

THE NORTHWESTERN Lutheran

IN THIS ISSUE —

Presenting the 1967 Seminary Graduates
Early Attempts at Reform
(Reformation Anniversary Series)
New Church Spires Among Oil Derricks

June 25, 1967



BRIEFS by the Editor

"EARLY ATTEMPTS AT REFORM" is the title of the Reformation anniversary article in this issue. This is the third in the series, which will run to 19 articles.

In his article Pastor Hoge Berg-holz points up some truths which we heirs of the Reformation ought to mark and to mark well. His contribution merits careful reading and study.

* * *

THE 1967 CANDIDATES FOR THE HOLY MINISTRY are presented on pages 201 and 202. This class of 36 is the largest ever to graduate from Wisconsin Lutheran Seminary. This fact should certainly cause us to thank God and to rejoice that He is hearing our earnest prayers. We are sure that such joyous thanksgiving rose to the throne of God from the hearts of about 1300 fellow Lutherans (our estimate) who gathered on the Seminary grounds for the commencement service.

Yet it is necessary to point out that there is no reason for complacency, no reason for any let-up in our prayers, planning, and work to produce more and more manpower

trained for the full-time ministry in our church. After the assignments of this year's class had been made, we were still in need of 44 pastors and professors!

In evaluating our situation, we should keep these factors in mind:

- 1) For some time to come we will have to go on drawing men from the parish ministry in order to build up our faculties. Otherwise we shall not be in a position to handle larger enrollments at our Synodical schools.
- 2) Opportunities for expanding our work both in foreign and home mission fields continue to present themselves. We cannot hope to avail ourselves of them all. But it would be ingratitude to the Lord who creates these opportunities for new Gospel work not to enter a goodly number of the open doors set before us.
- 3) Every year we shall continue to incur the loss of some workers through death, retirement, or illness.
- 4) Inflation is steadily increasing our costs. In addition, there are the new expenditures brought about

through maintenance of the new facilities we are building and soon will be putting into use. The new professors we have called must be supported properly.

But, surely, we are not dismayed by all this, for here our Savior is enlisting us for service in a widening field of work. In so honoring us, He also makes us willing. He puts prayers on our lips, gives energy and stamina to our efforts of mind and body, and opens our hands to give gifts of love for His cause. So, as He summons us to gird our loins for new tasks that will glorify Him, let us hear Him call out to us: "Quit yourselves like men!"

* * *

THE GRADUATES OF DR. MARTIN LUTHER COLLEGE, together with their assignments, will be presented in the July 23 issue.

* * *

COMING IN THE NEAR FUTURE will be an article on the Free Ev. Lutheran Synod of South Africa which is in fellowship with us, reports on graduation exercises at other Synodical schools, and a preview of the 1967 Convention.

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

The Northwestern Lutheran

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Volume 54, Number 13

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June 25, 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.

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COVER — Faith Ev. Lutheran Church, Billings, Montana; James Schneider, pastor.

Editorials

Who Says? "The traditional views of heaven and hell are about 95 per cent mythology." . . . "Modern skepticism about eternity is fully justified." . . . "Perdition cannot be permanent." . . . "The process of salvation and damnation takes place on earth."

Views like these, according to a recent religious news article, reflect the consensus of a growing number of modern theologians with respect to heaven, hell, and eternity. They also reflect a continuing departure from Holy Scripture as the source of Christian faith and doctrine.

Years ago a popular radio comedian convulsed his audience with this simple but effective rebuttal of all doubtful assertions: "Vas you dere, Charlie?" Like this faded comic, one is moved to ask the unorthodox theologians of today, who seem to be taking over the field of religion, where they get their information.

In all fairness they could ask the same question of us. And we have an answer: From the Scriptures. Our views regarding the doctrines in question have not taken shape in the finite mind. They are derived from the revelation of God so that we can speak with divine authority on matters about which we could otherwise only speculate.

Nowadays theology seems to be in process of transition from "Thus saith the Lord" to "Who says so?" God's Word is set aside, and its authority is assigned to unsubstantiated human opinion by arbitrary preference.

Along with another reader of the article referred to above we suspect that behind it all is the desire to get rid of those doctrines which are most unpopular. The process is simple: "No one wants to go to hell, so there is no hell; and to remain consistent, there can be no heaven." This is typical.

The reasoning in modern theology is often intricate and its sponsors learned. But for our answers we go to a higher authority.

IMMANUEL G. FREY

* * *

Modesty Has a Word Too One of the commonest arguments in favor of frank talk about sex is that it is forthright. Movie producers boast that their films have the courage to expose the hypocrisy in sex matters. Magazines peddle their wares by promising to reveal the truth about campus orgies, how girls hoodwink their mothers, why virginity is passe'. Bestsellers entice readers into seeing for themselves how the latest publications have outdone their predecessors in depicting bold lust.

Candidness about sex is acclaimed as sincerity and honesty; being reserved about it is stigmatized as prudery and evasion. The frank portrayal of sex is so assertive and blatant that modesty is made to feel like a leper. "Take it off" sex is being promoted with such fervency that one is almost made to feel embarrassed if he does not join in the strip tease. Anyone who opposes the crusade against decorum is represented as a benighted

foe of knowledge and progress, and of "enlightened morality."

A thoughtful comment on this matter of open sex is made by Dietrich Bonhoeffer. He is a false light in theology, but here he makes a valid point. In his *Letters from Prison* he writes: "I am inclined to think that . . . we are all too prone to pretend to be honest and 'natural' over something which is really a symptom of sin. In fact, it is just like talking openly about sex. It is not always 'honest' to reveal secrets. It was God who made clothes for men, which means that [in our fallen state] there are many things in human life which ought to be kept covered over, and evil at any rate ought to be left concealed if it is too early to eradicate it. To uncover is the mark of cynicism, and when the cynic prides himself on his honesty and pretends to be an enthusiast for truth, he overlooks the really important point that since the fall reticence and secrecy are essential. In my opinion the greatness of Stifter lies in his refusal to poke and pry into the insides of men, that he respects the need for reticence, and is content to observe men cautiously from the outside. He has no room for unhealthy curiosity."

Furthermore, it is a devil's deception that "honesty" and "truth" demand that the veil must be removed from every privacy. When Satan persuades us that we have the right to know, we may be sure that he is not really interested in adding to our knowledge. His purpose is still the same as it was in the Garden of Eden—to seduce men under the guise of enlightening their minds. His tactics are still effective.

CARLETON TOPPE

* * *

The Mass In English Vatican officials have announced that priests may now say the entire Roman Catholic Mass aloud in the language of the country where the service is held. An earlier instruction had allowed all of the Mass liturgy to be said in modern language except the "canon of the Mass," that is, the prayers that are directly connected with the consecration of the bread and wine. Now there is no longer any restriction in the use of a modern language in place of the traditional Latin.

Some priests have refused to use the modern language and others simply ignore the new permission, so that the bishops have felt it necessary to admonish the obstinate or indifferent priests. It is not surprising that some priests are reluctant to use English instead of Latin when repeating the lengthy Mass liturgy. They know the Latin by heart and can let the familiar phrases roll off their tongues without the slightest effort. Besides, they love the musical sound of the Latin phrases.

No explanation was given why the Vatican has after all these years finally yielded in this matter of language used by the priests when they say Mass. Others interpret this permission as a sign that the Roman Church is in the process of a Reformation, that it is making a friendly

(Continued on page 204)

"Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock.

"And everyone that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it.

"And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes" (Matthew 7:24-29).

It may not be the first month of the year, but it would be difficult to think of a time of year marked by more "new beginnings" than this month of June. With their "commencement exercises" this year's graduates commence their lifetime careers, or perhaps advance to a new level of schooling. Other youngsters proudly hold their first summer jobs — which certainly also marks the beginning of a new situation for their fathers too. Again, we can hardly think of June without thinking of those solemn moments when a bride and groom vow lifelong faithfulness as they begin a new life together.

At all these new beginnings, and on every new morning as we take up anew our lives as Christians, it is our fervent desire that what is begun should be well begun. It is our prayer that God grant us the wisdom and the gifts to build Christian homes, Christ-

like lives, as living stones in the great Temple giving all glory to God. This kind of wise building requires more than good design and honest craftsmen; it calls for careful attention to Christ and the Word He has spoken.

