



THE NORTHWESTERN

Lutheran

February 19, 1967



BRIEFS by the Editor

THERE WILL BE A SPECIAL EASTER ISSUE. The publication date which it will bear will be March 19 (Palm Sunday). We plan to have it in the mails by March 13, the Monday before the publication date. Now is the time to order extra copies of this issue.

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PAPAL INFALLIBILITY was reaffirmed by Pope Paul VI in mid-January. Under the title "Slowdown in Rome" an article in *Newsweek* (Jan. 23, 1967) stated: "As Roman Catholic and Anglican [Church of England] theologians met in a secluded villa near Milan last week for their first informal dialogue on church unity, Pope Paul VI took time out to reaffirm one of the chief doctrines separating the two communions; papal infallibility. 'There is present here,' the Roman Pontiff told several thousand listeners during his regular Wednesday audience, 'the voice of the Lord. Here is the magisterium [the teaching office] of the church which sits in its most authoritative chair and which exercises one of its supreme functions, that of teaching the word of God . . . if necessary in an infallible

way.'" The italics are ours. Take these italicized words and compare them with II Thessalonians 2: 3, 4, which is God's own forecast and description of the Antichrist.

During that same week Pope Paul made a pronouncement concerning the granting of indulgences. Professor Martin Lutz will write concerning this pronouncement in the March 5 issue in the department "Looking at the Religious World."

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BE SURE to read Professor Armin Schuetze's fine treatment of a question regarding the Third Commandment. (See page 55.)

* * *

"LIFE—NEW LIFE"? The question mark was put there by an editorial writer in *Lutheran Forum* (Jan. 1967). "Life—New Life" is the theme chosen for the observance of the 450th anniversary of the Reformation in LCUSA. The writer was finding fault with the plans for the observance put forward by an intersynodical committee. The tone and tendency of the criticism can readily be gathered from these excerpts:

"Where, one wonders, is the 'new life' in getting Lutherans of various synods together to sponsor a pageant or exhibition of some sort?"

"The sharpest contrast between theme and observance is the fact that nowhere is there any provision for the joint worship of God by Lutherans who are marking the Reformation together. Lutherans proclaim 'Life—New Life' while remaining behind their several ecclesiastical iron curtains."

"Our divisions reveal that after years of living together we still haven't engendered enough trust in one another to make it possible to enjoy unity at the Holy Communion."

"Nationally, to raise the 450th anniversary over the 'project' level, we urge concentration on two goals this year. First, let there be a mighty clamor from congregations, conference and councils for the declaration of pulpit and altar fellowship—and for effective steps to translate present offers of fellowship into reality. Second, let there be study and appropriate initiative toward transferring additional areas of work to the Lutheran Council in the U.S.A. Such moves will help make the Reformation year come alive."

It is significant that this editorial appeared in the first issue of *Lutheran Forum*. This monthly periodical replaces *The National Lutheran* and *The American Lutheran*. The latter was for many years published by

(Continued on page 62)

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

Shortages Once a year, usually in May, the presidents of the Districts of the Wisconsin Synod meet as a committee at the Theological Seminary in Mequon to assign calls to graduates from our training schools for teachers and ministers. For the past several years that committee has been confronted with a distressing shortage of graduates. There have been many more calls for teachers and pastors than there have been graduates from our terminal schools at New Ulm and Mequon. We have become so accustomed to hearing the lament about the shortage of teachers and pastors that we have forgotten that it was not always thus.

In 1939, only 28 years ago, when the assignment committee met on May 26, it was able to place the teacher candidates in positions in our parish schools, but only one call had been received for a graduate from the Theological Seminary, and that call was for a tutor at one of our colleges. The committee had not one call in its hands from a congregation or a mission, while there were 51 theological candidates, graduates of 1939 and previous years, who were awaiting calls.

If we had to choose today between a shortage of candidates and a shortage of calls, hardly any one would choose to go back to the situation we faced in 1939. Both conditions are distressing, but they are not altogether evil. Both are of the Lord, who governs the Church for the good of the Church and its members. Whether it is a shortage of congregations or a shortage of pastors and teachers, we are in either case reminded that we are all to be active workers in the Lord's vineyard, and that the Lord expects us to work. Either kind of shortage keeps us from being complacent and falling to loafing. Whether we need more calls or more candidates, we have work to do and should be about it.

ERWIN E. KOWALKE

* * * * *

Status Problems A study of nearly 300 teen-agers who several years ago made "decisions for Christ" was recently completed by a sociologist. His research indicated that these teen-agers "are setting themselves up in direct opposition to the peer groups of which they are a part," that they are "kids who aren't really 'in' with their crowd," and that they have "status problems."

Without questioning the validity of these findings or evaluating the practice of asking for "decisions for Christ," one does wonder about the reactions of those who read this report.

Some will undoubtedly gloat over it as proof that evangelical Christianity is harmful to those who embrace it. After all, acceptance by one's peer group is important to people, especially to adolescents; and nonacceptance could result in lasting psychological wounds.

At the same time Christian teen-agers who might be subjected to derision and exclusion by those of their own age may be tempted to be more secretive about

their faith—or worse, to forsake it altogether as destructive of happiness.

Christian young people—and adults, too—like to be accepted by the people among whom they live. They must, however, not lose sight of the fact that they are "a peculiar people," and that their mission in life is to "show forth the praises of him who has called them out of darkness into his marvelous light," rather than to win the approval and acceptance of the world around them. They should bear in mind also that their Lord Himself, through His inspired Apostle, described Himself as "a stone of stumbling and a rock of offense."

There is no doubt that sincere Christians by the very nature of their faith "are setting themselves up in direct opposition to the peer groups of which they are a part" and that they "aren't really 'in'" with the ungodly who surround them. But this is not surprising to those whose faith urges, "Be not conformed to this world."

The disconcerting thing is that in an ungodly world so many who profess to be Christians have so few "status problems."

IMMANUEL G. FREY

* * *

To Level With a Child To the kindergartner in Sunday school one must speak very simply. In the language of the five-year-old, Eve is a lady, rather than a woman or a wife. Grownups are naughty rather than evil, bad rather than sinful. The Baby Jesus is very special rather than marvelous or miraculous. Their vocabulary is limited, and one must accommodate himself to it.

Their understanding also is limited. To reach it, one must communicate plainly and directly. The young child does not understand abstractions. It does not live in the world of symbols. It does not think of facts in terms of myths.

Tell this child the story of the Flood, and you will talk about a big rain that actually fell, about waters that did cover the earth, and about a single family that escaped in a real ark. You will not present this story as something that really didn't happen, or merely as a popular tradition the Jews took from the heathen, which they used to teach about "divine justice and providence and God's good will to mankind in spite of the evil inclinations of man's heart."

Tell the child the story of Jonah, and you will talk about a real storm at sea, about a big fish that swallowed Jonah and then spit him out on the land, after which he preached to the great city of Nineveh, which repented when it heard his message. You will not present it as nothing more than a parable that is "a protest against the narrowness and exclusivism which often appeared in Judaism after the exile."

When you teach a Bible story to a little child, you tell the child what happened—simply, directly, straightforwardly. You do not tell it that facts are only made up, and that mere "let's pretend" has a deep significance.

(Continued on page 54)

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee" (Matt. 11:20-24).

At the mention of a spectacular occurrence of the past, or of a series of reoccurring sensational events, most people would not have too much difficulty identifying the place with which the incident is associated. A huge conflagration, a devastating earthquake, a famous speedway, a fantastic football record, would really bring to mind, respectively, the cities of Chicago, San Francisco, Indianapolis, and Green Bay. Memorable, indeed, are the events and memorable, too, the places on account of the events.

Less memorable, no doubt, to the worldly-wise are the cities of Chorazin, Bethsaida, and Capernaum, yet few could be remembered as profitably as these three. They are memorable, in the first place, for

Their Blessedness

The area in which these cities were once located on the shores of the Sea of Galilee was one of flourishing industry and economic wealth. Orchards, vineyards, fertile fields and gardens, fisheries and other commer-

cial enterprise kept the population prosperous and busy. Yet this was not the cities' greatest boon or blessing.

