

THE NORTHWESTERN

Lutheran

September 18, 1966



BRIEFS by the Editor

CHRISTIAN EDUCATION, a year-round concern with us, receives a special measure of our attention these days. Our day schools have begun another year of planting and watering the good seed of the Word in children's hearts—with increased enrollments, we hope. Eight area high schools (seven of them maintained entirely by Wisconsin Synod Lutherans) are again pursuing the same blessed work on the secondary level — with increased enrollments, we hope. Our Synodical schools are again striving to train the manpower sorely needed in our Synod—with increased enrollments, we hope.

Always in Christian education, there is a tendency to overlook, or at least to underestimate, a factor that does not immediately come to mind when one thinks and speaks of teachers, classrooms, and the life at the schools. Yet this factor is of the utmost importance. What is it? See Professor Kowalke's editorial on the opposite page.

In this issue, too, we publish a piece written by a Christian mother.

We felt that most of our readers would be benefited by "The Meaning and Importance of a Christian Day School" (a title we supplied, since the item came without one). See page 297.

* * * *

SPEAKING OF EDUCATION, we are reminded to ask: Parents and pastors, have you done your part in regard to students enrolled at public universities and colleges? Our issue of September 4 contained appeals from four pastors serving students in four different areas. These campus pastors, whether they are full-time men or are doing this work in addition to their parish work, are ready and eager to serve these students, but to do this, they need your cooperation.

There are quite a few pastors serving students who did not issue appeals. If parents are in doubt where to send the name of their son or daughter, they should give the necessary information to their pastor. If he is in doubt, he will send the name

to the Lutheran Spiritual Welfare Commission. This office will then send the name to the campus pastor. Even if the pastor sends the name and information to the campus pastor, he will also send the name and information to the Lutheran Spiritual Welfare Commission, for only in this way will the student be able to receive the literature which the Commission sends out to aid the student in his spiritual life: "Meditations," *The Northwestern Lutheran*, complete printed services for all the holidays, and contact letters.

* * * *

A MISUNDERSTANDING MIGHT HAVE ARISEN from something we said in an editorial note which preceded the listing of all "new missions" (Sept. 4, 1966, issue, p. 290).

We stated: "A listing like this should simplify matters for the pastor who wishes to refer names. He will not need to page around in various issues to find the name of the missionary to whom he wants to send names and information." This might be taken to mean that a pastor could expect to find the names of the missionaries all listed in one place.

From what followed in that listing it is evident that this cannot be our meaning. Under the new procedure the names will not be sent

(Continued on page 306)

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

* Volume 53, Number 19 * September 18, 1966

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208.

Subscription rates, payable in advance:

One year\$2.00
Three years\$5.00
Five years\$8.00

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

THE EDITORIAL BOARD —

Werner H. Franzmann, Managing Editor
Walter W. Kleinke, Assistant Editor
Prof. Wilbert Gawrisch Prof. Armin Schuetze

Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee, Wisconsin 53208

CONTRIBUTING EDITORS —

F. Blume M. Burk E. Fredrich I. G. Frey E. E. Kowalke
M. Lutz H. C. Nitz C. Toppe K. Vertz P. Wilde
Mission Reporters: F. Nitz (World); O. Sommer (Home)

THE COVER — Emmaus Ev. Lutheran Church, Phoenix, Arizona;
D. K. Tomhave, pastor.

Editorials

Back to School The younger children are now back in school and the grown sons and daughters are off to college. These older sons and daughters, if they are fortunate, know exactly what they want from their college. They are studying to become teachers, pastors, doctors, lawyers, or who knows what. Others are in college because they don't know where else to go, and some may be there for what they hope will be a good time. But most of them really want to learn something and prepare for some meaningful place in life. It certainly is important that they learn something, the more the better. But learning is still not the most important thing they must be concerned about.

Now that they are away from home, a new set of influences will be brought to bear upon them, influences that proceed from the classroom, the lecture hall, the dormitory, the playing field, and from new friends. Influences and pressures will pour in upon them from all sides. Whether they are good or bad, helpful or harmful, will depend to a great extent on the type of school they are attending. What their attitude toward these influences will be, whether they accept or reject them, approve or disapprove, are hurt or helped, will then depend not so much on what they hear, see and learn at school as upon the early training they receive at home.

There is no good substitute for early Christian training in the home. That is something that will never be wholly forgotten. Whatever the young person at school away from home may be doing or thinking, in the background of his consciousness there will always be that sound childhood training. That tie with the home is not easily broken, and the student away from home is never wholly separated in spirit from parents, brothers, and sisters. Their influence may not appear on the surface but it is there when needed to warn, to strengthen or support. At school and in college the early home influence shows its strength or betrays its weakness. Education begins at home, and the beginning is the most important part of education. There is no substitute for early Christian training in the home.

ERWIN E. KOWALKE

* * * *

Blessed Propriety The text used by the speaker for the Sunday radio service was taken from Psalm 46, the Psalm that begins with the well-known words, "God is our refuge and strength." Luther based his powerful hymn, "A Mighty Fortress," on this Psalm. The radio preacher's sermon communicated the rock-founded assurance of the Psalm that bids us not to fear "though the earth be removed, and though the mountains be carried into the midst of the sea." When the Amen was spoken, the hearer's faith had been reassured that God is a mighty fortress in every time of trouble.

It was time for the hymn. From the studio record there arose the muted wailing of the trumpets and the mellifluous voices of the singers crooning a selection called "Beyond the Sunset." The soulful strains called to mind

Keats' line about "music, yearning like a God in pain." Afloat on a sea of syrupy emotion, one was borne away, beyond the sunset, to the beautiful isles of the blest.

The mismatch was glaring. The strong and virile message of the Psalm and the soft and sensuous sighing of the anthem were as ill-suited to each other as is perfume on an anvil.

A congregation should be grateful if it has not been startled and annoyed by dissonant clashes between the text and sermon, on the one hand, and the hymns and music for the service, on the other. Good taste on the part of the pastor, the organist, and the choir director are blessings we should be thankful for.

CARLETON TOPPE

* * * *

Freedom and the Beatles Controversy over the Beatles is nothing new. Since their rise to fame—or notoriety, depending on your viewpoint—opinion regarding them has been sharply divided, largely according to age. To most adults their music (using the term in the looser sense) is highly obnoxious. Teen-agers, however, tend to react quite differently, and they cannot comprehend the apparent lack of music appreciation on the part of their elders. These opposing views have led to a good deal of friction and some sharp words in many an American home.

A controversy of different nature was precipitated recently by a pronouncement made by one of the Beatles, who branched out into the field of religion. In an interview this young man, John Lennon by name, offered the observation that "the Beatles are more popular than Jesus" and that "Christianity will go." His remarks touched off a reaction which proved to be even louder than their music. Playing of their records was promptly banned by some radio stations; record-burning parties flared up; and churchgoing people across the country rebelled in righteous indignation at this young man's arrogance and effrontery.

In some localities even the government stepped in. According to press reports State Representative Charles Ianello of Boston tried to introduce a resolution to ban a scheduled appearance of the Beatles. In Memphis it was suggested in the city council that two scheduled performances by the Beatles be canceled.

Many Christians, shocked by the irreverence toward their Lord and their faith, applauded these attempts to stop the mouth of what they considered to be a public blasphemer.

In the light of this episode a word of caution is certainly in order. The true Gospel is essentially just as unpopular and just as offensive to most people as the remarks of John Lennon turned out to be. Christ Himself was called a blasphemer. The Apostles were jailed for preaching the Gospel. The reaction to the martyr Stephen's message was that the people with one accord

(Continued on page 298)

And he spoke a parable unto them to this end, that men ought always to pray and not to faint, saying,

"There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, 'Avenge me of mine adversary.' And he would not for a while; but afterward he said within himself, 'Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.'"

And the Lord said, "Hear what the unjust judge saith. And shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:1-8.)

In this world of mounting troubles, in this time of scientific skepticism, there are a great many questions about prayer. "Can its effectiveness be proved?" "Is it worthwhile?" And this is heard not only from the lips of atheists! It may not be put into words, but that doubt may lurk behind the complaints of sorely tried believers: "I've prayed so long, but my sore still hasn't healed"; or "Despite all, my husband (or my child) still refuses to go to church with me"; or "After all these years I'm still alive, still not released from this bed of pain."

Many questions are raised. But that they are asked or implied, does not mean that these are the proper questions about prayer. After warning His disciples about the trying times in the last days, Jesus indicated the question that His waiting disciples might properly ask about prayer:

Can God Be Unjust?

When we are praying to God, we are carrying our concerns to someone

who has the wisdom and the power to improve our condition. By limiting the description of our speaking with the heavenly Father to these terms, it is clear that there is a parallel to someone's approach to an earthly judge with an appeal for help.