Build It On A Rock

Storms are no uncommon thing, sad to say. The summer hailstorm, the winter blizzard, the tornadoes and floods of spring—we listen very carefully when warnings are issued about any of these!

But storms often can be successfully defied. Careful architects and skilled workmen put together structures that endure earthquake, hurricane, and season after season of storms. They will insist that the only way to accomplish this is to begin with a solid foundation.

Jesus was by no means the only one to draw a parallel from this to mankind's attempts to build successful lives in this world. "Build your life's accomplishments on a good foundation," is a principle that seems to be rather widely recognized.

We see young people building careers on thorough training and education. We see young couples founding their homes on mature judgment and patient, thorough consideration of their mutual goals instead of on emotion alone. It would seem that building on a firm foundation is advice that is frequently given and often followed.

It may seem so—but in fact it is quite the opposite! If the "firm foundation" is no more than the items we have mentioned thus far, then the house is built on sand, not on a rock. For it is not enough to say that you wish to build on a rock. That had better really be a rock that you are resting on! Jesus' warning was aimed precisely at this sad mistake. When we build our hopes on our training, our good judgment, our wise counselors, then we are building

on sand, the shifting sand of human abilities.

We Build On Christ

There is a difference between strong and weak foundations; that is also the difference between Christ and earthly advisors. This is the authority for the claim that only what is built upon Him is wisely built.

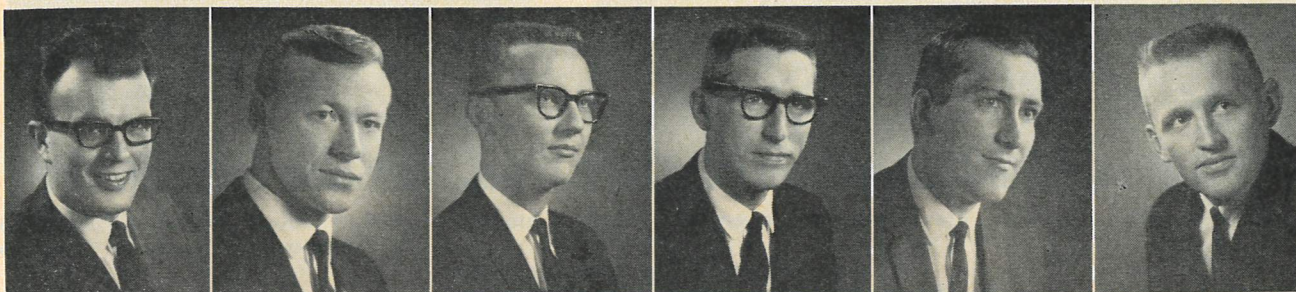
It was evident to His hearers that Jesus' words were not simply the words of another rabbi from the schools of the scribes. But this does not imply that there was some unusual deficiency in the scribes that Jesus' audience was accustomed to hear. No, when it came to skill in searching through history for the wisdom of the ancients, when it came to intellectual attainment, when it came to detailed position statements on every kind of social concern, in these matters the scribes of Jesus' day could hold their own with the philosophers and educators of any time or of any culture.

But superior to *all* human teachings is the word of Jesus of Nazareth. His authority is that of the great Prophet foretold by God through Moses and the Prophets. He is the Son of God, who at His baptism, and again on the Mount of Transfiguration, was hailed by the Father's voice from heaven: "This is my beloved Son, in whom I am well pleased; hear ye him."

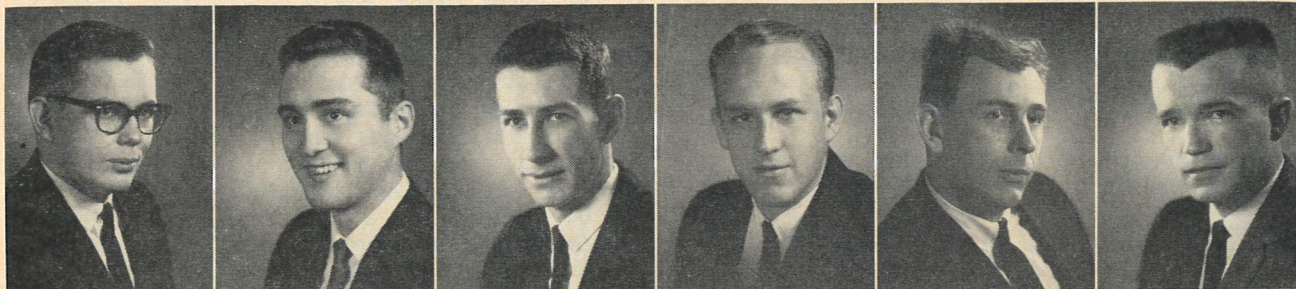
We hear and do His sayings when by His grace we have been led to turn in disgust from our sins, to accept with gladness the gracious invitation to enter His kingdom. Then let the storms of disappointment, distress, illness, and death rage around us. Neither our daily bread nor our eternal welfare depend on our poor strength and efforts; we have trusted the love of God for all our needs. When He gave His Son to die for us, He ended all doubt as to whether He desired to help us. On Christ, the solid Rock, we *stand!*

PAUL H. WILDE

PRESENTING THE 1967 GRADUATES WISCONSIN LUTHERAN SEMINARY



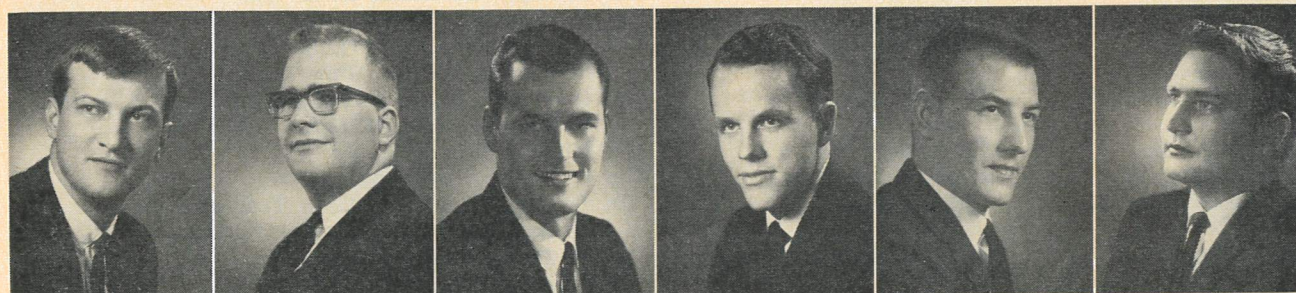
Robert Berg Larry Cross Roger Dallmann William Gabb, Jr. Kenneth Gawrisch William Goehring



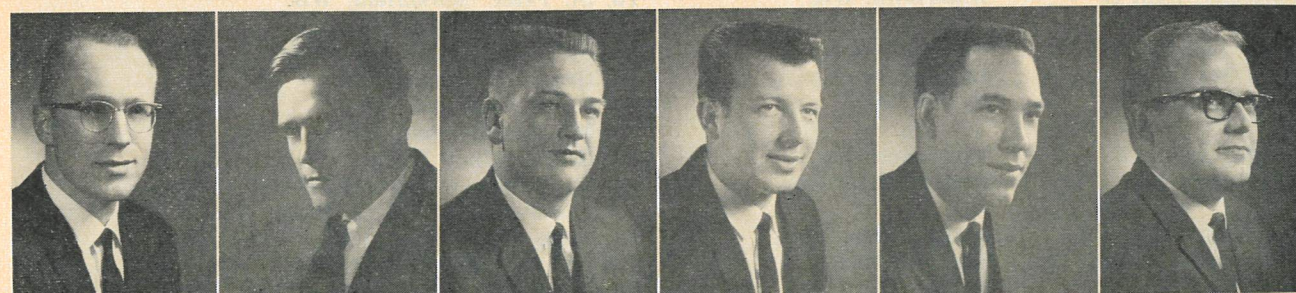
Walter Goers, Jr. John Graf Kermit Habben Martin Hahn Neil Hansen Ronald Heins



