



THE NORTHWESTERN

Lutheran

October 2, 1966



BRIEFS by the Editor

MISSIO DEI PROGRESS REPORT IS THE TITLE of an item in this issue (page 313). It brings you just the kind of news indicated by the title. And it is good news, as you will see. This report will appear approximately once a month during these next two years.

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IT IS ALWAYS GOOD TO SEE THINGS IN PERSPECTIVE. We can combine a number of things in this issue to get such a balanced view.

Take the Missio Dei Report first. Besides the figures on the commitments and actual gifts thus far, it tells of construction starts at Dr. Martin Luther College and Northwestern College. It also informs us of preparations for building at Wisconsin Lutheran Seminary and at Milwaukee Lutheran Teachers College. Both building and planning for building can be carried on because the commitments we have made and the gifts which have flowed into our treasury give good warrant for doing so.

At this point we are reminded of these words in Professor Toppe's memorable editorial of May 15, 1966: "The joy of building is the joy of growth, the joy of accomplishment, the joy of success.

"These joys will be ours as we set our hands to our Missio Dei. We too are going to build — libraries, classrooms, dormitories, gymnasiums. We shall be building for the young men and women who are preparing themselves to become ambassadors for Christ: rooms where they can study, halls where they can learn, libraries where they can search for knowledge, playing floors where sound bodies can be kept active and skillful and alert."

Now add to the buildings being erected or being put on the drawing boards the enlarged force of instructors and other personnel that will have to go along with the expanded facilities and bigger enrollments. The three new professors announced in this number (page 320) are a concrete reminder of that fact, though

two of these men happen to be replacements.

Here we should bear in mind that the money necessary to provide the material support of a steadily growing number of professors will not come out of Missio Dei funds. Nor will the Missio Dei moneys supply anything toward increased maintenance costs entailed by a number of new buildings.

Yet this prospect cannot dampen our joy. On the contrary, we were aiming at this very goal. Not an effort of short duration to relieve only slightly a severe manpower shortage was in our minds. The vision that beckoned us on was a long-term, ongoing task of producing, year after year, a larger number of full-time workers for Christ. We heard in all this — and we still hear — the gracious invitation of the Lord Jesus: "Come, My children, have a greater share in My work!" That invitation became a welcome summons to which the Holy Spirit empowered us to respond.

Still the picture is not fully balanced out. The increased force of workers is a means to an end — intensified and expanded work in parish, mission field, and classroom. The report on the Synod Convention of the Church of Central Africa (page —) and the list of our "new"

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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

Bartering Away Freedom In a *New York Times* article entitled, "Rising Issue: Schools and City Hall," a staff writer states that the mayor of New York City is being urged to assume a more direct leadership role in school affairs in that city. A commission report asserted that the mayor "might appropriately exert broader influence on school policies which are crucial components in general municipal programs like integration, industrial development, and delinquency control."

Whether these recommendations mean that the Board of Education will lose its independence and will become an instrument of politics, or whether it is only an increased measure of cooperation that is being called for between government and education, may be debated; but there is little doubt that, particularly in metropolitan areas, government will become increasingly involved in school affairs. Francis Keppel, former Assistant Secretary of Health, Education, and Welfare, declares in his book, *The Necessary Revolution in American Education*, that "this country has paid a heavy price for the separation of school administration from public administration. Education in the next 50 years must not be left out in the councils of state, as it has been so often in the last 50 years."

The big cities are in trouble. The problems they face, especially in their inner cores, seem almost insurmountable: housing, employment, integration, labor practices, delinquency, etc. These problems affect and concern the schools also. In their efforts to solve these problems, local and state and federal officials will be looking for greater cooperation from the schools. It can hardly be supposed that this will be a cooperation between equals. The direction for these programs of urban renewal is not likely to come from the schools; it will be the government that will draw up the master plan, and its representatives will direct the operation.

Which schools will it depend on? Certainly all the public schools, because they are tax-supported, and their money comes from political authorities.

To depend only on the public schools for community renewal in metropolitan areas, however, will result in a leapfrog operation at best. Church schools will be expected to cooperate also, because one half of the children in a depressed area may be enrolled in nonpublic schools.

Church schools can and should be concerned about the welfare of the people in their parishes. They may cooperate with municipal and federal programs that are not objectionable in point of principle or inadvisable in point of wisdom. But they ought to remain free to choose the areas in which they can and will cooperate. Church schools should not become pawns of political or social planners.

To the extent that church schools accept government subsidy, however, they barter away their independence. The more tax money the church schools receive, the greater their civic and their moral obligation to govern-

ment programs will become. What happens when there are unspiritual and anti-Scriptural principles and policies underlying or directing such programs? What happens when a church is asked to scar its conscience to carry out the program its civic and federal benefactors request?

CARLETON TOPPE

* * * * *

Sin Exalted Sin is nothing new in this age or any other. What is new — and definitely disturbing — is that many sins have become acceptable. The exaltation of sin together with an open contempt for ancient virtues has become so blatant that the secular as well as the religious press has been moved to speak out against it.

One journalist, Tom Wolfe, in a humorous but forceful editorial entitled, "Down With Sin!" expresses himself as being disgusted not just with the prevalence of sin but with the trend to look upon certain sins as status symbols and to boast about them.

Marya Mannes, a novelist, critic and TV personality, wrote an article on the subject, "Let's Stop Exalting Jerks." She applies the label "jerk" to the "heroes" of the two outstanding Broadway musicals of 1962. She asserts that among the "heroes" held up today for admiration and emulation are the lecher, the opportunist, the smart operator, the big fixer, the dirty comic, the shyster lawyer, and the Hollywood star who makes marriage a game of musical chairs.

In a syndicated editorial Jenkin Lloyd Jones deplors the shabby idols currently being held before the nation's youth by modern entertainment media. Commenting on today's "half-heroes" as compared with the heroes of the classic novels, he writes, "Across the television stalks the noble drunk, the goldenhearted floozie, the well-intentioned frontier lad, driven to rob banks because no one left him a railroad. Our fearless spy-catchers grab females with the other hand. The incomparable Paladin leers over his hotel key. And Jesse James gets all mixed up with Robin Hood."

These timely articles call attention to the type of literature and drama and to the sort of attitudes to which our children and youth as well as adults are exposed today.

No amount of laws will change the human heart; and nothing, it seems, will stop the flow of garbage which has created such a stench in the nostrils of even those who are not officially charged with responsibility toward the moral and spiritual welfare of their contemporaries. In view of the shocking increase in the acceptability of sin in modern society, one is moved to repeat the question of our Lord, "When the Son of man cometh, will he find faith on the earth?"

All this reminds Christians once again of the constant need for the sanctifying influence of the Gospel for themselves and for their children. In a day when the cult of sin is flourishing it is vital for us to utilize the

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But he said, "Yea, rather, blessed are they that hear the word of God, and keep it" (Luke 11:28).

The Christian education of children is not by any means the exclusive prerogative of Christian schools, whether on the elementary or secondary level. Basically, it is the right and the responsibility of parents to bring up their children in the nurture and admonition of the Lord. More often than not, however, it is just those parents that have accepted and assumed this God-given responsibility who are the first to recognize the blessed advantages of a Christian formal schooling for their children.

Hearing God's Word Regularly

When our Lord declares that those who hear the Word of God and keep it are blessed, He is stating a truth which many congregations that maintain an elementary school, or a high school jointly, have happily experienced. This blessedness is directly the result of regularly hearing and learning the Word of God, for the Bible is, indeed, the basic and essential course of daily instruction.

The blessedness of hearing and learning the Word of God is not restricted, however, to that precise period of time each day in which the subject of religion is taught and discussed. Some of the blessed results may not occur until hours or days later, even months and years later in many instances. The blessed influence of God's holy Word, as it is used in the classroom, is not always immediately apparent or entirely noticeable. The Bible verse which a child hears in school at the age of six or seven, memorizes, and reviews from year to year, may well be of the greatest help and most blessed comfort to it at the time when, decades later, it is about to pass through the valley of the shadow. The Holy Spirit has a way of recalling to a person's mind and heart in later years in all sorts of trying circumstances those very passages and selections

of the Bible that were committed to memory in school during childhood. Blessed, indeed, is the one who has had firmly impressed upon his heart and securely stored in his memory a working fund of the most uplifting Bible verses.