Rather, it was to this region of Galilee and its inhabitants that the Lord Jesus came, manifesting Himself through His mighty works as the promised Messiah and Savior of all mankind, indeed, as the Son of God with power and great might. It was in the environs of these cities, one of which was home to Him, that people were given more than a glimpse of His divine glory. Here it became plainly evident, as the evangelists so emphatically testify, that He was nature's Lord, death's Victor, and Satan's Conqueror, as well as the Great Physician and Provider. On more than one occasion He was acknowledged to be more than a prophet and more than a man.

Not the least of His mighty works, however, was the utterance of His voice and heart, the Word of truth and life which held out hope and help to all in need. If any were poor, He had the Word to enrich. If any were weak, He had the Word to empower. If any were sorrowful, He had the Word to console. If any were fearful, He had the Word to assure. His was the Word of verity and the Word of authority, the Word that quickens and enlightens, the Word that saves to the uttermost.

In all the world of man's domain, where have sinful mortals been more highly favored and richly blessed than in the populated precincts of Chorazin, Bethsaida, and Capernaum? In all the centuries of human history, when did an area have so promising an opportunity and so favorable an advantage as did these lakeshore communities when the Lord of Life moved among them with healing in His wings? With the Gospel of the Savior's fully completed redemptive mission echoing through our twentieth-century towns and cities, would you yet compare your blessedness with that of the citizens of Galilee's first-century tricities?

Their Cursedness

But "they repented not." Despite the grace and goodness shown to them, and for all their formal religious exercises and observances, their attention to the Law and the Prophets, they yet would not see themselves as needy sinners nor Jesus as their needed Savior. There was no change of heart or mind on their part. They saw His mighty deeds and heard His mighty words, but the impression never got past their eyes and ears. If He would have been willing to assure them of economic security and to satisfy their political aspirations, they would have been all for Him. He could have been their hero and champion and they His loyal followers and supporters.

But when He held out to them spiritual blessings and benefits, urged them to repent of their sins, and Himself associated with publicans and sinners, they had no use for Him and ultimately rejected Him altogether. What they wanted from Him they didn't actually need, and what they needed from Him they didn't really want. They remained impenitent and unbelieving.

Having spurned the grace and benevolence that was so richly offered to them, the cities of Galilee were ripe for judgment. In reality, they invited their own doom. They had been weighed and found wanting. On the one scale had been placed the prospects of eternal bliss and blessedness in the mansions of the Father as a gift of divine grace and mercy. On the other they insisted on placing their own indifference, ingratitude, and impenitence. That tipped the scales against them. When a person or a people stubbornly rejects the forgiving grace of God in Christ Jesus, there is left for them only the righteous wrath and judgment of God, less tolerable in proportion to the opportunity and favor extended to them.

Who would foolishly share the awful fate of the memorable cities of Galilee? Lord, have mercy!

MILTON BURK

News FROM OUR Missions



APOSTLES LUTHERAN CHURCH

San Jose, California

Christmas, 1964 — Twenty-three persons gather together to worship in a cold, drafty storage room above the Silver Dollar Saloon in Frontier Village Amusement Park.

Christmas, 1965 — The scene shifts to the living room of the congregation's newly built parsonage, still a temporary, but more fitting, place of worship.

Christmas, 1966 — We worship the Christ Child in our own recently dedicated church.

Our God has showered some rich blessings on us in the first two years of our existence — blessings we should like to share with you, since the Lord used you and your Spirit-inspired concern for missions to make them possible.

A person taking a drive today through our area of San Jose would find it hard to believe that a little over three years ago there were hardly more than a few scattered farmhouses here. Now there are 3000 homes, with another 12,000 in the planning stages. This is typical of San Jose, a city 50 miles southeast of San Francisco. It has quadrupled in size in the past 15 years to its present 360,000 population.

Nothing But the Silver Dollar Saloon Available

Everything was so new in this area there were no meeting halls of any kind in which to begin services. So, although a building with the name Silver Dollar Saloon seemed an unlikely place for a church service, it was really quite a blessing to have any place at all in which to worship.

We knew it would not be our house of worship for long; for, through the CEF which you have created and support, a choice 4½-acre site right in the heart of a proposed development of hundreds of homes had been purchased. Construction of a parsonage (again with CEF funds) built to serve as a temporary church was completed in August of 1965. So we could spend Christmas 1965 in a building of our own. Over 100 worshipers crowded our little 16' by 32' room for a children's Christmas Eve service, quite an increase from the 23 of 1964.

The First Church Dedicated

Then on September 25, 1966, our first church, a 3600-square-foot building (financed largely through your CEF offerings) was dedicated. And on Christmas Eve we could easily accommodate the 175 parents and children who had gathered to worship Christ, the Light of the world.



IN SAN JOSE, CALIFORNIA, our fellow Lutherans of Apostles Church now worship here.

The seating capacity of our church, designed to serve as a fellowship hall in the future, is 120 in the pews, with overflow space in the Sunday-school area accommodating about 100 more. Volunteer labor (painting and tiling) kept the cost down to \$46,500 fully furnished.

The guest speaker for the dedication service was Pastor Joel Gerlach, first vice-president of the Arizona-California District. Liturgists were Pastor Paul Heyn, chairman of the California Mission Board, and the undersigned, the home pastor.

Our Prayerful Resolve Regarding the Work

We at Apostles are deeply appreciative to our gracious Lord for moving the hearts of you, the people of our Synod, to provide the means through which we have become established here in San Jose. And we want you to know that we recognize the work you have called us to do—to bring the Good News of our Savior to those round about us—and are seeking to carry it out. In the spring of 1966, when we numbered 20 communicants, 10 of us gathered together to make a religious survey of our neighborhood. As a result of this and similar efforts, one-third of our 47 communicant members have become members by adult confirmation within the past 15 months.

As you have helped us in the past, we ask that you continue to help us with your prayers, as together in the fellowship of faith we seek to do the work given to us by the Lord in this field white for harvest.

DAVID J. VALLESKEY

INSIGHTS INTO FOREIGN MISSION WORK

by Ernst Wendland

If We Don't, Who Will?

"America, you great big, wonderful, bustling country!" For someone who has lived in a foreign country for some years and returns for a visit, this exclamation is spontaneous and inescapable. There is still something so vital, so fresh, so energetic, so open about the land of the free and the home of the brave.

Foreign Appraisal Often Negative

In foreign lands one often gets to hear and read about the worst side of life in the good old U.S.A. Racial violence, increasing crime, slaughter on the highways, strikes, protests against government policies, disapproval of foreign involvements, and all sorts of things on the negative side seem to have priority in news coverage. One begins to wonder to what sort of chaos one will be returning.

Self-Expression and Self-Criticism Reassuring

After a few days in this country one finds that these problems do exist.

But the very fact that the press and the other media of expression can be so vocal about them is refreshing in itself. There is certainly no lack of self-criticism or sharp disapproval voiced against those who set policies and manage things.

No Country So Signally Blessed

Yet, when one sees the tremendous energy and skills in motion, and how the individual has an opportunity to make use of great wealth and power, one is inclined to wonder what so many are really complaining about.

The fact that there is no land as blessed as ours is so obviously true that it should hardly need to be stated.

Editorials

(Continued from page 51)

These theologians who play God with the inspired Scriptures, who label facts "myths," and call historical events "parables," should tell a little child its first Bible stories. Let them level with a simple child that trusts and believes what it is told. Let them remember that



Pastor Ernst Wendland

The Negative Over-Emphasized

In foreign lands one also gets to read a lot about the rapid decline of American moral standards and the growing skepticism among clerics and church bodies. Evils must be exposed and censured. However, it is easy to give the bad side of things too much publicity and to overlook the good.

Much to Be Thankful For

Comparatively speaking, at least, there is much good to observe and report on a visit to our country.