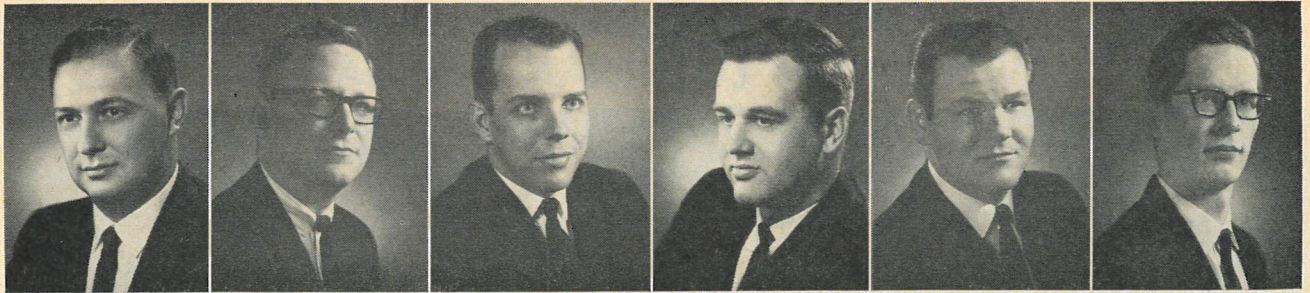
Alfred Jannusch Guenter Kern Eugene Kock Frederick Kogler Norman Kuske Gerhardt Lambrecht



William Meier John Miller David Neumann Carl Pagel Daniel Pautz William Russow



Roger Sachs Eckart Schroeder Kent Schroeder Paul Soukop Steven Stern Harold Sturm



Arthur Valerio

Verne Voss

James Westendorf

Herbert Winterstein

William Ziebell

Daniel Zimmermann

Photo credit: Vogue Studio, Milwaukee

GRADUATE ASSIGNMENTS

Berg, Robert E.	New Richland, Minn.	To: St. Matthew's, Stoddard, Wis. St. John's, Genoa, Wis.
Cross, Larry E.	Grand Island, Nebr.	To: Grace, Sioux City, Iowa
Dallmann, Roger D.	New Ulm, Minn.	To: St. Paul's, Naper, Nebr. Zion, Bonesteel, S. Dak.
Gabb, William R., Jr.	Milwaukee, Wis.	To: St. John's, Rising City, Nebr. St. Paul's, Columbus, Nebr.
Gawrisch, Kenneth H.	Milwaukee, Wis.	To: Trinity, Austin, R. 5, Minn.
Goehring, William C.	Sanborn, Minn.	To: First Lutheran, Aurora, Nebr. St. Mark's, Sutton, Nebr.
Goers, Walter O. H., Jr.	Lake Mills, Wis.	To: St. John's, Enterprise, Wis. Redeemer, Tomahawk, Wis.
Graf, John M.	Waukesha, Wis.	To: Hope, Stow, Ohio
Habben, Kermit D.	Raymond, S. Dak.	To: Mission in Japan
Hahm, Martin R.	Theresa, Wis.	To: Trinity, Sturgis, S. Dak.
Hansen, Neil C.	Neenah, Wis.	To: Grace, Ringle, Wis. Redeemer, Weston, Wis.
Heins, Ronald K.	Lansing, Mich.	To: Our Savior's, Brookings, S. Dak.
Jannusch, Alfred P.	Camp Douglas, Wis.	To: St. John's, Vesta, Minn. First St. John's, Milroy, Minn.
Kern, Guenter H.	Stuttgart, Germany	To: St. Michaelis, Milwaukee, Wis.
Kock, Eugene A.	Eau Claire, Wis.	To: Trinity, Minocqua, Wis. First Lutheran, Woodruff, Wis.
Kogler, Frederick A.	N. St. Paul, Minn.	To: St. Peter's, Elmwood, Wis. St. Mark's, Eau Claire, Wis.
Kuske, Norman C.	Glencoe, Minn.	To: Immanuel, Rural Buffalo, Minn.
Lambrecht, Gerhardt H.	Kingston, Wis.	To: Trinity, Marshfield, R. 2, Wis.
Meier, William A.	Whiteriver, Ariz.	To: St. Thomas, Phoenix, Ariz.
Miller, John D.	Gresham, Nebr.	To: St. Matthew's, Butterfield, Minn. St. John's, Darfur, Minn.
Neumann, David M.	Oshkosh, Wis.	To: Immanuel, Elgin, N. Dak.; Zion, Burt, N. Dak. St. Luke's, Leith, N. Dak.
Pagel, Carl E.	Green Bay, Wis.	To: Mission, Baltimore, Md.
Pautz, Daniel D.	Fond du Lac, Wis.	To: St. Philip's, Milwaukee, Wis.
Russow, William H.	Hadar, Nebr.	To: Trinity, Flasher, N. Dak.; Trinity, Carson, N. Dak.; St. John, Paradise, N. Dak.
Sachs, Roger L.	St. Paul, Minn.	To: St. Peter, Goodhue, Minn. St. John, Minneola, Minn.
Schroeder, Eckart G.	Natal, South Africa	To: Free Ev. Lutheran Synod, South Africa
Schroeder, Kent E.	Watertown, Wis.	To: St. Peter, Marshfield, Wis. Emmanuel, Stratford, Wis.
Soukup, Paul S.	Maribel, Wis.	To: St. Paul's, North Platte, Nebr.
Stern, Steven G.	Sanborn, Minn.	To: Grace, Le Sueur, Minn.
Sturm, Harold W.	Merrill, Wis.	To: Salem, Newport, Minn. Mt. Zion, St. Paul, Minn.
Valerio, Arthur J.	Milwaukee, Wis.	To: Grace, Zillah, Wash.
Voss, Verne N.	Fond du Lac, Wis.	To: St. Mark's, Stambaugh, Mich.; Bethany, Beechwood, Mich.; St. Paul's, Tipler, Wis.
Westendorf, James J.	South Haven, Mich.	To: Hope, St. Charles, Mich.
Winterstein, Herbert C.	Saginaw, Mich.	To: Our Savior's, Grafton, Wis.
Ziebell, William W.	Burlington, Wis.	To: Trinity, Rural Lake City, Minn.
Zimmermann, Daniel G.	Hustisford, Wis.	To: St. John's, Boyd Township, Minn.

Wisconsin Lutheran Seminary Graduation—1967

On Memorial Day more than a thousand people attended the open-air graduation service on the Seminary grounds, in which 36 graduates were formally recognized as bachelors of divinity and candidates of the holy ministry. On Assignment Day, May 23, all of them had already been given their field of labor in the church. To one of them a call was delivered through our Synod's Assignment Committee from his own church body, our sister synod, the Free Evangelical Lutheran Synod of South Africa. Another graduate, who had come to our Seminary from the Evangelical Lutheran Free Church of Germany, was assigned to the *St. Michaelis Gemeinde*, a mission organized to work among the many recent German immigrants in Milwaukee. One of our graduates was assigned to our mission in Japan. The other members of the class had received assignments that spanned our own country from Baltimore, Maryland, to Zillah, Washington, and Phoenix, Arizona. Having come from three continents, the members of this class are again going out into three different continents to labor in the vineyard of the Lord. May it be a constraining reminder to all of us that the Lord indeed wants His Gospel to be preached throughout the world, so that disciples may be won for Him from all nations!

In the graduation address the graduates were reminded that they were entering upon the holy ministry in this year of the 450th anniversary of the Reformation. Even during the darkest days of the church before the Reformation God still preserved His faithful remnant, who with believing hearts prayed, "Hallowed be Thy name." God heard their prayer. Through the Reformation He in due time gave them a wonderful fulfillment of their plea. Through Luther God again let His Word be taught in all its truth and purity among men. Only if the fullness of His Word, as it centers in the Gospel, is brought to men, will His name be truly sacred to them, the object of joyful trust, of peace, of joy, of eternal hope, of moral strength, of praise and thanksgiving.

This precious Word had been largely taken from people in the visible church of Luther's day in that they had been gradually conditioned to underrate the Holy Scriptures as the way to know their God, as the prime source for Christian faith and life. Tradition, the decisions of the church councils, the pronouncements of the Popes, the teachings of the great scholastic theologians of the church—all of these human sources had been pushed into the foreground. As a result the Gospel message was covered up and corrupted in the church. The Lord led Luther to a full realization of his own helplessness as a sinner and then enlightened him through

His Word to understand the Gospel of Christ's vicarious righteousness, by which He imputes salvation to sinners through faith as a finished blessing. Thus God enabled Luther to lead many others to hallow God's name, to hold it sacred in saving faith and blessed hope, and in thankful love to lead holy lives according to this Word as blessed children of God.

