



THE NORTHWESTERN
Lutheran

July 23, 1967

Convention Preview -- 1967

WORKER-TRAINING

"GOVERNMENTAL AID TO EDUCATION," a study adopted by the Advisory Committee on Education, will be read and discussed at the Convention. This study of the basic principles involved in church-state relationships resulted from the rapidly increasing programs of governmental aid to education. A memorial on the same subject will be before the Convention.

THE PROBLEM OF ENLARGING TEACHING STAFFS to handle the increasing enrollments will come in for serious consideration. One Board of Control states in its report: "The Synod should determine whether it wants future pastors and teachers tended or taught." Requests for 16 new professorships will be presented, and the Synod will be urged to fill professorships already authorized by the 1965 convention.

INCREASES IN CHARGES for board and room and in educational fees are proposed by the Board of Trustees.

BEGINNING CONSTRUCTION OF THE NEW LIBRARY BUILDING at the Theological Seminary and completing it by the summer of 1968 is termed a "must" by the Board of Control, as is converting the present library space into two classrooms.

NORTHWESTERN COLLEGE expresses the hope that a new gymnasium can be erected soon.

DR. MARTIN LUTHER COLLEGE asks the Synod to reconsider its directive to establish a program for teachers on the secondary level.

It calls attention to library facilities so inadequate that they cannot serve the needs of the school and may well endanger the accreditation program of the College.

MILWAUKEE LUTHERAN TEACHERS COLLEGE points out the need for action by the Board of Trustees authorizing it to proceed with construction of the first unit, since the contract with Wisconsin Lutheran High School expires in 1969 and cannot be renewed. (In this connection, see what is reported under the next heading.)

A MEMORIAL FROM THE CONFERENCE OF PRESIDENTS is related to the foregoing, since the subject of the memorial is: "Initiating a Study of the Need for Two Teacher-Training Colleges." Three different fact-finding groups are to present to the Convention results of studies relating to the financial factors involved, projected enrollments in our elementary schools, and the projected number of male and female graduates for the next eight years. The memorial also encouraged the Board of Trustees not to authorize any further building starts at our teacher-training institutions until after the 1967 Convention.

THE ADVISORY COMMITTEE ON EDUCATION urges the Synod to rescind its resolutions of 1953, 1955, and 1957 pertaining to Nebraska Lutheran Academy.

DR MARTIN LUTHER HIGH SCHOOL places before the delegates what it calls its "housing emergency," since it is compelled to house more and more students in private homes. Similarly,

MICHIGAN LUTHERAN SEMINARY emphasizes the need for a new girls' dormitory.

HOME MISSIONS

THE BLESSINGS ARE MANIFOLD, the report on home mission work for the past two years indicates:

"Our Lord permitted us to carry the Gospel . . . into three additional states of the Union, so that we are now carrying on mission activity in 27 of the 50 states. We were permitted at His direction to send ambassadors for Christ into more of the larger metropolitan areas, so that we can now report work being done in 17 of the 20 largest cities in the United States.

"Work has begun in 17 new areas during the last biennium. Fifteen missionaries were added to the role. During the last year of this biennium . . . 769 children and 147 adults were baptized . . . 512 children and 382 adults were confirmed.

"Seven missions reached self-support. Twenty-four mission congregations enjoy the blessings of a Christian day school."

The Church Extension Fund and Chapel Expansion Loan Fund furnished 22 houses of worship.

Sites for future chapels were acquired in 14 cities. BUT A BIG PROBLEM EXISTS in regard to the Church Extension Fund. In Pastor Wiechmann's report it is put like this:

"There are on priority, now awaiting the green light, projects totaling \$1,250,000.00 . . . projects . . . considered vital to the work. There will come before our Board (for Home Missions) for consideration in April requests for land and chapels totaling \$1,556,950.00. This amount will not only be pared, but will no doubt be reduced by a million dollars. We could, after rejecting a million dollars in requests, end up with a \$2 million backlog. This means a waiting period of about three years.

"Are we over-expanding? The million dollars will provide 20 mission stations with land and chapel. If this is over-expansion, we ask the Synod to state so.

"We are coming to the Synod in convention with a **memorial which will increase the base of the Church Extension Fund.** We are asking that the one-half of one per-cent, or six per cent per annum, of the Church Extension Fund be restored to the budget. We are asking this be an annual guaranteed amount, and that we keep a proper balance between training our workers and sending out our workers by making up any budget deficits with future building fund receipts." A memorial from one of the delegate conferences also frowns on the idea of a special collection for the Church Extension Fund and asks that the amount be increased from one-half to one per cent, or 12 per cent per annum.

[World Missions, Doctrinal Matters, and other items which will constitute the Convention business will be presented in the August 6 issue.]

Editorials

John Muehlhaeuser John Muehlhaeuser, who, together with Pastors Weinmann and Wrede, founded the Wisconsin Synod in 1850, died just 100 years ago at the age of 63. He was born in Wuerttemberg, Germany, and as a young man was apprenticed to a baker, but a strong desire to become a missionary led him to the mission house in Basel. His first assignment took him to Austria to bring the Gospel to certain Catholics in Vienna and the Tyrol who were being persecuted because of their leanings toward Protestantism. The police were soon on his trail and finally caught up with him. Although the only charge against him was that he was teaching the Bible in private to adult Catholics, he was held in prison for 14 months. Twice he had been scheduled for a hearing but both hearings had been postponed. Finally Duchess Marie Dorothea, also a native of Wuerttemberg, procured his release and he returned to his native village.

He then continued his studies in Barmen, one of the three communities that formed the Langenberg Mission Society, which sent so many pastors to Wisconsin. Muehlhaeuser was one of the first of the emissaries to be sent to America by this society. He was to serve as a school-teacher in New York, but in this work he was hampered by his meager knowledge of English, and after serving for a time as pastor in Rochester, New York, he was persuaded to go on to Wisconsin. There, he was informed, the spiritual needs of his fellow Germans were even greater than in New York. So it was that he came to Milwaukee. For some time he sold Bibles and distributed tracts in the Milwaukee area, an occupation that required much traveling and proved to be too strenuous for his not very robust body. He gave up the work of book agent and founded the church on the east side of Milwaukee that became so well known as Grace Church. For 10 years, from 1850 to 1860, he was the president of the Synod that he had helped to found. Pastor Muehlhaeuser was a gentle man, a friend of the poor; hospitable to a fault, and he was held in highest esteem not only by his colleagues in the Synod but by all Milwaukee. In the summer of 1867 he attended the meetings of the Synod, preached to the body and took an active part in the proceedings. For the 18th of September of that year his congregation had planned a special observance of his 25th wedding anniversary, but he died on the 15th, and what was to have been a happy occasion was a day of grief. The Gemeindeblatt said of him: "Our dear father is no longer with us. But he will not be forgotten. The Synod, his work, will remind us of him long after his bones shall have become dust. God grant it!"

ERWIN E. KOWALKE

Genesis and Freedom Genesis 1-3 has laid down some of the ground rules for woman's place in this world. It is through her bearing of children that God would fulfill His promised blessing upon marriage. The bearing of children will cost her suffering, the "peril and pain" of the familiar prayer and also the months and years that pay the toll for childbirth. She is bound to her husband emotionally, as her desire draws her to him. She is associated with him as his helpmate, and as such she also shares the curse the Lord laid on the ground for the sake of Adam's sin.

For thousands of years women have chafed and suffered and endured; they have protested and rebelled against the role they have inherited from Eve. Except for those God-fearing ones, to whom it has been given to understand, to accept, and to sanctify their lot, woman-kind has resented its burden, has resisted it, and has sought to rid itself of it. But scarcely until now has there been such concerted effort to outlaw the order of Genesis and to abolish the burden of Eve.

And never before has their goal been so apparently attainable. The emancipation from their age-old burden is being proclaimed and celebrated. Education, social legislation, scientific discoveries, the discarding of social and moral traditions, and the pill appear to be bringing about painless womanhood, headless marriage, childless sex. Women are being assured that the day of freedom has dawned. Now woman, it is asserted, can be free from inferiority, free from foolish inhibitions and traditions, free to be herself, emancipated from the limitations of her sex and from her time-honored obligations.

How free? Free from all consequences of disordering a vital cycle through the use of contraceptive drugs? Free from any responsibility for national welfare because she is contributing to an alarming decline in the birth-rate? Free from the social consequences of demeaning man and unsexing woman, and free from the domestic consequences of making a wife out of the man and a husband out of the woman? Free from the moral consequences of violating the Sixth Commandment with de-lusive freedom? Free from the spiritual consequences of ignoring and defying God's will for womankind?

