

THE NORTHWESTERN
Lutheran

October 30, 1966



BRIEFS by the Editor

AS WE APPROACH THE REFORMATION FESTIVAL, the signs of the confused times begin to appear. As we write (on Oct. 9), we have before us an item from *The Milwaukee Journal* (Oct. 8) which is headlined "Faiths Will Share in Auditorium Rites." Here are some excerpts from the article.

"The Milwaukee Roman Catholic archdiocese and the Greater Milwaukee Council of Churches, composed of Protestant and Orthodox congregations, will hold a combined public festival of faith at 7:30 p.m. October 30 in the Auditorium.

"The service will take the place of a Reformation day service usually sponsored by the council of churches.

"Archbishop William E. Cousins of the Catholic archdiocese will preach.

"Bishop Donald H. V. Hallock of the Milwaukee Episcopal diocese will read a litany of unity.

"Hymns from Protestant and Catholic hymn books will be sung. The Milwaukee A Capella Choristers will

sing and the Ascension Lutheran brass ensemble and the Milwaukee Catholic symphony brass section will play.

"There will be prayers for unity and the Lord's Prayer will be said."

Will Lutherans participate in such observances to any great extent? The omens are clear. In the issue of August 21, Professor Lutz brought information and comment on the "non-protesting" type of Reformation service which the large Lutheran bodies making up LCUSA (the LCA, the ALC, and the LC-MS — 95% of U.S. Lutherans!) are planning for next year to mark the 450th anniversary of the Reformation. There will be a determined effort to avoid "painful" mention of anything that might be taken amiss by Roman Catholic "brethren," and by all means not to recall that God used Martin Luther as His instrument to restore the Gospel which had been hidden and almost buried under Roman Catholic false doctrines by the score and superstitions in great number.

BUT THERE WILL BE NO WAITING FOR 1967 to put the ecumenical idea into action. Most of you have likely read that an LCA theologian, Dr. Carl Braaten, advocated "return to Rome" in *Una Sancta*, a journal edited by a Missouri Synod Lutheran. The Reformation season last year saw leaders and theologians of the major Lutheran bodies engaging in unionistic dialogues and services with Roman Catholics—and these events displaced genuine Reformation observances. No doubt we shall see more of the same this year.

"A CHANGED CLIMATE in the Roman Catholic world," or a "new openness on the part of Catholics"—this is the reason often advanced for pursuing such ecumenical activities. The radical change for the better, as they see it, was brought about by Vatican II.

First, we are compelled to ask: Where is the evidence that Vatican II changed the climate *in regard to doctrine*? Such a change should be the only one that should count with true Protestants and genuine Lutherans.

We marvel, too, at the certainty with which they express themselves regarding the meaning of Vatican II. The Roman Catholic leaders, including
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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. I Kings 8:57.

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Editorials

Truth Is More Than a Contention The Roman Catholic Church is seriously pursuing the goal of establishing mutual understanding and good relations with Protestants. It is treating the Protestants less like heretics and more like "separated brethren." The latter phrase, which appeared to be only so much public-relations window dressing at the Vatican Council sessions, is now assuming greater reality.

There have been friendly approaches. Catholic seminarians have sought contacts with their Protestant counterparts; Catholic-Protestant public appearances and retreats have been arranged; a joint Bible translation is being planned—to mention only a few instances of cooperation and good will.

To further this good will, Father John Sheerin, in his book, "Christian Reunion," gives his fellow Catholics advice on how to meet Protestants. He urges them, for example, to "avoid needlessly offensive language," to "take Protestant objections seriously," to "speak a language the Protestant understands."

At the same time Father Sheerin also reminds his fellow Catholics that he is "retaining the contention" that Roman Catholicism is the true faith.

It should not come as a surprise to us that Catholics can be friendly on the one hand, and firm on the other. Nor should it come as a surprise to Catholics if there are Protestants who are friendly on the one hand, and firm on the other. Turn about is fair play, even in ecumenism. We Lutherans, for example, can also "retain the contention" that our Lutheran faith is the true faith.

But something more than "turn about is fair play" is involved. We Lutherans are not satisfied merely to "retain the contention" that our Lutheran faith is the true faith, or merely to state that we are right because the other side says it is right. Actually we don't even have a choice in the matter, because the Holy Scriptures have decided the issue for all concerned.

If it is a true Reformation festival that we shall celebrate next Sunday, we shall know that our faith is more than a contention. It has been established for all time.

CARLETON TOPPE

Speaking With Authority The scribes of Jesus' time were learned men, recognized experts in matters of religion. But for all their learning and intellectual ability their teachings were marred by one serious defect, apparent even to the common people. They did not speak "with authority," as Jesus did.

The Greeks whom Paul addressed on the Areopagus in Athens were learned men, the intellectuals of their day. They spoke with authority in many areas of learning. But there was one area in which they could not speak with authority. And they admitted it. In their cultural community stood a temple dedicated to "The Unknown God."

On this subject the missionary from Tarsus could speak with authority. He flatly asserted, "Whom ye ignorantly worship, him declare I unto you."

The pursuit of knowledge characterizes our own day and age, and a vast increase in knowledge in almost every field you can name has resulted. But modern men of learning readily admit that God is to them, as he was to the Greeks, unknown. And the typical theologian, the scribe of our day, is noted for the intricacies of his speculations rather than for the authority of his findings.

Jesus spoke with the authority of God. Paul spoke with the authority of divine inspiration. Luther spoke with the authority of God's revelation in the Scriptures. These authoritative teachings are our heritage; and on the basis of them we, too, can teach with authority and declare the unknown.

If we ever abandon this heritage, it's back to the disputations of the scribes, back to The Unknown God, back to being "without God and without hope in the world."

"Thus saith the Scripture" is the hallmark of authority. It may be ancient as a motto, but it is far from being obsolete as a basis for faith and doctrine.

IMMANUEL G. FREY

Creeds People who say that they don't believe in creeds deceive themselves. "I don't believe . . .," even though it is negative, is nevertheless a creed. Others, frequently the intellectual type, restrict their creed to what seems to them to be reasonable and credible. The Golden Rule of "Do unto others as you would have others do unto you," seems to them to be creed enough and religion enough. "Right-thinking" people find no fault with the sentiments contained in most of the Ten Commandments, or in Christ's interpretation of the Law in His Sermon on the Mount, or in "Love thy neighbor as thyself." The scribes and the Pharisees found no fault with Jesus so long as He expounded the Commandments or fed the hungry or just healed the sick without making any special claims regarding His relations to the Father. If He had not gone beyond feeding people, healing them, and explaining the Golden Rule as a reasonable and sensible way of life, there would have been no crucifixion.

The *Reader's Digest* recently published a four-page interview with Dr. Harry Emerson Fosdick. Dr. Fosdick is now 88 years old, has been a tremendously popular preacher, and has spent all of his active career in preaching the "brotherhood of man and the fatherhood of God." Millions will read that interview and perhaps applaud it. It appeals to what people call common sense and makes no demands that cannot be grasped by a sensible man's intellect. It does not ask for faith in a man, it asks only for a reasonable feeling of humankindness. Dr. Fosdick does not approve of the God-Is-Dead type of theology, but in all four pages of his interview, in which he gives his opinion of what God is or ought to be, he

(Continued on page 351)

Our Memorial of Praise in Honor of Dr. Martin Luther

[What we present here is taken from a sermon on Hebrews 13:7,8 that was preached by Dr. Adolph Hoenecke sometime before 1896, the year it appeared in a volume of sermons covering the whole church year. Dr. Hoenecke himself spoke the Word of God most effectively and faithfully to the Wisconsin Synod at a decisive time in its history. We have selected the first of three parts which Dr. Hoenecke developed in his Reformation Festival sermon. What Dr. Hoenecke said in praise of Dr. Martin Luther more than 70 years ago is still timely today. — The translation is ours. Ed.]