Moreover, even as religion is not a separate compartment of our lives nor a phase of our living reserved exclusively for Sundays, but is rather the basis of our entire view of life here on earth and of our hope for the life to come; as it also influences our thinking on all subjects, colors our attitudes and ambitions, and affects our habits, dispositions, and behavior both in respect to God and to our fellow man, so must religion be the most vital and essential part of the learning process in the daily development of the child's mind and character. It has well been said that a system of education which excludes religion from the training of a child will quite easily result in the exclusion of religion from the later life of that child. By religion, of course, is meant the revealed Word and will of God which are intended by Him to be the most important and necessary elements in anyone's education, and which alone can fulfill in him God's gracious purpose for his life here and hereafter.

Blessed, indeed, is the child that has the advantage of a schooling in which the saving Word of God reigns supreme.

Applying God's Word Consistently

In a school in which the Word of God is ever present there will be additional blessed advantages where that Word is properly and consistently applied.

The Word of God will be used to remind the children that, though they are the dear children of God through faith in the all-sufficient merits of Jesus their Savior, they, nevertheless, still have the old evil Foe and their own sinful flesh to contend with constantly. On occasion they may need the stern and sometimes painful force of the Law to keep their inborn evil

inclinations under control for their own good and for the welfare of their schoolmates. But, as the Lord Jesus Christ becomes ever more precious and dear to their hearts through their hearing of His great love and supreme sacrifice for them, the children will be enabled to bend their will and conform their conduct to the pattern and pleasure of Him whose name they bear and who has made them His very own. In their own lives they will reflect, in increasing measure, that fear, love, and trust in God which He so earnestly desires to cultivate in them through the power of His Word and Spirit, and which alone can give them settled minds and contented hearts.

Through the steady and consistent application of the divine Word, therefore, the aim is to keep the children penitent, humble, believing children of their heavenly Father, aware of their own weaknesses and shortcomings, sure and certain of His mercy and pardon, desirous of His never-failing help and abiding presence, determined to serve and to please Him, and in all things to submit to His will and providential care. And that they might in all things grow up into Him who is the Head, even Christ, and lose not the blessed inheritance prepared for them in the mansions of the Father.

If in their Christian schools children have the advantage of being taught to give their attention to the Word of God, and to live by that Word, then, obviously, they must be trained in the same fashion when they are at home. Otherwise, the teacher's wholesome instruction and influence will, to a great extent, be nullified and undermined. If in school children are taught to respect the authority of God and of His representatives, then they must also be trained and disciplined in the same manner at home, with the Word of God as their constant guide and rule.

A system of education in which the Word of God is brought to bear upon the entire course of study, upon

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Missio Dei Progress Report

This is the first in a series of articles, appearing over the next two years, covering the progress of the Missio Dei Offering.

The Missio Dei (Mission of God) Offering, authorized by the 1965 Convention, is the largest capital fund collection ever undertaken by the Synod. It is estimated that during the next 10 years \$10-\$15 million will be needed to expand the schools which educate our pastors and teachers.

The District presidents delegated direct responsibility for the supervision of the Offering to a three-man executive committee. At the request of this executive committee Atonement, Milwaukee, granted its associate pastor, James P. Schaefer, a nine-month leave of absence to serve as full-time director of the Offering. The leave of absence expired June 30.

One Half Million in Receipts

At the end of August \$4.8 million in pledges has been received, payable over the next two years, July 1 to June 30, 1968. There are 225 congregations, representing 27% of our communicant membership, which must still report their commitments to the Offering. Every congregation will be strongly urged to share in the future of its Synod. For from these expanded facilities future pastors and teachers for every one of our congregations will come.

From June 1 to August 31, the treasurer reports that \$530,358.00 has been received for Missio Dei. These receipts will increase substantially in the next months as the full impact of the pledged monies is felt.

Construction Already Starting

On the basis of the Missio Dei pledges, the Board of Trustees has authorized the actual start of construction at two of the four schools sharing in the Missio Dei Offering.

On July 29, Dr. Martin Luther College, New Ulm, Minnesota, our terminal teacher-training school, broke ground for its multipurpose building — a gymnasium-auditorium-student union-dining hall. The cost is \$1,623,000, including most of the furnishings and architect's fees. The building will be completed in time for the 1967-68 school year.

As another fruit of Missio Dei, ground was broken September 7 for a new residence hall at Northwestern College, Watertown, Wisconsin, our preministerial training school. The hall will have a capacity of 150 students. The cost, including furnishings and architect's fees, is \$593,000. The estimated completion date for the residence hall is July 1, 1967.

Progress at the Seminary

"Ever since the beginning of the year," reports Seminary President Carl J. Lawrenz, "we have made strenuous efforts in faculty and board to get our Seminary library project under way." A three-man consultant team has submitted an 80-page statement of program and critique. On the basis of the report the architectural firm is now preparing its plans.

Simultaneously with this planning the architects have developed a master plan for the Seminary. In developing the master plan, according to President Lawrenz, "all the building needs up to an enrollment of 300 were taken into consideration."

President Lawrenz expressed the hope that "all this preliminary work will facilitate and speed the progress in the subsequent steps to get our building project under way."

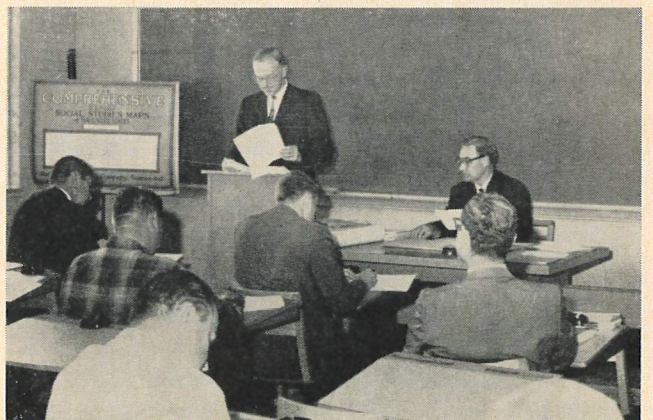
Since the new, expanded library is vital to the Seminary's educational program and the present library is urgently needed for additional classroom space, "no one is more eager than the Seminary to see our new library get into the actual building stage," added President Lawrenz.

Planning for Milwaukee Lutheran Teachers College

From the Missio Dei Offering Milwaukee Lutheran Teachers College, a junior college for teacher-training, will receive a classroom-administration building on its own campus. It is presently sharing the facilities of Wisconsin Lutheran High School.



SCRUTINIZING THE PLANS FOR THE NEW DORMITORY are members of the Northwestern College Board. President O. J. Naumann also attended this important meeting.



AT THE OPENING OF THE BIDS for the new dormitory at NWC. James Potter of the architectural firm of Law, Law, and Potter, Madison, Wisconsin, is at the lectern. Mr. Ervin Bilsle, business manager of NWC, at the desk.

President Robert J. Voss reports that "the architect has already presented preliminary drawings for the master-site planning. Upon completion of this phase in the very near future, the results of his work will be presented to the proper boards for approval."

And so our Mission of God is becoming a reality through these buildings in which we will educate our

desperately needed pastors, missionaries, and teachers. God has placed before us an opportunity to share His Son, our Lord Jesus Christ, with the world. With what these buildings represent, we are saying that we will accept that blessed privilege.

JAMES P. SCHAEFER

HIDDEN GEMS IN OUR HYMNS

"How Beauteous Are Their Feet"

Hymn number 487 in *The Lutheran Hymnal* was originally entitled, "The Blessedness of the Gospel Times or the Revelation of Christ to Jews and Gentiles." This is another hymn by Isaac Watts, the "Father of English Hymnody" — a poet whose name appears at the head of 31 hymns in our hymnal.

In the first line of hymn 487 Watts employs a figure of speech which is called synecdoche. He does so when he speaks of a part and uses this to refer to the whole. Instead of "How beauteous are *they* who stand on Zion's hill," the hymn begins, "How beauteous are *their feet* Who stand on Zion's hill." This use of synecdoche, however, does not originate with Watts. In this entire hymn he is merely paraphrasing the words of Isaiah 52:7-10 and Matthew 13:16,17. Isaiah exults: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that publisheth salvation . . ." Stanza 1 of our hymn expresses this same glorious truth. The feet of the messengers are spoken of as being the instruments which carry them so that they can proclaim salvation to Zion. These messengers are the bearers of good news! To Israel of old the good news was the prophetic promise:

*"Zion, behold thy Savior King;
He reigns and triumphs here"* (stanza 2).