But Jesus' parable does not point out how similar to an earthly judge our heavenly Father is. Rather, He points out how *unlike* an earthly judge is the gracious God who hears our pleas.

An earthly judge will be, like every other mortal, a sinner. It is possible then that a widow might have to plead her case before a judge like the one in the parable. He prided himself on the fact that his decisions were not affected by any thought of God's threats against unrighteousness. Nor did this conscienceless judge have even that miserable substitute for the fear of God which frequently holds godless men in line, namely, a desire for the good opinions of men.

What did guide his decisions? Nothing but his own self-interests and his own personal convenience. What a repulsive man! Yet how much like him is every sinner when he puts his personal judgment and decisions above the standards of the holy God!

What a comfort there is in the contrast drawn by Jesus! The poor widow was able to gain her request even from an unjust judge, simply because it finally was more convenient for him to grant it. But we direct our appeals to One who is completely unselfish. He acts in untarnished divine righteousness; He guides heaven and earth to the end that all mankind may marvel at His glory.

God's eternal care for us is our constant joy. Before we could pray to Him, He sent the Savior from sin that we needed. Before we can recognize our needs, He takes steps to meet them. When we can find no value in ourselves that could earn His favor, His grace assures us that He will never forsake us.

Is there a question then about whether our prayers should be con-

tinued, whether they are worthwhile? Yes, there may be a question, but only this one: Can God be unjust? Can He fail to hear His redeemed? Can He break His promises to deliver His children? Praise God, we know not only that question, but also the answer to it: No, He cannot!

But Will Men Believe It?

Jesus was aware of the threat that continually seeks to bring an end to our praying, despite God's unchanging assurance. From our point of view it seems that we often are allowed to call upon God as repeatedly, over as long a period of time as the widow spent crying to the unjust judge. And then it is that we are tempted to conclude that God is certainly delaying His answer—if He is going to answer at all. Then it is that we might "faint," might no longer persist in continued prayer.

But Jesus assures us that God will neither fail to hear, nor will He delay His answer. "I tell you that he will avenge them speedily." In the face of that clear promise, we can only tell ourselves that it is our sense of timing that is often faulty. We are the children standing beneath the tree for weeks; our patience is worn thin; we want to eat one now. But does a loving parent give a sour, green, stomach-upsetting apple to his child? Is it fair to say that such a parent is delaying his answer by giving—just as soon as he can—a sweet, ripe, nourishing apple?

We know the answer to our question about prayer: God cannot be unjust; He cannot fail to hear us as He has promised. In that bold confidence let us give the response Jesus desires to His question about our prayers. Yes, when the Son of man comes, He will find us trusting in God our Savior, persisting in prayer to our gracious Lord for the welfare of our homes, our congregations, our Synod, our nation, and all mankind.

PAUL H. WILDE

The Meaning and Importance of a Christian Day School

A Mother's Reflections and Recollections

The following was written by a mother who shortly before had witnessed her son, who has completed his first year at the Seminary, conducting a complete service in the home church. "The humility, thankfulness, and joy" which she and her family experienced on that day prompted her to write and submit this item for publication. Her object? "We need to encourage more and more people to take advantage of this fine education in these days of upset world conditions. I feel strongly on the subject, and I hope I could encourage at least one parent to send his children to a Christian day school." The writer wishes to remain anonymous.—Ed.

Our prayers for our children have always been daily ones, commending them to the Lord's care. Where better can one commend a child into the Lord's care than in a Christian day school where the very atmosphere is charged with the Lord's presence? On this day, I have thought much about how large a part the Christian day school has played in the life of this son who delivered his first sermon, and the lives of our two other dear children. I should like to try to put that feeling into words. It is a richness of blessing that no parent should miss, and I wish I could make every parent in our Lutheran Church realize this.

The people who are most responsible for inspiring us with the possibility for Christian education are two—my dear mother and our present pastor. Our congregation had not been interested in a day school in the past.

Our humble beginnings were in our unfinished upstairs. Four boys, among them our oldest son, spent three hours a day for six weeks in a spring primary program. All four of these boys saw their Christian education through high school. Two of them are middlers at our Seminary.

Because of a lack of a school plant of our own, when our pastor's oldest children and ours became of first-grade age, we were kindly permitted by our neighboring pastor to enroll our two sons in their Christian day school. This meant a 25-mile-a-day drive through Minnesota winters. But it was well worth any effort.

Soon the pastor's son and our daughter were included among the scholars at Salem. But by the time our daughter was in third grade the Lord saw fit to give us our own one-room Christian day school.

Many people in our congregation objected to the school on the grounds that we couldn't possibly meet the expense, and that these children would miss many advantages offered by the public school. But to counteract these fault-finders were many good staunch Christian patriarchs like my father, who said, "Our generations built the church. Surely, we can now succeed in this venture, with the Lord's help."

Much credit for the success of our school goes to our first teacher, a vibrant, cheerful person who accepted any task with a smile. She won many hearts immediately.

Soon two rooms were needed, and now three rooms and a new auditorium-gymnasium, plus a fourth room, which will soon be needed, enhance our school property. The enrollment has more than tripled—all glory alone to God.

But what has all of this meant to us personally? How can I put the wealth of riches derived into words? Can one really pray for his children each day, and still not be taking advantage of all the gates opened by the church? Can one discipline a child in school, and not use the Bible? Surely the seed must be planted in these young hearts as often as possible, and then the Holy Ghost will take over.

I mentioned the objection that our pupils would miss advantages offered by the public school. Yes, our Christian day school did not have a basketball program, shop, or home-ec facilities. But what are these compared to a daily receiving of the Bread of Life? Parents argue that they teach their children the Bible at home. We surely must take advantage of *every* opportunity to have our children so instructed. Could not, then, parents give them physical education, shop, and home-ec experiences, also?

We are thankful to see our children perk up their ears and object to anti-Christian teachings, such as evolution and bland sexual practices. We are aware that our children as susceptible to the temptations of this old world as anyone. But we rest secure in the promises of the Almighty: "Raise up a child in the way he should go, and when he is old he will not depart therefrom."

I would not leave the impression that our oldest son is the only child of ours who has benefited from Christian education. I have mentioned him first because today is such a happy one for our whole family.

Our daughter is to be a junior in the college of Dr. Martin Luther, New Ulm. She looks forward, with joy, to the day she can go into the classroom and as she puts it, lead Christ's lambs. May the Lord ever strengthen her in this world so beset with temptations for a young girl!

Our youngest, another son, has had the benefit of Christian education through grade school. He is at present in our local high school. I see him often during the day, because I teach in that school. I am always grateful to observe his behavior at school. It would appear by his conduct that he has had the benefit of Christian education. His plans for the future are not yet surely made, but we pray that they will be Dr. Martin Luther College, also. The Lord alone must guide him.

Thank you, for reading me out! Deep Christian joy fills my heart, which can come alone from seeing three children with the Lord as their guide. Such joy can be yours, too, if you take advantage of your nearest Christian day school. Don't deprive yourselves of it!

"Jesus Shall Reign Where'er the Sun"

Late summer and early fall has traditionally been "Mission Festival Season" for congregations throughout our Synod. Many of us have fond memories of the mission festivals of years gone by: special Sundays set aside to emphasize the very special work which our Lord has given us to carry on for Him; Sundays on which services were held outdoors. The church band would accompany the hymns, a noon meal was served to all worshippers, and many members of neighboring congregations would join in the observance.

In all but a few rare instances, many of these mission festival traditions have been forsaken. But the need for doing mission work, if anything, grows increasingly more urgent as we approach the day of our Savior's return for judgment. Because this need is always current, *The Lutheran Hymnal* contains a number of hymns devoted to the cause of promoting true Christian evangelism. One of these is number 511, a famous hymn by Isaac Watts, based on Psalm 72. This hymn writer, as Luther did also, treats the Old Testament Psalms for the New Testament Church. Where the original Psalm contains prophecy concerning the coming Messiah and His salvation, we can now look back and see the fulfillment of such prophecy.

To illustrate: our Savior has come to establish His kingdom—a kingdom of grace and power and glory—a kingdom which shall endure forever. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Ps. 72:8). This is true now. We sing (stanza 1): "His kingdom stretch from shore to shore Till moons shall wax and wane no more." (See also verse 5 of the Psalm.) Another illustration: "His name shall endure forever: his name shall be continued as long as the sun" (v. 17). "Jesus shall reign where'er the sun Does his successive journeys run" (stanza 1). This is a continuing manifestation of our Lord's grace and saving love as He carries out the prophecy: "He shall . . . save the souls of the needy" (v. 13).

"For Him shall endless prayer be made," we sing in stanza 2. There is no need to substitute "to" for "for" as the first word of this line, as some have done. In verse 15 of Psalm 72 is the same expression: "Prayer also shall be made for him continually." The meaning is: "For Him, for the extension of His blessed kingdom in the world, and in the heart of him who offers the prayer, shall endless prayer be made."