He Has Spoken Unto Us the Word of God

We are fully justified in erecting this memorial in his honor through our words of praise. Surely, he has spoken to us the Word of God. He did that in the most wonderful way *by letting the precious Bible itself, all of the Holy Scriptures, speak to us once again.* For who knew anything of the Scriptures, the Word of God, under the Pope? The Bible was forgotten, buried, hidden, suppressed by the Antichrist with all the power at his command. Who could even have hit upon the thought, that the Bible, the beloved Word of God, was to reappear and be returned to Christendom, yes, was to be distributed among the people and speak to them as never before! Our gracious, merciful God did have that thought. Luther himself extolled this fact, when he said: "*When these frantic liars had gained such a foothold and had made a shambles of all Scripture, God could stand it no longer and brought me into action, without my planning or knowing it, with the result that I let loose against the devil several passages concerning indulgences and once more directed the people to the right faith.*"

God, however, wanted to return to Christendom not only several passages of Scripture, but the whole Bible. Again He led Luther, without his planning or knowing it, to undertake this most beneficial work. Luther was on his way home from Worms in the year 1521, after the Pope and the Emperor had excommunicated and outlawed him. He himself thought of nothing else than to get back to Wittenberg and to wage the fight against the Pope and the devil there. But in accordance with God's plan he was brought to the Wartburg by the Elector of Saxony. There God not only protected him from the claws of the Antichrist, but led him to begin the most praiseworthy and beneficial work of the whole Reformation, that of translating the Bible into German, thus giving the Bible, the Word of God, back to the German people and finally to all Christendom. While still at the Wartburg he finished the Old Testament, and as early as the fall of 1522 it appeared in print. In the year 1534 the first complete German Bible appeared.

Now the precious Word of God could again speak to the people through Luther's translation. And, truly, it spoke to them as if it were speaking in the original Hebrew and Greek words inspired by the Holy Ghost. *For Luther was eminently successful in his translation.* It retains the original, inspired words with a high degree of faithfulness, and it gives us those words so accurately, so correctly, and in such an idiomatic German, that we cannot wonder enough over it. It deserves our highest praise. In fact, for over 350 years it has been receiving praise all over the world, from everyone who has some understanding of the matter. That is the most wonderful way in which Luther has spoken the Word of God to us: he gave the beloved Bible to all the people through his translation.

But we do not forget the other way, also truly wonderful, in which he spoke the Word of God to us, namely, *his superb exposition of what the Bible itself says.* For Luther preached nothing but the old doctrine of the divine Word in all its purity and clarity. We utter this confidently in the face of all liars who assert the contrary. Luther had hardly begun to teach when they at once opened their lying lips. Luther himself on one occasion counted up all the orthodox teachers who agreed with him, and said: "*I say this, not because I think very much depends upon what the teachers asserted (whoever they may be, as long as the meaning of the Scriptures is plain), but that I might meet halfway the simple (uninformed) people, who think that Luther wants to introduce something entirely new.*"

That was, and is to this day, *the lie of the Antichrist: Luther preached a new doctrine.* But it remains a lie, and Luther's words are true: "*It is not my doctrine, it does not come from my hand, but it is a gift of God. For, as the blessed Lord God is my witness, I have not made it up in my own head; it did not grow in my garden, nor did it flow forth from my fountain, nor is it born of me, but it is God's gift and no clever little discovery of man.*" — "Yes," he said, "*they assert that Luther wants to devise all kinds of new things, but he does nothing else than lead the people back to the Scriptures.*" In all truth, the Scriptures and once again the Scriptures, "it is written" — that guided Luther in all his interpreting. He did not interpret a passage of Scripture according to his thoughts — he condemned that most severely — but always *through other passages of Scripture.* Therefore *his teaching is pure.* It is wheat without chaff, God's thoughts unadulterated by human thoughts.

Therefore his interpretation is also *very clear.* Who since the time of the Apostles has taught us as admirably as he has to divide Law and Gospel, even as the Word of God divides it! The man who is competent in this chief art of a preacher aiming to lead people to salvation is certainly a good scholar of the Old Master, Luther.

But we also praise Luther's interpretation of Scriptures, because he expounded and declared the Word of God *very plainly, thoroughly, and convincingly.* He said on one occasion: "*You must handle the Bible very carefully, reverently, prayerfully, and with fear and trembling, if you would penetrate into its meaning.*" That was his method of using the Bible, and in his interpretations that bore precious fruit for all the world. For it is certain that to this day Luther stands alone in his manner of interpreting Scripture. When he had a Law passage before him, he surely knew how to pierce deep into your soul with it and to fill it with terror over the thunder of God's anger. But he understood equally well how to bring out the sweet comfort of a Gospel passage in such

a way, that your heart is filled completely with the assurance of saving grace.

Again, we must marvel at the very *wide scope of his interpretations*. Not only that, they are *thorough*. That means, he goes right to the bottom of a matter and brings it to the surface. Though our beloved Luther often used many words in teaching a certain thing, his was not the style frequently used today. Today man writes thick volumes, but it is much like some object wrapped in five hundred pages of old newspapers. The statements they make in that big volume are like the unwrapping of worthless papers, out of which some tiny object finally emerges. But when Luther talked at some length, he was simply offering the meat of the Word in many small pieces, but every little piece is meat and every one is sweet, savory, and nourishing for the Christian. But equally often Luther used only a few, very few, words, and still he went to the bottom of the Word of God and expounded it thoroughly.

I mention one other thing which makes Luther eminent as an interpreter of the Word of God: he taught the Word of God *very comprehensively*. He said in one of his writings against the Calvinists, "*We want absolutely all articles of Christian doctrine, be they great or small (though none of them are small or trivial to us), to be pure and certain for us and do not want to yield even a tittle of them.*" He gives the correct reason for this too: "*And that must be, for the doctrine of Scriptures is our only light to light our way, to guide us, and to show us the way to heaven.*" That is certainly true. But is it not attempting a great deal to have such a certain and clear knowledge of all articles of faith? Indeed it is. But by God's grace it was not too much for Luther. He truly presented the entire doctrine of Scriptures in his works.

In his memorial address at the death of Luther, Melancthon said: "Use Luther's books diligently, for we shall have need of his testimonies very often in the future." He wanted to say: If we ever need counsel in regard to doctrine, we will surely find it in Doctor Luther's writings. For he had presented all the teachings of the Bible. And that is true. Let that suffice for the memorial consisting of words of tribute and praise which we erect to honor Luther as a teacher who truly spoke to us the Word of God. But shall we not erect a memorial to him in some other way also? Certainly!

Let us erect this memorial to him through faithful hearing of the Word. For by faithfully hearing the precious Word of God and the preaching based upon it we actually erect a memorial to honor the faithful and blessed servant of God, Luther. Such faithful hearing, particularly of public preaching, surely demonstrates that people value and treasure that which Luther by the grace and power and working of God was able to accomplish, namely, to speak the Word of God to us through his priceless Bible translation and through his wonderful interpretation of the Bible.

If Lutheran Christians did indeed make a great ado with their praise in words, but failed to show it in deeds, in faithfully using the precious Word of God restored by God through Luther, could it be said: They honor Luther, they remember the great man of God, Luther, and show him great honor? It is apparent that they are not the true children of the God-fearing Luther who himself thought so highly of God's Word and of reading and hearing it faithfully. Luther said: "*Even though we now understand the Word of Christ, to the extent that we now hear*

and read it, yet as far as understanding it perfectly is concerned, nothing like that will come about in this life, but the longer and the more you learn out of it, the less you know and the more you have to learn." And again: "*Surely, you cannot read too much in the Scriptures, and whatever you read, you cannot read too well, and what you read well, you cannot understand too well.*"

Surely, you agree, dear fellow Lutheran, that one certainly cannot say of Lutherans who are indifferent and lazy about hearing preaching: Behold, these are people who honor the memory of Luther in their hearts! In our former fatherland there are many splendid monuments to Luther; but the churches are sadly empty. The statues of marble and bronze say: There once lived a man named Luther — and the empty churches say: They know nothing of a man like Luther. Brothers and sisters, let every-one of us, by faithful hearing of preaching, prove himself a walking, living memorial in honor of Luther. Let us fill our dear church to the last seat. Full Lutheran churches are the finest monuments to the memory of Luther.