To us the news is just as good:

*"How happy are the ears
That hear this joyful sound
Which kings and prophets waited for
And sought, but never found!"*

Jesus brings out this same thought in Matthew 13. Read verses 16 and 17 of this chapter. Compare the Isaiah passage and the verses from Matthew with all six stanzas of the hymn. You will see that it is rightfully placed into the *Ministry "chapter"* of the hymnal, but it is also very definitely a hymn for *Missions*. It is one of the first missionary hymns ever published in the English language.

*"Let every nation now behold
Their Savior and their God."*

PHILIP R. JANKE

LUTHERAN FREE CONFERENCE OF NORTHERN CALIFORNIA

September 5, 1966

On September 5, 1966, Lutheran pastors, teachers, and laymen from six Lutheran bodies met for the First Annual Lutheran Free Conference of Northern California. The Conference was held in the meeting room of the Smorgy Boys Restaurant, 1117 Roseville Square, Roseville, California.

A free conference is a meeting of individuals assembling as free agents, not representing their respective church bodies. They meet because they have a mutual interest and concern. This Free Conference was concerned about fostering confessional unity on the basis of the verbally inspired, inerrant Holy Scriptures.

Three essays were presented to the conference for thought and discussion. The Rev. A. Jonas, a Missouri Synod pastor from Los Angeles, spoke on "MODERN RELIGIOUS THOUGHT" as it pertains to revelation, inspiration, and the Body of Christ. His paper clearly defined the Neo-orthodoxy which is troubling the Christian church today.

Mr. Roy Guess, a Missouri Synod layman from Casper, Wyoming, spoke on "A LAYMAN'S VIEW OF NEO-ORTHODOXY." His paper showed that there is a revolution in religious thinking which, like a cancer, destroys faith in Jesus Christ. He pointed to the necessity that laymen, as well as pastors and theologians, should be concerned about this issue.

The Rev. Joel Gerlach, a Wisconsin Evangelical Lutheran Synod pastor from Garden Grove, California, spoke on the "REMEDY FOR NEO-ORTHODOXY." His paper warned against trying to fight a manmade error with another manmade error. The only remedy is God's remedy. Know His holy Word and act decisively according to it. "In a word, the remedy is THE WORD," Pastor Gerlach said.

The 90 some people assembled at the Free Conference voted to continue the effort on an annual basis. The choice of dates, topic, and speakers was left to the planning committee. Members of the planning committee are: Pastor R. Mack, LC-MS, Citrus Heights, California, Pastor A. Young, LC-MS, Folsom, California, Pastor G. Zimmermann, WELS, Lodi, California, Pastor T. Franzmann, WELS, Citrus Heights, California, and laymen R. Causemaker, Citrus Heights, California, R. Linker, Paradise, California, and K. Cobeldick, Sacramento, California.

**Topic: Is a Sacred Concert
Worship?**



A Lantern to Our Footsteps

Answers Based on Holy Writ

A reader asks: "Is singing in a sacred concert taking part in a joint worship service? Is a sacred concert a worship service?" This question, no doubt, has many practical implications.

What Is Worship?

We need to consider the second question first. Is a sacred concert a worship service, or to put it more simply, is it worship? That raises the question: What is worship? The word "worship" is used in many different ways. Webster lists seven meanings. The one that applies best in this connection is the following: Worship is "religious reverence and homage, adoration or reverence, paid to God." When we pray to God, we honor Him, reverence Him. That is worship. When we listen to and proclaim His Word, reverence is shown to God. That is worship. When we sing hymns to His honor and praise, that is worship. Other acts might be mentioned, but these will suffice by way of illustration.

If Not Worship, Then It Is Hypocrisy

Now what about a sacred concert? What about a choir's singing of a sacred anthem, carol, hymn, or song? Is it worship? We look at the words. Take as an example the well-known oratorio by Handel, *The Messiah*. When the chorus sings: "For unto us a child is born . . . and his name shall be called . . . The Mighty God," isn't that recognizing, proclaiming, honoring the Christ Child as God? When upon the announcement of the birth of Christ in the city of David the chorus breaks forth in the song of the angels: "Glory to God in the highest," can that be anything but worship? Who doesn't know the Hallelujah Chorus? "Hallelujah, for the Lord God omnipotent reigneth . . . He shall reign for ever and ever. King of kings, and Lord of lords, Hallelujah!" Or listen to the chorus singing: "Blessing and honor, glory and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen." Who can deny that that is adoration, praise, reverence, honor rendered to the eternal Son of God, the Redeemer of mankind? Isn't that worship? If it isn't worship, it will have to be called hypocrisy. If it isn't worship, it is taking God's name in vain.

Joint Worship by Its Very Nature

But is singing sacred music in a choir joint worship? That is the other question asked. By singing in the same choir with others, am I thereby entering into joint worship with the other singers? When a choir sings, it is not 40 different voices that are singing individually. The very aim of singing together in a choir is to sing in complete harmony with one another, to blend one's voices together, to sing as one voice. When a choir joins in singing sacred music, it is a joint activity involving words, a message that in its very nature

is worship. It is difficult to see how that can be thought of as not being joint worship.

Simply as a Piece of Art?

Someone may respond: But a certain choir composed of people of many religions, even non-Christian religions, may sing this sacred music simply as a piece of art. It is not intended to be considered as worship. Cannot I join with such a choir in singing the sacred music simply as art? But could a Christian do that? Could he sing, "Glory to God in the highest," and not have that be worship? If it isn't worship for him, then he also is guilty of taking the name of the Lord in vain.

But a Christian may say: I for my part will sing it as an act of worship. What the others that sing with me do is not my concern. If it is only art for them, that is their business. But can a Christian speak in this way? Can he use his voice in jointly singing words that glorify God with those who he knows deny what the words say?

Three Passages of Scripture Which Apply

In this connection it will be well to call to mind three words of Scripture. The first is II Corinthians 6:14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness: and what communion hath light and darkness?" This surely applies also to being yoked together in jointly worshipping God with unbelievers by singing praise to God with them.

The second is Psalm 50:16, 17: "But unto the wicked God saith: What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." Does not this word also apply to those who take God's Word in their mouth merely as a means of artistic expression? The very words they sing convict them of their unbelief.

The third passage is Philippians 1:18: "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." We can still rejoice in the true message that is proclaimed even though the persons proclaiming that message are unbelievers.

We sum up what these three passages tell us as follows: As Christians we rejoice whenever and wherever God is worshiped through the proclamation of the true Gospel, even when the people who proclaim it do not believe what they say. However, we will remember that when unbelievers presume to use the Word of God, they are doing something they have no right to do and bring upon themselves God's judgment. Then too, as Christians, though we rejoice in the message proclaimed, we cannot join our voices in worship with the voices of evident unbelievers, for we are not to be unequally yoked together with them. ARMIN SCHUETZE

The Nebraska District Convention

July 12-15, 1966

The District assembled for its twenty-fifth biennial convention at Trinity Lutheran Church in Hoskins, Nebraska. The guest preacher at the opening Communion service was Dr. Siegbert Becker of Milwaukee Lutheran Teachers College, Milwaukee, Wisconsin. Basing his sermon on I Corinthians 2, Dr. Becker emphasized this theme, "Why the Doctrine of Verbal Inspiration is so Important for the Work of the Church." He pointed out that only as Holy Scripture in all its words is firmly held to be God's divine revelation to man can the Church prosper. Only then is our preaching "in demonstration of the Spirit and of power." Only then will our faith stand firmly on Jesus Christ, and Him crucified. Only then do we escape the foolish wisdom of men and have the authoritative truth of God. Only then will a world of condemned sinners hear "in the words which the Holy Ghost teacheth" the true Gospel tidings of God's love in Christ Jesus.

President's Remarks

Strengthened by God's Word and Sacrament, the convention delegates were called into session by the District president, Pastor Hugo Fritze of Council Bluffs, Iowa. In his official report the President's opening remarks were centered about this Word of God, "Trust in the Lord with all thine heart, and lean not on thine own understanding." Such God-given trust strengthens us as we are engaged in the Lord's work in a world filled with doubt, wavering beliefs, and hostility against the Gospel of Christ. He also pointed out how the bounteous blessings of God on our poor efforts again demonstrates the faithfulness of God's promises. A review of the District's activities during the past two years concluded the report. Pastor Fritze was re-elected for his fifth consecutive term as president.

