

THE NORTHWESTERN

Lutheran

May 28, 1967



BRIEFS by the Editor

Trinity sacred,
Unity unshaken;
Deity perfect,
Giving and forgiving,
Light of the angels,
Life of the forsaken,
Hope of all living.
(LH 240:2)

* * *

THE SECOND ARTICLE in the Reformation anniversary series appears on page 174. The third article will be entitled "Early Attempts at Reform." It will come to you in the June 25 issue.

* * *

PLEASE SEND TO PROFESSOR SCHUETZE the questions you would like to see him treat in the column "A Lantern to Our Footsteps." Our previous appeal did not yield many replies. Many of you must have questions you would like to have Professor Schuetze handle in his clear, satisfying manner. His address is: Prof. Armin Schuetze, 11844 N. Seminary Drive 65W, Mequon, Wisconsin 53092.

* * *

WE HAVE JUST OBSERVED THE ASCENSION FESTIVAL. This festival has again taught us that our

exalted Lord is absolute Ruler over all things and that He wields His unlimited power both to befriend, guide, and protect His own and to prosper the work of His Church. (See Eph. 1:17-23.)

We have just heard of an incident which illustrates how the ascended Lord Christ throws a shield around His own to guard their lives, if that is His gracious will. A tornado recently struck Belvidere, Illinois. A Wisconsin Synod family which had recently moved there was involved. The parents were not at home when the tornado hit. Their fourth-grade twins and a friend, an older girl, barely made it to a corner of the basement. When the parents arrived home shortly after, they found that the twister had not only torn away the house, but had sucked the furnace and appliances out of the basement. The children? They were not only alive, but unharmed.

You will naturally want to come to the aid of fellow Christians who suffered loss in the tornado disasters. There is an opportunity to do so. See the appeal on page 175.

MOTHER OF THE YEAR—
HER LIFE TO INDIANS. Under this heading The Phoenix Arizona Gazette for March 29, 1967, told that the widow of Missionary E. Arthur Guenther had been selected as Arizona Mother of the Year. A friend vacationing in Arizona sent us the clipping. Since this report will interest many of you, we share it with you, using the story just as it appeared in the newspaper mentioned.

MOTHER OF YEAR—
HER LIFE TO INDIANS

*Nine Children of Own,
Foster Mother to Many*

Mrs. Minnie K. Guenther, who has lived on the Fort Apache Indian Reservation since she was a 20-year-old bride, raising nine children of her own and being foster mother, nurse, and counselor to countless Indians, is Arizona's Mother of the Year.

MRS. GUENTHER, WHO still lives at Whiteriver, first went to the reservation with her husband, the Rev. E. Edgar Guenther, who was a Lutheran missionary to the Apaches until his death in 1961.

Announcement of her selection as Mother of the Year came from Mrs. LeRoy E. Ohsiek, chairman of the Arizona committee. Mrs. Guenther will go to New York for announce-

(Continued on page 177)

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

The Northwestern Lutheran

*

Volume 54, Number 11

*

May 28, 1967

Official Publication, Wisconsin Evangelical Lutheran Synod.

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

Second-class postage paid at Milwaukee, Wisconsin.

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

Subscription rates, payable in advance:

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

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

THE EDITORIAL BOARD—

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

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

CONTRIBUTING EDITORS—

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

COVER—Zion Ev. Lutheran Church, Mission, South Dakota;
E. M. Herman, pastor.

Editorials

A Gift to Commend A gift of \$2,000 for furnishings in the office and lounges of the new college dormitory was made to Northwestern College earlier this month. The donor, who is active in the parish ministry, is a graduate of Northwestern.

Affection for his alma mater was certainly demonstrated by this gift as well as by gifts that others have made to our College at Watertown. It is the kind of attachment that nearly every college in the land counts on to survive, since the contributions and support of loyal alumni are the lifeblood of many schools, especially of private colleges.

More than attachment, however, accounts for this gift and other similar gifts, whether they have been made to Northwestern College, to other institutions of our Synod, or to the Synod at large. Here gratitude for all of God's blessings expresses itself, not merely appreciation of an education at a given school. Here, too, is more than a benefit for a particular school. It is an offering placed in the service of the Gospel, a gift for the enlargement of God's kingdom among sinful men.

Such gifts the Lord can also use as Macedonian gifts — to encourage others, as the Christians of Macedonia once set an example of giving for their fellow Christians in Greece and Asia Minor. This is not the least of the reasons for being grateful for this and other gifts we have received for the work of the Church.

CARLETON TOPPE

* * * * *

101 Years Ago In June 1866 the annual meeting of the Wisconsin Synod was held in Fond du Lac, Wisconsin. Forty-seven pastors belonged to the Synod in that year, and in the course of the sessions six more were accepted as members. The sessions opened on Thursday, June 7, with a preaching service and the celebration of the Lord's Supper. President Streissguth preached on Acts 15. His theme was: "The First Christian Synod Meeting an Example for our Meeting." He carried it out under four heads: 1. An example in respect to the subject discussed, 2. In respect to the principles that prevailed at the meeting, 3. In respect to orderly procedure, 4. In respect to the blessed results.

On the next day, Friday, there was a service in the evening, at which Pastor Quehl preached on Ephesians 6:4. On Saturday evening Pastor Jaeckel preached a penitential sermon on Psalm 130:1-4 and Romans 11:33. The next day, Sunday, there was a morning service with Lord's Supper. Pastor Bading delivered the sermon. In the afternoon there was a children's service conducted by Pastors G. Fachtmann and J. Conrad, following which Pastor Adolf Hoenecke preached on I Corinthians 12:3. On Monday evening Pastor Philip Brenner preached a mission sermon on Luke 12:49, and Pastor Liefeld followed with an account of his experiences as a missionary among the Zulus of Africa. On Tuesday evening Professor Moldehnke lectured on the principles that should govern the education of the youth of the land.

An article of the constitution provided that a pastor of a congregation that had not yet joined the Synod had provisional voting rights for two years. If at the end of two years he had not persuaded his congregation to join the Synod, he was required either to leave that congregation or give up his voting rights. No objection seems to have been raised to this legalistic provision. A more liberal view was taken regarding the right to vote of Professor Moldehnke, the head of the theological seminary. By resolution he was made a regular voting member of the body, even though he was not the pastor of a congregation.

Besides this program, meetings were held every day except Sunday, beginning at nine in the morning and at two in the afternoon. It is interesting to note that on the morning of June 7 the meeting began at nine o'clock, according to schedule. By the 9th of June the time for opening the sessions was advanced to 8:30, and on the last day, June 13, the meeting was called to order at 7 A.M. Synod meetings still have a way of starting slowly and accelerating greatly as the end approaches.

ERWIN E. KOWALKE

* * *

"I Quit!" It is a rare congregation that does not have its quota of disgruntled members, people who at one time were active in the worship and work of the congregation, but who subsequently have withdrawn into a shell of peevishness and self-pity. Their withdrawal is sometimes explosive, following violent and open disagreement. More often, the resentful member just fades away and gives silent expression to his pique through sulking non-cooperation. In either case it has a depressing effect upon the pastor and a demoralizing effect upon the congregation, to say nothing of the effect which it has upon the sulking individual who thenceforth holds himself aloof and may even separate himself from the Word and Sacraments.

Offended pride is usually at the bottom of this unpleasantness. This is childish, and it is wrong. It is not unlike the little boy who takes his bat and ball and goes home because he can't run the game. The disgruntled member doesn't get his way; he resents it, and he wants everyone to know it. The easiest, and in many cases the most effective, way of exhibiting his resentment is to quit.

To assume that our own judgment is infallible in matters not decided by God's Word is unrealistic. To resent it when others do not appreciate our superior wisdom is evidence of the sin that lies within us. To quit under these circumstances is an expression of our sinfulness.

The fact that we are criticized even when we are right does not qualify as a reason for quitting. That goes with the work, and it is a badge of honor. The Apostle Peter wrote, "For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

(Continued on page 175)

And he said, "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.

"But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4:26-29).

Even though the sad consequences of sin have made the gardens we know to be only a shadow of the perfect garden that God planted in Eden, there is a great joy to be gained from our gardens. Highly esteemed is the satisfaction of working in the fertile earth, the fresh taste of the garden produce, the restful peace of sitting and enjoying a garden's beauty.

Added to all this there are things of eternal significance to be learned in a garden. Patient trust in God for our daily bread would seem to be lesson number one; but there is more. The fourth chapter of Mark's Gospel is full of parables based on the things to be seen in our gardens. Our Parable of the Seed Growing Secretly teaches us A Lesson from a Seed.

God Gives Life

To "cast seed into the ground" lies at the very heart of gardening. But how often does it occur to us that planting a seed is really a very unlikely, preposterous sort of thing? Isn't that exactly what we do when we want to get rid of something utterly worthless—bury it, hide it from sight?