May the ministry of our graduates likewise be a divine fulfillment of the Church's prayer that God's name be hallowed! A trend prevails also in our day to rob people of God's Word, not indeed by taking the Bible from them, but again by devaluing the Holy Scriptures for them as God's inspired and inerrant Word. The idea is widely fostered that the vital truths of Scripture cannot simply be drawn from its clear statements, but that every generation must somehow determine anew what the Bible has to say to them. People are urged to seek guidance from the great theologians of our day, who are thought to understand advanced human thought, to know the needs of modern man, to be able to decide what may or may not be permitted to stand in the Scriptures, and who should therefore be able to help people to a proper interpretation of the Scriptures for this day. The Biblical truths of an immutable holy will of God, of His righteous wrath upon every transgression of this will, of man's depravity since Adam's Fall are no longer found acceptable. Hence modern theology also lacks understanding for the Gospel truths of Christ's vicarious atonement and of the sinner's justification on the basis of Christ's finished work, apprehended in God-given faith. The Gospel is interpreted as a deliverance primarily from social, economic, and political ills, and from the earthly tensions which man suffers because of them. Such modern theology can only end in a lack of real spiritual peace and in the ultimate despair of man.

May the ministry of our graduates be marked and characterized by a clear proclamation of the Scripture truths of sin and grace! May they, like Luther, champion the Holy Scriptures against all adulteration, perversion, and compromise in the conviction that every word of Scripture is precious because it somehow stands in the service of the Gospel of God's grace in Christ Jesus! Only through such a ministry will God's name be hallowed, become the blessed object of trust to young and old entrusted to their care, the object of their peace, comfort, joy, and eternal hope as sinners. By such a ministry others will also be enabled as children of God to lead holy lives according to this Word in humble, joyful faith and thankful love.

CARL LAWRENZ

OTHER ASSIGNMENTS

Vicars from the Middler Class

Braun, John A.
Damrow, Percy J.
Edenhauser, Kenneth R.
Frenz, Arthur H., Jr.
Gartman, Gaylord E.
Geiger, Philip W.

W. St. Paul, Minn.
Watertown, Wis.
Kenosha, Wis.
Algoma, Wis.
Poynette, Wis.
Watertown, Wis.

To: Tutor, NW College
To: St. Paul's, Stevensville, Mich.
To: Martin Luther, Oshkosh, Wis.
To: Gloria Dei-Bethesda, Milwaukee, Wis.
To: Trinity, Neenah, Wis.
To: Trinity, Waukesha, Wis.

Goeglein, Mark A.	Mequon, Wis.	To: Zion, S. Milwaukee, Wis.
Gosdeck, David M.	Kaukauna, Wis.	To: Emanuel, St. Paul, Minn.
Grunewald, Frederick G.	Watertown, Wis.	To: Grace, Oshkosh, Wis.
Haberkorn, Keith A.	Fond du Lac, Wis.	To: King of Kings, Garden Grove, Calif.
Hallemeier, Mark L.	Green Lake, Wis.	To: St. Matthew's, Winona, Minn.
Hayes, Dennis A.	Lincoln, Mich.	To: Ascension, Moorhead, Minn.
Hennig, Richard F.	Bangor, Mich.	To: Zion, Columbus, Wis.
Hoepfner, Harold H.	Mukwonago, Wis.	To: St. John's, St. Paul, Minn.
Kloehn, Russell W.	Marshfield, Wis.	To: Emanuel, New London, Wis.
Lange, Lyle W.	Wisconsin Rapids, Wis.	To: Grace, Tucson, Ariz.
Lindholm, Oliver H.	Delano, Minn.	To: Grace, South St. Paul, Minn.
Martens, Ralph W.	Egg Harbor, Wis.	To: St. Peter's, Plymouth, Mich.
Martin, LeRoy A.	Mason City, Iowa	To: St. Matthew and St. Peter, Savanna, Ill.
		Trinity, Mt. Carroll; Mission, Davenport, Iowa
Meyer, David D.	Lake Benton, Minn.	To: St. John's, East Bloomfield, Wis.
Otto, Carl T.	Denmark, Wis.	To: California Mission District
Schmidt, Russell L.	Lake Benton, Minn.	To: First German Lutheran, Manitowoc, Wis.
Schmidt, Thomas R.	Franklin, Wis.	To: East Fork Mission, Whiteriver, Ariz.
Schroer, Gerald C.	Blomkest, Minn.	To: St. Paul's, Columbus, Ohio
Seager, David R.	Elkton, Mich.	To: Garden Homes, Milwaukee, Wis.
Stuebs, Paul A.	Brillion, Wis.	To: St. Stephen's, Adrian, Mich.
Sullivan, John J.	Watertown, Wis.	To: St. Matthew's, Benton Harbor, Mich.
Warnke, Richard E.	Appleton, Wis.	To: Salem, Owosso, Mich.
Wille, Julius G.	Jefferson, Wis.	To: North Trinity, Milwaukee, Wis.
Woller, Roger E.	Merrill, Wis.	To: St. John, Frontenac, Minn.
		Immanuel, W. Florence, Minn.
Zarling, Thomas F.	Benton Harbor, Mich.	To: Bethany, Kenosha, Wis.
Zickuhr, John G.	Van Dyne, Mich.	To: St. John's, Jefferson, Wis.
Ziebell, Raymond E.	La Crosse, Wis.	To: St. Paul's (Tess Corners), Muskego, Wis.

Summer Vicar Volunteer

Deutschlander, Daniel M.	St. Paul, Minn.	To: Our Savior, Marlette, Mich.
		St. James, North Branch, Mich.

Mission Board Summer Canvass and Survey Vicars

Florida Area	Richard E. Warnke (Middler), Appleton, Wis.
Arizona-Calif. Area	Paul C. Ziemer (Junior), Pound, Wis.
Wis.-Minn. Area	Robert L. Weimer (Junior), Martin, S. Dak.

Vicars from the Junior Class

Ziemer, Paul C.	Pound, Wis.	To: Northwestern College, as tutor
Brand, Floyd E.	Metamora, Ohio	To: Dr. Martin Luther College, as tutor
Kelm, Paul E.	Oshkosh, Wis.	To: Dr. Martin Luther High School, as tutor
Weiser, Douglas P.	Hazelton, N. Dak.	To: Dr. Martin Luther High School, as tutor
Zarling, Philip E.	Benton Harbor, Mich.	To: Northwestern Lutheran Academy, as tutor

Editorials

(Continued from page 199)

approach toward Protestantism, and that this is a long step toward ecumenical understanding. Whatever the reasoning that prompted the Vatican to make the change, not the slightest change has been made in the doctrine of the Mass. That remains exactly what it was in Luther's day. According to Roman doctrine, the Mass is an unbloody sacrifice that the priest offers up to God, a good and meritorious work that he performs and that the layman shares in if he but reverently listens while the priest pronounces the words of the liturgy. The change in language really means very little to the Catho-

lic layman. He always did know what was going on, and translations of the entire liturgy were always available in missals, the breviary, and Mass books which could be bought in any Catholic bookstore.

The change in language does not make of the Mass a Lord's Supper, in which in the bread and wine the Lord gives us His own body and blood as meat and drink for the forgiveness of our sins. The Lord's Supper is not a sacrifice that we offer up to God. It is not a good work that we are doing in order to merit some of God's grace. When we approach the altar we do so as penitent sinners to receive a gift, the free gift of forgiveness of all our sins.

ERWIN E. KOWALKE

What do
you mean..



Sanctification?

CRUCIFY, DON'T PAMPER, THE FLESH!

Our life of sanctification as Christians is continually hampered by our Old Adam. The Old Adam, as Luther explains in his *Large Catechism*, "is that which is born in us from Adam, angry, hateful, envious, unchaste, stingy, lazy, haughty, yea, unbelieving, infected with all vices, and having by nature nothing good in it" (*Triglotta*, p. 749). This Old Adam continues to plague us as long as we live.

But how are we to deal with him? How can we subdue him?

A lion tamer cannot control a vicious, snarling beast by gently stroking its mane. Only the crack of a whip and the thrust of a prod will successfully subdue a dangerous animal.