Compare all of Psalm 72 with this hymn. Be reminded of the Great Commission which we all have from Christ. "And let the whole earth be filled with his glory" (v. 19).

PHILIP JANKE

On July 3, 58 campers, together with their parents, made their way to Camp Illahee from throughout the central Washington area. After registration and a pot-luck supper, our camp was officially opened with a service conducted by Pastor Warren Widmann. Following the service, the parents were on their way home and the campers on their way to bed.

The official theme of our camp this year was 'Sowing the Seed' and was carried out every day as the campers heard of the mission work of our Synod. The mornings were spent with Bible Study, mission lectures and handicraft. The five days of our camp were spent in teaching the campers of our mission activities in Japan, China, Africa, our Home Missions, and our work among the Apaches. Pastors Adaschek, Tessmer, Widmann, and Albrecht presented these lectures to the campers. On Friday, Pastor A. B. Habben came up from his home in Tigard, Oregon, and presented our African mission work to the children with the aid of slides and souvenirs he collected during the time he was a missionary in the African field.

Every afternoon was filled with various activities, ranging from softball and football to hiking and swimming. Our campground, being situated in the mountains, offers the campers many trails to follow which all show the wonders of God's creative power.

On Friday evening, a mission fair was held. Through the course of the week, the campers were divided into five groups, and each prepared an exhibit. This gave the campers an opportunity to delve deeper into the Synod's mission work and also prepare something from which their parents, too, would learn the extent and importance of our missions.

Following dinner on Saturday, the campers were on their way home, perhaps somewhat tired but eager for next summer to come.

Our camp this year was staffed by Pastor and Mrs. W. Widmann, Pastor and Mrs. P. Albrecht, Pastor C. Tessmer, Miss Ruth Friebus, Miss Jackie Hagedorn, Mr. J. Dallmann, Mr. and Mrs. G. Dochow, Mrs. H. Guenther and Mrs. E. Boltz.

Editorials

(Continued from page 295)

"were cut to the heart . . . gnashed on him with their teeth . . . stopped their ears . . . cast him out of the city and stoned him." The modern attitude toward the proclamation of man's need for redemption and of God's grace in Christ is just as hostile.

If we value our religious liberty, let us beware of supporting or even approving of efforts to suppress by force the expression of religious or irreligious opinions by others. It will do nothing to make Christ less of a stone of stumbling and rock of offense in America or anywhere else. It will, however, have the effect of placing our own religious freedom in jeopardy.

IMMANUEL G. FREY



1.



2.



3.



4.

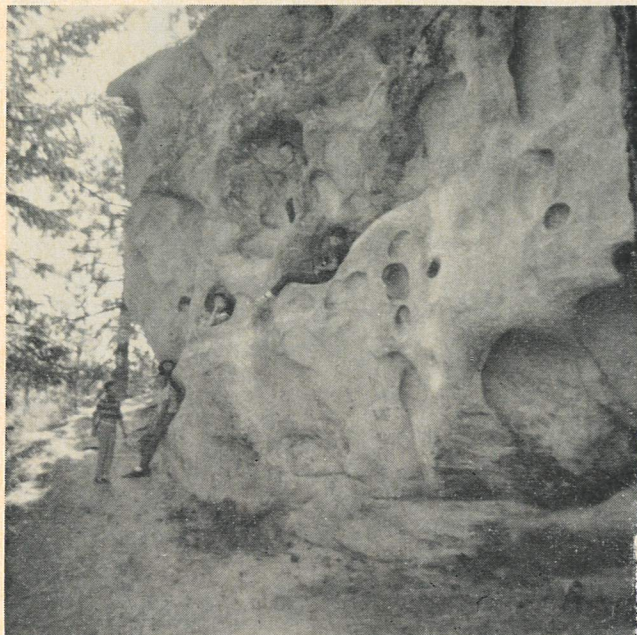
1. Third- and fourth-grade Bible study, Mrs. W. Widmann, teacher.
2. Fifth- and sixth-grade Bible study, Mrs. P. Albrecht, teacher.
3. Seventh- and eighth-grade Bible study, with Pastor Charles Tessmer as instructor.
4. This high-school Bible study class was in charge of Pastors Paul Albrecht and Warren Widmann.
5. After the morning Bible study class was over, there was handicraft for all the campers. This ranged from leather work and basket weaving to making African masks and beads.



5.



6.



7.



8.



9.



10.

6. Although the water was somewhat cold, many of the campers enjoyed the swimming pool every day.

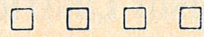
7. Hiking was an activity favored by some campers. The hike to Cheese Rock, pictured here, was the most popular.

8. Athletics played an important role. There was a softball tournament. There were volleyball and football and other activities. Campers were busy from early in the morning until "Lights out!"

9. Pastor Luther Weindorf, former missionary in Japan, spoke to the campers on the life and work of a missionary in Japan.

10. One day Pastor N. B. Habben came up from Tigard, Oregon, to show slides on his work in Africa and some of the souvenirs he brought back with him. Here some campers take a closer look at the souvenirs.

What do
you mean..



Justification?

"AN ANCHOR OF THE SOUL"

When the ship on which Paul was being taken to Rome ran into foul weather and was in danger of running aground on the island of Malta, the seamen tried to prevent the ship from being thrown up on the rocks by dropping four anchors. If an anchor is to hold a ship in a sea that is running high, it will have to take a sure, firm grip on the ocean floor.

"Strong Consolation — God's Promise and God's Oath"

The hope set before us by God by virtue of our justification is such "an anchor of the soul, both sure and steadfast," as the Epistle to the Hebrews assures us (6:19). Not only does this hope rest on God's most solemn promise; in addition, He has "confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a *strong consolation*" (Heb. 6:17, 18).

The promise of God would, of course, in itself actually have been sufficient as an anchor for our faith, for "God is not a man that he should lie" (Num. 23:19). All the promises which God has made to us in connection with Christ "are yea, and in him Amen" (II Cor. 1:20). But, in addition, to give us an even firmer basis for our faith, God has also sworn *by Himself*, since there is no one greater to whom He could appeal to verify His word.

When we believe, we take God at His word. To have faith means to have implicit trust in God's assurance that He has justified us and forgiven our sins. His promise of eternal life is "an anchor of the soul, both sure and steadfast," because of the reliability and trustworthiness of God's word.

Tillich and Faith

Paul Tillich, who died last October, has been hailed by all the world as a profound and scholarly theologian. Even many Lutherans, who ought to be able to distinguish human philosophy from Scriptural truth, have paid him homage and claimed him as one of their own. Tillich did, to be sure, come from a Lutheran background. But if in theology whatever is not Biblical is not Lutheran, Tillich had little appreciation for his Lutheran heritage.

Tillich, for example, writes, "If faith is understood as being ultimately concerned, *doubt is a necessary element in it*" (*Dynamics of Faith*, p. 18, emphasis added). Again he contends, "If doubt appears, it should not be considered as the negation of faith, but as an element which was always and will always be present in the act of faith" (*ibid.*, p. 22). In all seriousness he makes the self-contradictory, supposedly profound but actually ridiculous, claim that "serious doubt is the confirmation of faith" (*ibid.*, p. 23)! He calls doubt "an intrinsic element of faith" (*ibid.*).

Faith and Doubt Are Direct Opposites

What Scriptural basis does Tillich have for his claims? None whatsoever! According to Scripture, *doubt*

is the very antithesis of faith. Doubt and faith are contradictory opposites. "O thou of little faith, wherefore didst thou doubt?" Jesus reprimanded Peter as he began to sink beneath the waves. Peter walked on the water as long as he trusted the promise of Jesus. He began to sink when he began to doubt. Again, notice how the Savior contrasts faith and doubt when He speaks of the power of faith: "If ye have faith, and doubt not. . . ." (Matt. 21:21). To cite but one more example, "Be not faithless but believing," was the admonition given to doubting Thomas by the risen Christ (John 20:27).

It is evident, then, that Tillich has not drawn his theology out of the Scriptures. He has foolishly spun it out of his own head. Tillich is thus another tragic example of the fact that God has hidden His divine Truth "from the wise and prudent" (Matt. 11:25). "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent," He whose foolishness is wiser than men and whose weakness is stronger than men declares (I Cor. 1:19).

The Confessions: "Faith Produces Sure Hope"

Tillich's "faith" hardly views God's promises "an anchor of the soul, sure and steadfast." Our Lutheran Confessions, on the other hand, repeatedly emphasize the blessed and unfailing certainty which we sinners have that we are justified. "It must be regarded as *certain* that God forgives, because Christ has not died in vain. . . . If anyone doubts whether sins are remitted him, he dishonors Christ, since he judges that his sin is greater or more efficacious than the death and promise of Christ; although Paul says, Rom. 5:20: *Where sin abounded, grace did much more abound*" (*Apology*, III, 27, 28). Again the *Apology* declares, "Faith produces sure hope, because it relies upon the Word and command of God" (III, 225). Such hope is, indeed, "an anchor of the soul, sure and steadfast."

