by *The Sunday Times* (March 18, 1967) for an item from Windsor, England (RNS). The report says:

"Just how far have the collaborative talks between the Roman Catholic Church and the World Council of Churches advanced in two years of discussion?

"They have reached a 'new stage,' according to a report from the two

organizations' joint working group. The report was made here at the semiannual meeting of the WCC's executive committee.

"A statement issued by the 14-member executive committee, which is under the chairmanship of Dr. Franklin Clark Fry, president of the Lutheran Church in America, explained that it has now 'completed

the task of the listing of areas of concern and possible collaboration, and is moving into the actual work agreed upon.

"This includes the beginning of work by a joint theological commission, studies of problems of "mixed marriages" and of proselytism, and the beginning of work together for justice and peace.

"Committee discussion emphasized the study of the mixed marriage situation as one of particular urgency."

"The joint working group was formed early in 1965 after the Vatican had 'greeted with joy' and accepted a proposal by the WCC to set up the group to explore possibilities of joint dialogue and cooperation. The group will meet again in May."

INSIGHTS INTO FOREIGN MISSION WORK

by Ernst Wendland

A THEOLOGY FOR MISSIONS

Does This Meet the Need?

Barth, Bultmann, Niebuhr, Tillich, Gogarten, Bonhoeffer — like stars these names have appeared on the theological horizon in the past decades. How to interpret religion so that it is 'relevant' for the mind of contemporary man has been their problem. Theology has become a matter of 'demythologizing.' The Triune God has been supplanted by a "Wholly-Other Being" or an "Ultimate Concern." Wrestling with their philosophical concepts is a challenging mental exercise. One does get a bit nonplused, however, when trying to grasp just what is meant by the following words: "The self knows the world insofar as it knows the world, because it stands outside both itself and the world, which means it cannot understand itself except as it is understood from beyond itself and the world."

Perhaps this terminology and language does have an appeal for the educated scholar. In many circles it has been looked upon as the best in current religious thinking. We sympathize with those, however, who must keep themselves informed on all this, if for no other reason than to expose downright heresy for what it really is. And we seriously wonder what the average man makes of it. Or is there one religion for the intelligentsia and another for the less-educated or noneducated?

One Truth for All

On a mission field one is compelled to follow a simple approach to this question of 'relevancy.' If religion is to mean anything at all, it must be for all. There cannot be one truth for the existentialist, and another for the African villager. One shudders to think of anyone trying to relate the results of higher criticism so that it means something to the man in the bush.

Recently we discussed this question with a man who was teaching at a seminary of another denomination. He seemed quite taken up with the ideas of Dietrich Bonhoeffer. He assumed, perhaps, that a Lutheran would know all about the man who has been called an anti-

Nazi "Lutheran" martyr. "But what," we asked, "do you teach the Africans in the villages?" "Oh, well," he replied, "we have to carry on with the traditional forms and concepts until these people reach intellectual maturity."

Positive, Unchanging Truth

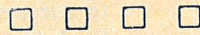
At such times one is especially thankful to have a positive, unchanging truth to proclaim. This is the eternal truth of God as He has revealed this to us in His holy Word. This truth is centered in the One who lived and died and rose again, that we might have eternal life in Him. He lived on this earth and became one of us to do this. This is true. God says so. And God has never changed in this message of love to sinful man. This applied to the first man who lived on this earth. This applies to us today. This the true Church of God has always proclaimed. This message will go on, and never change. It will not be affected by our intellectual ability, or that of anyone else. How grateful we should be that God has preserved this truth for us, so that we can proclaim it!

"A More Sure Word of Prophecy"

Gerhard Friedrich, the Erlangen New Testament scholar, laments the fact that "theologians outlive the influence of their own theologies. Barth's star has been sinking, and now Bultmann's is sinking too." Our comment on this is best expressed in Peter's words, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts, knowing this first that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

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

What do
you mean..



Sanctification?

