



THE NORTHWESTERN Lutheran

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June 11, 1967



BRIEFS by the Editor

IS THIS WHAT LUTHERANS BELIEVE concerning the Holy Trinity? Albert P. Stauderman, associate editor of *The Lutheran* (LCA) writes in the issue of May 24:

"We won't be disturbed, then, when a Bishop Pike derides the Holy Trinity as a 'committee god.' Probably the good bishop never had the advantage of studying Luther's catechism. Many of us learned there that God is limitless and beyond definition, but because of his love for us he has given us three glimpses of him, through what we call revelation. We know that he created us, redeemed us, and that his Spirit is abroad in the world to teach, sanctify, and preserve us.

"These are three small windows into the Eternal, a tiny peek into the power and majesty of God. With our limited vocabulary and comprehension the best we can do is to speak of a Trinity. *We call them 'persons' in the original sense of the words, as masks of God or ways in which God appears to us.* 'There is much more to tell you, but you cannot bear it now,' Jesus said in compassionate understanding.

"Don't be afraid to think in new terms." (Italics are ours.)

The writer at first seems to be upholding the doctrine of the Trinity. Yet, as he goes on, he actually denies it. Note these points:

1) He lays into the term 'person' (of the Trinity) a meaning it never had among Christians faithful to the Bible. Yes, our word 'person' goes back to the face mask worn by actors in ancient times. Then it came to denote the characters in a drama, play, or novel, and finally any human being, especially as distinguished from a thing or an animal. But the Christian Church in its creeds, never used it to express the idea that the Persons of the Trinity merely designate masks of God or the various ways in which God appears to us. In short, the appeal to the original meaning of 'persons' is misleading, if not worse.

2) The writer imputes his wrong view of the Trinity to Luther. We are compelled to say: Though the writer had the advantage of studying Luther's catechism, he has not turned the advantage to good ac-

count. Anyone acquainted with Luther knows that he taught the doctrine of the Holy Trinity just as the Scriptures and the three major creeds of Christendom (the Apostles', the Nicene, and the Athanasian) teach it. In other words, Luther taught that there are three distinct Persons in the one Godhead, not one Person wearing three different masks or appearing to us in three different ways.

3) The support the editor tries to get from words which Jesus spoke to His Apostles is no support at all. The implication is clear that the teaching of the Trinity is one which Jesus withheld from the Apostles because they were not up to comprehending it. But Jesus did reveal the doctrine of the Trinity to them, and He taught them most explicitly that there are three distinct Persons in the Trinity. He did so, for instance, in John 15:26: "But when the Comforter [the Holy Ghost] is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

4) Finally, the editor makes the claim that it is an advance to think of the Trinity in "new terms," such as He uses. Actually, it is a retreat to a heresy that is many hundreds of years old. Quite early in its history the Christian Church had to do bat-

(Continued on page 194)

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

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Editorials

A Judgment It is not just the oldsters in the land dreaming of the "good old days" who notice and deplore a collapse of public and social morality. Law enforcement officers and courts are unanimous in their judgment that the barriers restraining indecency, violence, filthy communications, and general immodesty are breaking down and that anything goes, especially if it goes under the name of modern and daring.

What has happened? Why this revolt against the homely virtues of modesty, politeness, and obedience to parents? Why this terrifying increase in crime and delinquency? There is an answer in Paul's Epistle to the Romans 1:28-31. There we read, in part: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness . . . murder . . . haters of God . . . disobedient to parents." They refused to acknowledge God and God's sovereignty, and so God gave them over to their own debased minds which led them to break all rules of good conduct and to do all manner of wrongful things: murder, scandal, arrogance, contempt of the law, disobedience to parents, immorality, and so on and on.

It is as though God were saying here: Very well, if you obstinately refuse to accept My ways and My rules of conduct, have it your own way, follow the dictates of your own free will and lusts. When God withdraws His restraining hand and gives a man over to the control of his own natural depravity, to go his own way in what he conceives to be freedom of choice, that withdrawal is a judgment of God. That is what happened to the super-civilized Greeks and Romans in St. Paul's time, and that is what is happening before our eyes today. What Paul says in the first chapter of Romans is a law of life. When God is treated as though He were dead, and when even theologians declare that Christ's Gospel of the forgiveness of sin no longer applies to the modern man, then we may expect God's judgment to apply, as Paul described it to the Romans. ERWIN E. KOWALKE

* * *

Still Living It requires little perceptiveness to observe that the trend in theology today is away from the traditional. In the nominally Christian bodies this means modification of the standards of morality established in the ancient Scriptures and virtual abandonment of the Gospel of salvation for sinners as the message of the Christian Church. In view of this trend, which is taking on the proportions of an avalanche, it might seem likely that the churches which resist it would become more and more withdrawn and that their sphere of influence would become increasingly restricted.

This anticipated development, however, has not materialized, particularly not in the case of our own Synod. It still espouses the old morality and accepts the proclamation of the ancient Gospel as its continuing assignment. At the beginning of this decade, when our Synod in a historic vote of its convention refused to be carried along in the liberal trend, predictions of an early demise

of the Synod were freely made. These dire predictions, like the premature announcement of the death of Mark Twain, have turned out to be greatly exaggerated.

The Wisconsin Synod today supports missions in places into which it had no intention of going a few years ago. The reports of its mission boards include far-flung place names not heretofore associated with the Wisconsin Synod. *The Northwestern Lutheran* regularly carries an expanding list of cities and states where mission churches have been started or exploratory services are being held.

We did not plan this expansion, nor has it been carried out by an aggressive search for new mission opportunities. It has literally been forced upon us, in large part as a direct result of the liberal trends which have developed in once conservative church bodies.

This illustrates, among other things, that the age-old truth received by revelation has not lost its vitality. And it is concrete evidence that those to whom this revealed truth is still pertinent and relevant are not yet ready to throw in the sponge.

IMMANUEL G. FREY

* * *

Postscript to Chorus Tours Some of our congregations have become concert-weary. Because of their large size and their convenient location, they are frequently asked to sponsor concerts by choral groups from Synodical schools. The token attendance at the concerts in many places demonstrates their weariness.

Concerts in such congregations largely fail of their purpose. Not only do they fall short of meeting the expenses of the choir tours; the Gospel message in song is also undelivered to all but a faithful few, and the tastes of most of the members of the congregation for good church music are not developed. Furthermore, there is only a limited cultivation of the relations between the Synod schools and the Synod congregations. In a *Missio Dei* year this is an opportunity lost.

Concerts by choruses from Synodical schools can serve a good purpose in the congregations of our Synod. The choral presentation can be spiritually and aesthetically edifying; the members of the chorus can be fine ambassadors for our church; and our Synod's educational and ministerial program can be furthered.

To accomplish this, however, our school choruses must be heard more frequently in the majority of our congregations, and less frequently in the minority. There are scores of congregations with fewer than 300 communicants, where our school choruses could be received by overflow audiences if they would only offer to present their concerts to these smaller unvisited congregations.

If the choruses are not so large as to strain the hospitality of our smaller congregations, and if their concert numbers are not so arty as to discourage their musical appreciation, many of our unsung parishes can accommodate these singing groups. Scores of such congregations will take our seminary, college, and academy choruses to their hearts; meanwhile some of our over-visited larger congregations could catch their breath.

CARLETON TOPPE

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom, and he saith unto him, "Follow me." And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, "Why eateth your Master with publicans and sinners?" But when Jesus heard that, he said unto them, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance" (Matthew 9:9-13).

"This is a faithful saying, and worthy of all acceptance," writes the Apostle Paul, "that Christ Jesus came into the world to save sinners, of whom I am chief" (I Tim. 1:15). Knowing the Apostle and ourselves as we do, most of us would feel readily inclined to dispute the Apostle's claim to supremacy in this area, without boasting. Still, it is our supreme comfort, as it was his, that the Lord Jesus Christ came into the world for the specific purpose of saving sinners. It most certainly follows, therefore, that Jesus sinners doth receive.