Attending one of our church services, for instance, is still a unique experience in this world of ours today. The Lord still speaks from His pulpit, and the people still gather in large numbers and listen and heed.

One still meets very many families where life is centered in the church, its Message, and its program.

their faith is to emulate that child's faith, and let them not forget that our Lord once said something about a millstone to be placed about the neck of the man who offends one of God's little ones. When one levels with a little child, one does not make a liar out of Jesus Christ, to whom the Old Testament was fact and to whom it was truth.

CARLETON TOPPE

Concern for Mission Work Noticeable

One experiences a real, sympathetic concern for the work we are doing in other lands.

We may deplore the fact that we have been unprofitable servants. But our own self-criticism is a good thing, too. There are many places in this world where honest self-analysis in spiritual matters is a thing of the past.

Conclusion: If WE Don't, Who Will?

All this leads us to one conclusion. If we who are so signally blessed by God in both the *Means of Grace* in Christ and in the *earthly means* and the *freedom* to carry out the Great Commission of Christ fail or neglect to do it, *who in this world will?*

This Is Our Day!

This is our day for bringing the Light of Christ to the nations which are still in darkness!

May God give us the will to use to the fullest extent what He has given us beyond measure for that very purpose!

Note: Superintendent Ernst Wendland recently was called home to confer with the Executive Committee, the Board for World Missions, and the Commission on Doctrinal Matters, especially in the matter of certain urgent appeals for help which had come to our Synod from Africa.

Pastor Ernst Wendland is also the head of the Bible Institute at Lusaka, which is training national workers for our African field. (See NWL, July 24, 1966.)

**Topic: What Does the
Third Commandment
Say to New
Testament
Christians?**



A Lantern to Our Footsteps

Answers Based on Holy Writ

Does the Third Commandment tell me that I *must* go to church *every* Sunday? Do we go to church simply in obedience to the demands of the Third Commandment? What will lead people to follow this Commandment? Questions such as these are raised by a letter from one of our readers.

The Commandment as Given to the Israelites

The Third Commandment as given by the Lord in Exodus 20 reads: "Remember the sabbath day, to keep it holy." The Lord goes on to point out that He set the seventh day apart as a day of rest on which all work was to cease. The Old Testament Israelite was commanded to remember that the seventh day (Saturday) was to be a "sabbath of the Lord thy God," and the manner of observing it was to rest from labor.

The Real Things of Christ Are Here

This law was given to the Israelites. The New Testament, however, clearly shows that the sabbath law no longer applies to New Testament Christians. Concerning the sabbath and similar Old Testament laws Paul writes to the Colossians: "These have been a shadow of the coming things, but the real things are of Christ" (2:17, Beck). We are no longer living in the Old Testament time of shadows; the law about the sabbath has come to an end in Christ. We are living in the time of the "real things."

Christ Our True Sabbath

But what are the "real things" we find in Christ so far as the sabbath is concerned? In Christ we find our true sabbath (which means rest). He invites us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). In Christ, as He speaks to us in His Word, we find the true rest, rest for our souls through forgiveness of sins, rest eternal in heaven through His redemption. These are the "real things" that the old Testament sabbath foreshadowed.

This Rest Gained from the Gospel

Because this true rest comes through the hearing of the Gospel, Luther so well explained the New Testament application of the Third Commandment as follows: "We should fear and love God that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it."

There is here no command to observe a particular day, whether it be Saturday or Sunday. There is no command simply to rest from ordinary work. There is not

even a command to hear the Word of God a specified number of times. However, God does command us not to despise His Word; He does bid us gladly and diligently hear it.

Merely Citing the Law Does Not Induce True Obedience

But what will lead a Christian to follow this Commandment? Simply to tell him that he must go to church every Sunday is not the answer. Actually the Commandment doesn't say that. But then isn't the answer this that I tell him that he must not despise God's Word, and failure to go to church where God's Word is preached is despising it? Yet, we do need to be told that staying away from the preaching of the Word (unless there are reasons beyond our control, such as, for example, sickness) is indeed despising God's Word. And that is against the Third Commandment. That is sin.

But will pointing this out in itself lead people to hear and learn God's Word gladly? Not yet. Oh, it may get one or the other to go to church because the Law is driving him to it. But that is not truly keeping the Commandment when this is done because the Law has forced him to it.

Through Faith Nourished by the Gospel

Besides having the Law point out our sin in despising God's Word, more is required to move someone to hear God's Word gladly. True obedience also to this Commandment can come only through the Gospel. Only through faith that is nourished by the Gospel can a God-pleasing obedience to any of God's Commandments be effected.

Glad Obedience

We are reminded again of Jesus' gracious Gospel invitation: Come to Me. I will give you rest. Come, hear My Word. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa: 1:18). It is the invitation to this message that will draw the believer to joyful attendance at the Lord's house. It is this message, preached in the Lord's house, that will move men to want to come back again and again and again.

The Third Commandment as Law can indeed show us where we have failed, where we have despised God's Word. It can tell us what we indeed ought to do. And it may sometimes even drive someone unwillingly to come to church. But it is only the Gospel that will lead us gladly, joyfully, willingly to devote ourselves to diligent use of the Word.

ARMIN SCHUETZE

By the Way

Henry C. Nitz

When Involvement Is a Duty

"If this Confession is ratified by two-thirds of all the Presbyterians and approved by the next General Assembly in May of 1967, our church may well have undergone the most radical and revolutionary change in its entire history."

Thus the Presbyterian Lay Committee, Inc., begins "A Call to Every United Presbyterian" in the form of a two-page advertisement in — believe it or not! — *Farm Journal* (Jan. 1967).

The Confession referred to is a statement of faith, of which the committee says: "As often happens with the written efforts of committees, the resulting product is so full of compromises, concessions, contradictions, and obscure sentences that it promotes serious disagreements in the way it is interpreted and applied." [This is true also of some Lutheran documents that appeared in the last decade.]

"Far more serious," the appeal continues, "is the radical nature of some of the proposals that shatter the very foundation of our faith."

The protest is by laymen, from the grass roots. It continues: "All this has disturbed an increasing number of dedicated members. They are concerned over the direction our church is taking in its interpretation of the Bible and its becoming more and more involved in secular matters at the expense of the true ecclesiastic mission of the church as defined in the Westminster Confession."

Because the proposed Confession humanizes the Bible and says the Scriptures are "nevertheless the words of men," the lay committee asks: "Did you realize that the Bible will no longer be considered as the inspired and infallible Word of God?"

These disturbed laymen pull no punches when they say: "The 1967 Confession does not ring true. It is so filled with ambiguities, undefined statements, involved meanings, and obscure language that it becomes possible to rationalize almost any point of view the reader seeks to establish.

"The Westminster Confession of Faith, on the other hand, is so clearly and succinctly stated that anyone who

can read can understand its meaning. It does not require a group of intellectuals to explain it.

"This greatest of all our church documents has been the safeguard of our Faith for centuries."

The appeal ends with a plea in boldfaced italics:

"It is your duty to become involved in such a serious issue."

Painless Consensus

Time was when a "dialogue" was a play given by school children, usually on "the last day." Today a "dialogue" is usually a conference attended by men of different religions trying to find common ground.

Victor H. Bernstein, a free-lance writer, describes such a dialogue in the December 1966 issue of *Dominion*. It took place in a Boston suburb and was attended by about 18 people: Catholics, Episcopalians, Congregationalists, Unitarians, Quakers, Methodists and Jews.

A prayer from St. Francis opened the meeting. The topic was the divinity of Christ. The discussion lasted three hours. The immaculate conception of Mary, the genealogy of Jesus, the ability of Jesus, the ability to work miracles were some of the topics debated, sometimes vehemently.

A Jew finally conceded that every man has a spark of divinity. A Catholic admitted that Jesus was man as well as God. "The level of brotherhood and tolerance was very high."

Over the coffee the host remarked: "It is astonishing how often our meetings end up with some kind of consensus. Isn't that, in a way, the whole purpose of the ecumenical movement—to gain a consensus without being forced to give up any of your own beliefs?" (Emphasis added.)

