



THE NORTHWESTERN
Lutheran

May 26, 1968

See the Savior Heav'nward Rise

An Ascension Hymn

See the Savior heav'nward rise
To His mansion in the skies!
Hands in blessing He extends;
He for us on high ascends.

At God's throne He shall abide,
Hosts of angels at His side.
There He daily intercedes
For our sins and grave misdeeds.

He prepares a place for us
In His vast and wondrous house,
That, where He is, we may be
Even to eternity.

Keep us, ris'n, ascended Lord,
Steadfast, trusting in Thy word:
Thou one day wilt come again,
Taking home believing men.

ERNA WESTPHAL

[This may be sung to LH 35.]

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

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Editorials

A Modern Pentecost St. Luke recorded in the Acts of the Apostles that on the day of Pentecost about 3000 persons gladly received the word that Peter had preached and were baptized in the name of the Lord Jesus Christ for the remission of sins. This, and the gift of the Holy Spirit, together with other wonders that occurred on that day, were, as St. Luke says, a fulfillment of the prophecy of Joel.

This remarkable fulfillment on that first Christian Pentecost does not mean that Joel's prophecy, having been once fulfilled, now no longer applies. There has been since that day a constant fulfillment which is going on before our eyes. We do not indeed hear a "sound from heaven as of a rushing mighty wind," nor do we see "cloven tongues like as of fire" settling on the heads of the preachers of the Gospel. But the outpouring of the Holy Spirit goes on as marvelously and bountifully as on that great day of the birth of the New Testament Church. Joel's prophecy and the Lord's promise that the word "shall not return unto me void, but it shall accomplish that which I please," are as valid and as operative today as they ever were. The rushing mighty wind may not be heard and the cloven tongues of fire not seen, but the work of the Spirit goes on, quietly and miraculously. The experience of Pentecost, certified by Scripture as a fulfillment of Old Testament prophecy, is itself also a promise of unceasing fulfillment. It is a miracle and a fulfillment that we who live half-a-world away from Jerusalem, in a land that was not known in Peter's day, are hearing the Gospel every day in a language that did not even exist at the time of Pentecost. Is it not a fulfillment of the Pentecost promise that in the weeks between Easter and Pentecost, not 3000, but some 9000 baptized children will be confirmed in our Wisconsin Synod alone? And yet we are one of the smallest of the Christian denominations. Pentecost has not ceased to be. The miracle of repentance, baptism, and the outpouring of the Holy Ghost goes on and on until the Day of Judgment brings final fulfillment to all prophecy.

ERWIN E. KOWALKE

* * *

No Apology A recently published novel, according to an extensive review in a leading news magazine, portrays the lives of several fictitious married couples living in the same community. The setting is modern, almost idyllic. The principal characters are sophisticated, affluent, and well educated. But the aspect which the novel dwells on is that they are also highly promiscuous. Actually, their promiscuity is not so much an incidental aspect as a consuming way of life. Adultery among them approaches a godless crusade in their own social circle, undertaken in an attempt to find enjoyment in what to them is an otherwise meaningless life.

This may be a fictitious situation, but it is one that is not unheard of in life as it is lived today. Vast numbers of people find no meaning in life. Health, wealth,

education, position, and social standing, even when successfully pursued, all fail to put meaning into it. Pleasure-seeking and immorality, as well as such modern phenomena as hippyism and drug-taking, are outgrowths of modern man's frantic search for a meaningful life. And these things are at the same time symptoms of the despair that oppresses the hearts of so many in our generation.

This reminds us that we need make no apology for our faith. As Christians we have found what people in all social strata and every walk of life are searching for — namely, meaning and purpose in life, and hope in death.

Little, if any, spiritual enlightenment is to be found in much of the fiction that is being produced today. It does, however, reflect the times in which we live. And if it serves no other useful purpose, it may at least help us to appreciate by contrast what we have in Christ.

"As a dog returneth to his vomit, so a fool returneth to his folly." The picture in this inspired Proverb may be inelegant, but the illustration is an apt one. We may sometimes be tempted to envy the ungodly and to be apologetic about our faith. But looking at the facts, who would want to trade places?

IMMANUEL G. FREY

* * *

A Sword in Vain? Americans once feared that the government would use its sword. They had a wholesome respect for a government that, in the words of Paul, "beareth not the sword in vain." If they were caught breaking the law, they awaited the penalty — with anxiety but fully expecting that it would follow.

They knew that the "power of the law" was no empty phrase. If they became guilty of felonies or misdemeanors, they had good reason to fear the civil authorities. They had seen murderers put to death, rioters brought to justice, flag desecrators fined, gamblers prosecuted, looters made to pay for their crimes, traitors executed.

They feared the sword, the instrument of justice, but they did not question the government's right to use the sword. Both God and man had established that right. Both God and man expected that right to be exercised to curb crime and wrongdoing.

At the same time, tragically, penalties are being erased. Confessed murderers have gone scot-free on a legal point that can never outweigh their guilt. Looters grin at TV cameras and ignore the police. Rioters are losing their fear of retribution. With seeming impunity students seize and misuse public property. Charges are being dismissed today that would have merited jail terms yesterday; or they are not even being filed.

Many Americans are anxiously asking why the sword of authority too often rests in its sheath when that authority is threatened. Has authority become a timid

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Studies in God's Word

A Second Letter From Peter

Greetings from Peter! Peter who? Not your nephew Peter or uncle Peter, nor your financé or neighbor, but the one and only Peter known to all members of our church body and to countless others besides—the Peter who was a fisherman by training, but an Apostle of Jesus Christ by special call—the man who summarized the faith of his fellow Apostles thus, “Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God” (John 6:68, 69). Peter had been a young man, when he had spoken those words. By the time he wrote the letter we know as Second Peter, a lesson to which we shall devote a series of articles, Peter had become an old man. The passing of some 35 years, however, had not caused him to modify his confession, or to repudiate it. He was ready to die for the Lord who had been put to death for him, and had been raised again for his eternal comfort.

Very Much to the Point Today

Second Peter was written some 1900 years ago. In a later issue we shall take up the question of the exact date. It's an interesting study. For the present, we simply want to remind ourselves that the people to whom Peter wrote were people who had never seen a car or an airplane, didn't know the taste of ice cream or coffee, and whose knowledge of geography didn't include continents such as North and South America. Perhaps a few had heard of Britain and of India, but they were without a doubt exceptions. Radio and TV were just as unknown to them as to most of our great-grandparents. You might well ask: How can a letter written to such people possibly contain any real message for us?

Remarkable as it may seem, Peter's Second Letter is extremely relevant to our own day. It defends the plenary

(full) inspiration of the Holy Scripture, including that of the New Testament, a doctrine in the defense of which our own Synod has less and less company, but which (as we shall see) is thoroughly Biblical. In chapter 2, Peter warns against “situation ethics,” though he doesn't use the term. In warning the congregations to which he writes against the corrupt ethics which would be taught by the false teachers who would arise in their midst, he helps us expose the soul-destroying “new morality” which is being welcomed today with open arms even by churches which profess themselves as Christian. Chapter 3 seems to have been written even more expressly for our own day, for in it Peter meets the arguments so glibly set forth by those who advocate evolution versus creation, and question the Lord's Second Coming to judge the quick and the dead. Certainly this is a worthwhile letter from the pen of one of Christ's Apostles—a letter which God's Holy Spirit has been using ever since that day to establish men in God's truth.

Peter's Authorship Under Strong Attack

Most writers on Biblical subjects attack Second Peter more determinately than almost any other book of the New Testament. Many date it a good century or more after the time of the Apostles. Their purpose is, of course, transparent. They want to be able to call it a “pious fraud” in order to avoid the telling blows it administers to the conscience of modern man and the liberal church. What may, however, be somewhat startling to you is to learn that in the early church many years passed before this Letter received universal recognition. This should not shake your faith, for there is a simple explanation. Let us remember that materials were not as easily duplicated in that day as in ours, nor was travel

as effortless. Besides, the years that followed upon the writing of this letter were years of persecution, and the church often had to go underground. The state, furthermore, destroyed whatever sacred writings it could lay its hands on. It is remarkable that as much material survived as did. That this letter, when it became known, was finally accepted by all the churches demonstrates that the Word of God convinces men of its own genuineness.