There is, as we know from Scripture, also only one way to deal with our Old Adam. We must *crucify*, not pamper him. Nothing less will do.

Crucify — Visualize What That Means

Crucifixion was one of the most barbaric and cruel methods of execution ever devised by the mind of man. Criminals condemned to be crucified frequently resisted those whose duty it was to nail them to the cross with every ounce of strength that they could muster. A sedative of some sort was, therefore, usually given to them to make the grim task of driving the large nails through their hands and feet less difficult.

How helpless the victims of crucifixion were as they hung suspended between heaven and earth! What excruciating pain they suffered as their contorted limbs were gradually wrenched from their sockets! What a burning thirst the raging fever produced as life slowly ebbed away!

This was the agonizing kind of death Jesus suffered to deliver us from the bondage of sin and death. Since Jesus was holy, however, and since the sins of the whole world were charged to Him, His suffering was incomprehensibly greater than that of any other person who was ever hanged on a cross.

But Jesus willingly bore all the pain and suffered every last bit of the agony that went with such a death. He refused to drink the bitter mixture of myrrh and sour wine that the soldiers gave Him as they prepared to execute Pilate's orders. He did not resist. He laid down His life of Himself. He "became obedient unto death, even the death of the cross" (Phil. 2:8).

Just this picture of crucifixion is now employed by Paul to describe the way we must deal with our Old Adam. "They that are Christ's have *crucified* the flesh with the affections and lusts," he writes to the Galatians (5:24).

The Old Adam Needs Drastic Treatment

The crucifixion of the Old Adam is a painful process. He does not submit willingly or peacefully as Jesus did. He fights, struggles, and resists to the bitter end. He is as determined and stubborn, the *Formula of Concord* reminds us, as an old mule. Therefore, he "must be coerced to the obedience of Christ, not only by the teaching, admonition, force, and threatening of the Law, but also oftentimes by the club of punishments and troubles, until the body of sin is entirely put off, and man is perfectly renewed in the resurrection" (*Trig.*, p. 969).

In striking language Jesus, the master Teacher, would impress on us the truth that we must deal with our sin-loving flesh in a drastic, forcible manner. "If thy hand or thy foot offend thee," He says, "cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire" (Matt. 18:8, 9).

This is one of the heroic statements of Jesus. He did not, of course, intend it to be taken literally. There have been those, however, who have understood Him in just that way. Origen of Alexandria in Africa, for example, one of the early church fathers, who died in the year 254, and who, unfortunately, had many false and foolish notions, mutilated himself as a young man in the vain hope of curbing the lusts of the flesh. He misunderstood what Jesus said here and in Matthew 19:22.

Self-Mortification, Not Self-Mutilation

But what did Jesus mean? In Matthew 5:27-30 Jesus speaks in similar terms. There He emphasizes that adultery is not merely a matter of the outward act; it is a matter of the *heart*. "Ye have heard that it was said by them of old time," He says, "Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his *heart*" (Matt. 5:27, 28).

The root of the trouble, then, is not in this or that member of the body. The basic problem lies in man's corrupt and wicked heart. "Out of the *heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). If the heart has not been changed, plucking out the right eye will not prevent the left eye from roaming about with lustful, lascivious looks. Sin originates in the heart.

Jesus is, therefore, here in forceful terms calling for self-mortification, not self-mutilation. Paul, similarly,

(Continued on page 210)

News From Our Missions

Life

Sometimes we wonder how effective our mailing program is, through which 3000 addresses in Central Africa receive weekly studies in the Word of God. Mailing programs are to some extent like advertising campaigns. We try to reach out to many, hoping that some of this effort will strike home. A letter such as was received recently encourages us that our efforts are finding a response. The letter reads as follows:

Dear Sir,

Thank you very much on sending me the words of God, which I think is a great gift throughout my life. I have had a very good chance to study them and to understand nearly every word written therein. The word of God is LIFE, and is something important to every creature of the world. Since I left home, in 1963, I never had gone to church nor having a chance to study the LIFE, by that I mean, I never had put a Bible in front of my face to read and understand the LIFE.

It was sometime in August when I met my friends Lot Lubaba and Raphael Mbulo, who told me more about the eternal LIFE, and who advised me more about the

LUTHERAN CHURCH, but I became sorry to what I am doing then, and the time which I am just wasting.

Instead of dealing with my own affairs, I am supposed to work for God, who created the world and things in it. So please, if it is possible, I beg you sir, to give me more advice, and send me some more lectures to feel in. I am married and having three children.

The thing which pleases me most is this that my friends were students under that church, and I am sure they are nowadays away to some place preaching the words of God, which is a great benefit of their future. So I also pray that if it pleases God almighty I should be the follower of God and with his works concerned.

Hoping to receive some more from you, in the name of our LORD JESUS CHRIST I remain yours, in Christ.

AMBROSE KABAWALI

It is interesting to note the words that Ambrose has capitalized. We, too, pray that our LUTHERAN CHURCH will continue to use this means to bring our LORD JESUS CHRIST to Ambrose, so that he may have LIFE, and that he might have it more abundantly.

New Church Spires Among Oil Derricks

Our Mission Fields in Canada



The church council of St. Matthew's (Edmonton). Pastor Waldemar Loescher is in the front row, second from the right.



The Sunday school of St. Matthew's Congregation, Edmonton, Canada.

In Canada, which has an area of 3,600,000 square miles, our Synod has five congregations. One of these is in the Province of Ontario, at Sault Ste. Marie. The other four are in the Province of Alberta. They were opened in the last four years, all in the vicinity of Edmonton.

In 1963 St. Matthew's Congregation in Edmonton was established. Since then Pilgrim Church in St. Albert, St. John's Church in Wetaskiwin, and Trinity in Bashaw have been opened. The congregations at Wetaskiwin and Bashaw constitute one parish. Richard Strobel was recently installed as the pastor. Pastor Ernst Klaszus serves Pilgrim in St. Albert, while Waldemar Loescher is pastor of the Edmonton congregation. The four congregations have a total of 420 baptized members. Edmonton has a church and a parsonage; in St. Albert there is a new parsonage. The other two congregations ought to have church buildings and a parsonage.

These congregations are situated in an area where large oil fields produce great quantities of oil and gas. Lumber mills and paper mills are important in the economy. Cattle, wheat, oats, barley, rye, flax, and potatoes are other items in the prosperity picture. Many visitors come to this region for the excellent hunting and fishing. Members of our Synod who visit Northwest Canada are cordially invited to worship with their fellow believers in the vicinity of Edmonton.

The congregation at Edmonton has a Sunday school, a church council of 12, a choir, and a ladies' society. The rapid growth of this congregation and the expansion soon after into adjacent areas, with the founding of more congregations, demonstrate the good mission opportunities which we have in this part of Canada. Under God's blessing the work in this populous and prosperous region can be extended still farther in the years just ahead.

WALDEMAR LOESCHER

Arizona-California

ARIZONA

Fields Realigned

When Pastor David Redlin accepted the call to serve Redeemer, Phoenix, he left a two-congregation parish in Warren and Benson. Due to a lack of potential at the present time and to conserve manpower, this field was divided, with Pastor W. Winter of Douglas taking over Grace in Warren and Pastor R. Paustian of Tucson taking over Bethlehem in Benson.

Historic Conference Held

Out of consideration for the budding mission fields in Texas, members of the Gadsden Conference accepted an invitation to hold its January meeting at Edna, Texas, our first official conference in that state. Since most of the participants traveled 1,000 miles one way for this gathering, special effort was called for in the preparation and presentation of papers. Those who were privileged to attend considered it a fruitful and rewarding venture.

Anniversary Observances

On February 5, 1967, immediately following the regular service, Pastor P. Press (Zion, Phoenix), addressed his parents-in-law, Dr. and Mrs. Paul Peters, on the occasion of their 50th wedding anniversary. Married in Germany, February 3, 1917, the Peters now reside in Phoenix following his retirement from the faculty of our Seminary in Mequon.

On May 8, 1967, Mr. and Mrs. Clifford Lowry (Good Shepherd, Tucson), noted the day of their marriage 50 years previous with an 'open house' reception.