The Apostle Paul's dialogue with the Judaizers and with the philosophers in Athens was on a somewhat different level. And Luther's dialogues at Marburg and Worms had a frame of reference far different from today's ecumenical "living-room dialogues."

\$200,000 for Proof of Existence of the Soul

A miner in Phoenix, Arizona, by the name of James Kidd, has left a

will in which he offers \$200,000 for some scientific proof of a soul of the human body which leaves at death.

Superior Court Judge Robert L. Myers said a hearing, expected to last 18 days, will begin March 6, 1967.

Whether or not the question will be answered scientifically, we know it can be answered Scripturally. The Apostle Paul said: "I pray God your whole spirit and soul and body be preserved blameless" (I Thess. 5:23).

The soul is the seat of our emotions, affections, lusts, love, hatred and passions. The Law commanded: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10:27).

Even our Lord said, "Now is my soul troubled" (John 12:27). And again, "My soul is exceeding sorrowful unto death" (Mark 14:34).

In confirmation of the fact that the soul departs from the body at death, we have the case of Rachel, of whom we read: "And it came to pass, as her soul was departing (for she died), that she called his (her newborn son's) name Benoni" (Gen. 35:18).

The Apostle John wrote to Gaius saying: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (III John 2).

The Lord's solemn warning is: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

"The redemption of their soul is precious" (Ps. 49:8), but the Lord has paid the price by being delivered for our offenses and raised again for our justification (Rom. 4:25). Now it remains for everyone to "believe to the saving of the soul" (Heb. 10:39).

(NOW, Dec. 1966)

Science or Assumption?

"When Columbus set off to prove the Earth was round, he discovered Puerto Rico. Now scientists searching for still newer worlds are discovering the Commonwealth's unique radio-radar telescope. It may reveal how the world began. It may even tell when the world will end."

Thus begins a two-page "horoscope" of the world in *Saturday Review* of December 19, 1966. It is sponsored by the Economic Development Administration of Puerto Rico and offers two pictures of the giant telescope located at Arecibo, about 2½ hours by car west of San Juan. This ionospheric observatory fills a natural bowl and covers an area larger than 56 city blocks. It is called the world's biggest "ear." It could detect a bicycle as far from the earth as the moon.

The December 1966 issue of *The Prairie Overcomer* uses this advertisement for some pertinent remarks:

"What this telescope finds out there in space," says the Canadian magazine, "although in operation only three years, is already 'turning science topsy-turvy.' If you open last year's encyclopedia, you will read that Venus revolves counter-clockwise like any normal planet. Turn to the chapter on Mercury and you will learn that this planet rotates on its axis in 88 days. Arecibo says 59 days.

"How quickly scientific data contradict earlier and supposedly fixed scientific data! Why were scientists once so conclusive about the *revolving* of Venus and the *rotation* of Mercury? How reliable then are the latest scientific conclusions to the contrary? God's people should not be continually scrambling to get on the scientific bandwagon when some pseudo-scientist comes out with a new fixity that is supposed to overthrow the Bible. 'Forever, O Lord, thy word is settled in heaven.'"

In a further article the same writer continues: "The Puerto Rico ad asks, 'How did the world begin?' The Arecibo telescope, some scientists theorize, may penetrate into far off past ages where 'the universe began with a big bang—about 12 million years ago.' Other theorists claim that the universe is expanding and contracting and may 'one day collapse again.' They say that if this 'pulsating' theory is correct, they can calculate when the world will end—probably 70 billion years from now. We may be pardoned if we seriously ask: Can overwise men glibly add ciphers to their mathematical guesses because a ciper means just nothing?

"We know that the universe did not begin with 'a big bang'. But we are quite sure that it will be a frightful 'collapse' when 'the heavens shall pass away with a great noise' as foretold by the Apostle Peter (II Pet. 3:10).

"Regarding the power of this telescope to look into the distance and into the past and into the future, we must simply confess that as believers we have a penetrative genius that gives us the best 'ear' to hear, as well as the best eye to 'see': yes, to see farther than man has ever seen with the earth's best telescope. For 'eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God' (I Cor. 2:9f).

"The Spirit of God with His 'seven eyes' searches into these hidden depths, 'the deep things of God,' and gives us insight into the otherwise unknown and unknowable things of the invisible God. It is wonderful to us that He who holds the keys of all creation mysteries says, 'I am Alpha and Omega, the beginning and the end, the first and the last' (Rev. 22:13)."

(The full-page colored picture of the ad shows the reflector, of which it says: "This reflector receives radio signals measuring one-thousandth of a millionth of a millionth of a watt—yet it's made with *chicken wire*. The telescope is operated by Cornell University and sponsored by the U. S. Advanced Research Projects Agency.")

TEV

"This reads like a newspaper!" exclaimed a young Mexican as he began to read one of the Gospels in the *Versión Popular* of the New Testament, a new Spanish translation published in 1966 by the American Bible Society. It is a paperback and is titled *Dios Llega al Hombre* (God Comes to Man). The price is only 25 cents. Students of Spanish will welcome it, as will also those who have Spanish-speaking neighbors to whom they would like to give the Word of God.

The American Bible Society *Record* announces that an effort will be made to place a copy of this translation into every home in Puerto Rico.

Today's English Version (TEV), also published in 1966, is a companion volume to the new Spanish version. *Lutheran Sentinel* (Jan. 12, 1967) introduces and endorses TEV thus:

"It is not God's intention that His Word should be unclear, or mysteri-

ous, or hard to understand. And for those people who received His Word originally it was not hard to understand. The trouble lies in the fact that the Church, down through the ages, has not kept on retranslating the Word into the language of the people.

"The last 60 years, however, has seen a great awakening in this respect. Every year two or three new translations appear on the market, especially of the New Testament—some good, some not so good; all of them, however, intended to make the Bible meaningful to the modern reader.

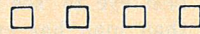
"The most recent such translation is one which really deserves a few words of praise. It is a publication of the American Bible Society, and is called *Good News for Modern Man*, or *Today's English Version*; and we do not hesitate to recommend it as an excellent translation. There is no such thing as the perfect translation; but this one stands several steps above most of the others. It is done in a simple, yet dignified, form of 'common' English—that is, the kind of English everyone today uses and understands. It is not stiff, nor is it vulgar and cheap. Furthermore, it has some excellent simple, cartoon-like illustrations which add much to the reader's enjoyment and understanding. Best of all, this fine new version, which speaks to us in our own modern English, sells for the ridiculously low price of 25 cents—yes, one quarter!"

We join our brother of the Evangelical Lutheran Synod as he advises: "The finest thing you could do at the beginning of this new year would be to buy several copies—one for yourself, and one for the other members of your family and your friends. Then, set aside five or ten minutes every day to *read* this fresh new translation. You will find it a pleasant experience! Order from our book store, or from the American Bible Society, Box 100, Ansonia Station, New York, N. Y. 10023."

Pastors and teachers have peculiar difficulty to explain the word "peculiar" as used in Titus 2:14 for instance: "Our Savior Jesus Christ gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." TEV clears up several difficulties by saying: "He gave himself for us, to rescue us from all wickedness and make us a

(Continued on page 61)

What do
you mean..



Sanctification?

THE DANGER OF INVERTING GOD'S ORDER

Natural Man Inverts God's Order

Ever since man rebelled against his God way back in Eden's Garden, man, being what he is, has insisted on twisting God's order of things, that sanctification follows justification. We see this not only in pagan cults but even in the church. For example, ancient and modern pagans as well as Jews who refuse to accept Christ, all teach that because we men do good works, for that reason God justifies them, or forgives them their sins. Likewise our Roman Catholic friends, who no longer speak of us as heretics, doomed to hell, but as separated brethren, are trying to lure us back into the fold of "Mother Church" by telling us that the good works we do, whether we are Catholics or Lutherans, make us all Christians.

