

THE NORTHWESTERN

# Lutheran

August 4, 1968



# BRIEFS by the Editor

A NEW MANAGING EDITOR will soon be appointed by the Conference of Presidents. Therefore these "Briefs" are the last ones we shall write. That this instalment is a most difficult one to turn out, we cannot deny. Editing our church paper has been a work of love. Leaving our post as editor at Northwestern Publishing House and entering a new field of labor made it necessary to discontinue as well our "spare-time" task of editing *The Northwestern Lutheran*. Leaving this labor of love involves not merely mild withdrawal pains, but a powerful inward wrench.

YOU READERS ARE PARTLY RESPONSIBLE for this circumstance. We mean: You have given us encouragement both by letter and by word of mouth. When you found it necessary to point out shortcomings, your criticism, in most instances, has been kindly. You have given us support in another way. You have been promoters of our church paper, so that in the 11 plus years of our editorship, the circulation has grown by about 10,000. You, both laymen and pastors, must have brought about this increase, for there have been no intensive, on-going campaigns to effect a much wider readership. Your support in this direction added to the pleasure and satisfaction we found in the work. We say simply: Thank you!

A SENSE OF TREMENDOUS RESPONSIBILITY has accompanied us through the years. Editing the official periodical of a church body such as ours would involve such responsibility even in normal times. Giving adequate expression to the doctrinal position of the Wisconsin Synod as a truly conservative, truly confessional Lutheran church; interpreting its doctrine and practice to those within and without; faithfully reflecting its life under the Gospel and its work with the Gospel entrusted to it; providing its members with that which edifies their souls; warning against dangers to the individual Christian and to a synod—these are no light, trifling matters at any time. But we have passed through difficult times, through a hard confessional struggle. We hope that it will not strike the reader as boasting when we say that our gracious God has sustained us and the Editorial Board during this difficult period.

SPEAKING OF THE EDITORIAL BOARD, we wish to thank publicly all who have served with us. Their counsel, their help, and their moral support have been invaluable. May God abundantly bless them as they labor on in the ministry of the printed Word.

THE REGULAR CONTRIBUTORS to our pages also occupy a high

place in our grateful thoughts. Our association with them has been most pleasant and satisfying.

CONTRIBUTORS OF SPECIAL ARTICLES OR DEVOTIONS also rate a high spot in our regard. We have always found them willing to serve and faithful in the execution of assignments. We are thinking of those who wrote for special series of articles, such as those commemorating the 450th anniversary of the Reformation last year, the series on evolutionism, and the current series titled "The Christian and the World."

THE SPECIAL FESTIVAL ISSUES (Christmas and Easter) which have appeared the past few years met a much warmer reception than we had dared to hope, and so those issues will remain a pleasant memory for us. We shall hold in grateful memory the pastors and professors who contributed their talents to the production of those festival issues.

May our Father in Christ richly bless *The Northwestern Lutheran* and the cause which it serves: furthering our members in the faith which looks only to Christ crucified and risen again, and informing and inspiring them for the work which seeks to share our Christ with men everywhere!

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

*The Northwestern Lutheran*

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**THE EDITORIAL BOARD —**

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COVER — Chancel of Grace Ev. Lutheran Church, St. Joseph, Michigan; R. F. Freier, pastor.

# Editorials

**The NWC Gymnasium** In a recent editorial Professor Toppe wrote that grade-school children visiting the Northwestern College campus have been known to make snide remarks about the college gymnasium. The building looks primitive to children accustomed to the fine new gymnasiums at our newer Christian day schools. The gymnasium of the Synod's senior college suffers by comparison.

And yet there is something in the history of the Northwestern College gymnasiums that should exempt them from ridicule or pity. The first gymnasium on the campus was built in 1877, twelve years after the college was founded. In those days the fathers believed firmly that the boys were sent to college to study, and if they needed exercise, they had ample open country around them to romp in. And besides, the Synod had no money for a building that was to be used only for recreation. So the students decided to build their own turning hall, as they called it. They collected a few dollars among themselves, begged some lumber from Mr. Needham, owner of a local lumber yard, and doing all the work themselves, put up a very plain frame building. It was just a wooden shell with a dirt floor. The interior rafters and scantlings were uncovered. After a few years they laid a wooden floor and covered the interior walls with a layer of boards. It was primitive, but it kept out rain and snow, and a wood stove in one corner kept out a little of the outdoor cold. The building was used for gymnastics, or turning, as it was called, in translation of the German *turnen*. In bad weather the military company drilled there, and the hollow wooden floor responded in a most satisfactory manner when the gun butts came down on the command of "order arms."

In 1911 the old turning hall was torn down and the present gymnasium was built, but not by the Synod. The fathers still were not ready to use money collected in the churches to put up a building to be used for play only. And besides, there still was no money in the treasury for such a purpose. So a number of former students, pastors and others, formed the Northwestern Club with headquarters in Milwaukee, for the express purpose of building a gymnasium on the Northwestern campus. Once a year the Club met in Milwaukee at a banquet at which enthusiastic speakers stirred up the loyalty of former students and their friends and pleaded for donations. The Club began its work about 1908 and by 1911 it had gathered the sum of \$20,000 and had the permission of the Synod to proceed with the building of a gymnasium. As it turned out, the Club ran short of money when the building was all but completed. A contribution of \$5,000 from the Synod was enough to get the building under roof and ready for dedication. The Synod never really built a gymnasium for Northwestern College, although repairs, upkeep, and additions in the course of the years amounted to more than the original cost of the building. Both gymnasiums,

the 1877 "shack," and the present gym, were really private ventures. Those of us who used the original shack and who saw what effort went into promoting and gathering the money for the present building may feel the need of a new and modern gymnasium, but we are still very grateful to those loyal students who gave us a building that we have enjoyed for almost 60 years. It is now suffering the fate of all things that grow old, but that fate should not be scorn and derision.

ERWIN E. KOWALKE

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**Take a Closer Look** There is an adage, which, in essence, states that if you say a thing often enough, people will begin to believe it. This undoubtedly accounts for the fact that so many people believe that the church has lost touch with the modern world and that it does not speak to the needs of modern man. With this refrain constantly being drummed into his ears, many a person has come to accept it as fact. The result is a growing demand that the message of the Church—specifically the message which has come down to us through the Apostles and Prophets—be overhauled, if not replaced entirely.

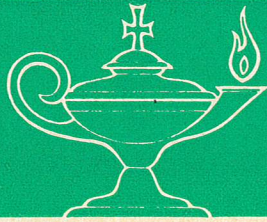
Perhaps it would not be out of place to suggest that those who are inclined to add their voices to this clamor first review what the Church, as instituted by God, teaches. This can be learned from God's inspired Word, set forth in the Holy Scriptures. It has been our observation that many critics of the Church are quite unfamiliar with the Bible, which by divine direction is the source of the teachings of the Christian Church. Following this divine direction could be an eye-opener. If anything ever related to life as it is lived, the Bible does.

Currently, for example, our country is being tormented by violence, particularly on the part of youth. Early in July some 1500 youths demonstrated at City Hall in New York. A newspaper account described them as "pelting police with objects, damaging cars, looting from street vendors, and knocking down and robbing a woman employee of the state." Other stories speak of rampant use of drugs for "kicks," sexual immorality, and flagrant disobedience of authority.

The youth of churches which teach the age-old Scriptures are not left without direction in these matters. The Bible speaks to the problem and gives answers, as any child in our confirmation classes can tell you. In the Savior Jesus Christ it also provides motivation for a life of righteousness. "Wherewithal shall a young man cleanse his way?" the Psalmist asks; and he answers, "By taking heed thereto according to thy word."

We are not saying that the Church's business is to improve the moral climate by making sinners less unholy. Its business is to change hearts through the Gospel. But we do want to suggest that those who are

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## Studies in God's Word

### FACTS, NOT MYTHS!—II Peter 1: 16-18

#### The Clash Between Some Moderns and Peter

It is surprising how many articles on religious matters are published in the secular press. Not many of them are especially reliable as a basis for the saving faith. Yet the very fact of their being printed testifies that the secular world is well aware that many churches still consider the Bible a book to be reckoned with. Sad to say, many churches do not. Rather, they presume to sit in judgment on the Bible, and do not permit the Bible to judge them or their beliefs. How different the attitude of the Apostle Peter! He stood on the truth of Scripture—including his own letters—and insisted that when he and the other Apostles spoke and wrote, they did not deal in myths, but related events of which they themselves had been eyewitnesses, or which God had revealed to them.