See It Demonstrated

In its broadest sense the term "sinners" could properly include every human being that has ever or ever will live on the face of the earth, Jesus Himself being the only exception. The Holy Scriptures make it plainly patent that "all have sinned, and come short of the glory of God" (Rom. 3:23), and that "there is not a just man upon earth, that doeth good, and sinneth not" (Eccles. 7:20). According to God's own reliable estimate, all of us have early missed the mark of perfection which He re-

quires, before we were born, in fact. With David we must either willingly or unwillingly admit, "I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

But the word "sinners" is also used to designate persons of the most unsavory character in society or in a community. People who are frequently guilty of flagrant moral offences may be referred to as sinners in a narrowed sense. In this category were the harlots and publicans of Jesus' day. Matthew was one of these despised publicans whose services, as tax collector for the hated Roman government, could hardly have been less appreciated by his fellow Jews, especially if it included the pilfering practices so common among the publicans. Few people were as publicly unpopular as the publicans.

Yet Matthew, or Levi as he was first named, was not only called to faith and fellowship with Jesus, but was subsequently also selected to be one of the Twelve and a privileged Apostle. Though he was counted chief among sinners, his repulsive reputation was discounted when Jesus warmly received his repentant heart.

And when this penitent publican prepared a great feast in his own house, as St. John informs us, in Jesus' honor and out of gratitude to Him, there was present a great company of publicans and sinners. It had been demonstrated to them that Jesus sinners doth receive. Matthew, their customhouse colleague, had shown and urged upon them that sinners also Jesus do receive.

Paging through the Scriptures, we find it amply demonstrated in the experience of the harlot Rahab, of the crucified malefactor, of the Pharisee Saul, and of the publican Matthew, that Jesus sinners doth receive. But it is our own experience with the Savior and His redeeming cross that will most urgently inspire us to sing both with and to transgressors, "Jesus Sinners Doth Receive."

Hear It Vindicated

However conclusively and comfortingly it is demonstrated that sinners

are received by Jesus, there will, nevertheless, always be those who seem to regret it, or to oppose it, or to use it for their own malicious purposes. When this happens, it usually suggests a very shallow understanding of the Gospel's inclusiveness, or it betrays an attitude of unbecoming, self-styled saintliness.

When the Pharisees observed that Jesus was eating and drinking with publicans and sinners, they figured, in the blindness of their own conceit, that since no self-respecting religious leader would have anything to do with persons of that sort, this could be used to discredit Him. Once the people found out that Jesus consorted with publicans and sinners, they too would be done with Him. There is ridicule and contempt in the hearts of the Pharisees as they ask Jesus' disciples, "Why eateth your Master with publicans and sinners?"

Such a question the Lord is moved to answer for Himself. His reply is in the nature of a proverb which is intended to trouble the comfortable and at the same time to comfort the troubled, "They that be whole need not a physician, but they that are sick."

It can happen spiritually, as well as physically, that a person may be desperately ill without even knowing it. As long as he is not aware of his critical condition and feels no pain or discomfort, he is not likely to go to a doctor, or to call one. On the other hand, sensing that something is wrong with him, he may not like to admit it, even to himself. In either case, consequently, the situation is virtually helpless. So it was with the self-righteous Pharisees. They couldn't be helped until they became sinners in their own eyes.

Not only can sinners be helped by the Great Physician, but *only* sinners can be helped under His merciful care. If you are one, rejoice and give thanks with Matthew, the publican, for Jesus sinners doth receive.

MILTON BURK

News FROM OUR Missions

Valley Lutheran Indian Mission Church Dedicated

On May 7, under a bright 92° Arizona sun, grateful members of the Valley Lutheran Indian Mission, Phoenix, dedicated their house of worship to the service of God.

The property was purchased by Synod's Board of Trustees from the Valley Bible Church, and was last used as a children's theater. It had been vacant for several years. It is located on a corner lot 130' by 110', well landscaped and dotted by eight majestic palm trees. An asphalt parking lot accommodates 25 cars.

The need for such a complex had been felt for years during the time the late Pastor O. Hohenstein served the Apache Indians in the Valley of the Sun. Missionaries and teachers have labored faithfully on the Ft. Apache and San Carlos reservations since 1893. From these reservations Apaches have come to this city of 750,000 people to attend schools, to enter hospitals, and to seek employment. It is the privilege of the Valley missionary to guide these souls and to win others for Christ. Through intermarriage and otherwise it has more and more become an intertribal Mission. The Phoenix Indian School, government hospitals, and numerous rest homes give ample opportunity for spiritual ministrations. The area that beckons the missionary is roughly 30 by 13 miles in extent.

The mission complex which was dedicated answers all needs, providing a spacious chapel, social room, kitchen, Sunday-school rooms, and a second-story apartment of seven rooms. Many willing hands helped to restore the property to its original use. Valley vacationers from St. Paul and New Ulm, Minnesota, Golden, Colorado, and Manitowoc, Wisconsin, gladly gave their labor for this purpose.

The members of Valley Lutheran were heartened by the presence at the dedication of a large number of members and pastors of the Phoenix area churches and a goodly number of Apaches from the reservation. The guest speaker for the occasion was Pastor E. Hartzell, Whiteriver, Arizona. He based his message on the words of Psalm 122: "There Is No House Like the House of God." Pastor A. Uplegger, San Carlos, served as the liturgist. Words of greeting were spoken by Pastor Immanuel Frey, Phoenix, president of the Arizona-California District, Pastor R. Zimmermann, Glendale, field secretary of the Apache Mission and chairman of the Board for World Missions, and Pastor Edgar Hoenecke, San Diego, California, executive secretary of the Board for World Missions. The East Fork Mission choir, under the direction of Teacher A. Meier, thrilled many hearts.

After the services all 225 guests were treated to refreshments served by members of the Mission, ably as-

sisted by Lutheran students from the Phoenix Indian School.

May the Valley Lutheran Mission always serve the worshippers the Bread of Life for the salvation of their souls!

M. J. WEHAUSEN



The newly acquired house of worship of the Valley Lutheran Indian Mission.



This sign tells the story of an important event for Valley Lutheran Indian Mission.



A happy move from the old to the new home for the school.