A Sure Hope: I Am Redeemed, Reconciled, Saved

One of the fathers of our Lutheran Church, Abraham Calov (1612-1686), an orthodox teacher and staunch defender of the faith, has given eloquent testimony to the hope that is in us. "In the judgment of God," Calov writes, "if One died for all, it is the same as if all had died, II Corinthians 5:14. This is a golden text, which shines with the radiance of the sun even in the luminous Scriptures. Since the death which Christ died for all is a death for the purpose of reconciliation, it is the same as if all had suffered death for this purpose. It follows, then, that, without entertaining the least doubt, I can say with perfect assurance: *I am redeemed; I am reconciled; salvation has been acquired for me.*"

Calov's confident, joyful faith was firmly anchored in God's promise, "an anchor of the soul, both sure and steadfast." In the storms of life a faith that is so anchored will not be dashed to pieces on the shoals of doubt and unbelief. WILBERT R. GAWRISCH

Fifty Years of Grace

Northern Wisconsin District Convention

The Northern Wisconsin District is 50 years old. The convention theme was "Rejoice in the Lord." From August 8-11 the 25th biennial convention met at Fox Valley Lutheran High School in Appleton. The Communion service was held in St. Matthew's, the host pastor being the Rev. Sylvester Johnson. In his sermon, Pastor George Kobs of Markesan encouraged the assembly to be unashamed of our Lord's testimony according to the words of St. Paul in II Timothy 1:8. In the opening address District president, John Dahlke, used I Samuel 30:6 to urge us to gather strength in the Lord, as did David. An anniversary album of churches, schools, and parsonages is available.

Over 240 pastors, teachers, and lay delegates were present from the 142 congregations of the District.

Admitted to membership in the District were Bethany Lutheran Congregation of Beechwood, Michigan, a former member of the Lutheran Church in America, St. Luke's, a mission in Little Chute, and Divine Savior, a mission in Shawano. The first of these requested service from our Synod, and after finding themselves in agreement with the Synod's confessional stand, asked for membership. They called Pastor R. Shimek of Stambaugh-Tipler, Michigan, to serve them. The Little Chute Mission has been placed on the priority list for a site and chapel. At Shawano, the congregation of Divine Savior was organized in June. This church now has services in the First National Bank Building. Pastor L. Zweig of Bonduel is serving as its minister. Services in Waupun are being conducted by Pastor R. Roth of Beaver Dam.

Doctrinal Papers

The convention was privileged to hear three very interesting doctrinal essays. The first of these was Dr. S. Becker's essay on Genesis 1 and 2 in which he made it clear that the creation days cannot mean anything but regular days circumscribed by light and night. The meaning of the word day, or any other word, must be determined by its usage or the connection in which it stands said Dr. Becker. He showed that deviation from the Bible account in favor of evolutionistic thinking vitiates the faith. Once denial of the Genesis account is tolerated tolerance of other errors soon follows. Evolution denies the Bible doctrine of man, of original sin, of original righteousness, and the Fall, of actual sin, of death, and therefore must be rejected. When it denies that death is the result of sin, this in turn denies the value of Christ's death for sinners. Lutherans dare not make peace with evolution, nor may Lutherans contend that belief in evolution is compatible with saving faith in the Redeemer from sin. The Bible is God's Word, and no adjustment for the sake of pleasing men is possible. Dr. S. Becker is professor at our Milwaukee Lutheran Teachers College.

Pastor Armin Engel of Maribel gave the second paper, an interesting historical research study of the significant events of the 50 years of the District's existence. He showed how problems and challenges re-occur down the corridors of years and days. He told of the be-

ginnings in a committee headed by Pastor George Saxmann of Van Dyne and, of the first meeting at New London in August of 1918, with 69 pastors, 13 teachers and 33 lay delegates present. Pastor Engel told of the early efforts at districting, of early conferences, and then traced the historical development through the presidencies of Pastors G. Spiering, E. Benjamin Schlueter, August Zich, Walter Pankow, Ernst G. Behm, Irwin Habeck, Walter Strohschein, Oscar Siegler, and John Dahlke. The essayist stated that the past is prelude, and that we must look ahead and meet the challenges of the future. Furthermore, these must be met in the sense of Pastor G. E. Bergemann's text and sermon at the first meeting, I Corinthians 15:58, "Therefore, my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Pastor Engel showed that, although the past is prelude, it can be an interesting prelude. He based the whole study on the words of Job 32:7 "Days shall speak, and multitude of years shall teach wisdom."

The golden anniversary also called for a paper on the Christian education in the District. This development was ably presented by Pastor Arnold Meyer of Appleton. He divided his essay into two parts. First he showed the early history up to the redistricting of the Synod. In part two he went on to the developments during the past 50 years, studying first the elementary schools, the part-time agencies (Sunday schools, Saturday school, Christenlehre), and the area high schools. He also showed the part teachers' conferences and the Sunday-school institutes played. He traced the interesting history of the professional journals, the Schulzeitung, the Bulletin, and the Educator. In the closing paragraphs Pastor Meyer spoke of school supervision, the origin of the visitor's office and the development of the office of Executive School Secretary. There are 41 Christian schools in the District; nearly 29% of the 142 congregations have them. The District has 180 teachers and over 5,000 pupils. There are three Lutheran area high schools with nearly 800 students and 42 teachers.

The District Board of Education has been enlarged by the addition of two men. It will now have five, one being a member of an area high-school faculty.

The visitors of conferences read obituaries for departed pastors and teachers as follows: Pastors Paul Oehlert, Walter Scheitel, E. J. Behm, Paul Gieschen, William Wadzinski, Kurt Geyer, and Teacher A. F. Pape. These deaths took place over the past two years.

The chaplains for the Convention were Pastors R. Wendland, C. Schlei, F. Mattek, H. Juroff, R. Shimek, C. Voss, and L. Zwieg.

Officers elected were: president, Pastor John C. Dahlke, Weyauwega; first vice-president, Pastor Karl Gurgel, Fond du Lac; second vice-president, Pastor Armin Roekle, Manitowoc; secretary, Pastor Samuel Kugler, Manitowoc; District cashier, Mr. Herbert Voecks.

Ten pastors were released from the District and 13 received during the two-year period. Two were received by colloquy. St. Mark's at Green Bay has been granted

monies for new facilities. This congregation hopes to become self-supporting in the near future. Pleas were made for special festival offerings for the Church Extension Fund, a revolving fund from which missions may borrow. Presentations were given of the Wisconsin Child and Family Services. An appeal was made in behalf of Bethesda Lutheran Home. The Synod president, the Rev. O. Naumann, was present during several sessions and

addressed the delegates. He stated that God's Word remains; it conquers and in God we are more than conquerors.

Hard preparatory work by elected officials and committees, a cooperative and a peaceful attitude, more hard work by floor and election committees, and favorable weather made this a fast-moving convention.

LEROY G. RISTOW

School Visitors Workshop

Our Christian day schools are supervised by teachers from the field, appointed to these positions of supervision by the District boards of education. We call them school visitors.

The tenth annual school visitors' workshop was held at our Wisconsin Lutheran Seminary in Mequon, Wisconsin, August 8-12, 1966.

Prof. Carl Lawrenz, of our Seminary in Mequon, spoke on John 3: 29, 30, at the opening service. Prof. Martin Albrecht addressed the closing words to the visitors.

Two papers were read to the group, one on the topic "Does Scripture Per-

mit the Use of Women as School Visitors?" by Prof. W. R. Gawrisch; the other on our teacher-training program at Dr. Martin Luther College at New Ulm, Minnesota, by Prof. H. Wessel.

The main work of the workshop centered around a thorough book review of the text *Lutheran Elementary Schools in Action*, edited by Victor C. Krause (CPH). The school visitors were divided into five committees, each committee studying two chapters of the text. Then these committees, through their chairmen, reported back to the whole group, presenting their respective chapters by

means of outlines, questions and summaries. A very profitable discussion followed each presentation.

The executives of Synod's Board of Education and representatives of our two teachers colleges, also reported to the group. Mr. Adelbert Voigt, of Beaver Dam, Wisconsin, served as chairman and the undersigned as secretary.

Through these workshops our school visitors become better informed as to the overall picture of Christian supervision and, hence, more proficient as supervisors of our Christian day schools.

HERBERT C. RUPPRECHT

Dedication of Church-School Immanuel, Shirley, Wisconsin

Immanuel Lutheran Church, (Shirley) R. 1, De Pere, Wisconsin, dedicated its new church and school to the glory of the Triune God on Sunday, June 12, 1966. The new structure replaced a frame church and an antiquated school building. The church-school was built according to the plans of Architect Richard W. Scheife, of Milwaukee.