“PUT ON THE WHOLE ARMOR OF GOD”

Why do Christians so often fail to live a Christian life? Why do members of a Christian congregation sometimes quarrel, gossip, lie, steal, cheat, use foul language, curse, swear, get drunk, yes, perhaps even commit shocking crimes like adultery and murder? Why do children attending a Christian school sometimes tell lies, cheat in a test, treat their schoolmates unkindly, or act disrespectfully toward their parents, teachers, and superiors? Why do teen-agers who have recently been confirmed sometimes become involved in shoplifting, stealing cars, vandalism, and other acts of lawlessness? Is not such behavior wholly out of keeping with a Christian's calling, with the kind of life a child of God should exhibit?

No Surprise: Christians Sin Much

Of course it is! And yet we know from experience that such things happen. They happen again and again. Not only do they happen to others, but if we examine ourselves honestly, we will have to admit that only too often we ourselves are guilty of committing such sins.

The Bible, too, shows us, however, that we should not be surprised to find that Christians fall into sins such as these. Abraham, the father of believers, not only once but twice tried to make people believe that Sarah was not his wife. Jacob, too, was a deceiver, and Judah an adulterer. Moses lost patience with the discontented Israelites and incurred God's displeasure at Meribah.

Why the Frequent Fall into Sin?

The Bible also tells us, however, why Christians fall into sins such as these. They do not *want* to do these things, but they fall victim to a three-pronged attack by the devil, the world, and their own flesh. These enemies at times simply prove to be too strong for them. They get the better of a Christian in a moment of weakness. Jesus recognized this weakness in His disciples. “The spirit indeed is willing,” He said, “but the flesh is weak” (Matt. 26:41).

We Dare Not Coddle the Flesh

Certainly we dare not coddle the flesh. We cannot afford to toy with sin. A Christian teen-ager who feels the fires of youthful lust burning within him will not feed the flames by buying obscene magazines, reading pornographic books, going to immoral movies, or associating with an indecent crowd. When he is tempted, he will recall Paul's admonition to young Timothy, “*Flee* also youthful lusts” (II Tim. 2:22). Recognizing the fiery darts of the Wicked One, he will ward them off by at once doing the very opposite of what his flesh and Satan suggest.

The Example of Joseph

What a fine example Joseph has given us of how to deal with temptation! When Potiphar's wife, attracted to her husband's handsome young slave, proposed, “Lie with me,” he refused and said, “How then can I do this great wickedness, and sin against God?” (Gen. 39:9). From that time on he did his best to avoid her. “He hearkened not unto her . . . to be with her” (Gen. 39:10).

As she, however, day after day continued her attempts to seduce him, Satan certainly didn't fail to suggest to Joseph that through this woman freedom, wealth, and power might be within his grasp. He was in a position to steal Potiphar's wife, dispose of her husband, and then all would be his! Certainly this must have been a strong temptation for a virile young man like Joseph!

But then one day his business unavoidably brought him into contact with her when they were alone. This evil woman seized the opportunity to try to force him to submit to her. But what did Joseph do? “He fled, and got him out.”

Only God knows how many of His children have been strengthened by the example of Joseph when they have found themselves similarly tempted!

Do You Want to Win? Listen to Paul!

Certainly, of course, Joseph didn't succeed in resisting temptation by his own power or strength. Scripture tells us, “It is *God* that worketh in you both to will and to do of his good pleasure” (Phil. 2:13).

Do you want to win the struggle against temptation as Joseph did? Do you want to succeed in your efforts to live a more God-pleasing life? Do you want to overcome some sinful weakness like losing your temper? Do you want to break some sinful habit like drinking too much, cursing, or quarreling with your wife? In spite of the fact that you recognize and try to resist your pet sins, do you find yourself slipping back into the old rut again and again?

If you want to find the key to success in your efforts to live a sanctified life, if you want to gain the victor's crown, then take some advice from a seasoned Christian, from a man of God who went through the same daily struggle, from a veteran of the battle who, as he approached its end, could say, “I have fought a good fight, I have finished my course, I have kept the faith” (II Tim. 4:7). If you, too, would keep the faith, then take the advice of the Apostle Paul. And his advice, since he writes by inspiration of the Holy Ghost, is not just his. It is God's!