HIDDEN GEMS IN OUR HYMNS

"Lord of Glory, Who Hast Bought Us"

It happens especially during the last several months of each year that we are made more aware than at other times of our responsibilities and privileges as Christian stewards. Christian stewardship has been variously defined, but simply stated it is actually nothing more nor less than "the Christian translating his faith into action." During these weeks we must take action regarding next year's pre-budget subscription; we determine in what measure we shall support the work of our Lord during 1967. And it would be well, as we do these things, if we would take to heart the motivation for Christian stewardship expressed in hymn number 442 in *The Lutheran Hymnal*.

Have you noticed that the first two stanzas of this hymn form just one complete sentence? Do you see in the last two lines of stanza 2 the familiar quotation from Acts 20:35: "The Lord Jesus . . . said, It is more blessed to give than to receive"? The gist of stanzas 1 and 2 is actually the basis of all true Christian stewardship: Jesus, who hast bought us free from sin with Thine own blood, grant us grateful and generous hearts which will move us to help others as we have been helped.

Stanza 3 reminds us that our deeds of Christian charity are accepted by the Lord as being done unto Him. Again we are reminded of the "why" of our stewardship, namely, "Give as I have giv'n to you." Let us not forget that this "giving" includes especially the giving of the Gospel to the spiritually needy of this world. So in singing the last two stanzas, in "the sorrow and the suffering, Which on every hand we see" let us include also the spiritual suffering which many endure because they have not Christ, the only Savior. Surely, as we seek God's help in translating the faith He has given us into action, we will pray most earnestly:

*Give us faith to trust Thee boldly,
Hope, to stay our souls on Thee;
But, oh! best of all Thy graces,
Give us Thine own charity.*

PHILIP JANKE

**Topic: Is There a Difference
Between Chastise-
ment and Punish-
ment?**



What is the difference between chastisement and punishment? Is this a real difference? Does it have any practical value to make the distinction? One reader asks: "Isn't the distinction we make between chastisement and punishment purely dogmatic?"

The Two May Look Alike

In some respects chastisement and punishment are alike. Both involve some kind of suffering. Outwardly both may appear the same. When the Lord chastises the Christian by sending sickness, this may look exactly like the sickness an unbeliever suffers as a punishment for evil. The Lord may send hardship to chastise the Christian or to punish the wicked. What, then, is the difference? Does the distinction have any practical value?

What Scripture Says of Punishment

The distinction is important because Scripture makes it. Let us look at several passages that speak of punishment. The author of Hebrews writes: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" He then refers to what the Lord says: "Vengeance belongeth unto me" (Heb. 10:29,30). St. Paul writes of those who "obey not the Gospel," and says that they "shall be punished with everlasting destruction from the presence of the Lord" (II Thess. 1:9). Peter points out that "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (II Pet. 2:9). In Lamentations we read of "punishment . . . greater than the punishment of the sin of Sodom" (Lam. 4:6).

Punishment, we note, is something that strikes him who "has trodden under foot the Son of God," who has "not obeyed the Gospel," the "unjust." The unbeliever suffers punishment.

In punishment God's vengeance is active. Punishment proceeds from God's wrath against evil. When the cup of God's wrath was filled by the wickedness of Sodom, it poured forth fire and brimstone. The wrath of God against Sodom's wickedness resulted in the punishment of the city.

In punishment, the wicked receive what they merit. They receive that of which they are worthy.

If the unbelievers do not repent, their punishment will be permanent. It extends not only through this life, but the ultimate punishment is "everlasting destruction from the presence of the Lord," eternal damnation.

How Scripture Speaks of Chastisement

What, on the other hand, does Scripture say of chastisement? The Lord says: "As many as I love, I rebuke

and chasten" (Rev. 3:19). The author of Hebrews says of our earthly fathers: "For they verily for a few days chastened us after their own pleasure," and then goes on to say of God: "But he [chastened us] for our profit, that we might be partakers of his holiness" (Heb. 12:10). Earlier in the same chapter he had written: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12:6,7).

Chastisement can be expected by those who are children of God. In fact, chastisement shows them that God is dealing with them as with sons.

Chastisement proceeds from God's love. "Whom the Lord loveth he chasteneth."

Chastisement aims at correction and improvement and is not simply deserved retribution for sin. It is "for our profit."

Chastisement is temporary. Even if it should extend through one's entire span of life on earth, it never extends into eternity. It is for our profit "that we might be partakers of his holiness." St. Paul points out that "we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:32). How different is chastisement from punishment!

The Comfort the Believer Gains from This Distinction

But does this distinction have any practical value? In either case a person suffers. But a child of God can find assurance from Scripture regarding his suffering. It is indeed true that "we must through much tribulation enter into the kingdom of God" (Acts 14:22). But even of these tribulations he knows that "they work together for good to them that love God" (Rom. 8:28). For that reason he can be "patient in tribulation" (Rom. 12:12). He knows that he has been redeemed from eternal punishment and so can say: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8:18). He recognizes the chastening as coming from a loving Father to correct His child, with eternal blessedness as the goal.

On the other hand, let not the unbeliever deceive himself into thinking that God will not punish the wicked. God may not punish them with great and crushing judgments in this life. Yet they shall not escape. According to the words of Jesus, on the day of Judgment "these shall go away into everlasting punishment" (Matt. 25:46).

There is a big difference between chastisement and punishment.

ARMIN SCHUETZE

Service of Dedication and Installation

October 2, 1966

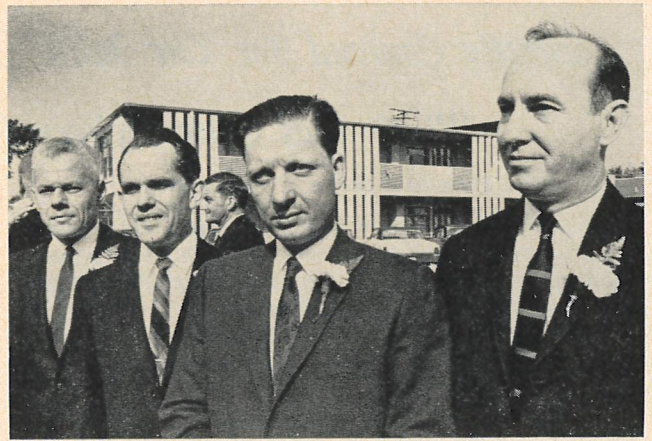
Milwaukee Lutheran Teachers College

When 1300 people on October 2 sang "Praise God from whom all blessings flow," they sang from their hearts, for the blessings of God upon Milwaukee Lutheran Teachers College were evident in many ways.

God had blessed the newest educational institution of the Synod by placing at its doorstep facilities which formerly served as a motel and restaurant, which now offer to the college student rooms for 270, student union, dining area, kitchen, quarters for the dean and for the counselors, recreational facilities — all on nine acres of campus situated less than a mile from the permanent college site. When the college president, the Rev. Robert J. Voss, in the rite of dedication said, "O Blessed Trinity, to Thee we dedicate these facilities," the assembled throng found reason to praise God.

God had blessed the two-year college in Milwaukee also with four men who followed the call to serve as professors. Professors Kurt J. Eggert, A. Kurt Grams, Paul T. Ruege, and Dean Milton W. Burk answered the questions addressed to them by the installing pastor, the chairman of the Board of Control, the Rev. W. O. Pless. He was assisted in the installation by other members of the Board, Pastors Roland Ehlke and Armin Roekle. With the gift of these servants, there was further reason to praise God for His blessings.