Self-Support Reached

Three and one-half years after the first service was held, Salem Congregation of Scottsdale on April 1, 1967, became self-supporting. During this time a \$47,200 chapel-education building was constructed and the congregation reached a numerical strength of 96 souls, 62 communicants, and 22 voters. Current attendance figures are in the 70's. John Gaertner is the pastor.

Educational Facilities Dedicated

As will frequently happen, when Holy Cross, Tucson, was about to build, it was found that building cost estimates grossly exceeded the budget, and the result was elimination

Direct from the Districts

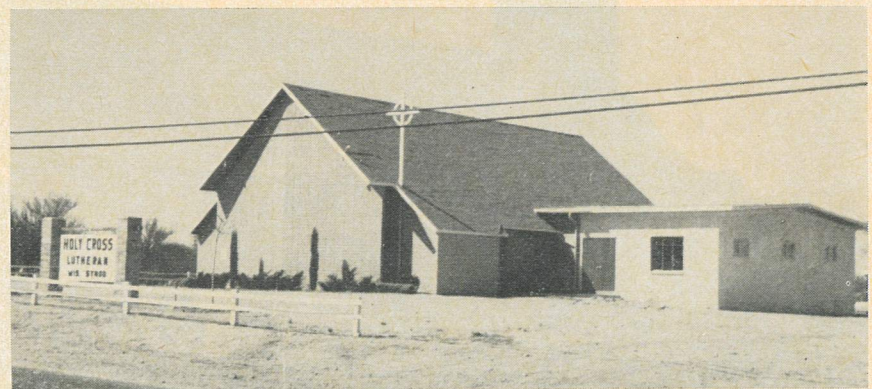
of the educational wing. So the Sunday-school classes had to be held in the church proper. Despite this disadvantage, the congregation and Sunday school gained in membership. Then early this year, the original contractor, because of a slack season, offered to build the educational wing at cost. The congregation, District Mission Board, and the Synod's Board of Trustees felt that this was an offer that could not be bypassed. Work was begun immediately and on April 2, the second anniversary of the dedication of the church proper, the educational wing was dedicated in a special afternoon service. Robert Christman, vicar at Grace, delivered the sermon on the basis of Psalm 127: "To God Alone the Glory."

This new wing measures approximately 43'x20' and by means of sliding doors can be easily divided into three Sunday-school rooms each 14'x20'. This area of over 800 square feet was added for the nominal cost of \$4200.00, not including the painting which was done by members. The congregation is presently served by Pastor Richard Paustian.

On April 30, 1967, Emmanuel, Tempe, dedicated its Sunday-school addition. It has five 12'x16' classrooms. To improve cooling and appearance, the roof has a 4-foot overhang, making a roof area of 20'x80'. Financing in the amount of \$8,100.00 was done through loans from members; also \$2,000.00 worth of gifts and donated labor was



ATTENDING THE UNUSUAL CONFERENCE (see the adjoining article) were: (front row) M. C. Nitz, R. E. Neumann, G. Ditter, R. C. Paustian, S. R. Krueger; (middle row) V. R. Glaeske, D. V. Schultz, V. H. Winter; (back row) W. F. Winter; E. H. Zimdars, P. F. Seiltz, R. C. Hartman.



THE NEW EDUCATIONAL WING which was built recently by Holy Cross of Tucson, Arizona, extends to the right from the main structure.

invested in the building. Before this addition was available, all Sunday-school children were instructed in one large room with the attendant noise and distractions of 50 pupils and teachers. Emmanuel (Tempe) and Pilgrim (Mesa) comprise an independent, two-congregation parish under the guidance of Pastor W. Diehl.

Trip Planned

Pastor Emeritus Karl Hering, now living at Chandler, has planned a trip to Germany to visit his son and daughters and their families. A native of Germany, Pastor Hering came to this country after World War II and has not seen these members of his family during these past 20 years.

MARCUS NITZ

Michigan

Church Dedication:

Westland (Wayne)

After nearly five years following the sale of the former church and parsonage site to the city of Wayne, Michigan, for an urban renewal program, dedication services for St. John's Ev. Lutheran Church and Parish Hall were conducted throughout the day on February 12, 1967. The preacher at the two morning services was Pastor Raymond A. Schultz, Wausau, Wisconsin, former assistant at St. John's. An afternoon worship service was conducted, with Pastor Philip K. Press, Phoenix, Arizona, a son of the congregation, delivering the sermon. Preaching the sermon at an evening service was Pastor Norman Berg,

Plymouth, Michigan, president of the Michigan District and vice-president of the Wisconsin Ev. Lutheran Synod.

St. John's Ev. Lutheran Church was organized on June 4, 1876. In 1891 Pastor George Ehnis began a ministry of 18 years. His ministry was followed by a service of 32 years by Pastor O. J. Peters, and then by 25 years of service by the present pastor of St. John's, Rev. Gerhard L. Press. During these ministries the congregation experienced a steady growth and today has a communicant membership of 765 and a soul number of 1150. A Christian day school with a present enrollment of 181 children was begun in September 1913.

Reflecting upon the abundant blessings of the Lord so bountifully bestowed upon St. John's Ev. Lutheran Church, Pastor Press noted: "The Lord has led us step by step to this great day of dedication. We have before us the accomplished fact of a beautiful new church, its handmaiden a parish hall for Christian fellowship so urgently needed in our day to help counteract the vicious influences of an immoral society, and not to forget a ranch-style parsonage for the comfort and joy of the pastor and family. For all this we pray God to make and keep us a truly grateful people, mindful of our own unworthiness, and yet privileged to come into His presence and ask for mercy, with the certain hope that it will be granted to all who bring their petitions to the heavenly Father in the name of Jesus Christ, our Savior."

† Mrs. Louise E. Haase †

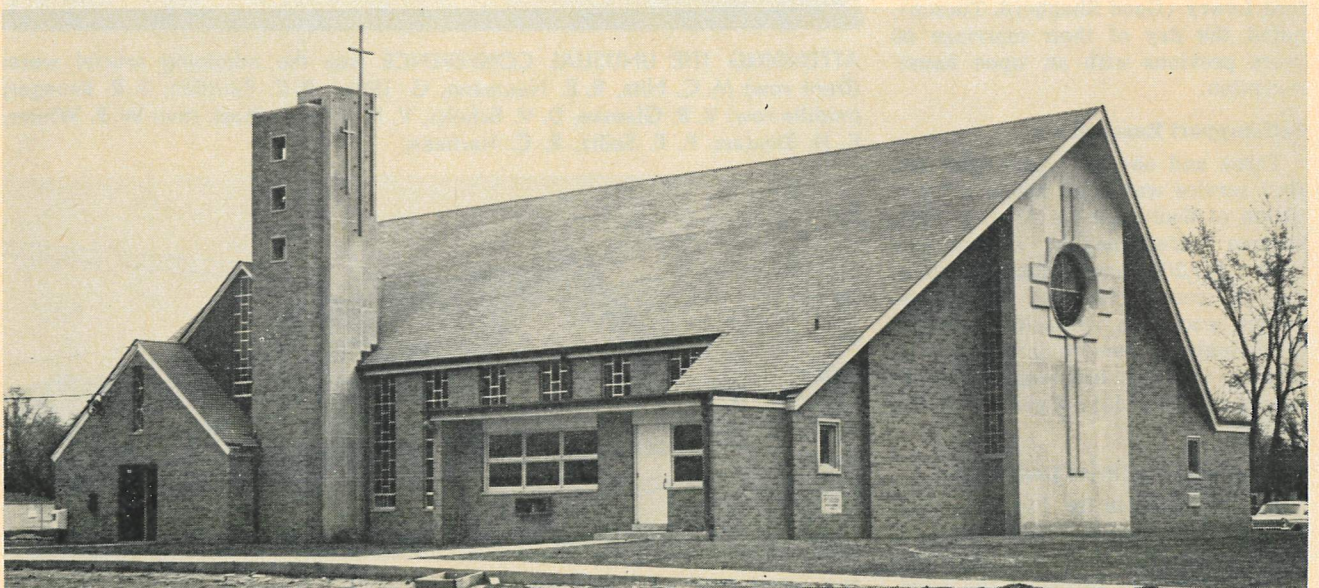
Christian burial rites were conducted on March 22, 1967, at St. Matthew's Ev. Lutheran Church, Benton Harbor, Michigan, for Mrs. Louise E. Haase who was called home by her gracious Lord on Palm Sunday, March 19, after an illness that lasted several weeks. A nephew, Pastor Reinhart Pope, Racine, Wisconsin, preached an English sermon based on I Thessalonians 4:13, 14. The present pastor of St. Matthew's, the Rev. Kermit Biedenbender, addressed the mourners in the German language, using Mrs. Haase's confirmation verse, Psalm 27:1.