Unless she is also free from such consequences, any talk of emancipation is pretentious and hollow. Woman's true freedom has always been and will ever be found in the emancipation that Christ has provided for her. In the freedom won for her on the cross there is no enslavement, neither in humble submission, nor in lowly service, nor in cheerful duty. In Christ, freedom and Genesis are compatible.

CARLETON TOPPE

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COVER — St. Peter's Ev. Lutheran Church, Sturgeon Bay, Wisconsin; Theophil Baganz, pastor.

And when he had called the people unto him with his disciples also, he said unto them, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:34-38).

Disciples of Jesus will be under no false illusions when using the word "profit." In the business world a profit may be something one has worked for, something he has earned by his own effort. But when we think of our "profit" from Jesus, we are thinking of no action of ours; we are simply describing the immense value of His gift to us. Highly profitable indeed are His gracious blessings!

Nor will the world understand our use of the other part of its phrase about "profit and loss." Even though there are tax techniques to make the best of a bad situation, a loss is still a poor record for business and industry; it is a situation that cannot be allowed to continue.

But Christians cheerfully expect to lose. In fact, our Savior assures us that His kind of loss is the only path to real profit.

The Loss

Clearly, something will be lost by all who follow the Savior's urging to deny self, take up a cross, and follow Him. We need His enlightening Word to explain why such loss should be something we desire.

Self-denial already sounds distasteful. But even the commonly understood kind of self-denial is not the full story here. Jesus is talking about more than the practice of denying yourself a certain kind of food or luxury for a number of weeks or until a certain goal is reached. Suppose we cut down on calories for a season or until 10 pounds are lost—then we celebrate with a big party or a fine new wardrobe. Or we skimp on the budget till we save enough for a color TV. This kind of self-denial isn't very hard to take; it is really a form of rather profitable self-discipline.

It is quite another thing for someone to "deny himself." To do this he says about himself what Peter said about Jesus in the courtyard of the high priest: "I know not the man." With this he did not just deny being acquainted with Jesus; he was denying any possibility of leadership or control by Him. Peter was giving heed to what his own mind and his own feelings told him about his safety and well-being. By the grace of God he was turned again to repent of this and to deny his own self, not his Lord.

Let us be fully aware that, when Jesus calls us to come after Him, He is calling us to deny every impulse and every suggestion of the Old Adam within us. He calls us to say "No" to what the flesh craves, to say "Yes" to things about which natural man could hardly care less: love for the neighbor, service to God.

Loss is again our course when we are called to carry our cross. Not the curse of sin must we bear, for that was carried by our Savior. Not every bit of unhappiness is our cross, for much earthly woe is but the consequence of foolish and sinful conduct. But there is the enmity of Christ's enemies that falls also upon His followers. There is the battle against temptation and sin. This is the cross His disciples bear.

For they follow Him, not self, not earthly ease or pleasure. Not even

by their own thought or desire do they follow. It is the power of God in the Gospel that calls them to "count all things but loss for the excellency of the knowledge of Christ Jesus" (Phil. 3:8).

The Eternal Profit

But when all seems lost, then followers of Jesus find that all is not lost but is gained, that even death is swallowed up in victory. For Jesus' promise is most specific: anyone who spends his life drawn by the Gospel to follow Him, that man will not lose anything even if he has given up his whole life for Jesus. He, instead, is the one whose life is saved. Far from suffering deprivation, he is the one who gains every real advantage.

True profit and loss cannot be correctly evaluated according to the standards men commonly use. By these standards the whole world lumped together would seem to be of highest possible value. But Jesus reminds us that there is a factor left out of this evaluation. Human experience looks backward to what has happened before, what other men have found worthwhile. The Son of God looks ahead. There is the matter of eternity to be considered. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

Even in regard to our earthly products we are concerned about how long this item will stand up, how long that purchase is guaranteed. We recognize that earthly treasures do not retain their value, they do not last.

But even less does mortal life on earth last. The glory that does endure will be seen upon earth when the day arrives for the Son of man to return visibly to earth accompanied by all His holy angels. What wondrous profit to be invited that day to join Him in glory from thence forward! What a tragic loss to live now as if we were ashamed of Him!

PAUL H. WILDE

Presenting the 1967 Graduates

Dr. Martin Luther College



L. Affeld



E. Albert



K. Albrecht



B. Bendlin



D. Bilitz



J. Bilitz



B. Bintz



J. Boehm



J. Bohm



J. Bomesberger



M. Borgschatz



R. Brei



J. Brinkman



J. Cares



P. Carlson



S. Christian



L. Collyard



G. Dahl



C. Damm



A. Damrow



M. Deming



D. Detert



J. Dey



J. Duehlmeier



D. Ebeling



J. Eichstaedt



S. Ellenberger



W. Engel



J. Fahning



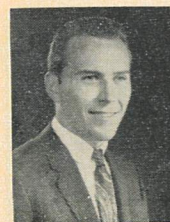
D. Feldt



L. Festerling



Lois Festerling



M. Fluegge



M. Fuhrmann



M. Gibson



D. Gosdeck



S. Grap



M. Grassmann



J. Gronholz



J. Guenther



L. Hanke

D. Hauch

L. Haupt

D. Heidtke

B. Heine

W. Helmreich

J. Hinnenthal

J. Hornburg



L. Joecks

V. Johnson

R. Kamrath

K. Kehl

C. Kenney

L. Klawiter

E. Koch

K. Koch



S. Kolosick

M. Kruse

B. Kuhn

P. Kuske

K. Lawrenz

J. Lehmann

B. Lehrke

C. Lemke



R. Lemke

J. Lequia

M. Manske

M. Manthe

H. Mears

M. Mey

C. Moeller

J. Noeldner



S. Nymoer

L. Ottenbacher

R. Peikert

K. Pielmeier

B. Pingel

J. Podjan

R. Rausch

R. Redlin



S. Reils

S. Roebke

R. Roehl

K. Sauer

J. Schewe

L. Schroeder

S. Schroeder

N. Schluessler



B. Schuetze



S. Schultz



Susan Schultz



K. Schwartz



T. Siegel



K. Sievert



L. Sievert



D. Stebnitz



S. Steffen



G. Steffenhagen



G. Steffenhagen



D. Stoering



R. Stuebs



J. Tessmer



J. Tews



J. Tjernagel



M. Toepel



Marla Toepel



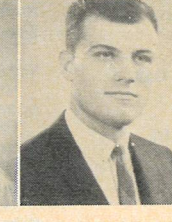
D. Tomfohr



J. Vonderohe



E. Voth



D. Walz



L. Weber



L. Wehrs



Y. Weindorf



S. Westmeyer



E. Zickuhr

Not Pictured:
Caruss, Eugene
Mozach, Ralph
Wilberg, Cheryl

The Graduates and Their Assignments

Affeld, Lois — Juneau, Wis.
To: Zion, Clatonia, Nebr.

Albert, Ella — Iron Ridge, Wis.
To: Christ, West Salem, Wis.

Albrecht, Kathryn — Mequon, Wis.
To: St. John, Pigeon, Mich.

Bendlin, Barbara — Milwaukee, Wis.
To: Mt. Olive, Bay City, Mich.

Bilitz, Daniel — Shorewood, Wis.
To: Zion, Columbus, Wis.

Bilitz, James — Shorewood, Wis.
To: Our Savior, Grafton, Wis.

Bintz, Bruce — Wabeno, Wis.
To: Salem, Milwaukee, Wis.

Boehm, James — Rawson, Ohio
To: Good Shepherd, Beloit, Wis.

Bohm, Judith — Two Rivers, Wis.

Bomesberger, Judith — Onaka, S. Dak.
Borgschatz, Muriel — Bloomer, Wis.
To: St. Mark, Sauk Village, Ill.

Brei, Richard — New Ulm, Minn.
To: Good Shepherd, Omaha, Nebr.

Brinkmann, Joann — Coon Valley, Wis.
To: St. Mark, Watertown, Wis.

Cares, Judith — Monroe, Mich.
To: St. Paul, Stevensville, Mich.

Carlson, Patricia — Peshigo, Wis.
To: St. John, Two Rivers, Wis.

Caruss, Eugene — Lansing, Mich.
To: East Fork H. S., Whiteriver, Ariz.

Christian, Sharon — Juneau, Wis.
To: Trinity, Brillion, Wis.

Collyard, Leonard — White Bear Lake, Minn.
To: Tutor, MLS, Saginaw, Mich.

Dahl, Geraldine — Marinette, Wis.
To: St. Paul, Columbus, Ohio

Damm, Cheryl — Stetsonville, Wis.
To: St. Paul, Tomah, Wis.

Damrow, Alex — Watertown, Wis.
To: Immanuel, Medford, Wis.

Deming, Marianne — Los Angeles, Calif.
To: Bethany, Hustisford, Wis.

Detert, Dianne — Waterloo, Wis.