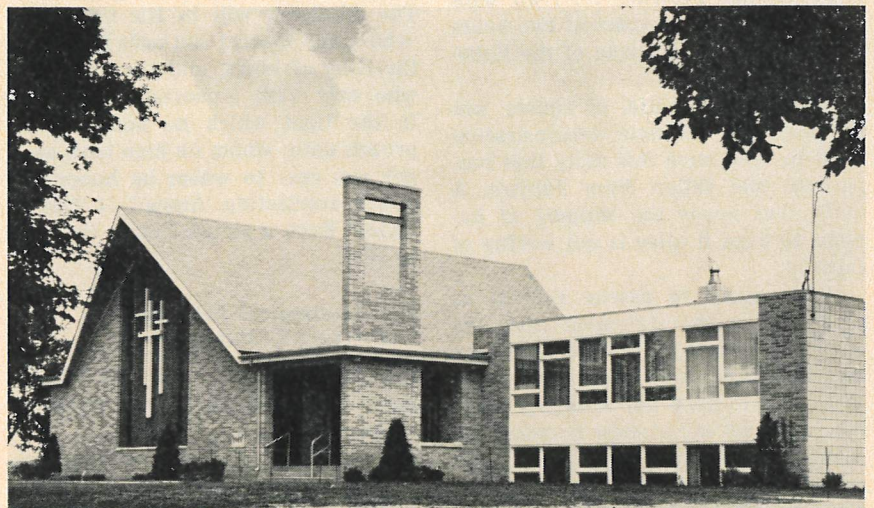
The building of approximately 4500 square feet of floor space provides a nave and chancel, 36'x50', which will seat 160 and with overflow facilities will accommodate approximately 200. Besides the nave, there is a classroom and school office. In the basement area are a multipurpose meeting room and other facilities. The structure is built of brick and concrete block. The nave is finished with laminated beams, Canadian white spruce decking, redwood paneling, and stained-glass windows.

The congregation has maintained a Christian day school since 1916 except for an interval in the forties. Although it is small in size it desired to provide new and modern facilities for the training of its chil-

dren. Being fortunate to engage a contractor to build the new unit for a cost of \$49,378.00 exclusive of such extras as pews, stained glass windows, carpeting, and architect fees, the congregation proceeded with the project in August of 1965. The cost was kept at a reasonable level because many hours of labor were donated by the members. The old church was razed the week before construction was begun, and afterward all the exterior and interior painting and varnishing of the new building was done by the

members. It is unique that the congregation of this size has maintained a Christian day school with almost 100% enrollment and a teacherage for the principal of its school. And now, by the grace of God, it has added a new church-school. For all of this it is truly grateful.

On dedication day neighbors and friends joined the members of Immanuel in three services to praise God for His wondrous mercy and grace. In the morning service Pastor Arno Voigt of St. Paul's, Green Bay, a



IMMANUEL, SHIRLEY, WISCONSIN, is grateful to God for this new church-school building.

former pastor, delivered the dedicatory sermon, assuring the congregation of the Lord's acceptance of the gift of their hands. The afternoon service was set apart for Christian education and the dedication of the classroom. Prof. R. J. Voss addressed the assembly on the basis of Exodus

3:5, reminding the hearers that the school to be dedicated is holy ground, where the holy Lord reveals Himself and where He calls forth service. In the evening service, a service of thanksgiving, Pastor A. Roekle, visitor of the Manitowoc Conference, reviewed the mercies of God bestowed

on Immanuel and assured them that, continuing in His Word, these mercies would not fail them in the future.

May God, IMMANUEL, be with Immanuel Congregation in the future as He has been in the past!

WALDEMAR A. GEIGER

By the Way

Henry C. Nitz

Be Calm

In "all this ruckus about God being dead" the believer heeds the voice of the Lord: "Be still, and know that I am God." And that is essentially what the editor of *Missionary Light* writes under the title *Be Calm*. Quoting him, *The Prairie Overcomer* (Aug 1966) says:

"What is all this ruckus about God being dead? This satanic grenade in religious camps has put alarmists on the run. A fury of controversy is on. Theologians have now come to the rescue of God and are declaring that God is not even sick. Packing powder, they are out to rescue God at all costs.

"This alarm recalls the fury Demetrius and his union created when Paul declared that the goddess, Diana, did not exist. At that time a 'Diana is dead' announcement involved economic considerations, as well as religious loyalties. Someone had to defend poor Diana. She had a fall once before. Her worshipers rallied their noisy forces. 'And the whole city was filled with confusion. . . .' Historian Luke further records, '. . . all with one voice about the space of two hours cried out: Great is Diana of the Ephesians.'

"Diana had no life, of course, but the mob in its two-hour demonstration tried to keep alive this deity that supposedly had fallen from Jupiter. A deity that needs the support of humans to keep it alive is not worthy of faith.

"The scurry to rescue God is as laughable as the statement that God is dead. It must be the release of secret misgivings that theologians rally to a cause to keep the Almighty alive. Now Paul did say of some heretics that 'their mouths must be stopped.' But some fires are best kept going by stirring. The 'God is Dead School' is up to something other than simplifying the Gospel. Perhaps Paul had the same

offbeat people to deal with in his day. He exhorted Timothy, 'Don't waste your time arguing over foolish ideas and silly myths and legends. Spend your time and energy in the exercise of keeping spiritually fit.'

"The best antidote to error is truth. 'Be not overcome of evil, but overcome evil with good.' The pros and cons can go on endlessly, but this does not change the eternal God. He still gives breath, even to those who claim Him dead and to those out to rescue Him.

"The whole ruckus is but a repeat of the familiar squabble at Christmas. There are those who must rescue Jesus Christ from a commercialized Christmas celebration. No one needs to rescue Him. He is more than able to save Himself. Man will continue to populate the cemetery (including the 'God is Dead' scholars and those who are out to rescue God), but God will be there to wake them up in the great resurrection morning.

"So don't be ridiculous about a few theologians who are trying their wings(?). 'All flesh is as grass. . . .' The Almighty will in His time show 'who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen.' (I Tim. 6: 15,16). Even a sinner knows that God is alive.

The Ecumenical Madness

Rev. Irving E. Howard

Revelation 18:4. Come out of her my people that ye be not partakers of her sins. . . .

Having won toleration from the Emperor Constantine in 311 A.D., the Christian churches set about to unify their doctrines and organizations. A series of councils followed: the Coun-

cil of Nicea, 325 A.D.; the First Council of Constantinople, 381 A.D.; the Council of Carthage, 412 A.D.; the Council of Ephesus, 432 A.D.; the Council of Chalcedon, 451 A.D.; and so on into the following centuries.

Out of these councils of the fourth and fifth centuries came great formulations of doctrine for which all Christians are indebted, but out of them also came a centralized and politically oriented Church. Monasticism arose as a protest against its increasing worldliness and political involvement, but it took a Reformation to get Christianity back on the right track.

History is repeating itself in the modern Protestant ecumenical movement under the leadership of the notorious Eugene Carson Blake who stated at the Consultation on Church Union in Dallas, Texas, this May: "We have turned the corner we were hoping to turn!"

Eight Protestant denominations gathered at Dallas to take steps toward creating a one-world church. The Rt. Rev. Robert F. Gibson, Jr., Episcopal Bishop of Virginia and Chairman of the Consultation on Church Union, described the purpose of the meeting: "Further, it would still be regarded as only one stage in the achievement of the basic goal—unified Christianity."

When the Merger of the Congregational Christian Churches with the Evangelical and Reformed Church was being debated in the 1950's, many of the Merger advocates argued that the Protestants should get together to resist the political power of the Roman Catholic Church. Now, Dr. Douglas Horton, one of the leading planners of that Merger, commenting recently upon possible union with the Roman Catholic Church, asserted that any united church would necessarily need a symbol of unity and that the Pope could serve as such a symbol.

"I could not accept the doctrine of the infallibility of the Pope," Dr. Horton said, "but I could accept a Pope who would be a symbol of a united church."

So now the ecumenists look forward to returning to Rome!

It is curious that a Gallup Poll found that Roman Catholics, Jews, and other non-Protestants favored the Merger of the eight Protestant denominations by 4 to 1. When the members of the denominations participating in the Consultation on Church Union were interviewed, it was found that only 55 percent favored the plan and 45 percent were either opposed or had no opinion. Frequently, active church members are less enthusiastic for mergers than nominal Protestants because their church means more to them.

The Protestant drive toward a united church has deep roots in the Social Gospel of past generations. Social Gospel leaders assumed that the primary concern of churches should be, not the care of souls, but the winning of elections and the planning and implementation of social legislation.