No Need to Doubt Peter's Authorship

But orthodox teachers at times have wondered whether this letter actually follows upon the one we know as First Peter or not. Though Peter writes in chapter 3: “This second epistle, beloved, I now write to you,” some think that the first one he here refers to is not I Peter, but a lost epistle. We know that some of Paul's epistles were lost (Col. 4:16), but there is no need to suppose the same here. It is true, there are distinct differences between I Peter and II Peter, but very few which cannot be accounted for as due to the differences in subject matter. I Peter addresses itself to suffering and persecution, II Peter to doctrinal errors. A comparison of the two letters, will, moreover, reveal a remarkable similarity of thoughts, words, and style of writing. Most objections to the fact that both letters are from the same hand are about on the level with the reasoning proposed (with tongue in cheek) by one of our older pastors now gone to rest: “An important piece of evidence against Peter as author of Second Peter seems to have been missed. It is as follows: First Peter has five chapters. Since this is the only letter of Peter known to us, we must assume that Peter is inclined to divide his letters into five chapters, as many pastors always must have three parts to their sermons. Since Second Peter

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Lubinda Was Just a Little Different

The man we are going to tell you about was just a little different from most. Some would say that he was just a bit peculiar, and in many ways he surely was. His name was Lubinda Kabunda.

Lubinda lived in a village perhaps 30 miles from our Mission Station at Sala. One day he had the misfortune of breaking his arm and was brought to our Mission Dispensary. We can therefore say that he came to us quite by accident.

At the Dispensary he was given the immediate medical attention he needed and was then taken to the hospital in Lusaka, where the fractured bone was put right again. He returned to our Dispensary to convalesce.

Lubinda was happy at the Dispensary, not only because of the treatment he received from the nursing sisters but also because of the message he heard. It introduced him to the Great Physician, and it found a response in his heart.

When the time came for him to leave the Dispensary, he decided that he would rather remain near the Mission Station than to go back to his former home. Here he could learn more about his Savior, and here he could attend services regularly. So Lubinda found a little hut in a nearby village, and that now became his home. He joined an instruction class, and he was in his place in the services every Sunday.

He was not a poor man. By African standards one would have to count him among the rich. However, from the clothes he wore and from his bearing one would never suspect that. Whenever he came to church, he did so draped in a threadbare and rather tattered blanket. We were touched by this. We thought that perhaps he was covering himself with the only larger piece of cloth he had. So we provided him with a new blanket. He was most grateful, but the following Sunday found him at his place draped again in his old threadbare blanket.

Several things seemed to be an annoyance to him. One of them was people with their frivolous ways. He did not associate much with others. He seemed to be happier when alone. Another thing that annoyed him was to see the offering basket come around in the service only to have some pass it by without a gift for the Lord. One Sunday, when the time for the offering came, our friend got up from his place and went to the front of the congregation where the children were sitting. As the offering basket was passed along, he gave each child a piece of money, had the child stand up and place the money into the basket. That was the second sermon the congregation received that day, and without a doubt the more effective one.

Whenever the offering basket reached his own place, Lubinda would rise, reverently bow his head, and then, holding the offering with both hands, he would place the same into the basket. Giving a gift in this manner is a sign of the utmost humility and respect. It surely demonstrated that to him the offering was a very important part of the service.

The first Sunday of this year was a very special day for him. On that day he was baptized. His heart was filled with gratitude and with joy. Before the congregation could begin to leave after the service, he got up



Mr. Lubinda Kabunda on the day of his baptism.

at this place and told the group how happy and how thankful he was to be a member of the family of God.

About a week after he had been baptized, Lubinda went back to his former home. He told us that he wanted to go there to collect some of his farming implements which he had left there. He did not plan to be gone long.

Several weeks passed by. Lubinda did not return. We became a little concerned. We thought that perhaps he had decided to remain at his former home. Then one day word was brought to us informing us that Lubinda was dead. We were shocked and saddened. Then our thoughts went back to that Sunday only a few weeks before when he had been baptized. We could still hear

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oh, come, let us worship!

Our Lutheran Liturgy

THE GRADUAL

"The Gradual" has been called "a song of passage," since it leads from the Epistle to the Gospel. It is made up of three verses. These are usually taken from the Psalms. The second verse is followed by two Hallelujahs; the last verse, by one Hallelujah. These Hallelujahs form a rather important part of the Gradual and therefore should not be omitted. (Since the "Hallelujah" is a song of triumph, it is customary to omit it during the Lenten penitential season; the contrast becomes so much greater when the Easter season begins again with its triumphant singing of the Hallelujah.)

Intended for the Choir

The Gradual is meant to be sung or chanted by a choir. It seems to have little meaning when the pastor reads it, especially so when he fails to announce when the Epistle has come to a close. The change between the reading of the Epistle and the singing of the Gradual, which then leads again to the reading of the Gospel, affords a welcome variety between the spoken Word and the Word as it is sung in the Gradual.

The Meaning of "Gradual"

What does the word "Gradual" mean? It comes from the Latin "gradus," which means "step." In the ancient church service the Epistle and the Gospel were read by designated readers. After the Epistle was read, the reader stepped to a higher position for the reading of the Gospel. As he proceeded to this higher step, the choir chanted suitable Psalm verses, which received the name "Gradual" because they were sung as the reader ascended the *steps* to a position from which he read the Gospel.

The Graduals and Hymns

The singing of the Gradual peculiarly contributed also to the development of hymns. People in the Middle Ages and of the time of the Reformation liked to sing. This was part of their life. Evidently they were not satisfied to leave the singing entirely to choirs; instead, they began to improvise melodies on the last syllable of the "Hallelujah" of the Gradual. Before long, words were devised for these melodies. These words became known as "sequences" and the hymns as "sequence hymns." Some of these sequence hymns are "Christ Is Arisen,"

"We Now Implore God the Holy Ghost," and "All Praise to Thee, Eternal God."

How did Luther use the Graduals? In his Latin service he continued to have the choir sing them. In his German service, however, he substituted hymns for the Graduals. The purpose of these hymns was to remain the same, namely, they were to lead from the Epistle to the Gospel.

Possible Uses of the Gradual

Luther's treatment of the Gradual shows us how we may want to make use of the Gradual effectively. Several methods may be employed. The easiest way, and yet the most ineffective way, is to have the pastor read it. A second method would be to have a choir chant it. This is usually done in unison with a simple organ accompaniment. There are chants which are simple enough for small choirs or even for children's choirs to sing. (Northwestern Publishing House has such chants available.) A third method would make use of Luther's idea, namely, that a fitting hymn be used. This hymn could be sung as a choir selection; it could be a simple harmonization, or it could be a more difficult Bach arrangement. Again, this is where our choirs could do a wonderful service. But this hymn would not have to be sung by a trained group; it could be sung by the congregation. (For example, the congregation could sing "Christ Is Arisen" as the Gradual during the entire Easter season.)

A final method would be this that the choir would sing a "special selection" at this point in the service. Naturally, this selection should be based on the thought of the Gradual, so that it would serve the purpose of leading the worshiper from the Epistle to the Gospel.

Is it not true that the Gradual may easily become one of the most neglected parts of the service? It should not be, nor does it have to be. Let us then be ready to give it a try, either by having the choir chant it, or by occasionally substituting a hymn, sung either by the choir or by the congregation, or by having the choir sing a special selection, which, of course, should serve to connect the Epistle with the Gospel.

MARTIN ALBRECHT

Editorials

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parent backing away from the insolence of a bratty child — brandishing a sword, perhaps, but not resolved to use it? Is it losing its determination to uphold the law, whatever the consequences?

When God commissioned government, He commis-

sioned it with a sword. To serve the general welfare, authority must use that sword. In this world of sin and lawlessness, there is no other way. In fact, if authority is to survive, it must wield its sword. Christian citizens, who are concerned about the nation's welfare, will pray that authority in our land will not bear its sword in vain.