Dey, Janet — Arlington, Wis.
To: St. John, Baraboo, Wis.

Duehlmeier, James — New Ulm, Minn.
To: St. Paul, Wisconsin Rapids, Wis.

Ebeling, David — Maribel, Wis.
To: Tutor, MLS Saginaw, Mich.

Eichstaedt, Joan — Slinger, Wis.

Ellenberger, Susan — Norfolk, Nebr.

Engel, Willard — Danube, Minn.
To: St. John, Bay City, Mich.

Fahning, Janean — Cleveland, Minn.
To: St. Paul, St. James, Minn.

Feldt, Daniel — Phoenix, Ariz.
To: St. Philip, Milwaukee, Wis.

Festerling, Linda — Bay City, Mich.
To: St. Matthew, Iron Ridge, Wis.

Festerling, Lois — Bay City, Mich.
To: Trinity, Neenah, Wis.

Fluegge, Myron — New Ulm, Minn.
To: Christ, Eagle River, Wis.

Fuhrmann, Margene — Neenah, Wis.
To: Zion, Crete, Ill.

Gibson, Melvin — Minneapolis, Minn.
To: Gloria Dei-Bethesda, Milwaukee, Wis.

Gosdeck, Donald — Kaukauna, Wis.
To: Trinity, Brillion, Wis.

Grap, Susan — Neillsville, Wis.
To: First German, Manitowoc, Wis.

Grassmann, Margaret — New Prague, Minn.
To: St. John (Cold Spring Township),
Fort Atkinson, Wis.

Gronholz, Judith — New Ulm, Minn.
To: St. Paul, Franklin, Wis.

Guenther, Janet — Morton Grove, Ill.

- Hanke, Lee Ann — Minnesota City, Minn.
 Hauch, Darlene — Stevensville, Mich.
 To: Zion, Sanborn, Minn.
 Haupt, Lou Anni — Manitowoc, Wis.
 To: St. Matthew, Iron Ridge, Wis.
 Heidtke, Doris — Jackson, Wis.
 To: St. Mark, Brown Deer, Wis.
 Heine, Beverly — Helenville, Wis.
 To: St. Paul, Van Dyne, Wis.
 Helmreich, William — Pinconning, Mich.
 To: Lincoln Heights, Des Moines, Iowa
 Hinnenthal, Jean — Minneapolis, Minn.
 To: Christ the Lord, Brookfield, Wis.
 Hornburg, Joanne — Eden, Wis.
 To: St. John, Red Wing, Minn.
 Joecks, Larry — Lannon, Wis.
 To: Tutor, NWC, Watertown, Wis.
 Johnson, Vicki — Onalaska, Wis.
 To: East Fork Mission, Whiteriver, Ariz.
 Kamrath, Ruth — Tomah, Wis.
 Kehl, Kathleen — Neenah, Wis.
 To: St. John, Jefferson, Wis.
 Kenney, Colleen — St. Paul, Minn.
 To: Emmanuel, New London, Wis.
 Klawiter, Lois — Winona, Minn.
 To: Salem, Loretto, Minn.
 Koch, Ellen — Milwaukee, Wis.
 To: St. Matthew, Winona, Minn.
 Koch, Kathleen, Winona, Minn.
 Kolosick, Susan — Milwaukee, Wis.
 To: Zion, Moberidge, S. Dak.
 Kruse, Merlyn, Sleepy Eye, Minn.
 To: Immanuel, Hutchinson, Minn.
 Kuhn, Barbara — Appleton, Wis.
 Kuske, Philip — Glencoe, Minn.
 To: Tutor, NWLA, Moberidge, S. Dak.
 Lawrenz, Kathryn — Mequon, Wis.
 To: Grace, Muskegon, Mich.
 Lehmann, Joan — Morton Grove, Ill.
 To: Fairview, Milwaukee, Wis.
 Lehrke, Betty — Mandan, N. Dak.
 To: St. John, Baraboo, Wis.
 Lemke, Carl — Greenleaf, Wis.
 To: Tutor, DMLHS, New Ulm, Minn.
 Lemke, Ruth — Hartford, Wis.
 To: Emanuel, New London, Wis.
 Lequia, Joseph — Rhineland, Wis.
 To: St. Paul, Cudahy, Wis.
 Manske, Mary — Stoddard, Wis.
 To: Gethsemane, Lower Cibecue, Ariz.
- Manthe, Mary — Arlington, Wis.
 To: Zum Kripplein Christi, Iron Ridge, Wis.
 Mears, Harold — North St. Paul, Minn.
 To: Immanuel, La Crosse, Wis.
 Mey, Mary — Newburg, Wis.
 To: Trinity, Nicollet, Minn.
 Moeller, Cheryl — Milwaukee, Wis.
 To: Emanuel, Tawas City, Mich.
 Mozach, Ralph — Milwaukee, Wis.
 To: St. Paul, Wonewoc, Wis.
 Noeldner, Judy — South Shore, S. Dak.
 To: St. Paul, Wonewoc, Wis.
 Nymoan, Shirley — Appleton, Wis.
 To: St. Paul, Bangor, Wis.
 Ottenbacher, Leilani — Zeeland, N. Dak.
 To: St. Martin, Watertown, S. Dak.
 Peikert, Ruth — Minneapolis, Minn.
 To: Zion, Valentine, Nebr.
 Pielmeier, Kathryn — Winona, Minn.
 To: Zion, Rhineland, Wis.
 Pingel, Bruce — Lansing, Mich.
 To: St. John, Caledonia, Minn.
 Podjan, Janet — Benton Harbor, Mich.
 To: Gethsemane, Milwaukee, Wis.
 Rausch, Robert — Rawson, Ohio
 To: St. Paul, New Ulm, Minn.
 Redlin, Roxanne — Watertown, S. Dak.
 To: St. John, Neillsville, Wis.
 Reils, Sharon — Monee, Ill.
 To: Good Shepherd, Flint, Mich.
 Roebke, Sandra — Wrightstown, Wis.
 To: St. John, Lomira, Wis.
 Roehl, Rosemary — Watauga, S. Dak.
 Sauer, Kathryn — Lake City, Minn.
 To: St. John, Caledonia, Minn.
 Schewe, Judith — Kenosha, Wis.
 To: Christ, Milwaukee, Wis.
 Schroeder, Linda — Morgan, Minn.
 To: St. Peter, Milwaukee, Wis.
 Schroeder, Susan — West St. Paul, Minn.
 To: St. John, Alma City, Minn.
 Schuessler, Nancy — Livonia, Mich.
 To: St. Paul, Arlington, Minn.
 Schuetze, Barbara — Mequon, Wis.
 To: St. Stephen, Adrian, Mich.
 Schultz, Sharon — Watertown, Wis.
 To: Emanuel, St. Paul, Minn.
 Schultz, Susan — Watertown, Wis.
 To: First Lutheran, Racine, Wis.
 Schwartz, Kathryn — Vernon Center, Minn.
 To: Atonement, Milwaukee, Wis.
- Siegel, Thomas — Neshkoro, Wis.
 To: Zion, Sanborn, Minn.
 Sievert, Karen — Fort Atkinson, Wis.
 To: St. John, Two Rivers, Wis.
 Sievert, Lois — New Ulm, Minn.
 To: St. Andrew, St. Paul Park, Minn.
 Stebnitz, Douglas — Milwaukee, Wis.
 To: St. Jacobi, Milwaukee, Wis.
 Steffen, Stuart — Sanborn, Minn.
 To: St. Peter, Collins, Wis.
 Steffenhagen, Gerald — Red Wing, Minn.
 To: Christ, Saginaw, Mich.
 Steffenhagen, Geraldine — Abrams, Wis.
 To: Zion, Morrison, Wis.
 Stoering, David — Courtland, Minn.
 To: Zion, Monroe, Wis.
 Stuebs, Ronald — Manitowoc, Wis.
 To: St. John, Stanton, Nebr.
 Tessmer, Judith — Loretto, Minn.
 To: Bethel, Menasha, Wis.
 Tews, Judith — Cedarburg, Wis.
 To: Bethel, Bay City, Mich.
 Tjernagel, John — New Ulm, Minn.
 To: Our Savior, Zion, Ill.
 Toepel, Marjorie — Sheboygan, Wis.
 To: Our Savior, Wausau, Wis.
 Toepel, Marla — Saginaw, Mich.
 To: Salem, Owosso, Mich.
 Tomfohr, Diane — Red Wing, Minn.
 To: Emanuel, St. Paul, Minn.
 Vonderohe, Judith — Norfolk, Nebr.
 To: Faith, Fond du Lac, Wis.
 Voth, Elaine — Goodhue, Minn.
 To: Grace, St. Joseph, Mich.
 Walz, Dale — Fairfax, Minn.
 To: St. John, Waterloo, Wis.
 Weber, Leah — Milwaukee, Wis.
 To: Bethany, Hustisford, Wis.
 Wehrs, Lynda — West Salem, Wis.
 To: St. John, Maribel, Wis.
 Weindorf, Yvonne — Roswell, New Mex.
 Westmeyer, Stella — Mandan, N. Dak.
 To: First German, Manitowoc, Wis.
 Wilberg, Cheryl — Edgerton, Wis.
 To: St. John-St. James, Reedsville, Wis.
 Zickuhr, Edith — Van Dyne, Wis.
 To: St. Matthew, Oconomowoc, Wis.
- 1966 Graduate**
 Sievert, Roger — Beaver Dam, Wis.
 To: Good Shepherd, Phoenix, Ariz.