Yet a seed does not stay hidden. The life that is within it sends forth new growth. And we are forced to admit that this life is in the seed itself. Nothing we do causes that growth. Oh, we can either hinder or encourage it by either withdrawing or supplying things like fertilizer and sunshine and moisture; but that

doesn't allow us to take the credit for the growth. Put it in a hothouse, carefully measure out the Vigoro, and the lump of stone you have planted will still lie lifeless in the ground. Until man can change that, we must still glorify God who creates seeds with the spark of life within them. As Jesus puts it in the parable, the sower plants the seed and then goes about his business, he "sleeps and rises night and day." Without any further effort on his part a living plant springs up.

"So," says our Lord, "is the kingdom of God." One of those who heard this parable from the very lips of Jesus later on elaborated upon this point when he wrote that believers are "born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever. . . . And this is the word which by the gospel is preached unto you" (I Pet. 1:23, 25). The seed that produces growth in God's kingdom is the Word, the Gospel. That message declares that while we were yet sinners Christ died for us. The simple statement of these facts brings forgiveness of sins and eternal life. This Gospel seed, planted in a human heart, springs forth in a new life of faith.

It is plain, then, that men become members of God's kingdom not by their own efforts, nor by their own qualities as fertile soil; it is solely by God's grace. Yet if it is with awe and reverence that we deal with the powerful Word of God, still we should remember that it is meant to be planted. As parents, sponsors, teachers, or evangelism visitors, whenever we are declaring God's Word we are planting powerful, effective seed! Humbly, but eagerly, we ought go forth to cast this seed upon the earth.

God Gives Fruitful Growth

It is self-evident that the lesson of a seed does not stop with just the fact that life has been placed by God within the seed. The whole purpose of the seed is to let that life

burst forth into a new plant that will in due time bring fruit to harvest, thus making evident the marvelous life-giving power of God.

Christ teaches, then, that we may expect to see the gradual, steady growth of a seed as the pattern for the kingdom of God. When we lament over our failures to understand God's care, over our frequent yielding to the Tempter's will, we need not despair over these evidences of our weakness. God expects us to grow from weakness into strength.

This does not say that a newly planted faith is incomplete, that it is something less than a saving faith. Whosoever believeth in Him shall not perish; just recall such promises as John 3:16. Yet "as newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Pet. 2:2). Constant searching of the Scripture will deepen our understanding, strengthen our defense against Satan, and increase our zeal to love God and our neighbor.

The growth of a seed has nothing at all to do with highly emotional trips to the mourner's bench at a revival service or the front row of an evangelistic rally. Nor are even the robed march down the aisle and the humble kneeling at the altar during a Confirmation service the essential guarantees that can serve as evidence in a moment of trial: "Yes, I'm surely a believer, for I can remember doing this or feeling thus." We need not search our memory for dramatic, drastic changes in our emotions. We can be quite content to grow under the quiet, patient nurture and admonition of God's Word.

Most comforting and welcome of all, though, is the simple word "harvest." What joy there is at that time! A purpose accomplished, abundance of good things on every hand—this is the end result of God's planting. This is to be our end. By the grace of God we look for growing maturity, increasing zeal, a firmer confession from individuals and churches; and finally shall come the eternal harvest in heaven. PAUL H. WILDE

News FROM OUR Missions

Mission to the Blind

The Need Is There

"Lord, that I may receive my sight." This was the answer of the blind man whom the Lord asked: "What wilt thou that I should do unto thee?" We know that his request was granted, but we know too that he received from Christ a spiritual sight and became a redeemed follower of Christ (Mark 10:52).

We have many blind people in the world today and we have a proportionate number of them in our Wisconsin Synod. The number is perhaps greater than we realize. These people, too, would like to receive their sight. Yet we do not hear them complain of their handicap. The Lord seems to have given these people a

fuller measure of patience and contentment in their affliction. But we do believe that they would have a right to suggest that they do not receive proper attention from us, their fellow believers, in providing for them Christian literature in the language which they are able to "read" with their fingers.

The First Catechisms Produced by Others

The need for reading materials and study materials became evident when requests were made for our Synod's Catechism in Braille. The first request was taken care of privately. People involved in the case of a blind child had the work done by a group of volunteer women of another church body. It was brought to our attention that we could have further copies made from the master copy by the same group of women. This was confirmed. We stipulated, however, that we would pay for the cost of producing the Catechisms. Then it was announced that gifts were needed, since otherwise each one receiving the Catechism would have to pay no less than \$15.00. The appeal was answered most generously by our members. As a result the "Mission to the Blind" fund has supplied about 30 copies of the Cate-

chism to our handicapped brothers and sisters in Christ.

Taking Steps to Produce Our Own

A letter from President Oscar J. Naumann to the officers of the Lutheran Women's Missionary Society suggesting that members of this group might furnish the "manpower" needed for our own Mission to the Blind in this area started a chain of events which has brought us well on our way. The National Board of Directors of the Lutheran Women's Missionary Society (organized 1964) accepted the project. Since the Society is an organization within the Synod, commended by the Synod but not sponsored by it, this project had to have a sponsoring group. It seemed logical to place this under the General Board for Home Mission's Specialized Ministries Department.

The Works of Mrs. Green

To produce Braille literature one must have a master Brailist. After a year of praying and searching the Lord led one to us in the person of Mrs. Gertrude Green. Mrs. Green is a member of our Mt. Calvary Congregation in Flagstaff, Arizona. She has spent more than a year of continuous work devoted to this first project of transcribing the Revised Gausewitz edition of Dr. Martin Luther's Small Catechism. Mrs. Green, a humble dedicated servant of Christ, brings with her four and a half years of experience in transcribing Braille. We are most fortunate to have her.

Mrs. Green has not only finished this first project for us, but in doing so has begun a training program for three other women, also members of Mr. Calvary Congregation. Under Mrs. Green's supervision, one of these is ready for certification as a Brailist. Several others in the St. Croix (Minnesota) Circuit of the Lutheran Women's Missionary Society are also studying the course, some from Mrs. Green through a correspondence course, and others through a local



Mrs. Clark Green, a member of Mt. Calvary, Flagstaff, Arizona, is shown working on the Catechism.



Here is a class in transcribing Braille conducted by Mrs. Green. Left to right: Mrs. Rosemary Beay, Mrs. Shirley James, and Mrs. Lily Bangert. Standing is Mrs. Green.



Mrs. Marie Baumann of Phoenix, Arizona, is shown reading her Wisconsin Synod Catechism in Braille. She is most thankful for this "book" (actually the Catechism in Braille fills five binders like the one on her lap).

agency. In about one year these dedicated people will be ready for certification. Patience and a love for Christ are the only requisites for enrolling in this course. Soon we will have a fine staff of Braillists under a master Braillist.

A Prayer Book in Braille Under Way

At this writing our volunteers are waiting for more work. A committee of the General Board for Home Missions with advisory members representing the Northwestern Publishing House and the Lutheran Women's Missionary Society has decided to next transcribe the Prayer Book which is now being produced by the Commission on Christian Literature. We will continue to work closely with the Commission and will seek its counsel and direction in choosing future materials. We will continue to choose such materials as have al-

ready been produced by a responsible group in the Synod. The blind in our fellowship continue to remind us that they want no materials prepared especially for them. They want to read what we who are blessed with our sight are reading.

The Lutheran Women's Missionary Society, using funds gathered through the Mission Boxes, has purchased a thermo-forming machine. This machine makes copies from the master copies prepared by the Braillists. A workshop will be set up in some area of the Synod where additional volunteers can spend of their free time in doing this work and in binding the volumes. This phase of the project, we are told, is not difficult to learn.

The Catechism is ready. A copy will be placed on display at the convention of the Lutheran Women's Missionary Society in June. The Braillists are ready to produce more

materials. The members of the Lutheran Women's Missionary Society and others are ready to provide the necessary funds. Are you ready to support the project with your prayers and with your cooperation?

A Request for Information

We ask again that pastors send to us the number of blind persons in their congregations or in their spiritual care. Of added interest to us in determining future projects are the ages of these people and what grade Braille they are able to read. We also ask you to solicit suggestions from them as to the type of literature they would like to receive in addition to the Catechism and the Prayer Book.

We wish to thank those who have given of their time and talent in making possible this God-pleasing project, "A Mission To The Blind."

RAYMOND L. WIEHMANN

INSIGHTS INTO FOREIGN MISSION WORK

by Ernst Wendland

DECENTLY AND IN ORDER

Western Style

Growing up under a Western type of civilization one can easily conclude that all decent and orderly procedure is synonymous with Robert's Rules of Order. In almost every kind of meeting motions are made, seconded, discussed, and decided upon by majority vote. This method becomes an accepted part of our way of life.

African Style

In fact, one becomes a bit uneasy when things aren't run that way. We recall our first meeting held in a small congregation in the African bush. The meeting was called to decide whether a certain project should be carried out or not. The matter was presented and carefully translated by an interpreter. At this point it seemed that all normal procedure ceased. The members of the congregation got into a huddle and began a vigorous discussion. This lasted for nearly a half hour. During the course of the discussion certain voices began to lose their tone of vehemence until they diminished entirely. Other voices grew in intensity until they prevailed completely. Suddenly all discussion ceased. We asked the interpreter what was decided. He replied, "They all say 'Yes!'"