The sermon on this occasion, prepared by District President Adolph C. Buenger and read by Pastor Pless substituting unexpectedly for the preacher, who was confined by a back ailment, was based on Titus 3:8. The preacher emphasized that men, buildings, and school were



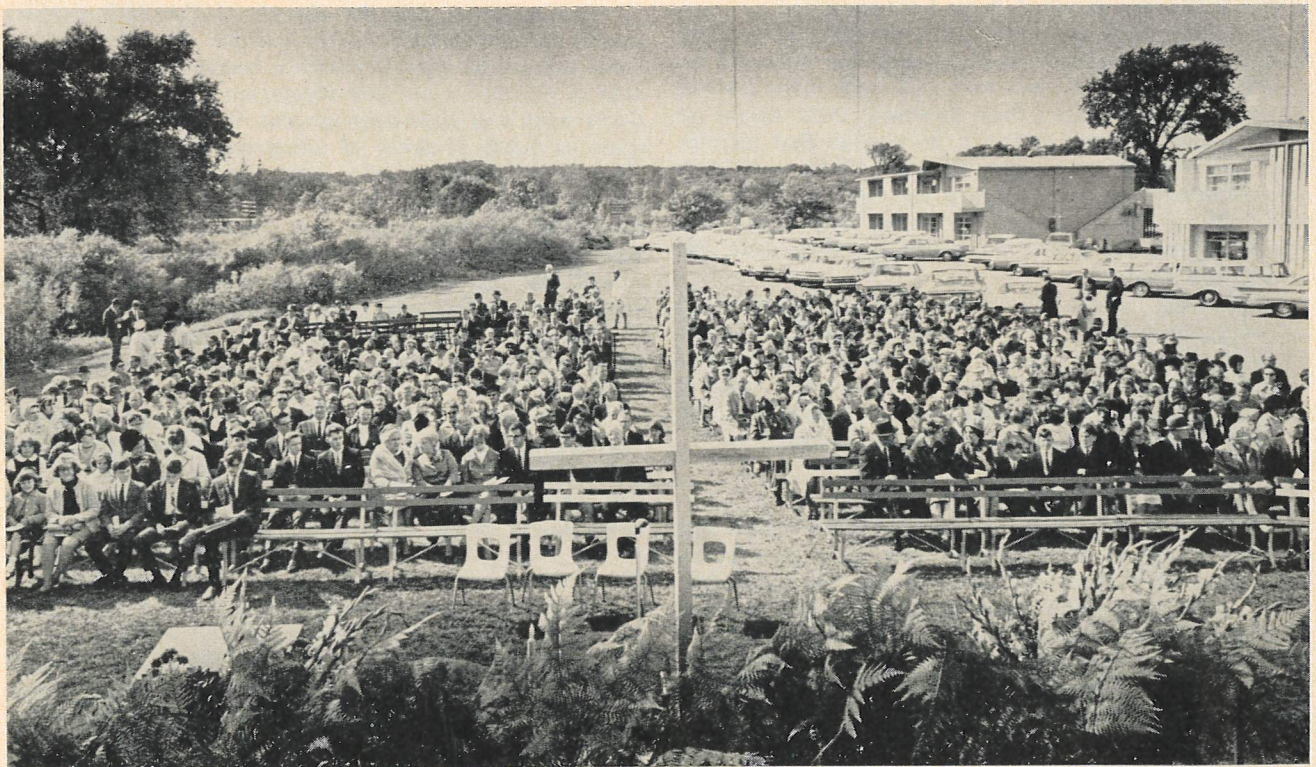
FOUR NEW MEN on the MLTC faculty were installed in the October 2 service. They are (l. to r.) Professors Milton Burk, Kurt Eggert, Paul Ruege, and A. Kurt Grams.

"Dedicated to Serve." The privilege of service is a blessing of God for which we ever praise and thank Him.

An October day in Wisconsin may bring the first winds of the impending winter, but this October 2 brought unseasonably warm weather under bright, clear skies. For the beauty of this fall day we also had reason to praise the Lord, for the service was held outdoors on the grounds, appropriately and beautifully prepared for the occasion.

The hearts of thousands throughout the Synod undoubtedly joined the hundreds who were present in praising God. May they all continue not only to receive His blessings, but also to thank and serve Him from whom they come!

ROBERT J. VOSS



A LARGE CROWD WAS GATHERING when this picture was taken. By the time of the service dedicating the new MLTC dormitory facilities the crowd had grown to 1300.

“Earnestly Contend For The Faith

Which Was Once Delivered Unto The Saints”

(The First in a Series of Four Articles)

Not long ago a family withdrew from a congregation of the Lutheran Church in America (LCA) and joined a church of our Wisconsin Ev. Lutheran Synod. A short time later their former pastor sent them a letter, detailing his reasons for believing that their withdrawal was based on a complete “misunderstanding of current Lutheran theology.”

In this and three subsequent issues of *The Northwestern Lutheran* we intend to enter briefly into this LCA pastor’s arguments. We are well aware of the fact that, from time to time, members of our Synod are subjected to similar criticisms. In the interest, then, of fortifying ourselves that we may be able to “earnestly contend for the faith which was once delivered unto the saints” (Jude 3), let us examine in the light of Scripture the charges that are brought.

What Led to the Decision to Leave

This family took the step it did for reasons of conscience. Conscience would not permit them to continue to be members of a church whose pastor taught that chapter two of Genesis contradicted chapter one, that Jonah never really was swallowed by a big fish, and that the beautiful story of Ruth and Boaz was not an account of something that actually happened but just “good reading material.” In these and many similar matters his teaching was, clearly, influenced by modern theology’s “new” interpretation of the Bible, the so-called “new hermeneutics.”

It was not easy for these people to make the decision to leave the congregation to which they had belonged for a number of years and where they had made many friends. When at last, however, they informed their pastor of what they felt compelled to do, he replied that he, too, had been “raised in a strict church.” “How good it is now, however,” he said. “Now I am free to think as I wish.” Nevertheless, he assured them, they could still believe the old way if they wanted to, and they could still belong to his church.

But what would he teach their 12-year-old son in the confirmation class? the deeply troubled parents asked. This, of course, would be the “new” way, was the pastor’s answer. “With this we left the church—sure of what we had to do,” this couple states in telling the story of their personal encounter with neo-orthodoxy.

Hopelessly out of Step?

A few days later they received the letter which was referred to above. “I believe you are doing your son a great disservice,” these parents were told, “by taking him into a theological John Birch ghetto that even refuses to pray with the same Christians that you have prayed with during the previous days of your life.” These are some rather harsh words, aren’t they? They’re hardly intended as a compliment to our Synod.

But what about the LCA pastor’s arguments? Are they sound? Do we, perhaps, really deserve to be labeled a “theological John Birch ghetto”? Are we, perhaps, hopelessly out of step with the times?

A re-examination of our doctrinal position is always in order, and especially when it is under attack. Are we really standing on Scripture? This is a very important question. This is something of which we always want to be certain.

The LCA pastor’s letter advances three reasons why, in his opinion, “you ought to examine very carefully the beliefs you currently hold.” We take them up in the order in which they come.

“Keepers of the Status Quo?”

The first argument is that to oppose theological change is both un-Biblical and un-Lutheran. The letter asks:

Are you in the ranks of the “Keepers of the Status Quo”? These are the people who crucified Jesus because He tried to lead them toward a new understanding of the Father’s love. The Pharisees felt their ideas were right, and Jesus did not preach the Bible of their fathers. Our Lord was classed with the Devil.

Without question, this is a serious charge. Are we who are concerned about preserving the Gospel which we have received in order that future generations might know God’s saving Truth guilty of traditionalism, which means being bent on preserving some manmade religious ideas and practices, and which was the sin of the Pharisees?

The argument proceeds with another serious charge. We are, it is claimed, in reality opposing the basic principle of the Lutheran Reformation.

In the same way the church of the 16th century sought to burn Martin Luther and his new ideas at the stake because he tried to preach a new doctrine that every man is free to be his own theologian and believe freely. God’s truth will ultimately win out. When we ban all new ideas as being evidence of decay and satanic influence, we are believing in the very opposite doctrine that Martin Luther staked his life on, not banning books and ideas and burning people just because their ideas are new and seem strange. “Change and decay in all around I see” are the words of a 19th century hymn (Abide with me) equating evil with change.

We must admit that there is a certain amount of truth in what the writer says as he brings his first point to a close:

In reality the Christian faith is the Gospel of change, “Behold, He makes all things new.” The resurrection was a change. The church must change the lives of people and reform their thoughts. Martin Luther changed the whole world as did Jesus Christ before him. The church of the reformation continues to believe that the Holy Ghost still changes lives.

