



THE NORTHWESTERN

Lutheran

June 12, 1966



BRIEFS by the Editor

MY LORD TAKES NO VACATION

*My Lord takes no vacation. He would walk
As close to me as ever in the year.
Knowing my constant needs, He does not deem
The time is ripe when He need not supply
The soul with comfort 'gainst the guilt within
Or the Tempter who assails at any hour
Or season of year. He does not fear
That I may "get too much religion"
Or that I lean on Him too heavily;
He does not say, "Now take your ease awhile.
These past ten months your soul has laid in so much
Of strength that you can call on your reserve.
And so I'll take my leave of you and rest
Till autumn nighs, and you need new supplies."*

*My Lord takes no vacation. Shall I then
Go through the summer trance-like, unaware
Of the pressing, urgent needs that move my Lord
To ceaseless toil? Shall the body's needed rest
And the wholesome change from the accustomed round
Of duties be the reason why I choose
A vacation for the soul which pays no heed
To my Shepherd? Ah, my soul, behold He stands
There ready with His Word and Sacrament,
To relieve the daily hunger, daily thirst;
He slumbers not nor sleeps, but vigil keeps —
Only that I remain His blessed sheep!
Let others spurn His voice and flee His care;
My Lord takes no vacation — nor will I!*

(Reprinted from the July 20, 1958, *Northwestern Lutheran*)

ANOTHER SEMINARY IN A FIELD ABROAD is featured in this issue. In the issues of May 15 and 29 we portrayed the Bible Institute in Zambia, Africa. Now we are able to show you something of the work being done at the Seminary of the Christian Chinese Lutheran Mission, Hong Kong. Pastor Marlyn Schroeder supplied the article and the pictures. He served as Friendly Counselor to the Mission for almost eight months in 1965 and two months of 1966. Now

Pastor Richard Seeger of our Mission in Japan has accepted the permanent call as Friendly Counselor and has entered upon his duties.

The presentation in text and pictures does not give as thorough a coverage as did that on the Bible Institute. Still it shows us how vital the Seminary in Hong Kong is both as a big step toward an indigenous church and as a means of entering the doors which the Lord is opening for us in the Far East.

THE PICTURES AND ASSIGNMENTS of the graduates from Wisconsin Lutheran Seminary will appear in the June 26 issue; those of the four-year graduates from Dr. Martin Luther College will be found in the July 10 *Northwestern Lutheran*.

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PLEASE NOTE: THE "OPEN LETTER" which appeared in three installments during February and March is now available as a separate publication. See page 195 for further information.

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

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Editorials

Union and Division Reports on the progress of the ecumenical movement would have us believe that the union of all religious denominations into one mighty church has practically been accomplished. It is assumed that all right-thinking people are in favor of such a union and that the time has arrived to make it a reality. It is assumed also that differences in doctrine are no longer important and need not be a bar to amalgamation. If there are bodies like the Wisconsin Synod that declare a separation from old friends on grounds of differences in doctrine, they are ignored or declared to be unimportant cranks. "The Wisconsin Synod is dead," some say.

We are not alone, however, in our protest against the spreading indifference to truth in doctrine and against the tendency to treat the Bible as a mere record of what people once believed about God. The Bible, so say the modern theologians, is not literally God's word, does not proclaim a doctrinal truth, but is only a witness to what some conceived to be the truth.

In the United Presbyterian Church there is a vigorous movement quite similar to that represented by the Wisconsin Synod among Lutheran synods in the United States. A group in the Presbyterian Church calling themselves the Orthodox Presbyterian Church are admonishing Presbyterians to take all possible steps to prevent the adoption of a new Confession that would contradict the 300-year-old Westminster Confession and would be clearly contradictory to the old Presbyterian faith in the Bible as God's inerrant revealed truth. An appeal to their members reads:

Finally, should these efforts fail, there is but one scriptural course of action to pursue. Writing to the Romans Paul said: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). Christians must in due course separate themselves from a church that by its confession has separated itself from the doctrine of Christ and the Apostles as found in the Scriptures. It then becomes the duty and the privilege of Presbyterians to become members of a church of Christ that does confess with Christ and the Apostles that the Bible is the Word of God and its doctrine of salvation is the true doctrine of salvation.

That has a familiar sound in our ears.

ERWIN E. KOWALKE

* * * *

External Sophistication A highly successful journalist remarked in a recent address that the American people have become more sophisticated. Most of us, no doubt, will agree. The classic rube of yesteryear, with his never-failing gullibility, outlandish clothing, and country haircut, has all but disap-

peared from the national scene. He now watches the same television programs, reads the same magazines and newspapers, goes to the same kind of schools, and drives on the same superhighways to the same distant places as his more polished counterpart.

This development, enhanced by national prosperity, has moved many to strive for an even higher polish on the veneer of sophistication, either as a mark of distinction or as proof that they are "in." This has tended to create an inordinate concern for external niceties and to encourage snobbery as a way of life.

Social crudity is no more godly than social refinement, and lack of concern for the social graces is not one of the marks of Christianity. In fact, it can be downright offensive. But gracious living and external sophistication are not the be-all and end-all of life either; and while they may appear to be signs of progress, they can very well turn out to be evidences of progressing worldliness.

Our Christian people are not untouched by the civilization of which they are a part, and among other things they take on much of the outward sophistication of their nonbelieving fellow citizens. But with the increasing emphasis on what is often inappropriately termed "the finer things in life," we need constantly to be reminded of the true values made known to us through the Word of God.

There is nothing wrong in knowing what clothes to wear for a specific occasion, or in cultivating good taste in houses and furnishings, or in knowing what wines to serve with what foods. But there are things that are more important. Therefore, in a society obsessed with the external marks of sophistication we need to be wary lest our Christian faith and hope be crowded out by an excessive concern for trivia.

IMMANUEL G. FREY

* * * *

District Democracy It seems almost inevitable that our Synodical democracy should tend to become a bureaucracy. As a church body increases in size, there is more to administer. Even if it does not grow larger, its business will, nevertheless, tend to grow more complex. Organizations like a synod will engage in an increasing number of activities and provide a widening range of services.

In order to administer our expanded program, we have been turning more and more of our responsibilities over to more and more boards and committees. These boards and committees, in turn, have come to rely in increasing measure on executive secretaries and executive committees to carry out their functions.

This trend toward centralization brings with it a greater dependence on the individual. Large responsibilities are placed in the hands of key men who not only

(Continued on page 187)

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and spoke unto them, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world." Amen (Matthew 28:16-20).

The Missio Dei program in our congregations has been underway for several weeks now. More and more of our members are becoming involved in the program from day to day. Even some of the children are talking about our Missio Dei, the mission of God for us.

If there was ever any question about the nature of our mission in this world, God is settling that question for us now. If there was ever any doubt about the scope of our mission, God is removing that doubt from us now. The unprecedented opportunities, the multiplying requests, the wide-open doors—all are making it plain to us in this hour that our mission of God is to produce whatever funds will be necessary to provide whatever facilities will be adequate to prepare as many laborers as our ascended Lord will supply for the work of the ministry of the Word.

Such a mission, of course, is altogether impossible without the Lord Jesus Christ. His commission is clear to all those who are committed to Him. For one thing, it depends upon

His Divine Power

To undertake anything at all in the kingdom of God with our own strength and resources would surely

be folly as well as futile. "Without me," says Jesus, "ye can do nothing" (John 15:5). Without Him we would be helpless, and our endeavors, fruitless.

To Him, however, as the Son of man, was given absolute, unlimited power and authority already at the time of His incarnation. True, during the time of His humiliation, He did not employ or display this supreme, divine might and dominion except in isolated instances. He emptied Himself, St. Paul informs us, and "humiliated himself, and became obedient unto death, even the death of the cross" (Phil. 2:8).

But now that His redeeming work was finished, as the God-Man He had the full exercise of that power and authority which were His, as the Son of God, from before the foundation of the world. Therefore, He authorizes His disciples to act in His name and empowers them to fulfill their mission and assignments. Operating under His power and by His authority, nothing that He bids them is ever impossible.