#### Hurricanes of Unbelief

We need to listen to the Apostle Peter in our day, for winds of doubt and hurricanes of unbelief are blowing through the naves and chancels of the outward church. The church bodies are few which today agree with Jesus Christ, when He says, "The scripture cannot be broken" (John 10:35). In fact, many of the big names in the church speak of the stories of Adam and Eve, of Cain and Abel, as "great symbolic stories about human life," but not as historical facts. They speak of still others as being "exaggerated in order to do justice to the grandeur of the experience."

Even some Lutherans speak of various accounts as having been "beefed up," or state that many of the events related in the New Testament about our Lord Jesus, or the words spoken by Him, are merely inventions of the early church and are not necessarily factual. According to these big name theologians

facts and faith may be miles apart, and we must be ready to bear with the resultant tension. I'm sure Peter, Paul, and the other writers of the New Testament and the Old Testament would turn over in their graves if they knew how some so-called Christian teachers twist their words.

#### The Manipulators of Scripture Foretold

Actually, Peter was well aware that false teachers would manipulate the truth which he had taught. Paul, too. That's why he wrote to the congregation in Corinth, "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17). Here Peter says, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (v. 16). Peter states that neither he nor the other apostles invented the doctrine of our Lord's Second Coming in power and great glory to judge the quick and the dead. Christ Himself had taught it. Peter and the other disciples did not draw on cunning myths, tall tales, and invented stories to fill out the details of this doctrine. The fact of the matter is that he and the other Apostles had been Jesus' personal disciples, and had repeatedly heard Him proclaim this. They spoke as they did, because, as Peter says at the end of verse 16, "(We) were eyewitnesses of His majesty."

#### The Apostles Wrote as Eyewitnesses

The majestic glory of our Lord was evident in each one of His miracles, in His appearances after His resurrection, in His ascension into heaven. All the Apostles were eyewitnesses of these events. They, too, had heard His words. Thus it was not a wild deduction on their part when they taught that Christ would come again. What they had heard and seen guaranteed that Christ would fulfill His promise.

That's the basis on which our faith takes its stand.

#### Note Peter's Use of "Myth"

Peter's use of the word "myth" ought to make more than one churchman cringe. Many like to speak of the Bible as full of myths, full of unrealities—all used by God to teach a higher truth. Can it be that they consider themselves wiser than Peter, who said to Jesus, "Thou hast the words of eternal life"? (John 6:68). No one denies that Christ spoke many parables. But His birth, His ministry, His death, His resurrection, His ascension are not parables. Peter insists that they are realities.

It is interesting to compare various other translations of these words of Peter with that of the King James' version which speaks of "cunningly devised fables." The RSV translates: "cleverly devised myths." Phillips' translation: "a cleverly written-up story." The New English Bible: "tales artfully spoken." And Good News for Modern Man: "made-up legends." Did I hear someone say, Ouch?! Christian reader, you can be sure that when Peter spoke of the Second Coming of Christ he was speaking of a future fact, based not on myths, but on his personal knowledge of Christ's power and Christ's promise. He didn't dream it!

#### The Significance of the Transfiguration

Peter supports his words by relating one specific event in the life of our Lord, in which Christ demonstrated His majesty and gave three Disciples a preview of His heavenly glory. That was the Transfiguration, when His face shone as the sun and His garments were white as the light, and Moses and Elijah spoke to Him about "His decease which He should accomplish at Jerusalem." Peter writes: "For he received from God the Father honor and glory,

when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (vv. 17, 18).

That was God the Father's stamp of approval on what Christ was about to do in order to rescue men from sin, death, Satan, and hell. Note especially that these words were spoken from heaven shortly after our Lord Himself had said, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27). Thus the atoning death of our Lord is intimately connected with His coming again. Without His coming again His death for our sins would remain an unfinished

task. The Transfiguration, which Peter saw with his own eyes, and the words of the heavenly Father, which he heard with his own ears, are the guarantee that Jesus will most surely fulfill what He promised about His coming again.

#### An Absurd Deduction

Unbelieving Bible critics will go to almost any lengths to avoid facing up to these words of Peter concerning the Second Coming of our Lord. Wisely they remark that Peter's account of the transfiguration bears all the earmarks of having been written by a forger. The clue is supposed to lie in the words "the holy mount" — as indicating reflection, and not straight reporting. Well! Just why shouldn't Peter reflect on this incident which had happened 40 years before?! After all, it was one of the highlights of his

entire life. Wouldn't you and I have done the same? The patriarch Jacob did. When he fled from his brother Esau, God let Jacob see the vision of a ladder extending from earth to heaven, with the angels of God ascending and descending on it. Some 70 years later, down in Egypt, during his last illness, Jacob said to Joseph, "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me," and then proceeded to bless Joseph's two sons (Genesis 48).

But there was this difference: to Jacob the vision came in a dream; Peter, James, and John were wide-awake eyewitnesses. We have every reason to believe the words of Peter; none to doubt them. Peter doesn't deal in myths; he deals in facts.

HAROLD E. WICKE

## "Breadth of Opportunity" Arizona-California District Convention

The faithful Word, two Mexican ministers, and a Texan conference — these depict the breadth of opportunity for Christ in the Arizona-California District, which convened at Grace Lutheran Church in Tucson, June 18-20, 1968.

#### Southwest Spread

Seventy-eight delegates, representing 68 congregations of some 6000 communicant members, converged on Arizona's southern center from Redding, 900 miles northwest, to Houston, 900 miles east. Among 7 workers received into membership were Pastors Orea Luna and Chichia Gonzales of Mexico City, 1200 miles southeast, who had been drawn to our Synod's Biblical, confessional stand. Because of distance from the rest and internal growth, the Texas Conference, fifth of the District, was brought into being.

During the past year, 7 new stations were opened, 6 congregations joined the Synod, 336 members were gained, 497 were baptized, and 406 were confirmed (nearly half adults). Giving averaged \$123 a communicant, of which \$25 was for Synodical purposes, and 80 young people were enrolled in Synodical preparatory schools.

#### Relevant Addresses

The report by President Immanuel G. Frey expressed deep gratitude for God's preservation of His saving Word among us in these days of wholesale apostasy. He noted that as a result our Synod and District face almost overwhelming opportunities to carry out the Great Commission. And he emphasized that everything we do as a church body or as individual Christians must be centered in Christ.

In the opening service, Honorary President E. Arnold Sitz exhorted the body to maintain "Sound Doctrine,

Sound Faith, Sound Speech, and Sobermindedness" (Titus 1 and 2).

"The Relevancy of the Church in the Modern World" was the essay presented by Pastor Carl H. Mischke, First Vice-President of the Synod. He reviewed the Scripture's teachings on the real mission and method of the Church, and showed that the Church which remains true to her God-given assignment will always be relevant. He stated that we can be sure that the Church relates to the contemporary scene because neither sinful man nor our merciful God change. And he cited voices from outside our circles which are convinced that when the Church is not relevant to the world, it is the Church's own fault.

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IN ANIMATED CONVERSATION between sessions were (l. to r.); District President Immanuel G. Frey; the Synod's First Vice-President, Carl H. Mischke, who was the convention essayist; Honorary District President E. Arnold Sitz.

# Looking at the Religious World

## INFORMATION AND INSIGHT

### SCHOOL'S OUT

In this time of school vacations it is good to spotlight recent developments in the field of religious education. In deference to the editors' stringent space restrictions capsule comments are offered.

Rulings by the appropriate state official prompted in many cases the removal of baccalaureate services from Minnesota state school buildings into churches where they belong.

The same official, however, gave the go-ahead for a proposed inter-faith religious center on the campus of Mankato State. Court action resulted when the state Civil Liberties Union contended that there was a violation of the separation of church and state guaranteed in federal and state constitutions. Appeals to the highest state court are planned.

In spite of increases in the total Roman population, that body's educational statistics are all down. The most recent Kenedy Directory indicates a drop of 204,341 in Roman elementary schools, 14,489 in high school, and 250 in educational institutions.

Since the U. S. Supreme Court ruled five years ago that public schools could not be used to encourage a religious practice such as prayer, there seems to be a growing and a new emphasis on religion in the public schools. It is taking the form of Bible units in literature classes, examination of religion as a sociological phenomenon, guidelines for teaching about religion in various subjects.

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### TIME TO HUDDLE?