The witch trials of Massachusetts which were done by church people had to be changed because it was wrong. At last night’s P.T.A. meeting, Miss ——— pleaded with parents to encourage their children to appreciate and accept things which are new and different, for the world is made up of change, she said. I would agree.

A closer study of the allegations which are here made will have to wait until the next issue of *The Northwestern Lutheran*.

WILBERT R. GAWRISCH

New Faces on the DMLC Faculty

LEROY BOERNEKE, 36, was among those installed as professor at Dr. Martin Luther College at the beginning of the new school year. Prof. Boerneke has been called into the history department, with ancient history as his area of concentration.

After graduating from Winnebago Lutheran Academy in Fond du Lac, Professor Boerneke attended Bethany College at Mankato for three years, before moving on to Northwestern College, from which he graduated in 1952.

After completing the seminary course at Mequon, he was assigned to Timothy Lutheran Church of St. Louis Park, Minnesota. After serving this congregation for four years, he accepted a call to Luther High School, Onalaska, Wisconsin, where for seven years he taught in the religion-history department and served as acting principal for one year.

During his teaching years, Professor Boerneke attended summer sessions at La Crosse State University and St. Cloud State College.

The new professor with his wife, Eunice, and their four children live at the recently acquired college residence at 321 South Highland Avenue in New Ulm.



ADOLF F. WILBRECHT, 54, was called to Dr. Martin Luther College in the summer of 1966 as Professor of Education in the fields of Reading and Children's Literature.

A native of New Ulm, Minnesota, Mr. Wilbrecht received his elementary education at St. Paul's Lutheran School. He continued his education at Dr. Martin Luther High School and College, graduating from that institution in 1933.

After serving in Kenosha, Wisconsin, and Ft. Atkinson, Wisconsin, he was called by our Savior's Congregation of Wausau to organize a school in that community.

At this time he was able to complete his work for a B.S.Ed. degree by attending Concordia College, River Forest, and Dr. Martin Luther College.

After accepting a call to Redeemer Ev. Lutheran School, Tucson, Arizona, Mr. Wilbrecht had the opportunity to attend the University of Arizona, completing the requirements for a Master's Degree in Education in the fields of Administration and Supervision.

Mr. Wilbrecht's most valuable educational experience was the opportunity to observe various teachers at work during his 17 years of service as a visiting teacher in the Western Wisconsin and Arizona-California Districts of the Wisconsin Ev. Lutheran Synod.



GLENN R. BARNES, 38, has been installed as professor of education at Dr. Martin Luther College. He began his undergraduate study at Mankato State College and completed work for the B.S.E. degree at DMLC. His graduate study is being done at Marquette, where he received a M. Ed. degree and is continuing in doctoral work.

He has had 15 years of teaching and administrative experience. The first nine years were spent at St. John's, Newburg, Wisconsin, where he experienced the transition from a one-room school to a three-room school. His last position, as teacher and principal, was at St. John's (Root Creek), Milwaukee.

Professor Barnes most recently was secretary of the Southeastern Wisconsin District Board of Education, a member of the Planning Committee and chairman of the School Visitor's Workshop, and chairman of the School's Committee of Wisconsin Lutheran High School of Milwaukee.

The new professor and his wife Sylvia, nee Vogel, are the parents of four children, two sons and two daughters.





RONALD L. SHILLING, 24, an Ohio native, was assigned as a music instructor of Dr. Martin Luther College by the assignment committee at its meeting last May. He presently teaches organ and directs the college Treble Choir.

Since there were no Lutheran grade or high schools in the immediate area of his home, he received his elementary and high-school training from the local public schools. Heeding the call of the Lord to "Feed my lambs," he enrolled at Dr. Martin Luther College in the fall of 1959. He interrupted his studies in 1961 to serve one year as music tutor at Northwestern Lutheran Academy, Mobridge, South Dakota. He returned to New Ulm to finish his studies and was graduated in June 1964.

After graduation he was assigned to Mobridge for one year to serve as acting head of the Music Department of Northwestern Lutheran Academy, since William Birsching, head of the department, was taking a sabbatical leave.

When Prof. Bruce Backer was granted a sabbatical during the last school year, Mr. Shilling returned to his alma mater to teach in the Music Department.

He is presently working during the summer on his M.A. degree at the College-Conservatory of Music of Cincinnati.



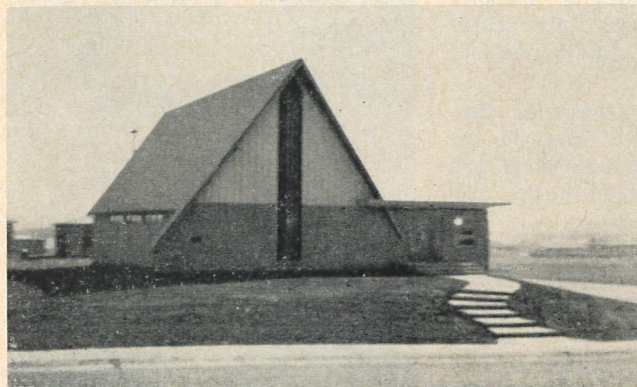
MARILYN R. HILLEMANN, 29, is the new physical education instructor for women at Dr. Martin Luther College.

Miss Hillemann attended Dr. Martin Luther High School and College. After graduation from DMLC, she accepted the call to Bethel Lutheran School in Bay City, Michigan. She also taught in Waterloo, Wisconsin (St. John's Lutheran School) and at St. Paul's Lutheran School in New Ulm, Minnesota.

Miss Hillemann is doing work in the field of physical education at Mankato State College.

**Dedication of Mountain View Ev.
Lutheran Church
Great Falls, Montana**

On August 7, 1966, the members and friends of Mountain View Ev. Lutheran Church gathered to dedicate their new house of worship to the glory of God.



MOUNTAIN VIEW EV. LUTHERAN CHURCH, Great Falls, Montana.

Pastor David Zietlow of Winnett, Montana, delivered the sermon in the evening service.

The new church is a basic A-frame design with a small wing that contains the narthex and the pastor's study on the first floor, and a meeting room and other facilities in the basement. The full basement contains ample room for eight Sunday-school classes and the furnace and kitchen areas. The nave has a fixed seating capacity of 156. A cathedral-glass window graces the rear wall of the nave and an 18-foot white oak cross hangs above the altar from the walnut-paneled rear chancel wall. The church has a total area of 4,620 square feet.

With the dedication of the church, the congregation no longer has to hold its services in the gymnasium of the local school. The dedication also marked the end of the physical building program that was needed for this new mission. The parsonage was dedicated in the spring of 1965. Thus, once again, we give thanks to our God and Lord for graciously extending to us the wherewithall necessary to establish this mission which first began in the fall of 1963. May He continue to hold His protecting arms about this infant congregation, so that it may continue, in an ever-increasing manner, to fulfill its purpose of proclaiming the saving truth of His Word!

ROLAND ZIMMERMANN

What do
you mean..



Sanctification?

MAN'S EFFORT TO SANCTIFY HIMSELF

Ever since time immemorial man has tried to sanctify himself in God's eyes. Augustine once said, "The soul is restless until it rests in God." So man down through the ages has tried, sometimes in a superhuman way, to achieve this rest by his own efforts. A definite awareness of his own failings, an earnest longing to overcome all human limitations, the burning desire to "get in tune" with God, if there is one, and the honest effort to somehow live together with all men as brethren — all of these have been powerful motives out of which has arisen a striving after holiness among men. A glance at the history of religion, in fact, all religions, pagan as well as Christian, shows how man has ever sought to attain a more perfect communion with God by his own efforts to sanctify himself.

Illustrations of This

No matter how pathetic man's efforts to sanctify himself have been, man never gives up trying to storm the gates of heaven by his own puny achievements. We see this in the strict discipline of the teachings of Confucius, in the stern training of the Stoics, in the desperate efforts of the Buddhist monks (for example, in Vietnam today) to destroy every enjoyment of sin, and in the proud and self-righteous Pharisee of Christ's time, who tormented himself daily about the keeping of fasts, feasts, and tithing.

