



THE NORTHWESTERN

Lutheran

February 4, 1968



BRIEFS by the Editor

THERE IS NO COPYRIGHT on materials published in The Northwestern Lutheran. We mention this in connection with several inquiries we had from pastors as to whether they could reproduce the litany we included in the Christmas issue, so that they could use it in their festival services. We are pleased and feel honored if pastors find the litanies we have published worthy of use in the service. We might add, however, that it is considered courteous and proper to secure permission to use materials reproduced from The Northwestern Lutheran when they are to be circulated more widely.

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A MISSIO DEI PROGRESS REPORT which we all should read and ponder is found in this issue. (See page 38.)

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MISS LOUISE KUTZ has been serving many Apache orphans, us, and her Lord for 25 years. The Cradle Board, the publication which keeps us informed regarding the

work at the East Fork Nursery, recently published an interview with her. Upon reading it, we felt immediately that it should have space in our churchpaper. You will find the interview and a picture of Miss Kutz and some of her charges on page 41.

* * *

SHOULD WE DO IT OR NOT? We mean: Should we reprint as a small tract the article by Mr. Robert Adickes, "How shall I Answer the Evolutionist?" (Dec. 24, 1967, issue)? A few have written and spoken to us and have urged us to do so. But do these few represent only a few others or many others? We do know that often one letter may represent the opinion of 100, 200, or 2,000 who feel the same way about the matter in question, but for one reason or another do not get around to writing. If you do wish to see such a tract published, you would help us by putting your desire on paper. Then we would have something more definite to refer to the Commission on Christian Literature.

* * *

AN UNUSUAL COMPLAINT about The Northwestern Lutheran came to us a few days ago. A pastor wrote to tell us about the nature of the discussion that went on when one of his congregations had on its agenda the matter of renewing the blanket subscription for our churchpaper. He cited some of the favorable comments and reported that now both of his congregations had renewed their blanket subscriptions. Then he went on to say: "I want to add one comment of my own regarding The Northwestern Lutheran. I wish it came of tenger!"

TWO SYNODICAL EXECUTIVES WERE INSTALLED in their offices in a service at Atonement Church, Milwaukee, on the evening of January 28. Pastor Norman Berg was installed as Executive Secretary to the Board for Home Missions, and Pastor James Schaefer as Stewardship Counselor. A fuller report will come in the February 18 issue.

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The **LUTHER MEMORIAL UNION**, the new multipurpose building at Dr. Martin Luther College, was put into use on January 3, 1968.

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WARTBURG HALL is the name that has been chosen for the new men's residence hall at Northwestern College.

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

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COVER — Interior of St. John's Ev. Lutheran Church, Saginaw, Michigan; H. C. Buch, pastor.

Editorials

Permissiveness Permissiveness is a comparatively new word in everyday language. It doesn't mean the same thing to all people. Some take the principle of permissiveness to mean that there should be no restraints on behavior in the classroom, the home, the community, in public or in private. In other words: Be free, let yourself go, and anything goes. Those who seriously advocate permissiveness as a principle in education and in the training of the young protest against such a crude interpretation of their doctrine. They maintain that human nature is fundamentally good, or that it is neither good nor bad in a young child, and if it is allowed to develop without pressure from any authority of persons, or creeds, or moral codes, it will choose its own way and according to the theory of evolution in some way help to make the world a better place to live in. There is really not much difference between the two views. Both say, "Let nature take its course."

The Apostle Paul has a great deal to say in his epistles about a certain kind of permissiveness. He says, "All things are lawful to me." He also speaks of himself as being "free from all men," and he admonishes us not to be in bondage to any man, and to stand fast in the liberty wherewith Christ has made us free. But that is a freedom that is a world away from the permissiveness that lets nature take its course. Paul's freedom is the freedom wherewith Christ has made us free. In the J. B. Phillips translation of Paul's first letter to Thessalonica we see how this apostle of freedom applies Christian freedom to a problem of daily life that is occupying first place in the problems that trouble parents and teachers today. Paul writes:

"You will remember the instructions we gave you then in the name of the Lord Jesus. God's plan is to make you holy, and that entails first of all a clean cut with sexual immorality. Every one of you should learn to control his body, keeping it pure and treating it with respect, and never regarding it as an instrument for self-gratification, as do pagans with no knowledge of God. You cannot break this rule without in some way cheating your fellow men. And you must remember that God will punish all who do offend in this matter, and we have warned you how we have seen this work out in our experience of life. The calling of God is not to impurity but to the most thorough purity. . . . It is not for nothing that the Spirit God gives us is called the *Holy Spirit*."

ERWIN E. KOWALKE

* * *

"Dogma" Goes to College That a student should enroll in a school of higher learning without being willing to change even his most cherished beliefs is, in the opinion of many colleges, unfortunate stupidity, if not an unforgivable sin. Colleges want to be free to influence not only the minds but also the hearts of their students, not only their intelligence but also their moral principles and their religious beliefs.

The president of Monmouth College puts it this way: "Do not take preconceived notions to college with you," he advises the collegian-to-be; "instead, leave yourself receptive to new ideas and thinking."

He is not altogether wrong. Indeed, the student who, for example, enrolls in a college with a high schooler's "no homework" and "no sweat" notions of education had better keep his mind open to advice on survival at Sophia University. He should also be prepared to change a variety of notions about college. If, for example, he believes that most students are either Lutheran, Catholic, or Methodist because those were the religious affiliations of young people in his home town; or that most students are hippies and leftists and psychedelics, he should also be prepared to change his opinions. No young man or young woman of eighteen should be satisfied with everything he thinks and everything he knows. Colleges should change ill-founded notions, immature ideas, and inadequate understanding.

This is not all that the president of Monmouth College has in mind. Lest we misunderstand, he points out that college years are the time a student should begin his search for a way of life with personal values meaningful to him. Hence, the incoming student should not be too sure of himself in moral and spiritual matters either. He should be prepared to change his concepts of right and wrong and his beliefs about what to live for and what to live by.

There is hardly a public college in the country (and some semi-Christian colleges too) that would not deplore the "preconceived ideas and dogmatic notions" of a student who believes that the Bible is a better guide to history than Toynbee is; that St. Paul is a better philosopher than Kierkegaard or Sartre or Heidegger are; that the Gospels offer a better insight into society than the sociology department does; that Genesis speaks a more final word on the family of man than the biology and anthropology PhD's do; and that Moses records a higher moral code than do the distinguished new morality advocates on the campus.

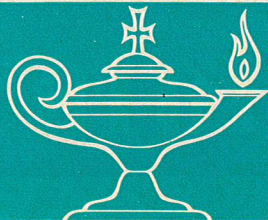
The president of Monmouth College notwithstanding, such "preconceived ideas and dogmatic notions" had better go along to college with Christian young people, or they will be conned out of the most precious beliefs and attitudes anyone can have.

CARLETON TOPPE

* * *

Education and Faith According to the American Institute of Public Opinion, "College-trained persons are less likely to believe than are persons with a high-school or a grade-school education." If this is true — and we have no reason to doubt it — it might seem that education and faith are mutually exclusive. And since the level of education is increasing, it might further appear that Christian faith, in the orthodox meaning of the term, is on its way out.

(Continued on page 46)



Studies in God's Word

The Messianic Peace—Isaiah 11:6-10

In a world ravaged by war, we do right to pray for peace and to work for peace. But when and if peace comes, men will still need the peace of Philippians 4:7, "the peace of God, which passeth all understanding." Only the Messiah of Isaiah chapter 11 can give us this peace. When the Christmas angels sang of "peace on earth," that peace centered in the message: "For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11).

Not the Peace of a Millennium

Many misinterpret the peace He brings. They speak about a millennial peace which He is to establish when He returns to rule over a world-wide kingdom, inaugurating a 1000-year era of peace on earth. They claim that this is taught expressly in Revelation, chapter 20. To read such an interpretation into that passage means to set aside the clear teaching of Scripture that when Christ comes again, He will come to judge the quick and the dead. Nor does Scripture know of two separate comings of Christ at the end of time. It is clear that those who teach a millennium part company with Scripture.

