

THE NORTHWESTERN

Lutheran

March 5, 1967

[PART ONE OF TWO PARTS]



BRIEFS by the Editor

AS WE CELEBRATE LENT, it is good for us to be aware that a true Lenten observance, one that is pleasing to God, has a direct connection with the Reformation. As a result of that great event, men were led once again to fix their thoughts entirely on what Christ had done to set them free from the guilt and the eternal consequences of their sin. Once the Gospel had been restored to its rightful place, the heart of that Gospel, the Passion of our Lord, once more received the same mighty emphasis which the Scriptures give it.

Christ on the cross has paid fully for the sins of all sinners ("It is finished!"), and God declared Himself satisfied with that payment ("Him hath God raised up"). Such a message of the cross leaves no room for Lenten observances through which one tries to do, in part at least, what Christ has already done perfectly.

Christ went willingly to the cross, in complete self-surrender to God's will for man's redemption. A Gospel which stresses that truth allows no

Lenten observance which morbidly dwells on the details of the physical suffering Jesus endured, which regards Jesus as the helpless Victim of heartless men, which weeps in sympathy for Jesus, and which thinks that such tears of pity must be pleasing to Him, though He has expressly forbidden them and warned against them: "Weep not for me, but weep for yourselves and for your children!"

Christ made peace between God and sinners by His cross. That pure message of the cross marks as devilish every kind of preaching which tells the sinner: "But you must do your bit to make that peace a reality for yourself. You must, for instance, make certain that your sorrow over sin is deep and true enough. You must do certain acts of penance for sin. Even then you can't be fully sure of standing in God's grace. To think you can be sure is presumptuous. The best you can do is to tell yourself that you are in earnest about trying to meet God's requirements."

Thank God for enabling you to observe Lent as He would have you do it—in the spirit of the words: "God forbid that I should glory save (except) in the cross of Jesus Christ, my Lord."

* * *

WHAT SHOULD OUR OBSERVANCE OF THE 450th ANNIVERSARY OF THE REFORMATION BE LIKE? We call your attention to a fine statement on this subject in this issue. It appears under the title "Our Reformation Heritage." This article appeared in the Wisconsin Lutheran Quarterly, a periodical for pastors, and served as the foreword to Volume 64 (1967). We felt that our laymen, too, should have the benefit of it. It was written by Professor Armin Schuetze, the editor of the Quarterly. You already know him as the writer of "A Lantern to Our Footsteps" and as a member of the Editorial Board of The Northwestern Lutheran.

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"*THE CHRISTIAN AND THE WORLD*" is the title of a new department which begins in this issue. It will alternate with "A Lantern to Our Footsteps." For more information regarding the nature of this new column, see the introductory note to the first article (page 69).

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

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Editorials

Pre-Fab Theology Ridicule has always been a useful weapon in the arsenal of those who attempt to annihilate Biblical faith and doctrine. Jesus, Paul, John the Baptist—in fact, all who have ever contended for the faith—have been subjected to it.

One of its more skilled modern practitioners is James A. Pike. In some of his most recent blasts at the “traditional” doctrines of the Christian Church (which include the Virgin Birth, the Divinity of Christ, and the doctrines of heaven and hell) he expressed contempt for what he denounced as “pre-fab theology.” He asserted that the scientific method must now be applied to religion.

We who accept the Holy Scriptures as the inspired Word of God will readily concede that our faith was not arrived at by applying the scientific method. We might, however, at the same time point out that, contrary to what is often insinuated, nothing that we hold to be true has ever been *disproved* by the scientific method either.

But the fact that Christian theology is based on a long-accepted body of truth hardly makes it deserving of the derisive epithet “pre-fab theology.” Science, too, embraces a body of accepted truth (the speed of sound and light, the law of gravity, etc.), and the scientific method employs these truths. Yet one does not dismiss it therefore as “pre-fab science.”

There is, however, a decisive difference between science and religion. The conclusions of science are based on successful experiment. The religion of Christ is accepted by faith. Those who demand a religion based on scientific proof would do well to take into account the words of Christianity's Cornerstone: “Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.” It takes faith. They might also be reminded that true science does not presume to answer questions about man's relationship to God, which is really the purpose of religion in the first place.

If the revelation of truth by a gracious God has to be labeled “pre-fab theology,” so be it. Christians admit that they didn't have a hand in fabricating it—and, considering the limitations of human reason and the deceitfulness of the human heart, it's better that way.

IMMANUEL G. FREY

* * *

The Right to Caution The father cautions his wayward son, so that his son may not come to grief; the teacher admonishes a careless pupil; a statesman sounds the alarm for his country. Are those who are warned grateful for the caution that would forestall regret or disaster? On the contrary, “cold-pausing Caution's lesson scorning,” those who are warned are often annoyed, even resentful or rebellious.

Warning voices have never been popular. Those who warn against dangers and urge caution are called reactionaries and obstructionists, or pietists; they may be accused of exaggerated self-importance and arrogance.

As far as the sense of exaggerated self-importance is concerned, the danger is real (incidentally, also for those who pooh-pooh and disdain warnings). The warner may also be mistaken. He may have the right principles, but he may not always be matching those principles with the appropriate circumstances. He may have history and experience to refer to, but he cannot be infallible in specific predictions. He may have a knowledge of Scripture, but he is not inspired. As a result, he will also issue unnecessary warnings and exhibit undue concerns.

Yet the warnings voiced by serious-minded Christians who maintain their bearings in the teachings of Scripture and who mark the times in which they live are not to be shrugged off as ignorance and incomprehension, or dismissed as self-importance and arrogance. When a concerned fellow Christian speaks words of warning about the grave effects, for example, that educational trends, church and state relations, ecumenism, secularism, and other issues may have on our church, let his words first be viewed in the light of the words of St. Paul, “He that is spiritual judgeth all things.” When Paul reminds us of this Christian right and responsibility, he does not promote a presumption.

CARLETON TOPPE

* * *

Genesis 4:26 “And to Seth, to him also was born a son; and he called his name Enos; then began men to call upon the name of the Lord.” That is the translation of this passage in the King James Bible. Luther's translation gives a different interpretation: In that time men began to preach of the Lord's name. Luther's interpretation is certainly the correct one.

It is just possible that the King James translators meant “call upon” to be understood as to proclaim, to preach, or to worship; but most readers no doubt take the passage to mean that in the day of Enos men began to pray in the name of the Lord, as though they had not prayed in His name before that time. That can hardly be the meaning. Many years before the time of Enos, Cain and Abel had already brought sacrifices. There is already a prayer of thanksgiving in Eve's words when she said at the birth of Cain: “I have gotten a man from the Lord.” It is not to be imagined that men had not learned to pray until almost 300 years after Adam was placed in Eden. The word translated with “call” in this verse is clearly used in the sense of publish, proclaim, or preach, in many passages.

There are not many descendants of Adam mentioned by name before the days of Enos; but it is said of Adam, of Seth, and of Enos that they “begat sons and daughters” besides those identified by name. Cain, too, had established a line of descendants before the days of Enos. So, the population was by no means sparse by the time Enos was a grown man and men began “to call

(Continued on page 76)

Then came the Jews round about him, and said unto him, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." Jesus answered them, "I told you, and ye believed me not. The works that I do in my Father's name, they bear witness of me.