HIDDEN GEMS IN OUR HYMNS

"Jerusalem, Thou City Fair and High"

The ultimate glorious goal toward which all of us are striving is eternal life with our Savior-God in heaven. It is a fine expression of our faith in this goal to sing of it with joy in our hearts. Hymn No. 619 in *The Lutheran Hymnal* helps us give voice to such an expression of faith. The comforting words of this hymn, sung to the beautifully effective melody, rank it among the best gems of our treasury of Christian hymns.

One commentator says that this hymn "is a precious gem in our Treasury of Song, in which one clearly sees that from it the whole heart of the poet shines out on us. Meyfart (the poet) had his face turned wholly to the future, to the Last Things; and with a richly fanciful mysticism full of deep and strong faith he united a flaming zeal for the House of the Lord and against the abuses of his time."

There are perhaps a few sections of this hymn which can be made more meaningful and edifying by means of a brief "second look," which often is not possible or practical during a worship service. In stanza 1, for example, the Christian expresses the fond desire that

he might soon be in Jerusalem, his heavenly home. The word "fain" in line 3 means "with joy." With joy our hearts desire to be with the Lord and leave this world of sin and pain.

Stanza 2 contains a question, but the word order is rather involved. Simplified, the question is this: "When will the time arrive at which I commit my soul into God's loving hands?" In singing this stanza, the full meaning of the question may not "come through" to the singer. And remember that the pronoun "her" in stanzas 2 and 3 refers to "the soul."

Notice the figurative language in stanza 3, speaking of Elijah's chariot (II Kings 2:11) carrying the soul to heaven; and the name "Zion" in stanza 4, referring to heaven. A reunion in heaven with all the saints before us is the subject of stanzas 5 and 6. And the same "Paradise" which Jesus promised the dying malefactor is spoken of in stanza 7 as our safe dwelling place of endless joy.

Lord, grant that we may join the myriad voices in heaven "in one eternal song"!

PHILIP R. JANKE

OUR REFORMATION HERITAGE

to Have, to Hold, and to Share

THE LORD PREPARES HIS INSTRUMENT

"St. Anne, help me! I will become a monk." So vowed Martin Luther on a sultry July day in 1505 as a flash of lightning followed by a fearful thunderclap struck him to the ground. "I will become a monk!" This would be the solution to his spiritual unrest, he thought. In the monastery he was certain he could shut out the world, dedicate himself to fasting and prayer, and thus find peace with God. Little did the 22-year-old university student realize that his stay in the monastery was a part of the Lord's plan to prepare him as His instrument for reforming the church. No one could know that day in 1505 as the gates of the Augustinian cloister in Erfurt, Germany, clanged shut behind Martin Luther, that the seclusion of the monastery was for him merely the door that led to the center of the Reformation stage.

A Strict Christian Home

Born November 10, 1483, in Eisleben, Germany, of pious Hans and Margaret Luther, the Lord led this boy an unusual path in preparation for his God-given assignment as the Reformer. He early learned the meaning of strict parental discipline, as father and mother applied the Scriptural principle, "He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes" (Prov. 13:24). Yet, strict though the discipline was, Luther recognized it and often acknowledged it as a sincere effort on the part of his parents to bring up their children "in the nurture and admonition of the Lord."

That the Luthers were truly concerned about this the eldest of their seven children is evident in their desire to give him as good an education as possible. Already at the age of five he was enrolled in the school at Mansfeld, where they had moved in 1584.

A Thorough Education

Directed by the Lord, who was preparing His instrument for the Reformation, Hans Luther made arrangements to send young Martin to higher schools of learning. A year at the high school in Mansfeld and three at the high school in Magdeburg, followed by almost four years at the University of Erfurt, were all intended to lead to the practice of law. In reality these years served to further prepare him for his God-given role as Bible student, translator, expositor, and as the staunch defender of the faith against many well-educated opponents.

Constant Spiritual Doubt

Through all the years of his youth and early manhood, despite appearances to the contrary, Luther never found true spiritual peace and religious certainty. Brought up in the religious atmosphere of his time, an atmosphere which was sorely in need of reformation, he could find no satisfaction in the doctrines of the church. The church that forgot to comfort sinners offered little

solace to this man to whom the Lord gave such a tender and discerning conscience. "How can I ever be certain of forgiveness and salvation?" Luther found the answer neither in the doctrines of the church nor in his extensive education.

In the Hopes of Finding Peace—the Monastery

For some time the thought of seeking peace in the seclusion of a monastery had been in his mind. Then came that fateful day when he was returning to Erfurt after visiting his parents—the storm, the lightning, the vow, and the decision to enter the Augustinian order with its rigid requirements of poverty, chastity, and obedience. A tearful farewell with his university friends, and it was done, without so much as a word to notify his parents.

Luther lived the life of the monk to the utmost. Still he found in this no certainty of God's pleasure or of his salvation. Yet, while life in the monastery failed to afford him the spiritual peace which he sought, it did serve to prepare Luther more fully for his role as the Reformer. As opportunity presented itself, he did seek guidance and direction from the book with which he had first become acquainted in the university library, the Bible. The clouds of darkness which had formed these many years were, however, not quickly or easily dispelled. The Scriptures still produced more fear than comfort in his heart, and it was only the fatherly council of the vicar-general of the Augustinian order, John Staupitz, which caused him to despair of his own efforts and turn in faith to his Redeemer. "If Dr. Staupitz, or rather God through Dr. Staupitz, had not helped me out of my trials, I should have drowned in them," he wrote in later years.

From Monk to Priest to Doctor of Divinity

Led by the Lord to ever deeper involvement into things spiritual, Luther in 1507 was ordained to the priesthood. Step by step he was brought closer to that field where much of the Reformation fray was to be fought. In the fall of 1508 at the age of 25, he was assigned temporarily to the position of professor of philosophy at the newly founded University of Wittenberg. His position there became permanent in 1508. The very next year the degree of Doctor of Divinity was conferred upon him, and his time and efforts were almost solely devoted to studying and expounding the Scriptures. Gradually the light of the Gospel began to chase the shades of darkness from his heart. More and ever more fully the Holy Spirit opened his understanding to the true way of salvation by grace, through faith.

As his eyes were opened to the truths of Holy Writ, he also became increasingly conscious of the errors and abuses prevalent in the church. At first he was unwilling to concede that the Roman Church and its visible head in Rome were party to the errors. He was persuaded that these were only local abuses and misunderstandings and that the Pope would be the first to want the errors

(Continued on page 242)

INSIGHTS INTO FOREIGN MISSION WORK

by Ernst Wendland

DO THE NATIVES APPRECIATE US?

The above question is naturally asked quite often. To find an answer isn't easy. Part of the difficulty lies in the question itself. What do we mean by "natives," and what kind of "appreciation" is expected?

"Native" or "National"?

Often the word "native" can have a wrong connotation. If we mean this word in the sense of a sort of primitive aboriginal whose limited thought processes are wrong if they do not conform to our own, we may be in for many disappointments. This is especially true in this matter of "appreciation." We must try to learn from the very beginning that people of other countries have a form of culture, a type of logic, and a way of doing things entirely their own. The fact that their concepts may differ from ours is not always an indication that they are wrong and we are right.

African "Thank You"

For example, I may offer an African a very small gift. The very fact that he receives this with two hands, although one hand could easily hold it, is his expression of thanks. He doesn't consider it necessary to add a lot of words of appreciation. I, on the other hand, in spite of many words of thanks could commit a serious breach of etiquette to his way of thinking if I would receive his gift with one hand. Our customs are simply different, and for all of that, his way may be just as good as mine.

Appreciation Without Words

The thought processes of people in another land may also be quite different. Africa is a land of hitchhikers. I may pick up a man along the road, patiently wait while he summons the rest of his family out of the bush, seriously overload my vehicle in taking him to his destination, and then watch him leave with a little clapping of hands, and nothing more. I may smoulder a bit because of this small show of appreciation, but obviously his logic goes in a different direction. I have a vehicle. He hasn't. His need is perhaps even greater than mine. To him it's as simple as that. Why should there be so much fuss about doing the thing that human decency calls for? If I have a water tap in my front yard and an African happens to come along who needs a drink, why should he even bother to ask about using my facilities? After all, I have no special lease on the water, have I?