If what we are undertaking to do together today is truly a mission of God, if it is what we are divinely directed to do, then there ought to be no doubt or question about what we are able to accomplish. Our exalted Savior encourages us mightily and enables us to succeed when He says: "All power is given unto me in heaven and in earth. Go ye, THEREFORE."

His Saving Purpose

Equipped with superabundant power, a people may feel supremely confident and secure. Yet, if one considers the wrong use to which that power may be put, it may also be the cause of considerable alarm and apprehension. Atomic energy could be a boon to mankind and serve many a wholesome purpose among nations at peace. But, under contrary circumstances, it could also be a bane

to the human race and a most fearsome means of mass annihilation.

The unlimited power of Christ, bestowed so richly upon His disciples, was surely to serve the most salutary purpose. Through the power of His holy Word and Sacrament they were to make disciples of people of all nations. Those who were dead in trespasses and sins would be made alive by the washing of regeneration and renewing of the Holy Ghost. Those who were groping about in the darkness of ignorance and superstition, blind to the fact of their reconciliation with God, would have their eyes opened to the beauty of saving, divine truth. This blessed result is brought about by the illuminating power of the Gospel of God's free grace in Christ Jesus. In this way countless souls—men, women, and children—would experience the blessedness of sonship, the peace and comfort of full forgiveness, and the thrilling joy of eternal salvation.

In like manner our Missio Dei program is intended ultimately to increase substantially the number of those who, through the power of the gracious Means that we are commissioned to employ, will share with us the priceless and enduring blessings secured for us and for all by our Lord Jesus Christ. Towards the fulfillment of this blessed purpose, involving millions of dollars worth of new and expanded training facilities, our gracious Lord is providing the material means in rich and undeserved abundance.

His Abiding Presence

"Lo, I am with you always," Jesus assured His disciples on their mission of mercy. The record shows how faithfully He was with them with His powerful and sustaining presence. In consequence, we today have the privilege of participating in a Missio Dei that is implemented by His divine power, directed by His saving purpose, and upheld by His abiding presence. MILTON BURK

**Topic: What Is the Meaning of
'Gospel' in Article VII of
the Augsburg
Confession?**



The *Augsburg Confession*, the basic Lutheran confession presented at Augsburg in 1530, contains the following statement in Article VII, which speaks of the Church: "And for the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments." In reference to this statement, a reader asks, "Is the term 'Gospel' used here in the narrow and proper or in the wider sense?"

Two Different Uses of 'Gospel'

What is meant by the narrow and wider sense? The term 'Gospel' in its narrow or proper sense means the good news of salvation through Christ. The Gospel speaks specifically about the redemptive work of Christ. It is summed up in John 3:16. In its wider sense the term 'Gospel' means the Word of God, including everything that is taught in the Scriptures. When, for example, Jesus tells us to preach the Gospel to every creature (Mark 16:15), He is telling us to go out and make disciples of all nations, teaching them to observe *all things* He has commanded us (Matt. 28:19, 20). Here Gospel is used in a wider sense, including all things Jesus taught.

The Sense of 'Gospel' Makes a Big Difference

Which sense is meant in the above quotation from the *Augsburg Confession*? Does it make a difference? Yes, the difference is considerable. If 'Gospel' is used in the narrow sense, then the sentence means that for true unity in the Church the only requirement is agreement on the central doctrine of Christianity, that of redemption through Christ. In other doctrines there could be disagreement without disturbing the true unity of the Church. Then we could practice fellowship with all those who are in agreement on this one basic doctrine.

If the term 'Gospel' is used in the wider sense, the sentence means that for true unity complete doctrinal agreement is called for. That means that we could not practice fellowship until general doctrinal agreement is recognized.

The Position Some Lutherans Take

There are many Lutherans today who point to the above sentence, assume that 'Gospel' is used in its narrow sense, and then say: "There you see, our Lutheran Confessions say that you need not have agreement on all doctrines to practice fellowship. It is enough to agree on the Gospel. To require more is un-Lutheran."

What Is Not to Be Added?—Doctrines or Traditions?

But is this assumption correct? Let us see. When the article states that "it is enough to agree on the doctrine of the Gospel, etc.," it clearly says, "This much is re-

quired for true unity, and nothing else should be added as a requirement." But what is not to be added? Is it that no further Scripture doctrines are to be added to the 'Gospel' (in a narrow sense) as a requirement for true unity? Or is it that which the Scriptures teach about the Law? To answer this we need to look at the sentence that immediately follows and tells us what is meant. We read: "Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike." No traditions, nothing that was instituted by men, is to be made a requirement for true unity. Only the Gospel, only that which God teaches (this is 'Gospel' in its wider sense), is required; nothing man-made like rites and ceremonies is essential for unity.

For this reason we are concerned that the congregations of our Synod teach the same doctrine from the Scriptures. We will not be so concerned that all congregations use the same liturgy, as long as nothing un-Scriptural is done.

The Example of Luther and Zwingli

It is quite evident that the Lutherans at the time of the Reformation followed a practice that corresponds to the above statement with 'Gospel' understood in the wider sense. At Marburg in 1529 Luther and Zwingli were in agreement on the doctrine of the Gospel in the narrow sense. There was a wide area of agreement, stated in 15 articles that were drawn up. They agreed also as to how the Lord's Supper was to be administered. But they did not agree "as to whether the true body and blood are bodily present in the bread and wine." Today this would be looked upon as a minor point of interpretation. But it moved Luther to withhold the hand of fellowship from Zwingli.

If agreement only in the 'Gospel' in its narrow sense is required for true unity, the Lutherans would not have needed to draw up another confession, known as the *Formula of Concord*, later in the 1500's. It is evident that wherever there was doctrinal disagreement, this had to be faced and removed, if true unity was to continue.

The Context Says Much

The context in the article and the historical evidence speak for the wider sense of the term 'Gospel' in the sentence from Article VII. What is, however, most important for us is that the wider sense is also Scriptural. Read Matthew 28:20; I Timothy 1:3; I Peter 4:11; Matthew 7:15; Romans 16:17; and I Timothy 6:3-5. Scripture everywhere calls for faithfulness to the whole of God's Word. Where such faithfulness is in evidence, true unity can be said to exist.

ARMIN SCHUETZE

News FROM OUR Missions

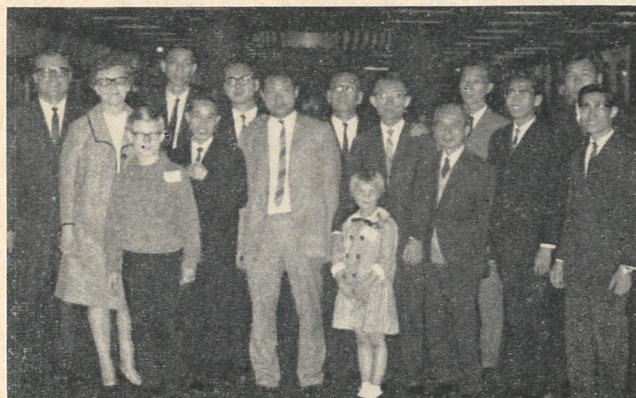
The Chinese Ev. Lutheran Theological Seminary

Today . . . Tomorrow

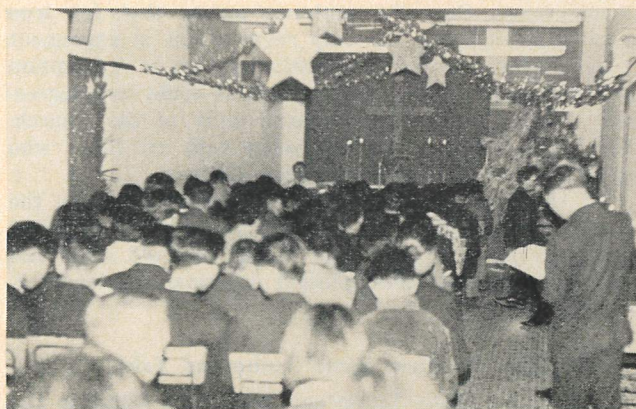
We Look To Them

The hope and aim of every field in the world mission program of our Synod is built on the word "indigenous." As a Synod we assist the Christians in a field financially, and labor among them, in order to reach that point where fields such as those in the Orient, Japan or Hong Kong, might one day supply and meet their own needs. This eventual independence lies not only in dollars and cents, but also in manpower. We need native workers to establish the indigenous church. We need men whom we can train to be pastors to their own people. In Hong Kong, the Chief Shepherd of the Church has supplied that very need. He has answered our prayers far beyond our expectations in that He has permitted us to open a seminary with a respectable enrollment of 13 men. Now that same Shepherd looks to us properly to prepare and use this gift of manpower.