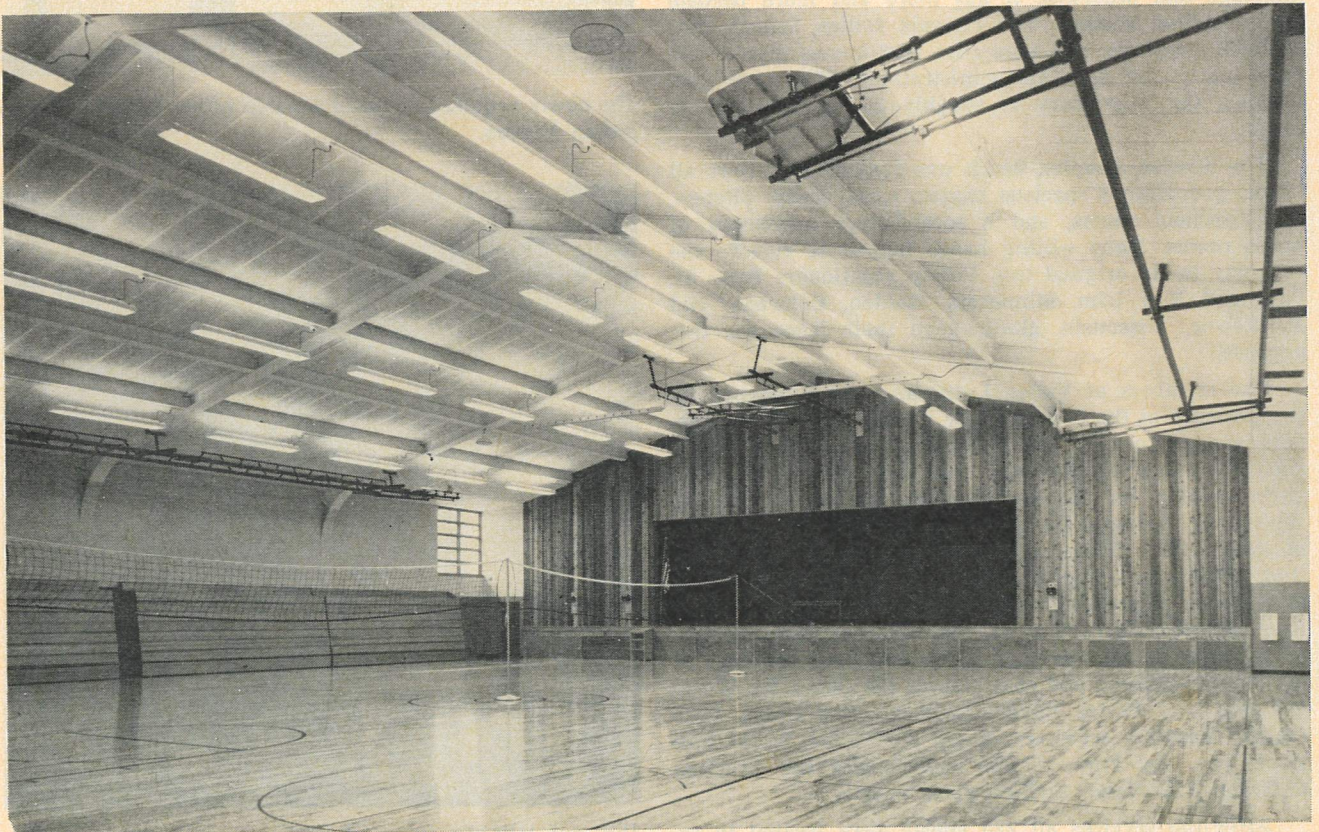
NOTHING COULD DAMPEN THE JOY

Dedication at Manitowoc Lutheran High

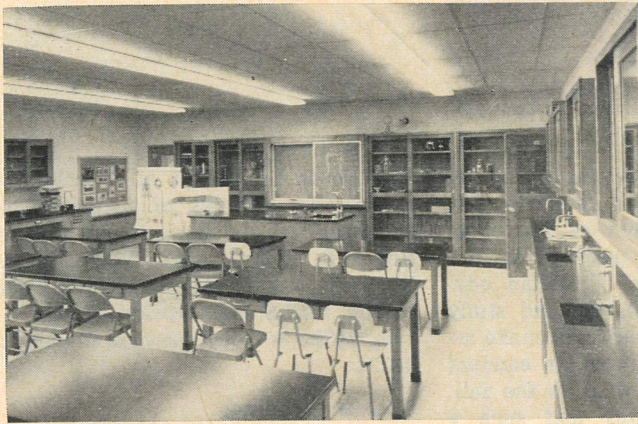
Some 1900 persons tested the capacity of the Manitowoc Lutheran High School's auditorium-gymnasium on Dedication Day, April 23, 1967. Because of the limited parking facilities, most of them had to be bussed from the county highway shops, one mile distant. But nothing could dampen the joy of this grateful assembly.

The Service of Dedication

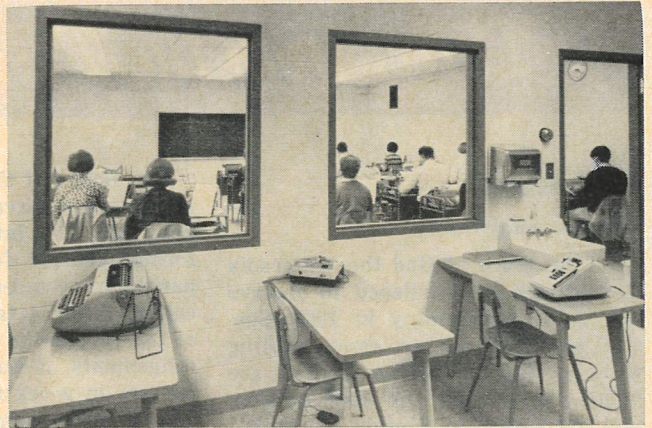
When the Christian's heart is brimming over with joy, he sings. The assembly sang Luther's "We Now Implore God the Holy Ghost" and "A Mighty Fortress," accompanied by the high school band, Heine Schnitker, director. The massed area choirs sang "All Glory Be to God on High," directed by Martin Busse; 350 area grade-school children, under the direction of Emil Leitzke, sang "God of Might, We Praise Thy Name." The high school student body sang "Help Us Still, Thou God of Zion," Harold Klatt directing. The combined choirs sang "The Church's One Foundation," the assembly joining in the last verse, with trumpet descant. Pastor Clare Reiter of Kiel, Wisconsin, chose Revelation 19:7 as the text for his dedicatory address: "Let us be glad and rejoice, and give honor to him. . . ." Also taking part in the service were: the visitor of the Manitowoc Conference, Pastor Theodore Sauer; the chairman of the high-school board, Pastor Rudolf Otto; the chairman of the building committee, Charles Ellingboe, and the undersigned. The



The Gymnasium-Auditorium of the new Manitowoc Lutheran High School.



This biology lab at Manitowoc Lutheran should be a delight for the teacher and student.



Efficient facilities were provided for the conduct of business courses.

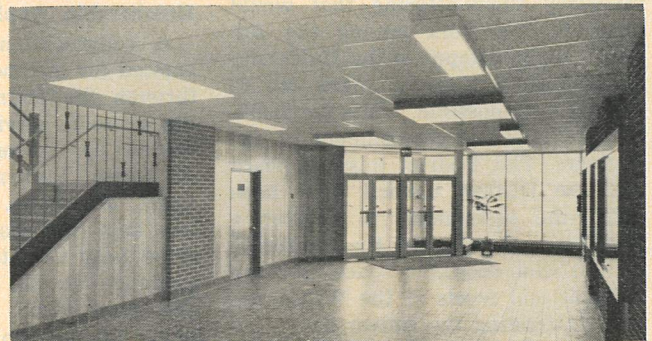
chairman of the dedication committee was Pastor Theodore Stern of Two Rivers, Wisconsin.

A Realization of Dreams

This day of dedication was the realization of dreams going way back to 1954, when a Lutheran high school was authorized by the Manitowoc Delegate Conference, and to the fall of 1956 when the doors of the old Madison School were opened to welcome the first class of 14 freshmen. Since that time, the school has graduated 209 students, and presently has a student body of 196 with a faculty of nine. The school's philosophy has ever been to foster in its students a continued growth in the knowledge of the grace of God in Christ Jesus through the dynamic Word of God.

The Building Described

The basic structure is a two-story design, of concrete block with brick facing. Noteworthy features of the 12-classroom building, besides the spacious auditorium-gymnasium-stage unit, include: a large music room, a complete basement under the academic area, separate chemistry and biology labs furnished with Hamilton equipment, and a private office for each teacher. The general contractor was Hamann Construction of Manitowoc, and the architect, Perc Brandt, A.I.A., also of this city. The 23-acre site at the intersection of highways



The lobby of the new high-school building is handsome and inviting.

10 and 141 provides ready access from all directions. Students commute daily from communities as distant as Algoma, De Pere, Brillion, and Millersville.

May this school, now dedicated to the use of the Triune God, always serve as a workshop of the Holy Spirit, where the youth of this area may be trained to live to the glory of God in this life and within that glory in the life to come!

LOREN SCHALLER, Principal

[A picture of the exterior will appear in a future issue. — Ed.]

NOTES FROM THE EDITOR'S DESK

ITEMS TO LOOK FOR IN THE JUNE 25 ISSUE:

- “Early Attempts at Reform”—the fourth article in the Reformation anniversary series
- The 1967 Seminary Graduates
- “The District Missionary”

COMING SOON IN FUTURE ISSUES:

- The 1967 Dr. Martin Luther College Graduates
- The Story of the Free Ev. Lutheran Synod of South Africa
- Preview of the 1967 Synod Convention
- “God Prepares His Instrument”—the fifth in the Reformation anniversary series of articles

NOW NATIONAL MOTHER OF THE YEAR — In the May 28, 1967, issue we reported that Mrs. Minnie Guenther,

widow of Indian missionary E. Edgar Guenther, had been named Arizona Mother of the year. On May 13 newspapers carried the news that Mrs. Guenther had been named the 1967 American Mother of the Year. From the newspaper clipping sent to us from Ann Arbor, Michigan, we quote the following:

“The 76-year-old great-grandmother expressed great pride in her nine children, 22 grandchildren, and three great-grandchildren.