We Seem Strange to Them!

In fact, there are so many ways in which his whole approach to life is so different, and where he may consider our ways very peculiar, indeed. We work so hard to

get things done according to a certain schedule. Almost feverishly we drive ourselves to get to a certain instruction class at a certain time, and find that we have to wait a good hour for the members to straggle in. "What a flagrant display of thanklessness!" we say as we make no effort to hide our dismay. But they don't understand this at all. For them life is just too precious for anyone to want to drive himself in this way. And perhaps this explains to some extent why they suffer far less from stomach ulcers and heart-attacks.

Natural Man Is Unappreciative

We still, however, haven't touched on the heart of this matter. While they may not always appreciate *us*, do they appreciate *our message*? But why should we ask this at all? We should know from the very outset that "natural man receiveth not the things of the Spirit of God; for they are foolishness unto him" (I Cor. 2:14). We should know in advance that the Gospel message is going to receive much apathetic lack of appreciation, if not outright hostility in many quarters. Isn't this what Christ meant when He said, "Ye shall be hated of all men for my name's sake" (Matt. 10, 22)?

There Is Appreciation!

At the same time we should be sure that this same Gospel is "the power of God unto salvation to every one that believeth," and not be ashamed to preach it everywhere (Rom. 1:16). This, too, has been our experience. Why does an African, for example, give up the security of a good job and travel hundreds of miles from his homeland with a large family to prepare for work in the church? Why does a man of over 60 years become a student at a Bible Institute? Why does a young man suffer constant abuse from his own people because he faithfully teaches Sunday school? What force brings certain people to church Sunday after Sunday? Why do bush villagers, still surrounded by all sorts of heathen superstitions, build their own little house of God in the middle of nowhere? What causes an old man to serve six or seven preaching stations as an evangelist every week? Why do ill-clad children brave rain and chilly winds as they walk many miles on bare feet to hear a Bible story, often with little brother or sister tied to their backs?

We are thankful for all such demonstrations of appreciation for the message that we bring. They are enough to keep us going. We often wish that our flesh would not keep craving for them, and that we, as Paul so often had to do, could carry on without any special signs of appreciation.

[Ernst Wendland is Mission Director of the Lutheran Church of Central Africa (Zambia and Malawi).]

DEDICATION: TRINITY LUTHERAN CHURCH

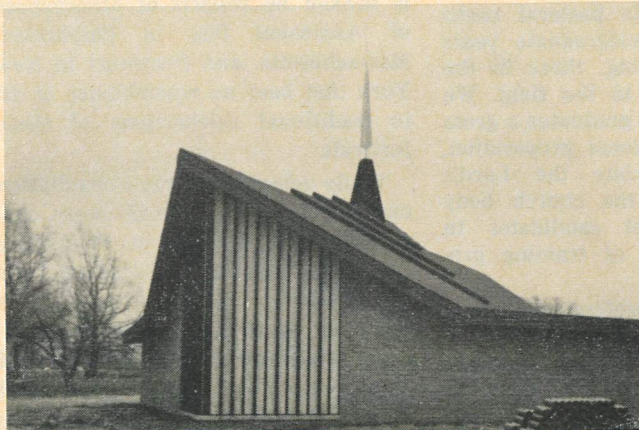
San Manuel, Arizona

Unlike most new mission churches which are being built in booming metropolitan areas, Trinity is located in a community whose population is near 5,000, about the same as when the town was born in 1956. Located 50 miles northeast of Tucson, San Manuel is a mining town which was built primarily to house workers at the mine, mill, and smelter of the Magma Copper Company.

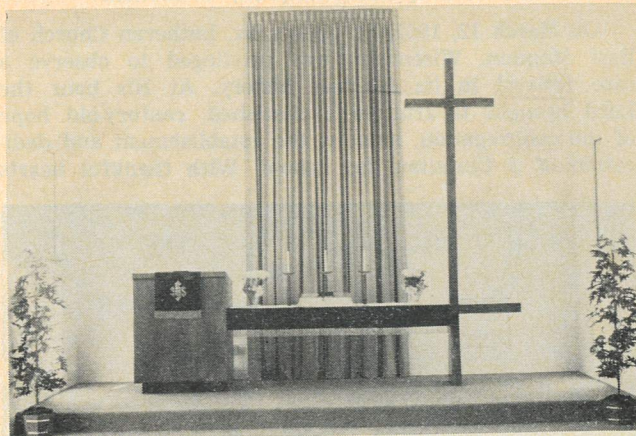
As soon as people began to move into the newly established town, there was a call for Lutheran services, a call which was ably filled by Pastor Carl T. Metz, who came out of retirement to answer it. A nucleus was gathered and a congregation was organized March 17, 1957. Despite adverse conditions — a nonresident pastor, a crippling strike in 1959 which forced many families to leave town, a constant turnover in population, and lack of its own facilities — Trinity Congregation enjoyed constant, stable growth. Services were conducted in the Community Center; interest ran high. But the Center was also the location of many activities and events which detracted from a worshipful atmosphere, and it was not available for midweek meetings and classes which had to be held in homes. People began to regard the Lutheran church as second-rate and lacking permanency.

Feeling that it had gone about as far as it could without independent facilities, the congregation in September, 1964, requested funds for building a church of its own. The Mission Board granted permission to the congregation to develop a plan upon which to base a firm estimate of monies needed. Pastor H. E. Hartzell of our East Fork Mission, a skilled architect before entering the ministry, was called in as consultant. He offered a design and floor plan that suited the congregation's taste and needs. Actual working plans were subsequently drawn up by a full-time professional architect.

Early in 1965 a request for a tract of land was filed with the San Manuel Townsite Company, and in due time the Synod was granted title to a lot free of charge, a common practice in mining towns. About the same time a cooperative contractor gave a firm cost estimate. This served as a basis for an appeal for funds which was presented to the Synod's Board of Trustees. Late in 1965 word was received that the project would soon be approved, and this approval followed in March 1966. A groundbreaking service was held on March 20, and the first steps of construction were taken the same week.



JULY 23, 1967



The chancel of Trinity Lutheran Church, San Manuel, Arizona.

Because of a surveyor's error, the first phase of construction had to be destroyed at considerable cost to the Townsite and the building was relocated on the lot. This delayed completion by about six weeks, and the new building was not available for use until July. Then followed several months of work by members of the congregation. Rather than add to the already heavy Christmas schedule, dedication was deferred to the new year and was held January 29, 1967, with District President I. G. Frey delivering the sermon; the undersigned, pastor of the congregation since August 1959, serving as liturgist; and Pastor Metz, first and founding pastor, offering the closing prayer and benediction.

Mindful of our Christian, Scripture-centered heritage, Pastor Hartzell designed a truly unique chancel which strikingly carries out the theme: Word and Sacraments. The altar table is free standing, supported on one end by the pulpit and on the other end by a 12' high cross. A dish, imbedded in the altar table near the cross, serves as a baptismal font. To keep the chancel 'open,' the customary sacristy was eliminated and the minister makes his entrance down the main aisle.

The nave-chancel area is 20'x40' and has room for 80 chairs; another 30 can be seated in the small balcony over the narthex. Present attendance has been averaging in the high 50's. The 40-plus Sunday school is taught in the nave, balcony, and the two 12'x16' side rooms which flank the main entrance.

The cost of this unit came to a modest \$13,159.06, far less than the accepted cost of new churches these days. The congregation has added another \$1,500.00 on finishing and furnishing. Together with Good Shepherd of Tucson, Trinity is the smaller half of a two-congregation parish and will likely never have a full-time resident pastor. Nevertheless, the congregation is truly appreciative of the blessings received from the Lord through His Word and through membership in our Synod.

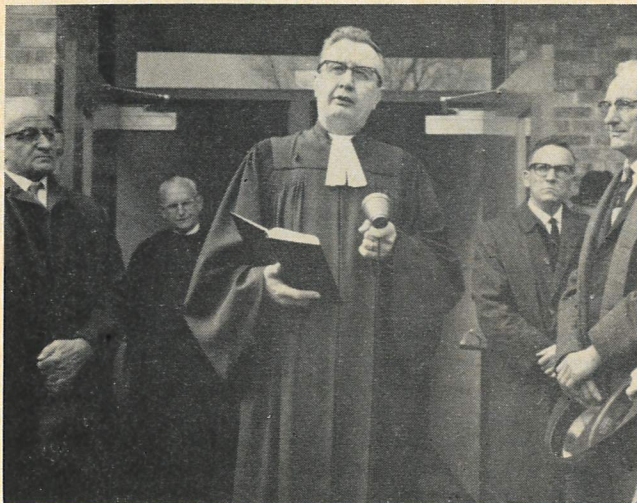
M. C. NITZ

Christ Lutheran of Saginaw (Swan Creek), Michigan dedicated this new place of worship in May 1967. For the account of this, see the July 9, 1967, issue, page 224.