To the Christians at Ephesus Paul writes: “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may

be able to stand against the wiles of the devil. For 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. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword

of the Spirit, which is the word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance" (Eph. 6:10-18).

God Provides All the Weapons

The battle, to be sure, will go on. But this is the key to success. This is the strategy that assures you of the final victory. God Himself has provided you with the offensive and defensive weapons that will in the end enable you to say with Paul, "I have kept the faith."

"Put on the whole armor of God," therefore, "that ye may be able to stand against the wiles of the devil!"

WILBERT R. GAWRISCH

Direct from the Districts

Dakota-Montana

District Bible Camps

Plans are again being made across the District for Bible camps to be held during the summer. Such a camp will be held in each of the three conferences. While the usual activities of athletics and handicrafts will be available at all the camps, time for Bible study and devotions will serve to place the entire week in a Christ-centered setting.

Northwestern Lutheran Academy at Mobridge, South Dakota, will again make its facilities available to Camp Oahe of the Dakota-Western Conference. Pastor Donald Krause of Morristown is serving as the director. Camp Oahe will be held June 25 to 30. Application blanks may be obtained from the pastors of the conference.

In the eastern portion of the District, Camp Luther will again be held at Lake Kampeska outside the city of Watertown, South Dakota. Pastor David Krenke of Sioux Falls will be heading the staff. Applications for this camp, to be held July 23 to 29, may be obtained from the pastors of the Dakota-Eastern Conference.

Almost 1000 miles to the west, the Absaroka Mountains offer a beautiful setting for Camp Luther south of Livingston, Montana. This camp serves the youth of the Alberta-Montana Conference. The dates for this year's camp are June 25 to 30. Pastor Kenneth Lenz of Livingston will serve as camp director. Again, application blanks may be obtained from the area pastors.

Golden Weddings

Three 50th wedding anniversaries were recently celebrated in the same congregation. The celebrants are: Mr. and Mrs. Fred Asmussen, Sr., Mr. and Mrs. Henry Musch, Sr., and Mr. and Mrs. Albert Sonnenberg, all of Trinity Ev. Lutheran Church of Clear Lake, South Dakota.

Relocation

The congregation at Clear Lake began its long-awaited relocation program with the constructing of its new house of worship on March 20. The structure, which includes an educational wing, is expected to be completed by Thanksgiving.

Two Congregations Merge

Two South Dakota congregations, Immanuel of South Shore and St. Luke's of Germantown, recently joined together to form Our Savior's of South Shore. The former places of worship were only six miles apart. A parsonage was completed in South Shore a few years ago. Present plans call for a new church building which will give the new congregation a brand new plant.

For Summer Visitors

The summer travel season will soon be with us again. Certainly, many members of our Synod will be visiting places like the Black Hills area of South Dakota and Yellowstone National Park. Our congregations of these areas would again extend the invitation to summer travel-

ers to worship with them on the following Sunday times:

Rapid City, South Dakota

St. Paul's Ev. Lutheran Church
1312 9th Street
8 A.M., 10 A.M. MST

Sturgis, South Dakota

Trinity Ev. Lutheran Church
2105 Baldwin Street
(Inquire for time of services)

Billings, Montana

Faith Ev. Lutheran Church
19th St. W. and Howard Avenue
9 A.M. MST

Livingston, Montana

St. Paul's Ev. Lutheran Church
12th and Geyser Street
9:30 A.M. MST

JAMES SCHNEIDER

Studies in God's Word

(Continued from page 152)

of the fruits that the Holy Spirit desires to cultivate in the lives of all those who are living branches of the true Vine. There he writes: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

Lord, abide in us and make us such fruitful branches to the glory of Thy name!