Though the scenery of history has changed very much since our Savior walked this earth, we still stand beside the same stream, polluted by man's insistence that he can be his own sanctifier, that he doesn't need God's help at all. We see this today in the millions of lodge brothers, who plague our modern society, and who make the work of the Christian pastor so difficult at times, who are determined that by sheer moral efforts they can make out of the rawest, roughest material a man in God's own image. We see this in the popular and fast-growing Scout movement, whose entire philosophy can be summed up in the few words "on my honor I will do this or that." We see this in Mormonism. It actually claims that divinity can be achieved by simply living according to the tenets

and teachings of the Book of Mormon. Today it is zealously spreading its devilish doctrines by nice, well-trained young men, going from door to door, as we Christians should be doing with the Gospel of Christ.

And we see this in the Roman Catholic system of religion, which makes man's salvation a matter of faith plus works. In fact, this same idea glows in the minds of those who would make Christ's Sermon on the Mount a new code of morals, also those who are fanatical believers in the United Nations, as well as those who are firm advocates of human efforts, mostly by legislation, to create a perfect society. All are inspired by the same wild dream that *man* can and will bring about a new day for this world, yes, the actual establishment of "God's kingdom" here on earth.

So you see, countless are the altars at which humanity has brought its offerings to "the unknown God" in the hope of reconciling Him and earning a claim of fellowship with Him. All agree, man needs improvement, since man is not what he should be. But in his blindness to the fact that only God the Holy Spirit can make him holy, even as God Himself is holy, man persists in trying to do the impossible.

All Efforts End in Failure

Well, proud though man may be, and unbroken in his confidence in himself to achieve his own sanctification, man is doomed to dismal failure, for man can no more sanctify himself than he can justify himself. Paul, by inspiration of God, says it this way in Philippians 2:13, "It is God which worketh in you both to will and to do of his good pleasure." Specifically it is entirely the work of the Holy Spirit, for it is He who induces us to mortify the deeds of the flesh (Rom. 8:13, 14), it is He who renews us (Titus 3:5), and it is He who brings forth in us the fruits of faith (Gal. 5:22, 23). Taylor in his paraphrase of this last passage (Gal. 5:22, 23) says it very well: "But when the Holy Spirit controls our lives He will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control."
KENNETH W. VERTZ

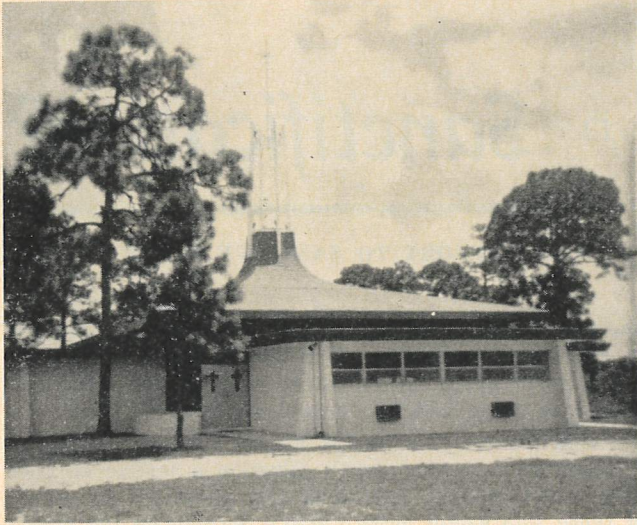
Editorials

(Continued from page 343)

does not once mention Christ and, of course, not the Holy Ghost either. His views sound very pious and will be widely acclaimed. But he could hardly have made it plainer that Christ is not needed in his religion or in his creed. He ignores the point that Jesus emphasized above all others — that without Him there is no salvation, that He and the Father are one, and that no one can come to the Father without the Son.

When Jesus made those claims, they crucified Him. It isn't the moral law or the admonition to come to the aid of the poor and needy that people find unreasonable. Faith is not needed to subscribe to such precepts. But the Gospel that we who are lost in sin have been redeemed by the sacrifice of Christ on the cross and that by Him alone we are drawn to the Father — that requires faith. Reasonable or not, according to our human way of thinking, it is true.

ERWIN E. KOWALKE



LUTHERANS OF MERRITT ISLAND, Redeemer Congregation, rejoice over this new church building.

Church Dedication

Redeemer, Merritt Island, Florida

The by-line of Cape Kennedy, Florida, captures the attention of our nation and of the world. As our country in its space program probes new frontiers, man is reaching out toward new discoveries. In the midst of this setting our Synod is reaching out with the greatest discovery of all time, the good news of God and man reconciled through Jesus Christ, the Savior.

Since March of 1964, services have been held at Merritt Island. This is a community of about 30,000 adjacent to the space center. For two years the worship services were held in a theater, which, to say the least, was not very conducive to attracting people. Nevertheless, the Lord's promise that His blessing would accompany the preaching of His Word was experienced many times, as the group began to grow and interest increased. In October of 1964, Redeemer Lutheran Church was formally organized.

For this young congregation, May 22, 1966, was a significant day: the dedication to the glory of God of a new chapel. The ceremonies highlighted the fact that this occasion was more than just an observance of the completion of a building, but that the building was a tool through which we might more effectively serve in bringing God's Word. The pastor in this initial sermon reminded the worshippers of this fact, as he pointed out the many blessings that the congregation has experienced.

In the afternoon festival service Pastor E. C. Renz of Tampa spoke on the use of the Word of God through which a building becomes a House of the Lord. In attendance for this joyous occasion were 220 worshippers.

In planning our house of worship, we wished to achieve not only a building that would be functional but would also express the timelessness of God's message to man.

The dominant feature of the building, the rising roof sweeping to the tower and cross, etched against the bright Florida sky, is to be a constant reminder that through the cross of Calvary peace and hope continue to come to men. This 27-foot tower, which is brilliantly lighted at night, has become a landmark in the area, as well as being a striking reminder to the passerby of the purpose of our church. The contemporary lines of the structure express the thought that this message is relevant for our time and age.

The sanctuary, which will seat about 200, is dignified as well as inviting and cheerful. This effect is achieved with the colored glass ringing the sanctuary and through the visual effect of the graceful laminated wood beams which sweep to the center of the church.

Clustered around the sanctuary are six classrooms with ample space for over 100 Sunday-school children. These rooms also serve as meeting places for the various activities and organizations of the congregation. Other rooms in the building provide a study, an office, and other necessary facilities.

But the real glory of our church and of our congregation goes beyond physical descriptions. This true glory of the Church is found in the peace of God which He alone can give. For those of us working on the frontiers of our Synod's outreach in bringing Christ to the world, it is truly a joy to see this peace of God take root and grow in hearts which had not before known it. This is the end result and the entire purpose of mission work, and in this work, you the members of the Synod share mightily as you bring gifts of love for the Lord's work. Many members of Redeemer Lutheran had not known this peace of God before and therefore wish to thank you for your offerings which aided the establishment of our mission and supplied from the Church Extension Fund and Church Extension Loans the necessary \$54,168.00 for the construction of the church building.

As God's saving Word continues to be preached and the Sacraments are administered according to Christ's institution, many more will come to know their Savior. In this way your gifts and our building will continue to glorify God and serve for the welfare of many souls.

KENNETH W. STRACK

By the Way

Henry C. Nitz

Forward the Royal Banners go

The gates of hell shall not prevail against the Church of Christ. This is pointed up by two items in *The Sunday School Times* of May 7, 1966. The first is from war-torn Vietnam. In a report on the recent Congress

on the Church's Worldwide Mission at Wheaton College, the editor writes:

"I suppose of all those I met, I was most deeply touched by Rev. Doan Van-Mieng, president of the Evangelical Protestant Church of Vietnam. Across the dinner table he re-

counted 20 years of continuous suffering in his country, but he wasn't asking for sympathy. After every incident, told in halting English (he speaks French well), he added simply, 'Praise the Lord.' He is a man of 53, with 11 children, who wanted to get

one main point through to me: in spite of the turmoil and suffering, this is a day of unparalleled opportunity for Christian witness and ministry in Vietnam, particularly among the wounded and the refugees. The door is open to Christian workers.

"In Vietcong territory Christians are not allowed to evangelize. The war has reduced from 200 to 50 the number in the Bible institute. Many people are duped by deceptive Communist propaganda. In spite of such adversity, Pastor Van-Mieng was a man living, not somehow, but triumphantly."