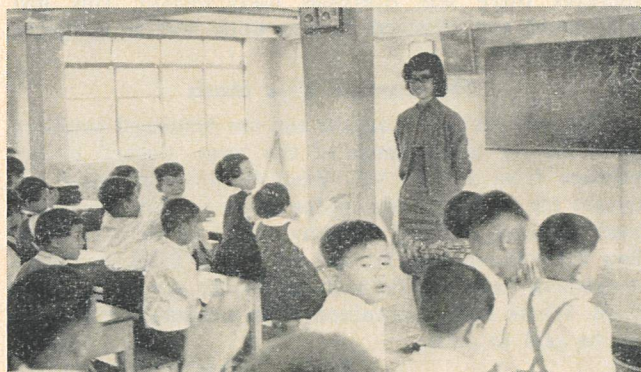
Because many members of that first class in September 1964 had had several years of Bible school training, it is presently felt that two of them are ready to serve the Lord as pastors within a few months. The remaining seven members of that first class will be in this position within another year. Some of these men can well be absorbed in the present mission structure in Hong Kong. We are already short-handed, and yet day after day our commitments increase. We can strengthen the home-base operation and, God willing, expand, opening new fields. Nevertheless, it is important to note that by time of the Synod convention in 1967, we may well be able to recognize up to nine Chinese pastors in Hong Kong, in fellowship with our Synod through the Chinese Evangelical Lutheran Church, Far East.



MEMBERS OF THE SEMINARY CLASS are shown bidding farewell to the Marlyn Schroeder family when they returned to the United States in February. Pastor and Mrs. Schroeder and their son are at the left, their daughter in the front, middle.



(above) IMMANUEL LUTHERAN CHURCH, which has its place of worship in the same building as Immanuel Lutheran English Middle School, presented this scene at the Christmas service of 1965.



(left) MORE THAN 200 ARE IN WEEKLY ATTENDANCE at the Sunday school conducted at the Spirit of Love Church, Hong Kong. Here one of the classes is shown in session.

To Reach Such As These

With such a corps of soldiers for Christ, armed with the "sword of the Spirit," we eagerly await the day when, through their ministry of preaching and teaching, more souls might be added to the Church. Less than 10% of the nearly 4,000,000 population in Hong Kong are Christian. Though many church bodies are at work in Hong Kong, hundreds of thousands have not been reached at all. Also, to the north and west of Hong Kong are millions more who do not know the only Name of salvation among men. Thus the Lord is placing before us a most ambitious program. Our responsibility as "bearers of the Good News" has increased sharply in this part of the world.

Through the "Voice of Salvation" radio program, the Lord appears to be further clearly directing our path of immediate expansion, namely, into Taiwan (Formosa). On this Nationalist China island live 12,000,000 people. Last November the Lord of the Church gave us a special gift: the Taiwan government granted, free of charge, the broadcast of the one-half hour "Voice of Salvation" program over its network of 10 stations. Since it is a government network, the program is beamed into all the schools of the island each morning at 9:30. We cannot help but repeat that the Lord is expecting greater things of us in the Far East. In addition to the six-day-a-week broadcast into the schools, the program is aired Monday through Saturday over a station in the capital city of Taipei, plus a short-wave broadcast that beams across the Formosa Straits into Red China.

(The Voice of Salvation program is taped in Hong Kong and sent to Taiwan. The expense of this radio endeavor, production costs, clerical help, additional workers part-time, etc., is not covered by budget funds, but depends on the gifts so designated for "Voice of Salvation.")

Thus far there have been many inquiries from people in Taiwan in response to the radio program. It is reported that groups now gather in homes about a radio to listen and discuss especially the Monday and Saturday program, which is a lecture type of program based on Luther's Small Catechism.

"When is the minister coming from Hong Kong to serve us?" is the question we must answer time and time again. Quarters for services have been offered to us in Taiwan and other facilities are available at a nominal



THOUSANDS UPON THOUSANDS OF CHINESE are without the Gospel and therefore without Christ and without hope in the world. The members of this family have been reached. They are members of Spirit of Grace Church, Hong Kong.

charge. Very soon we will have two seminary men available for work in Taiwan. Thus it appears as if we have no reason to ask at the present, "Lord, what wilt thou have us do?" We know! The only remaining question is, "When can we meet this challenge to carry out the program the Lord has outlined for us?" Pray that it may be SOON!

MARLYN A. SCHROEDER, Secretary
Board for Chinese Missions.

Editorials

(Continued from page 183)

execute resolutions but also have a strong voice in formulating policies and directing procedures. Such centralization undoubtedly makes for efficiency of operation, but it also endangers democratic processes.

Our District conventions are now, therefore, more important than ever in serving as counterbalances against centralized authority. The District convention is the people's assembly of the Synod. Every pastor as well as every male teacher is eligible to attend the District convention. Every congregation is asked to send a representative. Some congregations may thus be represented by as many as a half dozen men. Even the most humble parish can have its full say in the affairs of the Synod.

The entire program of the Synod is under review

when the District convenes. Every congregation, through its delegates, may express its opinion and should express its opinion regarding that program. It should extend its wholehearted approval to what is good. By the same token it should be forthright in its disapproval of what it considers objectionable, and should question what is of indifferent worth.

In the government of our Synod the Districts bear a large responsibility for maintaining democracy in our midst. Where these regional assemblies do not assume their full obligations and exercise their rights and privileges, but leave both policy and procedure in the hands of the executive organization, the drift toward dominion government will only be accelerated. In that case we shall have forfeited our right to complain about a synod that is dominated from headquarters.

CARLETON TOPPE

What do
you mean..



Justification?

WHY ARE SOME SAVED AND NOT OTHERS?

Our study of the doctrine of justification has shown that when a sinner comes to faith and is justified, this is due solely to the grace of God. Man can take no credit whatsoever for his salvation.

Calvin: God Predestined Some for Damnation

Why is it then, however, that some are saved and others are lost? Is it because God does not really *want* some people to be saved? That was John Calvin's explanation.

Calvin admitted that it was a "horrible decree," but, nevertheless, he claimed that God from eternity ordained and predestined some for everlasting damnation. Can anyone conceive of a more blasphemous accusation against God? Yet there are church bodies which to this day hold to this Calvinistic doctrine.

A Contradiction to Clear Scripture

Calvin's answer to the question why some are saved and others not stands in direct contradiction to the clear teaching of Scripture. God "will have *all* men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4). The Lord "is not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

Are the assurances of God's love nothing but empty falsehoods? By no means! God does not make meaningless, insincere protestations of love for all while secretly planning to hurl a great many into eternal damnation.

Others: a Difference in Men

Others have recognized that justification is universal and that God's promise of salvation embraces all men, but in an attempt to explain why some are saved and others are lost they have maintained that there is a difference *in men*.

Melanchthon, Luther's coworker, for example, no longer continued to stand firmly on the rock of Scripture after Luther's death. Melanchthon took a compromising position in the hope of putting out the fires of religious controversy. He wrote, "Since the promise is universal, and since there are no contradictory wills in God, there must of necessity be *in us* some cause of difference why Saul is rejected and David is received, that is, there must of necessity be some dissimilar action in these two."

A Favorable and an Unfavorable Response

Melanchthon, in other words, tried to solve the problem of why some are saved and others not by assuming that there is a difference in men. Some, he said, respond favorably to the Gospel, as David did. Others, like Saul, react unfavorably to it.

In reality, therefore, Melanchthon gave credit in part to man for his conversion and justification. He held that man must cooperate with God if he is to come to faith. Natural man can choose either to believe or not to believe.