Complications

We accepted the fact that this was perhaps the only method that would do out in the bush, where the many dialects and vernaculars used make any discussion difficult to follow. But what about meetings of a Synodical Council or, for that matter, a Synod Convention? In these meetings the chief language is of necessity English. One assumes that some sort of procedure similar to ours should be followed, especially since the govern-

ment is conducted along parliamentary lines. This gets to be a problem, however, when no one wants to commit himself by proposing a motion or offering a resolution. For many this doesn't happen to be the accepted way. There seems to be a certain fear that, if a motion is voted down, the individual who made it will lose face. It is far better, it is felt, to discuss all the pros and cons of an issue more objectively until it becomes quite apparent that a certain opinion is going to prevail. Decisions are thus almost invariably made by common consent.

Indabas

One still imagines, of course, that perhaps through patient training and practice a simplified system of rules and regulations can be inculcated. And what better place for this can be found than at a Bible Institute, where men are trained to become leaders and evangelists! Or so it was thought. A Student Council was formed. Week after week certain rules of order were painstakingly followed. Before every meeting an agenda was carefully prepared and discussed with the student chairman. One became somewhat suspicious, however, when there was little discussion of problems in the meeting and all matters were usually decided by unanimous vote in prompt fashion. What came to light was that the students would meet privately beforehand for their customary "indaba," so that all issues were pretty well agreed upon before the formal meeting took place.

"Ich Bin Dagegen!"

One begins to wonder whether this is really so bad. We can recall hearing about an organization where demo-

(Continued on page 178)

Looking at the Religious World

INFORMATION AND INSIGHT

COCU: QUITE A CONCOCTION!

Have you kept up with your newspaper reading the past few weeks? If so, you have probably run across several references to the Consultation on Church Union (COCU) which met during May at Cambridge, Massachusetts. COCU is a truly ambitious ecumenical project which hopes, by 1980, to bring about a merger of 10 Protestant denominations into a superchurch of more than 25 million members. For several months prior to its May meetings the promoters of COCU were feverishly engaged in a large-scale selling job to their parent denominations. Numerous books on church union were published, study groups were organized, and a widespread interdenominational pulpit-exchange program was carried out to drum up interest and enthusiasm for COCU's ecumenical endeavor.

The enthusiasm of COCU's backers is not shared by the editorial staff of the conservative periodical *Christianity Today*. Its issue of April 28, 1967, contained a perceptive article by James M. Boice which exposed the shallow, watered-down theology to be found in COCU's *Principles of Church Union*. For one thing, the *Principles* speak of verbal confessions as a *dividing* rather than a uniting force among church bodies: "The united church . . . will constantly remind itself of the divisive dangers in verbal confessions and intellectual formulations. . . . It will not . . . permit the use of any single confession as an exclusive requirement for all. . . ." Instead of a single, joint confession of faith, COCU tolerantly recognizes "all those confessions which are cherished by the uniting churches."

However, the COCU *Principles* do not bother listing any of those "cherished" confessions except for the Apostles' Creed and the Nicene Creed. And there is reason for serious doubt concerning COCU's intentions regarding even these two historic and basic Christian creeds. Mr. Boice remarks: "Nothing in the COCU documents even suggests that actual belief in any of the statements of these two creeds will be required of

anyone." He quotes a leading Episcopalian editor as stating concerning COCU's qualified allegiance to the creeds, "This language is troubling in its vagueness." Boice continues, "A church that acknowledges all creeds but subscribes to none, that alludes to its faith but neglects to define it, does not inspire confidence."

With regard to the doctrine of Scripture, COCU's *Principles of Church Union* are equally disappointing. After an initial week of reference to the "unique authority" of the Scriptures, which "witness to God's revelation" and are "the norm of the church's life," the *Principles* go on to stress "historic Christian Tradition" as being practically on an equal footing with Scripture as the source of the church's authority. Boice comments: "The *Principles of Church Union* do not support their positions with references to the Scriptures. And the deliberations resulting in the documents of union as they now stand actually represent a rejection of the absolute authority of Scripture for a hazy view that links Scripture and tradition together in the subjective flux of history."

"Moreover," Boice adds, "statements of belief that might be thought basic to any Protestant church do not occur in the COCU *Principles*. There is very little about the nature and work of Christ. . . . There is no explicit statement of justification by grace through faith alone, no definition of grace or faith or justification, no reference to heaven or hell, rewards or judgment. The Trinitarian formula . . . found in the original version of the *Principles* has been removed."

In view of these many and serious deficiencies, Mr. Boice draws this pungent conclusion: "The organization recommended to the denominations by COCU is a church without a navel; there is no evidence of an umbilical cord to the past. . . . This is a church with no standards and no absolutes, a church with no basis to form, evaluate, or correct its life and worship. . . . It is evident that a church like this would be at the whim of whoever happens to be in charge of its structures."

"THE RING OF TRUTH"

"I do not write for scholars; they can look for themselves. For 25 years I have written for the ordinary man who is no theologian. Alas, today he frequently gets the impression that the New Testament is no longer historically reliable. . . ." With these words J. B. Phillips announces the reason for which he wrote his latest book, *The Ring of Truth*, published this year by Macmillan. Many of our readers will remember J. B. Phillips as the Anglican clergyman who gained international recognition two decades ago for his very readable paraphrase of the New Testament Epistles entitled *Letters to Young Churches*. This first volume was eventually incorporated in 1958 with his paraphrases of the four Gospels, the Book of Acts, and the Book of Revelation and published under the title of *The New Testament in Modern English*.

Our interest in J. B. Phillips' latest book was aroused by articles in both *Christianity Today* and *The Lutheran Standard*. In his Foreword to *The Ring of Truth* Phillips tells how he was moved to write this book in righteous anger over the tragic suicide of an elderly, retired clergyman. During his retirement the clergyman had, through his reading of the "new theology" of some modern, self-styled "experts," become convinced that his whole life's work had been founded upon a lie. "He felt that these highly qualified writers and speakers must know so much more than he that they must be right. Jesus Christ did not really rise from the dead and the New Testament, on which he had based his life and ministry, was no more than a bundle of myths." In blank despair he took his own life. Phillips continues:

"That made me angry, and I remembered the terrible words of Jesus which, in effect, say that a man would be better off dead than cause one of his little ones to stumble. For many years it has been my solid purpose to communicate the truth of the Christian Gospel. I am not concerned to distort or dilute the Christian

(Continued on page 172)

FOURTH LUTHERAN FREE CONFERENCE

The fourth Lutheran Free Conference will be held July 18-20, 1967, at Ramada Inn—O'Hare, 3939 N. Mannheim Road, Schiller Park, Illinois 60176. The theme of the Conference will be a continuation of last year's topic, "The Holy Christian Church and True Ecumenicity." Speakers for the three-day program will be Pastor James K. Blumhorst, Prof. Wilbert R. Gawrisch, Pastor Arthur Dahms, Pastor Vernon Harley, Dr. H. A. Preus, and Pastor James P. Schaefer.

The immediate purpose of the Free Conference is to provide a forum for mutual strengthening of all those who are deeply interested in an uncompromising confession of doctrines currently being jeopardized in the Lutheran Church. The ultimate objective is to obtain full unity in the understanding of the Lutheran Confessions and in their application in practical church life.

You are invited to register your attendance with the Lutheran Free Conference, 11844 N. Seminary Drive 65W, Mequon, Wisconsin 53092. There is a registration fee of \$5.00.

The essays from the third Free Conference are still available in book form, and can be ordered from the address above. The cost is \$3.00.

Since the Free Conference is not supported by any synodical body, the greater part of its expenses must be met by donations from interested individuals and congregations. You are encouraged to send your donations directly to the Conference treasurer, Mr. Robert G. Frick, 733 Community Drive, LaGrange Park, Illinois 60528.

JAMES P. SCHAEFER, Chairman

Invitation and Publicity Committee

Looking at the Religious World

(Continued from page 171)

faith so that modern undergraduates, for example, can accept it without a murmur. I am concerned with the truth revealed in and through Jesus Christ. Let the modern world conform to him, and never let us dare to try to make him fit into our clever-clever modern world. I am not anti-intellectual, any more than St. Paul, who wrote so penetratingly that 'the world by wisdom knew not God.' But I say quite bluntly that some of the

intellectuals (by no means all, thank God!) who write so cleverly and devastatingly about the Christian faith appear to have no personal knowledge of the living God. For they lack awe, they lack humility, and they lack the responsibility which every Christian owes to his weaker brother. They make sure they are never made 'fools for Christ's sake,' however many people's faith they may undermine. . . .

"I therefore felt that it was high time that someone, who has spent the best years of his life in studying both the New Testament and good modern communicative English spoke

out. I do not care a rap what the 'avant-garde' scholars say; I very much care what God says and does. I have therefore felt compelled to write this book. It is my testimony to the historicity and reliability of the New Testament."