“Asked her formula for raising children, she said: ‘Give them a good Christian foundation, and they’ll build on that.’

“Mrs. Guenther lives with her son, Arthur, who became Lutheran minister for the reservation after the death of his father, the Rev. E. Edgar Guenther.

“Mrs. Guenther said she plans to live in Whiteriver ‘to be with my people.’”

Direct from the Districts

Minnesota

District Anniversary

By the grace of God the Minnesota District will be privileged to observe its golden anniversary in 1968. Special services and an essay dealing with the history of the District are being planned for the 1968 convention. By special resolution the spring pastoral conference decided to give expression of their gratitude in a tangible way by encouraging an anniversary thank-offering that would intensify the work among the students on the campus of the University of Minnesota. Current plans are to acquire, if possible, suitable facilities for spiritual refreshment of the students. The District mission board and the District council have been given the assignment to develop a plan for gathering the thank-offering and to find desirable space to serve the spiritual needs of the WELS students attending the university.

Board of Education

The District Board of Education, headed by Prof. Arthur Schulz, has prepared and distributed a valuable guide to aid congregations in a self-study toward improving their Christian education program. This self-study instrument is divided into the following eight parts: child census data, statistics of educational agencies, administrative board, the Christian day school, confirmation instruction, part-time agencies, youth and adult Bible study, and family life education. Six of the eight instruments contain a section for "summary and follow-up," and ask such questions as: What are the strengths, the weaknesses, recommendations for improvement, and how shall these be carried out? Each congregation of the District is encouraged to determine, through careful study, whether it is meeting its obligations and opportunities for Christian education.

In a meeting on the 12th of May in Belle Plaine, Minnesota, the District Board of Education and the District school visitors discussed Federal Aid to Education legislation and the recently prepared instrument for evaluation of educational agencies in the congregation.

The Board of Education is currently making a survey to determine the need and the interest in regard to formal courses for teachers in our part-time agencies of Christian education. After a tabulation and study of the results the Board will make arrangements, if warranted, to conduct courses in a central area in the fall. The Board emphasizes that such a program is not intended to replace regular meetings conducted by the pastor.

Membership Application

A congregation of the ALC has applied for membership in the WELS through the Minnesota District. For the present, services are being conducted by Pastor Louis Meyer of Grace Lutheran Church, Clear Lake, Wisconsin. The congregation has kept its property which is located near Comstock, Wisconsin. Attendance at the services has been averaging about 100. Meetings are being planned to study the Synod's new statement of belief, "This We Believe," with the members of the praesidium.

Appointment

Frederick E. Schulz, a public accountant from Litchfield, Minnesota, has accepted the appointment to serve as the new District cashier. As a former member of the District auditing committee he cooperated in a review of the bookkeeping system which resulted in a plan that will eliminate some unnecessary repetition and make the financial reports more meaningful. The former cashier, William J. Frank, Delano, also showed much interest in this review and encouraged the changes resolved upon.

Illness

Pastor Martin Lemke, Immanuel Lutheran Church, Wellington Township, suffered a heart attack on April 2. He is receiving treatment at Sleepy Eye Hospital. Professors from DMLC are currently serving the congregation.

Exploratory Services

Pastor Roger Zehms is conducting exploratory services in the South County area of St. Louis, Missouri, at the Howard Johnson Motor Lodge,

6925 South Lindbergh, at 11 A.M. every Sunday. Names of members in the area are to be sent to Pastor Roger R. Zehms, 4111 Robert Koch Road, St. Louis, Missouri 63129, and to the WELS Membership Conservation, 10729 Worden, Detroit, Michigan 48224.

Golden Weddings

Mr. and Mrs. Louis Krohn, of Trinity Lutheran Church, Nicollet, Minnesota; Mr. and Mrs. August Kramin, of St. Matthew's Lutheran Church, Danube, Minnesota; Mr. and Mrs. Erwin H. Yager, of St. Paul's Lutheran Church, Montrose, Minnesota.

Dedication

Bloomington Lutheran Church, Bloomington, Minnesota, dedicated its new house of worship on April 30, 1967. Pastor W. F. Dorn, chairman of the District Mission Board, was the speaker for the morning dedication service. Speaker for the afternoon service of praise was Pastor Harold Eckert, executive secretary of the Board of Trustees. Pastor R. J. Palmer, Minneapolis, served as liturgist. This dedication falls in the same week in which the original chapel was dedicated 15 years ago, when Pastor Dorn also was the speaker.

DMLC Activities

Three children's audiences and one adult audience were treated to the dramatic presentation of "Hansel and Gretel" presented by the Children's Theater of DMLC. The group also traveled to Onalaska to present the production to the children in the La Crosse area. Nancy Schuessler is the directress, and Gretchen Manthey is the producer.

Karl Kaufmanis, Associate Professor of Astronomy at the University of Minnesota, lectured on the "Star of Bethlehem" at the College's April 14 Lyceum program. The final program of the Lyceum series will feature an orchestra composed of students from Mt. Calvary Lutheran Grade School, La Crosse, Wisconsin.

Three historical periods were portrayed in music by the Symphony Band of DMLC on Sunday, May 14. The Baroque Period was represented by Handel's "Royal Fireworks Peri-

od." The Turn of the Century came to life with "Artist's Life Waltz" by J. Strauss. "Don't Let The Rain Come Down" pictured the Modern Period. Interspersed among these band selections were numbers by the Marluts and Aeolians.

The third annual Mission Workshop was held on the DMLC campus on April 7, as part of the Collegiate Council's monthly mission program. The theme centered on mission presentations in the classroom. The purpose of the program, which was divided into two main parts—the teacher's role and the children's role—was to aid future teachers in presenting the work of the Synod's missions to the children in the classroom. A special feature of the program was an address given by Miss Marietta Meyer, supervising teacher from St. Paul's, New Ulm. She stressed the fact that "every Christian in a soul-winner," and that every teacher should make the children aware of this privilege.

ROBERT A. SIEVERT

Northern Wisconsin

Twentieth Anniversary — Faith, Fond du Lac

In February, Faith Lutheran Congregation of Fond du Lac was privileged to celebrate 20 years of history. In the early forties, St. Peter's, the mother congregation, decided to establish mission congregations in several parts of the city. In September 1946, Pastor John Raabe was installed as mission pastor. Services were held in a funeral home. In February 1947, the mission was organized, and the name Faith was chosen.

With the help of the mother church, the present site on East Johnson Street was acquired. In May of 1948, a basement church was dedicated. The congregation then numbered 50 communicants. In 1956, the congregation became self-supporting and purchased a parsonage. Ground-breaking ceremonies for a church, costing \$155,907, were held in November 1960. Pastor John Mattek, who began his work here in 1955, officiated. The new church and day school combination was dedicated in 1961.

The present pastor is Martin Janke. The present school principal is Henry Gruenhagen. The congregation now numbers 319 communicants. The school has grown from 60 in 1961 to 102 at present.

Organ Dedication

On May 21, St. Paul's Lutheran Church at Town Forest will dedicate a new Baldwin organ. Professor Martin Albrecht of the Seminary will play the organ on that day.

One of the vacancies in this District is at St. Paul's. It is being served by Pastor M. Janke of Faith Lutheran Church of Fond du Lac at present. Mr. W. Loeck has answered its call as teacher and Mr. Ferdinand Schultz of Kewaskum, who was teacher there since last fall, has been able to retire again. He has had seven positions as substitute teacher since his retirement.

Summer Camp

Camp Bird, a summer camp for Lutheran youth, located in northern Wisconsin, will again be open August 6-19.

Anniversaries

The following anniversaries were reported recently. Mr. and Mrs. William Bunkelmann and Mr. and Mrs. Rueben Backhaus celebrated their fiftieth, and Mr. and Mrs. Anton Backhaus their sixty-first anniversary. All of these couples are members of St. Lucas Lutheran Church at Kewaskum, of which Paul Hoenecke is the pastor.