A Lutheran sociologist, Dr. Peter L. Berger, discussing the difficulties of believers in our age, predicts that by the turn of the century "they will cling to each other desperately to conquer their doubts and to hold off the discomfiting pressure" of a secularized world. As he puts it, "Very simple social processes will lead them to huddle together, and groups that huddle together closed to the outside world, are called sects."

The Christian Church has survived many such dire predictions and has outlived many prophets of her doom. What Dr. Berger prophesies about the future does not especially impress us, but he does make a telling point or two when he analyzes the contemporary church scene.

He says the ecumenical movement is "simply price-fixing" among religious packagers competing for a shrinking market and adds, "Since the churches increasingly have to take consumer preferences into account in marketing their wares, in a secularized world this means the churches are secularizing themselves from within in order to attract consumers."

Dr. Berger sees evidence of an advanced stage of this "strange state of self-liquidation" in the popular Protestant vogues of "secular Christianity" and "death-of-God theology." A beginning of the process, he claims, can be discerned in Vatican Council II and its aftermath.

The sociologist understands present-day theological movements better than many modern theologians who have abandoned true theology in favor of a sociological brand.

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### REACTION TO ACTIVISM

The Gallup Poll reports a noticeable and noteworthy shift of public opinion in the last 10 years on the question: Should the churches express their views on day-to-day social and political questions? The following table of responses indicates this shift:

	1968 (%)	1957 (%)
Should not .....	53	44
Should express views .....	40	47
No opinion .....	7	9

Members of the Wisconsin Ev. Lutheran Synod will, it is hoped, respond negatively to the question, regardless of the outcome of any polls in 1958 or 1968 or 1998. We just don't think it's the work of the churches to solve political and social problems. We want them to preach Christ and Him Crucified.

While the poll results will not determine this Biblical position of

ours, it will at least serve to caution us against jumping on a religious bandwagon, an ecclesiastical hobbyhorse that may already be at the deceleration stage. Fewer and fewer people want the churches to agitate about Vietnam and civil rights. This is good.

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### MINISTERIAL MOBILITY

There will be more moving of pastors from one parish to another in response to divine calls in the summer months than at any other time of the year. The question suggests itself: How many such moves are actually taking place in these years when pastors are in short supply and when a certain number of congregations are always in the calling process?

Very likely the number is larger than most of us think, that is if the statistics of the Lutheran Church in America are any guide to our situation. That body reports that since its formation in 1963, 4400 of its 7000 pastors were involved in moves.

That rounds off to almost two pastors out of three at their present post less than five years. This seems to be an excess of ministerial mobility, a development not conducive to the general well-being of the congregations.

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### REFERENDA FOR THE GERMANY'S

In the near future both in East and West Germany citizens will be voting on constitutional matters that very likely will affect the religious situation in the two areas.

In East Germany the draft of a new constitution has cleared the lower house on its way to a popular referendum. The original proposal said little about churches, but at the request of Lutheran and Roman bishops the following paragraph was inserted:

"Every German Democratic Republic citizen has the same rights and duties regardless of his nationality, race, ideology or religious profession and faith is guaranteed."

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# oh, come, let us worship!

## Our Lutheran Liturgy

### THE SERMON

Would it strike us as odd to hear that Luther suggested that the sermon might be preached at the beginning of the service? Why would he make such a suggestion? At Luther's time, before the Reformation, congregations did not hear sermons regularly. For that reason some people very likely looked upon the sermon as an intrusion if it was placed where we have it in our service.

#### The Logical Position for the Sermon

Before long, however, it became common practice among the Protestants to place the sermon where it is today, especially so after Luther suggested it in his Latin and German orders of service. This position is very logical. The thought for the Sunday is expressed in the Introit, in the Collect, and in the readings, the Epistle with its Gradual, and in the Gospel. The Confession of Faith is a natural result of our hearing God's Word; for that reason the sermon, which in Luther's day was always based on the Gospel, followed very logically. Luther's writings show that he also preached on the Epistles; this, however, was done in the afternoon services, the Vespers.

It is customary for our pastors to follow a sermon series. They do this in order to carry out the thought for the Sunday. It makes little difference which series they follow; the texts of the various pericopes have been chosen to carry out the thought for the Sunday.

At times pastors will develop a different series, basing a set of sermons on the Ten Commandments or on the petitions of the Lord's Prayer, for example. Such a series is usually placed into the Trinity Season, which usually starts in June and runs through summer and fall until the first Sunday in Advent, the fourth Sunday before Christmas.

#### Back to the Spirit and Practice of the Early Church

But if the church before the time of the Reformation heard very little preaching, did the Reformation bring about something unheard of before? Not at all. Naturally, the Reformation spirit stressed the use of the Word, the Gospel. This showed itself very strongly then when the services all demanded the preaching of a sermon. This, however, was not new; it was simply restoring something that had taken place in the early Christian church.

The early Christian church definitely had "preaching services." This was the case also with the Jews at the time of Christ. We read in Luke 4:16 ff. that Jesus went into the synagogue in Nazareth, where "he stood up

for to read." After He had read from the prophet Isaiah, "He began to say unto them." What He then did, was that He expounded the Scriptures to them. This was preaching a sermon. Whether it took the form of our present-day sermon is beside the point. The fact that interests us is that He preached to the people. Likewise, we read that Paul preached. We read in Acts 13:5: "They preached the Word of God in the synagogues of the Jews." This practice carried over into the Christian congregations.

According to Justin Martyr (about A.D. 150) the Christians in their service gathered in one place, read the memoirs of the Apostles or the writings of the Prophets. After that the president (the one appointed to conduct the service) verbally instructed and exhorted the congregation "to the imitation of these good things." This was the sermon.

#### The Church of Rome and the Church of the Reformation

Why was the practice of preaching largely discontinued in the Roman Catholic church? The Roman service is conducted in the belief that it in itself ("ex opere operato") will bring spiritual benefit upon the members. Their mass is a sacrifice of Jesus Christ; this is to be a benefit in itself. Such a belief made the hearing of the Word and the preaching of the sermon unnecessary. When from time to time it was felt that an explanation or a sermon had to be given, it was done. It was, however, not a regular part of the service. The Reformation restored the practice of preaching the sermon. The entire service was centered around the sermon, which was based on the Gospel of the day.

#### A Significant Word from Luther

Needless to say, we take for granted that a sermon will be preached in our services. This is in keeping with the practice followed by Jesus and the Apostles. For this reason Luther wrote: "A Christian congregation should never gather together without the preaching of God's Word and prayer; no matter how briefly, as Psalm 102 says: 'When the people are gathered together . . . to serve the Lord; to declare the name of the Lord in Zion, and his praise in Jerusalem.'" Let us, then, look forward to the sermons preached in our services. They serve to strengthen our faith and to build us up, so that, for one thing, we are ready to face all the serious problems of our life, and, on the other hand, that we learn to appreciate all the more what our gracious God has done for us.

MARTIN ALBRECHT

# The Christian and the World

## IN IT, BUT NOT OF IT

### "HOW DO I RESIST PRESSURES APPLIED BY LODGE MEMBERS?"

"You say the pressure is on to become a member of a lodge? What pressure?" "My good neighbor, the lodge member, assures me of so many benefits and helps. He says, 'It will improve your business and social status in the community. You will enjoy our friendliness, community spirit and the wider contact with business and professional people. We can offer you more opportunities for humanitarian projects. In our group you will find us deeply concerned about you, and we can offer you and your family better protection and security. Why not join up with us?'"

#### God's Amazing Love Removes the Pressure

The Christian feels no pressure, for he is a person who has had a drastic change of heart and mind. It is a radical, revolutionary turning around. In the center of his being, self has been dethroned and Christ enthroned. A Christian has experienced a transformation, a new way of living, a new perspective and evaluation of life. Because of his unbounded joy of salvation in Christ, he finds himself in a new dimension—that of eternity.

God's love to me is such an amazing thing! God loved me first with a love that understands, cares, and wants to provide for all my needs. The greatest love-demonstration was at the Cross—and this love brought me into fellowship with Him. If you for one moment think that God bases His relationship with you on the basis of your performance, you are sadly mistaken. His blood alone cleanseth us from all sins. I also know from what He has saved me.

In return we just find ourselves loving Him. I don't have to work at it. It just happens. His love has captured my heart. If you're not sure you've got it, you haven't. There are some who think they've got it, who don't. When we are in love with Him, we become so obsessed with Him and so possessed by Him that we think only of Him and live to His glory and honor. With a heart filled with His love, I'm kept busy telling my fellowman and the whole world about it. That is my full-time profession as a Christian. There is nothing more important than that. When we have seen the world through the tears of Jesus, we can never be the same.