We certainly hope that this book can help convince confused and doubting souls that the words of the New Testament bear "the hallmark of reality and the ring of truth." Ultimately one's conviction concerning the truth of Scripture can come, of course, only from the life-giving words of Scripture itself.

MARTIN W. LUTZ

HIDDEN GEMS IN OUR HYMNS

"We All Believe in One True God"

The Lutheran Hymnal condenses into just a few lines at the beginning of each hymn a surprising amount of information regarding the words as well as the music. You are told on what Scripture passage or doctrine the hymn is based, who the author is, when he composed the hymn, who translated it (if it was not written in English originally), what the meter is; you are given the name, composer, and date of the tune, etc. There are occasions when this information is very helpful.

Twenty-four of the hymns in our hymnal are attributed in one way or another to Dr. Martin Luther. That is, Luther wrote either the words or the melody or both, as the hymnal points out. At the beginning of one of these hymns, No. 251, you are told that this is Luther's paraphrase of the Nicene Creed, and that the translation is a "composite," that is, that several translators are responsible for our English version.

A closer study of Hymn No. 251 reveals that stanza one is indeed an elaboration of the First Article of the Nicene Creed. Many of us know this creed as the one

which is used during Holy Communion services. God our heavenly Father cares for us both in body and soul, providing for us in every need. The Creator of the universe, "of all things visible and invisible," "careth for us day and night." We are reminded that "The Lord is my Shepherd, I shall not want" (Ps. 23).

The Second Article (stanza 2) stresses the fact that Jesus is "of one substance with the Father," not inferior in any way to the Father or to the Holy Spirit. God the Son became man "that the lost might life inherit," and that "whosoever believeth in Him should not perish, but have everlasting life."

God the Holy Spirit (stanza 3) "proceedeth from the Father and the Son." It is He who "with the Father and the Son in eternal glory liveth." But among sinful mortals He works through the Means of Grace (Word and Sacraments) to kindle and strengthen faith in Jesus' merit until finally "All flesh shall rise, and we shall be "In bliss with God eternally."

During this Trinity Season, 1967, let us worship our Triune God regularly and thank Him for His continuing grace and blessings.

PHILIP R. JANKE

**Topic: How Should the
Word Amen Be
Used?**



A Lantern to Our Footsteps

Answers Based on Holy Writ

A reader raises a number of questions about the word Amen. Should it be used after hymns? Should it follow after every prayer? What is its meaning?

This is a word we use very much. Often we may forget its meaning and look upon it simply as a signal that we have come to a conclusion. It will be well to call to mind its meaning. From that we can see where its use is appropriate and significant.

Its Meaning

The word Amen is derived from the Hebrew. Its meaning is "certainly," or "surely." When the Old Testament was translated into Greek, sometimes the same word was used written with Greek letters. More often it was translated by a Greek word that in English means: Let it be so. In the New Testament the Hebrew word in Greek letters was frequently employed.

The word Amen is used in the Old Testament for the first time in Numbers 5:22. Here it expresses a solemn assent to the terms of an oath. Similarly it is used repeatedly in Deuteronomy 27:15-26.

Used in Jewish Worship

That Amen was used in the worship of the Jews is evident from Nehemiah 8:6: "And Ezra blessed the Lord, the great God. And all the people answered, 'Amen, Amen,' with lifting up their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground." Thus the people gave evidence that they joined in the doxology spoken by Ezra and assented to it.

David ends his prayer in the 72nd Psalm with a double Amen: "And blessed be his glorious name for ever, and let the whole earth be filled with his glory; Amen, and Amen" (v. 19).

Its Use by the Savior and the Early Christians

In the New Testament our Savior often used Amen to introduce statements whose absolute certainty and divine authority He wished to emphasize. "Verily, verily, [Amen, Amen] I say unto you," Jesus would use to introduce some solemn pronouncement.

Also the early Christians, following the custom of the Jewish synagogue, used Amen in their worship service. In chapter 14 of his First Letter to the Corinthians, St. Paul is telling the Christians how they should conduct their services in an edifying, orderly manner. He emphasizes particularly that what is spoken should be understood by all, in opposition to those who spoke in tongues without interpretation. He writes: "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say (Amen) at thy giving of thanks, seeing he understandeth not what thou sayest?" (v. 16.) Thus Amen was used by those who heard as a response to the prayer spoken.

The use of this word is as old as Christianity. It stems from Old Testament times. It is used "in solemn ratification of an expression of faith, a creed, prayer, blessing, or the like." It is a word of affirmation that faith speaks.

Luther on 'Amen'

Luther's words of explanation in the conclusion to the Lord's Prayer are familiar to every confirmand: "Amen, Amen, that is, Yea, yea, so shall it be." He writes about this at greater length in the *Large Catechism*. "But all depends upon this, that we learn also to say *Amen*, that is, that we do not doubt that our prayer is surely heard, and shall be done. For this is nothing else than the word of undoubting faith, which does not pray at a venture, but knows that God does not lie to him, since He has promised to grant it."

How We Should Use It

How should the word be used? It will be in place wherever we wish to express agreement with what has been said. It is in place wherever our faith wishes to respond: "So shall it be."

There is no reason then for not ending each prayer with a solemn Amen. And if several prayers are spoken successively, it need not be considered vain repetition to end each with a heartfelt Amen. It certainly is proper that we conclude our Creed with an Amen and respond to the Benediction with this word of faith. And to conclude our hymns by singing Amen does not do violence to the significance of the word. It is most fitting.

But who is to say that this word must be used in exactly one way and not another? We may recognize certain liturgical usages of Amen as having the sanction of tradition. But we cannot claim for any practice a direct command from Scripture. In view of this, we must also leave the particular use in any congregation up to its decision. What is most important is that we understand and use the term meaningfully. ARMIN SCHUETZE

NOW READY

GUIDANCE FROM GOD'S WORD

by ARMIN W. SCHUETZE

Gathered in this book are 48 articles which have appeared in **The Northwestern Lutheran** under the title "A Lantern to Our Footsteps."

Anyone acquainted with Professor Schuetze's manner of giving Scripture-based answers to a great variety of questions will welcome the appearance of this selection from his articles, even as the requests for such a publication have been frequent and urgent in tone.

Paperback, 147 pages, 5x7 $\frac{1}{2}$ " Price: \$1.95

Order from: Northwestern Publishing House
3616-32 W. North Ave., Milwaukee, Wis. 53208
ON CASH orders of \$5.00 or less, please add 25 cents to cover postage and handling.
ON CASH orders over \$5.00 add 5 cents for each dollar or fraction thereof to cover postage and handling.

OUR REFORMATION HERITAGE

to Have, to Hold, and to Share

THE NEED OF THE REFORMATION

Part Two

Salt Without Savor or Preaching Another Gospel

Salt without savor, the Savior in the Sermon on the Mount insists, fulfills no useful function and deserves to be cast out. With this statement the Lord encourages His believers as the salt of the earth to serve and preserve sinners with the cleansing and curative power of God's Gospel.

The statement also aptly sums up a basic necessity for the Reformation. The light of the Word of Truth had been dimmed and hidden, as the previous article on the need of the Reformation described. A result was that the brightest beam in the light of the Word, the truth of justification by grace through faith, was clouded and obscured. Because its place was usurped by "another gospel" in the era of the Middle Ages, the church of that time became a salt without savor. Reform was needed.

The Church That Forgot to Comfort Sinners

The Lord wants His Church and His believers to perform many useful services and to provide many great blessings, but the first and foremost, the most necessary and valuable of them, is the proclamation of the Gospel that alone can provide lost sinners with salvation and sanctification. That is what matters in time and eternity. Everything else is subservient and auxiliary.

This basic fact of religion, unfortunately, was forgotten frequently in the centuries before the Reformation. Not just the pardon of the sinner but also the power of the sword became a prime concern. If only a portion of the time and energy and money that was devoted to sending crusaders to capture Jerusalem from the Moslems had been used in sending out Gospel missionaries, great good would have resulted. Had all the popes been as zealous about the true repentance of all over whom they claimed spiritual sway as Gregory VII was in forcing Emperor Henry to show submission by standing in the snow for days, many evils would have been avoided.

This is not to assume or assert that such diversion and perversion, such idolatry of pomp and pride and power, could nullify altogether the Gospel of God. On the contrary, that Gospel is everlasting. It continued also in those ages that dimmed its light and wasted its savor. There was, however, too much waste and loss.

The Error of Justification by Grace and Works

The heart-truth of the Scripture that the sinner is justified by the grace of Christ Jesus through the faith

that trusts this grace, without any merit or works of men, was forced to compete with the lie of justification by grace *and* works. According to this false view the grace supplied the start of justification but the works were needed to bring about the completion.

In the days of Augustine, about 400 A.D., the believers under his leadership repudiated the crass error of Pelagius. He declared men to be so unharmed by the Fall that they actually could save themselves without grace. But more refined and subtle versions of the error persisted. The total depravity of natural man was de-emphasized. The claim was made that he had a free will to accept or reject grace. He was supposed to be able, after an infusion of grace, to produce meritorious works.