CARLETON TOPPE

The Future of Our Christian Day Schools

A Bit of History

What does the future hold for our Christian day schools? Recently a downward trend in enrollments has been noted in some of the parochial-school systems. This is due to a number of causes, such as declining birth rates, shift in population from areas with parochial schools to areas without such schools, and possibly the high cost of school construction. But the main cause appears to be an apathy toward Christian day-school education. This can be fatal, as history well demonstrates. The Lutherans that came to our country and organized into church bodies generally followed the practice of establishing schools as soon as a church was founded. The Wisconsin, Ohio, Iowa, Buffalo, and Missouri Synods all fostered the organization and extension of Lutheran parochial schools. But through the years interest in the Christian day school gradually declined, so that today only the Wisconsin and Missouri Synods, and to some extent the American Lutheran Church, are still actively supporting the parochial system of Christian education. When schools were closed in congregations, substitute educational agencies had to be found to replace the Christian day school. This was unfortunate. The diluted programs of Christian education and indoctrination contributed in no small measure to the drift toward doctrinal indifference, unionism, and liberalism.

The Focus on Education and the Knowledge Explosion

People are very education-minded today. At no time in history have the citizens of our country and the various governmental agencies shown greater concern for the education of its people of all ages, especially for its children and youths. The knowledge explosion has been tremendous. Some educators are of the opinion that the world's knowledge doubled between 1750 and 1900, and that it doubled again between 1900 and 1950, and again between 1950 and 1960. Education is big business. Our country has more schools, teachers, and students than ever before in its history. New courses are being introduced and old courses are upgraded and taught at greater depth. How does the Christian day school fit into this educational revolution?

Two Kinds of Education

First of all, we must understand and recognize that there are two kinds of education: that which is in agreement with what the Bible teaches and that from which God and the Bible have been eliminated. Worldly education is earth- and man-centered. This education teaches that man is sufficient to himself and that he is master of his own destiny. The child is taught that everything is relative and subject to change. Therefore the truths and absolutes of God's Word can have no place in this kind of education. The teacher cannot refer to the Bible as the final authority. He cannot apply the Biblical truths that the Christian child has learned in his Christian home, Sunday school, and church as he teaches the various subject areas. He cannot use the Law of God to reprimand the offender, nor the Gospel to direct the repentant child to its Savior.

An Education Apart from God

As we evaluate this type of education, we realize that it is an education apart from God, and that it can

give our children no real and lasting security. Feverishly the world tries to meet the educational needs of the child, but the greatest need cannot be fulfilled—the need of a Savior from sin. In spite of increased scope and depth of subject matter, there remains a great void in this kind of education. And this void will continue unless the Word of God is placed into the center of every subject and into every teaching situation. Then and only then can all learning and knowledge be viewed correctly, and as God wants it to be understood. Then only can children be educated and guided as God wants them educated and guided.

Only One Satisfactory Solution

What is the solution? The answer must come from the home and the church. But this is not something that can be left to a few moments of Bible reading and prayer in the home or to an hour of Sunday school and church services once a week. This is a task to be pursued every day. There really is only one satisfactory solution—the Christian day school. In this school God is in the center of all teaching and learning. He is taken into account in every subject area and in every school situation. The first period in the morning is devoted to the formal instruction in God's Word. It is during this period that the child is systematically and thoroughly instructed in the Word of God. The Bible, Catechism, Bible history book, and hymnal serve as textbooks for this period. Throughout the day every subject area is studied and discussed in the light of God's Word. The Word of God is always the final authority. In the Christian day school the children learn to know God through Jesus Christ, their Savior. They are taught that "all have sinned and come short of the glory of God" (Rom. 3:23). They are told that Jesus died for their sins, and that they now have peace with God. Every day they will want to walk by faith in the Son of God "who loved me and gave himself for me" (Gal. 2:20).

No Time for Complacency

We dare not take our Christian day schools for granted. History has shown that they do not continue without effort. First we must be convinced of their need and their worth. Then we must plan, work, and pray, so that these institutions of Christian learning will, by the grace of God, be established and maintained in many more of our congregations. It is most encouraging to note that the total enrollment in the Christian day schools in our Synod has been increasing, and that during the present school year four congregations in our Synod experienced for the first time the blessings and joy of having their own Christian day schools. In the 1968-1969 school year four and possibly five more congregations will be opening doors in newly established Christian day schools. May the Lord of the church lead many more congregations to recognize the great need in our day for an education that is in harmony with Scripture!

When we recognize the tremendous importance and impact of education in our times, it becomes increasingly important that we as parents and congregations are certain about the aims and goals of the education and training to which our children are exposed. Thoughtful

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Forty Years of Grace

Northwestern Lutheran Academy

"Time marches on." A famous news program on television some years ago used these words as its theme. One might also use these words to recall the past history of Northwestern Lutheran Academy.

Forty years ago Northwestern Lutheran Academy was hardly more than a resolution in the minutes of the Wisconsin Evangelical Lutheran Synod. For, in August of 1927, the Synod had passed the enabling resolution for establishing the Academy. A few months later, the Dakota-Montana District, assembled in St. Martin's Congregation at Watertown, South Dakota, had chosen Moberg as the location for the school. During the following summer, the Board of Control had chosen the present site as the future campus of the Academy. It had also called the first teacher in the person of Professor K. G. Sievert. But the campus was still a bare piece of prairie, crisscrossed by Indian wagon trails. Rented houses and the church building of Zion Congregation served as the temporary home of the Academy. Operating a school under such conditions was not an easy task.

The first classes to enroll at the Academy were fairly large. But when the great depression of the thirties came, it so curtailed the economy of the Dakota-Montana area and of the Synod that the closing of the school seemed imminent. But by God's grace it survived those trying years to serve the Church these 40 years and, we hope, will serve it many more.

By God's grace, the Synod was able gradually to erect the necessary buildings, to supply the needed equipment, and to staff the school with an able and devoted faculty. And so the Academy has been able to provide a thorough Christian education for the youth of the Dakota-Montana District and other Districts to the south and west of it.

And many a young man and woman has gone on from the Academy into the work of the Church. Many others have returned home to become responsible leaders in their home congregations. At the same time, the school has served as the center around which the church life of the District has revolved.

Much has changed in the appearance of the campus since the days of 40 years ago. Serviceable buildings have been erected. Trees now grace the former prairie campus. And today the campus overlooks the beautiful Lake Oahe, formed by the impounding of the waters of the mighty Missouri river. One could hardly have chosen a better site for the campus of a school. Visitors often tell how they are impressed by the campus and its facilities. And one gratefully remembers the many hours of work, willingly done by former students and campus personnel, work which helped to beautify the campus.

But one thing has not changed and must never change at the Academy. That is the basic principle on which the education offered by the Academy rests and must rest. Now, as 40 years ago, Christ has "pre-eminence in all things" educational at the Academy. If Christ were not the very center of the education offered at this school, the school would serve no purpose. But with Christ as that center, the Academy serves the Church well by providing a thorough education to its students. And, at the same time, it serves the primary purpose of all of the Synod's schools; it helps to prepare a goodly percentage of its students for the work of the Church as pastors and teachers. May the gracious Lord of the Church preserve the Academy and keep it on its course in the future as in the past 40 years!

K. G. SIEVERT

FORTIETH ANNIVERSARY

Martin W. Roehler

St. Paul's Lutheran Congregation and friends on April 21, 1968, at 7:00 P.M., honored the principal, Martin W. Roehler, on the 40th anniversary of his teaching ministry. Following a brief service of thanksgiving in which the jubiliarian was addressed on the basis of Revelation 2:10, "Be Thou Faithful," a program followed. This consisted of selections by the choirs, addresses by the representatives of the organizations of the church, the reading of greetings, and life's history presented by opaque projector. A cash gift was presented. Teacher Roehler responded.

He has served the following congregations as teacher:



Mr. Martin Roehler

Good Shepherd
West Allis, Wisconsin—1930-1942
St. John's
Wayne, Michigan—1942-1954
Zion
South Milwaukee, Wisconsin
1954-1964
St. Paul's
Norfolk, Nebraska, since 1964

Mrs. Roehler herself taught for many years. Their two daughters are also Christian day-school teachers. They are: Helen, now married to teacher Lawrence Marowsky of Milwaukee, and Ardith, who will graduate in June from Dr. Martin Luther College. This makes a 100 per cent teacher family. Teacher Roehler received his training at Dr. Martin Luther College.

MILTON F. WEISHAHN

The Christian and the World

IN IT, BUT NOT OF IT

GOING STEADY WITH SOMEONE NOT OF OUR CONFESSION

Going steady has become a part of every teen-ager's life. Since it has become a part of their life, it also becomes a matter for consideration on the part of the parents.