So where is the pressure? Because of His love I belong to the best family stock in the world. I have been made a son of God, a member of His family. I am the King's child, I am royalty. It puts me on the highest social level in this world. In Him I have security, joy, and a peace which nothing else in this world can give.

To such a Lord I as a Christian have given my whole heart, goals, ambitions, and future.

#### Compromise My Savior? Never!

As a simple Christian, deeply in love with my Savior, I could never tolerate anything that would take from Him His glory and honor as the only Way, the Truth, and the Life. I dare not compromise Him as the only Way to the Father. In the close relationship I have through faith in Him, I understand when He says: "Without me ye can do nothing." I know that there is "none other name under heaven given among men, whereby we must be saved."

#### I Have the Most Precious Fellowship

I have a fellowship with God's family which is most precious and satisfying. My Lord pays off as no one can pay—in joy, contentment, a good conscience, confidence, and security which are fire-proof, war-proof, famine-proof, devil-proof, and death-proof.

#### I Have the Hope of Eternal Victory

For the Christian death means life in heaven, that glorious home where I shall live forever with Jesus and my loved ones. At death Christians never see one another for the last time. Because of Jesus, death does not separate but it unites. Death, because of His victory, is not a demotion but a promotion into the home He has prepared.

#### What I Have—How Can Anyone Add to It?

What more could anyone offer which I have not already found in my Savior? Compromise Him? Never! Could you be a loyal American and at the same time justify your membership in the Communist party? Surely, loyalty and appreciation to my Lord demands a consistent profession of faith, worship and moral standards. I have experienced His promise: "Seek ye first the kingdom of God, and all these things shall be added unto you."

So when all these good people put the pressure on, all I have to do is remind myself of what I have become through faith in Christ Jesus. On bended knee I have looked up into the eyes of Him hanging on the Cross for me. At present I am standing on resurrection ground and have a most glorious victory going for me—His victory for me.

Could anyone pressure me enough to give that up?

FRITZ MILLER

[Fritz Miller is pastor of First Ev. Lutheran Church, La Crosse, Wisconsin.]



# Direct from the Districts

## Michigan

### The Lord Shows the Way to a Local Mission Committee

On January 21, 1968 a Charter-Membership Service took place in Montrose, Michigan. At this time 50 communicant members formed the immediate nucleus of the Montrose Lutheran Mission. Of these, 15 were received as adult confirmands.

The Montrose Lutheran Mission was initiated by a mission committee formed of representatives from the Wisconsin Synod churches in the Flint-Owosso area. The first worship service took place on September 24, 1967, with an attendance of 175. Regular Sunday morning services with an average attendance of 65 take place in a local funeral chapel, the Cole Funeral Home. The Montrose mission is served by the pastor residing at Swartz Creek.

A Sunday school was begun shortly after the mission's first worship service. Five teachers constitute the teaching staff, instructing the more than 30 children enrolled in the Sunday school.

Pastor Herbert Buch, St. John's Lutheran Church, Saginaw, and secretary of the Michigan District Mission Board, represented the Mission Board at the Charter-Membership Sunday service. He assisted the undersigned in the special service by listing the Charter Members of the mission in the church's record book. Attendance at the Charter-Membership Service was 107.

A day of special note and joy for both the members of the mission and the Flint-Owosso area congregations instrumental in forming the new field came with the announcement in late May, 1968, that the General Board for Home Missions had granted the Montrose Mission "mission status."

Members of the mission are looking forward to the day when they will be able to purchase property in the Montrose area.

### Chapel Dedicated

Emanuel Lutheran Church, Lansing, Michigan, dedicated its new

Reformation Chapel Building on April 21, 1968. The building is an addition to the present church and parish house. It provides three additional Sunday school rooms, a small chapel, and another exit from the balcony of the church. Designed by architect Karl Krauss, Jr., it was erected at a cost of \$130,000.00.

### Colonial Conference News

In May the General Board for Home Missions granted mission status to the Hartford, Connecticut, mission with the right to call a pastor at once. Synod's assignment committee assigned this call to Candidate Karl Gurgel. Pastor-elect Gurgel will be ordained and installed at Hartford on July 28, 1968. The service will be conducted at the Sunset Ridge School, East Hartford, Connecticut at 7:30 P.M. His father, the Rev. Karl A. Gurgel, will preach the sermon and perform the ordination.

Anticipating the future of the Colonial Conference, Pastor Walter Beckmann, Falls Church, Virginia, notes "we also have commitments to begin work in Pittsfield, Massachusetts, and in the Maryland suburbs of Washington, D.C. . . . In another year or two our unofficial 'Colonial Conference' will be organized as an official conference of the Michigan District. The next step will be Mission District status. . . . And ten years into the future, if the Lord continues to bless us as He has to this date, we may well be making plans for the Colonial District of the Wisconsin Synod."

RICHARD MACKAIN

## Northern Wisconsin

### Area High Schools

June was the month of graduation at these schools. At Fox Valley Lutheran, Appleton, graduation took place the evening of June 7. The class consisted of 95. About 11 of these will attend the higher schools of our Synod to prepare for direct church work. The main speaker was Pastor H. Bergholz of St. Paul's, Appleton. His theme was "The beginning of Wisdom." The liturgy for

the service was read by Pastor G. Jerome Albrecht of Martin Luther Church of Neenah. Pastor Albrecht is chairman of the high school board. The principal is the Rev. H. Warnke. About one-third of the teachers at Fox Valley are attending summer school at various institutions.

At Manitowoc Lutheran High commencement exercises were held on Friday, June 7, in the afternoon. There were 48 graduates. Of these 26 were boys and 22 girls. The guest speaker for the occasion was Pastor Paul W. Knickelbein of St. John-St. Peter Church at Cleveland, Wisconsin. The liturgy was read by Prof. Loren Schaller, principal of the school.

A teacher has been called in June for the field of music. He will be the eleventh teacher. The campus has been beautified by the planting of many yew and juniper bushes this summer. The barns on the property will be removed and the house renovated to permit the principal to move to the campus location.

At Winnebago Lutheran Academy, Fond du Lac, the commencement took place on June 4 in the evening. The speaker for the event was Pastor Clare L. Reiter of Kiel, father of one of the graduates. Prof. Walter Hoepner led in the prayers and Scripture reading. Pastor Reiter's theme was "Glory in the Lord who has redeemed you" (Jer. 9:23, 24). The principal, Prof. T. W. Zuberbier distributed diplomas. The Senior Class numbered 45, 8 of whom plan to attend Wisconsin Synod colleges.

On May 19 the Academy's 62 piece band presented a concert of 12 selections in the auditorium. An orientation and preparation day will be held on August 28 for all students.

### † Virgil G. Vogel †

A college junior at Northwestern, Watertown, Virgil G. Vogel, was killed on January 28. Burial was performed on January 31, 1968 by Pastor Paul Knickelbein, St. John's-St. Peter's of Cleveland, Wisconsin. The fatal accident occurred when a truck he was driving skidded on ice, left the road and struck a tree. He is survived by his parents, Mr. and Mrs. Harry Vogel and a brother, the Rev. Vaughn Vogel, who was graduated this June from our Seminary at Mequon. The will of our Lord be done.

† Mrs. Louise Plumb †

It pleased the Lord to call to eternal peace with Him in heaven another worker in His Kingdom, Mrs. Louise Plumb, formerly of New London. Mrs. Plumb, born in Cleveland, Ohio, in 1884, came to Weyauwega, Wisconsin, and was brought up there. Married in 1906, her husband died in 1919. A daughter, Viola, married Mr. Arthur Krueger, a teacher at East Fork, Arizona, Mission, where both the daughter and a child died. Mrs. Plumb continued as housekeeper at the missionary's home and also worked faithfully at the nursery at East Fork, visited the Apache sick in their dwellings for the next six years. Since 1964 she had been a resident of the Grand Army Home at King, Wisconsin. A son who had served in World War II and was disabled by it, also preceded her in death. Mrs. Plumb died on May 26, the burial service was held on May 31 by Pastor F. W. Heidemann of Emanuel, New London, where Mrs. Plumb was a member. Several daughters of Mrs. Plumb died in infancy. She is survived by two daughters and two sons, sisters, grandchildren and great-grandchildren.