Mr. and Mrs. Otto Krug celebrated their fiftieth anniversary on April 9. They are members of the congregation at Town Forest, located east of Fond du Lac.

High Schools

The District rejoices with the Manitowoc area in the dedication of the new Manitowoc Lutheran High School located at Lancer Circle, on April 23. Open house was held on Easter Sunday, March 26.

Fox Valley High School

A student recruitment day of the Federation's present eighth-graders was held last November. The latter were invited to visit the school. The purpose of this was to get an idea of the number of students to be expected in the autumn.

Last year, almost 25 per cent of the graduating class here chose to prepare themselves to become pastors or teachers within the Church.

Last summer the remaining areas of the grounds to be seeded were taken care of. The total area seeded this last year was equivalent to about 20 small lots. The total area in grass is now between 10 and 11 acres. The

cost of last year's seeding was about \$2,200.

A sacred concert was given in March. This one was different from concerts in the past in that it consisted mainly of vocal selections by the whole chorus, a group of nine, a male choir consisting of all of the boys in the regular choir, and a treble choir consisting of all of the girls of that choir. The instrumental section played the prelude and chorale of "Integer Vitae." An organ selection was also played by a student. Directors were Gerhard Rolloff and Kurt Oswald.

At Winnebago Lutheran Academy, the senior class gave the annual class play on April 16. This year's play was entitled "The Late Christopher Bean." It was under the direction of Mrs. W. Hoepner. On April 21, the eighth-graders of the parish schools of the area came to visit the classes here.

A band concert was given by the Academy band under the direction of W. Fuhrmann on the 30th of April. The spring concert of the choirs was given on May 21, under the direction of T. W. Zuberbier.

The Lutheran area high-school teachers of Wisconsin and Minnesota met at the Fond du Lac Academy on April 28 for their spring conference. Chaplains were Karl Gurgel of St. Peter's, Fond du Lac, and LeRoy Ristow of the Academy. Dr. Darold Treffert, Superintendent of Winnebago State Hospital, spoke on adolescence. Lecturer Harry W. Shields presented an illustrated lecture on "Lutherland."

Band Festival

Band members in the high school of our District went to the annual spring band festival at Milwaukee, April 7-9. Wisconsin Lutheran High School of Milwaukee was this year's host. Participating bands were Winnebago of Fond du Lac; Wisconsin Lutheran High of Milwaukee; Lakeside Lutheran High of Lake Mills; St. Croix of St. Paul, Minnesota; Fox Valley of Appleton; Manitowoc Lutheran of Manitowoc; and Luther High of Onalaska.

Directors of the bands from the Northern Wisconsin District are W. Fuhrmann at Fond du Lac; G. Rolloff at Appleton; H. Schnitker of Manitowoc.

A guest band performed on Friday night. The real work for each band began on Saturday morning with

(Continued on page 194)

The Christian and the World

IN IT, BUT NOT OF IT

“YE SHALL BE WITNESSES” — WHO, ME?

To ask a group of people: “What’s the world’s greatest need?” will surely spark a lively debate and varied answers. But to us Christians it is evident that this world in which we live does desperately need a Savior from sin. It has allowed itself to be caught up in a whirlpool of wickedness which will one day drag it down to the depths of perdition, unless God by His grace intervenes and leads the men of this world to know the crucified Christ. But this raises the age-old question: How is the world to believe on Him of whom they have not heard? And how are they to hear unless we, as Christians, conscientiously carry out Christ’s command and become His witnesses?

The Commission Is Clear and Compelling

There’s not a single Christian who would deny that we have been charged with this responsibility. The Commission to ‘go and disciple all nations’ stands out boldly in black and white in every one of our Bibles, and it’s directed at every individual, whether that person finds himself in the pulpit or the pew, the kitchen or the classroom, the foxhole or the factory. Everywhere every one of us is expected to be witnessing in behalf of Christ. In the words of the poet, “We are the only Bible the careless world will read; we are the sinner’s Gospel, we are the scoffer’s creed; we are the Lord’s last message written in deed and word—What if the line is crooked? What if the type is blurred?”

Our Inhibitions

Accordingly, many a Christian finds himself hung up on the horns of a dilemma. The Commission to witness for Christ is clear and compelling, but the enthusiasm necessary to carry it out is very often dampened by inhibitions, inadequacies, or similar fears of the flesh. Without meaning to, we become like the many around us who are reluctant to testify in the event of an accident or crime simply because they do not want to become involved.

But the Christian must become involved. We are the light of the world and the salt of the earth. We have a high privilege and an urgent responsibility toward our God and our fellow men—one which cannot be ignored. Any display of indifference would run counter to the will of our blessed Lord and serve the purposes of Satan. It is for that reason that we ask ourselves: How can a bashful believer overcome his shyness and witness effectively for Christ? The answer is as follows: Pray—Prepare—Proceed, and then, with God’s help, Produce.

Pray!

It is imperative that every potential witness *pray* before undertaking the work of the Lord, for as Paul writes: “We are not sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament”

(II Cor. 3:5,6). Pray earnestly for that strength and counsel which the Lord has promised to give through His Holy Spirit and then allow yourself to become a tool in His hands. Remember, we may plow and plant and water, but it is finally the Spirit of God who must give the increase. He is the One who alone is able to convict or convert this world. We are but stewards of His mysteries, and as stewards it is required only that we be found faithful—not polished, nor persuasive, nor even successful, just faithful—ready to work and willing to witness.

Prepare!

The second step is equally important. The would-be witness must *prepare*. We must let the Holy Spirit refresh and deepen our own faith so that we might with renewed clarity and conviction bear witness to that which we believe. This means going back into the Catechism and reviewing what Luther has to say about the Apostles’ Creed. It means storing within our minds those Bible passages and references upon which our hope of salvation is based. It means studying the confession of our church which is now briefly, but beautifully defined in the booklet “This We Believe.” In other words, like any good salesman, we must become thoroughly acquainted with the product which we are about to sell, not with the intention of winning the world with our eloquence, but so that we might “be ready to give an answer to every man that asketh us a reason of the hope that is in us with meekness and with fear” (I Pet. 3:15).

Proceed!

Now as witnesses we are ready to *proceed*. Our attitude will be humble, for the one thing separating the saint from the sinner is the forgiveness which has been freely given to us and which we are now about to share. The atmosphere best suited to our work will be some quiet corner, free from distractions, where the witness can speak with joy of all that is in his heart in a sincere and earnest way.

Our approach may, of course, be different in every case, but let these be our guidelines: 1) Be Confident! We are about to perform surgery, but we don’t have to be afraid. The Spirit of God will be there to attend us with His skills and the Word with which He operates is sharper than any two-edged sword. And if we must first use the Law to cut through the layer of pride which hides a guilt-ridden soul, the pain will soon subside when the Gospel, the balm in Gilead, has been poured into the wound. 2) Be Constructive! We are to edify, not crucify our brother; therefore, accentuate the positive, de-emphasize the negative. And 3) Be Christian! If we were trying to interest someone in football, we would first concentrate on the game itself and, only when they had learned to enjoy the game, would we tie their loyalties to a particular team. And so it must be with our witness.

Our first concern is to gather souls for Christ. When they have come to accept and are willing to practice their Christian faith, then we can take them one step further and introduce them to the conservative confession of our own Wisconsin Synod.

Our Part in Production

Pray, prepare, proceed and then with God's help, produce. We, of course, have no hand in bringing about the fruit of our labor, but we do, nonetheless, play a part in its production. We have been commanded to go to the men of this world and greet them with the Gospel, so that the Spirit might plant faith and love toward

Christ in their hearts. And then we stand by as He works. We watch as their eyes brighten with faint glimmers of hope, and we are there with the Word of God to nourish that hope. They have questions, and we provide answers. They have doubts, and we lend them assurance. They grope about in darkness, and we are privileged to lead them through the Word of God into His glorious light. Christ says: "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10), and we share in that joy. Suddenly what began as an awkward dilemma becomes our greatest delight and leads us to pray: O Lord, let us know the joy of being your witnesses in this world!
DANIEL WESTENDORF

HIDDEN GEMS IN OUR HYMNS

"The Ten Commandments"

Five years before Luther's *Small Catechism* was first published, a metrical version of the Ten Commandments appeared in "Eyn Enchiridion," a handbook of spiritual songs and Psalms. This little book contained 25 hymns, 18 by Luther, one of which was his "Dies sind die heil'gen Zehn Gebot'," based on the Ten Commandments. In the English translation, this hymn is No. 287 of *The Lutheran Hymnal*: "That Man a Godly Life Might Live."