Teen-agers thrive on doing things differently. Thus fads come and go. Many of these fads parents can simply ignore, knowing that in a very short time, what is "in" will be out. Going steady is not one of these passing fads. It is therefore a matter that is worthy of our examination and understanding.

What Teen-agers Mean by "Going Steady"

Going steady, as it is understood and practiced by most of our teen-agers, is not tantamount to engagement. If we will ask them: "What is going steady?" we will most often receive the answer: "It means that I am his girl and he is my 'guy.'" It means that we will go out with each other to the exclusion of others, as long as I like him and he likes me." This is the symbolism that is involved in the exchange of class rings.

Since there is no lifelong promise made in going steady, many teen-agers enter into this arrangement without much thought. They see it only as a present arrangement. However, there is a future aspect also. Parents are more apt to see this future aspect than the teen-ager, who is presently concerned only about the thrill of going steady and the prestige and social status of wearing his or her class ring. It is this future aspect that injects into going steady a shade of seriousness.

A Future Aspect Is Involved

Let us say that John and Mary have exchanged class rings. She is now his girl and he is her "guy." Since this is an arrangement that is not entered into on the very first date we must assume that John and Mary think rather highly of each other. They have willingly narrowed the "field" to just the two of them. True, this is not engagement. But what is the possibility of this ending in engagement? The fact that neither John nor Mary will go out with others—as long as he likes her and she likes him—surely increases the possibility. I would imagine that here, in speaking to our teen-age daughters or sons we must make very clear that we are speaking of possibility, not probability. We ought not to make going steady more than it is, or to leave our sons or daughters with that impression. What should be impressed is that because of the increased possibility a shade of seriousness is injected into going steady. As a result there are some things about which both parents and teen-ager ought to be a little more aware, a little more mindful.

Going steady does increase the possibility of John and Mary becoming engaged. What then if John is not of the same confession as our Mary? Perhaps, in talking about going steady, father brings Mary to the point where she asks: "What can I do since John is not of our confession?" Let us eavesdrop on how father might answer his daughter.

What a Father's Answer Might Be

"There is something that you can do. The Lord would have us confess Him before all men. This is the work of the church. Through our mission program we labor day and night to confess our Lord and Savior before men that they might know Him and His Word even as we know it in its truth and purity. If we are willing to do this for men in general, we certainly should be much more willing to do it for those we know and love.

"Let's look ahead. Let's say that the possibility becomes reality. You and John are about to become engaged. This would be one of the first problems the two of you would have to discuss and solve. At that time it would be a very difficult and complex problem. It would be made so by the love you would have for each other. How much better to stand fast in your faith now, to confess your Lord and your faith as the occasions arise and in this way to face the problem now. Invite him to come to church with you. Take him with you to the young peoples gatherings at church. And do not avoid speaking about your faith and confession. (This, of course, means that you yourself must know your own confession well.) I think that you can understand that if the matter of faith is an indissoluble one, it is far better to break up now before deep-seated love fills your hearts. If, on the other hand, John sees your steadfast faith and comes to desire this same faith, then what a joyful occasion his proposal can be! The biggest problem will already have been solved.

"Let's also look at the other side. If you and John should break up for one reason or another, what has been lost? Your confession may not have been in vain.

"It can happen that your strong liking for John turns into deep love before you are clearly aware of it. If that happens, what are you to do? In that case I cannot tell you, and no one else can tell you, that it would be sinful to enter into marriage with him. But you surely can see that you ought to ask yourself: How will my faith fare as I live in closest intimacy with someone who does not share my faith and may never share it? No one can answer that question for you. It is a matter between you and your gracious God.

(Continued on page 177)

Dedication at Calvary Lutheran Church, Abrams, Wisconsin

Overflow crowds attended the afternoon dedication service at Abrams, Wisconsin, as the new church building stood in evidence of the Lord's blessing upon the prayers and efforts of many. On Sunday afternoon, March 24, 1968, Pastor John Dahlke, president of the Northern Wisconsin District, preached the dedication sermon on the basis of I Kings 8:66. Pastor Warren Steffenhagen, of Oconto Falls, served as guest liturgist; Pastor Robert Steffenhagen, resident pastor, conducted the dedication rite. Guest organist for the service was Mr. Frederick Blauert, principal of Zion Lutheran School at Morrison; and a former pastor of the parish, Pastor Paul Eggert, addressed the congregation briefly after the dedication service. In the evening a sacred concert was presented by the Fox Valley Lutheran High School Choir of Appleton, Wisconsin, under the direction of Prof. Rolloff, and again the church was filled.

The construction of the church building began on May 22, 1967, immediately after groundbreaking ceremonies. The congregation formerly worshiped at Brook-

side, but decided to relocate in Abrams, which has also been the location of the parsonage for some years. The congregation is a consolidation of members from three congregations which reorganized in 1952, and these people have since then had the goal of a new building in mind to meet their needs. A building fund has been in operation over the years. The decision to go ahead was made in January of 1966. Farewell services were held in the old church at Brookside February 18, 1968, and the first service in the new church building was held in connection with the cornerstone laying service on February 25, 1968. The bell, the organ, the chime, and P.A. system from the old church are in use in the new building also.

A generous donation of over two acres of land for the site of the new church was made by two members, Messrs. Ralph and Edwin Wiedenhaft, brothers. All furnishings were donations of members in addition to the contract price of the building. The church, 86'x36' is of conservative design outside, brick and block construction, with a full basement. An open ceiling supported by laminated arches presents a warm atmosphere. The chancel area dominated by a large cross backlighted in deep red against white brick and flanked by oak paneling carried out the simple symbolism of the cross. This symbol is evident from a distance in the tower cross, at the entrance in a wall-mounted cross, in the design on the face of the pulpit, lectern, and baptismal font, and on the sacristy door and wall. Seating is rated at 240, including the balcony; however the use of the P.A. system makes it possible for many more to see and hear the service.

The members of Calvary are especially grateful to the Lord for the evidence of His love in continued proclamation of the Law and Gospel in this new house of worship. Its real beauty is its inner beauty, the message of the cross. The undersigned is resident pastor at Abrams since January of 1965.

ROBERT W. STEFFENHAGEN



The interior of the new Calvary Lutheran Church, Abrams, Wisconsin.

By the Way

The Form Critic as Humpty-Dumpty

A discerning evaluation of the form critic as a character out of *Alice in Wonderland* is bound to have appeal. It is no longer a secret that form-criticism, the latest and most radical of all higher-critical approaches to the Scriptures, has taken captive the chairs in Biblical criticism at many theological schools, including (and often especially) the Lutheran. The columnist from whom we quote cites Humpty-Dumpty's boast to Alice: "When I use a word, it

means just what I choose it to mean — neither more or less." The writer continues:

Humpty-Dumpty's self-assertion provides a clue for understanding the human tyranny over the Biblical words, which form critics often bring to their studies.

At times, of course, form critics may be useful.

In their studies of the languages of the Scriptures and the cultural backgrounds against which these holy pages were written, they have,

on occasion, deepened our insights into what God means with the inspired words the sacred writers used.

If these critics so probe the cultures and languages of the Bible in ministerial spirit, a spirit of service, they may be of help to all Christians.

Too often, however, they approach God's Word in a magisterial spirit, a spirit of ruling and dominating God's text. They then become potential wreckers, wielding

intellectual crowbars to try to rend apart and tear down Biblical truths.

Then they talk, like Bultmann, for example, of prying out of the Bible its "myths." This could, as just one instance, be the sacred and epic creation record.

Form critics of this kind do not regard the Genesis chapters as revealed and factually true and the creation stories of other nations as corrupted versions of it. They regard God's creation record as just another unfactual and untrustworthy human story and study it as one of many parallel creation myths, all on about the same level of error.

They judge God's Word from the outside.

They will not let His Scriptures do their own judging or condemn erring and inferior creation stories as false myths or permit the Bible to interpret itself, as Lutherans have historically done.

They call this violence, this looting and burning of the Scriptures, scholarship.

Whatever scholarly elements their work may contain, the point, however, is not their scholarship, but their stance, their attitude to the holy pages. They display little humility and awe, little piety, in their presence.

They will not to believe.