A deeply conscientious and sensitive Christian, bound to serve her Lord faithfully and untiringly, she had many trials and endured much suffering.

#### Youth Camp

Hiawatha Lutheran Youth Camp met from June 28 to July 4. Details will appear later.

#### Church Dedication

Dedication of the new Immanuel Lutheran Church of Sault Ste. Marie (American Soo) took place July 14.

#### Pastor's Anniversary

The twenty-fifth anniversary of Pastor A. A. Schabow's ordination was observed by his congregation, St. Paul's, in Algoma, Wisconsin, the evening of June 2. Pastor A. Stuebs of Brillion had charge of the service. Pastor Theophil Hoffmann of Gladstone, Michigan, who had read the installation service, preached the anniversary sermon using the same text which the sainted Pastor Wm. Lutz, formerly of Escanaba, used in 1943 (I Cor. 4:1,2), in St. Paul's at Bark River,

where the ordination had taken place twenty-five years ago.

#### Anniversaries

A number of wedding anniversaries were recently celebrated by members of Emanuel Lutheran Church, New London, F. W. Heidemann, pastor. April 1—Mr. and Mrs. Arthur Schultz; April 24—Mr. and Mrs. George Meartz; April 25—Mr. and Mrs. Ed Kringle, Sr.; May 8—Mr. and Mrs. Ed Kriese.

LEROY RISTOW

### Southeastern Wisconsin

#### Wisconsin Lutheran College

The Synod, through the pages of *The Northwestern Lutheran*, and through its District conventions, is well aware of the building situation at the Wisconsin Lutheran College and the shortage of Missio Dei funds to provide for the first unit to be built. When the students were informed of this financial pinch, they immediately decided to do something about it, and we present it here as a kind of inspiration to the Synod. They contributed \$1,297.82 and set aside a Saturday on which they conducted a work program, by which all of their earnings from manual labor performed in the community flowed into the fund also.

Four courses in the adult education program are being offered from the school, which enjoy a total attendance of 133.

#### Anniversary

Mr. and Mrs. Erwin W. Doepke of St. Jacobi, Milwaukee, Wisconsin, celebrated their 50th wedding anniversary. Mr. and Mrs. John Vollbrecht, Sr., celebrated their 50th wedding anniversary. They are members of Divinity-Divine Charity Lutheran Church in Milwaukee.

#### Workers

On February 19th, 1968, Mrs. Wilma Bendler nee Kees was granted a Christian burial. Services were conducted in St. Matthew Ev. Lutheran Church, Milwaukee, with Pastor Paul Manthey officiating. The committal was at Watertown, Wisconsin. She reached the age of 95 years, 5 months, and 5 days.

Mrs. Bendler was the wife of Pastor August C. Bendler who served St. Matthew of Milwaukee for a period of 38 years.

#### Milwaukee Federation

For the third year a city-wide "Christian Marriage Seminar" was sponsored for those planning to be married and those who have been married for some time. This was conducted by four local pastors and was held at the Wisconsin Lutheran High School.

The Federation has sponsored the opening of a Bargain Center. It is operated by women volunteers. The profits of the store are shared by the Federation with Wisconsin Lutheran Child and Family Service, Wisconsin Lutheran High School, and Wisconsin Synod Institutional Mission.

HARRY WIEDMANN, Reporter

### Looking at the Religious World

(Continued from page 250)

It is to be regretted that pressure was required to obtain the inclusion of even so basic a paragraph. Even more ominous was the inability of the churches to achieve the retention of corporation status. Numerous other requests of theirs were ignored. We will all join in the hope that no undue and increased difficulties result for the believers there, especially the brethren in our sister church.

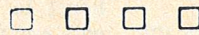
In the Bavarian region of West Germany attention has centered on the school situation. Many have been calling for an end to one-room elementary schools that have frequently been taught by the clergy. Finally Julius Cardinal Doepfner of Munich and Evangelical Bishop Hermann Dietzfelbinger have indicated an approval of a "common educational system along the principles of Christianity."

The Vatican assented only after assurances were given that the state would provide funds for any Roman schools that localities might wish to establish and that Roman children would have the right to attend religious classes of their own within the new community schools.

If the proposal carries in the July regional referendum, as seems likely, the common school will replace the religious school as the standard in Bavaria and the church will no longer be the major factor in educational leadership.

EDWARD C. FREDRICH

What do  
you mean..



# Sanctification?

“LEAD US NOT INTO TEMPTATION”

“Lead us not into temptation.” So Jesus teaches us to pray. This petition of the Lord’s Prayer is one that we need to pray daily. The very fact that Jesus bids us to come before our Father in heaven with this petition reminds us that we are at all times exposed to temptation.

## The Source of Temptations That Will Come

Such temptation does not come to us from God. As Luther explains in his *Small Catechism*, “God surely tempts no one, but we pray in this petition that God would guard and keep us, so that the devil, the world, and our flesh may not deceive us, nor lead us into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome and obtain the victory.”

In our life of sanctification we Christians need to be on constant guard against temptation because, as Peter warns, “the devil, as a roaring lion, walketh about, seeking whom he may devour” (I Pet. 5:8). Despite our most earnest efforts, we will never be entirely successful in resisting his temptations, however. Our sanctification will always be imperfect and incomplete during our life here on earth.

In his commentary on Christ’s Sermon on the Mount Luther says, “It is impossible to keep the devil from shooting evil thoughts and lusts into your heart. But see to it that you do not let such arrows stick there and take root, but tear them out and throw them away. Do what one of the ancient fathers counseled long ago: ‘I cannot,’ he said, ‘keep a bird from flying over my head. But I can certainly keep it from nesting in my hair or from biting my nose off.’”

We can not prevent evil thoughts from occurring to us. When some one does us an injustice, it is inevitable that the desire to strike back and to get even arises in us. That is human nature. That is the way of flesh and blood. “Flee also youthful lusts” (II Tim. 2:22) is an admonition that is directed to Christian young people just because such lusts do arise in them. They can not help it.

## Christians Do Not Nurse Sinful Thoughts

But true Christians will not harbor the sinful thoughts that come to them. They will not dwell on them or take pleasure in them. They are saddened by them. They repent of them and try to drive them from their minds. They will not engage in activities that will cause them to arise. They will avoid places, shun companions, and not participate in amusements by which sinful thoughts may be stimulated.

If we are genuinely concerned about our sanctification, we will not, for example, permit the sudden anger that on occasion may overtake us to grow into a feeling of hatred. We will not nurse a grudge, as did

Cain, who disregarded God’s warning that sin was lying at the door.

## Besetting Sins

Temptation takes on different forms for different people. Every Christian has his Achilles’ heel. For one it is, as for Cain, the temptation to hate. For another it may take the form of the love of money, as in the case of Judas. Again, it may be pleasure, as with Demas, who forsook Paul for this present world (I Tim. 4:10). Teen-agers and young people may be tempted to impurity and immorality, as was David’s son, Amnon, who, in a sordid incident recorded for us in II Samuel 13, raped his half sister, Tamar. Husbands may grow tired of their wives, or wives of their husbands. They may be tempted to commit adultery, as David did with Bathsheba. Youthful Joseph fell victim to pride and arrogance, his older brothers to jealousy, cruelty, and deception. Peter’s particular weakness was over-confidence in himself, a false sense of security.

## The Peculiar Danger of Spiritual Pride

Peter’s failing is a temptation to which Christians who have advanced considerably in their sanctification are especially exposed. They are apt to have a high opinion of their righteousness and wisdom. They are tempted to trust in their own ability to resist the devil. But it is just into the sins of spiritual pride and presumption that he succeeds in bringing them to fall.

“Every age has its peculiar temptations,” Luther tells us in his commentary on Galatians. “Thus the young man is especially tried by sexual desires, the mature man by ambition and vainglory, the old man by avarice.” He adds, “It is impossible to live without any desires and temptations of the flesh.”

## The Temptation That Comes With Troubles

When troubles, hardships, or sorrows come to us, we are especially tempted to doubt God’s love for us and to question the goodness and wisdom of His ways. Parents who may have lost a son in Vietnam, wives whose husbands may have been disabled for life in a car accident, young people who may be stricken with an incurable disease—all are tempted to ask, “Why? Why did this have to happen? If it is really true that ‘God is love,’ how can He allow such a tragedy to come into our lives? Is He not cruel? Is He not unjust?” Such trials may also tempt a person to become depressed, or to become morose and sullen, or even to become despondent. Our gracious and forgiving God, however, would have us be cheerful and happy.