Convention Essay

During the following days of convention business and reports, the delegates also heard Dr. S. Becker deliver a timely essay on "The Doctrine of the Word of God." First of all the Scriptural truth itself was presented under various points. Then the essayist particularly set forth the clear doctrine by extensive illustrations of errors and falsehoods presently being held and taught, including the so-called experimental theology, neo-orthodoxy, and "death of God" theology. The great importance of holding fast to God's inspired Word was forcefully shown, particularly in view of the confessional breakdown within some formerly sound conservative Lutheran bodies.

Missions

The various aspects of our Synod's work were assigned to different committees for thorough study and possible recommendations. Receiving considerable attention on the convention floor were reports concerning the Departments of Home and World Missions.

It was evident that the delegates were deeply conscious of our Savior's parting words, "Go ye into all the world and preach the Gospel to every creature." The Lord has laid unparalleled opportunities before us in

many parts of the world — Hong Kong, Central Africa, Japan, and Latin America. Here in our country many conservative Lutherans are leaving their liberal churches and are looking to our Synod to serve them with sound Scriptural preaching and doctrine. Both at home and abroad the Lord calls us to tasks ever wider in scope.

Within our own District it was reported that three new fields were entered, Kansas City, Topeka, Wichita, in the state of Kansas. Exploratory services are also being held in Fort Collins, Colorado.

Because the spiraling costs of land and chapel construction have seriously depleted the available Church Extension Fund monies for new mission projects, the District adopted the following recommendation: "That the Synod at the next convention inaugurate a special Synod-wide type of program for the purpose of raising badly needed funds for the C.E.F."

Doctrinal Matters

Deep concern was voiced by the floor committee on doctrinal matters over the obvious change in fellowship principles by the Synod of Evangelical Lutheran Churches (Slovak Synod). With regret we take note of their decision to join the unionistic and liberal federation of Lutheran bodies known as the Lutheran Council in the United States of America. The result of that action places into extreme jeopardy the already tenuous relations between our respective synods.

Nebraska Lutheran Academy

Considerable time was given to a discussion of the report concerning the Nebraska Lutheran Academy. While the Synod has gone on record to establish such an academy, has elected a Board of Control, and has purchased a site at Grand Island, the authorization for construction has always been deferred. The Synod did resolve to consider this matter again in the 1967 convention. However, because "we deeply realize the pressing needs at our existing Synodical schools," the District now asks that this action be postponed for two years. Therefore the following resolution was adopted: "That our request of authorization for construction of the Nebraska Lutheran Academy be placed on the agenda for the 1969 convention."

Other Reports

In reviewing the various activities adopted and proposed by Synodical boards and committees, and the Synod itself, there was generally a wholehearted agreement. Yet the District had reservations at times regarding the wisdom of certain policies and proposals. One such proposal which received considerable attention resulted in the District going on record as being opposed to the appointment of a full-time executive secretary of stewardship for the Synod. But this also was intended as an exercise of constructive dissent for the general welfare of our Synod.

It was with thankfulness and joy that reports were heard about the growth of our worker-training schools,

(Continued on page 322)

Third Annual Synod Convention

Lutheran Church of Central Africa

It is with some apprehension that one contemplates the coming of a synod convention in Central Africa, especially the first one where delegates are to be provided with overnight lodging. Did the distant places receive their announcements in time? Will people be found who are willing to spend many days in rigorous, uncertain travel? Will passport and visa arrangements satisfy border officials? Will our vehicles stand up under the difficult road conditions? Will the members of boards and committees arrive in time for advance meetings? Where can extra mattresses be found? What kind of food will prove most satisfactory? Will there be enough time to translate all the reports and business matters so that we can finish in the days set aside for the convention? How can we get the people to understand the problems and to participate in the discussions?

We had our difficulties with all these things, but in spite of this the convention progressed very smoothly. And the accommodations provided by our Lutheran Bible Institute proved adequate to the occasion. Over



Mr. B. Kawiliza, host pastor, welcoming the delegates.

60 delegates and visitors attended Holy Communion at the opening service on Wednesday, August 24. Pastor Albert Muyangana preached the sermon, basing his words on I Samuel 17:38-45. Seventeen lay delegates, eight evangelists, and seven expatriate missionaries were present for the opening roll call. Unorganized congregations and preaching places were represented by official observers.

Reports were heard on all phases of the work, from the Malawi, Kabompo, Lusaka, Sala and Monze areas where different language media are required in each; from the publications program, which, in addition to printing instruction materials and tracts in various vernaculars, is sending out weekly sermons and lessons to over 2,000 addresses; from the Bible Institute's Board of Control; from the newly established Synodical Council, which is wrestling with the problem of how to get the congregations to follow indigenous principles.

The essay, "Every Christian Is a Priest of God," delivered by Missionary Sawall, evoked a lively discussion and was very helpful in setting forth the concept of the universal priesthood of all believers. It was interesting to see and hear how more of the delegates are beginning to grasp the idea that they are very much involved in the work of spreading the Gospel to their people. The Bible Institute is enlarging its facilities to provide for more married

students in order to train mature men as evangelists, and is arranging special courses for the training of its laity. The Synodical Council was increased to six men so that it can include mission work in its sphere of duties. A plan was initiated to help every congregation review its financial obligations annually. A committee for the assignment of calls to Bible Institute graduates was set up. All these steps were taken courageously and with the realization that much work is required and many obstacles must be overcome to implement these resolutions properly.

Serving as officers of the Lutheran Church of Central Africa for the coming year are the following: A. Muyangana, secretary; L. Kondowe, treasurer; D. W. Ntambo, C. Bowman, J. Mpofu, B. Kawiliza, A. Mweenda, and R. Mulundika, members of the Synodical Council; S. Bimbe and A. Muyangana, members of the Board of Control, Lutheran Bible Institute. The superintendent serves as ex officio chairman of the Synod. Offerings from congregations for the Synod this year totaled \$197.43.

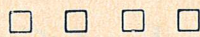
Missionaries serving the African field are Dr. W. Scheweppe, R. W. Mueller, R. Sawall, R. Cox, J. Janosek, T. Kretzmann, and E. H. Wendland. Mr. Elmer Schneider, lay missionary for publications, is expected to arrive within the next few weeks.

ERNST H. WENDLAND



The delegates, missionaries, and visitors after the opening service.

What do
you mean..



Justification?

"HE THAT BELIEVETH NOT SHALL BE DAMNED"

Faith in Christ justifies, that is, it actually *gives* the sinner the remission of sins. It gives him the divine certainty that his sins are forgiven by God.

Divine Certainty of Forgiveness

The testimony of Scripture is clear and unmistakable on this point. "The just *shall live* by his faith," the Prophet Habakkuk declares (2:4), a passage which is quoted both by the Apostle Paul (Rom. 1:17 and Gal. 3:11) and by the author of the Epistle to the Hebrews (10:38) in the New Testament.

"Being justified by faith, we *have* peace with God through our Lord Jesus Christ," Paul testifies in plain, explicit terms (Rom. 5:1). He informs us that his sole aim in life is to "win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:8,9).

Who does not at once think in this connection of the well-known statement of Jesus to Nicodemus recorded in John 3:16, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? Sometime later Jesus comforted Martha at the death of her brother, Lazarus, with the assurance, "He that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26).

Saving faith, that is, faith which "obtains the remission of sins and justifies us," is, as the *Apology of the Augsburg Confession* declares, the special faith "by which an individual believes that for Christ's sake his sins are remitted him, and that for Christ's sake God is reconciled and propitious" (Art. IV, 45).

Rome's Curse on This Doctrine of Scripture

Rome, on the other hand, pronounces its dire anathema or curse on anyone who teaches "that justifying faith is nothing else than confidence in the divine mercy which remits sins for Christ's sake, or that this confidence alone is that whereby we are justified" (Council of Trent, Sess. VI., Can. 12). In this pronouncement Rome is not merely putting its anathema on the teaching of Luther. It is anathematizing the doctrine of Scripture. It is condemning and cursing the teaching of God Himself.