They also part company with the Lutheran Confessions. Since Jewish rabbis taught a similar doctrine in the time between the two Testaments, and since millennialists usually associate a conversion of the Jews as a nation to Christ with the millennium, our Lutheran Confessions speak of this teaching as a Jewish opinion. Article XVII of the Augsburg Confession states: "They condemn also others, who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed." Unfortunately, not even all Lutherans abide by this Scriptural decision.

A Spiritually Destructive Teaching

The teaching of a millennium is spiritually destructive. Many who accept it do not really fix their hearts on Christ Jesus as the Savior from sin. Rather, they are fascinated by the glory and earthly advantages to be expected in such a reign of Christ on earth. In this they resemble the mother of Zebedee's children, who said to Jesus: "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom" (Matt. 20:21). Christ answered: "Ye know not what ye ask." In a similar way the teachers of a millennium do not recognize the harm they are inflicting, when the emphasis is shifted from Christ the Savior to Christ an earthly king.

Isaiah's Beautiful Picture of Peace

A passage they love to quote is Isaiah 11:6-8: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' (serpent's) den." A beautiful picture of peace! Millennialists interpret it literally and claim that in the millennium Christ will restore the conditions that prevailed in Paradise. That these verses speak of peace, we agree. But of the millennium, no!

The Peace of Christ — in Figurative Language

We oppose a figurative interpretation of Scripture, when such an interpretation is not indicated, but here the entire context requires it. In the verse preceding the text we are told

of the Messiah: "Righteousness shall be the girdle (belt) of his loins, and faithfulness the girdle of his reins." That's figurative. So is verse 10. It speaks of Christ as an ensign, a standard around which men gather. There is nothing difficult about such language. So it is with the description above. It describes the peace Christ brings to men during these New Testament times, a peace that has its source in His own suffering and death. Christ promised no special era of peace in the church or in the world to precede the great Day of Judgment. You remember what the days of Noah were like, don't you? Well, Christ says: "And as it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26).

Verse Nine Is a "Clincher"

That ours is not a misinterpretation is clear from verse 9: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." If we had to wait for a fulfillment of these words until some millennium, we today would know nothing about God our Savior. Then Peter in Acts 10:36 would not have had the right to describe the Gospel as "preaching peace by Jesus Christ," nor state in verse 43: "To him (Christ) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

The true knowledge of God is not that we know that there is a God, but that we know of His forgiveness in Christ. This knowledge is the only knowledge of God that can bring about the change spoken of in verse 9, for men who are at peace with God will be at peace with one another. The "holy mountain," then, is found everywhere on earth where Christ comes with His Gospel Word

and Sacraments. These alone can fill wretched hearts with hope. That's the peace the Messiah brings — not some earthly peace.

Isaiah Clearly Points to Christ

Verse 10, which in its thoughts is transitional between this section which speaks of the Messiah's peace and the next which speaks of the Messiah's people, again fixes our eyes on the author of our peace, the Messiah, and not on a millennium. Isaiah writes: "And in that day there shall be a root of Jesse, which shall stand for an ensign (standard) of the people; to it shall the Gentiles seek." God's rallying place for those who seek peace of heart is Jesus Christ, the root of Jesse. Only if we keep Christ at the center of this chapter, can we avoid teaching a false peace, and can we find that real peace which is cleansing from sin and its guilt.

The Cross of Christ the Standard of Peace

Jesus must have had this chapter in mind, when Philip came to Him during Holy Week with the request of the Greeks: "Sir, we would see Jesus." His response was: "The hour is come, that the Son of man should be glorified. . . . And I, if I be lifted up from the earth, will draw all men unto me" (John 12:23,32). Christ on the cross was the standard which the Apostles held up in their preaching, as Paul tells us in I Corinthians 2:2, "I determined not to know anything among you save Jesus Christ and him crucified." Wherever the crucified and risen Christ is preached to men, and they by the Spirit of God place their trust in Him, there peace enters the heart, peace between man and God, peace between man and man. "The lion shall eat straw like the ox."

A millennialist tract in my possession appeals to purely natural desires, when it asks: "Will this war-torn world ever have world-wide peace? Will the curse placed on the world because of sin ever be removed so that men can live in a new Garden of Eden?" In Christ we have a peace that is greater and more permanent. When Christ, the Messiah, says: "I will come again and receive you unto myself, that where I am, there ye may be also" (John 14:3), He is speaking of eternal peace, not just peace for a thousand years.

Even as this text speaks of a weaned child, so may we be weaned from all earthly interpretations of the Messiah's peace. His peace is ours through the forgiveness of sin. It is only at the foot of the cross that the wolf dwells with the lamb, and the leopard lies down with the kid, and that you and I are at peace with God.

HAROLD W. WICKE

What do
you mean..



Sanctification?

GOOD WORKS ARE NOT AT ALL ESSENTIAL TO SALVATION

"Apart from the Law"

Every Christian has within himself the hard-to-kill feeling that his good works must be essential to his salvation. Our Old Adam just won't let go the idea that he has some good in him after all. But the key passage of the Reformation, which knocks this idea out cold, is Romans 3:28, where Paul states emphatically and with finality, "Therefore we conclude that a man is justified by faith *without* the deeds of the law." This is what Luther preached, taught, and wrote on so voluminously. This is why he was so hated by the church of his day, which insisted then, and still insists, that anyone who teaches that a person is justified "without" (apart from) "the works of the Law" is anathema, damned forever. This Scripture doctrine, which Luther loved so much and on which he staked his life, is the only doctrine that gives comfort to sinners such as you and me, whereas the Roman Catholic doctrine, that persists in teaching that no man can be justified "apart from the Law," keeps consciences in doubt and robs men of the certainty of their salvation.

The Danger Today

Even though we who belong to the Wisconsin Synod still believe, by God's grace, and God's grace only, that good works are not essential to salvation, that we are

justified by faith alone, we are in grave danger of losing this comforting doctrine. Today, as never before since the Reformation, this doctrine is being attacked from every side, and even by those who call themselves "Lutheran brethren." In fact, each day it is becoming increasingly difficult to stand up for our faith, for we are pretty much alone in this so-called ecumenical atmosphere in which we are being forced to live. Almost every day one hears of some Lutherans who are meeting in dialog with either left-wing Protestants or with Roman Catholics, both of whom deny that we are saved by faith alone.

Stand Firm!

But, whether we stand alone or not (so did Luther), we must stand firmly upon God's Word, and show our true colors to the world, that we are still a Bible-teaching, conservative Lutheran church body. We must tell the world that we would rather die than deny that we are saved by grace alone. With Paul, the chief exponent of the doctrine of justification by faith, we must say, and say loudly, so that the whole world can hear, "He has brought us, by *faith*, into the grace of God, in which we now stand. We rejoice, then, in the hope we have of sharing God's glory!" (Rom. 5:2 — *Good News For Modern Man.*)

KENNETH W. VERTZ

Missio Dei progress report

Every member of the Wisconsin Synod has the right to know where his Missio Dei dollars are going; whether they are wisely expended; and to receive regular reports on the amount of dollars gathered. That is why there are monthly reports to the 1000-member Missio Dei Committee and periodic reports to the members of the Synod through the pages of *The Northwestern Lutheran*.

Our Real Goal

But these reports should not mislead us. They should not lead us to believe that record dollar totals and efficient, modern educational buildings are our *real* goal, our one objective. As a matter of fact, these are rather secondary. Our *real* goal, our *primary* objective, is to educate men and women for full-time service in proclaiming the Gospel of Jesus Christ to the sinners of this world. They will preach it in urban pulpits, in suburban classrooms, and in mission fields we haven't even heard of today.

Dollars and buildings are nothing—until they are placed in the service of Jesus Christ. Then they become instruments of healing, of peace, of mercy. As we view these dollars, these buildings and their plans, let us see behind them the men and women who will come from them to “heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised,”



Excavating for the Library Building at Wisconsin Lutheran Seminary. The north wall of the chapel wing is seen beyond the truck.

as one of the Epiphany Gospels describes their ministry. We can't ever forget that goal!