They assert their power over His Words, power to do with them whatever they have a mind to do. If they determine that the Genesis record is a legend and not a factual account of creation, it is their will, not God's, which becomes decisive for them.

A puzzled Alice put the central problem to Humpty-Dumpty, "The question is whether you can make words mean so many different things."

Humpty-Dumpty had his own arrogant and automatic response, "The question is: *which is to be master — that's all.*"

So say also the form critics.

(William T. Eggers in "To Tell the Truth," *The Badger Lutheran*, April 11, 1968, page 2)

Missouri Synod Lutherans Church "Catching Up" with Times

Under this caption George W. Cornell, AP Religion Writer, viewed The

Lutheran Church — Missouri Synod at the close of its 1967 convention at New York last summer. The article from which we quote appeared in the *Rhineland Daily News* (Rhineland-er, Wisconsin.)

Missouri Synod Lutherans

CHURCH 'CATCHING UP' WITH TIMES

By George W. Cornell
AP Religion Writer

NEW YORK (AP) — "We implore the blessings of God upon Dr. Brux in the evening years of his life."

That was the warm concern expressed by The Lutheran Church — Missouri Synod last week about an elderly onetime missionary to India whom the church once had censured for advocating prayer with Christians of other denominations.

The change of attitude toward the Rev. Dr. Adolph A. Brux, of Elmhurst, Illinois, symbolized the transition going on in the church.

"He was just ahead of us," commented one of its 850 representatives, who rose in a unanimous vote of tribute to him. "We're slowly catching up."

That process, in which the old restriction against "prayer fellowship" with others has been gradually but definitely discarded in recent years, was plainly displayed, along with its tensions, at the church's governing convention.

Church Broadens Outlook

Long a major stronghold in Protestantism of strictly defined beliefs, abstinence from public controversies, and aloofness from interdenominational links, the cautious, conservative branch of Lutheranism is widening its outlook.

It is increasing its contacts with fellow Christians. It is stirring with theological ferment. And it is picking its way, guardedly into the thorny territory of social concerns.

These tendencies, and the strain over them, showed up throughout the national meeting, held every two years to set the policies and directions of the 2.8-million-member denomination. . . .

. . . cooperation, on campuses and elsewhere, also was authorized through a new inter-Lutheran agency, the Lutheran Council in the U.S.A.

Doctrinally, the synod shunted aside demands for a wide-scale in-

vestigation of alleged unorthodox views in the church, saying adequate procedures already existed for handling such matters, and deploring "irresponsible and unwarranted" charges described as contributing to unrest.

However, in response to the criticisms, the session reaffirmed adherence to a list of classic Christian tenets, and to the historical validity of the Biblical account of creation, although rebuffing demands to restrict interpretations of it.

The convention also gave a vote of confidence to its college and seminary professors, the targets of much of the criticism.

It moves "step by step by step by step," its president, the Rev. Dr. Oliver R. Harms, of St. Louis, observed at one point, in reference to its methodical progress toward broader relationships.

The church is showing "more concern for social action, not because it has forgotten the Cross, but because it is remembering the Cross," said the Rev. Dr. Bertwin L. Frey, of Fairview Park, Ohio, who headed a committee on the subject.

Social-Action Officer Okayed

Among strides taken in this area, the meeting authorized a full-time social-action officer. It spoke up strongly for open housing to eliminate racial ghettos in American cities, and provided for a special fund to support interdenominational or community projects in attaining de facto integration.

Departing from its usual avoidance of political issues, the synod also declared that a "divergence of opinion" exists about the Vietnam war, urged members to examine the issues, and responsibly voice their views.

However, it disapproved selective conscientious objection to military service in particular wars, saying this could lead to anarchy.

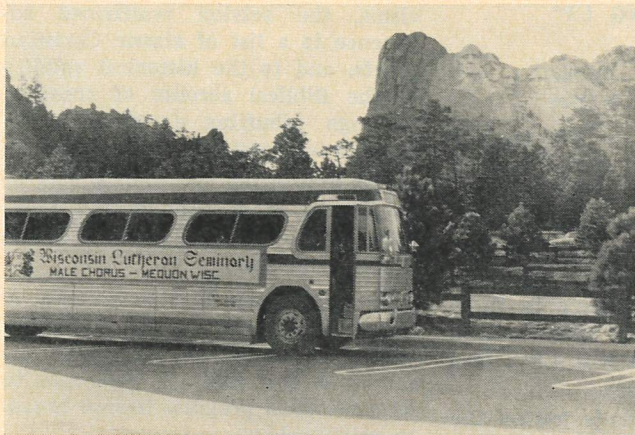
In regard to expanded relationship with other Christians, the synod ordered a study of possible membership in the World Council of Churches, a cooperative body of most of the world's Protestant and Orthodox denominations.

Only two major American Protestant bodies do not belong, the Missouri Synod Lutherans and the South-

(Continued on page 179)

PROCLAIMING THE GOSPEL IN SONG

The Wisconsin Lutheran Seminary Chorus under the direction of Prof. Martin Albrecht recently returned from a tour which included services in Illinois, Iowa, Nebraska, South Dakota, Minnesota, and Wisconsin. In the 15 services, 4000 people had the opportunity to hear the Gospel proclaimed in song. The chorus was well re-



This picture was taken when the Seminary Male Chorus made a stop at Mt. Rushmore.

ceived at all places. The largest audience was that in New Ulm at Luther Memorial Union, where about 700 were in attendance. While at DMLC the chorus members had an opportunity to acquaint themselves with the campus and especially the beautiful new building, a result of Missio Dei Offerings. As the chorus traveled they also saw some of the beauty of God's creation. The highlight came on Easter Sunday when the Chorus made a stop at Mt. Rushmore.

In traveling the 2600 miles during Easter vacation, the future pastors of our Synod had an opportunity to observe the work that we are doing in bringing the Gospel to the people in these areas, many of which need more men to do the work already begun. At the same time the students were graciously received into the homes of various families. This arrangement gave the people involved the chance to become acquainted with a future pastor. As a result the students also made many new friends and acquaintances which in many cases will not be forgotten.

As the chorus returned home safely, they rejoiced to know that they had been able to bring the Gospel to many through their song services. It is our prayer that the Lord richly bless the message we brought. We invite you to watch for the recording which will be made of this concert.

G. E. GEIGER

Michigan

Colonial Conference News

Three of the Colonial Conference missions have announced record attendances since January. Our Savior's Lutheran Church, East Brunswick, New Jersey, reports a high of 68 in attendance; Atonement Lutheran Church, Baltimore, 52; and the Hartford Lutheran Mission, Hartford, Connecticut, 41. Consecutive attendances above 120 have been reported by Grace Ev. Lutheran Church, Falls Church, Virginia. Peace Lutheran Church, King of Prussia, Pennsylvania, has also experienced a healthy increase in attendance at the worship services.

At the end of March worship services were begun on a weekly basis, every Sunday evening instead of the biweekly schedule followed before, at our new mission, Hartford Lutheran Mission. A new full-time worker has been welcomed to the Colonial Conference. Pastor Luther Voss, returned from Vietnam, is now in Norfolk, Virginia, working among our military men in the Norfolk area and in numerous military camps in North Carolina.

District Council and Visitors Meeting

The Circuit Visitors and the District Council of the Michigan District assembled at Emanuel, Lansing, on February 20, 1968, for their annual

Direct from the Districts

meeting. Important reports concerning the work of the Lord in the District were presented to the assembled body.

President Waldemar Zarling reported 12 pastoral vacancies in the District, a new high. He announced that the Michigan District Convention has been scheduled for June 10-13 at Michigan Lutheran Seminary. The essayist will be pastor K. Krauss, who will speak on the history of the District. A memorial from the Florida Delegate Conference requesting the Michigan District to memorialize the Synod to grant Mission District status to the Florida Conference received favorable comment from the District Council. President Zarling announced the following appointments: Pastor W. Koelpin as second vice-president of the District; Pastors R. Frey, L. Meyer, H. Sauer, and J. Rockoff as circuit visitors; Pastor K. Biedenbender to the Board for Information and Stewardship; Teacher M. Bugbee to the District Board of Support.

Pastor Robert Baer, District financial secretary, announced that the 1968 subscriptions for the District totaled \$87,606 above the 1967 sub-

scriptions. This represents a 16.9 percent increase. The visiting elders requested that the Statements of Intent by the congregations be sent to the circuit visitors, who in turn will forward them to the visiting elders.