Dr. Eduard Preuss was a vigorous defender of the Scriptural doctrine of justification until, in 1871, he strangely and tragically became a defector to Rome. Before his apostasy, however, he wrote a brilliant book entitled *The Justification of the Sinner before God*. In this book he clearly explained why faith justifies. "The Scriptural term 'faith,'" he says, "contains both — kernel and shell. Christ's merit is the kernel; our apprehension, the shell. The shell is indeed necessary to hold the fruit on the tree, but the nourishing power of the fruit comes

from the kernel. And the Holy Spirit has especially this kernel in mind when he speaks of faith" (p. 33).

Why Faith Saves

Faith saves because by faith the sinner embraces Christ's merit. The objective reality of the Savior's obedience makes our justification infallibly certain. We *know* that we are justified because of the all-sufficient, vicarious death of Christ, our Substitute. The *Formula of Concord* declares, "All our righteousness is to be sought outside the merits, works, virtues, and worthiness of ourselves and of all men, and rests alone upon Christ the Lord" (S.D., III, 55).

The Sad Results of Blurring This Truth

In 1943, on the occasion of the twenty-fifth anniversary of its reorganization, our sister synod, now called the Evangelical Lutheran Synod, published a book with the title *Grace for Grace*. In this book the discerning observation is made: "It is the bane of Pietism [an attitude which certain Norwegian Lutherans, among others, brought with them to America] that it centers its attention so much on the feeling and the spiritual condition of man's heart that it forgets or pays but slight attention to the great objective facts of God's love for men and the all-sufficient atonement of the Savior and Redeemer, Jesus Christ. It bids men look within for assurance that they have truly repented and believed instead of telling them to fix their eyes on Christ and His word and to rest in His promises, regardless of the sins and little faith they too often find in their own hearts" (p. 156).

All blurring of the truth which the Scriptures so clearly present that by raising Christ from the dead God has pronounced His verdict of acquittal upon all sinners, any type of teaching that refers the sinner to something *in himself* such as his attitude before faith, his works after faith, or the intensity of his faith and love — all such teaching can only result in the sinner's loss of the certainty of his justification. If not checked, such teaching ultimately will inevitably lead to a fall from grace. "Christ is become of no effect unto you, whosoever of you are justified by the law," Paul declares: "ye are fallen from grace" (Gal. 5:4).

The Only Sin That Still Damns

Since God has, for Jesus' sake, already freely and completely forgiven the sins of each and every sinner in the whole world, and since justification is a ready blessing the benefits of which God sincerely wants every human being to have and to enjoy, Luther is entirely correct when he points out that in reality, therefore, the only sin that still damns is the sin of unbelief. "What sin, then, remains on earth?" he asks. "Nothing

but the failure to accept this Savior and the will not to have Him who puts away sin," is Luther's own reply. "The world is no longer punished or damned because of other sins, since Christ has wiped out all of them. Only the resolve not to acknowledge or accept Him remains sin in the New Testament" (Plass, *What Luther Says*, III:4527).

This is entirely Scriptural. Just as "a man is justified by faith" (Rom. 3:28), even so is he condemned by unbelief. "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God" (John 3:18). The "name" of Christ, as our Confessions explain, here signifies Christ "as the cause or price because of which we are saved" (*Apology*, IV, 89).

Note What Jesus Says

We need to bear in mind that Jesus does not say, "He that *sinneth not*," but, "He that *believeth not* shall be damned" (Mark 16:16). On Judgment Day, therefore, as Luther says, God will pass this judgment on all unbelievers: "You are in your sins and could not extricate yourself from them; yet I did not want to damn you because of this. For I sent My only Son to you and wanted to give you a Savior, who should take away your sin; but you did not want to accept Him. Therefore you are damned for this reason only: you do not have Christ."

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Can anything be plainer than this?

WILBERT R. GAWRISCH

Youth For Christ

Time: 2:00 A.M. Place: Greyhound Bus Depot, Milwaukee, Wisconsin. Destination: Duluth, Minnesota. Objective: To Spread the Gospel of Jesus Christ.

At 2:00 A.M. on August 21, 1966, four high-school girls — Jane Berndt, Joann Binsack, Gail Brushaber, and Ilona Schenk — boarded a Greyhound bus in Milwaukee and set out for Duluth, Minnesota, over 400 miles away. Thirteen hours later they arrived in Duluth, ready to go to work.

The four girls had willingly taken time away from their summer jobs to canvass for Christ in our new Duluth mission. Three of the girls were members of the Atonement youth group which the missionary had served as counselor. Their trip was the result of a plea for help sent by the missionary to a friend in Milwaukee.

The following days were busy — and tiring — ones for the four girls.



The young women, shown making one of their many calls, are (l. to r.): Ilona Schenk, Jane Berndt, Gail Brushaber, Joann Binsack.

Duluth is six miles wide and 33 miles long, and every mile is built in the hills. In spite of the difficult terrain and some rainy weather the girls' enthusiasm did not waver.

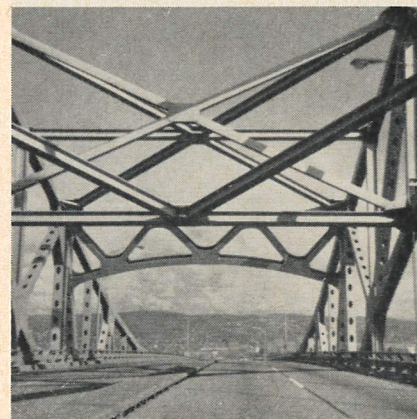
They were spurred on, no doubt, by the prospect of a free meal every time they averaged more homes than the pastor. They covered well over 2,000 Duluth homes in their week of work and won a free meal every day in the process! Since this was a "spot canvass" many areas were sampled. As a result the mission has an approximate idea where it should locate.

The girls concluded their week in Duluth by attending the mission service in Woodman Hall, and hearing a sermon on the text they themselves had chosen, Isaiah 55:11: "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

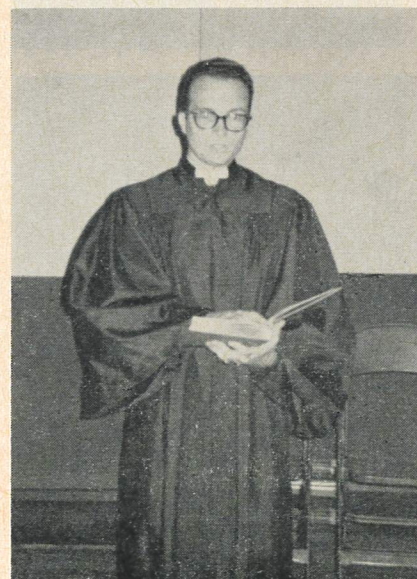
In every way this was a "Youth For Christ" project. A donation to the Duluth mission by the Vacation Bible School children of St. John's Lutheran Church, Redwood Falls, Minnesota, made it possible for the mission to pay the transportation costs for the girls although they had volunteered to come at their own expense.

The pastor and members of the Duluth mission wish to thank these four dedicated girls for the help they have given this young mission. May the Lord bless their work, and may He also bless them for doing it!

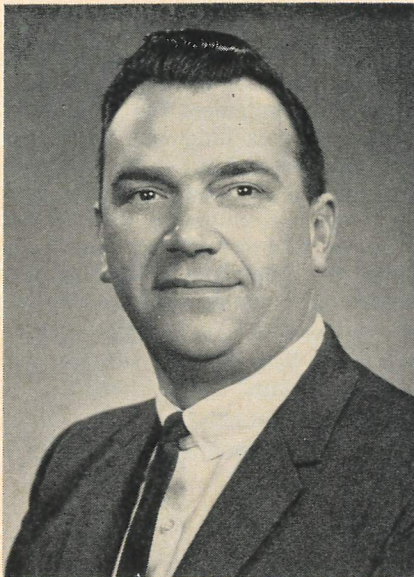
LARRY COOPER, Missionary
Duluth-Superior Mission



Looking through the arches of the bridge leading from Superior to Duluth.



Officiating at the service was Missionary Larry Cooper.



New Professor at Michigan Lutheran Seminary

Jerome F. Birkholz

Jerome P. Birkholz, 35, has accepted the call to teach history and English at Michigan Lutheran Seminary. He received his elementary training at St. Paul's Lutheran School, St. James, Minnesota, and both his preparatory and college training at Dr. Martin Luther College, from which he graduated in 1952. He received his Bachelor of Science degree in Education from DMLC in 1956. He has been doing additional graduate work at Michigan State University.

After having been graduated from DMLC, Professor Birkholz accepted the call to Zion Lutheran Day School, Toledo, Ohio. There he served as teacher and principal for 12 years.