Record Receipts Reported

At the end of December, the Synod's treasurer, Mr. Koopmann, reported a record \$3.7 million in receipts for the Missio Dei Offering. December receipts were \$164,000, somewhat less than anticipated. It should be noted, however, that December 31 was the last Sunday of the year. Because of deadlines, many congregations were not able to forward that Sunday's receipts to the District cashier to include in his report to the treasurer.

While reporting this record offering, we must point out that we are short of where we ought to be at the end of the third quarter of the two-year offering period. With three-fourths of the commitment period past, our offerings should have totaled \$4.1 million. Instead of three-fourths performance, we are at slightly more than two-thirds performance.

There are several factors which make us hopeful that we will reach the goal of \$5.5 million. First of all—and most important—is the faithfulness of our congregations. Since the inauguration of the prebudget subscription system in 1963, our congregations have, overall, consistently remitted 100 per cent or more of the subscribed money. We are confident that our congregations will likewise not fail in their commitments to the Missio Dei Offering.

Some Late Congregations

A second factor is that many congregations did not use June 30, 1968, as their offering completion date. Because of a later start, some have used December 31, 1968, as their completion date. This extra six months is important in calculating the total to be expected.

As Missio Dei dollars come in, they are not standing idle. The latest project is the \$390,000 library at Wisconsin Lutheran Seminary. The groundbreaking ceremony took place on November 27, and by the end of December the excavating was completed. Footings are poured, and the walls will soon rise.

The remodeling of the classroom building at Dr. Martin Luther College is continuing. The \$625,000 remodeling project will add classroom, library, and assembly space. Preliminary plans for two buildings are on paper: the basic academic unit at Wisconsin Lutheran College, Milwaukee; and an administration building at Dr. Martin Luther College. Come spring, there will be, God willing, some more ground broken!

JAMES P. SCHAEFER

The Christian and the World

IN IT, BUT NOT OF IT

SHALL I BURN MY DRAFT CARD?

Draft-Card Burning — A Resistance Effort

Recently there have been numerous incidents involving people who have destroyed their draft cards by ceremoniously burning them. Obviously these incidents are intended to dramatize the individual's opposition to the draft system, to war in general, and to American involvement in the Vietnam war in particular.

There seems to be little doubt that draft-card burning is just one form of opposition to the war, alongside a mounting number of protests, demonstrations, sit-ins, and the like. It is a way of expressing personal refusal to serve in the defense of our country or to comply with other provisions of the draft law.

This, of course, is open violation of a 1965 federal draft law which makes it a crime to burn a draft card. Arrests of violators have been made. Indictments have also been brought against alleged leaders of a nationwide conspiracy of resistance to the draft.

Now, American resentment of the draft is probably as old as our country itself. The draft into military service is an unwelcome fact of war-time (or peace-time) life. No doubt most of us would prefer to live without it. But no doubt, too, it will always be a factor to be considered as long as this evil world stands. Wars are inevitable, since they are the result of sin in the world and in men's hearts. Till the world's end there will be wars and rumors of wars, as Jesus has foretold (Matt. 24:6, 7).

The Authority of the State

In considering our question one must see clearly the position and role of the government. We do well to remind ourselves of what the Scriptures say concerning the government. Romans 13:1 states: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." The expression, "the powers that be," refers to all constituted government. It is God's institution. God has given to it the authority to keep order in society, to protect the good citizen, and to punish the evildoer. God uses the government to carry out His will in the world.

To this end God has also given the sword into the hands of the government. With it the government may engage in just wars for the protection of its citizens and its interests.

It must be recognized that the government, in keeping with its God-given function, has the duty to maintain military forces. It also has the right and authority to establish systems for drafting its citizens for military training and service, as circumstances may require. This is a basic, God-given authority of the state, an authority

which must be acknowledged by its citizenry, or else chaos will result.

The Christian's Duty Towards Secular Authority

In Romans 13, God expresses His will that the government is to be obeyed. "Let every soul be subject unto the higher powers." There can be no hedging on that, when we remember also that the government is "the minister (servant, agent) of God to thee for good."

Christians will, therefore, not only be willing to obey their government in all things which God has assigned to it, but they will also make it their concern to pray for it, to ask God's blessings upon it, to seek its well-being, and help further its interests. If this involves being asked to serve for a period of time in the military service, the Christian will readily do his part. He will do it for conscience' sake, that is, that he may have a good conscience before God. He will submit himself to every ordinance of man also for the Lord's sake (I Pet. 2:13), knowing that such obedience is well-pleasing to the Lord and enjoys His blessing for this life.

The Consequence of Disobedience

It should be clear then that burning one's draft card is an open act of rebellion against the government as well as against God, whose servant the government is. It not only makes the one guilty of this act liable to punishment at the hands of the law, but such a one also brings upon himself divine wrath. St. Paul writes: "Who-soever resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation," that is, God's punishment.

God Leaves Christians But One Choice

It is understandable that one may not like to have his college years interrupted by being drafted into military service. It may be entirely disagreeable to have to give up one's vocation to fulfill his service requirements. Indeed, one may not completely agree with the manner in which a war is being conducted, or with the system by which draftees are selected. One may not like the idea of engaging in war.

But the truth remains that whatever the secular authority has established in matters assigned to it by God, it is to be obeyed. Christians may not resist. Rather, they must endure — for the Lord's sake.

Shall I burn my draft card? Shall I resist the government and hinder it in carrying out its God-given duty? Shall I disobey God, interfere with His purposes, invoke His wrath? What Christian would want to become guilty of that?

For the Strengthening of Our Youth

As Christian citizens, then, we shall earnestly pray for peace and do all we can to preserve it. Since it is the Lord's will, we shall obey the powers that be in the government and be ready to serve in the defense of our country, if need be.

Christians who serve their country under the draft know that God, who rules all things, is their heavenly Father through faith in Christ Jesus. He bought us for Himself at the cost of His Son's life on the cross, where He defeated Satan, and where He won our redemption

from sin and our eternal salvation. Those who put their trust in Him need not fear. Whether we are at peace or in war, our heavenly Father is watching over us. Not even a hair of our head is lost without His knowledge and permission. He can and will protect His own, according to His good pleasure. He has promised that He will preserve us to His heavenly kingdom.

NORVAL W. KOCK

[*Norval W. Kock is the pastor of First German Ev. Lutheran Church, Manitowoc, Wisconsin.*]

oh, come, let us worship!

Our Lutheran Liturgy

THE INVOCATION

"In the name of the Father and of the Son and of the Holy Ghost." These are the first words the pastor announces from the altar in our regular Sunday morning service. The congregation expresses its agreement by singing "Amen."

A Fitting Beginning

That it is fitting for our beginning to be made with this statement we see from Paul's admonition to the faithful, Colossians 3:17: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Words like these the faithful will want to use at the beginning of anything that is important to them; all the more will they want to hear such a thought expressed at the beginning of the divine service, for here they want to be made aware of the presence of the Triune God.

Confessing the Faith in the Triune God

The early Christian Church naturally continued the practice of singing of the Psalms, which these first Christians had learned as Jews. It did not take long, however, before those early Christians realized that they were confessing their faith in the Triune God, thus making it very clear that the break had come with the unbelief of Judaism. Their confession showed that they knew and believed most certainly that it is God the Father who created them and sustained them; that it is God the Son who gave His life for their redemption and thus had become the fulfillment of the many Messianic prophecies given to the early Church; that it is God the Holy Ghost who makes it possible for the child of God to believe these wonderful happenings.

To show that they firmly believed that Jesus was the fulfillment of the Old Testament prophecies, they chose such portions of Scriptures to introduce the chanting of Psalms which would show that faith. For example, on Ascension Day it was customary to sing Psalm 47. This they introduced by an "antiphon," an introductory verse, from Acts 1:11: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." At the conclusion of the Psalms they again gave proof of their Christian faith

in that they added a well-known sentence, called the "Gloria Patri," namely, "Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen."

Always the New Testament Setting

We are still following the practice of concluding the Psalms with the Gloria Patri. Every Introit, the last sentence of which is a verse taken from a Psalm, is concluded by singing the same Gloria Patri. Similarly, our Matins and Vespers open with statements taken from Psalm 51 and from Psalm 70; since these are Psalm passages, they are concluded by the singing of the Gloria Patri. The "Venite," which also is a part of a Psalm (Psalm 95), also closes with the Gloria Patri. Likewise, it is our practice to read the Psalms in the Matins and Vespers; at the conclusion we say or sing the Gloria Patri. Thus we put every Psalm or portion of Psalm into the New Testament setting by concluding it with the Gloria Patri, and thereby confess our faith in the Triune God.