"But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:24-28).

It was a blunt accusation that these Jewish hearers hurled against Jesus. "You haven't been fair to us; you haven't given us enough evidence to convince us of what you want us to believe." Jesus wasted no time in proceeding to demonstrate that the charge was false and untrue; they had simply rejected the truths He had set before them.

Yet it is not impossible for us to imagine an appeal sounding very much like this coming from a believer's lips. He would not be speaking in defiant unbelief, nor in accusation, but in agony; his cry (and it might well be *our* cry) might arise after being victimized by some criminal or by some tragic accident, or after failure has followed some honest and helpful endeavor. "Why?" we groan. "When will I see His help? Doesn't He want to aid me?"

Whether it be the blasphemous taunt of unbelief or whether it be the sorely tried believer speaking, let doubt be dispelled, let uncertainty be dismissed by marveling at the works of the Savior, by hearing the voice of the Shepherd.

By the Works of the Savior

If there is any uncertainty about Jesus being the Christ sent to bring God's mercy to sinners, if there was

any doubt about His being either able or willing to help fallen mankind escape sin's earthly disasters and its eternal curse, then Jesus rejects the charge that He has failed to inform men of these things.

"Weren't you listening?" He asks. "I have surely told you the truth over and over again. The works I have done surely say plainly who I am." If ever anyone had a right to speak in this fashion, it was Jesus.

Hardly any time had passed since all Jerusalem was talking about one particular work of Jesus. The account is given to us in chapter 9 of this Gospel according to St. John. Jesus gave the miraculous gift of sight to a man who had been born blind and had suffered that infirmity throughout his lifetime. Much pressure had been applied both on him and on his parents in a vain attempt to prevent the people from hearing that Jesus' power and mercy had done this. But the facts were facts. The Jews that believed not could only rage against it; they could not disprove nor could they deny that Jesus' power had mercifully been used to aid the needy.

The testimony we hear is still more complete. Not only do the chapters that follow tell of the mighty work of mercy performed when Jesus raised Lazarus from the grave; but we are hearing again this Lenten season how the Lamb of God laid down His own life and took it again. For us to be uncertain of His power, we would have to say that our difficulties are crises greater than life and death! To be uncertain of His love is to say that He bore our curse on the cross but still is not very much interested in our welfare. That is ridiculous! No, His works testify that Jesus is the Christ, the Son of God, with power and grace to save.

By the Voice of the Shepherd

Yet our Shepherd does not abandon us to our own observations, leaving

us to contemplate unguided the meaning of His works. Gently His voice reaches out to us, as a shepherd's voice gathers and guides His flock.

"I know them," He says. Not just part of a faceless crowd are we. He leads each individual for that individual's best interests. With joy and confidence we may follow such a Shepherd. Nothing less than "eternal life" is the green pasture to which the Lord is leading His sheep. How can we hear such a gracious voice without following; how follow such a Shepherd without joyful certainty that we are safe and secure!

But isn't this just the weak point? Isn't this the place where unbelieving voices loudly assert their denials? Isn't the wedge by which trials and tribulations seek to split us from our Savior just this doubt: Have I heard His voice? Does He call me? Am I one of His sheep?

Let fear and uncertainties be dismissed once and for all. There is no question about His promises to us. The Jews who berated Him as He walked in Solomon's porch certainly merited none of His love, but they received His winsome plea. Even then He was once again lifting up His voice to lead them to repentance and eternal life. Yes, it is true: "God our Savior will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4). That is the ground for our certainty. The Good Shepherd did not overlook us. To us also He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Neither unbelief's denials nor the woes of life on this sin-burdened globe can invalidate that promise. He remains faithful. Blessed are they that hear His word and trust His mercy.

PAUL H. WILDE

The Christian and the World

IN IT, BUT NOT OF IT

A Foreword to This New Department

The purpose of this new feature is quite plainly implied in the title chosen for it. We Christians must wrestle with many and varied problems because we are "in the world." Here our Lord has placed us, each one in his own calling and sphere of duty. Here our Lord wants us to remain, faithfully and cheerfully discharging our calling, as to the Lord who bought us with a price, and steadfastly carrying out our role as confessors and witnesses of Christ.

But even as we strive to pay our debts of love to our Lord and to serve Him in our families, our fellow believers, and all our fellow men, we encounter problems and dangers. There would be no problems at all, if we gave in to the world. But we cannot, dare not, become "of the world." To do so would be to lose Christ and all.

In this column we are going to take up some of the problems that confront us because we are in the world, but not of it. The writers will try to offer guidance in coping with those problems successfully, that is, in a manner pleasing to God.

These are problems common to us all, both as individuals and as congregations. If our writers at times discuss, as they will, pitfalls and dangers that are particularly grave for certain groups, say, our young people in the teens, our youth away at secular colleges, or our members in the service of the country, still these are matters of concern to many others as well. For what parents or family, what pastors, and what congregations are left uninvolved?

Each contribution will come from a different guest writer. Let it be recorded here that those invited to write have shown a most willing response.

May the God and Savior who stands ready to make us more than conquerors over the world, though we are working and witnessing in the world, by His will — may He prosper the pen of the writers, and may He bless you, their readers! — W.H.F.

THE RELUCTANCE TO ESTABLISH NEW CHURCH TIES

People on the Move

We are living in an age when people are on the move. Some of these moves are voluntary, others are not. We are told that nearly 20 per cent of our people will be involved in some kind of a move during any given year. Some moves involve people who are dissatisfied with a given area. As a result they move to another. A relatively new source of moving results today when a factory relocates in a different area and requires its workers to move with it. Many federal and state jobs require moves by their employees every few years for perhaps the first 15 years of their employment in order to help them gain experience in different phases of their profession. In addition, we have the obligatory moves required of all those in military service as well as the many civilians attached to the Armed Forces. Finally, we have another sizable group of people on the move in our college students. More and more of our young people are going to college today and for most of these it means leaving their homes and going to another area.

The Impact on Churches and Individuals

This moving about has had a definite impact on the church life of these people and for some, tragically, that impact has destroyed whatever ties they once had with the church. This is not just true of people only nominally attached to a church, but also of families and individuals who once were faithful and regular members of congregations actively involved in the life of their congregations.

This is a relatively new problem for our churches and we are deeply disturbed by it.

It is a problem that has affected nearly every congregation in our Synod directly or indirectly, and many congregations are rather gravely affected. The loss of members involved, as they move away and then fail to take up membership with congregations elsewhere, is only a minor consideration compared to the potential loss of souls for time and eternity, a result that strikes at the very purpose for which our churches exist. For when members are cut off from the Word of God and the Sacraments together with the mutual admonition and responsibilities that congregational life involves, their faith will and must suffer. Temptations hurled at us by the devil, the world and our own sinful flesh are difficult enough to withstand even with all the help that active church life can offer. Without this help supplied through the regular hearing and learning of God's Word and the mutual help of fellow believers, there is little hope to be successful in the struggle of faith toward our goal of heaven.