When Prof. Conrad Frey, then president of Michigan Lutheran Seminary accepted the interim call to organize the pastor-training school of The Chinese Lutheran Mission in Hong Kong, Prof. Birkholz was prevailed upon to fill the teaching vacancy Prof. Frey's absence created. Thus he assisted at MLS for the past two years and brings with him valuable experience as he enters his new professorship.

He and his wife Carolyn, nee McCrory, are the parents of three children: Mark, Sharon, and Carol.



Pastor James Thrans Accepts Call to Professorship

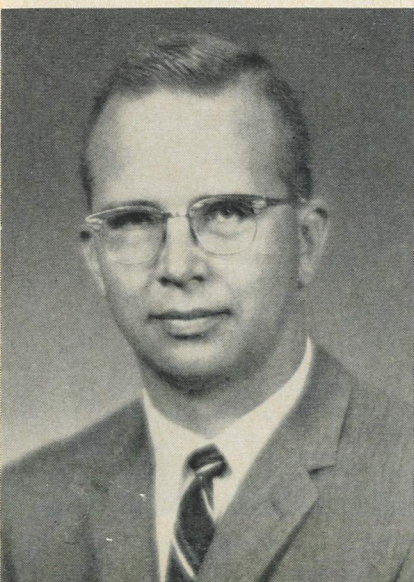
Northwestern College

Pastor James Thrans, 37, has accepted the call to a professorship in history and religion at Northwestern College, Watertown, Wisconsin.

Born in Watertown, the professor-elect received his primary education at St. Mark's Lutheran School. He attended Northwestern College, graduating in 1950. After completing his seminary training at Wisconsin Lutheran Seminary in Mequon, he was assigned to Grace Ev. Lutheran Church in Muskegon Heights, Michigan, where he served until 1957. Since then he was pastor of St. Matthew's Ev. Lutheran Church in Janesville, Wisconsin.

He and his wife, the former Lucille Huebner, are the parents of five children, three boys and two girls.

Photo credit: Helgesen, Janesville



Professor Paul Eickmann, Jr., Has Assumed His Teaching Duties

Northwestern College

Paul E. Eickmann, who teaches Hebrew at Northwestern College, is a native of Watertown, Wisconsin. He graduated from Northwestern in 1950. He completed his preministerial training at Wisconsin Lutheran Seminary, after interrupting the course for one year's service as tutor at Michigan Lutheran Seminary and for a year's study in Germany.

Before accepting the call to Northwestern early this year, Professor Eickmann had served as pastor of Siloah Lutheran Church, Milwaukee. He had previously served parishes in Geneva, Nebraska, and Crete, Illinois. Since January he has been enrolled at the University of Wisconsin, Madison. He and his wife Kathleen, nee Cuppan, are the parents of two daughters.

Professor Eickmann belongs to the third generation of his family to serve at Northwestern. His father, Paul G. Eickmann, has taught science there since 1924. His grandfather, Martin Eickmann, was dean of men from 1903 to 1915.

Photo credit: Al Rippe, Watertown

† Arthur F. Pape †

Mr. Arthur Frederick Pape, son of the late Frederick Pape and Bertha, nee Becker, was born at Reedsville, Wisconsin, September 26, 1880. After completing the eighth grade in the parish school of St. John-St. Jacobi Congregation at Reedsville he entered the high school department at Northwestern College. After finishing high school he worked for a year to obtain funds to continue his education and then continued his studies at Dr. Martin Luther College, graduating as a teacher in 1903. His first school was at Mt. Calvary, Town Forest, Fond du Lac County, Wisconsin. Accepting a call to Manitowoc, he taught the fifth and sixth grade of the First German Ev. Lutheran Congregation for 47 years. The congregation observed his golden anniversary as teacher in 1953. Mr. Pape continued teaching for another year, retiring from active work in 1954. The deceased served as director of the male choir of the congregation for 36 years and also served as church organist.

On August 2, 1905, Mr. Pape was united in the bonds of holy wedlock with Miss Clara Toepel. Of this union there were born 14 children, five sons and nine daughters, of whom three sons and a daughter preceded the father into eternity. Mrs. Pape likewise preceded her husband in death in 1934. Mr. Pape's second marriage to Miss Johanna Heine, extended over 31 years.

Ten years ago Mr. Pape suffered a stroke from which he never completely recovered. On Friday, July 22, the Lord called his faithful servant home. He attained the age of 85 years, 9 months, and 26 days. Funeral services took place in his home church, where he had served for so many years. The undersigned officiated.

Those who mourn his departure are the widow, the two sons, Waldemar, of Caledonia, Minnesota, and Gerhard, of Juneau, Wisconsin, the eight daughters, Clara, at home, Esther of Milwaukee, Wisconsin, Margaret (Mrs. Russell Grube) of Wisconsin Rapids, Wisconsin, Olivia (Mrs. Victor Weyland) of Mobridge, South Dakota, Irmgard (Mrs. Edwin Breiling) of

West Bend, Wisconsin, Cornelia (Mrs. Robert Rude) of Milwaukee, Wisconsin, Louise (Mrs. Walter Otterstatter) of North Fond du Lac, Wisconsin, Renata (Mrs. Eugene Kitzerow) of Crivitz, Wisconsin, a brother Carl of Oconomowoc, Wisconsin, four sisters, Mrs. B. A. Hagedorn, of Milwaukee, Wisconsin, Mrs. Paul Bammel, of Waupaca, Wisconsin, Mrs. Harvey Schlemm, of West Allis, Wisconsin, Mrs. Harvey Wegner, of Fond du Lac, Wisconsin, many grandchildren, besides other relatives and friends.

LEONARD H. KOENINGER

La Crosse Church Is Dedicated Grace Lutheran

On June 26, 1966, Grace Ev. Lutheran Church, La Crosse, Wisconsin, dedicated its new church to the service of God.

Grace Congregation was founded on the south side of La Crosse as a mission endeavor of our Synod and organized in 1945. The Lord blessed the congregation so that the church facilities had become inadequate for the needs of the congregation. In March of 1965 the congregation resolved to build a new church. Work was started in September but because of inclement weather and material shortages, the building was not completed until May 1966.

The new church seats approximately 300; its overall dimensions are 60x90 feet; it has a full basement. The approximate cost was \$112,000.

With thankful hearts, the members of Grace Congregation humbly dedicated the new house of worship to the glory of the Triune God. On dedication day two services were conducted in the morning, with Pastor Paul Albrecht, Ellensburg, Washington, delivering the sermons. The evening festival speaker was Pastor Emil Toepel, Baraboo, Wisconsin. A mission service was conducted on Tuesday evening with Pastor William Lange, Wisconsin Rapids, Wisconsin as the guest speaker.

It is the prayer of the congregation that this church will always serve the

worshippers the Bread of Life for the salvation of their souls.

G. F. ALBRECHT, pastor

Briefs

(Continued from page 310)

home missions, printed again in this issue (page 322) call our objective to mind.

Further words from "To Build With Joy" are apt at this point:

"As we build for these young people whom the Lord is sending to us, we shall be building for our parishes, for St. John's and St. Paul's, for Grace and Zion and Trinity, for Woodlawn and Riverview and Ocean Drive. We shall be building so that the pulpits in Morenci and Moline and Mound City, and classrooms in Two Rivers and Tacoma and Tucson need not go begging for pastors and teachers. We shall be building for distant Malawi and Puerto Rico and the Land of the Rising Sun, and for missions-to-be in Albuquerque and Baltimore, Cincinnati and Duluth, and in scores of communities in our land where the lights of genuine Lutheranism are growing dim."

Let us take one more step to insure that our perspective is true. We can do that by reading once again a part of Professor Toppe's concluding paragraph:

"But one more joy will make these joys real and make them sure. It is the joy of building for Him who loved us and paid His costly price for us and procured us to be His building stones, founded on Him, raised up to His glory, and dedicated to His service."

Studies in God's Word

(Continued from page 312)

the entire learning process, and upon the entire life of the child is the kind of education which God has in mind for His and our children, both in school and at home. Blessed, indeed, are the children who experience it.

MILTON BURK

Editorials

(Continued from page 311)

opportunities we have in the church and in the home to equip ourselves with "the whole armor of God." This

is our only defense against the wiles of the devil — and, thank God, it is a very effective one.