Washington Gladden, more than anyone else, started the idea. Out of it came the Federal Council of Churches and later the National Council of Churches. Political action has been the major concern of both organizations. A striking example was furnished recently when the tax-exempt National Council of Churches pulled out all the stops to defeat a presidential candidate.

These two "Councils" were but steps along the way to this merger of eight Protestant denominations now contemplated, which is itself but another step toward the one-world church as the final goal.

No Scripture has been more distorted by the "ecumaniacs" than John 17:21: "That they all may be one." Certainly, Jesus was not praying for an organically united body of Christians who would use their united power for political purposes. Jesus was praying for a spiritual union. Such a "fellowship of the Spirit" is a far cry from the Consultation on Church Union which met in Dallas, Texas.

The "ecumaniacs" should also consider another Johannine passage: Revelation 1:10-20—the vision of Christ standing in the midst of the seven lampstands representing seven separate and distinct churches, combining both diversity and unity without a merger. "Ecumaniacs" might also follow John a little further and ponder the significance of Revelation 18:4: "Come out of her my people that ye be not partakers of her sins. . . ."

Christian Economics, June 14, 1966.

The Heavenly Potter

The pressure and pain of life will be lightened by the comfort given in the leading editorial of the August 1966 issue of *The Prairie Overcomer*:

"Years ago, in a little town on the west coast of Scotland, we watched a skilful potter mold a vessel on the wheels.

"As we watched, we knew that the potter had a *design* in mind. He was not wasting his time, playing with the clay. He had a vessel in mind, a vessel of beauty, a vessel for service.

"So the Heavenly Father works with us, the clay, and He works according to a design that He has in mind. That design, too, is a thing of marvelous beauty. Realized and reproduced in our lives, it will enable us to be of service to God.

"But before the design of the potter can be realized, there must be *development*. The potter must take the lump of unformed clay, and, subjecting it to pressure, mold that clay into the vessel he has planned.

"For us who are in the hands of the Heavenly Potter, this process of development likewise involves pressure and pain. We shall undergo trial and testing, but these are not an end in themselves: rather, they are a means to an end, and that end to the fashioning and forming of a vessel pleasing to God.

"And there is our third thought: The potter molds that vessel on the wheels in order to take *delight* in the finished product. After the potter has done his best, there appears before our eyes a beautifully formed vessel. To the potter that vessel represents the fruit of his toil and patience. And in it he takes delight.

"The psalmist could testify of the Lord taking delight in him (cf. Ps. 18: 19). Surely this was not due to anything that was naturally found in the psalmist. But the psalmist, as he experienced hardship of various kinds, had allowed himself to be formed into a vessel in which God could and did take delight.

"Let's review these simple thoughts for a moment.

"First, design: Let us be assured that God has a design for our lives.

"Second, development. That design cannot be realized without a process by which God's plan will be developed. Let us relate our daily experiences to that process.

"Third, delight: Let us pray that our lives may be a delight to our Heavenly Father."

with his family, congregation, fellow pastors, and former members on May 22, 1966. A special service was arranged for by the congregation. The conference visitor, Pastor E. Habermann, served as liturgist and Prof. T. Hartwig preached the anniversary sermon.

Mr. and Mrs. August Spengler of Hoskins, Nebraska, were privileged to celebrate their fiftieth wedding anniversary on February 20, 1966.

New Buildings

A chapel-parsonage is under construction at Columbus. Pastor D. Sievert is serving this mission. Christ Lutheran of Beatrice (R. Ehlers, pastor), has purchased a new par-

Direct from the Districts

Nebraska

Laborers

The Lord has answered our prayers for laborers in our District as new men assumed (or will assume) new fields of labor. Two pastors from other Districts have joined our ranks. Four candidates and one vicar have entered their fields of labor. At this writing there are pastoral vacancies at Grafton-Sutton, Nebraska, and Aurora, Nebraska

There have been six changes in personnel in the schools of our District. Mr. Wm. Nolte of Norfolk, Nebraska, resigned from the teaching ministry at the end of the 1965-66 school year. One teacher vacancy exists in our District. This is at Mission, South Dakota.

Anniversaries

Pastor W. Hoyer of Sioux City, Iowa, celebrated the twenty-fifth anniversary of his ordination, together

sonage. Immanuel Lutheran of Hadar (H. Russow, pastor), is building a new parsonage. St. Paul's of Norfolk (E. Habermann, pastor), broke ground on April 3, 1966, for an addition to its Christian day school. St. Paul's of Stockton, Kansas (J. Behling, pastor), is nearing completion of its new church building. Lincoln Heights of Des Moines, Iowa (M. Weishahn, pastor), dedicated its beautiful church-school building on May 1. New church buildings are about to be constructed at Mission, South Dakota (E. Herman, pastor), and at St. Mark's of Lincoln, Nebraska (H. John, pastor). A new church-school building has been planned for Zion Lutheran of Denver, Colorado (W. H. Wietzke, pastor).

Newest Mission

Encouraging reports have come from Pastor D. Plocher, our missionary in the District's newest mission at Wichita, Kansas. The first service was held on April 3, 1966, with an attendance of 35.

Dr. Martin Luther High School Choir

The Dr. Martin Luther High School Choir under the direction of Prof. E. Hirsch presented sacred concerts during the Memorial weekend at Stanton, Nebraska, Gethsemane of Omaha, and Clatonia, Nebraska. The singing ability and, above all, the conduct of these young future workers in the Church made a deep impression upon the members of our congregations. This was a fine opportunity for our membership to become better acquainted with this educational facility of our Synod.

H. F. LICHTENBERG

Briefs

(Continued from page 294)

to the missionaries at all. They will be sent only to the WELC Membership Conservation, 10729 Worden, Detroit, Mich. 48224. The Conservation office will then send the names and pertinent information to the missionary and the District mission board in question.

We are sorry if we have caused confusion.

AN OPEN LETTER

To the Members of the
Wisconsin Evangelical Lutheran Synod

NOW AVAILABLE IN TRACT FORM

Order Tract No. 6 N 17

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

A Reprint from The Northwestern Lutheran

Order from Northwestern Publishing House

3616-32 W. North Ave., Milwaukee, Wis. 53208

CALL ACCEPTED

Northwestern College

Pastor James Thrans of Janesville, Wis., has accepted the call to teach history and religion in Northwestern College High School.

Carleton Toppe, President

NOTICE

Board of Trustees Meeting

The next meeting of the full Board of Trustees is scheduled for October 11 and 12, 1966.

Business to be acted upon in these meetings should be in the hands of the chairman or executive secretary of the Board of Trustees at least 10 days before the meeting date.

Pastor Norbert E. Paustian
Secretary, Board of Trustees

CORRECTION

In the January 9, 1966, issue (p. 15), three pastors were listed as having been ordained and installed. They should have appeared under the heading "Installations—Pastors."

NAMES FOR MILWAUKEE CAMPUS MINISTRY
University of Wisconsin, Milwaukee School of Engineering, Nursing Schools of Milwaukee, Wis., Marquette University

All pastors and parents please notify the undersigned of students attending the schools of higher learning in the Metropolitan area.

Rev. Richard D. Ziesemer
3031 N. Frederick Ave.
Milwaukee, Wis. 53211

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. Robert A. Baer
3523 Terhune
Ann Arbor, Mich. 48104
Phone: 761-1486

U. OF MINNESOTA 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 the University.

Pastor D. Westendorf
3910 Stevens Ave. S.
Minneapolis, Minn. 55409
Phone: 824-6949

RIVER FALLS STATE UNIVERSITY

Wisconsin Synod campus work will begin this fall among students at River Falls State University. Students, please circle "Wis." on your religious preference cards. Pastors, please send names of students from your congregation to the undersigned.

Rev. Stephen Valleskey
204 N. Gibbs St.
Prescott, Wis. 54021

HELP WANTED

Wisconsin Lutheran Seminary has two vacancies on its custodial staff. A man is being sought who will assist the steward in general maintenance work in the building and on the grounds. A woman is needed in the kitchen to assume the duties of cook under the direction of the kitchen manager.

If desired, living accommodations can be furnished in the Seminary building for both of these employees. Room and Board can be part of the compensation.

For further particulars please contact:

Prof. H. J. Vogel, Bursar
11757 N Seminary Drive 65 W
Mequon, Wis. 53092
Tel.: 242-2330

BAKER NEEDED

Dr. Martin Luther College

Dr. Martin Luther College has a position open in its food service operation for a qualified baker. Interested persons are requested to write to the address below, stating their qualifications, experience, and salary expected together with other pertinent personal data.

Dr. Martin Luther College
Attn: President's Office
New Ulm, Minn. 56073

ATTENTION — COLLEGE AND UNIVERSITY STUDENTS!