The District Board of Education report was presented by Pastor Jerome Spaude. He announced that school enrollment throughout the District is now holding steady after a slight drop last year. A pending bill in the State of Michigan legislature to provide state aid to parochial education was discussed at length. It was recommended that the Board of Education meet with the Legislation Committee and plan an official statement of our position regarding such actions by the state.

Pastor D. Gieschen presented the report of the Michigan District Mission Board. Jackson, Michigan, is being considered for exploratory services in 1968-69. In Ohio, West Cleveland and North Columbus are being considered, with existing manpower to serve these stations. A missionary will be requested for Hartford, Connecticut. He will begin work in Pitts-

field, Massachusetts. Exploratory work is scheduled for Clearwater, Florida, to be served from Largo. By 1970 it is hoped to begin in Atlanta, Georgia. Our Falls Church congregation, Grace Lutheran Church, with 80 communicants, plans self-support after a year.

The Michigan District Board for Information and Stewardship report was given by the chairman, Pastor Robert Baer. Overlapping functions of the circuit visitors and the Board were discussed, with a proposal offered by the Board delineating the division of duties. Stewardship circuit meetings are being planned by the Board for every other year, alternating with a church officers' seminar.

President M. Toepel, Michigan Lutheran Seminary, reported that 43 of 58 in the present Seminary graduating class intend to pursue church work. It also was noted that members of the faculty will not be available as summer vacation preachers because of the present high number of vacancies in the District.

Pastor W. Valleskey, chairman of the District Evangelism Committee, reported that over 600 pieces of mail regarding the Wisconsin Synod Soul Conservation program passed through his office in 1967.

RICHARD W. MACKAIN

Northern Wisconsin

Our Area High Schools

The Northern Wisconsin District has within it three area high schools; namely, at Fond du Lac, Appleton, and Manitowoc. These schools are supported by an association of congregations of the areas in which the schools are built.

In Fond du Lac in 1957, a club called WAMB was formed to retire the debt on a new building, housing Winnebago Lutheran Academy. The initials stand for Winnebago Academy Mortgage Burners. Each individual member agrees to contribute \$2.00 a month which is credited toward each member congregation's total contributions for the building fund. The original goal of a membership of 750 and a building free of

debt was not attained in the planned five years.

However, in 1957, the mortgage stood at \$119,000. Largely through contributions of members of WAMB, the balance on the debt now is only \$19,000.

A solo and ensemble contest held in Wisconsin Lutheran High School, at Milwaukee, was attended by a group of over 50. These were students of the Academy and students of the elementary Lutheran schools in Fond du Lac. They participated in the contest along with students of Wisconsin Lutheran High, Northwestern Preparatory High, and Milwaukee Lutheran High and their affiliated grade schools. The program was held on Saturday, April 6.

Miscellaneous

The spring circuit teachers' conference of the Fond du Lac area met at Grace Lutheran Elementary School at Oshkosh on April 26. The liturgy for the service was read by the host, Pastor Carl Koepsell. Pastor Fred Grunewald delivered the sermon. Mr. Robert Landvatter, of Grace, Oshkosh, conducted the meeting. Elected as new officers were Mr. Willis Loeck, of Mt. Calvary, as chairman for two years; Miss Barbara Vogt, of Fond du Lac, secretary for one year. Group discussions and a business meeting occupied the morning. A visit to a Neenah paper mill occupied the afternoon.

Visitation of eight-graders of the Fond du Lac area and outlying areas took place at Winnebago Lutheran Academy on Monday, April 29. About 167 students were present to participate in a program arranged for them.

A yearly spring school play, under the direction of Mrs. Walter Hoepner, was presented Sunday evening, April 28, at Winnebago Lutheran Academy.

Prof. Erwin Scharf spoke on his experiences as pastor to American troops in Vietnam at the Winnebago Lutheran Academy auditorium on Sunday evening May 5.

A number of congregations in the District were glad for the opportunity to hear the 45-voice concert choir of

Bethany Lutheran College, of Manakato, Minnesota. Bethany is a junior college and also houses the seminary of the Evangelical Lutheran Synod, our sister synod. The choir under the direction of Professor Iver Johnson sang during Holy Week and Easter week at Rhinelander (Zion), Winnebago Lutheran Academy, Kimberly (Mt. Calvary), and Kiel (Trinity).

The Wisconsin Lutheran College choir sang on the morning of March 31 at St. Lucas in Kewaskum. The Seminary choir sang in Rhinelander on Saturday, April 20. The Winnebago Lutheran Academy choir has been singing in various Fond du Lac area congregations. The Lutheran Chorale, a choir of mature voices, under the direction of Prof. K. Egger of Wisconsin Lutheran College, Milwaukee, appeared recently in Manitowoc at the high school.

Seventy-Fifth Anniversary — New London

Emanuel Lutheran Church of New London, Wisconsin, of which F. W. Heidemann is pastor and James Behling is assistant pastor, will celebrate its 75th anniversary this summer during July, August, and September.

Sons of the congregation will be the guest speakers in the morning services on July 14 and 28 and August 11 and 25. These are the confirmation reunion services. The Anniversary Sunday will be September 8. Preaching at these services, on the above dates, will be Pastors Luther Voss, Erwin Ploetz, Leonard Pankow, LeRoy Dobberstein, and Robert Sallow.

Each Reunion Sunday afternoon there will be a program which will include a former assistant pastor of Emanuel as guest speaker. The former assistants to speak will be the Pastors Kurt Timmel, LeRoy Ristow of Fond du Lac, Walter Hoepner also of Fond du Lac and Gerhard Franzmann of Watertown.

An anniversary day dinner is planned on September 8 at noon. An illustrated booklet of about 100 pages of history will be available.

LEROY RISTOW

The Christian and the World

(Continued from page 173)

"Going steady is a big thrill for every young person. But do not overlook the possibility involved. Recognize the shade of seriousness in this step. I believe that we must recognize going steady as a part of growing up.

It is a part of maturing. Therefore we must also recognize that with maturity comes responsibility, especially in the spiritual matters of life. And so in general, but particularly in the matter of going steady, do stand fast in your faith. Do not be ashamed to confess your faith."

MARVIN A. RADTKE

WELS and the Mentally Retarded

Studies Prepared by the WELS Mission to the Mentally Retarded

"Our mentally retarded are taken care of at Bethesda Lutheran Home in Watertown, Wisconsin." This statement might be made by many of our WELS members. It is partially true, but largely incorrect!

Yes, we do have about 100 who are being cared for spiritually and physically among the 650 people living at Bethesda. They need our continuing prayers, interest and support!

But this is only a fraction of the total number of mentally retarded

within our Synod. Projecting the answers to a questionnaire filled in and returned by about half of our WELS pastors, there are 14 times as many in our Synod who are known to their pastors as mentally retarded. We may assume that many who are mildly retarded may not be included in this total; we may also assume that quite a number of newly installed pastors are not aware of their mentally retarded members until home visits or special problems bring them to their attention. Fourteen hundred or more with immortal souls, needing special love, interest, and care!

What does mentally retarded mean? First, it does *not* mean mentally ill. A broken arm can be set so that it

will mend; an inflamed appendix can be removed; a mentally ill person can be restored to mental health. Mental retardation is altogether different. As a midget will remain stunted physically, a mentally retarded person will remain stunted mentally. What causes mental retardation? Brain injury may; an illness of the mother or child may; in many cases there may be no explanation.

Since our Lord says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," we will want to learn how our Synod and local churches can best lead these "special children" to their Savior. This question will be studied in a later issue.

† Paul Carl Pieper †

On May 10, 1891, in Milwaukee, the Lord blessed Pastor August Pieper and his wife Emma, nee Koenig, with a son. On April 9, 1968, in Milwaukee, the Lord took Paul Pieper to Himself in heaven.

On May 20, 1891, by Baptism, the Lord entered into eternal covenant with Paul Pieper, clothing him with the robe of righteousness, according him the ring of sonship, and allotting to him the sandals of willing service. His father administered the Sacrament of Rebirth in St. Marcus Church.