It is in this same spirit that the Christian Church feels the propriety of opening every service with the Trinitarian invocation ("In the name of the Father," etc.). Again, it is done to remind ourselves of the fact that our service is to begin in the name of the Triune God.

Varying Procedure — One Intent

Some pastors choose to face the altar when they speak the invocation. By this procedure they are saying, "In Thy name, Father, Son, and Holy Ghost, we are beginning this divine service." Other pastors choose to face the congregation. Here the intent is to announce to the congregation that the service is to begin in His name.

It makes little difference which interpretation we use. This much we know, namely, that we are in the ensuing service confessing our faith in the Triune God, realizing that without His presence we would find it impossible to have a divine service. May this invocation ever help to remind us of the importance of the divine service!

MARTIN ALBRECHT

Twenty-Five Years of Service

1942-1967

Miss Louise Kutz, Matron at East Fork Lutheran Nursery

We are grateful to our Lord for the gift of 25 years of quiet, faithful service with which He has blessed the Nursery through His servant, Miss Louise Kutz, and for the grace and many blessings He has bestowed upon her during these years now past. We invite you to join us in thanksgiving with her. On this her anniversary, in this special service to her Savior, Pastor Hartzell asked her some of the questions which many of you have been asking through the years.

Q. Miss Kutz, when did you first come to East Fork?

A. It was on the 1st of May, 1942.

Q. How did it happen that you came here to this place so far from your home?

A. I had sent a mission donation to Pastor Henry Gieschen in my home congregation at Fort Atkinson, Wisconsin. The same day he got my letter, he also received one from Pastor Arthur Kell, who was pastor at East Fork Mission, and also in charge of the Nursery, asking if he knew of anyone who would be interested in working at the mission as girls' matron. And so Pastor Gieschen wrote to me and I came to Arizona.

Q. What were you doing at that time?

A. I was working at the Lutheran Children's Home in Wauwatosa, Wisconsin.

Q. How long had you been working there?

A. For four years.

Q. Was that the only place you had worked?

A. No, before that I had worked at the Convalescent Home for children at Milwaukee. It was out in the country. I don't think they have it any more.

Q. How long did you work there?

A. For four years.

Q. Was it your first job?

A. No, I had started to work first at the Lutheran Children's Home. I worked there a year the first time, then four years at the Convalescent Home, and

four years at the Children's Home again. Then I came to East Fork, where Pastor Kell was in charge.

Q. What was your first job?

A. I was girls' matron, and I cooked for the Boarding School and the Day School.

Q. What was your first impression of the mission, your living quarters, and the many new things you saw?

A. Well, everything was much more barren looking then now. There was no grass, except a little patch in front of the parsonage. That's one thing I missed in those days: grass—and apples. We had no apple trees here then as we do now. My living quarters were very simply furnished.

Q. How was the building heated in those years?

A. We had to shovel coal. We had a furnace in the basement.

Q. How long did you work as matron at the girls' building?

A. For 10 years.

Q. Then what?

A. Well, early in 1952 they needed a matron at the Nursery, and I took over that position.

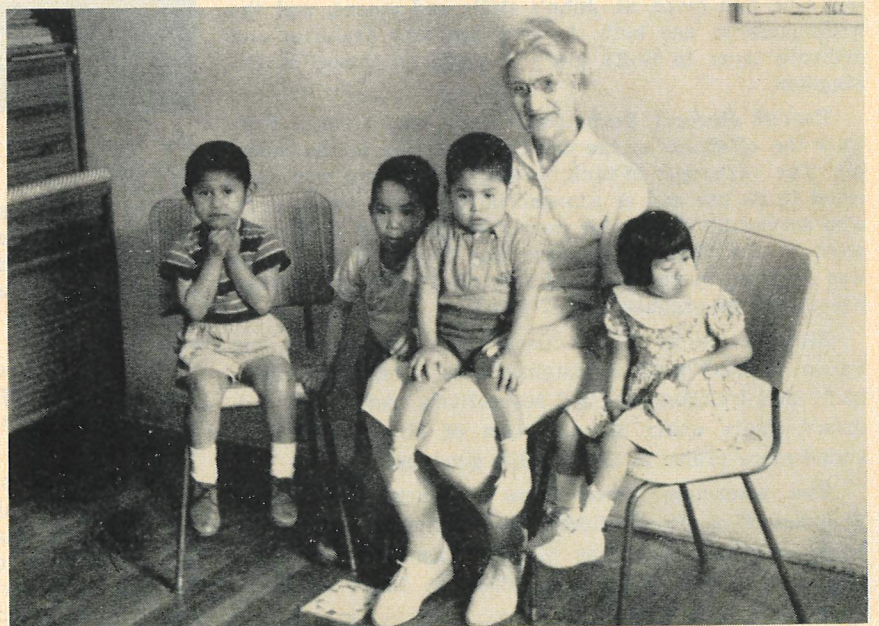
Q. How did you get this position?

A. Through Pastor E. Sprengeler, who was pastor here at that time, and was also Superintendent of the Nursery.

Q. What do you think is the biggest improvement at the Nursery in the past 25 years?

A. The children get better care because they have better quarters. There are more workers to look after them, and the medical services in Whiteriver are better. The Public Health Field Nurse makes regular calls at the Nursery. There is better cooperation with doctors and nurses. There are fewer deaths, too. The financial situation is better. We lack for nothing. If we need it, we get it.

Miss Louise Kutz and four of her charges at the East Fork Nursery, Whiteriver, Arizona, of which Pastor Eugene Hartzell is the superintendent.



- Q. Has there been any change as far as the local people are concerned?
- A. Yes, now if parents feel that they cannot care for their children, they may bring them in and ask for help.
- Q. Didn't they always do that?
- A. No, or if they did, the child was so far gone we could not save it.
- Q. What is the hardest part of the work you do?
- A. Well, I hate to say, but you know it anyway. The hardest part are the worker problems we have. That, and the quarters the workers have to live in make the work harder.
- Q. What's the best part of your work?
- A. The children. The children are the best part. All the good workers feel the same.
- Q. But don't they think that changing diapers is hard work?
- A. I don't believe they think that if they love the babies.
- Q. Are there any personal experiences you especially remember?
- A. (After a long pause) All I remember are the babies, their different personalities and needs. Like this little guy (she was holding Alchesay Gass who was furiously biting his fist). Right now he would wear you out if you gave him all the attention he wants. He's cutting teeth. (She put her finger into his mouth.) Oh, he's got one. Here, look! (She pried open his mouth, and there was a little tooth just peeking through on his lower gum.)
- Q. Now, one last question before we look at the records you've kept for the last 15 years. You know there are many people who really want to help us care for

these children. What is the best thing somebody, say in Wisconsin, can do to help us in our work?

- A. They can pray, and give us financial help. Those are the two main things. Of course, people like to send us things too, they enjoy that, and we are glad to get gifts, but sometimes we need things, and the only way we can get them is to buy them—for that we need money.

We sat down then and looked at the old record books and pictures. I was especially interested in the number of children Miss Kutz had cared for during 15 years at the Nursery, remembering that in addition to these she took care of many young and older girls during 10 years as head of the girls' dormitory. Here is what the records show: 1952—50; 1953—46; 1954—45; 1955—43; 1956—53; 1957—54; 1958—52; 1959—45; 1960—59; 1961—74; 1962—72; 1963—53; 1964—86; 1965—77; 1966—81; and 1967—80. This brings the total to 970 children, with 25 deaths among them. These are the simple facts of 15 years of work. Almost a thousand babies cared for, and of that number of children, many of whom were sick and defective when they entered the Nursery, only 25 deaths. And most of these died in the hospital of either pneumonia or diarrhea after lingering illness.

It should not be necessary to make many comments about the service Miss Kutz has rendered her Savior, to the Church, to these Apache babies, and to the Apache Nation. The facts speak for themselves. Few will ever match her record of devotion and faithfulness in using her God-given gifts of love for children either on the Reservation, or off, during her years of earlier service to her Church.