College and university students are asked to list their religious affiliation as "Wisconsin Synod" when enrolling at school. This is extremely important at schools where campus pastors of our Synod have access to the religious preference cards of students.

We also encourage all students to see to it that their names and addresses reach the office of the Lutheran Spiritual Welfare Commission promptly. Ordinarily this is done through the home pastor. This will enable the student to receive regularly copies of The Northwestern Lutheran, Meditations, and periodic sermons.

NOTE: All addresses sent to the Lutheran Spiritual Welfare Commission must have the zip code! This applies to servicemen as well as students!

FALL PASTORS' INSTITUTE
WLS — Mequon, Wis.

The faculty and the Board of Control of Wisconsin Lutheran Seminary, Mequon, Wis., announce the annual Fall Pastors' Institute. A series of five meetings is being planned for Monday afternoons, 1:30-4:30 p.m., on the following dates: Oct. 17, 24, 31; Nov. 7, 14.

Two lectures of 45 minutes' duration will be presented, each to be followed by discussion. Prof. F. Blume will lecture on the subject "The New Hermeneutic." Prof. H. Vogel will present "An Exegetical-Dogmatical Study of Justification and Sanctification," based on James 2.

A registration fee of \$5.00 will be asked of each pastor who enrolls. Please send your reservation to Prof. Carl J. Lawrenz, the president of the Seminary, using this address: 11831 N. Seminary Dr. 65W, Mequon, Wis. 53092.

Adolph C. Buenger, Secretary
The Board of Control

CALENDAR OF CONFERENCES

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Place: Hope Church, Hartford, Mich.
Date: Sept. 19 and 20, 1966.
Time: 9 a.m. Communion service, Mon., 11 a.m.

Preacher: H. Peter (H. Sauer, alternate).
Agenda: Exegesis, James 1, K. Biedenbender; Exegetical-homiletical Treatment of John 14:7-14, H. Zink; Exegetical-homiletical Treatment of II Cor. 9:6-11, R. Freier; Church Worship in Apostolic Times, F. Kneuppel; Pastoral Calls, W. Westendorf; What Is Faith? K. Vertz; 1966 Lutheran Free Conference, W. Zarleng.

HENRY T. PETER, Secretary

* * * *

NORTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Sept. 26 and 27, 1966.
Place: St. Matthew Church, Freeland, Mich.
Communion service: Sept. 26, 9 a.m.
Preacher: V. Thierfelder (M. Toepel, alternate).

Agenda: Mon., 11 a.m. — Recent Trends Within the Wisconsin Synod, H. Schultz; 1:15 p.m. — Panel Discussion: Our Christian Day Schools — Can They Continue Competently to Compete With Government-Supported Elementary Education? W. Arras, moderator. Tues., 9:30 a.m. — Exegesis of Gal. 6, E. Kasischke. 1 p.m. — Millennium, N. Maas.

Teachers and lay delegates are to be present Monday only.

EDWIN C. SCHMELZER, Secretary

* * * * *

FLORIDA PASTORAL CONFERENCE

Date: Sept. 27, 1966.
Time: Communion service at 9 a.m.
Place: Redeemer Church, Merritt Island, Fla.
Host pastor: Kenneth W. Strack.
Note: Please contact the host pastor if you desire overnight accommodations.
E. C. RENZ, Secretary

* * * *

SOUTHEASTERN PASTORAL CONFERENCE

Time: Sept. 19 and 20, 1966.
Place: St. Jacob Church, Grass Lake (Waterloo), Mich.

NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

"Getting the Most Out of Your Bible": FS-254-GMB with guide and 33 1/3 record, 12 min. — The filmstrip offers suggestions of ways to study, understand, and enjoy the Bible by learning to appreciate the different types of writing in the Bible, various ways to study the Bible, and how to use a Bible dictionary, concordance, atlas, and commentary. Its aim is to make Bible study more interesting and meaningful (1966).

INSTALLATION-DEDICATION SERVICE

Milwaukee Lutheran Teachers College

A special outdoor service will be conducted by Milwaukee Lutheran Teachers College on Sunday, Oct. 2, 1966, 2:30 p.m., at 12700 W. Bluemound Road.

In this service our newly called men, Professors Kurt Eggert, A. Kurt Grams, and Paul Ruege will be installed, and our recently acquired housing facilities will be dedicated to the service of the Lord.

In the event of inclement weather, the service will be moved from the new dorm site to the chapel-auditorium at 330 N. Glenview Avenue.

You are invited to attend.

Milwaukee Lutheran Teachers College
Robert J. Voss, President

Agenda: Exegesis of I Pet. 2:13-25, R. Holtz; Biblical Chronology and the Age of the World, H. Hoenecke; Meeting the Time-Demands on the 20th-Century Pastor, A. Clement; The Value of Personal Grooming for the Pastor, I. Weiss; 'Seelsorge' in a Mobile Society, A. Baer; Various Reports.

KEITH HAAG, Secretary

* * * *

DISTRICT TEACHERS' CONFERENCE

Time: Oct. 5-7, 1966.
Place: St. Paul's School, Stevensville, Mich.
Agenda: Christian Psychology in Education, E. Sievert; The Teaching Ministry, H. Kaesmeyer; New Advances in Multi-Media Perception, W. Arras; Ways of Discipline and Punishment, G. Cudworth; Public Relations in Lutheran Schools, J. Spaude; The Speaker at Divine Worship, J. Fricker; Inspirational Address, W. Zarleng.

MILTON BUGBEE, Secretary

MINNESOTA

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Date: Sept. 20, 21, 1966.
Time: 9 a.m., Communion service.
Place: St. John's, Lewiston, Minn.
Papers: Liturgical Do's and Don't's, A. Menicke; Revelation—An Isagogical Treatment, L. Zessin; Exegesis, Rom. 8:1-14, W. J. Koepsell; Problems in Biblical Interpretation, T. Kuske; Alternate: The Difference Between Christianity and Religion, A. Werre.

Preacher: F. Miller (alternate, Prof. W. Schmidt).

* * * *

REDWOOD FALLS PASTORAL CONFERENCE

Date: Oct. 25, 1966 (Tues.).
Place: St. John's Church, Fairfax, Minn.; W. F. Vathauer, host pastor.

Opening service with Holy Communion at 9 a.m.

Preacher: P. R. Kuske (J. H. Braun, alternate).

Agenda: Exegesis, Gen. 1 and 2 (a continuation), J. H. Braun; A Restudy of the Church on the Basis of John 17:20-23 and Eph. 4:3-6, H. Kesting; Essential Steps in Sermon Preparation, P. R. Kuske; How Can We Best Cope With the Unionistic Religious Services at Nursing Homes? O. Engel.

Please send excuses to host pastor.

NEBRASKA

ROSEBUD PASTORAL CONFERENCE

Date: Oct. 11 and 12, 1966.
Place: Brewster, Nebr.
Host pastor: K. Plocher, Sr.

Preacher: R. Kuckhahn (alternate, E. Schoemann).

Chaplain: J. Engel.

Papers: David as a Type of Christ, J. Engel; A Series of Lenten Devotions, E. Schoemann; Exegesis of Jonah 3, 4, M. Doelger. M. F. DOELGER, Secretary

* * * *

CENTRAL PASTORAL DISTRICT

Place: Grace Church, Okaloosa, Iowa; W. A. Wietzke, host pastor.
Time: Sept. 27 and 28, 1966.

Agenda: Opening devotion at 10 a.m. Formula of Concord, Epitome, Article III, E. Habermann; Exegesis and Application of Gen. 9:25, J. E. Lindquist; Exegesis of John 21:15-17, C. Flunker.

Communion service Tues. evening; speaker, G. Free (H. Fritze, alternate).

DAVID GRAY, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: Mon., Sept. 19, 1966.
Place: Redgranite, Wis., Trinity Church; D. Johnson, pastor.
Communion service: 9 a.m.; Preacher: H. Scherf (alternate, E. Semenske).
Agenda: Dan. 10, A. Kienetz; Eph. (cont'd.), K. Gurgel; Table of Duties (cont'd.), G. Ehlert.

GLENN H. UNKE, Secretary

* * * *

MANITOWOC PASTORAL CONFERENCE

Date: Mon., Sept. 19, 1966.
Place: St. John and St. Peter Church, Cleveland, Wis.; G. F. Cares, pastor.

Time: Opening Communion service at 9 a.m. Preacher: J. Plitzuweit (alternate, C. Reiter).

Agenda: Exegesis of I Tim. 6:20, 21, L. H. Koeninger (alternate, Dr. H. Koch); Sermon Study, C. Reiter (alternate, S. Kugler); Conference Choice of Essay: The Northern Wisconsin District—Persons, Places, Events, A. Engel (continuation); Isagogic Study of Amos, A. Degner; Revelation and its Proper Use in Relation to the Other Books of the Bible, T. Sauer; The Essentials and the Liturgical Forms of Baptism, G. Cares; Academic Degrees, Pro and Con, R. Otto; Reports, etc.