Now, we recognize that the problem involving individuals and families moving from one area to another is somewhat different from the problem of those who are in the Armed Services or who are students at colleges and universities. At this time we will confine ourselves to discussing the problems of the first group. Recognizing that many of our people who move away to other areas do not at once establish church ties and that some of

these fall away from the church completely, we need to face the questions: Why is this true? and, What can we do about it?

Why the Reluctance?

The reasons why people are reluctant to establish new church ties when they move to a new area may be as varied as the people themselves. In some cases no confessional churches exist in the areas where these people move or they may not be convenient. So these people just don't do anything because they do not know what to do. Others find it difficult to make new friends, and so, unless contacted by a church and encouraged by others, they fall away. Still others are too closely attached to a home church or pastor or a worship pattern and find it difficult to find satisfaction in a different setting. But one of the chief excuses offered by most people is that they just got out of the habit and with no one to exercise responsibility over them, they soon found other ways to use their Sundays. Many other reasons could be cited including the plea that they just were not able to find another church of their confession, or they considered the people unfriendly when they got there, or they may even have had an unpleasant experience at some previous church.

What Can Be Done to Help?

What can we do to help our mobile population to overcome this reluctance to establish new church ties, a reluctance which can have such disastrous effects on their spiritual lives? There are a number of things that can

be done after we recognize the problem and realize that we have a responsibility to do something about it. Basically, we need to prepare our people for such moves by continuing to stress the importance of church membership and what it can do to help them in their spiritual lives. People should also be informed about how they can locate churches in other areas through the use of the *Yearbook* or with help from the pastor. If every family contemplating a move would notify their pastor and seek his help in finding a new church home, most of these difficulties could be avoided. People need to be reminded that this is the proper as well as the courteous thing to do.

There is also something that congregations can do who have such new people moving into their area. Members can be of great assistance to the pastor in spotting new people in the area who are Lutheran or unchurched. Make inquiries, be a good neighbor, invite them to come to church with you, inform the pastor so that he can call on them. Above all, make new people feel welcome, talk to them at church and when you meet them, do everything possible to integrate them into your congregational life as quickly as possible. Let people know and feel that you are interested in their spiritual welfare and that your church is dedicated to helping them in this vital need. People need help in this area of establishing new church ties or the problem would not exist. There is something that each of us can do. What are you going to do?

RICHARD E. FROHMADER

[Richard E. Frohmader is pastor of Immanuel Ev. Lutheran Church, Sault Ste. Marie, Michigan.]

HIDDEN GEMS IN OUR HYMNS

"Isaiah, Mighty Seer, in Days of Old"

Among the many gifts which Dr. Martin Luther received from the Lord, and which served him well in the task of restoring the Church to what it had been during the time of the Apostles, was his skill as a poet and musician. Singing God's Word was to Luther a source of strength and encouragement at times when this was sorely needed. Many of his hymns, therefore, are paraphrases of Scripture portions.

One such hymn is No. 249 in *The Lutheran Hymnal*. This is the Great Reformer's famous "Sanctus" based on Isaiah 6:1-4. To gain a fuller understanding of this hymn (of which the melody is by Luther also), one would benefit by a reading of the Isaiah passage and by a study of the circumstances in Israel at the time when the Prophet saw this glorious vision. Through the hardness of its heart, Israel had called the wrath of God down upon itself, and yet by revealing this vision to the people, and by speaking to them of repentance, Isaiah could still hope for the salvation of individuals among the ranks of this fallen nation.

For our purposes, however, this vision of Isaiah's, as revealed also in this hymn, reminds us of the wondrous glory of our God, and of all that this implies. John, in chapter 12:41 of his Gospel, speaks of the fact that it was Jesus Himself whose glory Isaiah saw: "These things said Esaias, when he saw his glory, and spoke of him." What God showed to Isaiah was of necessity anthropomorphic. In other words, He could reveal His glory to a sinful human being only in visions and terms which a sinful human being could comprehend and transmit to others. Despite the fact that a description of the Lord's glory is thus limited, how awesome is that glory nevertheless! How brilliant! Who would not want to sing of it! Who would not want to impart to others the wondrous grace of this "God, the Lord of Sabaoth," who left all this glory to become man and to die in abject humility as a curse so that we might inherit a blessing! "High on a lofty throne, in splendor bright," He humbled Himself and became obedient unto death, even the death of the cross (Phil. 2:8).

How indescribable is the glory of His grace!

PHILIP JANKE

INSIGHTS INTO FOREIGN MISSION WORK

by Ernst Wendland

Count the Cost

According to any planning scheme, it is unsafe and unwise to put much capital investment in a foreign field. Large foreign aid programs on the part of governments are becoming less and less popular. Even big industry is a bit wary of putting up plants and building up inventories in development schemes. One never knows what coup is in the offing, or what government will suddenly decide to nationalize everything and tell all aliens that they are no longer wanted.

The Slim Hope of Returns on Investment

If this is true of governments and industries that deal in millions and billions, it will also have its effect upon churches which must rely upon voluntary contributions to carry out expansion work. From a strictly business standpoint there is even less hope of return on initial investment in doing foreign mission work. Even though the mission takes hold and an indigenous church body is gradually built up, it is hoped that eventually the "foreigners" will be able to remove themselves and let the "nationals" take over. In this respect it certainly isn't like home mission work. There the mission congregation usually becomes self-sustaining and often more than "pays off" the original investment in loan repayments and mission contributions.

Which Is Our Viewpoint?

We hope that anyone who has read this far has become thoroughly disgusted with this materialistic way of looking at church work. For if a church body would permit itself to be guided by this sort of thinking, it certainly wouldn't be engaged in foreign work at all.

The Most Expensive Church Worker

The most expensive worker in the church is the foreign missionary. He may not get the biggest salary, but when we consider the cost of travel involved, shipment of household effects, and all the things that go along with providing for him and his family in a foreign land, it comes to quite a sum. If anyone still has the romantic notion that it is cheaper to live in other lands, that person should travel a bit and get to know the facts of life. The missionary also needs a home to live in. Usually he is stationed in one of the larger foreign cities where the people are and where he belongs. The days of the bamboo hut and the mud-block walls are no longer with us. Opportunities for adequate rented homes are often more difficult to find than in a booming Cali-

fornia suburb. The only decent way of finding a place to live is to buy or build—which means capital investment in a foreign country.

Essential Investments

And so from the very beginning, whether one likes to face it or not, there is the problem of spending money with little hope of return. We won't even go into the added steps which almost invariably follow, such as providing facilities for the training of native workers, or developing some way to print suitable instruction materials and literature to fit the needs of the country. These are not social programs of debatable value. They are as basically essential to work in a foreign field as they are at home. And it doesn't do us any good to argue that such things must first develop and be paid for through an "indigenous church policy," whereby the native church pays its own way from the very outset. As ideal as this may sound, it doesn't work out that way in practical experience. One simply must invest in training facilities and tools to work with before one can expect any results. Self-evidently, caution will have to be exercised in all these things, but at the same time we have to realize that unless we are willing to invest in these essentials at least, we may as well not begin at all.

Christ Asks Us to Go the Whole Way

From all this it may seem as though we are trying to discourage such unsafe and unsound investments. We once heard Christ's parable of the tower interpreted that way. "Count the cost," it was argued. "When you realize how much it is costing you, you won't even begin."