Synergism Is Unscriptural

This teaching, called *synergism* (meaning that man cooperates with God in his conversion), is unscriptural. The Bible teaches that natural man is "*dead* in trespasses and sins" (Eph. 2:1). Because of original sin man by nature is spiritually—completely dead. He is so thoroughly corrupt that of himself he has no ability whatsoever to respond favorably to God's gracious Gospel invitations. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). "The carnal mind is enmity against God" (Rom. 8:7).

Melanchthon's explanation that there is a difference in men which accounts for the fact that some are saved while others are not is wholly at variance with the Bible's clear words, "There is *no difference*: for *all* have sinned, and come short of the glory of God" (Rom. 3:22, 23).

Melanchthon's Error Rejected by the Lutheran Church

Melanchthon did not venture to come forth openly with his false ideas, based not on Scripture but on human reason, until after Luther died. There had, however, been some indications in his public writings even earlier of the rationalistic trend of his theology. But in the *Formula of Concord* the Lutheran Church rejected Melanchthon's false teaching in unmistakable terms. It repudiated "the doctrine of the Synergists, who pretend that man is not absolutely dead to good in spiritual things." It rejected the claim that in conversion "the free will, from its own natural powers, can meet God, and to a certain extent, although feebly, do something towards it, help and cooperate thereto, can qualify itself for, and apply itself to, grace, and apprehend, accept it, and believe the Gospel" (*Sol. Decl.*, II, 77).

Modern Melanchthons:

Natural Resistance and Willful Resistance

Unfortunately, however, Melanchthon's error is not dead. Even today within many Lutheran church bodies the teaching is tolerated that there is something *in man* which is responsible for the fact that, although God's will is the same toward all men, and although the power of the means of grace, the Gospel, is the same toward all, the results are different: One is converted and justified, another is not.

According to these modern Melanchthonians, this factor in man is *less* resistance toward the Gospel on the

part of some than of others. It is said that those who are converted have a *natural* resistance, common to all men, which the Holy Ghost is able to overcome. Those who are not converted, on the other hand, are said to add a *willful* resistance to this natural resistance. Such willful resistance the Holy Ghost supposedly cannot overcome.

An Unscriptural Distinction

Such a distinction is obviously unscriptural. Was Paul's violent opposition to the Gospel before his conversion not willful? Certainly he did not consider himself to have been any less opposed to Christ than others when he spoke of himself as the "chief" of sinners (I Tim. 2:15).

Again, those who teach that there is such a difference in men are making man, by virtue of his lesser resistance, ultimately responsible for his own conversion and justification. *Sola gratia* (by grace alone) is scuttled.

A Mystery — Do Not Try to Solve It!

The simple fact is that God has not chosen to explain what appears to us as a mystery, why some are converted while others are not.

That, on the one hand, we are Christians and that, consequently, we are justified by faith, is due solely to the grace of God. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16).

That, on the other hand, many do not believe is not because God is unwilling to save them or because He makes no serious effort to bring them to faith. That they

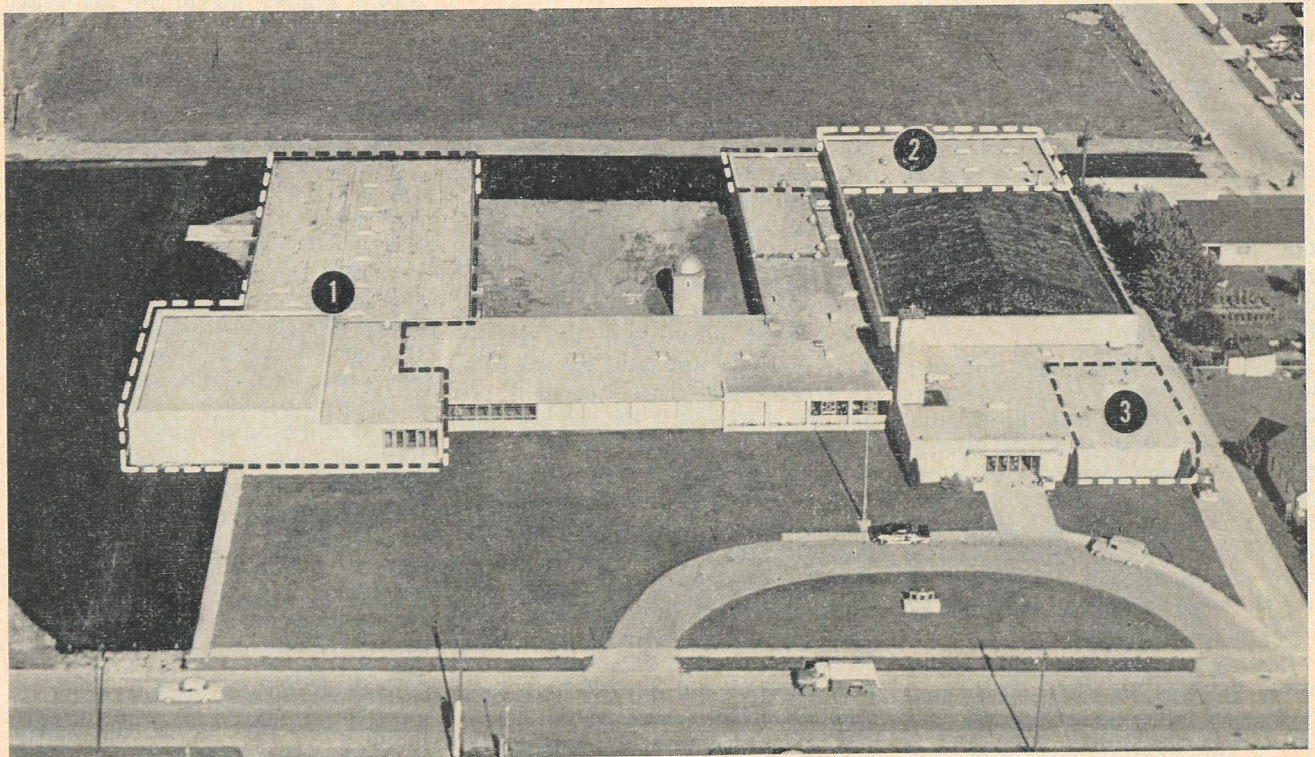
are lost is no one's fault but their own. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!*" Jesus testified concerning Jerusalem (Matt. 23:37).

We have no business trying to harmonize these two Scriptural truths. We will, therefore, content ourselves with simply letting them stand side by side. Every attempt to find a logical solution to the mystery of why some are saved and others not inevitably results in a denial of one Scriptural truth or the other. It is not for us to try to probe what God in His infinite wisdom has not seen fit to reveal to us.

We ought, rather, to imitate the Apostle Paul in "bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5). Pondering with grateful hearts the marvels of God's grace toward us, we will, first of all, confess with St. Paul, "By the grace of God I am what I am" (I Cor. 15:10).

Then, secondly, we will echo Paul's words as he contemplates with awe the incomprehensible ways of a just and holy God: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counselor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things; to whom be glory for ever. Amen" (Rom. 11:33-36).

WILBERT R. GAWRISCH



FOX VALLEY LUTHERAN HIGH SCHOOL, Appleton, Wisconsin, as it appeared after the program of building additions and remodeling was completed in August 1965. The areas numbered 1 and 2 are new additions. Number 3 designates the remodeled area. The square footage of the school plant was almost doubled. The steadily increasing enrollment at Fox Valley had made this expansion program imperative.

By the Way

Henry C. Nitz

Confusion in Reporting

The first reports of the Pope's mixed marriage decree were carried in the daily newspapers in a way that confused everyone. Apparently what happened was that the men who cover religious affairs for the secular dailies either misread or simply misunderstood what the Pope was saying.

What the Pope actually did was not nearly so sensational as the first reports indicated. Non-Catholic parties in a Catholic marriage won't have to sign promises to rear the children as Catholics but it is still the intent that children in a mixed marriage be reared as Catholics.