Liberal-minded Protestants, who in many cases don't know what they believe, bypass Christ's atoning work entirely, thus making their salvation something they earn by their sanctification or pious living, living according to the Golden Rule. Sad to say, even many weak Lutherans, who want to be in the "swim" of things, speak of "restoring the ethical element in justification" — and that, in plain English, means restoring good works as at least part of the answer to the question: How is man justified? How does man gain God's favor? Thus they go along with *Time* magazine's opinion that "modern man does not relish the downgrading of good works." (Of course, it is not only "modern man" that has this attitude; sinful, proud man in every age resists and fights the truth of salvation *by grace*, that is, *without works*.) In this way such Lutherans are again making justification a mixture of grace and good works. All alike are indulging in the age-old, Satan-inspired fallacy of "making oneself worthy" of God's favor — something sinful man can never do.

The Danger of Turning Things Topsy-Turvy

The result of mixing sanctification with justification, of upsetting God's order of things, is not justification or sanctification, but rather a curse, as Paul states so clearly in Galatians 3:10, 11 (my own paraphrase): "Yes, and those who depend on the Law to save them are under God's curse, for the Scriptures say very clearly, 'Cursed

is everyone who at any time breaks a single Commandment of God's holy Law.' Consequently it is clear that no one can ever win God's favor by trying to keep the Law, because God has said the only way we can get right in His sight is by faith."

Furthermore, when men change God's order of things, there is another evil result. Not more good works flow from this confused doctrine, as those who advocate it maintain, but rather more sin, as Paul also states in Romans 7:5 (Taylor's Living Letters): "When your old nature was still active, sinful desires were at work within you, making you want to do whatever God said you are not to do, and producing sinful deeds, the rotting fruits that come from death."

We Follow God's Word as Did Luther

Luther stuck to God's Word. He made sanctification the fruit of justification, and gave God the credit for both, where the credit belongs. For this he was both misunderstood and severely criticized. For some Luther was too free, for others not free enough. Some said his doctrine endangered morality, while others censored him for his moralism. He was too holy for the knights, too revolutionary for the learned, "too lacking in piety, too luxurious" for the fanatics.

So today genuine Lutheranism is again being attacked on every side. For some it is "too forensic and eschatological." For others it is "too triumphant." All this criticism we accept calmly, and go on in our historic Scriptural way — a way that holds fast to both sides completely, that maintains justification and sanctification, simply echoing what Scripture says of each of these two truths or doctrines.

This being our position — and we can't change it, since it is based entirely on God's unchanging Word — we say with our "father" Luther, "God's name is hallowed when the Word of God is taught in its truth and purity, and we as children of God also lead a holy life according to it. This grant us, dear Father in heaven! But he that teaches or lives otherwise than God's Word teaches, profanes the name of God among us. From this preserve us, heavenly Father!"

KENNETH W. VERTZ

Direct from the Districts

† Jacob G. Kettenacker †

Jacob G. Kettenacker, 62, Rockford, Minnesota, a lay member of the Minnesota District for Home Missions since 1962, also Minnesota's representative on the Synod's General Board for Home Missions, was called by the Lord to eternal rest on January 10, 1967. Pastor W. E. Neumann, Rockford, based his words of comfort on Luke 2:29-30 for the Christian burial service on January 13. "For All the Saints Who from Their Labors Rest," and "In Peace and Joy I Now Depart" were sung by the soloist, Leonard Rogness, Buffalo, Minnesota.

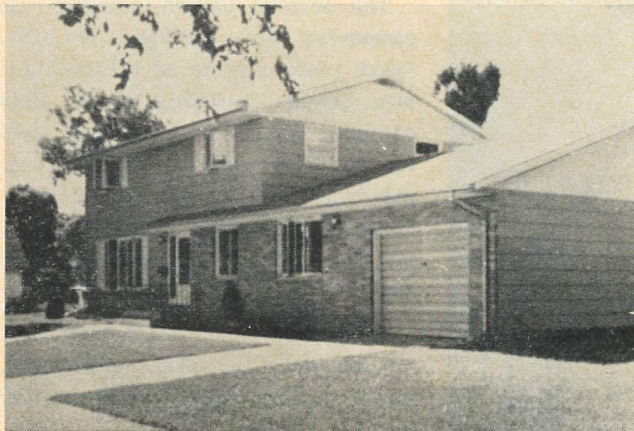
The late Mr. Kettenacker was born June 13, 1904, one of seven children of George Kettenacker and his wife Hulda. On December 4, 1940, he was united in holy wedlock with Regina Mutterer. His brother, Rueben, is pastor at Onalaska, Wisconsin. He formerly served at Dakota, Minnesota, and headed the District's Board of Support.

At various times the deceased served as chairman, secretary, and elder of the congregation at Rockford. His gifted voice brought God's hymns of blessing and comfort at many a wedding and funeral. During the past two years he suffered the cross of illness, but remained as active as possible, looking to the Lord for strength and comfort.

New Buildings

St. John's Lutheran Church, Redwood Falls, laid the cornerstone for an education wing on Sunday, October 2, 1966. The wing, to be completed this spring, will contain 24 teaching stations in six major classrooms, church offices, and an enlarged narthex for the church.

A new parsonage was dedicated on Sunday, April 24, 1966, at St. John's Lutheran Church in Redwood Falls.



ST. JOHN'S OF REDWOOD FALLS, MINNESOTA, recently built this parsonage.

The four-bedroom, two-story home was erected at a cost of \$24,000.

Zion Lutheran Church, Winthrop, Minnesota, W. Oelhafen, pastor, is erecting a \$220,000 church and education wing. Dedication is planned for May of this year.

Sunday-School Activities

St. John's Lutheran Sunday School, Redwood Falls, is supporting the following mission projects during the 1966-67 term: Duluth, Minnesota; Huntsville, Alabama; Zambia, Africa; and the American Bible Society. The various organizations of this congregation adopted and directly supported 22 mission activities and mission congregations during the past year.

In October the Central Circuit of the Redwood Falls Conference Sunday-School Teachers' Institute met at St. John's in Redwood Falls. Sixty-five teachers from seven congregations were in attendance. Group leaders led buzz sessions on five phases of Sunday-school teaching and later presented findings of each group to the assembly.

Anniversaries

Zion Lutheran Church, Olivia, celebrated the 25th anniversary of Pastor Immanuel Lenz as pastor of Zion Congregation on December 4, with special services and an "open house." Pastor R. Palmer, Minneapolis, served as guest speaker.

Trinity Lutheran Church, Nicollet, commemorated the 25th anniversary of its pastor, Nathaniel Luedtke, in the holy ministry with an informal gathering in December. They presented him with a sizable monetary gift. The New Ulm Pastoral Conference observed this anniversary on Sunday, January 15, with an informal banquet at St. Paul's parish hall in New Ulm. Professor Oscar J. Siegler was the speaker for this event. The conference also presented the guest of honor with a monetary token.

Vacancies

In the Redwood Falls Conference the following congregations stand vacant: Wood Lake, Boyd, Vesta, Milroy, Gibbon. Vesta and Milroy have been vacant for over 18 months.

Youth Rally

More than 100 young people of the Sioux Trail Youth Fellowship from six congregations met for their fall rally at St. Matthew's Lutheran Church, Danube, on September 25. "You and Your Date," the theme of the rally, was carried out with lectures, buzz sessions and a film presentation.

ROBERT SIEVERT

Michigan

Pastor Retires

Pastor Martin C. Schroeder, who served Bethel Lutheran Church, Bay City, Michigan, for 37 years, retired on September 18, 1966. He is spending his retirement in Wauwatosa, Wisconsin. Succeeding him at Bethel will be Pastor John Kurth, formerly of Butterfield, Minnesota.

Christmas Cards from Our Collegians

The University of Michigan and Eastern Michigan University Chap-

ter of the Lutheran Collegians sent 398 Christmas cards to our Wisconsin Synod men stationed in Vietnam. Pastoral Adviser of the Chapter, Pastor Robert Baer, noted that the Collegians received more than 50 cards and notes in return expressing appreciation.