We don't happen to feel that this is what Christ meant at all. In speaking to the multitudes (Luke 14:25-30), Jesus makes some pretty strong claims. He speaks about the cost of true discipleship in terms of hating the members of one's own family, one's own life, of bearing the cross to come after Him. Then He adds the words about counting the cost when intending to build a tower. There is more to it, the Lord says, than laying the foundation. Do we have sufficient to finish the job? The only possible interpretation to place on His words is that we who follow Him must know that this means going the whole way. "So likewise, whosoever he be of you *that forsaketh not all that he hath*, he cannot be my disciple" (Luke 14:33). And if it becomes necessary in the cause of preaching the Gospel to every creature to make investments which the

world may consider to be unsafe and unwise, that is what we must be willing to do.

Unpredictable Work? It Always Has Been!

Someone recently said that mission work today is the most unpredictable work in the world. We don't think that it's any different today than it ever has been. It never was a matter of building a foundation and then letting the rest of the building go because Christians were afraid of some windstorm or earthquake. Neither was it a matter of preserving a treasure by burying it in the ground. "Projections of church executives as to

what might happen may serve some purpose," a speaker recently declared. And then he added, "But most of them will turn out to be wasted effort."

What We Can NOT Afford

In counting the cost we rather ought to ask ourselves if we can afford *not* to do what the Lord clearly tells us to do. Perhaps a lot of capital investments will go up in smoke everywhere before the end of this world. In the meantime, however, there are souls to be saved.

DEDICATION

Zion's Ev. Lutheran Church

Mission, South Dakota

About 600 people attended the two services held Sunday, January 15, 1967, to mark the dedication of the new church building of Zion's Ev. Lutheran Congregation, Mission, South Dakota.

In the morning, Pastor Hugo Fritze, president of the Nebraska District of the Wisconsin Ev. Lutheran Synod, preached to an overflow crowd. He reminded the congregation that the new building was a tool to be used in the work of the Church, and he expressed the wish that no message than the Gospel of Christ be preached in the building and that the building serve no purpose which would be detrimental to God's kingdom.

In the afternoon service, Pastor Leo Gruendeman, chairman of the Nebraska District Mission Board, preached on the theme: "The Emphasis Is on the Word." His thoughts centered in the truth that God's Word is a valuable and necessary treasure, for it tells us of the way to eternal life. A new building is a help to a congregation in emphasizing God's Word.

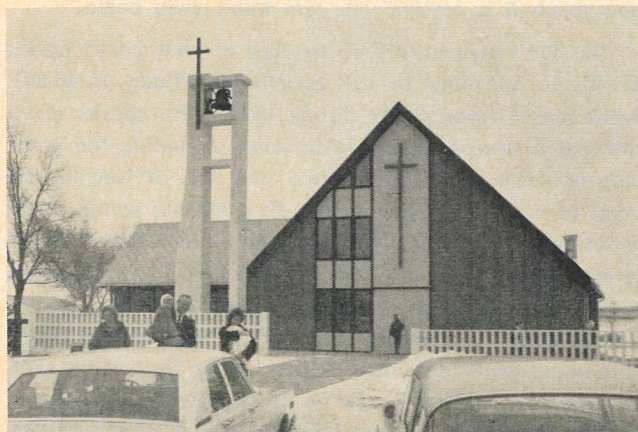
Choral numbers and special music were under the direction of Mr. Vernon Kraft. Mrs. William Grablander was the organist for the morning service and Mrs. Neal Larson served as organist in the afternoon service. Visitors were present from South Dakota, Nebraska, and Iowa.

The new building was erected on the site of the former church building. The type of construction used is one employing the laminated arch. The church seats 160 comfortably on the main floor and 30 in the balcony. Because of the sliding glass door which connects the nave with the narthex, the narthex, or entrance, may be used for overflow seating. Four special rooms are provided in the basement for classrooms for Christian education purposes. The basement also contains a kitchen. By using this and the large multipurpose area, the basement provides space for six individual classrooms. The building has an office above ground for the pastor. Thanks to a generous gift for the purpose, the upstairs of the church is air-conditioned.

Zion's Ev. Lutheran Congregation was established in Mission, South Dakota, in 1915. In 1927 a Christian day school was established by the congregation. It was hoped that the new church building could be completed in time for the celebration of the fiftieth anniversary of the congregation which occurred in 1965. However, the planning stage went more slowly than had been expected. This is the second building used by the congregation. Its first building was in use for 51 years and is still being used as a church, having been sold to the Church of God, now located west of Mission.

The Dedication Booklet prepared by the congregation was headed by the words "This is none but the House of God" (Gen. 28:17). We pray that this will be the case. We thank the almighty and gracious God for His guidance and blessing in making it possible for us to erect this building to the glory of His name and for a tool to be used in saving souls.

EDGAR HERMAN



Fellow Lutherans of Mission, South Dakota, worship in this new church.

Looking at the Religious World

INFORMATION AND INSIGHT

GOOD NEWS ABOUT THE GOOD NEWS

Good News for Modern Man, the 25 cent paperback containing the New Testament in contemporary language put out by the American Bible Society has sold over a million copies since September.

The American Bible Society now announces the publication of a paperback of 300 pages containing Luke, John, Acts, and Romans in modern English and illustrated with photographs of life today.

In Japan, where one of our foreign missions is located, evangelical scholars have brought out the New Testament part of a "New Japanese Bible." In eight months 100,000 copies have been sold. The Old Testament is to be completed by 1968. The sponsors make the noteworthy statement that the translators "hold and witness to the plenary inspiration of the Bible."

In Holland a good book on Bible study and authority will soon be brought out with the approval of the Synod of the Netherlands Reformed Church, according to the prepublication report in *Christianity Today* of January 6. The title is *Clear Wine* and suggests an "honest" approach to the Bible. The book insists that the Bible is, not only contains, the Word of God. Dangers in Bible criticism are pointed out and the inadequacy of an existential approach to religion is stressed. We wish we knew Dutch so we could read the book.

GROWTH STATISTICS

It is a well-known fact that for years the increase in the world's population has been greater than the increase in the number of Christians in the world. Many in America have taken comfort in statistics showing that in the United States the reverse of this situation has prevailed for a number of years, with growth in church membership exceeding growth in national population. The latest statistics available, those for 1965, chill and kill that comfort.

The 1967 *Yearbook of American Churches*, published by the National Council of Churches, shows that in 1965 United States churches experi-

enced a membership increase of 1.1 per cent while the country's population grew by 1.3 per cent. Will this begin a new and different trend? Will future records disclose that in 1965 Christianity in the United States passed its peak?

We do not know the answer to such questions yet, but we do know that it is never good for a church smugly to rest content with the status quo. It will be better for us all to cease thinking of the United States as already safely and successfully won for Christianity and to calculate instead in terms of aggressive offensives in missions and evangelism on the national front without any cutback in efforts in the desperate world situation.

Incidentally our church body in 1965 increased its soul membership by 1.3 per cent, equaling exactly the country's growth. The figure for communicant membership was slightly higher, standing at 1.5 per cent.

BANK WITHDRAWALS WITH A HALO

A new field of action for modern churchmanship is mass bank withdrawals on ethical or moral grounds. A beginning has been made, but we fear the end is by no means yet in sight.