The result was that during the Middle Ages the theory that man was justified by grace *and* works existed side by side with the Gospel truth of justification by grace through faith and, in fact, overshadowed it. Preference was granted to the theory more and more by laity and leaders. When the issue was joined in the Reformation, Rome declared itself for the theory of grace and works and in the decrees of the Council of Trent anathematized, that is, put its curse upon, those who say "that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake."

Barriers Between the Sinner and the Throne of Grace

The same sinners who were misled by this "other gospel" were further impeded in their journey through life to life eternal by all sorts of barriers and obstacles their church heaped up on the pathway between them and their God in heaven, between the sinner's need and the Savior's grace. It seems as though everything possible was being done to shut and bar the approach to the throne of Grace that had been made freely accessible to sinners when the Savior died and the veil was rent.

The royal priesthood of all believers, that Peter so eloquently proclaimed and Luther so energetically re-emphasized, was all but forgotten. In its place was established a clerical order, a body of priests who were supposed to be the ones who alone can mediate between God and sinners through their own sacrifices in the man-made ceremony of the Mass and who alone can speak with authority in spiritual matters.

In this connection mention will have to be made of the perverted prayer practice of calling upon saints to act as intercessors at the throne of Jesus. The idea behind this detouring on the way to the heavenly throne is the false view that these saints had acquired surplus works and special favor by their exemplary lives. At best, some gratitude and honor was diverted from the Savior to the saint; at worst, divine grace was spurned and mortal merits were enthroned. The extravagant role Mary was

expected to play in this matter is so well known that no lengthy elaboration is required.

The whole system of shrines and relics that developed in the Middle Ages led to similar results. Intended to fortify the remembrance of Jesus in the faithful, the relics and pilgrimages often became an end in themselves. Men honored relics and made pilgrimages to gain merit, while the Savior and His grace were forgotten.

Related False Doctrines That Contradicted the Gospel

Works were shifted from their proper place as fruits of justification and of faith. They were moved into the area of justification. A rash of related and resultant errors arose to plague the believers and to thwart the true Gospel. A whole system of work-righteousness was developed.

Special, manmade works received special emphasis. A glaring case in point was the whole monastic way of life. These special works could lead to merits and even superfluous merits, with the possibility of transferring benefits from the original doer to others. The halfway station between heaven and hell, called purgatory, was devised to allow for meritorious works of the loving and living on behalf of the detained dead who still had not fully absolved all temporal punishments for their sins.

The previous paragraph calls to mind the indulgences to which Luther objected in the Ninety-five Theses that heralded the Reformation on October 31, 1517. These indulgences, originally releases from church penalties granted for services performed or monies given, were upgraded in the theology of works to the level of devices to take the place of temporal punishments for sins, espe-

cially those that otherwise would have to be removed in purgatory. Worst of all, in the commercials of zealous hawkers and in the thoughts of undiscerning church members, indulgences often replaced grace as the cure of sin.

Even Sacraments were often portrayed and viewed as involving a meritorious performance of man instead of a rich gift of God's grace to the believers. It would hardly have been possible to go farther in proclaiming "another gospel" in place of the Bible's Gospel.

Results of Preaching "Another Gospel"

The results were tragic. People who heard this proclamation of a righteousness by works did not become trusting, loving, happy children of God. Some developed a spirit of satisfaction and self-righteousness. Some were driven to despair. Some became careless in their life of sanctification.

Spiritual life in high and low places was blighted. Motive and power were missing to the degree that there was a lack of faith and love, which the Gospel of grace alone can produce.

Reformation was needed and a restoration of the true Gospel of the Bible. In his speech closing the Fifth Lateran Council in 1517 the Bishop of Isernia declared: "The Gospel is the source of all wisdom, all virtue, all that is Godlike and admirable; the Gospel, I say: the Gospel." Hardly had this ringing plea died down in Rome when echoing hammer taps in Wittenberg heralded the rediscovered Gospel.

EDWARD C. FREDRICH

[Edward C. Fredrich is professor of religion and history at Dr. Martin Luther College, New Ulm, Minnesota.]

Editorials

(Continued from page 167)

To expect unanimous support in our righteous efforts is expecting more than Christ Himself received. "He was despised and rejected of men." Who are we to expect anything better? If He had nursed ruffled feelings and hurt pride, as we sinners often do, He would have

withdrawn from His Messianic office before He even got started.

Before resigning from the King's business we ought to "consider him who endured such contradiction of sinners against himself." And then we ought to swallow our pride and get on with the work.

IMMANUEL G. FREY

SUDDEN! SAVAGE! SERIOUS!

These words aptly describe the devastating tornadoes which struck a number of areas in the Middle West Friday, April 21, dealing widespread destruction and death.

The Committee on Relief of our Synod went into action at once, seeking information on the affected areas, with a view to extending aid.

More tornadoes unleashed their fury on other areas a few days later. Fellow members of our Synod were also hit and hurt by these savage forces of nature.

The Committee on Relief solicits the support of the members of our Synod to meet the needs that have arisen and may further arise in this season of tornadoes. The committee can extend aid only to the degree that the contributions of our fellow members make it possible.

Send contributions to:

Wisconsin Ev. Lutheran Synod (Relief)
3512 West North Avenue
Milwaukee, Wis. 53208

Karl F. Krauss
Chairman

What do
you mean..



Sanctification?

"SITUATION ETHICS"

For the Christian's life of sanctification a very important question is: What is pleasing to God? What is His will for my life?

If it were not for our Old Adam, we would not need such instruction. We would both know God's will perfectly and do it perfectly.

But we will not be rid of the flesh with its affection and lusts until we reach heaven. Because of our Old Adam, therefore, we Christians still need the Law in its threefold use: as a mirror, to show us our sins; as a curb, to subdue and restrain the Old Adam by means of the Law's threats and curses; and as a guide, to direct us in the way we should go.

Diabolic Opinions Regarding God's Will

What a host of antichristian forces is at work today attempting to delude and deceive us as to the will of God! These enemies of Christ are to be found not only outside but even within the ranks of those who call themselves Christians. And our own flesh, too, which is as ungodly as Satan himself, is constantly seeking to deceive and mislead us.

A glaring example of the diabolic arguments to which a Christian is exposed today is to be found in the current issue of the *Ladies' Home Journal* (May 1967). In an article that is an excerpt from his forthcoming book, *You and the New Morality*, James A. Pike, former head of the Episcopal diocese of California, makes a bold, frontal assault on the Ten Commandments. "Yea, hath God said?" he asks in a voice that to a discerning child of God clearly betrays its satanic origin.

Man a Law to Himself

In this article Pike (we refuse to accord him the title "Bishop") raises the question, "Is adultery ever justified?" He presents what he calls "four cases in the new morality." He argues that it is *not* always wrong for people to enter into an intimate relationship with one another outside of marriage. He insists that whether it is right or wrong will depend on the *situation*. In other words, adultery is *permissible* under certain circumstances. And who decides when it is permissible? The individuals themselves! Man, thus, becomes a law to himself!

The Will of God Plastic Putty in Man's Hands

"Situation ethics," as this ill-disguised excuse for living according to the lusts of the flesh is called, is a pattern of behavior in which, supposedly, "the individual makes decisions responsibly but with the understanding that each decision must be made in the context of the given situation, and that no ready-made answer book is possible." In other words, there is no absolute, God-given

standard of right and wrong. Pike would transform the holy, immutable will of God into a plastic putty to be shaped and molded by man himself according to his own whim and fancy.

In sharp contrast to the supposedly more enlightened and progressive "situation ethics," which Pike advocates, stand the old-fashioned "Code ethics, founded on immutable laws derived from an infallible source or sources," of which he speaks with obvious and unabashed scorn. "Some people support the Code simply because that is what they have been taught," he says. "The principal foundations of Code ethics," according to him, "are the Ten Commandments and other Biblical injunctions, the teachings of the church, and natural law."

The "New" Morality Pictures Itself as Superior

Pike describes the difference between making particular ethical decisions according to "Code ethics" and "situation ethics" in the following way: "Under Code morality, the ethical questions implied in our four cases are easy. In all four cases, the answer is simply No. . . . Under situation ethics, decision-making is not so easy. In fact, no textbook answer can be given at all. No description of one situation can disclose the realities of any other situation. And there are no 'prefab' answers apart from the particular facts of the case. There are no prefab answers in advance of the particular situation in its particular context." The implication clearly is: How much more profound and advanced situation ethics are!

Arch-heretic Pike, whom the Episcopal House of Bishops finally felt obliged to rebuke formally for his heterodox teachings, is by no means the only representative of such a view who is harbored by a Christian church body these days, but he is one of the noisiest and most notorious of the spokesmen for the "new morality."

The Sense of Guilt Remains. Why?