"A Day Which the Lord Hath Made"

Dedication of Church, St. John's, Saginaw, Michigan

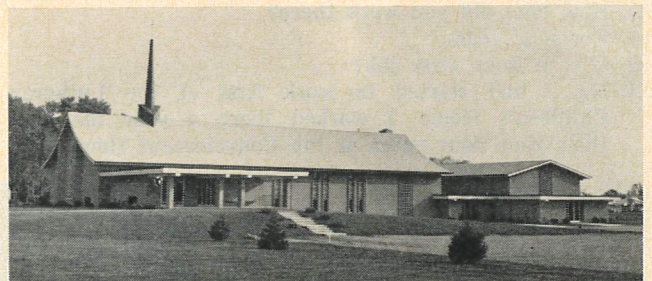
October 8, 1967, was for St. John's a "day the Lord hath made." She rejoiced and was glad in two services with overflowing attendance.

The dedication of the house of worship, the Sunday-school rooms, and parish hall came after nearly five years of planning and work in which it became evident that God had given St. John's skills and means, and the willingness to use both, to establish new facilities and dedicate them to God's glory and the extension of His kingdom.

Pastors Herbert Buch, Oscar Frey, and George Frey were the officiants at the dedication service in the morning. The 1414-pipe, 23-rank, 44-stop pipe organ was dedicated to its use and as a memorial to Pastor Oscar Frey, who served St. John's for nearly 46 years. In turn, each piece of the chancel furniture was dedicated as its use was required by the order of service. Miss Marjorie Frey has served as organist for 27 years.

Sermonettes by Pastor Oscar Frey in German and Pastor Herbert Buch in English were based on Genesis 28:17 and I Corinthians 2:2 respectively. Adult and children's choirs under the direction of Mr. Roland Bode added more praise to God for His goodness.

The afternoon service was conducted by Pastor Theodore Frey. Pastor Edwin Frey delivered the sermon based on Psalm 100. The Michigan Lutheran Seminary Choir under the direction of Prof. R. Bame sang two appropriate selections.



The new church plant of St. John Lutheran, Saginaw, Michigan.

The nave seats 360, the choir loft 50, the narthex 75. Off the spacious entry a pastor's office and a secretary's office have been provided. The lower level includes council and treasurer's room, 14 classrooms for Sunday school, and storage rooms. The parish hall will seat 250.

St. John's remembered her forefathers, who built the first house of worship, by installing the cornerstone of the 76-year-old former church in the narthex of the new one.

St. John's was privileged to dedicate these facilities in the 450th anniversary year of the Reformation. She wishes to rededicate herself to the Reformation heritage. She wishes to hold dear that which God restored through Dr. Martin Luther: "By grace alone, through faith alone, through the Scriptures alone." HERBERT BUCH

By the Way

Henry C. Nitz

Ready to Harvest

Anyone even mildly interested in South America should not fail to read the recently published book by John Gunther: *Inside South America*. For one interested in Latin-American missions a book of this kind is a must. For a Synod that has a department for Spanish missions a paragraph like the following stabs at the conscience:

"This (population pressure) was a subject unheard of in the 1940's; it is hot news now. The population of South America (170 million) at its present growth rate will double in 20 years and reach around 250 million by the year 2000, well within the lifetime of some of us and of our children. Latin America is expected to have 600 million people by 2000, as against a projected United States total of 300 million, a staggering prospect. Figures for several individual countries exhaust the imagination. Colombia, which has 17 million people today, grows by about 150,000 a year; if this rate is maintained it will have a population of 55 million by the year 2000, 325 million a century from now, and 6 billion a hundred years later in 2166" (Page 121).

* * *

Confession to Pastor Protected by Law

A Baptist minister in Greensboro, North Carolina, got a 10-day jail sentence in January because he refused to testify in a rape case. The Rev. Rank Williams, pastor of Mt. Zion Church, said both the defendant and one of the state's witnesses were members of his church and had confided in him. He claimed it was "privileged pastoral communication," but the state's Supreme Court ruled that he could be compelled to testify if it was "necessary to the proper administration of justice." Mr. Williams served two days in jail before being released on appeal.

Last month North Carolina's legislature passed a bill which provides that ordained ministers cannot be forced to testify about anything told them in confidence by persons seeking spiritual advice, unless the defendants agree to permit the testimony. Many church groups had advocated adoption of the measure.

(*The Lutheran*, July 19, 1967)

A Serious Delusion for Churches

A serious delusion blinds some churches and some pastors.

Sometimes when discouragement over difficulty or tension over misunderstanding creeps across a congregation, either people or the pastor (and sometimes both) think that it is time for the pastor to move. This is an unfortunate delusion.

A congregation needs the maturity to recognize that a change in its spirit does not necessarily indicate a need for a new pastor, for a new pastor will probably have to help the congregation face the problems it is now refusing to face.

Besides, the church will be sacrificing the years of experience that its present pastor has in that community. A new pastor coming into the field will need several years to gain the insight and understanding of the church and the community which the present pastor has.

The pastor who is ready to move because his present congregation does not seem to be responding well to his leadership needs to realize that all churches have their problems and that very few congregations are eagerly and enthusiastically waiting to do everything some preacher wants them to do.

There is a better solution than changing pastors or pastorates. That is understanding each other, praying for each other and learning to work together in the kind of love that will allow each to accept the other just as they are but with real and sincere appreciation.

Generally, the churches and the pastors which are known as successful are those which establish and maintain long-term working relationships. Neither churches which change pastors often nor pastors who change churches often attain much success in the Lord's work.

Don't be deluded by the too-simple solution of changing pastors or pastorate.

(*California Southern Baptist*
quoted in
Operation Understanding
Dec. 3, 1967)

* * *

Canadian Faith Healers Fail

A faith-healing effort conducted by a cult in an Anglican church in

Canada turned out tragically, according to testimony at a coroner's inquest in Toronto. Canon G. Moore W. Smith admitted that his belief in spiritual healing had clouded his judgment about the true nature of the illness of 18-year-old Katherine Globe, who died in the rectory of St. Matthias' Church in June. An autopsy showed that Miss Globe died of a brain abscess and meningitis following an ear infection. She had been without medical attention for nine days.

The faith healers thought the girl was emotionally disturbed, Mrs. Smith testified. The Rev. Douglas Tisdall, curate at St. Matthias, said the group believed that God can cure all diseases of the body, mind and spirit and that Satan was behind all illness, accident and destruction. Other witnesses said the girl had been spanked "to drive the devil out of her" and to make her stop moaning.

Anglican Bishop George B. Snell ordered the cult to halt its "spiritual healing" meetings. Canon Smith resigned after a coroner's jury found him guilty of "negligence" in the girl's death.

(*The Lutheran*, Nov. 8, 1967)

* * *

Roman Catholics and Their Attitude Toward Scriptures

In Winneba, Ghana, "in the very room where Marxist subversion was planned by a guerilla only a year before," the first Africa Regional Conference of the United Bible Societies was recently held. It was attended by 85 delegates from 24 countries.

"The conference heard reports of new interest among Roman Catholics in Scripture translation and distribution," reports *Africa Now* (July-September 1967).

The following excerpts from this report reveal that even in the distribution of the Bible there is danger of contamination from Romanism:

In some countries, such as Zambia, a Protestant Bible has been accepted by RC's for distribution. RC's will also use the Bible Societies' new Swahili and Afrikaans Bible, in editions bearing their own imprimatur.