Banks supplying funds for loans to South Africa have been plagued by withdrawals on the part of depositors who object to any aid or comfort going to that country because of its policy of apartheid. For a time these withdrawals were being made at the rate of \$2000 a day and by January 1 had topped \$20,000,000.

The original leader of the drive seems to have been a Committee of Conscience Against Apartheid. On January 17 a group of well-known Protestant churchmen added some support by issuing a statement condemning a \$40,000,000 bank credit but distinguishing this specific type of financial aid from more general banking and business activities which not all might find objectionable. The National Council of Churches, the February 3 *Christianity Today* reports, has also appealed to banks in

which it has large accounts to oppose this bank credit.

What individuals do with their bank deposits, is their own business. But we see no good coming from organized religious picketing of banks or pressuring in international finance. This is a difficult and delicate matter even for experts in the field and hardly seems an appropriate arena for religious innocents.

We think the church was much better off when its representatives were saying, "Silver and gold have I none," than when they cry loudly, "Silver and gold I have, but you can't have it because. . . ."

CURIOUS CLASH

In a strange reversal of customary roles, the Red government of Poland spearheaded a drive to erect a statue of a Roman pope and the Roman Church resisted the honor.

The Polish government proposed a plan to put up a statue of John XXIII at Wroclaw (Breslau). The Catholics of the city have been urged by their archbishop to refrain from participating in the project. Archbishop Kominek is reported to have charged that the government's motive was to "disrupt the sacred unity of the church." Trade unions retort that the Archbishop's opposition stems from his disapproval of John's liberal views and measures.

What is all involved in this strange development, is not discernible at this distance. A report that the Polish government is moving to close six Roman seminaries for failure to submit to government inspection is more in the line of what one expects.

In any event, one thing stands out clearly in the strange conflict: the combination of a state-church and a communist government is a religious situation we would vote least likely to succeed. We pray that God will spare us from the one, the other, and the combination.

SENATE JOINT RESOLUTION NO. 1

Senator Dirksen has done it again. Defeated in the last session of Congress in his effort to pass a proposal

for a constitutional amendment that would guarantee the right of public and school prayer, the Senate Minority Leader has introduced a somewhat altered proposal that bears the title also serving for this item.

The current resolution reads:

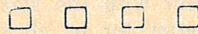
Nothing in this Constitution shall abridge the right of persons lawfully

assembled, in any public building which is supported in whole or in part through the expenditures of public funds, to participate in non-denominational prayer.

It is reported that Senator Dirksen has personally experienced the value of prayer in a serious illness. His sincerity is not in question. How-

ever, it will tax even his facile tongue and agile brain to produce that "non-denominational" prayer which can be prayed to the satisfaction of all denominations and without offending the holy God. Senate Joint Resolution No. 1 deserves defeat.

EDWARD C. FREDRICH



Sanctification?

A FOLLOWING AFTER CHRIST THAT DARE NEVER COME TO A HALT

A Summary

Though our Bible is crystal clear as to what sanctification is, it is perhaps one of the most misunderstood of all Bible terms. Some people even seem to be repelled by the word, since the similar word 'sanctimonious' has a bad meaning for them, and they want none of the hypocrisy nor false pride denoted by this term. Sanctification, however, has an altogether different meaning. It pictures our new life in Christ, and so is not a bad word at all. It is, rather, the best word to define our growth in likeness to Christ, who through faith in Him has made us new creatures, holy saints instead of hollow sinners.

Sanctification Never a Finished Product

However, though in Christ we are new creatures, we are never fully developed in our sanctification. Rather, it is a continuing process of development until we reach the glorious perfection of heaven. Paul, therefore, speaks of our sanctification as the process whereby God's children "more and more die unto sin, and live unto righteousness."

Since this is the case, it is good for us Christians to occasionally have what one might call a "spiritual check-up," just as it is advisable for our health's sake to have regular physical checkups. To do this, you can use as your guide the words of Paul we just quoted. Ask yourself: Am I *dying to sin*? Am I carrying on an earnest, never-renting struggle against sinful thoughts, desires, and ambitions? Then ask yourself: Am I *living to righteousness*? Am I constantly trying to know better how I may please my God and Savior? Conscious of my weakness, am I constantly begging God for strength to do the things that please Him?

If you must answer No to these questions, you should tell yourself: Something is wrong with my use of the Gospel and the Holy Sacrament; otherwise there would be a more wholehearted living to Christ, my Savior.

O Holy Spirit, forgive me that my sluggishness and carelessness get in the way of Thy blessed work in me!

The Bible's Version of it

In our Bible, Paul describes this work of the Holy Spirit in numerous ways. To the Colossian Christians he wrote of his great desire for them, since they had been brought to faith in Christ, that they now might "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness" (Col. 1:10, 11). To the Philippian Christians he wrote, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:15, 16a).

Is Paul here holding out to us the prospect of sinless perfection? Of course not! He knows only too well that our sanctification will ever remain "a following after Christ" until we are with Him in glory, there to be fashioned like unto His glorious image. To which Luther adds, "He who walks in love, awaits the last judgment with joy and anticipation."

Luther also said, "If people do not follow God by walking in love, nor by proving their faith by deeds of love, they might as well know that they are not God's children, nor His heirs." Thus failure to grow in the things of the Spirit is certainly the clearest of evidence of either a weak or shoddy faith or no faith at all. Such a person, even though he lays claim to the name Christian, not only dishonors the Lord who bought him, he also will live a life in the valley of fear and frustration, of defeat and despair, when he could and should be walking on the higher ground of victorious living in Christ.

So remember, "This is the *will* of God, even your sanctification" (I Thess. 4:3a). KENNETH W. VERTZ

Our Reformation Heritage

[This article is reprinted from the January *Wisconsin Lutheran Quarterly*. See "Briefs."]

We can expect to hear much about our Reformation heritage during this 450th anniversary year of the Lutheran Reformation. In spite of the ecumenical winds that are blowing throughout Christendom and sweeping away confessional loyalties, we shall still hear Lutherans in general speak in glowing terms of their Reformation heritage. Much will be made of the anniversary, and it would be a strange anniversary indeed if one did not laud what is being remembered.

But what is this Reformation heritage? What is it that we Lutherans shall want to preserve? And how does one gain possession of, how does one preserve, this heritage?

Those who wish to be considered genuine Lutherans may well say that our great heritage is the central doctrine of Scripture, namely, justification by grace through faith for the sake of Christ. This was lost in the Roman Church; this was restored through the Reformation. Others may point to the great Lutheran trio, *sola gratia, sola scriptura, sola fide* [Grace Alone, Scripture Alone, Faith Alone]. In substance this too is the Scriptural doctrine of justification. Speaking in somewhat broader terms, one may call "Luther's doctrine pure" the Reformation heritage. Then, too, the Lutheran Confessions may be considered the heritage of the Lutheran Church, which came to us from the Reformation times.

There is no doubt that all of this needs to be recognized as our Lutheran heritage. Since we of the Wisconsin Evangelical Lutheran Synod are committed to historic, confessional Lutheranism, we can expect that in our midst the thrust of many an anniversary sermon will be directed toward an appreciation of Luther's doctrine of justification. This is as it should be. To fail to do this is to fail to understand Luther and the Reformation.