Marriage of a Catholic before a clergyman of another faith or before civil authorities will still be ruled as an invalid marriage for the Catholic. The clergyman of the faith of the other party can lead prayers, say a few words, at a Catholic marriage ceremony—this is important as a step forward for it gives the Protestant clergyman a real role after all, the priest is only a witness to the marriage and in a very real sense the other clergyman would be a witness too.

Those of other churches may not be happy about what was actually said in the decree. Cardinal Bea says that further modifications may come but don't expect this. The Catholic position on marriage is a strong one—but then most Catholics agree that it should be.

What remains the proper approach is still for those on both sides to urge that their young people not take the first steps that lead towards marriage. Sometimes we serve the cause for unity best by remembering there isn't already unity and that it isn't bigotry to hold fast to those things that seem important to us. Marriage is vitally important to those of all churches.

It happens there are vital differences between us that affect marriage—the attitude on divorce and remarriage, the attitude towards birth control, to mention only two. As important as marriage is it is best for young people to avoid situations in which their marriages must stand stresses that come from different con-

victions about vitally important matters.

(Dale Francis, in *Operation Understanding*, April 17, 1966)

"For Me He Lives"

"This whole question is not, of course, a problem for God, for He was neither created nor invented by man, and man cannot dethrone Him. He is the truth—the absolute truth, transcending and upholding all being, even His funeral party of theologians included!"

Thus writes C. B. Ashanin of Claflin University in *The Columbia Record* (Columbia, S.C.). He was born in a Communist country and knows from personal experience the spiritual slavery of men who have been "brainwashed into the idea that God is dead."

In his plea for faith in the God of Abraham, Isaac, and Jacob, he includes a gripping illustration:

"There is a story about a naturalist who came to Austria to study the Alpine flora. He had an Austrian guide who took him up to the high Alpine plateaus. As they climbed, the guide remarked that 'With God's help, we will reach our destination by evening.' The scientist, who was one of those 'death of God' theologians, rebuked his guide for using such a meaningless idea as God; God naturally being dead. The guide looked him in the face and said, 'Sir, I am but a simple countryman, but you are a learned man and must know whether or not God exists. But since you say He does not, I do not see why I should not murder you here and now, for I can use that money you have in your purse. As for the police, I will simply tell them that you slipped from this precipice.'

"The scientist turned pale. The guide smiled at him and said, 'But let us go on, sir, no harm will come to you from me, for though you say God is dead, for me He lives; and because of Him I must not only harm you, but rather protect you and wish you well.'"

How Christian is Rome?

If Martin Luther were to visit Rome today, he would be even more dis-

gusted and disillusioned than he was after his trip to the "Holy City."

"When Pope Paul VI told the nobility of his court that 'present-day Rome is not a truly Christian city,' he put an official seal on what has long been the contention of Protestant missionaries in Italy."

Thus writes Royal L. Peck, director of the Italian Bible Institute in Rome, in the May, 1966, issue of *World Vision Magazine*. His article is titled "The Myth of Christian Italy." He continues:

"Roman Catholic appraisal of religious life in its own backyard has become more and more outspoken. Although the Vatican officially continues to claim Italy as a 'Christian' people, organs of the Roman church are openly bringing to light facts that show this is a myth.

"A priest in the province of Bologna laments: 'On weekdays my church is deserted, on Sundays there are few people . . . and these are mostly women; absent are the young people and men, except on two occasions, Easter and Christmas. . . . What little religious tradition that remains is more superstition than religion.' In the face of these facts he concludes that the Church of Rome cannot avoid the burning question: 'Are our liturgical services producing a truly Christian people?'

"*L'Osservatore Romano*, semi-official organ of the Vatican, editorializes: 'We Italians are a people who through the ages have not known the lacerations and ruinous eclipses of deadly heresies. . . . But we are a people which, due to an easy traditionalism, do not easily give ourselves to firm discipline. The threat of diffused indifference, which comes from religious ignorance, does not lead to a declared atheism . . . it leads to practical apostasy. This creeping apostasy . . . is helped by the spread of two poisons: anticlericalism and communism.'

"Vatican Council II was a direct outgrowth of the dangerous position in which Catholicism finds itself, not only in Italy but in almost every country outside North America. Since World War II many countries with a traditional Catholic majority have been swept behind the iron curtain

by popular acclaim. In Latin America centuries of religious syncretism have begun to reveal the gaping flaws of Catholicism. Pope John XXIII realized that something had to be done, and done quickly, if the church was to win back the allegiance of its millions of defectors. Vatican II was to be the instrument for a massive modernization effort to better equip the church for its counterattack.

"Column upon column of free publicity was given the Vatican in the world press during the four-year Council. In Italy, however, it was a rare day when Council affairs were front page news. In one of the nation's leading weekly magazines, *L'Europeo*, a reader in Luxembourg deplored the silence of almost the entire Italian press as far as the council was concerned. The editor replied: 'The indifference of the press is none other than a reflection of the public's indifference . . . In Italy one is born a Catholic, lives a Catholic, dies a Catholic. But only one in a thousand takes his Catholicism seriously!'

"The people of Italy were indifferent to the Council because religion means little to them. Catholicism is social status, not a faith. Thousands of priests, monks and nuns in Italy were indifferent to the Council because being steeped in tradition of conservatism they were in no mood to abandon medieval attitudes. The Italian hierarchy, however, became the archfoe of change.

"The Italian clergy know what they are talking about. Any further loosening of the bonds that tie Italy to the church is bound to have an ad-

verse effect on Catholicism. Christianity, through the Roman Church, has never in its long history been able to produce the kind of Christian society that expresses itself in the day-to-day life of the Italian masses. Temporal power she has in great abundance. Outward allegiance of the people is profusely hers. But, in spite of all this, from the time of Constantine the Great the church has never been able to convert the pagan heart of the people. Luigi Barzini in his best selling book, *The Italians*, comments that most tourists detect in Italy a 'pagan, slightly irreverent, sacrilegious, spirit that make the life of Italy emit 'a slight odor of sulphur and brimstone.'

"When Constantine the Great handed the scepter of secular power to the Bishop of Rome by uniting church and state, the Italians joined the forces of the strong with great public display. But historically Italy has been the hotbed of the Roman Church's fiercest opponent, anticlericalism. This is no accident. It is evidence that the Italian heart has never been conquered. On the other hand, it shows that when the chips are down the Italian will not bite the hand that feeds him.

"One has but to read the works of Dante, Boccaccio, Machiavelli, or a contemporary like Roger Peyrefitte, to be convinced that the practical life of people and priest, except for rare and happy exceptions, has been and is corrupt and carnal. Writers of every age testify that Christianity has yet to penetrate the warp and woof of Italian society."

Religious Freedom in Russia

Churches have been warned in a new decree against holding Sunday-school classes. The law, which carries a maximum \$55 fine for offenders, was drafted because of complaints that religious groups were "overstepping the limits of religious freedom." Two women, members of a Baptist church in Sokoluk, were sentenced to five years' "deprivation of liberty" for conducting a Sunday school. (*The Sunday School Times*, April 23, 1966.)

This item from Moscow was preceded by the following report from London: "An obscure sermon on creation, preached in 1862 by Charles Haddon Spurgeon, was broadcast on a British Broadcasting Company program and produced a deluge of requests for copies, which were not available. Listener response exceeded that for any other sermon in the series, which features great sermons of the past century."

Reporting again from Moscow, the next issue of *The Sunday School Times* reports: "According to Agence France Press, the Praesidium of the Supreme Soviet on March 18 passed a decree imposing a number of restrictions on freedom of worship in Russia: collections are strictly prohibited; publication and distribution of tracts, letters, and religious information will be severely repressed; organization of religious meetings that might 'disturb' public order is strictly forbidden; in the future, measures will be taken to repress teaching of religion to minors."

Workshop for Campus Pastors

May 3, 1966

Sixteen pastors from five states met at the Synod Administration Building in Milwaukee on May 3 for a Campus Pastors' Workshop. The meeting was sponsored by the Lutheran Spiritual Welfare Commission.

Pastor Leonard Koeninger, Lansing, Michigan, opened the day-long session with a devotion stressing the importance of continuing in the Word of God. A briefing for the day was given by Pastor Daniel Malchow, Milwaukee, Wisconsin, the Commission representative in charge of campus work.