Even Pike himself, must admit, however, "No one could disagree that a *sense* of guilt is a fact, and that it is fairly widespread among persons who have engaged in casual sex." Unless conscience has become completely calloused, it insists on making its voice heard. It is responsible for that sense of guilt which the transgressor of God's law feels.

Though natural man does not grasp the spiritual implications of the law, the fact remains that he knows that adultery is sin and that "they which commit such things are worthy of death" (Rom. 1:32). God's holy Law simply says, "Thou shalt not commit adultery." It declares, "Thou shalt not kill; thou shalt not steal," and no amount of reasoning on the part of man can set these and its other demands aside.

The question of whether it is right or wrong to cheat on one's income tax is not decided by the "situation" that others are doing it too and getting away with it. The "situation" that one's income never seems to be sufficient does not justify stealing. Whether it is the embezzlement of thousands of dollars by the president of a bank or petty theft by a retail clerk, theft is theft, and no "situation" can alter that fact. The thief is a sinner, for "sin is the transgression of the law" (I John 3:4).

There have been many little men like Mr. Pike who have shaken their fists at the Lord and His Anointed and defiantly declared, "Let us break their bands asunder, and cast away their cords from us." Yet "he that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Ps. 2:3, 4).

Only One Source of Instruction for Us

Regardless of how loudly men like Pike may shout, regardless of how reasonable their arguments may sound, for the child of God there is only one sure and certain source of instruction. "Wherewithall shall a young man cleanse his way?" the inspired Psalmist asks. "By taking heed thereto *according to thy word,*" is his direct and clear reply (Ps. 119:9).

For us Christians God's holy Word is a lamp unto our feet and a light unto our path. Not only does it point out to us that the only way to salvation is through faith in Christ Jesus, but it also teaches us how we "ought to walk and to please God" (I Thess. 4:1).

WILBERT R. GAWRISCH

Briefs

(Continued from page 166)

ment of the American Mother of the Year, later this spring.

For more than 50 years, the Guenthers traveled the length and breadth of the Fort Apache Reservation—first by horseback, then in a two-wheeled surrey, a buckboard, Model T Ford, and finally in a modern car over "modern" roads that often turned into hubdeep quagmires.

IN ADDITION TO raising their own nine children, the Guenthers brought up three Apache youngsters as their own, never adopting them in order not to jeopardize their tribal rights.

Her eight surviving children are Col. Edgar T. Guenther, Ft. Sam

Houston, Texas; Ernest Roland Guenther, branch head of International Harvester Co. at Watertown, South Dakota; Winfred Louise, former Phoenix social worker now of Tucson; Mrs. Dorothea Ferg, registered nurse at St. Joseph's Hospital; the Rev. Arthur A. Guenther, missionary at Whiteriver; Mrs. Ruth Kessel, who heads a program teaching home nursing to Apache women; Jonathan P. Guenther, an engineer for Tucson Gas and Electric Co., and Mrs. Myrna Hillyard, Tucson teacher.

LONGTIME Whiteriver friend, Mrs. Mark K. Lee, said Mrs. Guenther's children, "by their own accomplishments and devotion to their parents' Christian teachings attest to the love, discipline, humor, and strength of character of their mother."

Hundreds of Indian children, over

a period of 40 years, were taught Sunday school in Mrs. Guenther's living room. She taught herself to play the piano, and then played organ for her church.

"Few people living have walked as many miles" as she pumped the reed organ used for services, said her missionary son.

A NUMBER OF YEARS ago, Mrs. Guenther overcame the objections of tribal elders and, with the backing of Chief Baha Alchesay, brought his 2-year-old crippled daughter to Phoenix for treatment.

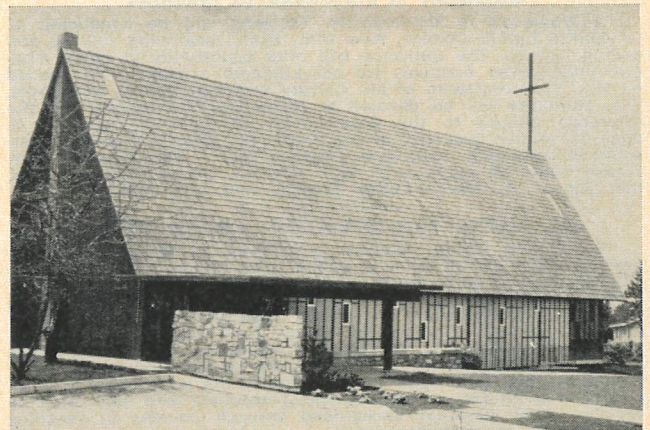
The little girl, now a grown woman with children of her own, walks without a trace of a limp. She is only one of the children so helped through Mrs. Guenther's concern.

A Day of Jubilee

Grace Lutheran Seattle, Washington

Grace Ev. Lutheran Church of Seattle, Washington, was permitted to celebrate the 25th anniversary of its founding on March 26, 1967. It was 25 years ago that Missionary-at-large Frederic Stern, now pastor-emeritus living in Two Rivers, Wisconsin, canvassed the northern area of Seattle. With God's rich blessing, the church has expanded and may be called the mother church of the other three congregations in Seattle.

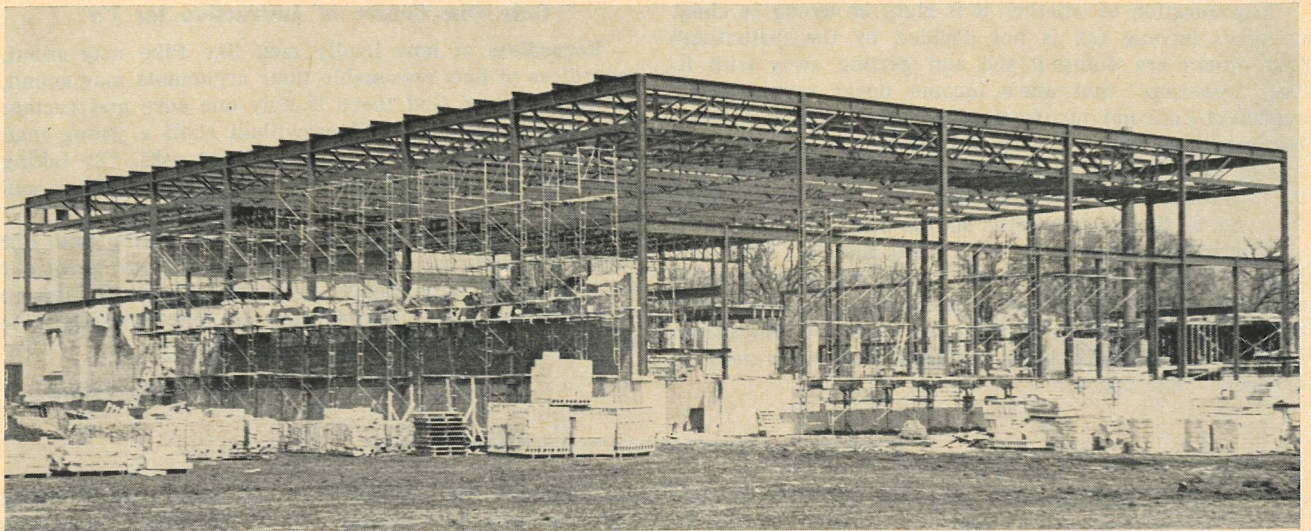
Pastor Elmer Zimmermann, president of the Pacific Northwest District, delivered the sermon based upon the joyous Easter message: "Our Faith Is not in Vain, for Christ Is Risen from the Dead." Only by virtue of this glorious fact could our day of anniversary be one of joy and happiness. Miss Judith Kresnicka of Dr. Martin Luther College gave a splendid organ concert, and Teacher William Habermann of Tacoma presented a slide lecture on our Synodical schools. It was indeed a fine day of worship and fellowship in Christ. We pray the



GRACE EV. LUTHERAN of Seattle, Washington, recently observed the 25th anniversary of its founding.

Lord of the Church to continue to hold His blessing and protecting hand over us!

LUTHER WEINDORF, pastor



ON THE WAY UP is the Multipurpose Building at Dr. Martin Luther College. It will contain a dining hall, a student union, and a gymnasium. This is one of the buildings made possible by the Missio Dei Offering.

INSIGHTS INTO FOREIGN MISSION WORK

(Continued from page 170)

cratic lines were followed as long as a certain influential member didn't shout too loudly, "Ich bin dagegen!" ["I am opposed to it!"] We can also remember attending meetings where there were so many motions to amend motions and substitute motions that the assembly hardly knew what it was voting on.

Love Will Find the Way

We don't know as yet what rules will eventually be followed in Central Africa as the best orderly procedure for deciding things. There are many things to consider. We are not here to dictate, but to suggest and guide—and to learn. The important thing in all things that are done is that they "be done decently and in order" (I Cor. 14:40).