IMMANUEL G. FREY

Nebraska

(Continued from page 316)

the expansion of our mission programs, the success of the Missio Dei Offering, the spread of Christian education, and the like.

A convention report must necessarily be limited to certain aspects that seemed to be the most prominent. Many were the reports given. Still one dominant theme reoccurred and was evident. The Lord has in the past

showered upon us His gracious, undeserved blessings in munificent measure. We pray that He continue to bestow such mercy in the future. Yet may the Holy Spirit also keep us mindful that our Synod will prosper only as the Gospel of Christ prospers in our midst! Should our methods, activities, and programs be out of harmony with that life-giving message, there can be no God-pleasing success. But with His saving Word as our strength and life, still countless blessings and victories will be ours.

W. H. WIETZKE

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

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 3, 4, and 5. 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

A CHANGE IN DATE OF LECTURES

A change in the date of some of the lectures of Prof. Oesch, announced in the issue of September 18, has been made. The lectures announced for Tuesday, Wednesday, and Thursday, October 4, 5, and 6 will be presented on Monday, Tuesday, and Wednesday, October 3, 4, and 5. The time remains the same, 11:40 to 12:30.

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

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

NORTHWESTERN INSTALLS

THREE NEW PROFESSORS

Paul E. Eickmann, Cyril W. Spaude, and James A. Thrans were installed as professors at Northwestern College, Watertown, Wisconsin, on Sept. 11, 1966, by Reginald A. Siegler, chairman of the Board of Control. The sermon was preached by Prof. E. E. Kowalke.

NAMES REQUESTED

for our Missions

Editor's Note: This listing represents a change in editorial policy. The listing of missions established in the recent past will appear once a month. After a given time the names of the "oldest" missions will be dropped. New missions will be added to the list as they are established.

This change means that the separate requests for names to which we have been accustomed will no longer be published.

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 names of the missionary to whom he wants to send names and information.

If someone is in doubt whether the person he has in mind will be in reach of a certain mission, he should send the name and information on to the Membership Conservation Committee. The Committee will know to what missionary and/or District mission board to direct the information.

* * * *

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Pastors who want stations included in

this announcement will send information to this same address. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Huntsville
Colorado	Fort Collins*
California	Alpine-Le Mesa Oakland Redding Redlands Sacramento San Diego San Jose Simi Valley (Ventura Co.) Whittier
Florida	Cutler Ridge (Miami) Orlando West Palm Beach
Illinois	Tinley Park (S. Chicago)
Iowa	Davenport (Quad City)*
Kansas	Hays-Stockton Kansas City Topeka Wichita
Michigan	Kalamazoo Portland Utica
Minnesota	Duluth-Superior Moorhead Faribault*
Nebraska	Columbus
New Jersey	North Brunswick
New Mexico	Albuquerque*
Ohio	Akron Cleveland Grove City (Columbus)
Oregon	Salem
Pennsylvania	King of Prussia (Philadelphia)
South Dakota	Brookings
Texas	Dallas-Duncanville El Paso Houston San Antonio Waco*
Virginia	Falls Church (Wash., D.C.)
Wisconsin	Grafton Little Chute Shawano* Waupun* Weston
Canada	St. Albert-Edmonton, Alberta

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

Note. All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

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

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

NAMES WANTED

Please send the names of WELS and EIS members moving to the Grand Forks, N. Dak., or East Grand Forks, Minn., area to Rev. Erling T. Teigen, River Heights Lutheran Church, 1708 2nd St. N.W., East Grand Forks, Minn. 56721.

NEW MATERIAL FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

Six filmstrips on the "History of the Christian Church" cover the period from the days of the Apostles to modern times. Each filmstrip has a reading script and utilization guide. Pastors and teachers who would like to use these filmstrips in Bible classes, youth groups, or Sunday-school teachers' meetings should be prepared to do some fairly extensive homework prior to showing the filmstrips, to make the most of their use.

"Death For Faith" FS-255-DF. This filmstrip visualizes the period of early expansion and persecution in church history. It begins with the deaths of Peter and Paul and ends with the Edict of Milan, which granted toleration to Christians.

"Open Door to Faith" FS-256-ODF. The filmstrip tells of the period of the first legal recognition and formal organization of the early Church. The Arian Controversy, Athanasius, Nicene Creed, Jerome, Augustine, and Clovis are some of the people and events touched on in this filmstrip.

"Defeat in Victory" FS-257-DV. This filmstrip visualizes the period of church history when the Roman Church was becoming a recognized world power. It begins with the barbarian invasions, carries through the growth of papal power, including the story of the degeneration of the papacy, and deals briefly with the spread of Islam.

"The Church Militant" FS-258-CM describes the period of church history which includes the Crusades, the Inquisition, the development of the Cistercian, Franciscan, and Dominican monastic orders, and early reform movements including those of Wyclif and Hus.

"Rebirth of Faith" FS-259-RF. The Renaissance, the various aspects of the Reformation, Petrarch, invention of printing with movable type, Luther, Zwingli, and Calvin are touched on in this filmstrip.

"Modern Christianity" FS-260-MC. This filmstrip visualizes the history of the Christian Church from the wars of religion, through the growth of the Protestant churches in America, to the end of World War I. It treats the "social gospel" movement with considerable sympathy, but regrets to say. (1966)

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 re-

quested 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

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.

AN OFFER

Three used altar frontals (white, green, violet) are offered by the altar guild of Bethany Lutheran Church, Kenosha, Wis. Write to: Mrs. Raymond Neitzel, 8255 — 26th Ave., Kenosha, Wis.

AN OFFER — CHANCEL FURNITURE

St. Luke's of Oakfield, Wis., offers free to any congregation a pulpit, lectern, communion rail, and altar. Contact: St. Luke's Ev. Lutheran Church, c/o Mr. Vincent Huth, Oakfield, Wis.

AN OFFER — BAPTISMAL FONT

St. John's of Alma City, Minn., offers free to any congregation a marble baptismal font. Font may be disassembled for shipping. Contact:

Rev. D. Begalka, R. R. 2,
Janesville, Minn. 56048

WISCONSIN LUTHERAN SEMINARY CHORUS RECORDS

Long-play monaural or stereo recordings of the concert sung by the Seminary Chorus on the Pacific Northwest tour are now for sale. Prices: Monaural \$4.00 postpaid; Stereo \$4.50 postpaid. Kindly address orders to

Martin Albrecht
11840 N. Luther lane 65W
Mequon, Wis. 53092

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

FALL PASTORAL CONFERENCE

Date: Oct. 25, 1966, at 10 a.m. through Oct. 27, 1966, noon.

Place: King of Kings Church, Garden Grove, Calif.; Joel C. Gerlach, host pastor.

Agenda: The Eternal Generation of the Son of God, R. Paustian; Exegesis of Ezek. 38 (Gog and Magog), M. Nitz; Exegesis of II Tim. 3.

Preachers: Opening Communion service, P. Press; 7:30 a.m. Wed., Reformation service, D. Tomhave.

Lodging with members will be provided for those requesting it before October 15.
D. K. TOMHAVE, Secretary

DAKOTA-MONTANA

WESTERN PASTORAL CONFERENCE

Date: Oct. 25, 1966.

Place: St. Paul Church, 1312 — 9th St., Rapid City, S. Dak.

Time: 9:00 a.m. (M.S.T.).

Agenda: Exegesis of James 1, A. Lemke; The Doctrine of Conversion, L. Pingel; an assigned book review, D. Krause.

L. Dobberstein, host pastor. Preacher, R. Strobel.

GEO. ROTHE, Secretary

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: Oct. 25, 1966 (Tues.).

Place: St. John's Church, Fairfax, Minn.; W. F. Vatthauer, 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.

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NEW ULM CONFERENCE

Date: Oct. 5, 1966, beginning at 9:30 a.m. Place: Island Lake, Minn.

Agenda: I Cor. 9:19-23, Becoming All Things to All Men (Koeplin); Is Christian Education Accomplishing What It Is Supposed to? (Sonntag); A Study of the Missio Dei Offering (Schwark).

MELVIN SCHWARK, Secretary

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MANKATO PASTORAL CONFERENCE

Date: Oct. 4, 1966.

Place: St. Mark's Church, Mankato, Minn.; B. Birkholz, pastor.

Time: 9:30 a.m. with Communion service at 11 a.m.

Preacher: D. Begalka (M. Birkholz, alternate).