A. F. SCHULTZ, Secretary

* * * *

DISTRICT MISSIONARIES CONFERENCE

Time: Sept. 26, 1966, 12 noon to Sept. 27, 12 noon.

Place: Redeemer Church, Tomahawk, Wis.; J. Radloff, pastor.

Agenda: To be announced by the program committee.

Communion service: Monday evening.
CARL VOSS, Secretary

* * * *

WINNEBAGO TEACHERS' CONFERENCE

Place: Rhinelander, Wis.
Time: Sept. 29 and 30, with opening devotion at 10 a.m.

Thursday: Upper grades, "The Divided Kingdom to Christ"
Lower grades, "The Holy Trinity"
"Current Events"—W. Roekle
"Federal Aid and Our Christian Day Schools"—A. Fehlauer

Friday: "Teaching Grammar"—A. Moskop
"Self-Expression Through Writing"—Mr. C. Sitz

SPECIAL LECTURES AT THE SEMINARY

Dr. William M. Oesch has been engaged by our Wisconsin Lutheran Seminary to deliver a series of lectures on the subject: THE PRESENT STATE OF GERMAN THEOLOGY AND CHURCH AFFAIRS. Six lectures will be presented in the regular series, the first three from Tuesday to Thursday, September 27, 28, and 29, the remaining three in the following week, October 4, 5, and 6. All six will be presented during the fifth period, from 11:40 a.m. to 12:30 p.m. in the Seminary chapel.

A further lecture on this same general subject will be presented on Sunday, October 2, at 7 p.m. in the chapel of our Seminary. This lecture will discuss the above subject in a manner that should be of interest particularly also to our laity.

Dr. Oesch is professor at the Seminary of the German free churches at Oberursel in Germany. He himself is a member of the Saxon Free Church, with which our Synod is in fellowship. He has taught many years at this Seminary and can speak from a background of considerable study and experience on the announced subject. If we realize that most of the theological trends that confront the churches in America have had their origin in Germany, the importance of this subject should be evident.

We extend a hearty welcome to any of our members who might be interested.
The Seminary Lecture Committee

"Self-Expression Through Speaking"—N. Stellick
"Children's Literature"—Prof. Arthur Schulz
Frederick Blauert, chairman
Program Committee

ORDINATIONS AND INSTALLATIONS

Installations

Professors

Habeck, Irwin J., as professor at Wisconsin Lutheran Seminary, Mequon, Wis., by H. Cares; June 1, 1966.

Lutz, Martin W., as professor at Wisconsin Lutheran Seminary, Mequon, Wis., by H. Cares; June 1, 1966.

Pastors

Cooper, Larry L., as pastor of the Duluth Mission, Duluth, Minn., by W. Dorn; assisted by H. Filter, S. Valleskey; July 24, 1966.

Manteufel, Julius, as pastor of St. John's Ev. Lutheran Church, Hancock, Minn., by R. H. Roth; assisted by J. B. Erhart, H. H. Klug, G. A. Fuerstenau; Aug. 28, 1966.

Ordinations and Installations

Behling, James, as pastor of St. Paul's Ev. Lutheran Church, Stockton, Kans., and of the new mission in Hays, Kans., by M. L. Liesener; assisted by D. Plocher; Aug. 7, 1966.

Oelhafen, Walter J., Jr., as pastor of St. John's Ev. Lutheran Church, Tappen, N. Dak., by W. J. Oelhafen, Sr.; assisted by G. Rothe; July 24, 1966.

Weber, Richard, as pastor of St. Katherine Ev. Lutheran Church, Menomonie, Wis., and of St. John Lutheran Church, Colfax, Wis., by E. Prenzlau, Sr.; assisted by B. Borgschatz, C. Kuske, L. Schroeder; Aug. 21, 1966.

Installations

Teachers

Boll, Arlyn W., as principal of Atonement Ev. Lutheran School, Milwaukee, Wis., by W. Schaefer; Aug. 14, 1966.

Bowerman, Frank, as teacher in St. Paul's Ev. Lutheran School, Algoma, Wis., by A. Schabow; Aug. 21, 1966.

Brands, Leon L., as teacher in St. Paul's Ev. Lutheran School, Arlington, Minn., by J. Bradtke; Aug. 21, 1966.

Bunkowske, Gerald, as teacher in St. Paul's Lutheran School, Norfolk, Neb., by E. C. Habermann; Aug. 14, 1966.

Jacobs, David, as principal of Bethlehem Ev. Lutheran School, Hortonville, Wis., by C. Schlei; Aug. 14, 1966.

Koepsell, Paul, as teacher in St. Paul's Ev. Lutheran School, Plymouth, Neb., by H. Schnitker; Aug. 14, 1966.

Manthe, Raymond, as teacher in Redeemer Ev. Lutheran School, Ann Arbor, Mich., by M. Kell; Aug. 7, 1966.

Schultz, Loran, as principal and teacher in St. Paul's Ev. Lutheran School, Algoma, Wis., by A. Schabow; Aug. 21, 1966.

Staab, John, as teacher in Zion Ev. Lutheran School, Toledo, Ohio, by D. E. Habeck; Aug. 14, 1966.

Wolff, Robert, as teacher in St. John's Ev. Lutheran School, Lake City, Minn., by N. Sauer; Aug. 21, 1966.

Zimmermann, Paul, as teacher in St. John's Ev. Lutheran School, Lake City, Minn., by N. Sauer; Aug. 21, 1966.

CHANGE OF ADDRESS

Pastors

Cooper, Larry L.
2130 Miller Trunk Hwy.
Duluth, Minn. 55811

Meier, Norbert R.
1134 Miamisawa
Kurume Machi
Tokyo, Japan

Weber, Richard
RR. 2
Menomonie, Wis. 54751

Teachers

Boll, Arlyn W.
4542 N. Sherman Blvd.
Milwaukee, Wis. 53209

Bowerman, Frank
417 Fremont St.
Algoma, Wis. 54201

Frisque, Donald R.
275 South Main Street
Lake Mills, Wis. 53551

Nolte, Jerome T.
223 N. Center Ave.
Jefferson, Wis. 53549

Scharf, Richard
4021 S. 68th St.
Milwaukee, Wis. 53220

Schultz, Loran
1208 Navarino St.
Algoma, Wis. 54201

PACIFIC NORTHWEST

FALL PASTORAL CONFERENCE

Place: Parkland Church, Tacoma, Wash.; H. A. Theiste, pastor (ELS).

Date: Sept. 20-22, 1966, noon to noon.

Speaker: R. Baur (P. Pankow, alternate).

Agenda: Homiletical Study of Luke 21:25-33, J. Henning; Exegesis of Gal. (continuation), M. Teske; Proper Procedure for Congregation and Pastor in the Divine Call, L. Sabrowsky; Isagogical Study of the Letter to the Seven Churches, W. Widmann; A. Comparison of the LCUSA with the NLC, P. Albrecht; Doctrine of the Church, A. B. Habben; Formula of Concord (alternate essay), T. Adascheck.

JON M. MAHNKE, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: Mon., Sept. 19, 1966.

Place: St. Lucas Church, 2605 S. Kinnickinnic Ave., Milwaukee.

Time: Opening Communion service at 9 a.m.

Preacher: R. Johnston (M. Kujath, alternate).

Agenda: Exegesis of James 13:22 ff., H. Witte; Continuation of Seminar on Alcoholism, Parts III and IV, R. Ziesemer, R. Johnston; Various Reports.

ROBERT H. MICHEL, Secretary

WESTERN WISCONSIN

WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Sept. 20, 1966.

Time: 9 a.m.—Holy Communion service.

Place: St. Peter's, Town of McMillan.

Speaker: E. A. Schaeewe.

Agenda: Exegesis of I Tim., M. Schwartz; The Difference Between "Psyche" and "Pneuma," D. V. Schultz; Freedom in the Use of Our Agenda, J. Henning; To Whom Was the Ransom Price of Christ Paid? N. W. Lindloff; Church and State, H. P. Koehler; Mission Reports, W. Lange, M. Schwartz.

D. A. WITTE, Secretary

* * * *

SOUTHWEST CONFERENCE

Date: Sept. 20, 1966.

Time: 9 a.m.

Place: St. Paul's, Cataract; E. F. H. Lehmann, pastor.

Speaker: H. Winkel (alternate, O. Wraalstad).

Agenda: Exegesis II Cor. 3:1-18; Homiletics, The Funeral Sermon in Various Circumstances, E. Toepel; Isagogics, Malachi, R. Lauersdorf; Doctrinal-Practical, New American Standard Bible-New Testament, A. Werner.

Note: All pastors are to bring along their Synod Financial Reports.

D. KEMPF, Secretary