WORKSHOP IN SCHOOL ADMINISTRATION

Dr. Martin Luther College announces that it will hold a Workshop in School Administration from June 19 to June 30. The workshop will concern itself with practices and problems of the administration of the Lutheran school. The workshop will be headed by Prof. A. Woltd of Milwaukee Lutheran Teachers College. Other resource personnel will participate. The workshop carries three-semester hours of credit. It is open to both pastors and teachers. Please direct all inquiries to Prof. Erich H. Sievert, Dean of Summer School, Dr. Martin Luther College, New Ulm, Minn.

WORKSHOP IN KINDERGARTEN TEACHING

A Workshop in Kindergarten Teaching will be conducted at Dr. Martin Luther College, New Ulm, Minn., beginning July 10 and ending July 21. The workshop will offer opportunity to study modern kindergarten practices for our Lutheran schools. It is headed by Mrs. Fred Hagedorn of Mt. Calvary Lutheran School, La Crosse, Wis. Mornings will be devoted to theoretical discussions and the afternoon periods to the development of practical helps. It is open to women teachers of our Lutheran schools who are interested in furthering themselves professionally in this area of study. Please direct all inquiries to Prof. Erich H. Sievert, Dean of Summer School, Dr. Martin Luther College, New Ulm, Minn.

DR. MARTIN LUTHER COLLEGE SUMMER SCHOOL

Dr. Martin Luther College announces a five-week summer session beginning on June 19 and closing July 21. Classes will be held Monday through Friday of each week with the exception of July 8 when there will be Saturday classes. The College through its summer school seeks to provide opportunity for further study and professional advancement of all such individuals who are interested in the work of Christian education. It also welcomes special students who may not at present be teaching in Wisconsin Synod schools. It is open to such individuals who are at present serving the church as Sunday-school teachers and who wish to enhance their personal background through courses in teaching religion and Christian doctrine.

The following schedule of course offerings has been arranged:

CLASS SCHEDULE

7:00 - 9:00 A.M.	311S Modern Ch. History
241S Life of Christ	452S Colonial America
419S Romans	482S American Government
451C Dogmatics II	320S American Literature I
301S Teach. Soc. Studies	114S Modern Concepts of Alg.
311S Prin. - Tech. Teaching	153S Modern Mathematics I
471S Ed. Psychology	302S Using Art Media II
480S Student Teaching	330S Beginning Counterpoint

230S Botany I—Plant Life

9:00 - 10:00 A.M.

460S Augsburg Confession

306S Teaching Religion

466S Jacksonian Era

106S English Grammar

235S Keyboard Harmony

463S Conducting

464S Survey Organ Lit.

354S Geog. of the USSR

480S Student Teaching

10:00 - 12:00 A.M.

113S Genesis

462S Lutheran Confessions

495S Comparative Religions

411S El. Curriculum

440S Teach. English Comp.

414S Luth. Church in America

449S U.S. in 20th Century

456S History of the West

452S Children's Literature

454S World Literature I

154S Modern Mathematics II

201S Art Appreciation

310S Hist. Christ. Hymnody

321S Music Theory I

221S Biology I

360S Biblical Geography

480S Student Teaching

Direct all inquiries for information to Professor Erich H. Sievert, Dean of Summer School, Dr. Martin Luther College, New Ulm, Minn.

MILWAUKEE AREA RESIDENTS—HELP WANTED

Northwestern Publishing House

The Northwestern Publishing House is accepting applications for employment for the following full-time positions:

Maintenance (Male) for general maintenance, building maintenance, floor maintenance, bailing paper, snow removal, etc.

Shipping and Receiving (Male) for wrapping and mailing packages, unloading shipments, stock work—must be able to lift packages and mail bags.

Sales Supervisor (Male) for general sales supervision in retail store, customer service, maintenance of stock records, must be able to work with customers.

Typist and Office Clerk (Female) for typing, filing, and general clerical work.

Customer Service and General Office (Male) for general office work, customer service, order dept., accounting background helpful.

For additional information:

Write: Northwestern Publishing House

Att.: Mr. T. W. Spaulding

3616-32 West North Ave.

Milwaukee, Wis. 53208

or:

Phone: Mr. T. W. Spaulding at 442-1812

or you may come to our office to fill out an application.

Our office hours are as follows: 8:00 a.m. to 5:00 p.m.

Monday through Thursday; 8:00 a.m. to 9:00 p.m. on Fridays;

and 8:00 a.m. to 12:00 noon on Saturdays.

NEW MATERIAL FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

"Bible Lands Where Jesus Lived"

These five color filmstrips produced by the Society for Visual Education provide pictures of the historical places associated with the Savior's life—from His Birth to His Crucifixion, Resurrection, and Ascension. Many quotations from the Bible are included to help create a better understanding of the events portrayed.

- FS-281-JBY "The Locale of Jesus' Birth and Youth"
 - FS-282-JEM "The Locale of Jesus' Early Ministry"
 - FS-283-JGM "The Locale of Jesus' Galilean Ministry"
 - FS-284-JLM "The Locale of Jesus' Later Ministry"
 - FS-285-JCRA "The Locale of Jesus' Crucifixion, Resurrection, and Ascension"
- All with 33-1/3 RPM record and Reading Script. Time: 15 minutes each.

ORDINATIONS AND INSTALLATIONS

Pastors

Hanke, Marvin H., as pastor of Timothy Ev. Lutheran Church, St. Louis Park, Minn., by W. F. Dorn; assisted by L. H. Lohert, P. R. Hanke, R. J. Palmer, A. Hanke; April 23, 1967.

Strobel, Richard W., as pastor of St. John Ev. Lutheran Church, Wetaskiwin, Alberta, Canada, by W. O. Loescher; assisted by Dr. F. K. Schultze; April 23, 1967.

Strobel, Richard W., as pastor of Trinity Ev. Lutheran Church, Bashaw, Alberta, Canada, by W. O. Loescher; assisted by Dr. F. K. Schultze; April 30, 1967.

CHANGE OF ADDRESS

District Treasurer

Rice, Donald E.
Route 1, Box 46-2A
Onalaska, Wis. 54650

GRADUATION EXERCISES
Northwestern College

Graduation exercises at Northwestern College will be held on Thurs., June 1, at 10 a.m.

The alumni will meet on Wed., May 31, at 3 p.m. The alumni luncheon will follow at 5 p.m., the graduation concert at 7:30 p.m. C. Toppe

GRADUATION SERVICE — MILWAUKEE LUTHERAN TEACHERS COLLEGE

The graduation service at Milwaukee Lutheran Teachers College will be held on Thursday, June 8, at 8 p.m., in the chapel-auditorium, 330 N. Glenview Ave. A class of 87 will be graduated and commended for further study at Dr. Martin Luther College. The graduation speaker will be the Rev. Norman Berg, first vice-president of the Synod and president of the Michigan District. You are invited to attend this service. Robert J. Voss, President

GRADUATION SERVICE AND CONCERT
Wisconsin Lutheran Seminary

The current school year at our Seminary, Mequon, Wis., will close with a special graduation service on Tues., May 30, at 10 a.m. The Seminary Chorus will present the annual closing concert on the evening before, at 7 o'clock.

All friends of our Seminary are cordially invited. Carl Lawrenz, President

CONCERT AND GRADUATION EXERCISES—
MICHIGAN LUTHERAN SEMINARY

The current school year at Michigan Lutheran Seminary will close with a concert on Wednesday evening, May 31, at 7:30, and graduation exercises on Thursday evening at 7:30.

M. R. Toepel, President

COMMENCEMENT EXERCISES —

DR. MARTIN LUTHER HIGH SCHOOL

The 1967 Commencement Exercises for Dr. Martin Luther High School, New Ulm, Minn., will be held on Monday, June 5, starting at 3 p.m. The High School June Concert will be given the preceding day, Sunday, June 4, beginning at 3:30 p.m.

Oscar Siegler, President

GRADUATION EVENTS

Dr. Martin Luther College

The graduation service will be held on June 5 at 10 a.m. The commencement concert will be on June 4 at 8:15 p.m.

Conrad Frey, President

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
Sacramento
San Diego
San Jose
Simi Valley (Ventura Co.)
Whittier (La Habra, Montebello, Pico Rivera, La Mirada, La Puente)
- Yucaipa
- 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.)
- Washington Renton*

- 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

EXPLORATORY SERVICES BEGUN

Renton, Washington

Exploratory services are now being held in Renton, Wash., at the following address: Renton Park Elementary School, S.E. 163rd St. and 128th Ave. S.E., Renton, Wash. The services are being conducted by Pastors Paul Pankow and David E. Bode.

SERVICES IN ALASKA

Pastors of the Pacific Northwest District are at present conducting services in Anchorage, Alaska, on a once-a-month basis. For information as to place and time of services, persons in the area may contact Mrs. Romain K. Schultz, 7800 DeBarr Rd., Space 296, Anchorage, Alaska 99504. Phone 333-7752.

Names and addresses of persons in other areas of Alaska who may be interested in services of the Wisconsin Evangelical Lutheran Synod may be sent to Pastor Lee Sabrowsky, 1714 N.E. 60th Avenue, Portland, Ore. 97213.