MILTON BURK

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	411S El. Curriculum
9:00 - 10:00 A.M.	440S Teach. English Comp.
460S Augsburg Confession	414S Luth. Church in America
306S Teaching Religion	449S U.S. in 20th Century
466S Jacksonian Era	456S History of the West
106S English Grammar	452S Children's Literature
235S Keyboard Harmony	454S World Literature I
463S Conducting	154S Modern Mathematics II
464S Survey Organ Lit.	201S Art Appreciation
354S Geog. of the USSR	310S Hist. Christ. Hymnody
480S Student Teaching	321S Music Theory I
10:00 - 12:00 A.M.	221S Biology I
113S Genesis	360S Biblical Geography
462S Lutheran Confessions	480S Student Teaching
495S Comparative Religions	

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

ORDINATIONS AND INSTALLATIONS

Pastors

Heckendorf, Harvey, as pastor of Immanuel Ev. Lutheran Church, Mosinee, Wis., by M. F. Sordahl; assisted by K. A. Nolting; April 16, 1967.

Knickelbein, Paul, as pastor of St. John-St. Peter Ev. Lutheran Church of Cleveland, Wis., by Jerald Plitzuweit; assisted by J. C. Dahlke and D. Worgull; April 9, 1967.

Schliesser, Paul, as pastor of Withrow Ev. Lutheran Church, Withrow, Wash., by Ralph Bauer; assisted by E. H. Zimmermann, T. R. Adaschek, C. L. Tessmer, P. G. Albrecht, L. T. Weindorf, J. E. Henning; April 16, 1967.

Werner, Frederick, as pastor of St. John's Ev. Lutheran Church, Barre Mills, Wis., by David Kuske; assisted by W. A. Paustian, A. H. Werner, R. A. Siegler, E. J. Zehms, D. G. Bruemmer; April 9, 1967.

CHANGE OF ADDRESS

Pastors

Heckendorf, Harvey
731 Western Ave.
Mosinee, Wis. 54455

Kingsbury, Jerome R.
R. 3, Box 118
Appleton, Wis. 54911

Knickelbein, Paul
Box 278
Cleveland, Wis. 53015

Sabrowsky, Lee
1714 N.E. 60th Ave.
Portland, Ore. 97213

GRADUATION EXERCISES Northwestern College

Graduation exercises at Northwestern College will be held on Thurs., June 1, at 10 a.m.

The alumni will meet on Wed., May 31, at 3 p.m. The alumni luncheon will follow at 5 p.m., the graduation concert at 7:30 p.m. C. Toppe

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

GRADUATION SERVICE AND CONCERT Wisconsin Lutheran Seminary

The current school year at our Seminary, Mequon, Wis., will close with a special graduation service on Tues., May 30, at 10 a.m. The Seminary Chorus will present the annual closing concert on the evening before, at 7 o'clock.

All friends of our Seminary are cordially invited. Carl Lawrenz, 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

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

SERVICES IN ALASKA

Pastors of the Pacific Northwest District are at present conducting services in Anchorage, Alaska, on a once-a-month basis. For information as to place and time of services, persons in the area may contact Mrs. Romain K. Schultz, 7800 DeBarr Rd., Space 296, Anchorage, Alaska 99504. Phone 333-7752.

Names and addresses of persons in other areas of Alaska who may be interested in services of the Wisconsin Evangelical Lutheran Synod may be sent to Pastor Lee Sabrowsky, 1714 N.E. 60th Avenue, Portland, Ore. 97213.

CHILDREN'S CAMP PROGRAM

The Milwaukee Federation of Wisconsin Evangelical Lutheran Synod Churches, Inc., is again sponsoring a children's camp at Camp Willerup on Lake Ripley, near Cambridge, Wis. The camp dates for boys and girls 8 through 12 are: Sunday, July 9, to Saturday, July 15; Sunday, July 16, to Saturday, July 22; Sunday, July 23, to Saturday, July 29. For teen-age boys and girls 13 and over: Sunday, Aug. 13, to Saturday, Aug. 19. The camping fee is \$27.50 per week. Our camp director is Mr. Arthur Sprengeler. For further information please contact: M. Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218.

AN OFFER — COMMUNION WARE

A complete set of Communion ware to any interested mission congregation. Write to: Mr. R. Lewicke, Secretary Mt. Zion Ev. Lutheran Church 5927 37th Ave. Kenosha, Wis. 53140

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN DELEGATE CONFERENCE

Place: Northwestern Lutheran Academy, Moberly, S. Dak.