Agenda: Continuation of Exegetical study of I Tim. 1, R. A. Haase; Exegetical study of I Tim. 2, M. Birkholz; Discussion of Practical Matters.

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MINNESOTA STATE TEACHERS' CONFERENCE

Place: Zion Lutheran Church, Sanborn, Minn. Time: Oct. 20 and 21, 1966.

Program: How Teachers and Pupils Can Become Better Evangelists, Pastor Lyle Lindloff; Reading Machines, Harlan Hagen; Sectional Meetings — "Your Problems and Mine"; Constraint and Variety in Children's Reading, Prof. Arthur Schulz; Federal Aid to Education: Its Implications for Christian Schools, Prof. E. C. Fredrich; various reports.

MICHIGAN

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. Gudworth; Public Relations in Lutheran Schools, J. Spaude; The Speaker at Divine Worship, J. Fricke; Inspirational Address, W. Zurling.

MILTON BUGBEE, Secretary

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

NORTHERN WISCONSIN

LAKE SUPERIOR PASTORAL CONFERENCE

Date: Oct. 18, 19, 9:30 E.S.T.

Place: St. Paul's, Gladstone, Mich.; T. Hoffman, host pastor.

Agenda: Exegesis, Gen. 31:17ff., R. Steffenhagen; Gen. 32, V. Schultz; Word Study of 'Antichristou,' T. Hoffman; Panel Discussion of Pastoral Visiting and Counseling, W. Zink; Sermon Outline for Critique,

J. Wendland; Exegesis, I John 4:7ff., H. Koch; I John 5, R. Frohmader; Review of LWMS, G. Kionka.

Conference Preacher: W. Zink (alternate, R. Frohmader).

E. KITZEROW, Secretary

PACIFIC NORTHWEST

DISTRICT TEACHERS' CONFERENCE

Teachers of the Wisconsin Ev. Lutheran Synod and Evangelical Lutheran Synod will hold their fifth annual conference at Faith Ev. Lutheran Church, Tacoma, Wash., Oct. 13 and 14. Mr. Emil Trettin, Executive Secretary of the Board of Education, will be the guest essayist.

M. F. TESKE

SOUTHEASTERN WISCONSIN

SUNDAY SCHOOL TEACHERS' INSTITUTE Milwaukee, Wis.

The annual meeting of the Ev. Lutheran Sunday School Teachers' Institute will be held on November 13, 1966, at Gethsemane Ev. Lutheran Church, Milwaukee, Wis. The meeting will open at 2 p.m.

Topics: "Historical Background of the New Course" and "Demonstration of Teaching the New Course," by Mr. Adolph Fehlauer.

The Executive Board of the Institute would like to invite congregations not belonging to the Institute to attend the meeting. Please notify the secretary beforehand if you wish to stay for the fellowship dinner at 5 p.m.

JUDITH NEITZEL, Secretary
4448 South Lenox St.
Milwaukee, Wis. 53207

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WISCONSIN LUTHERAN STATE TEACHERS' CONFERENCE

Place: Wisconsin Lutheran High School, Milwaukee, Wis.

Time: Nov. 3 and 4, 1966. Opening service 9 a.m.

Thursday: Evaluating Pupils' Work in the Elementary School, Prof. George Heckmann, New Ulm, Minn.

Dr. Henry Morris, of Virginia Polytechnic Institute, will deliver a lecture which will answer various questions which come to the Christian in regard to the assertions of evolutionists.

Friday: Continuation of Dr. Morris' lecture. Our Schools and the Great Society — Encroachments — Implications, Rev. Robert P. Krause, Principal, Wisconsin Lutheran High School.

CHARLOTTE RUPPRECHT,
Program Committee Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Oct. 25, 1966.

Place: St. John's Church, Newville, Wis. (Waterloo).

Time: 9 a.m.; Communion service, 11 a.m. Speaker: Marlyn Schroeder (A. Laper, alternate).

Agenda: Exegesis of Acts 1, John Meyer; The Use of the Word "Enemy" in the Psalms and Propers, Paul Eickmann, Jr.; A Review of Vatican II, Harold Wicke.

RALPH POLZIN, Secretary

ORDINATIONS AND INSTALLATIONS

Installations

Instructors

Fenske, Victor, as instructor in German, history, and religion in Lakeside Lutheran High School, Lake Mills, Wis.; Aug. 29, 1966.

Frisque, Donald, as instructor in English in Lakeside Lutheran High School, Lake Mills, Wis.; Aug. 29, 1966.

Nolte, Jerome, as instructor in science and mathematics in Lakeside Lutheran High School, Lake Mills, Wis.; Aug. 29, 1966.

Pastors

Alksnis, Tally, as pastor of Trinity Ev. Lutheran Church, Minocqua, Wis., and of First Ev. Lutheran Church, Woodruff, Wis., by J. J. Radloff; assisted by J. R. Kingsbury, V. C. Schultz, D. E. Kock, E. J. Kahrs, T. C. Spiegelberg; Sept. 4, 1966.

Hein, William, as pastor of Trinity Ev. Lutheran Church, Caledonia, Wis., by Reuel J. Schulz; assisted by R. H. Michel, W. O. Pless, and R. J. Pope; Sept. 4, 1966.

Westendorf, John, as pastor of Trinity Ev. Lutheran Church, Saline, Mich., by H. L. Engel; assisted by R. F. Westendorf, D. M. Gieschen, R. A. Baer, M. R. Kell, E. Zell, W. A. Koelpin, R. O. Frey, N. W. Berg, A. H. Baer, G. Tiefel, Jr., K. F. Koepflin, J. A. De Ruiter; Sept. 11, 1966.

Teachers

Baer, Eugene M., as teacher in Emanuel Ev. Lutheran School, Fairfax (Wellington Tp.), Minn., by M. Lemke; Sept. 1966.

Delzi, David, as teacher in St. Paul's Ev. Lutheran School, Saginaw, Mich., by R. A. Gensmer; Sept. 11, 1966.

Heckmann, Gerald, as principal-teacher in St. Paul's Lutheran School, South Haven, Mich.; Aug. 7, 1966.

Kuehn, Robert, as teacher and music director of Grace Ev. Lutheran School, Oshkosh, Wis., by C. Koepsell; Aug. 14, 1966.

Scharf, Richard C., as principal of and teacher in St. John's Lutheran School, Milwaukee, Wis., by John C. Jeske; Sept. 11, 1966.

Professors

Barnes, Glenn, as professor at Dr. Martin Luther College, New Ulm, Minn., by Otto Engel; Sept. 7, 1966.

Birkholz, Jerome, as professor at Michigan Lutheran Seminary, Saginaw, Mich., by Emil E. Kasischke; Sept. 6, 1966.

Boerneke, LeRoy, as professor at Dr. Martin Luther College, New Ulm, Minn., by Otto Engel; Sept. 7, 1966.

Denninger, John, as professor at Dr. Martin Luther High School, by Norval W. Kock; Sept. 7, 1966.

Frey, Conrad I., as president of Dr. Martin Luther College, New Ulm, Minn., by Otto Engel; Sept. 7, 1966.

Micheel, John, as professor at Dr. Martin Luther High School, by Norval W. Kock; Sept. 7, 1966.

Shilling, Ronald, as professor at Dr. Martin Luther College, New Ulm, Minn., by Otto Engel; Sept. 7, 1966.

Toepel, Martin, as president of Michigan Lutheran Academy, Saginaw, Mich., by Emil E. Kasischke; Sept. 6, 1966.

Wilbrecht, Adolph, as professor at Dr. Martin Luther College, New Ulm, Minn., by Otto Engel; Sept. 7, 1966.

CHANGE OF ADDRESS

Professors

Barnes, Glenn
126 S. Washington St.
New Ulm, Minn. 56073

Birkholz, Jerome
2125 Court Str.
Saginaw, Mich. 48602

Boerneke, LeRoy
231 S. Highland Ave.
New Ulm, Minn. 56073

Chworowsky, John
131 S. 81st St.
Milwaukee, Wis. 53214

Dallmann, Gary
12 S. State St.
New Ulm, Minn. 56073

Frey, Conrad I.
809 5th St. N.
New Ulm, Minn. 56073

Toepel, Martin
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Wilbrecht, Adolph
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New Ulm, Minn. 56073

Instructor

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New Ulm, Minn. 56073

Pastor

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7936 Nicholson Road
Caledonia, Wis. 53108

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609 Chambers St.
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Milwaukee, Wis. 53220