Christian Day School Dedication

St. John's, East Mequon, Wisconsin

On March 12, 1967, St. John's Ev. Lutheran Church of East Mequon, Wisconsin, was privileged to observe a rare festival in its 105-year history. At His hour the Lord brought to fruition a cherished, century-old hope of the congregation, namely, the establishment and dedication of a Christian day school. With thankful hearts



Pastor Reinhart Pope, brother of the pastor at St. John's, spoke at the ceremony in which the doors of the new school were opened. The robed figure in the background is Prof. Gerald Hoenecke.

this special gift is received. For if ever there was an hour when there is an urgent need to intensify Christian education, then it is in our day of materialism and doctrinal compromise. Against Satan's cruel wiles and arrows the whole armor of God is the Christian's and Christian youth's only defense. The Christian day school, while it is surely not the only way, is surely the most efficient to offer children, who are growing up amidst the world's ethical nihilism, the shield of faith, the helmet of salvation, and the sword of the Spirit of which St. Paul speaks in his Epistle to the Ephesians. To this end may our Lord Jesus receive this school and cause it to serve with its sister schools in the nourishing and training of the young in the Way of Salvation that, when they are old, they will not depart from it but inherit eternal life.

Our dedication day speakers were Prof. Gerald Hoenecke of the Wisconsin Lutheran Seminary, who spoke at the morning service; Pastor Reinhard J. Pope, who spoke at the formal opening of the doors at noon; and President Robert Voss of Milwaukee Lutheran Teachers College, who spoke for the evening service. The undersigned served as liturgist.

The building unit now completed may best be described as step one of a four-classroom cluster. It consists of two classrooms with administration and service areas built to serve four classrooms. The classrooms and corridors are pleasingly appointed and are carpeted throughout. The building, if one counts in the contracted labor and hundreds of hours of donated labor by the membership, and gifts and memorials from the members and friends of St. John's, may be appraised at \$60,000.

REGINALD E. POPE

Looking at the Religious World

INFORMATION AND INSIGHT

GRATITUDE FOR MEQUON'S GRADUATION

Before graduations fade much farther into the past, Synod members might well pause a few moments in gratitude for what commencement at the theological seminary at Mequon means for the church body in terms on an adequately trained clergy.

The point is underscored by preliminary findings of a committee, headed by Dr. Nathan Pusey of Harvard, that is carrying on an extensive investigation of the Episcopal Church. Most people would tend to think of the Episcopalians as above average, if not outstanding, in clergy training. The survey indicates serious shortcomings and difficulties.

One out of every three priests of that denomination lacks full college and seminary training. One out of

eight has no college degree. Almost half of the seminary graduates had college averages that would not gain them entrance in most graduate and professional schools.

Wisconsin Synod members have reason to be thankful that all the recruits entering its pastoral ranks do so with four postgraduate years of theological training, three in the classroom and one in the field. We should see in the 36 graduates a gross of years of professional preparation. We should appreciate the Lord's goodness enabling the church body and the ministerial candidates to carry on this type of training program.

Such adequate professional training itself is no guarantee of that faithful pastoral labor congregations need and the Lord wants them to have. It is, however, an indispensable

prerequisite and as such deserves to be appreciated and cherished.

HOW NOT TO CELEBRATE CHURCH FESTIVALS

A reaction of sadness and shock is evoked by reports of observances of Ascension Day in Cambridge, Massachusetts, and Pentecost in New York that bear no resemblance at all to traditional celebrations of these festivals.

While delegates to the Consultation on Church Union (COCU) were concluding their sessions at Cambridge last May, they were confronted by an Ascension spectacle put on, it is reported, by students from the Episcopal Theological school. Slogans of "Up, Jesus Up" and "See Christ Ascend Before Your Eyes" paved the

way for the release of helium balloons with a paper figure attached.

On Pentecost Eve at a theater in New York's East Village "An Evening with God" was staged. The program involved appearances by a diverse cast of characters including Timothy Leary, the LSD advocate, Dr. Harvey Cox and the Rev. Malcolm Boyd from the ecclesiastical world, and the ubiquitous comedian Dick Gregory. Leary gave "testimony," Cox and Gregory expounded on Vietnam among other things, and another participant burned his draft card.

This is the harvest from sowing the seeds of higher criticism and social gospel. This is reaping the whirlwind with a vengeance. The mockery of Christianity is as old as Christianity. There were scoffers at the first Pentecost. But it is in our time that the mockery and perversion of the Gospel comes from within the church. Theological students, a few years or perhaps only months from pastorates, feel compelled to demonstrate publicly their rejections of the Ascension miracle and doctrine. A highly regarded theological thinker, in certain circles at least, helps Leary and others make a shambles of Pentecost.

The reaction must be sadness and shock, if not surprise. After all, Jude wrote 1900 years ago, "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts."

UNDIPLOMATIC PAUL

In an ecumenical age that seeks to overcome doctrinal differences and denominationalism by dialog and diplomacy, it is striking to find an ecclesiastical leader like Pope Paul VI facing religious facts of life, especially those of a divisive nature, with candor and rigor.

On April 28 Paul impressed upon the Roman Secretariat for Christian Unity that his own claim to primacy and authority was "the most grave obstacle" to Christianity unity. He then urged the group to offer a defense of that position with "calm words of sincerity and meekness."

Paul is honest and views the ecumenical front correctly. Papal infallibility is a false doctrine of Rome that is unpopular in other denominations, to say the least. There can be no union of churches without a

major battle over this divisive doctrine and without a decisive defeat for one camp.

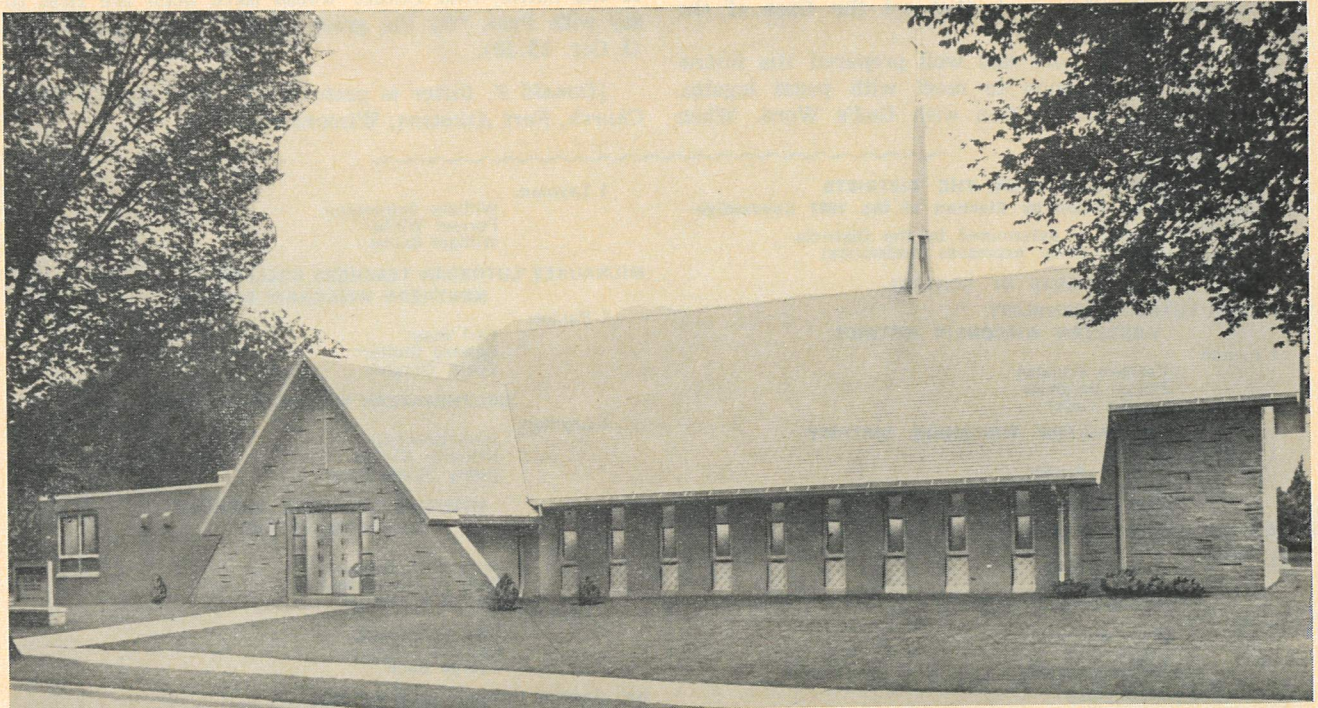
In the interests of renewal and image-lifting many Romans would like to see their church body play down the role of shrines and relics and alleged miracles. Pope Paul, however, journeys to Fatima to help celebrate the fiftieth anniversary of a series of appearances and revelations that were supposed to have been made by Mary to three Portuguese children at that place, beginning May 13, 1917.