The 1966 Lutheran Collegians Convention was the subject of a brief report by Pastor Richard Balge, Madison, Wisconsin, pastoral advisor for that group. He reported that Lutheran Collegians, while only two years old, was growing both in numbers and in strength. The 1966 project of the Collegians will be financing and staffing a four-week summer Vacation Bible School in the inner city of Chicago.

"The Relationship Between the Campus Pastor and the Home Pastor" was the title of a report given by Pastor David Tetzlaff, Whitewater, Wisconsin. He emphasized that close cooperation between both pastors is essential. Pastor Herbert Wackerfuss, Evanston, Illinois, in his topic, "Specific Suggestions on Campus Preaching," told the group that, although differences may exist in the education of the hearers, the message of sin and grace is still essential for all.

After the noon recess Professor Armin Schuetze, Mequon, Wisconsin, presented a paper on "Neo-Orthodoxy as It Confronts the College Student." After a brief definition and history of his subject, the essayist directed attention to the various Neo-Orthodox ideas which the student may face. A stimulating discussion period followed.

Pastor Tetzlaff presented ideas on reaching and enlisting participation in a student program, and Richard Ziesemer, campus pastor at the University of Wisconsin-Milwaukee, closed the meeting with a presentation on "The Value of the Campus House."

THEODORE F. KUSTER

Direct from the Districts

Michigan

Anniversaries

The Rev. A. W. Bauman and his wife, the former Edith Kibler, were privileged to celebrate their fiftieth anniversary of marriage on December 29, 1965. A portion of the service on Sunday, January 2, 1966, at Trinity Ev. Lutheran Church of Jenera, Ohio, was set aside to praise and thank God for having bestowed upon these, His servants, 50 years of wedded love and faithfulness. Pastor Donald D. Laude addressed the honored couple on the basis of Psalm 128 verse 5: "The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life."

Pastor Bauman spent all of his full-time ministry in The American Lutheran Church. After his retirement a number of years ago, for confessional reasons, he felt constrained to leave The American Lutheran Church mainly because of its erroristic position on the lodge question. At that time Pastor and Mrs. Bauman became faithful members of Trinity in Jenera. Since that time Pastor Bauman has been faithfully serving his Lord and the church by helping out during vacancies and absences of the pastor both in the home congregation as well as in the neighboring congregations.

May the Lord of the church bless Rev. and Mrs. A. W. Bauman with continued good health and much happiness!

Mr. and Mrs. Herman T. Eckert of St. John's Lutheran Church, Allegan, Michigan, Karl Vertz, pastor, were privileged to observe their fiftieth wedding anniversary on April 3, 1966.

Dedication

January 16 marked the day of fulfilled anticipation and answered prayers for the members of Bethany Ev. Lutheran Church of Saginaw and its pastor, V. W. Thierfelder. For, on that day, they were privileged to dedicate, to the glory and praise of the Triune God, their new church and fellowship hall and classroom wing.

The general overall architecture concept is one of contemporary de-

sign, with emphasis on a feeling of reverence, warmth, and simplicity. The basic building materials used throughout the structure are wood, masonry, and plaster.

The fellowship hall and classroom wing is located directly adjoining the nave. Folding doors are provided between the nave and the fellowship hall for overflow emergencies as well as a temporary location for the choir until the future choir loft is constructed. A kitchen is located off the fellowship hall with easy access through folding doors. The office of the pastor is located adjacent to the main entrance, and the adjoining classrooms are planned for future expansion as well as ready access from the church for use as Sunday school and cry room space.

The speaker at the dedication service was the former pastor and organizer of the congregation, Pastor Paul Wilde.

On January 23, Bethany Lutheran dedicated its new Allen TC-1 organ. Professor Robert Bame of Michigan Lutheran Seminary was the organist for the dedicatory service.

St. Matthew's of Freeland dedicated its new Allen electronic organ on March 13 with Pastor F. Jungkuntz guest organist. Richard Yecke is the pastor.

On February 6, St. John's of Hemlock, Norman Pommeranz, pastor, dedicated its new parsonage. It is a four-bedroom home, bilevel, with Colonial styling. Total cost to the congregation was in the vicinity of \$20,000. And had it not been for the efforts of a number of members, who installed the plumbing, heating and electrical needs, as well as doing the painting and varnishing, the cost would have been considerably higher. The undersigned addressed the congregation on the basis of Psalm 127:1.

Vacancies

As of this writing there are seven pastoral and 25 teacher vacancies in the District. Pastor F. Jungkuntz of St. Paul's in Saginaw has recently accepted a call to Immanuel, Findlay, Ohio. By the time you read this report, Pastor James Hanson will have been installed at St. John's in Zilwaukee. We also welcome into our

District Pastor Carl Henning, who in March was installed at the Scottville-Sheridan Township parish. Existing vacancies are: Bay City (Bethel), Clare-Hamilton, Eau Claire, Elkton, Saginaw (St. Paul's), Saline, and Toledo (Apostles).

We are pleased to welcome back into our midst Pastor Martin Bradtke. He returned to us from the Missouri Synod in March, bringing with him one of the congregations he serves, Our Savior's in Hart. His communicant membership numbers around 100.

Michigan Lutheran Seminary has suffered the loss of its president, Professor Conrad Frey. He has accepted a call to Dr. Martin Luther College as president. He will assume his duties there after the present school year. We regret the loss of Professor Frey, but also wish him Godspeed in his new calling.

Institute

The Michigan District Board of Education is planning a Sunday School Teachers' Training Institute to be held this summer at Michigan Lutheran Seminary. A warm interest has been shown by many teachers.

Youth Rallies

May 1 was the Sunday on which youths from our Michigan District gathered at Michigan Lutheran Seminary for their annual 'Fun Fest.' The afternoon was filled with activity for all, under the direction of Professor Duane MacNeill. Supper was provided by the Seminary for a nominal fee. This was followed by an evening Vespers service with Pastor Karl Fuhlbrugge delivering the sermon. Thereupon the various organizations of the congregations presented skits and other forms of talent. Prizes were awarded in different fields according to category, originality, and presentation.

A youth rally was held on May 15 at Zion Lutheran Church, Toledo, Ohio. Teen-agers from many parts of northwestern Ohio and southern Michigan were present. They heard an excellent presentation on "The Christian and Science."

Other entertainment included a film, buzz sessions, and music. It was sponsored by Toledo area churches of the Wisconsin Synod.

Missions

Michigan District missions extend from northern lower Michigan south-

ward to New Carlisle, Ohio, thence northeast to Cleveland, thence east to North Brunswick, New Jersey, southward through King of Prussia and Falls Church, thence with a mighty leap to Florida with missions on both coasts as far south as Cutler Ridge (Miami). This vast field has 31 parishes with 37 organized congregations. Some of these are nearing self-support with as many as 145 communicants; others just beginning with as few as 10 communicants. Total number of souls is 4575, of communicants 2664. Our missionaries baptized 168 infants and 30 adults in 1965. During the same period they confirmed 78 children and 114 adults. The total offerings for all purposes was \$252,717. Further expansion has been halted because the CEF is empty and committed in present priorities for about one and a half years.

How extremely important it is, therefore, for our Wisconsin Synod to realize an increase in mission contributions and a success to our Missio Dei program. May we make haste, while there yet is time!

Constructions Planned

St. John's and St. Luke's, both of Saginaw, are planning new churches. Both congregations hope that construction can soon be under way.

WERNOR E. WAGNER

Northern Wisconsin

Our Immanuel Congregation, rural De Pere, usually known as the Shirley congregation, early last summer accepted plans for the building of a new church-school plant. This building project replaced the old frame church and school. Groundbreaking ceremonies were observed on July 25 of last summer and construction began on August 2. The old frame church was razed to make room for a new one. The Immanuel Congregation meanwhile held services at the sister church, St. Paul's of Pine Grove. At Christmas time, construction of the new church had advanced far enough to allow a return to services at Shirley. Cornerstone-laying ceremonies were conducted on November 14. Pastor of the congregation is the Rev. Waldemar A. Geiger. Guest speaker for the occasion of cornerstone-laying was the Rev. Carl Voss of Green Bay. The school children moved into new classrooms on February 22, 1966. Dedication serv-

ices are being planned for the early part of June.