Self-Supporting

As of January, Darlington Lutheran Church of Ann Arbor is now a self-supporting congregation. The congregation was founded in 1946 by

Pastor Herbert Buch and now numbers 100 communicant members. Pastors who have served the congregation include Herbert Buch, Walter Riess, Prof. Milton Spaude, and the present pastor, Robert Baer.

"Mission Sprawl"

The Michigan District now counts 40 missions. These extend from Michigan to the East Coast and to Florida in the South.

RICHARD MACKAIN



The new (1966) parsonage at Sugar Bush, Wisconsin.



Grace Ev. Lutheran Church, Sugar Bush, Wisconsin.

Fiftieth Anniversary

Grace, Sugar Bush, Wisconsin

The 50th anniversary of Grace Lutheran Church of Sugar Bush, six miles north of New London, Wisconsin, was observed December 4. The congregation was organized by Pastor A. Spiering of Emanuel Church, New London.

Pastor Kurt Timmel of Wausau, who served Grace from 1924 to 1928, based his festival sermon on Isaiah 32:2. Guest speaker in the evening service was I. P. Boettcher of Neenah, who was pastor of Grace Church for 17 years. He used as his text Psalm 26:6-8.

The speakers mentioned that, when Grace Congregation was organized, some said a Lutheran church would never survive in Sugar Bush, but the Lord has graciously blessed the congregation and prospered it.

The original church building was remodeled and enlarged in 1951. Seven years later an educational unit was added, including three fully equipped classrooms, which are used for Saturday school. An eight-room parsonage was constructed in 1966. Grace Congregation numbers about 300 communicant members and 408 souls.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

AMOS SCHWERIN, Pastor
Grace Lutheran Church

"Our Father, Thou in Heaven Above"

During this Lenten season many Christians again have the opportunity to attend midweek vesper services, there to ponder in solemn awe the Passion and death of their Savior as humbly they thank Him for His "love transcending." During this season Lutheran pastors prepare a special series of sermons, focusing upon certain aspects of Christ's Passion or upon significant incidents or statements which are part of the Passion History. "Prayer in the Passion History" could well be the theme of one such sermon series, and in it the Savior's prayer in Gethsemane would surely be one of the texts under consideration.

It is Christ's suffering, death, and resurrection which makes true prayer possible for us. "Prayer is the Christian's vital breath." The same Jesus who prayed so earnestly in the Garden has also given us a model prayer to use in conversing with our gracious God. And, thanks to Martin Luther, we can sing the Lord's Prayer, too, for Hymn No. 458 in *The Lutheran Hymnal* is the Great Reformer's metrical version of this prayer and of his *Small Catechism's* elaboration of it. As we observe the 450th anniversary year of the Reformation, we ought to re-

acquaint ourselves with the heritage of hymns which is ours as a result of Luther's God-given gifts.

Hymn No. 458 is held by some to be Luther's finest hymn. It was published in the year 1539. His *Small Catechism* had appeared 10 years earlier. It is interesting to compare the Third Chief Part of the *Catechism* (The Lord's Prayer) with this hymn. Stanza 2 treats the First Petition: ". . . Help us, Lord, in purity to keep Thy Word that . . . we walk before Thee free from blame." In the *Catechism* Luther answers the question, "How is this done?" (How is God's name hallowed?) as follows: "When the Word of God is taught in its truth and purity and we . . . lead a holy life according to it. To this help us, dear Father in heaven!" Another example: compare stanza 4 with the *Catechism's* treatment of the Third Petition. "Curb flesh and blood and every ill that sets itself against Thy will" is similar in thought and phraseology to: (God's will is done) "when God breaks every evil will and counsel, and hinders whatever would not let us hallow the name of God. . . ."

It could be well worth your while to get out your *Catechism* and your *Hymnal* for an edifying review of what we really are saying when we pray The Lord's Prayer.

PHILIP JANKE

By the Way

(Continued from page 57)

pure people who belong to him alone and are eager to do good."

Christian Schools Are Not Crutches

It is a grievous mistake to underestimate the value of Christian schools on the grade or high-school level. It is a serious mistake to overrate them.

Speaking of education in general, columnist Sydney J. Harris confesses that after 23 years of column writing he has, among other things, learned "that the influence of formal education in the schools, is the most overrated factor in our society, and the influence of *informal education in the home* is the most underrated and least appreciated." (La Crosse Tribune, Jan. 2, 1967.)

Applying this observation to religious education, *The Sunday Times* (Jan. 7, 1967) has a conscience-pricking editorial titled "Warning from Notre Dame," which warned soberly and seriously:

"We hope Christian educators, parents, and Sunday-school teachers have caught the major conclusion of the University of Notre Dame's study of Roman Catholic schools: their success in instilling religious values is still linked irrevocably with the home. In this respect, the Notre Dame re-

port seems to tally with another study done by the National Opinion Research Center, which found that parochial-school education has by far its greatest impact when the religious devotion of parents reinforces the work of the schools.

"In noting the link between the success of religious training in Catholic schools and the home, the Notre Dame report said: 'Parents who may have expected the Catholic school to assume full responsibility for the total religious formation of their children will perceive how essential is the collaboration of home and school.' Although the Notre Dame study inquired into academic achievements, it paid special attention to what students in Catholic schools know about their religion.

"We have a hunch that many Protestant parents who send their children to Sunday school, to Christian day schools, and to Christian colleges are assigning to these schools the major—if not the full—responsibility for the spiritual welfare of their children. Can it be that these institutions are a kind of crutch for the parent who wants to be relieved of his responsibility for bringing up his children in the Christian faith?

"To make this observation does not mean that the institution as such

is wrong. The best principals, teachers, and administrators know that without the support of the home their task is exceedingly difficult, if not impossible.

"But we believe the rise of these institutions in our generation has given parents an out. The propaganda some of the schools put out lends itself to this false conclusion. "Send your child to us and he will be safe," seems to be the message. And so parents feel they can build an impregnable wall of Christian teaching in Christian institutions around their children, which they hope the world will not penetrate.

"The fallacy behind this is at least twofold: Christian faith is never a matter of indoctrination alone, and faith is best learned not in the classroom but in the home where real life and death issues are raised and resolved, for good or ill.

"We need Christian education on every level, but we must not fall into the trap of 'Maginot Line' thinking. The institution has not yet been invented that will guarantee faith and safety for any child. God established the home for teaching, love, security, and discipline. Christian parents with children in Christian schools need to heed the warning of the Notre Dame study."

Briefs

(Continued from page 50)

a group of Missouri Synod Lutherans organized as the American Lutheran Publicity Bureau. But the periodical was never acknowledged as an official publication of the Missouri Synod. Its bent was unmistakably liberal. The list of names on the masthead of Lutheran Forum includes many of the names that one used to find in The American Lutheran listing, but names of men from the LCA and the ALC have been added — no doubt to reflect the new situation, Missouri's alignment with the LCA and the ALC in the Lutheran Council of the U.S.A. From the sampling we have given you and from other articles in the first issue it is evident that the new publication will be no less liberal and "ecumenical" than The American Lutheran was.

SPECIAL MEETING OF THE GENERAL BOARD FOR HOME MISSIONS

A special meeting of the voting members of the General Board for Home Missions has been called for March 13, 1967, at 8 p.m., at the Synod Office Building, for the purpose of calling an Executive Secretary to fill the office vacated by R. L. Wiechmann.

Henry E. Paustian, Secretary

NOMINATIONS Executive Secretary of the General Board for Home Missions

Pastor Walter Beckmann, Falls Church, Va.
Pastor Norman Berg, Plymouth, Mich.
Pastor W. F. Dorn, Minneapolis, Minn.
Pastor D. M. Gieschen, Adrian, Mich.
Pastor Paul Heyn, Pomona, Calif.
Pastor Martin Janke, Fond du Lac, Wis.
Pastor Paul Knickelbein, Milwaukee, Wis.
Pastor Jonathan Mahnke, Milwaukee, Wis.
Pastor Carl Mischke, Juneau, Wis.
Pastor Henry Paustian, Watertown, Wis.
Pastor John Raabe, Mequon, Wis.
Pastor Marvin Radtke, Eagle River, Wis.
Pastor Lee Sabrowsky, Portland, Ore.
Pastor Edmund O. Schulz, Redwood Falls, Minn.