Each of the Ten Commandments is briefly and skillfully explained in stanzas 2 through 10. It is interesting to compare this hymn with Exodus 20 and with the explanations of the Ten Commandments in the *Small Catechism*.

Stanza 2 translates the First Commandment with the words: "No other God beside Me own." Here "own," of course, means "have." The second and third lines of stanza 3 remind us that God wants us to call only those things right or good which He has approved as such in

word and act. "Pray, praise, and give thanks." Stanza 4 emphasizes that we are not to let anything interfere with our worship of the One True God.

The Fourth, Fifth, and Sixth Commandments and all that they imply are treated in the next three stanzas. All types of fraud and stealing are condemned in stanza 8, as God condemns them in the Seventh Commandment.

Stanza 9 contains a phrase which might leave a person in doubt as to its precise meaning. "Foul calumny" is not an expression which occurs regularly in our daily conversation. It means about the same as "vicious slander" or "maliciously false accusation." In stanza 10 the word "ought" means "anything": thou shalt not covet anything that is thy neighbor's."

Luther reminds us, in stanza 11, that the Law acts as a mirror to show us our sin, and as a rule to guide us in Christian living. And, finally, stanza 12 is a prayer that we might ever trust in Jesus for our salvation, for we cannot be saved by our own works.

"Have mercy, Lord!" Help us to live as Thy disciples indeed.

More News from Our Missions

A MISSION WITH A MEANINGFUL HISTORY

Redding, California

When a member from your local congregation moves to a different city, as far as your congregation is concerned, he is *gone*. There may be a few letters from him; there may be vacations spent with relatives and friends; but as far as his usefulness to your congregation is concerned, he is *gone*.

Gone or Come?

When God looks at such a situation, however, He may see it in a completely different way. Instead of that person being *gone*, God may see that he has really *come* to do a greater work. That person who is *gone* for you may have *come* to a mission congregation that needs his abilities and leadership.

The Origin of Mount Calvary

When Kimberly-Clark Corporation built a paper and lumber mill near Redding, California, a few years ago, several congregations in Wisconsin lost some fine mem-

bers in the personnel transfer. The feeling in these congregations may have been: "Well, there go some fine church workers that we needed here." But God, watching those members move westward into the Redding area, may have said: "Well, here come the church workers I've been waiting for." Those members who moved westward did not think that they had *gone* from their churches. They brought their church along with them. And because of this, Mount Calvary Lutheran Church exists in Redding, California, today.

Congregation Receives Resident Pastor

It really wasn't easy to start a congregation here. At first pastors came from 200 to 250 miles away to serve this small group once a month on Sunday evenings. After nine months of this, a Seminary graduate was called to serve mission congregations in two northern California cities, Redding and Sacramento, 170 miles apart! This man preached in Sacramento on Sunday morning and then drove the 170 miles each week to preach in Redding on Sunday evenings. After a year of this arrangement, Mount Calvary in Redding was granted a Seminary graduate in 1966.

No Phenomenal Growth

The growth of the congregation has not been phenomenal. The communicant membership stands at only 24, baptized membership is 46, and families are scattered all over northern California 40, 50, 70, and 80 miles from the church. But a regular congregational program has now been established, and recently six new members were confirmed. Attendance averages 40 and above, and the congregation is optimistically looking forward to the purchase of land in a rapidly growing area of the city.

An Important Question for the Congregation Losing Members

The story of Mount Calvary congregation should be an encouragement to two groups within our church. It should encourage your congregations that are losing members to see where your members are going. It should encourage you to look at God's kingdom beyond your own local group. Each congregation is only a workshop in God's great kingdom, and therefore no one should place too much emphasis on the size of his own group. A more important question than size is this: Are the members of your congregations being prepared to do kingdom work for the time when they are called elsewhere? You must prepare them.

An Encouragement for Members Who Move

This story should also encourage those members who are being moved from their home churches to a new area.

With God's grace, your persistence, and your good leadership, it is possible to start new congregations in many places. And each new congregation increases our ability to reach those who do not know Christ—our chief responsibility. As you can see, mission work does not only involve sending mission dollars; it may also involve sending mission people—yourself. Be ready to do the work.

Applying the Reason to Your Congregation

The next time your congregation says good-by to a family, then, do not lament your own loss and dwindling numbers. Rather than this, take up the slack that exists. And then say to yourself and to fellow members: "I hope that those who are leaving us are well prepared to be faithful Christians in a climate where they may not have a church roof over their heads for a few years. I hope that we got them ready while they were here." And with your prayers fortify them for the difficulties ahead.

They Also Leave Mission Congregations

Mount Calvary, Redding, knows that members can leave mission congregations, too. Almost half of those who came out from Wisconsin have gone back again. New workers for the kingdom have to be found. But it is our hope and prayer that when our members leave us, they may be better equipped to serve their Lord under new circumstances, in new cities, in new congregations—wherever He may call them.

JOEL PRANGE

THIRTY YEARS A FOREIGN MISSIONARY

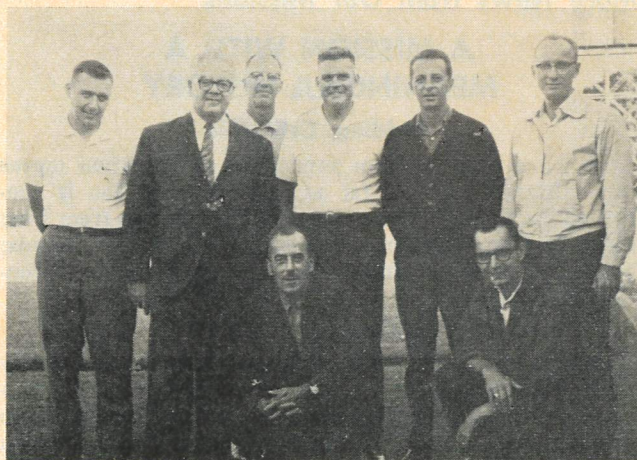
It isn't often that we have opportunity to thank God for the gift of 40 years of experience on a foreign mission field.

This rare privilege happened in Lusaka, Zambia, in connection with the April Missionaries' Conference of the Lutheran Church of Central Africa. On the evening of the first conference day the "mission family" met to recall the 30 years spent by Dr. William Schweppe in Nigeria, Ghana, and Central Africa, and the 10 years of Central African work granted Missionary Richard W. Mueller, Jr. Missionary Raymond Cox of Malawi, who as a child attended Dr. Schweppe's commissioning service in St. John's Ev. Lutheran Church, Milwaukee, spoke for the conference.

Work in a foreign country is, perhaps, the most highly specialized work in the church today. Most of the training for this kind of work must be obtained on the field itself through actual experience. The Central African field considers itself especially blessed in the fact that the Lord has granted it men of experience to help guide it through its formative stages, and who has given these men and their families the strength and the willingness

to devote so many years to a life and a ministry which is unique in so many ways.

DR. WILLIAM SCHWEPPE



For a day of grateful recollection these missionaries gathered in Lusaka, Zambia. Standing (l. to r.): John Janosek, Dr. William Schweppe, Theodore Kretzmann, Richard W. Mueller, Elmer Schneider, Raymond Cox; kneeling: Ernst H. Wendland, Robert W. Sawall.