Much of this new interest results

(Continued on page 45)

Direct from the Districts

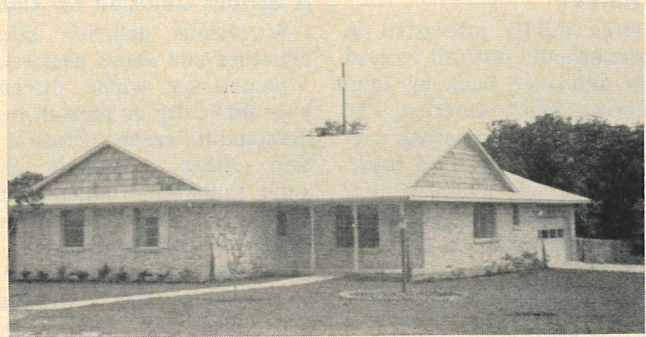
Arizona-California

ARIZONA

Dedications

During the early months of 1967, St. Mark Lutheran Church, Duncanville (Dallas), Texas, built a brick, four-bedroom parsonage which was dedicated in May. Serving as their own contractor and doing much of the work themselves, the congregation constructed this spacious home at the modest cost of just over \$17,000.00. The congregation expresses its gratitude to the Synod for the Parsonage-Teacherage Fund, which financed the project. They now eagerly await the release of CEF-CEL funds with which to build their chapel.

Grace Congregation of Casa Grande, Arizona, saw the desirability of remodeling the church's chancel area and began to lay plans which would serve as a basis for gathering funds. Then they learned that there was a good chance of selling land owned by the congregation in neighboring Coolidge. After legal problems were resolved, the land was sold for a price almost equal to the cost of the planned project. Thus funds were made available much sooner than anticipated.



The new parsonage at Duncanville, Texas.

Plans were drawn by Pastor H. E. Hartzell (East Fork) and a contractor was engaged to do the work, with allowances for volunteer work. Some weeks and about \$1,200.00 later, the congregation had a vastly improved chancel. It was dedicated to the Lord's honor and glory November 26 in a service conducted by the home pastor, David Schultz.

Miscellany

Despite the copper strike, which has seriously crippled mining towns and affected the economy of the entire state of Arizona, St. Paul's, Douglas, has been successful in attaining self-support as of July 1, 1967.

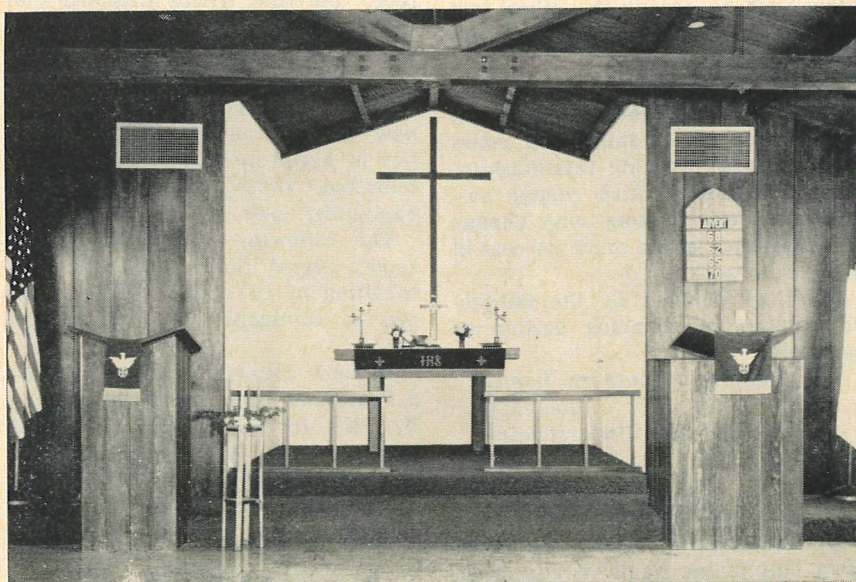
In September, the Black Canyon Conference (Phoenix) had its finest Sunday-School Teachers' Institute to date. One hundred eight people were in attendance.

Because of overcrowded conditions in their 60-seat chapel/parsonage, St. Thomas Congregation of Phoenix had to institute a second service. This sudden spurt in interest is the direct result of the congregation having its first resident pastor, Candidate William Meier, who was ordained and installed July 30.

In large part because of increased enrollments from sister congregations (Emmaus 18 and St. Thomas 6), Grace, Glendale, began the present school year by adding a classroom and a teacher, bringing their teaching staff up to five.

On October 31, in conjunction with a District pastoral conference and the Phoenix area's Joint Reformation Service, Pastors H. Rosin, A. Uplegger, and E. A. Sitz were honored for each having served 50 years in the ministry. Earlier the respective congregations which these classmates are serving honored their pastors with similar services.

M. C. NITZ



The chancel of Grace Ev. Lutheran Church, Casa Grande, Arizona.

Minnesota

Anniversaries

St. Paul's Ev. Lutheran Church, New Ulm, Minnesota, recently commemorated the 40th anniversary of ordination of its pastor, Walter J. Schmidt, in the ministry. A mass choir formed by the mixed, male, and ladies' choirs, sang for both services. Children of the Christian day school also participated in one or the other of the services. Pastor R. J. Palmer addressed a capacity attendance in both services. A gift was gathered by the members and presented to Pastor Schmidt after the potluck dinner.

Mr. and Mrs. William Michael, Charles City, Iowa, observed their 60th wedding anniversary on December 12, 1967. They are members of Cross Lutheran Church, Charles City, Iowa.

Obituaries

Mrs. Lottie Anna Traub, 73, daughter of the late Pastor and Mrs. H. C. Jaus and widow of Pastor Fred E. Traub, passed away October 25, 1967, at Pleasant View Memorial Home in St. James, Minnesota. After a family service in St. James, Minnesota, a funeral service was conducted in Grace Lutheran Church, Le Sueur, Minnesota, on Friday, October 27, with Pastor Emil Peterson preaching the sermon on Job 1:21 and Pastor Steven Stern serving as liturgist. Mrs. Traub served as matron at Northwestern Lutheran Academy in Mobridge, South Dakota, for many years before her lingering sickness.

Mrs. Mathilda Scheitel, 74, Echo, Minnesota, wife of the Rev. George Scheitel, passed away at her home on December 16, 1967. Funeral services were conducted by Pastor Herbert Hackbarth at Peace Lutheran Church, Echo, Minnesota, on December 20, 1967. Pastor Hackbarth based his message of comfort on the Nunc Dimittis. Her husband, three sons, five daughters, six sisters, and a brother mourn her departure.

By the Way

(Continued from page 43)

from the Second Vatican Council's Constitution on Divine Revelation. This states that easy access to sacred Scripture should be provided "for all the Christian faithful," the Word of

DMLC Ladies' Auxiliary

Dr. Martin Luther College Ladies' Auxiliary in their eighth annual meeting held this year at St. Paul's Ev. Lutheran Church, New Ulm, Minnesota, adopted five projects for the improvement of our college facilities at New Ulm. Among the selected projects for 1968 are: towel bars for Centennial Hall, chapel equipment for the remodeled area of Classroom Building, staging equipment for the new theater area, \$1,000 for the band uniform fund, and recreational equipment for the new Luther Memorial Union. Besides the above projects the Auxiliary annually contributes \$200 to the College library and \$250 to the Dr. Martin Luther College Scholarship Fund.

Pastor Melvin Schwark, New Ulm, Minnesota, pastoral advisor to the Auxiliary, addressed the 600 ladies in attendance on the text Mark 14:3-9: "Do All Things to the Lord." Professor Lloyd Huebner, Dean of Students, welcomed the ladies in behalf of the College. Mrs. Art Peek, Butterfield, Minnesota, presided at the meeting. Mrs. Carl Fahning, Cleveland, Minnesota, first vice-president, assumes the presidency for the new year. Election results were: second vice-president—Mrs. Melvin Dumke, North Mankato, Minnesota; treasurer—Mrs. Ray Mielke, Sleepy Eye, Minnesota; and pastoral advisor—Pastor Dale Arndt, Renville, Minnesota.

ROBERT SIEVERT

* * *

Pacific Northwest

Commissioning

Pastor Warren Widmann, the missionary-at-large of the Pacific Northwest District, was commissioned to begin work in the Renton, Washington, area in a special service held on October 8. He was commissioned by Pastor Ralph Bauer with Pastor Lee Sabrowsky preaching the sermon. The Renton area appears to be "a field white unto the harvest" and already shows signs of excellent

God should be "available at all times," and "suitable and correct translations" should be made "especially from the original texts of the sacred books."

Evangelicals on Guard

Evangelicals can only rejoice when they see Roman Catholics turning to

growth. The Salem, Oregon, congregation which Pastor Widmann had begun has already extended a number of calls and is eagerly awaiting its first resident pastor.