Pastor L. A. Tessmer, Iron Ridge, Wis.
Pastor Ray H. Zimmermann, Glendale, Ariz.

All correspondence with regard to these candidates is to be in the hands of the undersigned by March 11. The General Board for Home Missions will meet for the purpose of calling its Executive Secretary on March 13, at 8 p.m. in Milwaukee, Wis.

Henry Paustian, Secretary

CALL FOR ADDITIONAL CANDIDATES

Whereas the Board of Control of Dr. Martin Luther College has called many times from the list of men nominated for the position of Dean of Students at Dr. Martin Luther College, and whereas the Board of Control has been unsuccessful in filling that position, and whereas the members of the Board of Control have found that during the past year circumstances have changed for many of the men that were nominated, the Board of Control herewith invites members of the Synod to nominate additional candidates for the position of Dean of Students at Dr. Martin Luther College. Please include with your nomination pertinent information, i.e., age, educational background, experience, and reasons for the nomination.

All nominations must be in the hands of the undersigned by March 15, 1967.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. South
Minneapolis, Minn. 55409

CALL FOR ADDITIONAL NOMINATIONS Northwestern College

In keeping with its constitutional prerogative, the Board of Control of Northwestern College herewith requests the members of the Synod to submit additional names in nomination for the vacant professorship to be caused by the approaching retirement of Prof. Walter A. Schumann.

The nominees should be qualified to teach Greek. The letters of nomination should also contain the qualifications and experience of the men named and should be submitted to the undersigned no later than Feb. 22, 1967.

Walter A. Schumann, Jr.
612 — 5th St.
Watertown, Wis. 53094

REQUEST FOR QUALIFIED CANDIDATES

Upon the recommendation of the Synod's Advisory Committee on Education, the Conference of Presidents is seeking to establish a list of names of qualified lay people who could be nominated to serve as professors in the Synodical institutions and in the area Lutheran high schools.

Members of our Synod are asked to propose such qualified persons and to include pertinent information concerning family, training, ability, experience, and character of the candidates.

Please direct your letters to the Conference of Presidents, 3512 West North Ave., Milwaukee, Wis. 53208.

Oscar J. Naumann, Chairman

NOTICE

BOARD OF TRUSTEES MEETING

The next meeting of the full Board of Trustees is scheduled for March 6 and 7, 1967.

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

CHANGE IN THE JAPAN BOARD

As of Feb. 1, 1967, Pastor Karl Bast of 2310 Independence Lane, Madison, Wis. 53704, is the new chairman of the Executive Committee for the Japan Mission. Please address all future communications to him.

Harry Shiley

RESULT OF COLLOQUY

In a colloquy which was held on Jan. 21, 1967, the Rev. William C. Morgan (LCA),

Salisbury, N. C., was found to be in agreement with our Synod in doctrine and practice. He is herewith declared to be eligible for a call into the public ministry in the Wisconsin Ev. Lutheran Synod.

Second Vice-President Carl H. Mischke
District President Norman Berg
Professor Wilbert R. Gawrisch

APPOINTMENT

Pastor W. J. Oelhafen, Sr., 310 N. Renville St., Winthrop, Minn. 55396, has been appointed chairman of the Minnesota District Board of Support and thus a member of the Synod's Board of Support. His area of responsibility includes the Dakota-Montana District. Pastor Oelhafen replaces Pastor H. Kesting, who accepted a call into the Northern Wisconsin District.

Oscar J. Naumann, President

SESSIONS OF THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet at the Synod Administration Building, 3512 W. North Ave., Milwaukee, Wis. 53208, on April 26, 27, and 28. The first session begins at 9 a.m. Central Standard Time. Preliminary meetings of various boards and committees can be arranged by the respective chairmen for April 24 and 25.

The sessions have been set for the last week of April in order to avoid conflict with Ascension Day, May 4, and the week before Pentecost.

"All matters to come before the convention shall be presented in writing to the President not later than the . . . meeting of the Synodical Council. The Praesidium shall decide which of these matters is to be included in the REPORTS AND MEMORIALS to the convention." Constitution and Bylaws, Section 2.01(e). All reports should be furnished for the Council meetings in 125 copies.

Oscar J. Naumann, President

COMMITTEE ON ASSIGNMENT OF CALLS

The Conference of Presidents will meet, God willing, as Committee on Assignment of Calls together with advisory members from the administrators of our worker-training schools on May 23 and 24, beginning at 9 a.m. (Central Daylight Time) at the Seminary in Mequon.

Oscar J. Naumann, Chairman

APPOINTMENTS

Pastor Alfred C. Schewe was appointed to serve as a member of the District Board of Support of the Southeastern Wisconsin District, to fill the unexpired term of Pastor Gerhard Kionka. The latter has moved to another District.

1967 APPEARANCES OF THE DR. MARTIN LUTHER COLLEGE CHOIR

Sunday, Feb. 26	10 a.m.	St. Paul's, St. James, Minn.
Sunday, March 5	9:30 a.m.	Zion, Olivia, Minn.
	10 a.m.	St. Matthew's, Danube, Minn.
	3 p.m.	Zion, Morgan, Minn.
Wednesday, March 8	7:30 p.m.	St. John's, Redwood Falls, Minn.
Sunday, March 12	10 a.m.	St. John's, Lake Benton, Minn.
	10:30 a.m.	Immanuel, Tyler, Minn.
	3 p.m.	Zion, Sanborn, Minn.
	8 p.m.	St. John's, Fairfax, Minn.
Tour Dates		
Thursday, March 16	8 p.m.	Luther High, Onalaska, Wis.
Friday, March 17	8 p.m.	St. John's, Jefferson, Wis.
Saturday, March 18	8 p.m.	St. Mark's, Watertown, Wis.
Sunday, March 19	8:15, 9:30 a.m.	Bethany, Hustisford, Wis.
	2:30 p.m.	St. Matthew's, Milwaukee, Wis.
	8 p.m.	Immanuel, Waukegan, Ill.
	8 p.m.	St. Matthew, Benton Harbor, Mich.
Monday, March 20	8 p.m.	St. John's, Wayne, Mich.
Tuesday, March 21	8 p.m.	Trinity, Jenera, Ohio
Wednesday, March 22	8 p.m.	Salem, Owosso, Mich.
Thursday, March 23	7 p.m.	Michigan Lutheran Seminary, Saginaw, Mich.
Friday, March 24	1:20 p.m.	St. John's, Bay City, Mich.
	8 p.m.	First Lutheran, Racine, Wis.
Saturday, March 25	7:30 p.m.	Zion, South Milwaukee, Wis.
Sunday, March 26	8, 9:30, 11 a.m.	Peace, Hartford, Wis.
	3 p.m.	Trinity, Neenah, Wis.
	7:30 p.m.	Trinity, Nicollet, Minn.
Monday, March 27	7:30 p.m.	St. Peter's, St. Peter, Minn.
Sunday, April 2	8, 10:30 a.m.	Trinity, Belle Plaine, Minn.
	8:30, 10 a.m.	St. Croix Lutheran High, West St. Paul
Sunday, April 2	3 p.m.	Immanuel, Hutchinson, Minn.
	8 p.m.	Bethany Lutheran College, Mankato, Minn.
Thursday, April 6	8 p.m.	Dr. Martin Luther College, New Ulm
Sunday, April 9	8 p.m.	(Homecoming Concert)

Mr. Carl W. Klitzke, teacher Fred Biedender, and Pastor Elmer Mahnke have been appointed as comprising the South-eastern Wisconsin District's Commission on Liturgy, Hymnody and Worship.
Adolph C. Buenger, President

NEW MISSION OPENED
Sussex, Wis.