REQUESTS FOR NAMES

Belvidere - Rockford, Ill., Area

Please send the names of people living in the Belvidere-Rockford, Ill., area or planning to move there to Pastor Henry Paustian, 1025 E. Main St., Watertown, Wis. 53094, and to: WELS Membership Conservation, 10729 Worden, Detroit, Mich. 48224.

SUMMER VISITORS —
SOUTHERN CALIFORNIA

Summer visitors to Disneyland and Southern California are invited to worship at King of Kings Lutheran Church in Garden Grove, located at Newhope and Trask, two miles south of Disneyland. Summer services are at 8 and 10:30.

VACATIONING PASTORS

King of Kings Lutheran Church of Garden Grove, Calif., offers the use of its parsonage to pastors vacationing in Southern California in exchange for the conducting of services on any of the following Sundays, July 2, 9, and 16. If interested, write Pastor Joel Gerlach for information.

LUTHERAN REFORMATION TOUR

This year, on the occasion of the 450th anniversary of the 95 Theses of Dr. Martin Luther, the Wisconsin Lutheran High School Conference European Tour will visit the countries and many places associated with the Reformation and the Counter Reformation. This will include Germany, Switzerland, Czechoslovakia, and continue for 21 days. Such cities and towns as Wittenberg, Eisleben, Mansfeld, Halle, Leipzig, Erfurt, Eisenach with the Wartburg, and Rome will be visited.

Those interested are asked to contact Prof. R. W. Mohrhardt, Wisconsin Lutheran High School, 330 North Glenview, Milwaukee, Wis.

REFECTORY MANAGER AND CUSTODIAN WANTED

Because Mr. and Mrs. Paul Ziegler, after many years of service at Michigan Lutheran Seminary, are retiring at the end of this school year, Michigan Lutheran Seminary is in need of a manager for its refectory and a custodian for its buildings.

Michigan Lutheran Seminary is interested in engaging the services of a manager for its refectory who has had at least some schooling or training in the area of food

services and some experience in student food services. He should be able to assume the entire responsibility for supervising the food program and food-service personnel, and should be capable of ordering supplies and maintaining a proper inventory.

For the position of custodian the school is interested in engaging the services of a man with some custodial experience. He should be a man who understands floor maintenance, the use of proper equipment, and the general processes for building cleanliness. An apartment is available on campus, if needed.

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 to Michigan Lutheran Seminary, 2128 Court St., Saginaw, Mich. 48602.

M. R. Toepel, President

RESULT OF COLLOQUY

Pastor James C. Neffendorf, formerly of the ALC, passed a colloquy held on April 24, 1967, and is eligible for a call into the preaching ministry of the Wisconsin Evangelical Lutheran Synod.

Norman W. Berg, First Vice-President
Wisconsin Ev. Lutheran Synod.

NOTICE

Board of Trustees Meeting

The next regular meeting of the full Board of Trustees is scheduled for June 12 and 13, 1967.

Business to be acted upon should be in the hands of the chairman of the Board of Trustees or its Executive Secretary at least 10 days before the meeting.

Norbert E. Paustian, Secretary
Board of Trustees

ANNOUNCEMENT

Termination of Call

Trinity Ev. Lutheran Church, Minocqua, Wis., and First Ev. Lutheran Church, Woodruff, Wis., have terminated the call of Pastor Tally Alksnis for cause. Pastor Tally Alksnis is no longer eligible for a call in the Wisconsin Ev. Lutheran Synod.

J. C. Dahlke, President
Northern Wis. District

CHILDREN'S CAMP PROGRAM

The Milwaukee Federation of Wisconsin Evangelical Lutheran Synod Churches, Inc., is again sponsoring a children's camp at Camp Willerup on Lake Ripley, near Cambridge, Wis. The camp dates for boys and girls 8 through 12 are: Sunday, July 9, to Saturday, July 15; Sunday, July 16, to Saturday, July 22; Sunday, July 23, to Saturday, July 29. For teen-age boys and girls 13 and over: Sunday, Aug. 13, to Saturday, Aug. 19. The camping fee is \$27.50 per week. Our camp director is Mr. Arthur Sprengeler.

For further information please contact: M. Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218.

AN OFFER — COMMUNION WARE

A complete set of Communion ware to any interested mission congregation.

Write to: Mr. R. Lewicke, Secretary
Mt. Zion Ev. Lutheran Church
5927 37th Ave.
Kenosha, Wis. 53140

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN DELEGATE CONFERENCE

Place: Northwestern Lutheran Academy, Moberly, S. Dak.

Date: June 20 and 21, 1967.

Time: 10 a.m. (C.S.T.); Communion service at Zion Lutheran.

Preacher: D. Buske (L. Dobberstein, alternate.)

Agenda: The Nicene Creed (Historical-Doc-trinal background), Pastor Walter Sprengeler; Reports and Memorials for the Thirty-Ninth Convention.

Delegates and pastors are to bring bedding for stay in dormitories.

W. J. Oelhafen, Jr., Secretary

* * * *

EASTERN DELEGATE CONFERENCE

Place: Bethlehem Church, Raymond, S. Dak.; D. Ninmer, pastor.

Date: June 27, 1967.

Time: 9 a.m. C.D.T. Opening Communion service.

Agenda: Discussion of syllabus for the Synod Convention.

D. Ninmer, Secretary

MICHIGAN

DISTRICT PASTOR-TEACHER CONFERENCE

Place: Grace Church, Glenlord Road, St. Joseph, Mich.

Date: Tues., Wed., Thurs., June 13, 14, 15, 1967. Sessions begin at 10 a.m. Holy Communion service on Tues. at 7:30 p.m. Guest speaker: Pastor Keith Haag. Lodging and meal details will be sent by mail. Delegates to the Synod convention in August are to be present on Wed.

Program: The Serious Warnings of Matthew 24 as They Pertain to Our Personal Preparation and to an Accelerated Mission Program, W. Koelpin; The Parochial School and Our Mission Dollar (A comparative study of tangible and intangible contributions to our mission program by congregations with parochial schools over against those without parochial schools), W. Arras; Practical Communion Distribution Procedures Considering: 1. Self-communion, 2. Teacher, elder assistance, 3. Replenishing the elements, D. Habeck; Committee Reports.

Ronald F. Freier, Secretary

MINNESOTA

CROW RIVER DELEGATE CONFERENCE

Date: June 13, 1967; 9 a.m.

Place: Bethany Church, Malta Township. W. E. Neumann, Secretary

* * * *

ST. CROIX DELEGATE CONFERENCE

Date: Tues., June 27, 9 a.m.

Place: First Lutheran, Hersey, Wis.

Preacher: Stephen P. Valleskey (Herbert R. Filter, alternate).

Agenda: The Evil of Ecumenicity, P. Kurth; Discussion of the Reports and Memorials for the Synod Convention in August. Delegates to the convention are to be present.

Paul Siegler, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY DELEGATE CONFERENCE

Date: June 12, 1967.

Time: 9 a.m. Communion service in St. Paul's Church, Appleton, Wis.; F. Brandt, pastor. Preacher: C. Voss (H. Warnke, alternate).

Place of Meeting: Fox Valley Lutheran High School.

A. A. Schabow, Secretary

* * * *

MANITOWOC DELEGATE CONFERENCE

Date: Sun., July 23, 1967; 1:30 to 4:30 p.m.

Place: Manitowoc Conference Lutheran High School.

S. Kugler, Secretary

PACIFIC NORTHWEST

DISTRICT DELEGATE CONFERENCE

Place: Faith Church, Tacoma, Wash.

Date: June 27 to 29, noon to noon.

Communion service: June 27, 7:30 p.m.

Preacher: Karl Krauss.

Agenda: Guarding Our Treasure, Karl Krauss; Study of Reports and Memorials for the Synod Convention.

T. R. Adascheck, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH DELEGATE CONFERENCE

Date: Sunday, June 4, 2 p.m.

Place: St. James Lutheran Church, 2028 N. 60th St., Milwaukee, Wis.

Lawrence J. Marowsky, Secretary

* * *

DISTRICT PASTOR-TEACHER CONFERENCE

Date: Wed. and Thurs., June 14, 15, 1967.

Place: St. Matthew Church, 84th and Melvina Streets, Milwaukee, Wis.

Time: Opening service with Holy Communion at 9 a.m. Wed. Pastor Arthur Halboth will deliver the sermon marking the 50th anniversary of the District. Pastor Paul Manthey will serve as liturgist.

Registration: Wed., 8:30 to 9 a.m.

Essay: Pastor-Teacher Harmony, Prof. Robert Voss.

Sessions will be held Wed. morning, afternoon, and evening, and Thurs. morning and afternoon. Meals will be served by the ladies of St. Matthew Congregation.

The Wed. evening session, 6:30-8:30 o'clock, will be devoted to a discussion of "Church and State Relations" led by Prof. C. Lawrenz.

All pastors, professors, and male teachers of the District are expected to attend.

Heinrich J. Vogel, Secretary