## Persistently Satan Works on Our Weaknesses

The fiery darts in Satan’s quiver are as varied as the outward, physical appearance of the billions of human beings in this world. And the devil is diabolically shrewd. He knows each Christian’s special weakness.

James warns, "Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (1:14, 15).

Furthermore, Satan is persistent. He never gives up. If he can not bring a Christian to fall by the severity of his temptation, he attempts to accomplish his purpose by keeping at it and wearing the Christian down. He tests his patience and endurance. His attacks continue right down to the Christian's deathbed. Then he makes his final and often most vicious attack. It is his last chance to snatch a soul from the Savior's kingdom.

#### No Excuse for Carelessness

Although we fall into temptation and sin every day, we dare not permit this to become an excuse for growing careless, for not striving daily toward perfection. Such striving is the mark of a true Christian. The New Man in him does not want to sin. He wants to serve God. "I delight in the law of God after the inward man," Paul declares (Rom. 7:22).

A true Christian will not deliberately expose himself to temptation. Rather, he will take to heart the admonition of his Lord, "Watch and pray, that ye enter not into temptation" (Matt. 26:4). He will be encouraged by the promise of the Scriptures, "Resist the devil, and he will flee from you" (Jas. 4:7).

A Christian who does not seek to grow in sanctification is in grave danger of losing his Christianity. His faith is in jeopardy. "No man can serve two masters" (Matt. 6:24) is Jesus' clear warning to any one who

imagines that he can toy with sin, willingly give in to it now and then, and still remain a child of God.

One who has been born again has given his whole heart to God, not merely a part of it. Such a person will not forget John's admonition, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world" (I John 2:15, 16). Jesus impresses this same truth on our hearts when He says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

#### A Persevering Life-Long Resistance to Temptation

Genuine Christian faith is thus a one hundred per cent commitment to God. It offers a constant, unflagging resistance to the devil and his temptations. With God's help and through the strength of His grace it endeavors to become perfect, even as our Father which is in heaven is perfect. It makes a steady, persevering, and life-long effort to increase in holiness of living.

Though he stumbles daily, the Christian finds comfort and peace in Christ's atoning blood and the unspotted robe of his Savior's righteousness, which covers all his sins. "Strengthened with might by his Spirit in the inner man" (Eph. 3:16), he comes to God ever and again with the fervent prayer, "Lead us not into temptation!"

WILBERT R. GAWRISCH

## BETHESDA CONFIRMS SEVENTEEN HANDICAPPED

Sunday, June 2, seventeen mentally handicapped residents were confirmed at Bethesda Lutheran Home of Watertown, Wisconsin, in the presence of relatives and friends. This brought the total confirmed in the past 11 years to 116.

The 17 ranged in age from 16 to 33 years. All had participated in daily confirmation classes for at least two school years under the direction of the chaplain, the Rev. A. M. Harstad. Fewer than one-half of this class are able to read; three have severe speech defects, and three have mild defects. However, all were devoted

pupils of the Word as the examination that took place during the service bore witness.

Chaplain Harstad used John 14, beginning with verse 15, as his text. Addressing the confirmands, he stated, "The Holy Spirit is promised to you. This is your greatest gift. With Him you can overcome evil and be victorious."

The 17 confirmed were the following: Karl Allen, Fort Wayne, Ind.; Cora Jean Anderson, Ludington, Mich.; Ronald Behm, Rhinelander, Wis.; Robert Benson, Juneau, Wis.; William Brueck, Chicago, Ill.; Gary Buchsteiner, Milwaukee, Wis.; Wayne Carlson, Ingleside, Ill.; Sharon Clauson, South Sioux City, Nebr.; Benny Coose, Oklahoma City, Okla.; Wesley Frank, New Richmond, Wis.; Judith Huebner, Waukesha, Wis.; Leo Larsen, Batavia, Ill.; Gordon Noder, Laingsburg, Mich.; Linda Schafer, Allegan, Mich.; Joan Skibbe, Jefferson, Wis.; Robert Vahovius, Franklin, Wis.; and Helen Van Swearingen, Spencer, S. Dak.

Chaplain Harstad stated, "In some cases it is doubtful whether these mentally retarded people could have been confirmed in the normal congregational situation because the pastor would hardly have the necessary time to instruct these people as we are able to do at Bethesda; this daily instruction with constant repetition is very necessary in the case of these retarded people." He continued by saying, "We are sure of being able to do 'follow-up' work after confirmation and keep them with the Word. They all come to chapel twice daily all year around, and there are Bible classes and post-confirmation classes for them during the year."



THE LARGE GROUP OF HANDICAPPED who were confirmed at Bethesda this year.

## Editorials

(Continued from page 247)

concerned with the peculiar problems of our age take a closer look before discarding the Bible as unrelated to the needs of this generation.

IMMANUEL G. FREY

\* \* \*

**Secularized Seminarians** It was with obvious disappointment that *Time* observed that Pope Paul, in a recent declaration, affirmed the traditional Catholic doctrine of God, original sin, infant baptism, papal infallibility, the Eucharist, and the hereafter. *Time* passed it off as a "portrait of Christianity little changed from medieval days." Pope Paul made these doctrines as binding on all Catholics as are the Apostles Creed and the Nicene Creed by giving them the status of a church creed.

This central affirmation of traditional Catholic doctrine will be challenged and undermined, however, if a reform recently announced by the Vatican is put into effect. The Vatican plans to modernize teaching of student priests in seminaries and to foster contacts between the seminaries and secular universities. Cardinal Garonne, who heads the Vatican Congregation for Catholic Education, outlined the basic aims of the new program. As reported in the *New York Times*, they are the following:

To introduce more rigorously scientific research methods in the study of Scriptures.

To make teaching more concerned with turning students toward "critical and creative work" rather than simple acceptance of subject matter.

To make available to the schools the latest in equipment and texts to encourage widespread application of teaching and research methods.

To summon up "a strong effort to break isolation so that there will develop a closer collaboration between the various faculties of the ecclesiastical schools and between these schools and civil universities."

Woodstock College, a Jesuit institution in Maryland, for example, would move to New York City in order to share library and research facilities as well as urban living, with students at Union and Jewish Theological Seminaries and Columbia University.

If this reform is carried out and more "rigorously scientific research methods in the study of Scripture" are introduced, and Catholic seminarians will be studying with seminarians of other faiths and with students at secular universities, the day is not far off when Pope Paul's creed will go the way of the creeds of the Episcopalians and Presbyterians and Methodists.

Teach seminarians the methods of scientific research in studying Scripture, and the Bible becomes a book of worship lore and a mere record of religious thought. Teach the future priests to be critical of Scripture, and the "simple acceptance" of what God has spoken (to the extent that the Church of Rome has accepted it) goes the way of a lost faith. Train seminarians along with philosophy and humanities majors in secular colleges and universities like Columbia and Chicago and Wisconsin and Berkeley, for example, and the fresh water of spiritual truth will be mingled with the salt water of unspiritual and godless human knowledge.

AUGUST 4, 1968

If Pope Paul wants his creed to stand for generations to come, he is signing its death warrant by instituting the new seminary program. If "I have scientific proof" must precede "I believe," there will be little "I believe" left in what is still Christian in Pope Paul's creed.

CARLETON TOPPE

## "Breadth of Opportunity"

(Continued from page 249)

### Special Resolutions

The Convention opposed further development of a second teacher-training school until the Synod's finances would permit it and the need for more additional teachers would demand it. It took to heart the plea to meet its share in the deficits of the *Missio Dei* offering and the Synod's operating budget, and it favored having the Church Extension Fund increased as soon as possible.

The assembly memorialized the Synod to give top priority to world and home mission work. It urged that when the General Board for Home Missions opens a field, it should provide land, construction, and a man at the same time. And it added one new member each to the District and the California Mission Boards.

The District thanked the Lord for the long, faithful mission service rendered by the sainted Pastor Henry C. Nitz and retiring Pastor Henry A. Rosin. It congratulated Pastor Walter K. Pifer upon his 90th birthday. And it urged all of our churches to celebrate the 75th Anniversary of the Apache Mission.

ARMIN K. E. KEIBEL



ON THE WAY TO ZAMBIA! Mr. Ernst Wendland, son of Missionary Wendland and a 1968 graduate of Northwestern College, took the plane for Lusaka on June 19, 1968. He will serve as a lay assistant in the work of the Church of Central Africa. At first he will be at the Bible Institute, of which his father is the head. He will take care of many practical details, thus relieving the missionaries, and he will assist by teaching certain classes.