But let us not fail to be alert to a danger confronting the concerned Lutheran. In an anniversary that recognizes what God has done through some man there is the ever present danger of unduly elevating the man. There is the danger of stressing the fact that we have *Luther's* doctrine of justification. Excessive emphasis can be placed on preserving what *Luther* taught. With such emphasis, one easily succumbs to traditionalism. The Reformation heritage is then treasured and preserved as a tradition. The traditionalist will claim that if he can cite Luther in favor of his position, it must be correct. The traditionalist uncritically accepts everything Luther said simply because *Luther* said it. He considers Luther's interpretation of a given portion of Scripture as correct because it was *Luther's*. Luther becomes a *norma normata* for the church if not indeed a *norma normans*. [A *norma normans* is an absolute standard. It alone determines doctrine and belief. By it all doctrine and belief are judged. For Lutherans this is the Scripture alone. A *norma normata* is also a standard by which doctrine and belief are judged, but such a standard is itself subject to the absolute standard, the Scriptures. Under *norma normata* belong the three great Creeds of Christendom (the Apostles', the Nicene, and the Athanasian), and the Lutheran Confessions.]

This is a pitfall into which especially we who want to preserve the "pure doctrine" can fall. What one has received from the past, from Luther, becomes a tradition to which one clings without thinking it through or even carefully examining whether these things are so on the basis of Scripture. The emphasis is upon preserving what has been inherited. It was against the traditionalism of Rome that Luther objected; we dare not set up a Lutheran traditionalism in its place!

There will be others, yes, also Lutherans, who will say that our Reformation heritage is not a body of doctrine. They will point out that Luther did not write a book on systematic theology. The Reformation, they will point out, was something dynamic. The heritage of the Reformation consists in the spirit which permeated it. They will say that what the church needs is not to go back to or preserve a particular body of doctrine, but it needs to be imbued with the dynamic of the Reformation. The spirit of the Reformation was this that the church spoke meaningfully to its generation. Luther faced a world emerging from the Middle Ages and spoke with deep concern to that world, spoke to it in a way that was relevant to man in his social, economic, intellectual, religious milieu [environment, setting].

Today, it will be said, we face a different world. This is a scientific age, the space age, a secularistic society. We must be true to the Reformation heritage and show a deep concern for modern man. To him we must speak meaningfully. To him we must make Scripture acceptable (demythologize what is unscientific). The Reformation was a dynamic force in its day. The church of the Reformation must evidence this dynamic approach to the world it faces today.

There is, of course, also some truth in this view. A church that shows concern for doctrine and little concern for people—for the very people that are all about it in the world—is hardly true to the Reformation heritage. Luther's concern over the doctrine of justification was intensely personal, for himself, for those to whom he preached. This doctrine was not an intellectual entity; it was the Gospel, which is the power of God unto salvation. That Gospel must be preached. If Luther stressed preaching, it was because he recognized that in this manner the Word of God is brought to men in a direct and personal way. And that is the way his preaching was. His preaching shows concern for men, for souls, for their salvation.

The traditionalist is in danger of attempting to preserve the content of the Reformation heritage without its spirit. The dynamic activist is in danger of stressing the spirit of the Reformation heritage while disregarding or even disdaining its doctrinal content.

Our heritage involves both. "Luther's doctrine pure" is not something expendable in this modern age. It is not an outdated theological system that is no longer relevant. It is the timeless Gospel of Jesus Christ, revealed for man of all times in the inspired Scriptures. A concomitant of our desire to preserve our doctrinal heritage must be an intense concern for people, an urgent desire to confront modern man with the everlasting

Gospel. The Reformation heritage has both doctrinal content and a dynamic spirit. Either without the other is incomplete.

How does one gain possession of this heritage? How is it preserved? One does not simply inherit it—the way one inherits his father's house or farm or bank account. It does not pass down upon one simply by virtue of a historical connection. Certainly the mere name Lutheran does not confer it.

This heritage will have to be a gift of God's grace. Each generation, each individual must receive it as a gift of God. But it is not a gift that miraculously falls from heaven into lazy hands or idle minds or sluggish hearts. It must be sought with fear and trembling.

If this sounds like a contradiction, it is no more of a contradiction than is the word of St. Paul when he bids us "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12, 13). Paul is not denying the *sola gratia* of salvation. On the contrary, just because we recognize the *sola gratia*, we must with fear and trembling devote ourselves to those means whereby God would give and preserve unto us His gift of salvation, the means of grace.

Our Reformation heritage will be truly ours only as God through His Word, through the Scriptures, gives it to us. This calls for turning to those Scriptures, to do it as Luther did. It means that we must "read, mark, learn, and inwardly digest them." It calls for earnest prayer that through His Word God would preserve to us this precious heritage. This heritage is a gift given to the sweat and toil of prayer, study, and meditation.

This means that we apply ourselves to the Scriptures, accepting them, as Luther did, according to their own claim as God's inspired, true, and faithful Word. To approach Scripture with critical doubt is to place a barrier in the way of the Holy Spirit. That is what is wrong with much of today's scholarly study of the Bible (*e.g.*, the "new hermeneutic"). That is why it cannot preserve the Reformation heritage.

From Luther and his writings we must learn the correct approach and use of Scripture, but never fail to go to Scripture itself as the *norma normans* in everything it reveals.

Hand in hand with the study of the Scriptures will go a study of our Lutheran Confessions. We recognize that they present a true exposition of Scripture doctrine. They do this in a truly ecumenical manner, confessing what is the doctrine of Scripture for man of all ages. We believe they speak relevantly also to our present age, proclaiming what man needs in every generation, the message of sin and grace.

This, then, is how we can hope to preserve the Reformation heritage: Dig into Scripture! Read Luther! Study the Confessions! Thus we shall be brought to a deep knowledge of the content of our heritage, sound doctrine as it centers in the justification of the sinner before God by grace, through faith, for Jesus' sake. Thus we shall be filled with an abiding concern for people and their deepest, most vital needs. Thus we shall feel a dynamic urge restlessly to labor in this secularistic, scientific age to bring men from sin to salvation, from doubt and fear to divine certainty, from the god of materialism to the God who alone lives and abides forever. God grant us both the content and the spirit of the Reformation!

During this anniversary year our *Wisconsin Lutheran Quarterly* plans to publish several articles which we hope will make a contribution toward preserving the Reformation heritage among us. In this issue we present the first part of an essay by Pastor Harold Wicke of St. Mark's Ev. Lutheran Church, Watertown, Wisconsin. The value of this essay is evidenced by the appreciative reception given it when it was read to the Arizona-California District Convention in 1966. His essay, "An Evaluation of the Lutheran Confessions," can lead us to a deeper appreciation of our Lutheran Confessions, also for our day. Particularly in the face of Vatican II, we need to read and study—and appreciate—our Confessions.

The specific danger that confronts the church, also the Lutheran Church, today is the loss of the Scriptures as the Word of God. The rejection of verbal inspiration and the inerrancy of Scripture, neo-orthodoxy, the "new hermeneutic," all these are a direct threat to the Reformation principle of *sola scriptura*. Yet even Luther is quoted in support of some of these views! In the April issue a paper by Dr. Siegbert Becker of the Milwaukee Lutheran Teachers College, Milwaukee, Wisconsin, will concern itself with the "Word of God in the Theology of Martin Luther." In October we shall publish an essay that will show what the "new hermeneutic" does to Scripture. The author of this essay will be Prof. Frederic Blume of our Seminary.