The Wisconsin Ev. Lutheran Synod has opened a new mission in Sussex, Wis., at 110 Weaver Dr. Divine worship is at 9:15 a.m. and Sunday school at 10:30 a.m. For further information contact Pastor Mark L. Liesener, 1635 Harvest Lane, Brookfield, Wis. 53005.

CHANGE OF LOCATION
California Mission

Prince of Peace Lutheran Church, formerly of Redlands, Calif., is now worshipping in the Hughes Funeral Chapel, 33629 Yucaipa Blvd., in Yucaipa, each Sunday at 9 a.m. Please send names of interested people from San Bernardino, Redlands, Highland, Yucaipa, Calimesa, Beaumont, Riverside, and surrounding areas to Vicar G. Geiger, 250 E. Grove St., Pomona, Calif. 91767.

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
Concord (Oakland)
Redding
Redlands
Sacramento
San Diego
San Jose
Simi Valley (Ventura Co.)
Whittier (La Habra, Montebello,
Pico Rivera, La Mira-
da, La Puente) |
| Florida | Cutler Ridge (Miami)
Merritt Island
Orlando
West Palm Beach |
| Illinois | Joliet*
Tinley Park (S. Chicago) |
| Indiana | Indianapolis* |
| Iowa | Davenport (Quad City)* |
| Kansas | Hays-Stockton
Kansas City
Topeka
Wichita |
| Maryland | Baltimore* |
| Michigan | Kalamazoo
Portland
Utica |
| Minnesota | Duluth-Superior
Moorhead
Faribault* |
| Montana | Missoula* |
| Nebraska | Columbus |
| New Jersey | North Brunswick |
| New Mexico | Albuquerque* |
| Ohio | Akron
Cleveland
Grove City (Columbus) |
| Oklahoma | Oklahoma City* |
| 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

POSITION VACANT

The death of Mr. Elmer Nemitz on Jan. 16, 1967, has created a vacancy on the custodial staff of Wisconsin Lutheran Seminary. Anyone interested in general janitorial and maintenance work at the Seminary is asked to contact the undersigned for further information.
Heinrich J. Vogel, Bursar
11831 N. Seminary Drive 65 W
Mequon, Wisconsin 53092

HEAD CUSTODIAN WANTED

Dr. Martin Luther College is interested in engaging the services of a man with custodial experience. He should be a man who understands floor maintenance, the use of proper equipment, and the general processes for building cleanliness. He should also be able to assume some responsibility for supervision and should be capable of ordering supplies and maintaining a proper inventory.
Those interested are asked to submit a letter which lists references, experience, and age. Arrangements for a personal interview will be made with qualified applicants. Please write: Dr. Martin Luther College
Administration Offices
New Ulm, Minn. 56073

NURSE URGENTLY NEEDED

Lutheran Church of Central Africa
The Lumano Lutheran Dispensary of our Synod in Lusaka, Zambia, Africa, desires applications from graduate nurses interested in working with our missionaries in Africa in the Lord's work. There will be an opening in spring 1967. Requests for applications and further information may be sent to:
Dr. Paul Heise
Pleasant Valley
Winona, Minn 55987

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: March 28 and 29, 1967.
Place: Northwestern Lutheran Academy, Moberge, S. Dak.
Opening Communion service: 10 a.m. C.S.T. Preacher: J. Humann (A. Kell, alternate).
Essays: The Distinction Between Moralizing and the Third Use of the Law, E. Klaszus; A General Review of the Main Trends of Lutheranism from the Augsburg Confession to the Present, R. Strobel; A Study of the "God-Is-Dead" Theology, W. Steffenhagen; An Exegetical Study of Heb. 10:26, 27, D. Zietlow; Augsburg Confession Article VII, H. Ellwein; Evangelical Dealing with Delinquents, W. Sprengeler.
Missionaries' Conference: March 27, 8 p.m., C.S.T.
Please bring own bedding for lodging in the dormitory.
L. A. Dobberstein, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: Salem Church, Stillwater, Minn.; P. Kurth, pastor.
Date: April 4 and 5, 1967. Opening session on Tues. at 10 a.m. and evening Communion service 7:30 p.m. Preacher: Prof. O. Siegler (D. Grummert, alternate).
Program: Exegesis of Dan. 1, R. Schlicht; "Tongues," R. Weeks; "Genesis and Evolution," Prof. I. Johnson; Exegesis of II Pet. 3, Prof. A. Koelpin; Routine business and reports.

Request cards for meals (\$4.00) and lodging (free) will be mailed. Visiting Elders are the excuse committee.
J. Parcher, Secretary

SOUTHEASTERN WISCONSIN

LAKE LUTHERAN TEACHERS CONFERENCE

February 23 and 24, 1967
Jerusalem Lutheran School
Morton Grove, Ill. 60053

Thursday

Linguistics: How Can it be Utilized in Our Parochial Schools?Prof. C. Sitz
The Parochial School and Federal Aid (Title II)Pastor R. Pankow
The Call to the Public Use of the KeysProf. E. Scharf

Friday

God-Pleasing Discipline in the Christian Day SchoolTeacher M. Schwartz
Reporting to Parents:

- A. An Evaluation of the Marking SystemMr. A. A. Nolting
- B. Parent-Teacher ConferencesMr. R. Jeseritz
- C. Discussion
- The Teaching of Current Events: (Sectional Meetings)

- Grades 1-2.....Miss L. Seefeldt
- Grades 3-4.....Miss M. Eiteneier
- Grades 5-6.....Mr. L. Dahlberg
- Grades 7-8.....Mr. L. Dahlberg

The opening service will be held at Jerusalem Lutheran Church on February 23, at 9 a.m.

Edmund Schafer, Secretary

DODGE-WASHINGTON
CIRCUIT CONFERENCE

Date: Feb. 26, 1967.
Time: 1:45-3:45 p.m.
Place: St. Matthew's, Iron Ridge, Wis.
Topic: The Role of a Church Councilman.
Dale Markgraf, Conference Secretary

CHANGE OF ADDRESS

Pastors

- Fischer, William E.
5760 N. 35th St.
Milwaukee, Wis. 53209
- Found, Charles E.
109 Wendy Dr.
Newbury Park, Calif. 91320
- Habermann, Elwood
1100 North Maple St.
Watertown, S. Dak. 57201
- Hohenstein, L. A.
1364 First Ave.
Gibbon, Minn. 55335
- Redlin, David G.
750 E. Baseline Rd.
Phoenix, Ariz. 85040
- Sauer, Harold A.
602 Meade St.
Saginaw, Mich. 48602
- Wiechmann, Raymond L.
11335 77th Ave. N.
Largo, Fla. 33540

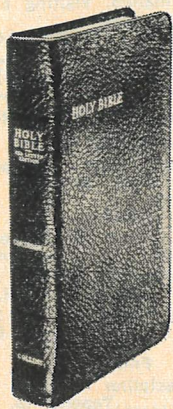
INSTALLATIONS

Pastors

- Meyer, John P., as pastor of St. John's Ev. Lutheran Church, Rib Lake, Wis., and of Zion Ev. Lutheran Church, Ogema, Wis., by Marvin W. Zank; Jan. 15, 1967.
- Redlin, David G., as pastor of Redeemer Ev. Lutheran Church, Phoenix, Ariz., by I. G. Frey; assisted by W. A. Diehl, P. K. Press, Dr. P. W. Peters, W. O. Bein; Jan. 22, 1967.

Teacher

Wilde, Merlin, as teacher in Atonement Ev. Lutheran School, Milwaukee, Wis., by James P. Schaefer; Sept. 11, 1966.



No. S200

to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
48 Nā-thān'ā-ēl saith unto him,



No. MO1511RL

THE LORD is my shepherd; I shall not want.
2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

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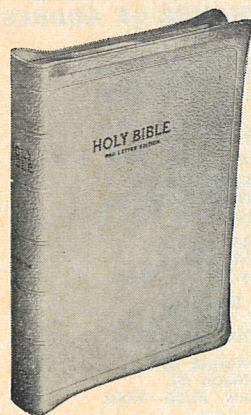
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No. 953C

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

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