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**WISCONSIN EV. LUTHERAN SYNOD  
CURRENT BUDGETARY FUND**

**1968 Prebudget Subscription Performance**

Five months ended May 31, 1968

	Subscription Amount for 1968	5/12 Annual Subscription	Offerings Received	Per Cent of Subscription
Arizona-California.....	\$ 91,932	\$ 38,305	\$ 37,488	97.9
Dakota-Montana.....	111,973	46,655	45,632	97.8
Michigan.....	593,761	247,400	230,807	93.3
Minnesota.....	590,135	245,890	270,687	110.1
Nebraska.....	106,255	44,273	42,907	96.9
Northern Wisconsin.....	645,628	269,012	303,635	112.9
Pacific Northwest.....	28,425	11,844	10,651	89.9
Southeastern Wisconsin.....	781,034	325,430	308,416	94.8
Western Wisconsin.....	734,380	305,992	334,138	109.2
<b>Total — This year.....</b>	<b>\$3,683,523</b>	<b>\$1,534,801</b>	<b>\$1,584,361</b>	<b>103.2</b>
<b>Total — Last year.....</b>	<b>\$3,358,502</b>	<b>\$1,399,375</b>	<b>\$1,404,426</b>	<b>100.4</b>

**CURRENT BUDGETARY OFFERINGS**

Twelve months ended May 31, 1968, with comparative figures for 1967

	Budgetary Offerings		Pension Plan Offerings	
	1968	1967	1968	1967
Arizona-California.....	\$ 78,659	\$ 69,005	\$ 2,982	\$ 3,452
Dakota-Montana.....	107,584	106,057	1,639	1,602
Michigan.....	552,518	498,994	2,749	2,877
Minnesota.....	602,544	579,367	12,327	9,892
Nebraska.....	99,093	103,324	1,304	1,310
Northern Wisconsin.....	641,877	596,017	17,268	18,304
Pacific Northwest.....	26,819	25,166	903	349
Southeastern Wisconsin.....	714,697	671,448	28,512	23,739
Western Wisconsin.....	636,956	622,577	26,103	23,599
Sent Direct to Treasurer.....	107,415	89,573	42	42
<b>Total.....</b>	<b>\$3,568,162</b>	<b>\$3,361,028</b>	<b>\$93,829</b>	<b>\$85,166</b>
Increase over prior year:				
Amount.....	\$ 207,134		8,663	
Per cent.....	6.2%		10.2%	

**MISSIO DEI CONTRIBUTIONS**

Total to May 31, 1968

Arizona-California.....	\$ 134,482
Dakota-Montana.....	145,443
Michigan.....	582,629
Minnesota.....	637,643
Nebraska.....	138,092
Northern Wisconsin.....	921,707
Pacific Northwest.....	44,660
Southeastern Wisconsin.....	1,121,172
Western Wisconsin.....	782,944
Gifts sent to Treasurer's Office.....	49,148
<b>Total.....</b>	<b>\$4,557,920</b>

**CURRENT BUDGETARY FUND**

**Statement of Income and Expenditures**

Twelve months ended May 31, 1968, with comparative figures for 1967

	Twelve months ended		April 30	
	1968	1967	Amount	Per cent
<b>Income</b>				
Prebudget Subscription Offering.....	\$3,460,747	\$3,271,455	\$189,292	5.8
Gifts and Memorials.....	107,415	89,573	17,842	19.9
Pension Plan Contributions.....	93,830	85,166	8,664	10.2
Bequest.....	10,733	1,000	9,733	973.3
Income from NWPB.....	16,562	16,562		
Proceeds from sale of land.....		10,988	10,988*	
Other Income.....	3,999	2,778	1,221	44.0
<b>Total Income.....</b>	<b>\$3,693,286</b>	<b>\$3,477,522</b>	<b>\$215,764</b>	<b>6.2</b>
<b>Expenditures</b>				
Worker-Training.....	\$1,247,980†	\$1,298,101	\$ 50,121*	3.9*
Home Missions.....	1,125,372	1,002,034	123,338	12.3
World Missions.....	602,479	545,778	56,701	10.4
Benevolences.....	671,462	489,324	182,138	37.2
Administration and Services.....	306,919‡	230,107	76,812	33.4
<b>Total Expenditures.....</b>	<b>\$3,954,212</b>	<b>\$3,565,344</b>	<b>\$388,868</b>	<b>10.9</b>
<b>Operating Deficit**.....</b>	<b>\$ 260,926**</b>	<b>\$ 87,822**</b>		

Accumulated Deficit, July 1966 through May 1968, \$397,361.

† Effective 12-1-67 a moratorium retroactive to 7-1-67 was declared for the \$150,000 annual appropriation for the Educational Institution Building Fund.

‡ The increase is due primarily to the convention expense, printing of the Proceedings, and interest expense.

Norris Koopmann, Treasurer  
3512 W. North Avenue  
Milwaukee, Wis. 53208

**NAMES REQUESTED  
for our Missions**

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Pastors who want stations included in this announcement will send information to this same address. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Birmingham Huntsville
Alaska	Anchorage
California	Alpine-La Mesa Concord (Oakland) Fort Ord Lancaster Monterey (Salinas) Redding Sacramento (Citrus Heights) Salinas San Jose Thousand Oaks (Ventura Co.) Whittier (La Habra, Montebello) Yucaipa (Redlands)
Colorado	Fort Collins*
Connecticut	Hartford*
Florida	Cutler Ridge (Miami) Orlando West Palm Beach*
Illinois	Aurora Belvidere Mundelein Tinley Park (S. Chicago)
Indiana	Indianapolis
Iowa	Davenport (Quad City)
Kansas	Hays-Stockton Kansas City (Overland Park) Topeka Wichita
Maryland	Baltimore
Michigan	Jackson* Kalamazoo Portland Utica
Minnesota	Duluth-Superior Excelsior* Faribault* Moorhead St. Cloud* St. Joseph* St. Louis*
Missouri	St. Louis*
Nebraska	Columbus Seward
New Jersey	East Brunswick
New Mexico	Albuquerque*
Ohio	Cleveland Grove City (Columbus) Stow (Akron)
Oklahoma	Oklahoma City Guymon*
Oregon	Salem
Pennsylvania	King of Prussia (Philadelphia)
South Dakota	Brookings Pierre* Spearfish*
Texas	Dallas-Duncanville El Paso* Fort Worth* Houston San Antonio Falls Church (Wash., D.C.)
Virginia	Renton
Washington	Eau Claire Lancaster Little Chute Prairie du Sac Shawano Waupun
Wisconsin	St. Albert-Edmonton, Alberta

\*Denotes exploratory services.  
(New Missions in cities already having a WELS church are not listed.)

Note: All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our  
WELS MEMBERSHIP CONSERVATION  
10729 Worden, Detroit, Mich. 48224

The Southeastern Wisconsin District Mission Board will soon begin exploratory services in the Aurora, Ill., area. Please send names to:

Pastor John Raabe  
1080 Alfred St.  
Brookfield, Wis. 53005

## ORDAINED AND INSTALLED

### Pastors

**Baumgart, John J.**, as pastor of Immanuel Ev. Lutheran Church, Campbellsport, Wis., by N. M. Mielke, assisted by P. H. Hoenecke, R. P. Otto; July 7, 1968.

**Bitter, Robert**, as pastor of Immanuel Ev. Lutheran Church, Neillsville (Globe), Wis., by D. F. Bitter, assisted by N. W. Lindloff, H. Juroff; June 30, 1968.

**Deutschlander, Daniel M.**, as pastor of St. James Ev. Lutheran Church, Tolstoy, S. Dak., by W. F. Sprengeler, assisted by W. I. Schulz; June 16, 1968.

**Deutschlander, Daniel M.**, as pastor of Zion Ev. Lutheran Church, Akaska, S. Dak., by L. E. Pingel, assisted by W. F. Sprengeler; June 16, 1968.

**Gast, Kenneth A.**, as pastor of Hope Ev. Lutheran Church, Belvidere, Ill., by R. C. Hillemann, G. F. Cares, and V. H. Prange; July 7, 1968.

### INSTALLED

**Bitter, Robert**, as pastor of St. John's Ev. Lutheran Church, Christie, Wis., by G. H. Lambrecht, H. Juroff, R. A. Schultz, K. E. Schroeder, R. E. Vomhoff; June 30, 1968.