The undiplomatic Paul will never win a popularity contest, yet there is something to be said for him. While a good Lutheran couldn't disagree more with his erroneous viewpoints, he will find his candid and direct approach to difficulties, even when it means putting a worst foot forward, to be a refreshing contrast to the pussyfooting that is a specialty of so many modern church leaders.

STATISTICAL UPS AND DOWNS

From a multitude of statistics that have been appearing this spring, several are reproduced here for consideration.

(Continued on next page)



MESSIAH EVANGELICAL LUTHERAN CHURCH of Milwaukee, Wisconsin, marked the 50th milestone on the high-road of divine blessing with several services and other events during the week of April 23, 1967. Pastor Adolph Buenger, president of the Southeastern Wisconsin District, and Pastor John Chworowsky were the guest speakers. The pastor of the congregation, Raymond W. Huth, was the liturgist. Noteworthy in the history of Messiah is that Pastor Huth is the only minister who has served the congregation since its founding in 1917.

Giving to The American Lutheran Church seems to have increased in its latest fiscal year by 9.8 per cent. This is the kind of increase in the synodical budgetary fund that our church body should strive for. It takes care of the inflation problem and allows for healthy growth.

Roman elementary and secondary school enrollment, still almost 5,500,000, suffered a slight drop. High-school enrollment shows a modest increase but the elementary figure is down by 122,108. Infant baptisms are down also.

The Methodist Church in the U. S. had a decrease of 12,664 in adult

members to a total of 10,318,910. The church body counts 1,926,968 baptized children. Average Sunday attendance rose by some 50,000 to a figure of 3,943,421.

BISHOPS STILL ADVOCATE CELIBACY

Though June is supposed to be the month of wedding bells, we call attention to an unseasonal resolution of the National Conference of Catholic Bishops meeting in Chicago early this spring. The resolution endorses the traditional Roman position on celibacy for the clergy which has been

questioned by many in the days since Vatican II.

The assembly of bishops declared that it "approves and confirms the tradition of priestly celibacy not only as a requisite of Church law, but as a precious gift which priests should freely and unselfishly accept through the energizing and fortifying grace of the Holy Spirit."

Bible readers will know that the very Spirit appealed to in the resolution by inspiration caused Paul in I Timothy 4 to include the forbidding of marriage in a list of "doctrines of devils."
EDWARD C. FREDRICH

OUR REFORMATION HERITAGE

(Continued from page 237)

corrected. It was only after a trip to Rome in 1510 that he began to realize that the corruption in the church had gone to its very core.

The Lord's Instrument Prepared

When John Tetzel then appeared on the scene in 1517, selling indulgences, deceiving the populace into thinking they could gain full remission of sins for a price, Luther recognized this as direct contradiction to God's free offer of forgiveness and salvation through Christ. Armed with God's Word and a faith made strong by that Word, he set down the 95 theses exposing the falsehood in the sale of indulgences. Although Luther little intended or expected it to be so, the posting of these theses was the spark that set the fires of the Reformation burning.

But by now the Lord had well prepared His instrument. When called upon to meet with papal legates, Luther defended his position with God's Word. When

arraigned before the emperor and all the princes of the land at the Diet of Worms in 1521, he stood firm and fearless on the Scriptures, refusing to retract his writings unless it could be shown him from the Bible that he had erred. "Here I stand, I cannot do otherwise, God help me!" This was Luther's position at Worms. So well had the Lord prepared His instrument that neither threat of pope or emperor could turn him from his God-appointed course.

The work of the Reformation was not accomplished by one man. Hundreds, yea thousands, stood at Luther's side. Princes and peasants rallied around his cause to proclaim again God's pure and holy Word. Yet one and all recognized Martin Luther as the man whom the Lord had chosen and prepared to stand in the forefront of the battle. And Luther would have been the first to say with Paul, "By the grace of God I am what I am" (I Cor. 15:10).

DONALD F. BITTER

[Donald F. Bitter is pastor of St. Paul Ev. Lutheran Church, Fort Atkinson, Wisconsin.]

NOMINATIONS BY THE DISTRICTS

For Offices to Be Filled by Election at the 1967 Convention

(The order is determined by the Districts and at times expresses preference)

BOARDS OF CONTROL

WISCONSIN LUTHERAN SEMINARY

NORTHERN WISCONSIN DISTRICT

1 Pastor:

Gerhard Kaniess
Hogey Bergholz
Arnold Tiefel

SOUTHEASTERN WISCONSIN DISTRICT

1 Layman:

Erdman Kugler
Arthur Rohde
Paul Wolfram

DR. MARTIN LUTHER COLLEGE

1 Pastor:

Harold Johne
Emil Peterson
Paul Borchardt

1 Layman:

Alvin Mueller
Harold Just
Arthur Gronholz

NORTHWESTERN COLLEGE

WESTERN WISCONSIN DISTRICT

1 Pastor:

Reginald Siegler
Frederick Mutterer
Gerhardt Albrecht

1 Layman:

Arthur Hintz
John Kindschi
George Reul

1 Layman:

William Schumann
Forrest Winter
William Sachs

MILWAUKEE LUTHERAN TEACHERS COLLEGE

NORTHERN WISCONSIN DISTRICT

1 Pastor:

Carl Voss
Edward Stelter
David Worgull

SOUTHEASTERN WISCONSIN DISTRICT

1 Layman:

John Dornfeld
Kenneth Ristow
Henry Spiegelberg

MICHIGAN LUTHERAN SEMINARY

MICHIGAN DISTRICT

1 Pastor:

Roland W. Scheele
Fred P. Zimmermann
Harold A. Hempel

1 Layman:

Fred Muehlbeck
Bernard Dittmar
George Bock

DR. MARTIN LUTHER HIGH SCHOOL

MINNESOTA DISTRICT

1 Pastor:

Gerhard Birkholz
Herbert Hackbarth
Roy Reede

1 Teacher:

Ervin Walz
Paul Fritze
Richard Sonntag

1 Layman:
Henry Haase
Robert Gebe
Donald Wales

NORTHWESTERN LUTHERAN ACADEMY

1 Pastor:
David Krenke
George Rothe
Edward Werner

1 Layman:
Calvin Frey
William Miller
Robert Weiser

1 Layman:
Paul Arndt
Wendell Bubbers
Arnold Mischke

PROPOSED NEBRASKA LUTHERAN ACADEMY NEBRASKA DISTRICT

1 Pastor:
William H. Wietzke
Herbert Lichtenberg
Robert Ehlers

1 Layman:
Paul Bader
Marvin Dreyer
Gerhardt Koopmann

HOME FOR THE AGED (Belle Plaine)

MINNESOTA DISTRICT

1 Pastor:
Roy Hoenecke
Norman Sauer
Donald Lindloff

1 Layman:
Louis Lieske
Robert Gebe
Karl Tomfohr

BOARD OF SUPPORT

MICHIGAN DISTRICT

1 Layman:
Robert Kaschinske
William Scheel
Glen Gibson

NORTHERN WISCONSIN DISTRICT

1 Pastor:
Harvey A. Kahrs
Floyd Mattek
Adalbert Schultz

BOARD OF EDUCATION

MINNESOTA DISTRICT

1 Professor from Dr. Martin Luther College:
Arthur J. Schulz
Arthur Glende
Erich H. Sievert

NEBRASKA DISTRICT

1 Teacher:
John Isch
Daniel Hennig
Rolland Menk

SOUTHEASTERN WISCONSIN DISTRICT

1 Professor from MLTC:
Siegbert Becker
Robert J. Voss
Alfons Woldt

WESTERN WISCONSIN DISTRICT

1 Pastor:
David Kuske
Lloyd Lambert
Darvin Raddatz

CHANGE OF ADDRESS

Professor
Lutz, Martin
11820 N. Luther Lane 65W
Mequon, Wis. 53092

Pastor
Ehlert, Ronald J.
310 Merrill Crest Drive
Madison, Wis. 53705

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. Luke's Ev. 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, 2123 Court St., Saginaw, Mich. 48602.