Mrs. Haase was born on May 1, 1885, in Hartford, Wisconsin, as the daughter of Philip and Caroline Jung. On January 5, 1909, she was united in holy wedlock to the Rev. Henry C. Haase, pastor of St. Matthew's in Benton Harbor. This church remained her home congregation and Benton Harbor her home for the rest of her life.

Years of confinement to a wheel chair toward the end of her life did not dampen her gracious and cheerful Christian spirit. Memorial wreaths in her memory totaled over \$1000, with the largest share being designated for the Apache Lutheran Nursery of our Apache Mission, where her husband served the first years of his ministry.

Left to mourn her death are her husband, the Rev. Henry C. Haase, one daughter, Mrs. Paul Schlender (Antoinette), two sons, Edgar and Elmer, and seven grandchildren.

RICHARD MACKAIN



ST. JOHN'S OF WESTLAND, formerly of Wayne, Michigan, is grateful to God for this new church edifice.

OUR REFORMATION HERITAGE

to Have, to Hold, and to Share

EARLY ATTEMPTS AT REFORM

Needs As Seen Then

The need for reform in the church of the Middle Ages has been made obvious to us. While that *need* was recognized by many then, the *method* was a puzzle to them while it is obvious to us. We would think immediately of going to the source of all doctrine and the rule for all practice, the Word of God. To most of them it was not that simple. While we do hear of an occasional reformer who tried to get at basic truths and employ Scripture as his touchstone, for the most part they dealt in the areas of administration and morals.

For them the Papacy was a God-ordained institution, and they believed that there was a higher level of morality than that on which the ordinary Christian lived. Certain people, notably monks and nuns, reached this level by practicing asceticism (self-denial). This involved giving up property and marriage, abstinence from certain foods, and fasting at times. Many felt that priests should practice this same asceticism. Thus for many the greatest sins were failure of the Pope (and his bishops) to rule the church equitably and failure of clergymen to meet the demands of this higher morality. Members of the church observed many clergymen who simply kept concubines or engaged in adultery promiscuously and lived in drunkenness. With this encouragement, the same immorality naturally carried over to the laity. The farther the church drifted away from the doctrines of Scripture, the more immoral and corrupt the practices and lives of priest and people became.

Efforts to Reform Monks and Clergy

One of the earliest reform efforts came in the form of a monastic development. This was the "Cluniac" system, begun in 910. The monastery of Cluny in France soon became the head of a number of daughter monasteries. They were organized to be responsible directly to the Pope. This was done to free them from the control of secular rulers, who could misuse their funds or interfere with discipline otherwise, and to eliminate the jurisdiction of the local bishop, thus freeing the monks from the influence of clergymen who might be immoral. In this independent position local monasteries felt free to criticize the sexual sins of the clergy and the overtaxation of people by bishops, and to protest the greed, cruelty, and immorality of neighboring laymen, especially of the nobility and royalty. They worked for a strong Papacy and tight legislation to cure all the church's ills and to make their society a clean and peace-loving one.

Noble as their intentions were, we can see that the good monks were wrong. They did not realize that loose morals and avarice were the product of impenitent hearts. But people could see no need for penitence as long as they believed that they could complete their redemption by paying the "temporal punishment" for sin with works of penance before death and with the

pains of purgatory after death. The monks of Cluny could not "reform" anyone. The same thing would be true of later monastic orders in the thirteenth century. They would think of legislation and control in every area of administration and practice—even the suppression of heresy by force with the Inquisition—but they would not think of change in doctrine, especially the basic one of Justification.

Efforts to Get Back to the Bible

The first time we hear of doctrine is in the case of the Waldensians of the twelfth century. Their founder, Peter Waldo, denied the authority of Popes and bishops, condemned masses and prayers for the dead, fostered the reading of Scripture in translation, and sent out preachers, two by two, to instruct people in some Bible knowledge where there was none before.

Another man who dealt in the area of doctrine was John Wycliffe, a priest and professor in England (1323-1384), sometimes called the "Morning Star of the Reformation." He wrote profusely and produced a translation of the Bible into English, doing some of the work himself and employing the help of learned followers for the rest. He took the same doctrinal stand as Waldo but in addition denied transubstantiation (change of bread and wine into the body and blood of Christ), rejected the invocation of saints and the taking of pilgrimages to merit favor with God, and questioned purgatory and indulgences (giving money, or a gift, in place of a work of penance). He also sent out preachers to bring the Word of God to people who had never heard much of it from priests. Small wonder that he was tried for heresy, condemned, and excommunicated in 1382, and that his writings were banned.

It did not take long, though, for Wycliffe's writings to cross the channel into Europe. There they were quickly taken up by Jan Hus, a priest and professor in Prague (1373-1415). He and many other Czech priests had already criticized the maladministration by Popes and bishops and the immorality of all clergy. After reading Wycliffe's writings, he began to protest pilgrimages for merit and indulgences for money and in general to defend the books soon to be burned in Bohemia. Hus was excommunicated in 1412. Offered an opportunity (and a safe-conduct!) by the emperor to defend himself before a Council, he traveled to Constance in 1415. There he was condemned and burned at the stake as a heretic. To the end he maintained that he could not deny beliefs in which his conscience was bound by the Bible. He died commending his soul to God.

Councils Fail

Some of the most futile efforts at reform can be seen in the conciliar movement of the fifteenth century. Those clergymen who were opposed to a strong Papacy, resented the ever-increasing and ever more abused power of Popes, and deplored moral conditions in the priesthood, succeeded in calling what is referred to as

the First Reform Council at Pisa in 1409. The best it could do was to depose the two rival Popes ruling at the time and elect a third, all of which resulted in three Popes claiming to be the vicar of Christ on earth. Any question of reform was left to a future Council.

The next, held at Constance (1414-1418), could do no more than declare a Council superior to a Pope and then (after burning Hus) helplessly adjourn, leaving administrative and moral reform up to the Pope elected to supersede the three. Neither these two Councils nor the next at Basel in 1431 made any mention of doctrinal change on the basis of Scripture. All Basel could do was to cut off some of the more oppressive papal taxes and set up a plan for calling regular Synods and Councils, none of which would have been of any value as reform efforts, for they could not grasp the need for the truth of Scripture to change the heart and keep the church clean. The whole church would need a Luther to point it to the words of the Savior for an understanding of the cause for all the corruption, greed, immorality, and vice running rampant in the church and the world: "Out of the heart proceed evil thoughts: murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19), and for an understanding of the steps necessary for cleansing: "Except a man be born again, he cannot see the kingdom of God" (John 3:3); "... born again . . . by the word of God . . ." (1 Pet. 1:23).

Contemporary Reform

We are observing this 450th anniversary of the Reformation in a society that is every bit as bad as the one in 1517 and in the midst of a welter of churches and sects whose errors are as bad as the errors of the Holy Catholic Apostolic Roman Church then. Let us learn that we cannot eradicate evil or vice from the world with legislation or force and that we cannot purify the church of its ills by ignoring doctrine and trying to unite all churches as a well-organized earthly corporation, either under a Pope or any ecumenical system. Only one method of reform is open to us: to preach the Word in its truth and purity. May we pray with the God-chosen Reformer: "Lord, keep us steadfast in Thy Word"!

HOGHEY W. BERGHOLZ

[Hogey W. Bergholz is associate pastor of St. Paul Lutheran Church, Appleton, Wisconsin.]

LEADER TRAINING INSTITUTE SLATED FOR AUGUST

Toward Appreciation of Our Liturgical and Musical Heritage

During the past year the Commission on Liturgy, Hymnody, and Worship under the chairmanship of Professor Martin Albrecht has been conducting church music workshops in most of the Districts of our Synod. This was in accordance with the resolution adopted by the 38th Convention, 1965, "that the Synod urge the Districts to arrange for area music workshops with the assistance of the Commission." The meetings held in seven separate centers were attended by a total of well over 500 pastors and church musicians. The enthusiasm with which this new venture was attended in this first phase of our plans was heartening to the Commission.