Anniversary

The twenty-fifth anniversary of the ordination of Pastor Theodore Sauer was observed with a special service by Grace Congregation of Manitowoc. Pastor Armin Roekle, Manitowoc, was liturgist and Prof. Armin Schuetze of our Seminary at Mequon delivered the sermon. The date was February 20, 1966.

Rally

The spring rally of Manitowoc Lutheran High School was held at Hamilton Community House at Two Rivers on April 17. The speaker for the occasion was Pastor Roland Ehlke of Milwaukee. The theme for the rally was "Thanks Be To God."

And this school has cause to give thanks, as do we all, for a new high-school building being constructed now. A Lutheran high school's influence can be as wide as the church, because young people influenced by its kind of education frequently move about in the country.

The construction at Manitowoc is progressing rapidly.

The Manitowoc Lutheran high school band gave a concert at the First German Lutheran gymnasium on March 27.

The Senior class play, "Once There Was A Princess," was given in the

First German's gymnasium on April 23 and 24.

Choirs

This District was privileged to have the members of New Ulm and Bethany Choirs in their midst this April in various churches. Here was sublime music. To quote the "Claron" of Manitowoc Lutheran High School: "Anyone who missed these concerts missed some edifying sermons." These concerts will be available in recordings.

A number of congregations had the pleasure of hearing the choir of Milwaukee Lutheran Teachers College under the direction of Mr. Harold Meske.

Miscellaneous

At Winnebago Lutheran Academy, Fond du Lac, visiting day for eighth graders of the area was held on April 25.

The Senior class play, "Our Hearts were Young and Gay," was presented on the evening of April 24.

The annual spring concert of choirs and band was given here on May 22.

Commencement is set for June 7.

A meeting of the District Council took place on May 16 at Weyauwega, St. Peter's School. The purpose of this meeting was to counsel together in matters pertaining to the welfare of the District. LE ROY RISROW

NEW AUDIO-VISUAL AIDS

Lutheran Bible Institute (S-5-LBI) 18 min. 7½ ips tape.

This excellent set of slides and commentary produced by Missionary Ernst H. Wendland describes the early contact work and building at the Lutheran Bible Institute near Lusaka, Zambia, Africa. This presentation shows us very clearly the task of the modern Christian missionary who seeks to establish an indigenous church, training the Africans in basic Christian doctrines at the Bible Institute so that they in turn are prepared to teach and preach to their own people. (1965)

***Marrying Outside Your Faith (FS-252-MOF)** 10 min. 33 1/3 rpm record and printed commentary.

The filmstrip explores the conflicts and problems which often result from mixed, interfaith marriages. We recommend that a theologically sound discussion leader be present when this filmstrip is shown to youth groups. (1966)

***Problems of Early Marriage (FS-253-PEM)** 12 min. 33 1/3 rpm record and printed commentary.

Through two actual case histories of early marriage the filmstrip points up reasons for early marriage, pros and cons, special problems that such marriages often bring, and how they can be solved with the help of Christ and close fellowship with His Church. Pastors undoubtedly will want to preview this material and be present when it's shown. (1966)

*The above two filmstrips produced by Family Filmstrips can be used to provoke discussion at meetings of parents or young people. We strongly recommend, however, that pastors preview these materials because they probably will want to be present to guide discussions after the showings. Some statements in these filmstrips might be misunderstood. Therefore, pastors, please preview to be positive that you want to employ these materials.

If you would like to use the above materials or any others in our Audio-Visual Aids Library, please direct your request to the Wisconsin Synod Audio-Visual Aids Committee, 3512 W. North Ave., Milwaukee, Wis. 53208. Your congregation can have unlimited access to our library for \$5.00 a year. A change in this use fee is planned beginning January 1, 1967. At that time congregations with over 100 communicants members will pay a \$10.00 annual use fee; congregations with fewer than 100 communicants will continue to pay the \$5.00 fee. The Audio-Visual Aids Committee pays for outgoing mailing and insurance; congregations are expected to pay return mailing and insurance costs. We urge you to make good use of these excellent instructional tools.



Professor Lutz Accepts Call to Seminary Professorship

Professor Martin W. Lutz, 38, has accepted the call to the ninth professorship at Wisconsin Lutheran Seminary.

He is to serve as the librarian. This call was extended in anticipation of the library building at the Seminary which is to be erected from our Missio Dei offerings.

Professor Lutz was installed in the Seminary graduation service on June 1. However, he will not formally begin his work until the fall of 1967. To prepare for his work, he will take some undergraduate courses in library science this summer at the University of Wisconsin-Milwaukee. He will begin the graduate program in the fall.

The new professor attended the preparatory department of Northwestern College for two years. There he also received his college training. After graduation from Wisconsin Lutheran Seminary in 1953, he served two years as assistant instructor at Northwestern Lutheran Academy, Mobridge, South Dakota. The next four years saw him active in the parish ministry at Valley City, North Dakota. Since 1958 he has been instructor in religion at Wisconsin Lutheran High School, Milwaukee, Wisconsin.

In 1963 Professor Lutz became a contributing editor for *The Northwestern Lutheran*, alternating with Professor Edward C. Fredrich in writing the column "Looking at the Religious World—Information and Insight."

CALL FOR CANDIDATES

Board of Education—Wisconsin Synod

The Board of Education—Wisconsin Synod herewith invites the constituency of the Synod to nominate candidates qualified for the office of Secretary of Part-time Agencies as authorized by the Synod in its 1965 convention. Nominees shall be men who have had experience in the preaching or teaching ministry of the Wisconsin Evangelical Lutheran Synod and who have shown interest and ability in the work with part-time agencies (Sunday school, vacation Bible school, Bible classes, adult classes, etc.). The man called for this position should be qualified to promote the above-mentioned agencies in our Synod and to produce educational materials for them. Pertinent information should accompany the nominations.

All nominations must be in the hands of the undersigned by July 2, 1966.

Rev. Clarence Koepsell, Secretary
905 Nebraska St.
Oshkosh, Wis. 54901
Board of Education—Wisconsin Synod

CALL FOR NOMINATIONS

Michigan Lutheran Seminary

Whereas the Board of Trustees has empowered the Board of Control of Michigan Lutheran Seminary to call an additional professor, the Board of Control herewith requests the members of the Synod to nominate candidates for this professorship. The candidate should be qualified to teach in the fields of English and Social Studies. Please include pertinent information with your nomination.

All nominations must be in the hands of the undersigned by June 18, 1966.

Gerald Cudworth, Secretary
MLS Board of Control
34235 Blackfoot Lane
Wayne, Mich. 48185

AN OFFER

One brass altar cross (22-inch) is herewith offered to any mission congregation free of charge for the cost of transportation. Please write to: Edward Zacharias, Pastor, Grace Lutheran Church, 2446 Gibson St., Flint, Mich. 48503.

MICHIGAN CHILDREN'S CAMP

Killarney Lutheran Camp, located in the Irish Hills near Adrian, Mich., is now accepting applications from campers (ages 9-14) and staff members (over 17). The camp will be open for three weeks starting July 10. Requests for applications may be sent to Rev. R. F. Westendorf, 1032 Leith, Maumee, Ohio 43537.

HELP WANTED

Bethesda Lutheran Home

Immediate openings for individuals who have an interest in caring for mentally retarded residents. Applicants may be either male or female, single or married persons. No previous experience required. On-the-job training is provided.

The following positions are available:

- | | |
|-----------------------|---------------------|
| 1. Ward parents | 5. Recreation aides |
| 2. Nursing assistants | 6. Farm workers |
| 3. Work crew foreman | 7. Kitchen workers |
| 4. Janitors | 8. Maintenance men |

Benefits include Social Security program, 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, Wis. 53094.

COMING EAST?

If your vacation leads you to the eastern states this summer, the churches of the "Colonial Conference" invite you to visit and worship. Do you know anyone else interested in us? Send them to us or let us know.