In other ways we hope to keep the Reformation theme before our readers. We are happy to announce that the former managing editor of the *Quarterly*, Dr. Paul Peters, will have an article for us in the October issue. Dr. Peters for many years concerned himself with Reformation history, since this was one of the courses he taught at our Seminary.

We are doing all of this, not in the spirit of getting on the Reformation anniversary bandwagon, but we shall do this out of deep concern for our Reformation heritage, both as to its doctrinal content and as to its inner spiritual force. ARMIN W. SCHUETZ

Editorials

(Continued from page 67)

upon the name of the Lord." The words at the end of the fourth chapter and the beginning of the fifth suggest that men had multiplied, but that the knowledge of the Lord diminished. It was then, as Luther explains

the passage, that men began to preach in the Lord's name, to confess faith in Him, and to worship publicly. We can say with confidence that mission work and public worship began in the days of Enos. Before that, it seems to have been a matter of family or private concern to make the name of the Lord known.

ERWIN E. KOWALKE

ENTERING HIS COURTS WITH PRAISE

Dedication — Dallas, Texas

The long awaited day finally came. On January 8, 1967, Calvary Lutheran Church, Dallas, Texas, dedicated its beautiful house of worship to the glory of God. After they had worshiped in temporary facilities for nearly three years, the Lord of the Church permitted His people to build a church of their own. How joyous and thankful the members were; They "entered into his gates with thanksgiving and into his courts with praise" (Ps. 100:4).

Indeed they had much for which to be thankful. They were thankful to the Arizona-California District Mission Board and the Synod for their help and assistance in obtaining Church Extension Fund monies which totaled \$45,000, as well as a \$13,945 Church Extension Loan. These funds permitted the people of Calvary to build a church that measures 66 feet by 36 feet which includes the pastor's study, a working sacristy, a cry room and a balcony. In addition they were able to add an educational wing measuring 40 feet by 32 feet.

The special guest speakers for this most joyous occasion were the Rev.

I. G. Frey, president of the Arizona-California District, who delivered the 10:45 A.M. sermon based on Nehemiah 4:16,17. Under the title "Building the Walls of Jerusalem," Pastor Frey encouraged the members to continue building the walls of the Church of Jesus Christ and not merely to fight the false doctrine which is prevalent today. The other speaker was the Rev. Oscar J. Naumann, the president of the Wisconsin Synod, who preached at the 4 P.M. service. His sermon was based on John 8:31,32. His theme was: "Grant Us Grace, Lord, to Continue Faithfully in Thy Word." In his sermon President Naumann expressed our Synod's childlike faith and approach to the Word of God.

Assisting at the 4 P.M. service and serving as liturgist was the Rev. Robert C. Hartman, pastor of the Dallas suburban Duncanville-Hillsboro parish. The Rev. Vilas Glaeske was also present. He is the pastor of Redeemer Lutheran Church in Edna, Texas. Pastor Glaeske, along with Vicar Gerald Ditter, serves the Houston-San Antonio areas as well. We

were likewise happy to have the Rev. Walter Diehl, chairman of the District Mission Board, present.

Calvary Lutheran Church started taking form in August of 1962. At that time a request was sent to President Naumann to start a Wisconsin Lutheran mission in Dallas, Texas. After permission was granted to start a mission, eight calls were declined before the Rev. Robert Neumann of Inglis, Manitoba, Canada, accepted the call on December 19, 1963.

A church site was purchased on July 22, 1964, and later resold. Then the present property was purchased.

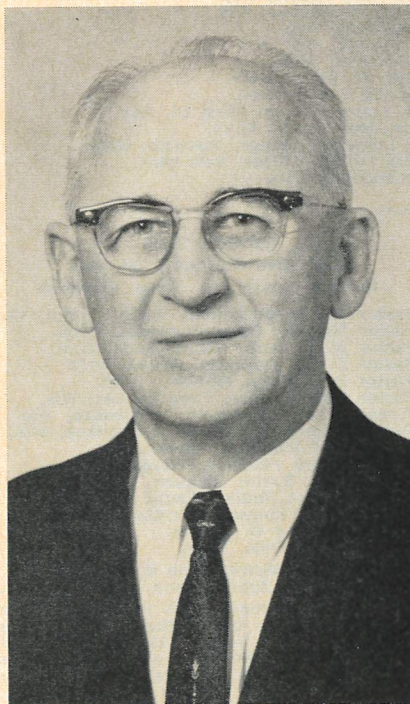
Truly January 8, 1967, will long remain in the memories of the members of Calvary Church as a day of joy and thanksgiving. May God move the members, and continue to move them, to work ever harder in gathering souls for Christ! May this new building be used as a shelter for the spiritually lost in our area of God's kingdom! May the Gospel of Jesus Christ always resound within its walls!

ROBERT NEUMANN

FIFTY YEARS IN THE TEACHING MINISTRY

Using as his theme, "Serving By God's Grace," Pastor Harold A. Essmann addressed the assembled members of St. John's Congregation at Waterloo, Wisconsin, in observing the fiftieth anniversary in the teaching ministry of Mr. Paul G. Kolander, principal of St. John's School. The anniversary service, noon dinner, and open house in the afternoon were held on June 19, 1966.

Mr. Kolander was born at Lakefield, Minnesota, and graduated from Dr. Martin Luther College in 1916. After college graduation he taught at Bay City, Michigan, for eight years and at Elmhurst, Illinois, for two years before assuming his teaching duties at St. John's of Waterloo. For the 40 years from 1926 he has served as principal, during which time the enrollment of the school has risen from 60 to nearly 200 students. During the 50 years of his teaching ministry more than 600 students have graduated from the schools in which Mr. Kolander taught. Married in 1921, Mr. and Mrs. Kolander have three sons, Robert,



Mr. Paul G. Kolander

principal at Woodlawn Lutheran School, West Allis, Wisconsin; Kenneth, principal at St. Jacobi Lutheran

School, Milwaukee, Wisconsin; and Franklin, principal at St. Paul's Lutheran School, Arlington, Minnesota.

Still active in the teaching ministry as teacher and principal, Mr. Kolander also serves as organist and Junior Choir director for St. John's Congregation.

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

ABOUT THE SPECIAL EASTER ISSUE —

The Northwestern Lutheran

- The publication date is March 19. Even those in the far reaches of the Synod should receive their copies well before Easter.
- Again there will be a cover in full color.
- The theme of the issue will be "He Is Risen!"
- Under this theme there will be three brief meditations: 1) "As He Said"; 2) "Peace Be Unto You!"; 3) "Ye Shall Live Also."
- This issue will bring an Easter Litany and an Easter greeting.
- It will contain a Missio Dei Progress Report which we know will be an encouraging one.
- A message from President Oscar J. Naumann will come to you in this issue.
- Our regular departments will be there to give you information, guidance, and edification.
- If you wish to *order extra copies* or want to send gift copies to relatives or friends, the time to order such copies (at 10 cents each) is *right now*.