Four-Day Institute on August 8

The second phase of the program is now ready. Approximately 40 representative men from the various Districts, appointed by the Praesidium in consultation with the Commission, have been invited to attend a four-day

institute at Mequon on August 4-7. Under the leadership of qualified men, they will study and plan for local conference workshops in their Districts. Following this preparation, they will accept the responsibility for promoting and conducting workshops in their respective areas.

Hopes for the Conference Workshops

These Conference Workshops will be the third, and, it is hoped, a continuing phase of the program. Such local gatherings can be more practical and economical than the larger meetings held thus far. More people in our congregations active in the administration and direction of our worship services will become involved. The benefits of these meetings in aiding those who are inexperienced and also in providing a forum for discussion of common problems for those more experienced in liturgics, organ accompaniment, and choir work should be immeasurable.

May the Lord bless these studies and discussions and lead us all to appreciate more and more the liturgical and musical heritage of the Lutheran Church!

KURT F. OSWALD

What do you mean . . .

(Continued from page 205)

writes to the Colossians, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (3:5).

By Daily Contrition and Repentance

This mortification means that the Old Adam must be *drowned*. And that, as Luther reminds us in the *Small Catechism*, is to be done "by daily contrition and repentance." By a daily return to our Baptism the New Man will gain renewed strength to subdue the flesh. By again and again taking a fresh hold on God's gracious promise of salvation through Christ we will grow in the

certainty "that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

It is evident, then, that in this daily, life-long struggle there is only one way to deal with the Old Adam. That way is *resistance*, constant, unyielding, determined resistance. Given a finger, he'll take the whole hand, arm, and body and drag the sinner down to hell. "If ye live after the flesh," Scripture warns, "ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

May we, therefore, through the Spirit ever impale, not pamper, crucify, not coddle the flesh!

WILBERT R. GAWRISCH

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Ehlert, Ronald, as pastor of our Redeemer Ev. Lutheran Church, Madison, Wis., by R. C. Horlamus; assisted by G. J. Ehlert, M. A. Schroeder, R. D. Balge; May 28, 1967.

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) Ford Ord Monterey Redding Sacramento Salinas San Diego San Jose Simi Valley (Ventura Co.) Whittier (La Habra, Montebello, Pico Rivera, La Mira- da, 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

MONTEREY — FORD ORD — SALINAS CALIFORNIA

The group of civilians and service personnel forming Grace Lutheran Church now meet at the Salinas Women's Club, 215 Lincoln Ave., at 8 a.m., 1st and 3rd Sundays. Pastors R. Hochmuth and David Valleskey are serving the group.

COMMUNION WARE NEEDED

St. Michael's Congregation, the new German-language mission in Milwaukee, Wis., needs a set of Communion ware, and can also use a German Agenda, either the large or the pocket edition. Anyone having any of these articles to donate to this mission congregation is asked to contact:

Prof. Heinrich J. Vogel, Vacancy Pastor
11757 N. Seminary Drive 65W
Mequon, Wis. 63092

COMING EAST?

If your vacation leads you to the eastern states this summer, the churches of the Colonial Conference invite you to visit and worship. Do you know anyone else interested in us? Send them to us or let us know.

* * *

Washington D.C. Area

Grace Ev. Lutheran Church, 3233 Anandale Rd., Falls Church, Virginia 22042; Walter Beckmann, pastor. Phone: (703) 533-0701; Sunday worship at 10 a.m.

* * *

Philadelphia Area

Peace Ev. Lutheran Church, with services at the Western Savings Bank, Valley Forge Shopping Center, Highway No. 202, King of Prussia, Penna.; Ronald Uhlhorn, pastor. Phone: (215) 265-9262; Sunday worship at 10:30 a.m.

* * *

New York City Area

Our Savior's Ev. Lutheran Church, Maple Meade School, Highway No. 130, North Brunswick; Gary Baumber, pastor. Phone: (201) 297-3020; Sunday worship at 11 a.m.

AVAILABLE FOR LECTURES

Missionary R. Eggert

Missionary Rupert Eggert from Rio Piedras, Puerto Rico, will be available for lecturing in congregations especially in the south-eastern 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.

SUMMER CAMP California Conference

The fifth annual California Conference summer camp will be held at the 7,900' altitude of Camp Peaceful Pines, 10 miles north of the nationally famous Yosemite Park. We welcome two groups concurrently for the week of Aug. 19 to 26: elementary school children and high-school teens. A varied program of recreation, handicraft, and Bible study is provided. The topics this year are: 1) How to Defend Your Faith; 2) Temptations for Boys and Girls; 3) The Pros and Cons of Patriotism. Each topic is intended to highlight our heritage from the Lutheran Reformation. The camp will accommodate 165 youngsters; each age group

is discreetly separated for the greatest amount of privacy. Inquiries may be addressed to the camp director:

R. Waldschmidt
2600 Ralston Ave.
Belmont, Calif. 94002

THE THIRTY-NINTH CONVENTION OF THE WISCONSIN EV. LUTHERAN SYNOD

The Thirty-Ninth Convention of the Wisconsin Evangelical Lutheran Synod will meet, God willing, August 9 to 16, 1967, at Michigan Lutheran Seminary, 2128 Court St., Saginaw, Mich.

The opening service with Holy Communion will be held Wednesday, August 9, at 10 a.m. in St. Paul's Lutheran Church, Court and Bond, Saginaw, R. A. Gensmer, Pastor. Pastor Karl A. Gurgel of Fond du Lac, Wis., will preach the sermon. The closing service will be held Tuesday, August 15, 7:30 p.m. in St. Paul's Lutheran Church. The sermon will be delivered by Pastor Raymond Zimmermann of Glendale, Ariz.

A special service commemorating the 450th anniversary of the Reformation will be held in the Saginaw Civic Auditorium Sunday, August 13, at 4 p.m. Pastor James P. Schaefer of Milwaukee, Wis., will preach the Anniversary sermon.

The opening session of the Convention will be held in the auditorium of Michigan Lutheran Seminary, Wednesday, August 9, at 2 p.m. Delegates are asked to arrive early enough that registration may be made before the beginning of the session. Delegates will register in the Student Union.

Because of limited facilities, room and board will be provided for voting delegates, advisory delegates, and official visitors only. Reservations for housing must be made by July 22. Kindly address all requests for reservations to the Convention Housing Committee, 2128 Court St., Saginaw, Mich. 48602.

Mail sent to delegates during the Convention should be addressed in care of 2128 Court St., Saginaw, Mich. 48602. Delegates may be reached by telephone by calling (517) 793-1041 (night or week-end emergency calls, 792-9391).

Paul R. Hanke, Secretary

CALENDAR OF CONFERENCES

MINNESOTA

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

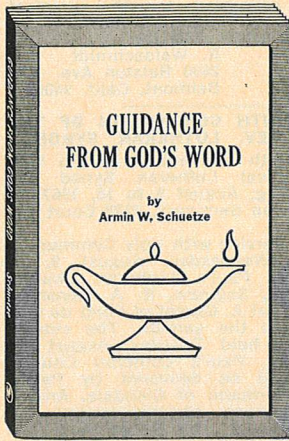
Place: Faith Church, Tacoma, Wash.
Date: June 27 to 29, noon to noon.
Communion service: June 27, 7:30 p.m.
Preacher: Karl Krauss.
Agenda: Guarding Our Treasure, Karl Krauss;
Study of Reports and Memorials for the Synod Convention.

T. R. Adascheck, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON DELEGATE CONFERENCE

Place: Peace Church, Hartford, Wis.
Time: Sunday, July 30, 1:45 p.m.
Agenda: Study of Book of Reports and Memorials and Conference Business.
M. Westerhaus, Secretary



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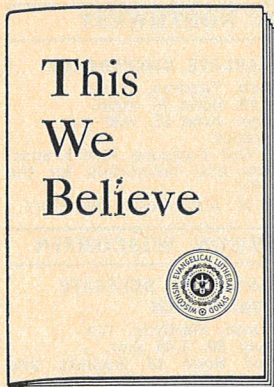
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- Is There an Unpardonable Sin?
- Should the Wife Promise to Obey?
- Is Genesis 1 and 2 a Historical Account of Creation?
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- Will Praying Make Us Christians?
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