Anniversary

July 12 marked the 25th anniversary of the ordination of Pastor George Frey. Since being ordained and installed in Clarkston, Washington, in 1942, Pastor Frey has served the Lord in various parishes in this District.

Golden Anniversaries

The golden wedding anniversary of Mr. and Mrs. Harry D. Gilliam was observed with a brief service and reception in Grace Lutheran Church, Portland, Oregon, on December 31, 1967.

Mr. and Mrs. Seth Westrom of St. Paul's Congregation of Tacoma, Washington, also observed their 50th wedding anniversary. A brief service was followed by a reception in the church.

Parsonage Dedication

Grace Congregation in Portland, Oregon, completed a relocation program begun several years ago with the dedication of a new parsonage on November 5, 1967. The parsonage is conveniently located near the church, which was completed and dedicated in 1934. The modern dwelling is a one and one-half story frame structure with eight rooms plus two baths, a full basement, and a garage. The pastor, Lee Sabrowsky, conducted the dedication service, preaching on Psalm 107:1. Open house was held in the afternoon.

Additions

A Communion rail was donated in memory of one of the long-time members of Faith Congregation of Tacoma, Washington. The altar was carpeted by one of the members, and the Ladies Guild undertook the project to obtain matching carpeting for the center aisle. All the additions add much to the attractiveness of the church. M. F. TESKE

the Scriptures. Through the years they have been praying for this and seeking to encourage it. The reading of the Word of God is what brought about the Reformation; it still brings not only reformation but most of all spiritual transformation to those who read and obey it.

Beyond this, however, the reports of cooperation between RC's and Protestants in Scripture projects raise real questions for evangelical missions and churches in Africa. What are the implications to the maintaining of scriptural purity of the church? How much of this is laudable, and how much ecumenically compromising? Evangelical leaders are watching developments carefully.

Joint distribution has been carried out by RC's and Protestants in Zambia and Cameroon. In several lands Bible Society missionaries are readily welcomed to speak in RC schools. Although no Roman Catholic has held a senior post in a Bible Society office, Roman Catholics are beginning to appear on local boards—notably in Nigeria, Zambia, and Mauritius.

Evangelical Attitude

Protestants want RC's to read the Bible. It is the Bible which accounts for Protestants not being Roman Catholics today. But as long as the Church of Rome reserves to itself the sole right to interpret Scripture for its members, Scripture reading will not have the same meaning as it has for Protestants. The use of the Scriptures in liturgy does not guarantee a scriptural church. For instance, one of the increased uses of Scripture cited by the UBS is the new practice of carrying it on display in mass processions.

The Reformation proved that the Word of God is effective only as it takes its place in a human heart, to cleanse and discipline and impart life. We must pray that the new

permissiveness of the RC Church will result in this among individuals. But let us not think it automatically will, simply because the Church allows its members to read the Bible. Let us remember that the same Church, whose word is regarded as a greater authority than the Bible, also tells its members how to interpret and apply the Scriptures.

In spite of all the RC dialogue with "the separated brethren," *the Vatican has not changed one iota of its unscriptural tenets*. It does not intend to change its practice of Mariolatry, or its dogmas of the Immaculate Conception, the infallibility and paramount position of the pope, the supremacy of the Church over the Scriptures, confession, purgatory, and salvation only through the agency of the Church. (Emphasis added.)

Editorials

(Continued from page 35)

Actually, education and faith are not mutually exclusive. Education in itself does not eliminate the need for faith nor disprove its validity. And faith does not stand in the way of education.

Our concern is the implication that education exposes Christian faith as superstition. This education does not do, despite insinuations to the contrary. A conflict occurs only when education results, in individual cases, in a false reliance on human reason and senses to the exclusion of faith.

Unfortunately education does have this effect on some, so that they accept only what they can perceive by their reason and senses. But this reaction does not disprove the validity of faith. There are some things that can be

perceived only by faith. In the words of St. Paul to the Corinthians, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." These things are not arrived at by rational deduction but "revealed through his Spirit," and they are known only by faith.

In this same Epistle and in this same connection the Apostle differentiates between "the wisdom of God" and "the wisdom of the world." The wisdom of the world is limited; the wisdom of God continues from the point beyond which man's wisdom cannot penetrate. And education, or the lack of it, has nothing to do with the acceptance of it.

Education and faith do not exclude each other. They are perfectly compatible. And there are living examples among Christians to prove it.

IMMANUEL G. FREY

AN ECUMENICAL CREED

[One of our pastors in May 1967 appeared before the Ministerial Association of his city. This city had been the center of numerous ecumenical meetings during the winter before. Our Wisconsin Synod pastor was invited to address the Association "to show why I and our Wisconsin Evangelical Lutheran Synod are not ecumenical." He reports on the witness which he gave in the following.—Ed.]

After presenting our position, using our new pamphlet, primarily section VII of *This We Believe* and also page 9 of *Your Blessed Fellowship*, together with statements from the *Brief Statement* and "American Churches—Beliefs and Practices," F. E. Mayer, 1946, I finally closed my presentation with the following:

Obviously, it should be recognized that the historic Christian Creeds are no longer suitable for the Ecumenical Church. In order to make room for the doctrinal aberrations and open heresies now taught, or the right to express them in the name of Christianity openly defended, the Christian Apostolic Creed must be adjusted to accommodate the various faiths that

are all embraced in the Ecumenical Church, and I herewith propose the following:

I believe in the almighty father "Blob" and "Big Bang" from whence this universe, our world, all creatures, and I hypothetically have come.

And not in Jesus Christ, for "Blob" is now lord, and none is virgin-born, nor could Jesus say: "Before Abraham was I am." If Moses never was, Abraham couldn't have been. I accept the mystic, existentialistic view of the self-perpetrated crucifixion, death, and burial, from which the apparition appeared with the hallucination of heaven. There can be no judgment of the quick or the dead.

Nor do I believe in the Holy Ghost, lacking the Father and Son whence to proceed, Who spoke not by the Apostles and Prophets, for J. E. P. and D. have spoken. I believe in one super-ecumenical church with unions of deeds, not of creeds, the worship of saints, the authority of science, the speaking in tongues, and penance for sins. I look for the abundant life in the better world of the great society to come. Amen.

NEW MATERIAL FROM THE AUDIO-VISUAL AIDS COMMITTEE

The Lutheran Worship Service—FS-312-LWS cl. 11 minutes 54 seconds. 33-1/3 rpm record. This new (1967) Concordia production offers a clear, easy-to-follow account of our Lutheran order of service with Holy Communion. It employs an art-design approach with a recording of an existing congregation at worship. We agree with Concordia that "every congregation could use this material once a year in the worship service to keep alive an appreciation of the meaningful forms we use in our church." This production could well be used with "The Service" put out by our Synod last year. Adult and junior confirmation classes could profitably see this as part of their preparation for membership. We hope that those of us who do not choose to wear "backward" collars when we conduct our services will not reject this material because it routinely portrays this type of clerical apparel. It has a good study and discussion guide.

* * *

The Church Year—FS-313-CY cl. 12 minutes, 30 seconds. 33-1/3 rpm record. Confirmation classes, Bible study groups, ladies organizations, and even larger congregational gatherings would profit much from the material that is offered in this (1967) Concordia production. It explains the place of Lent, Advent, Pentecost, etc., in our church year. By utilizing simple, clear-cut artwork and symbolism it should be easily understood by any lay person viewing the presentation. This can be a helpful tool for a church like ours, which correctly gives considerable emphasis to the various festivals of the Christian calendar. It offers a good study and discussion guide.

* * *

Any Wisconsin Synod congregation can obtain the above productions or any other material available in our extensive audio-visual library by paying a modest annual use fee. There is no limit to the amount of material or number of times you wish to order when the use fee is paid. You pay return mail charges. For 1968 our fee schedule is set up as follows: \$5.00 for congregations with 1-100 communicants; \$10.00 for congregations with 101-400 communicants; and \$15.00 for all congregations with more than 400 communicants.