Washington D.C. Area

Grace Ev. Lutheran Church, Walnut Hill School, Broyhill Park, Falls Church, Virginia, Rev. Walter Beckmann, pastor; Phone: (703) 533-0701; Sunday Worship: 11 a.m.

Philadelphia Area

Peace Ev. Lutheran Church, Community Room of the Kingswood Apartments, Highway #23, King of Prussia, Pennsylvania; Rev. Ronald Uhlhorn, pastor; Phone: (215) 265-9262; Sunday Worship: 10:30 a.m.

New York City Area

Our Savior's Ev. Lutheran Church, Maple Meade School, Highway #130, North Brunswick, New Jersey; Rev. Gary Baumler, pastor; Phone: (201) 297-3020; Sunday Worship: 11 a.m.

WELS SOUL CONSERVATION

ATTENTION, PASTORS! If you are in doubt about where to send names and addresses of members who move, send them to the Synod's Soul Conservation office.

All names and addresses referred to us are filed for future use.

Names of all new missions and pastors starting them are kept on file.

Files are always open to mission board chairmen and pastors starting missions in new areas.

WELS Soul Conservation
10729 Worden, Detroit, Mich. 48224

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT CONVENTION

Date: June 28-30, 1966.

Place: Whiteriver, Ariz., at East Fork Apache Mission.

Time: 10 a.m., with Communion.

Essayist: Pastor Harold E. Wicke, author of the "Catechism of Differences."

Notify host pastor Eugene Hartzell whether you will attend or not.

Visitors, Apacheland natives, and tourists are invited to attend. They should bring bedding for dormitory lodging.

ARMIN K. E. KEIBEL, Secretary

DAKOTA-MONTANA

DISTRICT CONVENTION

Dates: June 21-23, 1966.

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

Opening Communion service: 10 a.m. C.S.T., at Zion Church.

Preacher: Prof. K. G. Sievert.

Essayist: Prof. F. Blume of Wisconsin Lutheran Seminary: "Martin Luther and Our English Bible Translation."

Agenda: Discussion of "Report to the Nine Districts" and Reports of Standing Committees.

Please bring your own bedding for lodging in the dormitories.

CYRIL W. SPAUDE, Secretary

MICHIGAN

DISTRICT CONVENTION

Date: June 13-16, 1966 (Mon. to Thurs.).

Place: Michigan Lutheran Seminary, Saginaw, Mich.

Opening session on June 13, 2 p.m.

Communion service on June 13, 7:30 p.m. in St. Paul's Ev. Lutheran Church.

Closing service on June 15, 7:30 p.m.

M. R. KELL, Secretary

MINNESOTA

RED WING DELEGATE CONFERENCE

Date: June 28, 1966.

Place: Grace Church, R. 1, Goodhue, Minn.; W. Henrich, host pastor.

Time: 9 a.m. Communion service; Wm. Lindloff, preacher (N. Retzlaff, alternate).

Agenda: Discussion of the Syllabus in Preparation for the District Convention; Election of Conference officers.

NATHAN RETZLAFF, Secretary

* * * *

NEW ULM DELEGATE CONFERENCE

Place: Zion Lutheran Church, Sanborn, Minn.

Time: June 22, 1966, beginning at 9:30 a.m.

Agenda: Panel Discussion of the Pre-Budget Subscription Plan (by laymen); Discussion of the Prospectus.

MELVIN SCHWARK, Secretary

NEBRASKA

DISTRICT CONVENTION

The 25th biennial convention of the Nebraska District will be held July 12-15, 1966, in Trinity Church, Hoskins, Nebr.; E. Lundquist, pastor.

The opening service with celebration of the Lord's Supper will be held on Tues. at 9 a.m. Preacher: Dr. S. Becker.

Essay: The Doctrine of God's Word, Dr. S. Becker. Substitute: The Antichrist, R. Ehlers.

The Education service will be on July 14 at 7:30 p.m. Preacher: G. Free.

AN OPEN LETTER

To the Members of the
Wisconsin Evangelical Lutheran Synod

NOW AVAILABLE IN TRACT FORM

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Price: 10 cents each; \$.75 per dozen

A Reprint from The Northwestern Lutheran

All lay delegates are to provide credentials prepared by their congregation.

A nominal fee of \$4 will be charged for meals and \$1 for convention expenses. Lodging will be provided.

Please announce in due time.

M. WEISHAHN, Secretary

NORTHERN WISCONSIN

MANITOWOC DELEGATE CONFERENCE

Place: Trinity Church, Tn. Liberty; S. Kugler, pastor.

Date: July 24, 1966, at 8 p.m.

S. KUGLER, Secretary

* * * *

DISTRICT DELEGATE CONFERENCE

Place: Fox Valley Lutheran High School, Appleton, Wis.

Date: Aug. 8-11, 1966.

Opening service (Communion) at 10 a.m. at St. Matthew's Church, S. Johnson, pastor.

Preacher: G. Kobs (alternate: A. Voigt).

Essays: General theme—Fifty Years as a District. History of the Northern Wisconsin District, Armin Engel; Exegesis: Gen. 1 and 2, Dr. S. Becker; Development of our Day Schools, Arnold Meyer.

District dues: Bring \$10 per organized congregation to be paid at registration. Dues should be paid, whether one is present or not.

Credentials: Please have them in on or before July 25, 1966, signed by president and secretary of congregation. A new system of registration and dues will begin with this convention. Full details will follow. Note: There will be displays and booklets noting the 50th anniversary of the District. Please send excuses, answers, and questions to Rev. Edgar Greve, 2626 N. Oneida St., Appleton, Wis. 54914.

PACIFIC NORTHWEST

DISTRICT CONVENTION

Date: June 28-30, 1966, noon to noon.

Place: Grace Church, Portland, Oreg.; Lee Sabrowsky, pastor.

Convention service: 7:30 p.m., June 28.

Guest Essayist: Werner H. Franzmann.

All chairmen of District boards or commissions should have their reports in the hands of the District president not later than June 15.

Early announcement by pastors and lay delegates will be appreciated by the host congregation.

PAUL E. PANKOW, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT CONVENTION

Date: Tues., June 21, through Thurs., June 23, 1966.

Place: Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wis. 53213.

Opening Communion service, Tues., June 21, 9 a.m. at St. James Lutheran Church, 2028 N. 60th St., Milwaukee Wis.

Preacher: President Adolph C. Buenger.

Essay: Systematic Christian Instruction and Training in the Congregation beyond Confirmation, Pastor Mentor Kujath.

Noon meals will be served at the High School. Every congregation is to be represented by a lay delegate. All male teachers and pastors of the District are expected to attend.

Registration of delegates will be made at the High School after the opening service. A registration fee of \$2.00 will be collected from each pastor, teacher, and delegate on arrival. Lay delegates and their alternates must present credentials signed by the president and secretary of the congregation they represent.

The High School is located in the first block south of Bluemound Road (Highway US 16, S.T.H. 18 and 19) on N. 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 14. The office staff will be helpful in making reservations at nearby motels on request.

HEINRICH J. VOGEL, Secretary

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DODGE-WASHINGTON DELEGATE CONFERENCE

Date: Sunday, June 19, 2-4 p.m.

Place: Good Shepherd Church, West Bend, Wis.

Agenda: 1966 Report to the Nine Districts.

MARTIN WESTERHAUS, Secretary, pro tem

WESTERN WISCONSIN

DISTRICT CONVENTION

Place: Northwestern College, Watertown, Wis.

Date: June 13-15, 1966.

Opening service with Holy Communion at 10 a.m. at St. Mark's Church; the sermon by Pastor A. Winter, Randolph, Wis.

Convention essay: What Do the Scriptures Teach Concerning the Place of Women in the Life and Work of the Church? Prof. W. Gawrisch of our Lutheran Theological Seminary.

Closing service on Tuesday evening in the College chapel.

Send reservations for meals and lodging to:

Convention Committee
Prof. C. Leyrer
Northwestern College
Watertown, Wis.

Registration in the chapel building on Monday beginning at 8 a.m.

H. WINKEL, Secretary

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