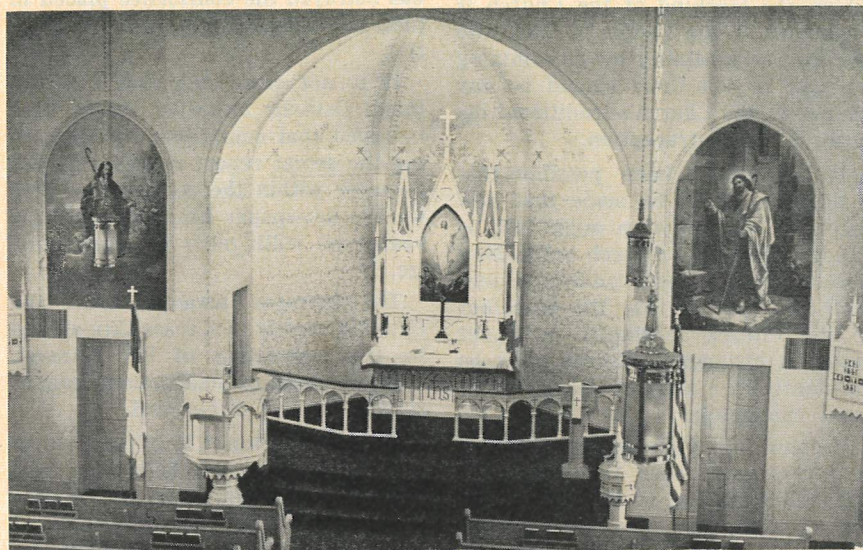
Congregation Observes One-Hundredth Birthday

Zion, Hartland, Wisconsin

During the month of May, 1967, Zion Ev. Lutheran Church, of Hartland, Wisconsin, observed its centennial with a series of services and other events. Guest speakers for the various events were Synod President Oscar J. Naumann, Professors Theodore Hartwig, Cornelius Trapp, Elmer Kiessling, and Martin Albrecht. The Seminary Chorus sang in the May 28 service. Other events were an anniversary banquet and a musical vesper service.

The longest pastorates in the history of the congregation were those of Theodore Hartwig, Sr., Eugene Hinderer, and Frederick Zarling, the present pastor.

Gracing our cover is an exterior view of Zion's house of worship, built in 1910.



THE PLEASING INTERIOR of Zion Lutheran Church, Hartland, Wisconsin.

Henry C. Nitz

By the Way

Vatican II Has Not Changed This

Ecumenists with rose-tinted glasses are elated that non-Catholic Christians are now frequently called "separated brethren." Apparently it is not clear even in Roman circles just what this new status means, if it is new. The question was addressed to *Our Sunday Visitor*. Here is the question and the rather plain answer.

Are baptized non-Catholics members of the Mystical Body of Christ? Has the Vatican Council made a change here?

They are not really members of the Mystical Body, which is the Catholic Church. Vatican II has not changed. Pope Pius XII, in his encyclical on the Mystical Body said: "Only those are really to be included as members of the Church who have been baptized and profess the true faith and have not unhappily withdrawn from the Body-unity or for grave faults have been excluded by legitimate authority."

He further said: "For even though unsuspectingly they are related to the Mystical Body of the Redeemer in desire and resolution, they still remain deprived of so many precious gifts and helps from heaven, which

one can enjoy only in the Catholic Church."

Vatican II teaches the same and does not refer to non-Catholics as members of the Church. The Decree on Ecumenism says of them that "they are brought into a certain, though imperfect, communion with the Catholic Church" (n. 3), and that they are "separated from full communion with her" (n. 4).

Of baptized non-Catholics the Constitution on the Church says: "The Church recognizes that in many ways she is linked with those who, being baptized, are honored with the name Christian, though they do not possess the faith in its entirety or do not preserve unity of communion with the successor of Peter" (n. 15).

Says the same Constitution on the Church: "They are fully incorporated into the society of the Church who, possessing the Spirit of Christ, accept her entire system and all the means of salvation given to her, and through union with her visible structure are joined to Christ, who rules her through the Supreme Pontiff and the bishops. This joining is effected by the bonds of professed faith, of the sacraments, of ecclesi-

astical government, and of communion" (n. 14).

In confirmation of the above, we also have the words of Pope Paul VI spoken in St. Peter's on June 1, 1966: "The Church is one and only one." (Address to a General Audience on "Who Belongs to the Church?") and in such an address on June 8, 1966, on the Mystical Body, the Pope said: "The Church is the Mystical Body of Christ."

* * *

Papal Perplexity

How pitiable the plight of a puzzled Pope! A new dogma is about to be announced, which will be infallible if uttered *ex cathedra*. Will it revoke former "infallible" teachings on the matter? To insure its infallibility—which seems in this case to be tantamount to fairly general acceptance—the Pope is consulting with a commission of experts in various fields. The consultation was to be a top secret, but a member of the commission has "leaked" and revealed the embarrassing information that the new teaching is apparently not based on a study of the Word of God but on the recommendation of men. "It is a sad thing," indeed, according

to *Our Sunday Visitor* (Apr. 30, 1967), which reports:

It is Pope Paul, as the man through whom the teaching of the Church is channeled to the People of God, who has the responsibility for determining whether or not there should be any change in the Church's traditional opposition to contraception.

It has always been possible that a decision might be made that new forms of contraception might not be condemned by the Church today. New understandings, new conditions, new methods, require that the teachings of the Church constantly be under study. A changeless Church must be constantly in a state of change to remain changeless.

Because the Pope believes that it is necessary to seek the knowledge and understanding of the whole people of God, he appointed a commission to study the situation and to make recommendations. Their opinions were to be in no way binding upon him. His decision is a lonely one that ultimately he must make himself.

Because he came to members of this commission for private advice, it was stipulated that their opinions be secret. What he sought from them was confidential advice and he asked that they keep their opinions confidential.

Briefs

(Continued from page 182)

tle against men who spoke of the Persons of the Trinity as different modes or ways in which God appears to believers. Dr. Stauderman introduces "masks" instead of "modes." But the false teaching is exactly the same as it was of old.

DIRECT FROM THE DISTRICTS

(Continued from page 189)

scheduled practices for that day. Sunday marked the day of the big concert of the combined bands at State Fair Park, Milwaukee.

Thinking Ahead

A land contract was signed recently by St. Luke's Lutheran Church of Oakfield to purchase approximately 11 acres of land located east of the present church property. Immediate plans call for the construction of a four-bedroom parsonage. The present parsonage is an 80-year-old, two-story frame structure. In the next few

Now a member of that commission has broken that confidence. Someone — it may have been more than one — has betrayed the confidence placed in him, has revealed what was confidential.

It is not surprising that *The National Catholic Reporter* should have betrayed that confidence by publicizing the secret report revealed by the betrayer within the commission. This weekly newspaper has long since revealed its willingness to sensationalize.

The betrayer arranged that the Catholic weekly in Kansas City should be the instrument of his betrayal. And all their rationalizations cannot change the fact of betrayal.

Why was it done? It is reported in the Vatican that it is believed it was intended as an instrument of pressure on the Pope. The man who betrayed the confidence of the Pope is believed to think that making it known that a majority of the commission favored approval of contraception might force the Pope to make his decision in conformity with the liberal viewpoint.

But the commission was made up of the theologians, doctors, scientists, lay people. Their opinion was valued by the Pope or he would not have asked it. But they are not the ones who

years, the congregation will consider the construction of a parochial school.

In a parish poll taken in 1960, a majority of parents favored a parochial education for their children. Howard Kaiser is pastor of St. Luke's.

LEROY RISTOW

ORDINATIONS AND INSTALLATIONS

Pastors

Heyn, Paul, as pastor of Alpine Ev. Lutheran Church, Alpine, Calif., by Edgar Hoenecke; April 2, 1967.

Heyn, Paul, as pastor of Shepherd of the Hills Ev. Lutheran Church, El Cajon, Calif., by C. E. Found; assisted by J. E. Gerlach, L. K. Smith, W. K. Pifer, V. C. Schultz; April 2, 1967.

Putz, Marvin, as pastor of Redeemer Ev. Lutheran Church, Mandan, N. Dak., by George Rothe; May 7, 1967.

Schroeder, Loyal, as pastor of Trinity Ev. Lutheran Church, Hendricks, Minn., by W. R. Steffenhagen; May 7, 1967.