The Lord, faithful to His covenant, conferred on Paul Pieper the knowledge and conviction to make public confession of his faith at the altar of Jerusalem Church before his pastor, Henry Gieschen, in the year 1906.

The Lord equipped him with talents and abilities and led him to prepare for the holy ministry. Upon graduation from the Wisconsin Luth-

eran Seminary in 1912, he was permitted by his Lord to spend 53 years in fruitful service as an ambassador for Christ—10 years as pastor of St. Paul's Church, Cudahy, Wisconsin, and 43 years as shepherd of St. Peter's Church, Milwaukee. The Lord enriched him with additional talents and entrusted him with wider service in His kingdom, as chairman of the Synod's Board of Trustees for many years, as member of the Northwestern Publishing House Board, and as member of the Lutheran High School Board.

The Lord gradually relieved him of responsibilities after many years of blessed labor. He even allowed him an earthly respite from the duties of the public ministry. The last three years were sedate and enjoyable for him and for his devoted family. The Lord favored him with a humble spirit as he stepped from pulpit to pew. He was content to listen and to receive the ministrations of a much younger man, whom he acknowledged as his pastor.

Studies in God's Word

(Continued from page 168)

only contains three chapters, it is evident that Peter cannot be its author." I can well appreciate the humor in this argument, since my own sermons usually turn out to have three parts, although I've been known to have written sermons with five parts.

You can rest assured that Second Peter was written by the man who walked on the Sea of Galilee and preached the sermon on the Day of Pentecost. Consider his credentials:

"an apostle of Jesus Christ" (1:1), —one whose death the Lord Jesus had foretold (compare 1:14 with John 21:8)—one of the three Disciples present at the Transfiguration of Christ (1:17, 18)—and a "beloved brother" of the Apostle Paul (3:15). Do you know of anyone else in the early church except Peter who could qualify as having these credentials? Besides, the early church dealt severely with such who tried to impersonate the Apostles, whenever they were exposed. The reason why it re-

jected many writings as spurious is obvious when we compare them with the inspired Word. They're on a completely different plane! It is, then, Peter himself who greets us in the words: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (II Pet. 1:1, 2).

HAROLD E. WICKE

News From Our Missions

(Continued from page 169)

him express his joy at becoming a child of God. We realized that now his joy was full.

This, however, is not quite the end of our story of Lubinda.

We noted that he was not a poor man. This fact the public did not know nor suspect. Whatever he earned he did not spend again, not even on himself. From this we can now almost anticipate the end of our story. It would not surprise us to hear that after his death, to the great surprise of all, his money was found stashed away in his mattress or somewhere else among his things.

Here again, however, Lubinda was just a little different. Some months before he was baptized he had come to his missionary with a request. It was for the missionary to take care of his life's savings for him. He was told that it would probably be safer for him to put his money in the bank. He didn't trust the bank. He wanted his missionary to keep his money for him. But what was to be done with the money if something should happen to him? Our friend had thought of that and had made provision for it. He had told his missionary, "I want you to know that I have no relatives who have any claim on my money. If I should die, all of my money is to be given to my church." WILLIAM H. SCHWEPPE

The Future of Our Christian Day Schools

(Continued from page 171)

and concerned Christians cannot be satisfied with an educational system that eliminates God and His will. To them the strengthening and sustaining of their children's faith is of foremost concern. The soul's safety and eternal

welfare of our children must be a matter of greatest concern to every Christian. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2).

ADOLPH FEHLAUER

By the Way

(Continued from page 175)

ern Baptists. Until this decade, Roman Catholics also had avoided inter-church affairs but have plunged into them in the wake of the Second Vatican Council.

'Ecumenical Climate' Cited

The Missouri Synod observed: "We are living in an ecumenical climate and should be aware of ecumenical movements." The session encouraged

broadened dialogue with Roman Catholics and hailed the "measure of agreement" shown so far in Lutheran talks with Presbyterian and Reformed representatives.

Martin Luther, the 16th century reformer, did not intend "to divide the church" but renew it, the convention said. "Differences can really never be understood or resolved . . . unless they can be discussed in sincere dialogue."

The predominantly Midwestern de-

nomination, for the first time in this century, also affirmed that a basis exists for intercommunion with a major sister denomination, the American Lutheran Church, but deferred authorizing "altar and pulpit fellowship" until 1969.

Approval also was given to a new joint translation of a catechism, produced by the nation's three major branches of Lutheranism, the third being the Lutheran Church in America.

INSTALLATIONS

Pastors

Filter, Herbert R., as pastor of St. Paul's Ev. Lutheran Church, North Mankato, Minn., by R. A. Haase, assisted by M. C. Birkholz, B. W. Teigen, Del Begalka, H. J. Handberg, G. E. Reichwald; April 21, 1968.

Kruck, Keith C., as pastor of Redemption Ev. Lutheran Church, Milwaukee, Wis., by W. R. Gawrisch, assisted by C. E. Krug, Harvey Heckendorf, M. F. Liesener, and W. E. Fischer; May 5, 1968.

Pastors

Baer, A. H.
427 Stockford Dr.
Adrian, Mich. 49221

Kruck, Keith
5668 N. 68th St.
Milwaukee, Wis. 53218

Witte, David
311 S. Church St.
East Troy, Wis. 53120

CHANGE OF ADDRESS

GRADUATION SERVICE AND CONCERT Wisconsin Lutheran Seminary

The current school year at our Theological Seminary, Mequon, Wis., will close with a special graduation service on Tuesday, June 4, 1968, at 10 a.m. The Seminary Chorus will present the annual closing concert on the evening before, at 8 o'clock.

All friends of our Seminary are cordially invited.

Carl Lawrenz

GRADUATION EXERCISES Northwestern College

Graduation exercises at Northwestern College will be held on Thursday, June 6, at 10 a.m.

The alumni will meet on Wednesday, June 5, at 3 p.m. in the College chapel. The alumni luncheon will follow at 5 and the commencement concert at 7:30.

Carleton Toppe, President

GRADUATION SERVICE— WISCONSIN LUTHERAN COLLEGE

The graduation service of Wisconsin Lutheran College will be held on Thursday, June 6, 1968, at 8 p.m. in the chapel-auditorium, 330 No. Glenview Ave., Milwaukee. A class of 80 will be graduated and commended for further studies at Dr. Martin Luther College. The graduation speaker will be the Rev. George Boldt, chairman of the Board for Home Missions. You are invited to attend this service.

Robert Voss, President

COMMENCEMENT ACTIVITIES Dr. Martin Luther College

June 6, 1968—Commencement concert at 8:15 p.m.

June 7, 1968—Graduation service at 10 a.m. with the Rev. John C. Jeske, Milwaukee, Wis., as the speaker.

Conrad Frey, President

COMMENCEMENT EXERCISES— MARTIN LUTHER ACADEMY

The 1968 Commencement Exercises for Martin Luther Academy, New Ulm, Minn., will be held on Thursday, June 6, starting at 10:15 a.m. The Academy June Concert will be given the preceding evening, Wednesday, June 5, beginning at 8:15 p.m.

Oscar Siegler, President

COMMENCEMENT EXERCISES Michigan Lutheran Seminary Saginaw, Michigan

The 1968 Michigan Lutheran Seminary Commencement Concert will be given on

Wednesday, June 5, 7:30 p.m. Commencement Exercises will be held on Thursday, June 6, 7:30 p.m.

Martin R. Toepel, President

GRADUATION AND ANNIVERSARY Northwestern Lutheran Academy

The graduation exercises for Northwestern Lutheran Academy, Moberg, S. Dak., will be held on Friday, May 31, beginning at 10:30 a.m. This service will also commemorate the 40th anniversary of the founding of the Academy. The annual June concert will be given the preceding evening, Thursday, June 30, beginning at 8 p.m.

K. G. Sievert, Acting President

RESULT OF COLLOQUY

In a colloquy which was held in Tucson, Ariz., on May 1 and 2, 1968, Pastor David Orea Luna, Mexico City, and Pastor David Chichia, Puebla, Mexico, former members of the Mexican Lutheran Church (ALC), were found to be in agreement with our Synod in doctrine and practice. They and the congregation served by Pastor Orea Luna have made formal application for membership in the Wisconsin Ev. Lutheran Synod.