Please note that no congregation need pay a use fee unless it intends to use our material, however, we hope that a good number of our congregations will take part in this program so that we can steadily build up our library. Coming soon: Nebraska mission slides, Florida mission slides, and "Apache Innashood," a 37-minute sound film of the early work in our Arizona Apache Mission. Orders for these productions should be sent in after notice of their availability is given in The Northwestern Lutheran.

INSTALLATIONS

Installed

Pastors

Spaude, Alvin A., as pastor of St. Paul's Ev. Lutheran Church, Town Forest (Mount Calvary), Wis., by M. E. Janke; Dec. 10, 1967.

Zietlow, David D., as pastor of the first Wisconsin Ev. Lutheran Synod mission in Alaska, by A. B. Habben; Dec. 17, 1967.

Commissioned

Missionary

Zietlow, David D., as missionary to Anchorage, Alaska, at Grace Ev. Lutheran Church, Seattle, Wash., by George Frey, assisted by L. T. Weindorf, R. N. Bauer, M. F. Teske; Dec. 10, 1967.

CHANGE OF ADDRESS

Pastors

Anderson, Julian G.
4845 25th Ave.
St. Petersburg, Fla. 33713

Schaefer, James P.
3121 N. 51st Blvd.
Milwaukee, Wis. 53216

Zietlow, David D.
Box 1431, Star Route A
Anchorage, Alaska 99502

SERVICES IN ANCHORAGE, ALASKA

Services are being conducted by Pastor David D. Zietlow in the Seventh-Day Adventist Church in downtown Anchorage. Services are held every Sunday at 11 a.m., with Sunday school at 10 a.m. He will also serve Elmendorf Air Force Base, Fort Richardson (near Anchorage), and will work in other Alaskan communities as he is able to do so.

CONCERT DATES AT NORTHWESTERN

Easter Concert—Because of schedule conflicts, the Northwestern College Easter Concert will be given on Monday evening, April 8, at 8 p.m. in the College Gymnasium. (The previously announced date was March 24.)

Other Concert Dates: February 18, 4 and 7 p.m., organ recitals by Theophil Otto, organ instructor at Dr. Martin Luther College. All are cordially invited to hear this concert on our chapel organ. February 25, 4 p.m., Band and Male Chorus Pop Concert.

Arnold Lehmann, Director
The Music Department

AN OFFER—ALTAR VESTMENTS

Free to any mission congregation willing to pay mailing costs, several sets of altar cloths. Contact: Mr. Paul Bauml, Mt. Olive Lutheran Church, Box 104, Iron Mountain, Mich. 49801.

CALENDAR OF CONFERENCES

MINNESOTA

CROW RIVER PASTORAL CONFERENCE

Date: Feb. 21, 1968.
Place: Immanuel, Willmar, Minn.
Time: 10 a.m., beginning with a Communion service.

Topic of study: Round Table Discussion of "This We Believe."

W. E. Neumann, Secretary

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MANKATO PASTORAL CONFERENCE

Date: Feb. 6, 1968.
Place: St. Peter's, St. Peter, Minn.
Time: 9:30 a.m. Communion service at 11 a.m.

Preacher: L. Lothert (A. Martens, alternate).
Agenda: Exegesis of I Tim. 4, E. Peterson; I Tim. 5, D. Begalka; Casuistry.

Note: An offering will be taken.
D. Begalka, Secretary

NEBRASKA

COLORADO MISSION DISTRICT DELEGATE CONFERENCE

Date: Feb. 13 and 14, 1968; Opening service, 10 a.m.

Place: Grace Lutheran Church, Pueblo, Colo.; E. C. Kuehl, host pastor.

Communion service: Tues., Feb. 13, 7:30 p.m.
Preacher: H. G. Meyer (alternate, W. A. Krenke).

Agenda: Reports, Synod Convention Review; Rom. 10 and 11, A. K. Hertler; The Universal Flood, J. F. Koch; The Christian's Relationship to the Church and State, Layman E. Bauman; Illustrative Stories of Christ: What Determines Whether Such Stories are Parables or Actual Occurrences, H. G. Meyer; Isagogical Study of a Book of the Old Testament, W. A. Krenke; The Christian's Choice of Fellowship in Practice, R. A. Fenske.

V. Bittorf, Secretary

CENTRAL DELEGATE CONFERENCE

Date: Feb. 19 and 20, 1968.

Time: 10 a.m.

Place: St. John's Church, Stanton, Nebr.

Agenda: Isagogical and Exegetical Treatment of I John 2, Pastor C. Flunker; Spiritual Power in the Congregation (a book review), Mr. E. C. Wagner; The Sunday-School Superintendent, His Position and Responsibilities, Mr. John Isch; Articles 17 and 18, Augsburg Confession, Pastor H. Lichtenberg; What the Called Workers in the Congregation Can Expect from Their Congregation, Mr. Richard Veach; Preacher for Communion Service, W. A. Wietzke (H. Russow, alternate). Pastors and delegates are asked to notify the host pastor, E. Lindemann, for lodging.

D. Gray, Secretary

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SOUTHERN DELEGATE CONFERENCE

Date: Feb. 19 and 20, 1968.

Place: St. Paul's Plymouth, Nebr.; H. Schnitker, host pastor.

Sermon: D. Plocher (alternate, D. Fischer).

Papers: Origin and Purpose of LCUSA—A Critical Study, R. Tischer; Augsburg Confession: Article 26—Of the Distinction of Meats, G. Eckert; Panel Discussion of Luke 24:1-12, Easter Morning Harmony, Moderator, H. Schnitker; alternate paper: The Difference Between Christianity and Religion, A. Werre.

Ronald N. Tischer, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: Monday, Feb. 19, 1968.

Place: St. John Church, Rt. 3, Manitowoc, Wis.; Alwin T. Degner, pastor.

Time: Opening Communion service at 9 a.m.

Preacher: A. Stuebs (alternate, G. Unke).

Agenda: Exegesis of Isa. 52, R. Wendland (alternate, A. Degner); Sermon Study, W. Geiger (alternate, A. Schmeling); Essays: The Northern Wisconsin District—Persons, Places, Events (continuation), A. Engel; Mixed Marriages With Roman Catholics, Dr. H. Koch.

A. F. Schultz, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN CONFERENCE SPECIAL MEETING

Date: Feb. 13, 1968.

Time: 9:30 a.m.

Place: Zion, Bristol.

Subject of the conference: Stewardship Discussion and essay on the word "sacrifice," by George Enderle.

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Time: 9:30 a.m.

Date: Feb. 20, 1968.

Place: Zion Church, Elroy, Wis.

Host: A. Werner.

Speaker: D. Kuske (alternate, R. Lauersdorf).

Exegesis: II Cor. 5:11-21, R. Lauersdorf.
Essay: Luther's Attitude Toward Church Union, E. Toepel.

Essay: Luther As Pastor and Preacher, M. Herrmann.

Essay: Existentialism, E. Lehmann.
Discussion: Conducting the Children's Confirmation Class, D. Kuske.

James M. Mumm, Secretary

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CENTRAL PASTORAL CONFERENCE

Date: Feb. 20, 1968.

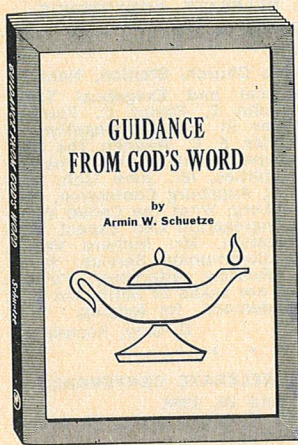
Time: 9 a.m. (Communion service at 11 a.m.)

Place: Eastside, Madison, Wis.

Preacher: Harmon Krause (alternate, Henry Paustian).

Agenda: Exegesis of Acts 5, J. G. Uetzmann; How Can The Board for Information and Stewardship Best Serve Our Congregations, Paul Wilde; Discussion of "This We Believe" led by Prof. Armin W. Schuetze.

Wernor E. Wagner, Secretary



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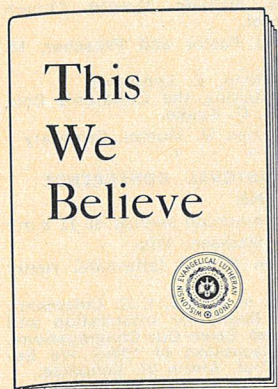
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