Schroeder, Loyal, as pastor of St. Paul's Ev. Lutheran Church, White, S. Dak., by H. Ellwein; assisted by E. J. Werner, W. R. Steffenhagen; May 7, 1967.

CHANGE OF ADDRESS

Strobel, Richard W.
11230 40th Ave.
Edmonton, Alberta, Canada

must make the decision. They are not the ones who carry the burden that falls upon the Pope alone.

The placing of pressure upon the Pope is a cynical act. He already carries a terrible burden. His is the pastoral concern for the souls of the People of God. He has always known that any decision he makes will disappoint many. Whether it disappoints a majority or a minority is not the decisive factor. He must speak as he believes God would have him speak.

The newspaper that released the secret report was proud of what it did — the editor issued press releases announcing it. We believe they should feel shame. They have cooperated in the betrayal of a trust.

They also may have done great harm to renewal in the Church. The Pope, the Bishops, priests have gone to the people, to ask their advice, their opinions. If it is demonstrated that when the leaders of the Church go to others their confidences are betrayed, that those to whom they come for advice utilize their confidence by betraying their trust, then those leaders will begin to think they cannot trust others.

It is a sad thing. The member of the commission who betrayed the trust of the Pope deserves only scorn and so do those who cooperated with him in his betrayal.

AVAILABLE FOR LECTURES

Missionary R. Eggert

Missionary Rupert Eggert from Rio Piedras, Puerto Rico, will be available for lecturing in congregations especially in the southeastern and northern parts of Wisconsin from July 1 through July 15. All requests for speaking engagements for Missionary Eggert should be directed to Pastor Harold A. Essmann, chairman of the Executive Committee for Latin American Missions, 365 E. Madison St., Waterloo, Wis. 53594.

CUSTODIAN WANTED

Michigan Lutheran Seminary 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.

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.

APPOINTMENT

Pastor George C. Rothe has been appointed Visiting Elder of the Western Conference, taking the place of Richard W. Strobel, who has moved into another conference.

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

MINNESOTA DISTRICT YOUTH CAMP

The Minnesota District Youth Camp sponsored by the Wisconsin Synod churches in this area, will be held June 25 through July 1, 1967, for boys and girls, 9-18, at

Lake Carlos State Park near Alexandria, Minn. Cost—\$21.00 per camper.
For further information write to:
Pastor Julius Manteufel, Director
Box 206
Hancock, Minn. 56244

AN OFFER—FAIR LINEN

One fair linen is herewith offered to any mission congregation desiring it. Write or call: Pastor Paul Hoenecke, 1420 Parkview Dr., Kewaskum, Wis. 53040.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN DELEGATE CONFERENCE

Place: Northwestern Lutheran Academy, Moberidge, 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

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

RED WING DELEGATE CONFERENCE

Place: First Lutheran, La Crescent, Minn. E. G. Hertler, host pastor.
Date: June 27, 1967.
Time: 9 a.m. (CDT) Holy Communion Service.
Preacher: R. F. Uttech (alt. R. R. Zehms).
Agenda: Discussion of the Reports and Memorials in preparation for the Thirty-Ninth Biennial Convention. A panel discussion on "The Church and its Youth" (Teen-agers), if time permits.

Darryl G. Bruemmer, Secretary

**WISCONSIN EVANGELICAL LUTHERAN SYNOD
CURRENT BUDGETARY FUND**

1967 Prebudget Subscription Performance

	Four months ended April 30					
	Subscription Amount for 1967	4/12 of Annual Subscription	Offerings Received in 1967	Per Cent of Subscription	Offerings Received in 1966	Per Cent Increase for 1967
Arizona-California	\$ 75,481	\$ 25,160	\$ 21,843.93	86.8	\$ 24,699.60	11.6*
Dakota-Montana	105,451	35,150	34,258.77	97.5	35,473.42	3.4*
Michigan	507,155	169,052	148,013.33	87.6	154,575.02	4.2*
Minnesota	560,698	186,899	216,998.92	116.1	197,285.16	10.0
Nebraska	103,184	34,395	32,301.50	93.9	32,496.07	.6*
Northern Wisconsin	591,401	197,134	238,687.82	121.0	221,823.54	7.6
Pacific Northwest	24,555	8,185	7,197.18	87.9	7,135.79	.9
Southeastern Wisconsin ..	735,046	245,015	224,299.90	91.5	241,943.22	7.3*
Western Wisconsin	655,531	218,510	234,014.98	107.1	241,392.25	3.1*
Total	\$3,358,502	\$1,119,500	\$1,157,616.33	103.4	\$1,156,824.07	.1

* Indicates a decrease

MISSIO DEI CONTRIBUTIONS

Total to April 30, 1967

Arizona-California	\$ 71,632.47
Dakota-Montana	77,514.14
Michigan	305,024.08
Minnesota	324,557.36
Nebraska	73,851.59
Northern Wisconsin	480,827.98
Pacific Northwest	22,185.85
Southeastern Wisconsin	564,185.51
Western Wisconsin	380,166.66
Gifts sent to Treasurer's Office	20,777.20
Total	\$2,320,722.84

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Ten months ended April 30, 1967 with comparative figures for 1966

	Ten months ended April 30		
	1967	1966	Increase Decrease*
Income			
Prebudget Subscription Offerings	\$2,736,155.96	\$2,765,971.40	\$ 29,815.44*
Gifts and Memorials	77,996.51	54,356.98	23,639.53
Pension Plan Contributions	75,147.80	15,496.98	59,650.82
Bequests for Budget	—	3,400.00	3,400.00*
Other Income	27,461.82	3,233.74	24,228.08
Total Income	\$2,916,762.09	\$2,842,459.10	\$ 74,302.99
Expenditures			
Home Missions	\$ 843,358.67	\$ 797,449.88	\$ 45,908.79
World Missions	446,120.88	444,556.36	1,564.52
Worker-Training	1,102,383.75	1,059,658.11	42,725.64
Benevolences	441,123.69	319,901.56	121,222.13
Administration and Promotion	181,191.85	200,505.01	19,313.16*
Total Expenditures	\$3,014,178.84	\$2,822,070.92	\$192,107.92
Operating Gain or Deficit*	\$ 97,416.75*	\$ 20,388.18	\$117,804.93*

Norris Koopmann, Treasurer
3512 W. North Ave.
Milwaukee, Wisconsin 53208

NEW ULM DELEGATE CONFERENCE

Place: Courtland, Minn.
Time: June 29, 1967, beginning at 9:30 a.m.
Agenda: The Christian as Citizen, F. Nitz; Discussion of Reports and Memorials.
Melvin Schwark, Secretary

NORTHERN WISCONSIN

WINNEBAGO DELEGATE CONFERENCE

Date: Sunday, July 16, 1967.
Place: Grace Ev. Lutheran Church, Oshkosh, Wis.; host pastor, C. Koepsell.
Time: 1:30 p.m.
Glenn Unke, 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

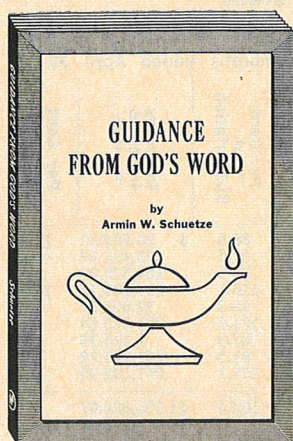
DISTRICT DELEGATE CONFERENCE
Place: Faith Church, Tacoma, Wash.
Date: June 27 to 29, noon to noon.
Communion service: June 27, 7:30 p.m.

Preacher: Karl Krauss.
Agenda: Guarding Our Treasure, Karl Krauss; Study of Reports and Memorials for the Synod Convention.
T. R. Adascheck, Secretary

SOUTHEASTERN WISCONSIN

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



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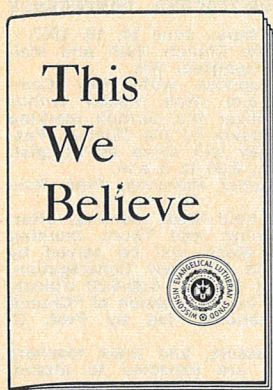
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