Second Vice-President Manfred J. Lenz
District President Immanuel G. Frey
Prof. Irwin F. Habeck

FORT CAMPBELL, KENTUCKY Worship Services

Our camp pastor, the Rev. Roger Zehms, will conduct services on the military base of Fort Campbell on Sunday, May 26, and on Sunday, June 23, 1968, at 4:45 p.m., in Chapel No. 6, building 2303, located at 18th and Indiana.

WELS SERVICES IN SPEARFISH, S. DAK.

Vacationers to or through the Black Hills are invited to attend exploratory services in Spearfish, 10:30 a.m. at the Rifle and Pistol Club in the city camping grounds. Spearfish Contact: Ph: 642-2584 — Sturgis: Ph. 347-5376. Names and addresses of area residents should be sent to:

Pastor M. R. Hahn
2109 Baldwin St.
Sturgis, S. Dak. 57785

CAMP WHITEWATER

Place: Whitewater State Park (group camp facilities), on Highway 74, north of St. Charles, Minn. St. Charles is midway between Winona and Rochester, Minn.

Dates: Boys and Girls, ages 8 through 11 years — June 23-June 30, 2 p.m. Teens, age 12 years and older — June 30-July 7, 2 p.m. Dormitory accommodations for 112 campers; meals served in central dining hall; nurse on duty at all times.

Outdoor sports of all kinds; supervised swimming with state lifeguard; campfires and singing; Bible study and daily devotions.

Costs: \$1.00 regular fee; balance of \$17.00 upon arrival at camp site; also personal funds for handicraft items and canteen periods.

Counselors are needed, especially boys 18 and older.

For further information and registration contact your pastor or write to:

CAMP WHITEWATER
Pastor Darryl G. Bruemmer
P. O. Box 238
Oronoco, Minn. 55960

HELP WANTED

A position on the custodial staff of Wisconsin Lutheran Seminary at Mequon, Wis., is available. The work consists mainly of janitorial care and general maintenance work in the buildings and on the campus. Those interested may secure further information from Prof. Heinrich J. Vogel, Wisconsin Lutheran Seminary, 11831 N. Seminary Drive, 65 W, Mequon, Wis. 53092.

HELP WANTED

Northwestern Lutheran Academy, Moberge, South Dakota, is seeking a housemother for the girls. She will live and work with about 50 girls. We would prefer a lady who will be able to assist in the girls' physical education program, however applications of those who are not able to do this will also be considered. If you would like this position, or if you know of someone who would be interested, please contact the NLA Board of Control by writing to the Chairman, Pastor David Krenke, 1729 S. Sherman Ave., Sioux Falls, S. Dak. 57105.

BETHESDA LUTHERAN HOME

Immediate openings for individuals desiring employment in a family atmosphere. Applicants may be either male or female, single or married. No previous experience required. On-the-job training is provided.

The following positions are available:

1. Ward Parents and Nurses' Aides
2. Laundry Workers
3. Janitors
4. Physical Therapist
5. Occupational Therapist
6. R.N. Supervisors
7. Social Workers
8. Registered Nurses
9. Dietitian
10. L.P.N.'s
11. Houseparents for Halfway House

Benefits include group insurance, paid holidays, paid sick leave and two weeks of paid vacation annually.

For more information, contact the Personnel Manager, Bethesda Lutheran Home, 700 Hoffman Drive, Watertown, Wisconsin 53094

COMMITTEE ON ASSIGNMENT OF CALLS

The Committee on Assignment of Calls will meet, God willing, on May 28 and 29, 1968. The Tuesday meeting will be held in the Tower Room at our Seminary at Mequon for the assignment of theological candidates and vicars. The Wednesday meeting will be held in the President's Conference Room at the Synod Administration Building on North Avenue in Milwaukee for the assignment of teacher candidates. Both meetings will begin at 9 a.m.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT CONVENTION

Date: June 18-20, 1968.
Place: Northwestern Lutheran Academy, Moberge, S. Dak.
Opening Communion service: 10 a.m. C.S.T., at Zion Church.
Preacher: Pastor H. Birner.
Essayist: Prof. Wilbert R. Gawrisch of Wisconsin Lutheran Seminary: "The Place of Women in the Life and Work of the Church."
Agenda: Discussion of "Report to the Nine Districts" and Reports of Standing Committees.
Please bring your own bedding for lodging in the dormitories.
L. A. Dobberstein, Secretary

MICHIGAN

DISTRICT DELEGATE CONVENTION

Date: June 10-13, 1968 (Monday to Thursday).
Place: Michigan Lutheran Seminary, Saginaw, Mich.
Opening session: Monday, June 10, 2 p.m.
Communion service: Monday, June 10, 7:30 p.m. in St. Paul's Ev. Lutheran Church.
Closing service: Wed., June 12, 7:30 p.m.
Essay: History of the Michigan District, by Pastor K. Krauss.
M. R. Kell, Secretary

MINNESOTA

ST. CROIX DELEGATE CONFERENCE

Date: Tues., June 25, 1968.
Time: 9 a.m., Communion service
Preacher: H. Sturm (G. Backus, alternate).
Place: Salem, rural Newport, Minn.
Agenda: Modernism's Subtle Attacks on the Reliability of Scripture; Study of the Report to the Nine Districts.
P. Siegler, Secretary

MANKATO PASTORAL-DELEGATE CONFERENCE

Date: June 9, 1968.
Time: 2 p.m.-5:15 p.m.
Place: St. Paul's Church, North Mankato, Minn.
Agenda: Study and Discussion of Reports and Memorials to the 1968 Minnesota District Convention; Paper on Gambling by Pastor M. Birkholz; Election of Conference Officers.
D. Begalka, Secretary

ARIZONA-CALIFORNIA

DISTRICT CONVENTION

Date: June 18-20, 1968.
Place: Tucson, Ariz, Grace Church at 830 N. First Ave.
Time: 9 a.m. Check-in time and final registration. 10 a.m. Opening service.
Essayist: Pastor Carl H. Mischke, First vice-president of the Synod, on "Relevancy of the Church in the Modern World."
Housing information: Arrangements Committee, Pastor Marcus C. Nitz, 3618 E. Pima St., Tucson, AZ 85716.
Visitors to the Southwest are invited to attend!
Armin K. E. Keibel, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH DELEGATE CONFERENCE

Date: June 2, 1968.
Place: Mt. Lebanon Church, N. 60th and W. Hampton Ave., Milwaukee, Wis.
Time: 2-4 p.m.
Lawrence Marowsky, Secretary

DISTRICT CONVENTION

Date: Tues., June 11, through Thurs., June 13, 1968.
Place: Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wis. 53213.
Opening Communion Service: Tues., June 11, at 9 a.m. at St. James Lutheran Church, 2028 N. 60th St., Milwaukee, Wis.

Preacher: Pastor Norman Berg, Exec. Sec. of General Board for Home Missions.
Essay: Panel presentation on "Faithful Christian Witness in the Space Age Society": "In Our Job or Business" by Mr. Walter Bunge; "In Our Social and Civic Relationships" by Prof. Milton Burk; "In Our Church Activities" by Pastor George Boldt.

Closing Service: Thurs. afternoon with Pastor Werner Franzmann, Literary Editor at Northwestern Publishing House delivering the sermon.

Noon meals will be served at the High School. No evening sessions are planned. Every congregation is to be represented by a lay delegate. All male teachers and pastors of the District are expected to attend or tender a valid excuse.

Registration of delegates will be made at the High School after the opening service. A registration fee of \$2 will be collected from every pastor, teacher, and lay delegate on arrival. Lay delegates and their alternates must present their credentials signed by the president and secretary of their congregation as they register.

The High School is located in the first block south of Bluemound Road (Highway US 16, S.T.H. 18 and 19) on Glenview Ave. (84th St.). Abundant parking space is available on the High School grounds. Delegates desiring overnight accommodations are asked to contact the Wisconsin Lutheran High School office no later than June 3. The office staff will be helpful in making reservations at nearby motels on request.

Heinrich J. Vogel, Secretary

WESTERN WISCONSIN

DISTRICT CONVENTION

The Twenty-Sixth Biennial Convention of the Western Wisconsin District will be held at Northwestern College, Watertown, Wis., from Monday to Wednesday, June 10-12, 1968. All pastors, teachers, and congregations will receive registration and agenda information by mail prior to the convention.
H. Winkel, Secretary