Date: June 20 and 21, 1967.

Time: 10 a.m. (C.S.T.); Communion service at Zion Lutheran.

Preacher: D. Buske (L. Dobberstein, alternate.)

Agenda: The Nicene Creed (Historical-Doctrinal background), Pastor Walter Sprengeler; Reports and Memorials for the Thirty-Ninth Convention.

Delegates and pastors are to bring bedding for stay in dormitories.

W. J. Oelhafen, Jr., Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: Mon., May 22, 1967.

Time: 9 a.m.

Place: Trinity Church, Mequon, 10003N Cedarburg Rd. 46W; A. J. Mittelstaedt, pastor.

Speaker: A. H. Schroeder (alternate, Prof. N. Schlavensky).

Agenda: Exegesis of I Pet. 1:1-12, P. Manthey; The New Hermeneutic, Prof. F. Blume; Reason Made Captive To Scripture, J. Raabe.

* Mark L. Liesener, Secretary

DISTRICT PASTOR-TEACHER CONFERENCE

Date: Wed. and Thurs., June 14, 15, 1967.

Place: St. Matthew Church, 84th and Melvina Streets, Milwaukee, Wis.

Time: Opening service with Holy Communion at 9 a.m. Wed. Pastor Arthur Halboth will deliver the sermon marking the 50th anniversary of the District. Pastor Paul Manthey will serve as liturgist. Registration: Wed., 8:30 to 9 a.m.

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

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

The Wed. evening session, 6:30-8:30 o'clock, will be devoted to a discussion of "Church and State Relations" led by Prof. C. Lawrenz.

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

Heinrich J. Vogel, Secretary

**WISCONSIN EVANGELICAL LUTHERAN SYNOD
CURRENT BUDGETARY FUND**

1967 Prebudget Subscription Performance

Three months ended March 31

	Subscription Amount for 1967	3/12 of Annual Subscription	Offerings Received in 1967	Per Cent of Subscription	Offerings Received in 1966	Per Cent Increase for 1967
Arizona-California	\$ 75,481	\$ 18,870	\$ 17,483.43	92.7	\$ 18,496.69	5.5*
Dakota-Montana	105,451	26,363	23,449.43	88.9	23,143.21	1.3
Michigan	507,155	126,789	102,840.97	81.1	100,710.82	2.1
Minnesota	560,698	140,174	142,308.80	101.5	145,300.77	2.1*
Nebraska	103,184	25,796	22,538.21	87.4	20,260.67	11.2
Northern Wisconsin	591,401	147,850	163,907.55	110.7	153,648.33	6.7
Pacific Northwest	24,555	6,139	4,774.38	77.8	3,743.61	27.5
Southeastern Wisconsin ..	735,046	183,761	169,791.07	92.4	179,419.65	5.4*
Western Wisconsin	655,531	163,883	163,547.97	99.8	164,474.90	.6*
Total	\$3,358,502	\$839,625	\$810,641.81	96.5	\$809,198.66	.2

* Indicates a decrease

MISSIO DEI CONTRIBUTIONS

Total to March 31, 1967

Arizona-California	\$ 67,731.17
Dakota-Montana	72,305.16
Michigan	285,333.71
Minnesota	303,167.10
Nebraska	69,204.87
Northern Wisconsin	437,390.31
Pacific Northwest	20,867.50
Southeastern Wisconsin	532,303.87
Western Wisconsin	346,260.99
Gifts sent to Treasurer's Office	20,337.20
Total	\$2,154,901.88

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Nine months ended March 31, 1967 with comparative figures for 1966