The other item is from the disturbed Dominican Republic, which reports: "Christians in the Dominican Republic have concluded their year of Evangelism-in-Depth with a parade through downtown Santo Domingo that attracted 10,000 marchers. It was preceded by two weeks of meetings in Juan Pablo Duarte Stadium that drew 53,000. Total professions of faith reported by Dominican churches for the year was 11,450. One of the climaxing events was an EID-sponsored presidential breakfast that was attended by the vice-president of the republic, the minister of education, and many diplomatic corps members."

There Is No Place Like Home

Christian schools, elementary and secondary, are a most precious gift from God. But the most consecrated and efficient teacher can accomplish little if the preschool training of the child has set his character in the wrong direction. This is particularly the case with regard to the child's religious attitude.

"A study by the National Opinion Research Center in Chicago, financed by the Carnegie Corporation and the Federal Office of Education, shows that so far as influencing their religious behavior is concerned, education in Roman Catholic schools has been 'virtually wasted' on three-quarters of the students. Primary results of a Catholic education was to make an already devout student more devout, the study showed. More important than formal education in influencing religious attitudes was *the religious devotion of the student's family.*" (Emphasis added.)

The Sunday School Times,
Aug. 13, 1966

Jews Fear Success of Christians in Israel

Zurich, Switzerland — (NC) — A meeting of Orthodox Jewish leaders came to the conclusion here that Christian missionaries have met with great success among the Jews of Israel — a trend that is dangerous for the Jewish people.

Rabbi Jungermann of Tel Aviv, Israel, told those at the meeting that "every Jewish child baptized into the Christian faith is stolen from the Jewish people. He becomes a Christian missionary and often an enemy of the Jews."

The Rabbi said there are 1,300 Christian missionaries in Israel, 400 of them baptized Jews. A document distributed at the meeting said the conversion of Israeli Jews to Christianity has reached an all-time high.

Operation Understanding,
March 20, 1966

The Cost of Missions

A fiscal expert could ascertain how much a missionary costs from the time he enters prep school till he begins his work in Lusaka or Tokyo. But the answer would not include some costly items that cannot be reckoned with an adding machine. Rae Gourlay, writer for the Sudan Interior Mission, has some somber thoughts on the subject. In the July issue of *Africa Now* he writes:

"A student's hand went up as the missionary finished his address.

"What kind of retirement scheme for missionaries does your society operate?"

"The missionary looks him straight in the eye. 'There's a cemetery beside the mission station,' he replied.

"He was putting it strongly, of course. Most mission societies provide for the retirement of their older workers, but this was his way of making his audience think about the deeper issues involved.

"Especially about the *cost* of missions. . . .

"Elsewhere in this magazine we talk about money and projects. But here we are not thinking about dollars and cents, or pounds, shilling, and pence. We are talking about the *real* costs involved in missionary work — the cost to the individual who says, 'Here am I; send me,' and the cost to those who pay and give.

"The deaths of missionaries in Congo, Viet Nam and Somalia in recent years have made people realize

afresh that sharing the Gospel with the world's needy can be a highly dangerous vocation.

"The fact that missionaries have been molested, stabbed to death, and shot has brought an element of first-century martyrdom back into a missionary program that has been conducted quietly and unspectacularly for years in Africa and elsewhere.

"But while only a few missionaries are called upon to lay down their lives, all of them are bearing costs of a deep personal nature.

"The young couple with children who uproot themselves today from home and job to take the Gospel to another land have less 'vocational security' than missionaries who volunteered 50 or even 20 years ago. Although they are prepared to serve for a lifetime, the government of the country in which they work may suddenly say, 'Get out.' Then what? . . .

"Although West Africa is no longer the 'white man's grave,' and health conditions have improved in most parts of the world, the missionary still faces health hazards.

"A young couple living in a mud house a hundred miles from the nearest hospital may watch helplessly as their baby goes still with convulsions. Tropical countries still harbor debilitating diseases that can keep missionaries below par for a whole term of service.

"While most missionaries (except those engaged in pioneer work) enjoy a better standard of living than their predecessors, another fact has taken the place of physical discomfort and danger from wild animals: nervous tension. Suspicion, government red tape, sensitive national, and tense political situations can drive a missionary to the verge of breakdown.

"Other missionary couples face problems concerning their teen-age children. While the children were growing up, they had them with them on the field. Now the parents have to decide whether to send the children home to fend for themselves or leave their work (at a time when their leadership is most needed) and be with the young people at home during their crucial years. Embittered 'missionaries' kids' can be a tragic by-product of their parents' devotion to spreading the Gospel.

"There are other costs, too, at the home end. There is the cost to the parents of missionaries. It costs something to see the children — and

the grandchildren — leave for an uncertain future in another land. And what about the cherished hopes and plans of parents who do not understand or sympathize with the missionary call? . . .

"All these are costs which never appear on the balance sheet, but they represent the *real* cost of missions. They are costs seldom mentioned, but gladly borne, for Jesus' sake.

"We were not redeemed with silver or gold. Neither will our lost brothers and sisters be reached effectively by half-hearted giving of self and possession, or by something which cost us nothing."

What Is the Role of the Minister?

In *The British Weekly* a British clergyman, who is in the United States on an exchange basis, writes a column titled *Peter Parson's Log*. Occasionally he makes some particularly trenchant remarks about church life, such as the following item in the issue of December 23, 1965, regarding the office of the public ministry.

"In the last ten days I have attended four meetings, at which my presence was urgently requested and my cooperation sought. Each time I was made to feel that I should devote my life to the cause sponsored, on pain of being disloyal to the human race. Alcoholics Anonymous (at which I was a guest speaker), the local United Nations Association (which was considering the subject of the population ex-

plosion), the Mental Health group, and the Crime Commission (which was concerned with the church's role in meeting juvenile delinquency). On each occasion I was given the impression that this was the number one problem of our time! Besides giving me a dose of conscience-indigestion, the experience has led me to ask, What is the role of the minister? The speaker on the world population explosion assured me that all I was trying to do would be nullified unless we stemmed the tide of birth; the psychiatrists obviously regarded me as a trifle unless I learned how to spot and diagnose the mentally-ill in my congregation; the chairman of the Crime Commission urged me to inculcate my young people with morality. Yet I also have a duty to the 'normal' people of my congregation (if there are any such!), and such mundane tasks as organizing study groups, supervising the Sunday school, raising money for various good causes, enlightening the congregation about the missionary work of the church, and—preaching!"

"Father, Keep This For Me"

If stewardship has become an obnoxious word to some church members — and there are indications that it has — they may be cured of their allergy by pondering an incident related by Pastor Markina Maja, treasurer of the Ethiopian Fellowship of Evangelical Believers. He writes in *Africa Now*:

"One day my little boy found a silver shilling on the ground. He

guarded it carefully all day, but at evening he brought it to me. 'Father,' he said, 'keep this for me. If it stays in my hands, it will be lost.'

"God spoke to me from the mouth of my child. Whatever I place in His hands will be safely kept for eternity. Whatever I hold tightly in my own hands will be lost or wasted.

"The Holy Spirit has taught Ethiopian believers this same truth. They do not have much of this world's wealth, yet, as the Holy Spirit directs and suggests to each, they give to God.

"They give because they love Him dearly. Some bring coffee, others give grain from their harvest fields, or butter, sheep, goats, cattle, land, homes, donkeys, and mules. Whatever they have finds its way into the Lord's treasury.

"Students have little to give. But when a poor scholar in grade school or Bible school is without food, others will take from their own supplies and give to him for Jesus' sake.

"Some believers attending church or conference services have no money to give. Yet when the offering is taken, women will remove their shawls or headcloths and men will take their coats and give them.

"Many have given land for God's use. These men give one day per week to God. That is, they come to plow the land, sow it, and eventually harvest its crop — all for God.

"Some of the women spend one day a week spinning cotton for the Lord. In addition, both husband and wife pledge money for God. These pledges are not forgotten; even if one partner dies, the other will keep the covenant with God."