**Kettenacker, Ruben**, as pastor of St. Paul's Ev. Lutheran Church, Marshall, Wis., by A. D. Laper, W. A. Schumann, G. W. Franzmann, P. H. Wilde, H. A. Essmann, H. C. Krause; July 7, 1968.

**Klug, Henry H.**, as pastor of the Tri-Parish at Warrens, Wis. (St. Matthew, St. Luke, St. John), by H. W. Winkel; June 2, 1968.

**Neumann, Robert E.**, as pastor of Grace Ev. Lutheran Church, Casa Grande, Ariz., by D. V. Schultz, assisted by M. C. Nitz; June 30, 1968.

**Pingel, Louis E.**, as pastor of Trinity Ev. Lutheran Church, Lincoln, Mich., by J. F. Brenner, assisted by M. R. Toepel, H. C. Buch, and J. H. Kurth; June 30, 1968.

**Pingel, Louis E.**, as pastor of St. John's Ev. Lutheran Church, Mio, Mich., by J. F. Brenner, assisted by M. R. Toepel, H. C. Buch, and J. H. Kurth; June 30, 1968.

**Reaume, Hugh**, as pastor of Salem Ev. Lutheran Church, Scottsdale, Ariz., by D. K. Tomhave, assisted by D. G. Redlin, W. A. Meier, D. D. Pautz; July 7, 1968.

### CHANGE OF ADDRESS

#### Pastor

**Franzmann, Werner H.**  
3523 Terhune  
Ann Arbor, Mich. 48104

**Gast, Kenneth A.**  
620 Whitman, Apt. 104  
Belvidere, Ill. 61008

**Kern, Guenter H.**  
4330 N. 19th St.  
Milwaukee, Wis. 53209

**Reaume, Hugh**  
308 S. Pueblo Way  
Scottsdale, Ariz. 85251

**Strack, Kenneth W.**  
308 N. Maumee St.  
Tecumseh, Mich. 49286

### RESULT OF COLLOQUY

In a colloquy which was held on July 15, 1968, Pastor H. Paul Bauer, North Platte, Nebraska, formerly a member of the C.L.C., was found to be in agreement with our Synod in doctrine and practice. He is herewith declared to be eligible for a call into the public ministry in the Wisconsin Ev. Lutheran Synod.

Second Vice-President Manfred J. Lenz  
District President Hugo Fritze  
Prof. Wilbert R. Gawrisch

## NOTICE Martin Luther Academy

Registration Day for all Martin Luther Academy students is scheduled for Monday, Sept. 9. Registration hours are 8 to 11:30 a.m., 1:30 to 4 p.m., and 7 to 8 p.m. New students are asked to register in the morning or afternoon. Returning students may also register in the evening. The opening service will begin at 8:30 a.m. on Tuesday, Sept. 10.

Oscar Siegler, President

## SCHOOL OPENING Northwestern Lutheran Academy

The new school year at Northwestern Lutheran Academy will begin on Tuesday, August 27, 1968. The opening service will be held at 2:30 p.m. Early registration, especially by new students, is appreciated. For information write to the Office of the President, Moberg, S. Dak. 57601.

K. G. Sievert, Acting President

## OPENING SERVICE Wisconsin Lutheran College

The ninth school year of Wisconsin Lutheran College will begin with the opening service on Tuesday, September 10, at 10 a.m. in the chapel-auditorium, 330 N. Glenview Ave. All friends of the college are invited.

The dormitories will open on Sunday, Sept. 8, at 2 p.m.

The new school year will bring the addition of five professors to the college staff for a total of twelve. This is to be our last year in the facilities of Wisconsin Lutheran High School.

Robert J. Voss, President

## CALL FOR NOMINATIONS Northwestern Publishing House

Since Pastor Werner Franzmann has accepted a call into the parish ministry, the Board of Directors of the Northwestern Publishing House herewith asks the members of the Synod to nominate men qualified to replace him on the editorial staff of our Publishing House.

Anyone nominated should be theologically trained. He should preferably have some experience in the parish or teaching ministry. He should have a mature theological judgment. Considerable competence in the field of English is required. The office also calls for the exercise of literary taste and discrimination. Evaluating manuscripts ranging from scholarly theological works to children's literature, will be an important part of the work. Finally, the ability to write clear, contemporary English is a necessary qualification.

Please supply pertinent information regarding the nominee. All nominations should be in the hands of the secretary of the Board by August 12, 1968.

Mr. H. P. Gieschen, Secretary  
c/o Northwestern Publishing House  
3616-32 W. North Ave.  
Milwaukee, Wis. 53208

## WANTED — HOUSEMOTHER

Northwestern Lutheran Academy, Moberg, 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.

## HOUSEMOTHERS NEEDED

Michigan Lutheran Seminary is in need of two housemothers. Each housemother will live with and be in charge of about 40 girls. Good health, a love for, and an understanding of teenagers are the prime prerequisites. If interested, please write to the undersigned:

Prof. Martin R. Toepel  
2128 Court Street  
Saginaw, Mich. 48602

## EXPLORATORY SERVICES— BIRMINGHAM, ALABAMA

Exploratory services are being held in Birmingham, Ala. Please send names of prospects to: Mr. A. Dobell, 840 86th Place South, Birmingham, Ala. 35026.

## SERVICES EVERY SUNDAY Hartford, Conn.

Worship services are held at 7 p.m. every Sunday at Sunset Ridge School in East Hartford, Conn. Directions or information are available from Walter Peters, 13A Howard Court, East Hartford, Conn. 06108, phone: 203-528-3555.

## 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.

## HAWAII

The California Mission Board has been assigned responsibility for assessing potential and prospects for eventually beginning WELS home mission work in Hawaii. Please forward pertinent information, suggestions, and names to Pastor Robert Hochmuth, Secretary, 3451 Eden Drive, Santa Clara, Calif. 95051.

## WELS EXPLORATORY SERVICES

Prior Lake—Savage area (Minn.)  
Services at 10:30 a.m.

At Prior Lake Village Hall

Please send names of prospective members to Rev. L. H. Lohert, 921 E. Shakopee Ave., Shakopee, Minn. 55379.

## U. OF MICHIGAN AND EASTERN MICHIGAN U. STUDENTS

Please specify "Wisconsin Synod" on your registration and/or religious preference cards. Pastors and parents, please notify the undersigned of students from your congregation who are attending either the University of Michigan or Eastern Michigan University.

Rev. Werner H. Franzmann  
3523 Terhune  
Ann Arbor, Mich. 48104  
Phone: 761-1486

## CALENDAR OF CONFERENCES

### NORTHERN WISCONSIN

#### DISTRICT CONVENTION

Place: Manitowoc Lutheran High School,  
Manitowoc, Wis.  
Dates: Aug. 5-8, 1968.

Speaker: R. E. Ziesemer (10 a.m. Communion service, Aug. 5, 1968).

Papers: "Stewardship in the Light of Scripture," Pastor David Kock; "Mission Opportunities in the Northern Wisconsin District," Pastor M. Radtke.

Host Church: First German Ev. Lutheran, 8th and Marshall Sts., Manitowoc, Wis. N. Kock, host pastor.

Registration and Excuse Committee: The Conference Secretaries under the chairmanship of Pastor Eugene Kitzerow. Remember congregational certifications and District dues.

Requests for information and housing helps may be addressed to: Pastor Loren Schaller, Manitowoc Lutheran High, Lancer Circle, Manitowoc, Wis. 54220.

S. Kugler, Secretary

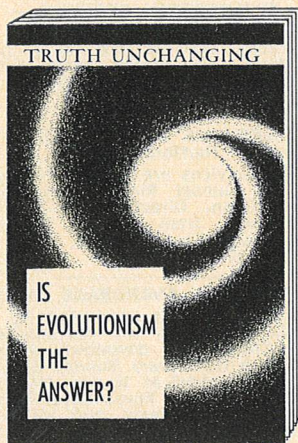
#### NORTHERN WISCONSIN DISTRICT Winnebago Pastoral Conference

Date: Sept. 16, 1968.  
Place: St. John's, Markesan, G. Kobs, pastor.

Time: Communion service at 9 a.m.  
Preacher: T. Zuberbier; J. Albrecht, alternate.

Agenda: Ephesians 5, J. Petrie; Introduction to the Augsburg Confession, E. Semenske; "This We Believe," M. Janke; Isaiah 1, C. Rosenow.

P. Kolander, Secretary



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