1967 APPEARANCES OF THE DR. MARTIN LUTHER COLLEGE CHOIR

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

THIRTY-NINTH BIENNIAL CONVENTION

God willing, the 39th Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held at Michigan Lutheran Seminary, Saginaw, Mich., August 9 to 16, 1967, inclusive.

All delegate certification forms should be completed and returned to the office of their respective District Secretaries no later than April 1, 1967. The office of the President must in turn have the names of all certified delegates by April 15, 1967, in order that ample time may be allowed for the assignment of floor committees and their subsequent publication in *The Northwestern Lutheran*, as prescribed by the Constitution and Bylaws of the Synod (Section 1.05a).

We also call your attention to the fact that all matters to come before the convention shall be presented in writing to the President not later than the spring meeting of the Synodical Council (cf. 1963 Proceedings, page 223, B-1).

Paul R. Hanke, Secretary

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. 54409

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

APPOINTMENT

Pastor Edward Stelter of Readfield, Wis., has been appointed to the Board of Control of Milwaukee Lutheran Teachers College to fill the vacancy created by the death of Pastor Armin Roekle.

Oscar J. Naumann, President

APPOINTMENT

Pastor Thomas Henning of New Ulm, Minn., has been appointed a member of the Dr. Martin Luther High School Board of Control. He will fill the vacancy created by the resignation of Pastor Norval Kock, who had accepted a call to another area of our Synod.

Oscar J. Naumann

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

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

EDUCATIONAL PLANNING BOARD

The next meeting of the Educational Planning Board will be on Saturday, March 11, 1967, at the Synod Office Building, Milwaukee.

Karl Krauss, Jr., Chairman

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: March 28 and 29, 1967.

Place: Northwestern Lutheran Academy, Mobridge, 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. Spengeler.

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

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Place: Denver, Colo. (Zion Church first); W. H. Wietzke, pastor.

Date: April 18-20, 1967 (Tues. 10 a.m. to Thurs. noon).

Essays: Exegesis of Ps. 23 or Ps. 110, M. Doelger; The Eucharistic Aspect of the Lord's Supper, J. Engel; Heb. 7:26, 27, In the Light of the Events of the Great Day of Atonement, H. Meyer; Exegesis of Ps. 51:1-12 or Ps. 118:14-24, H. Bittorf; Efficient Presentation of Subject Matter to the Confirmation Class, S.S. Teachers, Young Peoples, Testing Yourself, E. Lindemann; Purposeful and Edifying Communion Registration, E. Herman; Rom. 11:28-36, A. Hertler; Reports.

Note: Communion service Tues. evening at 7:30. Preacher: E. Lindquist (alternate: G. Free).

Hermann John, Secretary

NORTHERN WISCONSIN

**METROPOLITAN SOUTH
PASTORAL CONFERENCE**

Date: Mon., March 20, 1967.

Place: St. Paul's, Franklin.

Time: Opening Communion service at 9 a.m.
Preacher: E. Lehninger (E. Mahnke, alternate).

Agenda: Exegesis of Jas. 2ff., R. Voss; V.F.W., American Legion, related Veterans' organizations, W. Krueger.

John F. Murphy, Secretary

WESTERN WISCONSIN

**JOINT CONFERENCE OF THE
SOUTHWESTERN AND THE
MISSISSIPPI VALLEY CONFERENCE**

Place: First Ev. Lutheran Church, La Crosse; F. H. Miller, host pastor.

Time: April 4, 1967; Communion service, 9 a.m.

Preacher: Pastor E. F. Lehmann (Pastor J. Mumm, alternate.)

Papers: Article V of the Formula of Concord, A. A. Werre; Evaluation of the Public Reports of the Ineffectiveness of the Christian day and high schools, J. M. Mumm.

A. G. Werre, Secretary

**ORDINATIONS AND
INSTALLATIONS**

Pastors

Falck, Daniel, as pastor of Calvary Ev. Lutheran Church, Eaton Rapids, Mich., by F. P. Zimmermann; assisted by L. J. Koeninger, K. F. Krauss, D. M. Metzger, K. F. Koeplin, R. P. Mueller, A. J. Clement; Aug. 7, 1967.

Found, Charles E., as temporary pastor of Our Shepherd Ev. Lutheran Church, Lancaster, Calif., by Paul Heyn; Jan. 22, 1967.

Habermann, Elwood C., as pastor of St. Martin's Ev. Lutheran Church, Watertown, S. Dak., by A. P. Kell; assisted by J. P. Brandt, W. R. Steffenhagen, Vicar K. Spevacek; Jan. 22, 1967.

Hentscher, Daniel F., as pastor of Redemption Ev. Lutheran Church, Milwaukee, Wis., by W. E. Fischer; assisted by M. Liesener, F. H. Tabbert; Jan. 29, 1967.

Kurth, John H., as pastor of Bethel Ev. Lutheran Church, Bay City, Mich., by E. E. Kasischke; Jan. 22, 1967.

Sauer, Harold A., as pastor of St. Luke's Ev. Lutheran Church, Saginaw, Mich., by H. C. Kuske; assisted by J. F. Brenner and H. C. Buch; Jan. 29, 1967.

Schultz, Victor C., as pastor of Gethsemane Ev. Lutheran Church, Los Angeles (Mar Vista), Calif., by J. C. Gerlach; assisted by P. Heyn, W. K. Pifer, W. Godfrey; Jan. 29, 1967.

Commissioning — Pastor

Found, Charles E., as missionary for Ventura County, Calif., at Our Savior Ev. Lutheran Church, Pomona, Calif., by P. Heyn; assisted by J. C. Gerlach, W. Godfrey, W. K. Pifer; Jan. 15, 1967.

Installation — Executive Director

Lehninger, Ernst F., as Executive Director of the Wisconsin Lutheran Child and Family Service, Milwaukee, in St. John's Lutheran Church, Wauwatosa, by R. W. Kleist; assisted by J. Chworowsky, M. E. Kujath, W. B. Nommensen, K. J. Otto, J. P. Schaefer; Jan. 29, 1967.

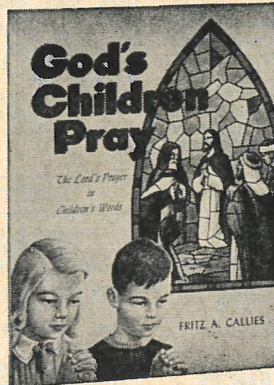
CHANGE OF ADDRESS

Pastors

Found, Charles E.
109 Wendy Drive
Newberry Park, Calif. 91320

Schultz, Victor C.
12672 Palms Blvd.
Los Angeles, Calif. 90066

DEVOTIONAL BOOKS

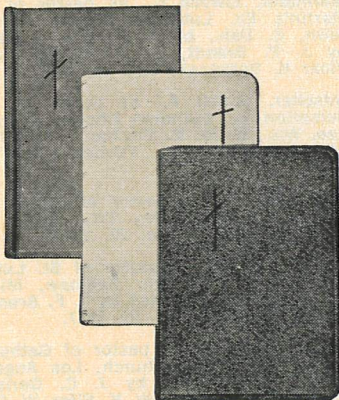


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