Briefs

(Continued from page 342)

ing Pope Paul VI, are not that sure about it. Under the heading "Vatican III" *Newsweek* (Oct. 10) reports on a week-long meeting held in Rome early in October. In attendance were the 1200 theologians, the "experts" ('periti'), who had coached the bishops during Vatican II. The purpose was to determine what the council [Vatican II] documents really meant." The newsmagazine describes the result of the meeting in this way: "What was heard set off a babel of dissent." Giving examples, it goes on: "Franciscan Charles Balic, Yugoslavian president of the International Marian Congress, startled everyone



WISCONSIN SYNOD STUDENTS at La Crosse State University, La Crosse, Wisconsin, gather at this chapel. Professor Wayne Schmidt of Luther High School serves the students.

when he suggested the council supported the idea that the Virgin Mary is 'co-redemptrix'—that is, a partner with Jesus in achieving man's salvation. And both conservatives and progressives were surprised when Jesuit Father Francis Sullivan of Boston argued that bishops can make 'infallible' pronouncements from their local chanceries, if they speak in agreement with the Pope and with the new Synod of Bishops created by the council." In conclusion the report states: "By the end of the week, it seemed that a third Vatican Council may be necessary to interpret the meaning of the second."

Indeed, there is good reason to repeat the prayer of Luther this Reformation festival:

*O Lord, look down from heav'n,
behold
And let Thy pity waken;
How few are we within Thy fold,
Thy saints by men forsaken!
True faith seems quenched on ev'ry
hand,
Men suffer not Thy Word to stand;
Dark times have us o'ertaken.
Amen*

WELS SERVICES AT FT. LEONARD WOOD

Our Wisconsin Synod camp pastor for Ft. Leonard Wood is Pastor Roger R. Zehms (home address: 938 Crestland Drive, Ballwin, Mo. 63011). Pastor Zehms conducts worship services for our servicemen at Ft. Leonard Wood on the second and fourth Sundays of the month. Time of service is 7:30 p.m. (19:30) in chapel No. 10.

APPOINTMENTS

Pastor Frederic H. Tabbert of Gethsemane Lutheran Church, Milwaukee, has been appointed to fill the vacancy on the Board of Control of Wisconsin Lutheran Seminary at Mequon. The vacancy occurred when the Board Chairman, Pastor Herman W. Cares, resigned for reasons of health. Vice-chairman Pastor Winfred Koelpin is the acting chairman.

Mr. A. R. Mueller of New Ulm, Minn., has been appointed to the Board of Control of Dr. Martin Luther College to fill the vacancy caused by the death of Mr. Waldemar Retzlaff.

Oscar J. Naumann, President

SUSPENSION OF FELLOWSHIP

Pastor Dieter Mueller has been suspended from fellowship with the Wisconsin Evangelical Lutheran Synod for cause and is no longer eligible for a call.

Arthur P. C. Kell, President
Dakota-Montana District

WELS SOUL CONSERVATION

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

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

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

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

WELS Soul Conservation
10729 Worden, Detroit, Mich. 48224

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

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NAMES REQUESTED for our Missions

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

Alabama	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) Merritt Island 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	Eau Claire 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

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN PASTORAL CONFERENCE

Dates: Nov. 8 and 9, 1966.

Place: St. John's Church, Rauville, S. Dak.
Time: 9 a.m.

Agenda: Exegesis on Col. 4, W. Steffenhagen; Communicatio Idiomatum in the Passion of Christ, A. P. C. Kell; Christ in the Pentateuch, G. Bunde; The Difference Between John's Baptism and Jesus' Baptism, D. Krenke; Usage of the Word 'Blaspheme' in the Bible, J. Brandt; The Special Ministry of the Parochial Schoolteacher, H. Maertz.

Host Pastor: P. Schliesser.

Preacher: P. Schliesser (alternate, D. Nimmer).

D. Nimmer, Secretary

MINNESOTA

NEW ULM PASTORAL CONFERENCE

Date: Nov. 9, 1966, 9:30 a.m.

Place: St. Paul's Church, New Ulm, Minn.
Preacher: A. Koelpin (H. Jaster, alternate).

Agenda: Sermon Critique, C. Trapp; Galatians, W. Lindke; Job, B. Backer.

Melvin Schwank, Secretary

ST. CROIX * PASTORAL * CONFERENCE

Date: Nov. 14, 1966.

Time: 9 a.m.

Place: Cross of Christ Church, Coon Rapids, Minn.

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Preacher: P. Kurth (L. Cooper, alternate).
Agenda: An Isagogical Treatment of the Song of Solomon, S. Valleskey.

Paul Siegler, Secretary

NEBRASKA

DISTRICT MISSIONARIES CONFERENCE

Date: Nov. 15 (9 a.m.) — Nov. 16 (12 noon), 1966.

Place: Zion Church, Valentine, Nebr., N. Paul, pastor.

Communion service: J. Jeske, preacher (G. Eckert, alternate).

Agenda: Stewardship programs, especially for small congregations, J. Jeske; round-table discussion on the pastor's stewardship of time, and on admitting people into the church by confirmation, transfer, and profession of faith, W. A. Wietzke, moderator; the proper procedure and action to be taken in starting a school, G. Free; Reports.

Herbert F. Lichtenberg

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: Mon., Nov. 14, 1966.

Place: Martin Luther Church, Neenah, Wis.; host pastor: G. J. Albrecht.

Communion service at 9 a.m.; Preacher: G. Unke (alternate: W. Weissgerber).

Agenda: Ephesians (con'd.), K. Gurgel; Dan. 11, M. Janke; Casuistry, Reports, Assignments.

Glenn H. Unke, Secretary

SOUTHEASTERN WISCONSIN

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
* * * *

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

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Liesener, Mark L., as pastor of Christ the Lord Ev. Lutheran Church, Brookfield, Wis., by M. F. Liesener; assisted by J. Chworowsky, L. Hallauer; Oct. 2, 1966.

Scherf, Herman, as pastor of Immanuel Ev. Lutheran Church, Hubbleton, Wis., and St. Mark's Ev. Lutheran Church, Richwood, Wis., by C. S. Leyrer; Sept. 4, 1966.

Weigand, Cleone, as pastor of St. Michael Ev. Lutheran Church, Fountain City, Wis., by A. L. Mennicke; assisted by E. Scharf; Sept. 4, 1966.

Instructors

Chworowsky, John, as instructor at Wisconsin Lutheran High School, Milwaukee, Wis., by W. B. Nommensen; assisted by M. C. Schwenzen, P. E. Nitz, K. J. Otto, and M. W. Burk; Sept. 18, 1966.

Kautz, Darrel P., as instructor in Wisconsin Lutheran High School, Milwaukee, Wis., by W. B. Nommensen; assisted by M. C. Schwenzen, P. E. Nitz, K. J. Otto, and M. W. Burk; Sept. 18, 1966.

Schubkegel, Francis, as instructor at Wisconsin Lutheran High School, Milwaukee, Wis., by W. B. Nommensen; assisted by M. C. Schwenzen, P. E. Nitz, K. J. Otto, and M. W. Burk; Sept. 18, 1966.

Sebald, Donald, as instructor at Wisconsin Lutheran High School, Milwaukee, Wis., by W. B. Nommensen; assisted by M. C. Schwenzen, P. E. Nitz, K. J. Otto, and M. W. Burk; Sept. 18, 1966.

Inducted — Instructor

Bollhagen, Philip, as instructor at Wisconsin Lutheran High School, Milwaukee, Wis., by W. B. Nommensen; Sept. 18, 1966.

Teachers

Adrian, Robert, as teacher in St. John Ev. Lutheran School, Baraboo, Wis., by E. G. Toepel; Sept. 4, 1966.

Schultz, Thomas, as teacher in Salem Ev. Lutheran School, Milwaukee, Wis., by W. B. Nommensen; Sept. 11, 1966.

CHANGE OF ADDRESS

Pastors

Scherf, Herman A.
Route 5
Watertown, Wis. 53094

Liesener, Mark L.
1635 Harvest Lane
Brookfield, Wis. 53005

Teacher

Adrian, Robert
Baraboo, Wis. 53913