	Nine months ended March 31		Increase Decrease*
	1967	1966	
Income			
Prebudget Subscription Offerings	\$2,389,181.44	\$2,418,345.99	\$ 29,164.55*
Gifts and Memorials	70,034.20	47,800.30	22,233.90
Pension Plan Contributions	69,354.72	9,786.61	59,568.11
Bequests for Budget		3,400.00	3,400.00*
Other Income	27,216.35	2,958.26	24,258.09
Total Income	\$2,555,786.71	\$2,482,291.16	\$ 73,495.55
Expenditures			
Home Missions	\$ 759,693.44	\$ 715,687.81	\$ 44,005.63
World Missions	396,118.00	399,888.64	3,770.64*
Worker-Training	997,729.89	956,883.54	40,846.35
Benevolences	399,970.75	288,809.39	111,161.36
Administration and Promotion	161,554.15	184,040.48	22,486.33*
Total Expenditures	\$2,715,066.23	\$2,545,309.86	\$169,756.37
Operating Gain or Deficit*	\$ 159,279.52*	\$ 63,018.70*	\$ 96,260.82*

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

**ALL FUNDS — Offerings, Gifts, Memorials and Bequests Received
Other Than Prebudget Subscription Offering**

Nine months ended March 31, 1967 with comparative figures for 1966

Nine months ended March 31

	1967	1966
CURRENT BUDGETARY FUND:		
Budgetary Operations	\$ 70,034.20	\$ 51,200.30
Pension Fund	69,354.72	9,786.61
CURRENT RESTRICTED FUNDS:		
Nebraska Lutheran Academy	616.10	611.24
Books for Missions	450.06	1,120.53
Chapels for Japan	5.00	451.61
Committee on Relief	13,812.88	17,445.77
Bible Institute in Zambia	825.61	1,619.92
Chinese Ev. Lutheran Church —		
Far East Ltd.	2,545.64	1,574.32
Dr. Martin Luther College — Boys Dorm	—	125.50
No. Wis. Dist. Home for Sr. Citizens ...	225.00	929.51
Mission Canvass Fund	456.39	1,837.36
Wisconsin Synod Scholarship Fund	2,381.25	2,497.11
Dr. Martin Luther College Chapel Fund..	60.78	20.25
Mission for the Blind	437.96	326.21
Zambia Literature Fund	1,744.66	3,212.14
AAL Grants	2,362.00	—
Home Missions Literature and		
Film Fund	340.59	2,472.72
Milwaukee Student Mission Furnishings	—	1,042.50
Mission for the Deaf	50.00	5.00
Foreign Military Service Fund	190.73	942.45
CEF Central African Mission	167.87	996.44
Radio Work in Puerto Rico	431.97	—
Care for the Mentally Retarded	306.83	1,000.00
Child Welfare Service	3,617.04	—

Mission Kits	976.87	—
Home Missions Radio Program	2,229.24	—
Latin American Mission Radio Fund	—	299.02
Latin American Mission Library Fund ..	—	200.00
MLTC Library Fund	5.00	—
Zambia Student Aid	300.44	—
LOAN FUNDS:		
Synod Administration Building Fund	1,100.00	—
Church Extension Fund	103,336.29	115,336.12
Parsonage-Teacherage Fund	54.00	119.10
BUILDING FUNDS:		
Educational Institution Building Fund ..	1,003.12	15,089.65
Wisconsin Lutheran Seminary		
Thank-offering	38.02	1,074.01
Michigan Lutheran Seminary		
Thank-offering	10.00	376.63
Dr. Martin Luther College Thank-offering	83.00	1,502.54
Northwestern College Centennial		
Thank-offering	243.00	27,146.49
Milwaukee Lutheran Teachers College		
Thank-offering	—	55.00
Northwestern Lutheran Academy		
Thank-offering	71.00	—
Student Mission Building Fund	168,815.54	7,307.50
World Mission Building Fund	250.00	2,000.00
AUXILIARY ENTERPRISES:		
East Fork Lutheran Nursery	33,400.36	30,195.39
Zambia Medical Mission	12,660.88	10,724.71
Total — All Funds except Missio Dei	494,994.04	310,643.83
MISSIO DEI OFFERING:	2,044,135.99*	3,873.70
Total — All Funds	\$2,539,130.03	\$314,517.53

*This figure does not include the \$110,765.89 in offerings which came in before July 1, 1966.