BOARD OF TRUSTEES

ARIZONA-CALIFORNIA DISTRICT

1 Pastor::
(Or Layman)

Pastor Charles E. Found
Pastor Robert H. Hochmuth
Mr. Norbert W. Loeper

MICHIGAN DISTRICT

1 Pastor:
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Wynfred W. Westendorf
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1 Layman:
Arthur H. Hirsch
Walter Gutzmann
Raymond Siffring

NOMINATIONS MADE BY THE NOMINATING COMMITTEE

Nominations proposed by the Nominating Committee of the Wisconsin Ev. Lutheran Synod for the Thirty-Ninth Convention, August 9-16, 1967.

Chairman, General Board for Home Missions

Pastor George W. Boldt
Pastor Hilbert L. Engel (incumbent)
Pastor Henry E. Paustian

Chairman, Board for World Missions*

Pastor John C. Jeske
Pastor Raymond H. Zimmermann (incumbent)

Executive Committee for Apache Indian Mission

Pastor Paul A. Behn (incumbent)
Pastor Elmer A. Mahnke
Pastor Marvin H. Volkmann

Executive Committee for Japanese Mission

Pastor Martin P. Janke
Pastor Clare L. Reiter
Pastor John A. Westendorf

Executive Committee for Latin American Missions

Mr. Robert Gebe, New Ulm, Minnesota
Mr. Claude Hesse, Northville, Michigan (incumbent)
Mr. Olaf Lee, Kiel, Wisconsin

Executive Committee for the Lutheran Church of Central Africa*

Dr. Howard A. Vogel, New Ulm, Minnesota

Executive Committee for the Mission in Germany

Pastor Alwin T. Degner (incumbent)
Pastor Erwin B. Froehlich
Pastor Harold J. Zink

Executive Committee for the Chinese Evangelical Lutheran Church

Mr. Adolph W. Froehke, Oshkosh, Wisconsin (incumbent)
Mr. Clayton L. Taves, Waterloo, Wisconsin
Mr. Donald A. Wales, Bloomington, Minnesota

Administrative Board of Northwestern Publishing House

Prof. Wilbert R. Gawrisch
Prof. Irwin J. Habeck
Prof. Heinrich J. Vogel
Mr. Wilbert Evers, Milwaukee, Wisconsin
Mr. Franklin P. Gauger, Menomonee Falls, Wisconsin
Mr. Rolf Meiselwitz, Kiel, Wisconsin
Mr. John P. Metzger, Grafton, Wisconsin (incumbent)
Dr. Edmund A. Sauer, Milwaukee, Wisconsin
Mr. Edward E. Wentker, Milwaukee, Wisconsin (incumbent)

Chairman, Board of Trustees*

Pastor Elton H. Huebner
Pastor Winfred B. Nommensen

*The slate is incomplete

Respectfully submitted,
Delmar C. Brick, Secretary

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

BOARD OF TRUSTEES MEETING

The next regular meeting of the full Board of Trustees is scheduled for August 8, prior to the Synod Convention.

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

Norbert E. Paustian, Secretary
Board of Trustees

PASTORS' FALL INSTITUTE

This Institute is scheduled at the Seminary at Mequon, Wis., for five successive Mondays, beginning with Oct. 16 and ending

Nov. 13, 1967. Two lectures will be presented between the hours of 1:30 and 4:30 p.m. Ample time for discussion will be allowed. Professors Martin Albrecht and Gerald Hoenecke will be the lecturers on topics to be announced later.

The registration fee is \$5.00. Reservations are to be sent to Prof. Carl J. Lawrenz, President, 11831 N. Seminary Dr., 65W, Mequon, Wis. 53092.

Adolph C. Buenger, Secretary
Seminary Board of Control

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

CAMP CROIX

We are pleased to announce that Camp Croix will again hold a two-week camping session in beautiful St. Croix State Park at Norway Point this year. Camp dates are Aug. 13-19 for junior campers who are in grades 4-6; Aug. 20-26 for senior campers, junior high and senior high. Due to a 75 per cent increase in rental costs and higher food prices the camp fee this year will be \$23. The \$3 enrollment fee must accompany your application. Send any letters and applications to Mr. Werner Lemke, 1464 Blossom Lane, St. Paul Park, MN 55071. Reservations are made on a first-come-first-served basis.

CALL FOR NOMINATIONS

Northwestern Publishing House

The Board of Directors of the Northwestern Publishing House has decided to add a third man to its editorial staff. It herewith asks the members of the Synod to nominate men for this office.

The Board of Directors is well aware of the manpower shortage in the Synod. But the need for producing many types of Christian literature is becoming more and more evident, and the demand for such literature is steadily growing stronger. It was this situation which led the Synod to create the Commission for Christian Literature four years ago. Now the work of the Commission is leading to a publishing program of sizable proportions—a program that thus far is concerned only with the most urgent needs. It is clear that the present editorial staff of two cannot cope with the present work program, to say nothing of the even larger program ahead. The members of the Board are convinced that they must call a third editor in order to discharge the ministry of the printed Word responsibly and faithfully.

Anyone nominated for this editorial office should possess certain qualifications. He should be theologically trained. He should preferably have some experience in the parish or teaching ministry. He should have a mature theological judgment. Considerable competence in the field of English is required. The office also calls for the exercise of literary taste and discrimination. Evaluating manuscripts, ranging from scholarly theological works to children's literature, will be an important part of the work. Finally, the ability to write clear, contemporary English is a necessary qualification.

Please supply pertinent information regarding the nominee. All nominations should

be in the hands of the secretary of the Board by August 21, 1967.

Mr. H. P. Gieschen
c/o Northwestern Publishing House
3616-32 W. North Ave.
Milwaukee, Wis. 53208.

REQUEST FOR COLLOQUY

Mr. Benjamin L. Cook, Jr., Pittsburgh, Pa., has applied for a colloquy preparatory to entering the teaching ministry of the Wisconsin Ev. Lutheran Synod. Information or inquiries regarding the applicant may be directed to the undersigned.

Norman W. Berg
Michigan District President

APPOINTMENT OF AUDITOR

Mr. Walter W. Brown, 3775 South Austin, Milwaukee, Wis. 53207, has been appointed as one of the auditors of the Southeastern Wisconsin District to assist Mr. Robert Bergemann.

Adolph C. Buenger, President

EXPLORATORY SERVICES Fort Worth, Texas

The name is Immanuel Lutheran Church, meeting at 7109 Grapevine Highway (Rt. 121), Fort Worth, Tex. Services are held there at 6:30 p.m. For further information call BU 2-6362, area code 817.

EXPLORATORY SERVICES Belvidere, Ill.

Exploratory services are being held at Belvidere, Ill., at 11:00 a.m., at 402-1/2 S. State St., every Sunday by the undersigned.

Roland Hillemann

INSTITUTIONAL CHAPLAIN

Pastor Waldemar Hoyer has accepted the call to Resurrection Lutheran and Institutional Chaplaincy at Rochester, Minn. Please notify him of patients at the Clinic and their hospital. Phone (507) 282-8280 or write: 415 14th St. NW, Rochester, Minn.

AN OFFER—CHURCH FURNITURE

To any mission congregation of the Synod the following items of church furniture: 16-8 ft. pews; altar with hangings; lectern with hangings; hymnboard and numerals; baptismal font; and some hymnals. For information contact Pastor John P. Brandt, Box 8, Clear Lake, S. Dak. 57226, or Pastor A. P. C. Kell, Box 185, Watertown, S. Dak. 57201. Transportation not included in this offer.

DOSSAL CURTAIN AVAILABLE

St. Jacobi Lutheran Church of Glenham, S. Dak., has a small dossal curtain to give away.

Contact: Rev. H. A. Birner
Box 418
Mobridge, S. Dak. 57601

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
111757 N. Seminary Drive 65W
Mequon, Wis. 63092

AN OFFER

A Parsonage for a Free Retirement Home

Since Grace Lutheran Church of Geneva and Trinity Lutheran Church of Grafton have united to form a dual parish, there is a vacant parsonage in Grafton. The parsonage is old, fairly small, but in good shape. In fact a new furnace has just been installed, the wiring modernized, the kitchen remodeled, etc. These improvements, of course, were made for the comfort of the new pastor whom the members at Grafton never received. And now that there has been a realignment of parishes, they will not be having a resident pastor.

The members of Trinity, however, still want their parsonage to be used for church purposes. So they are offering it to any retired pastor free of charge to live in as long as he likes, and the same applies to any retired teacher who may be looking for a place to live. The only expenses the occupant will have will be for heat and light.

Anyone interested is invited to write for further information to:

Pastor David A. Fischer
415 G Street
Geneva, Nebraska 68361

CALENDAR OF CONFERENCES

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

WESTERN WISCONSIN

CENTRAL DELEGATE CONFERENCE

Place: St. Paul's, Lake Mills, Wis.; Paul H. Wilde, host pastor.

Time: July 25, 1967, 9 a.m.

All pastors, male teachers, and delegates from each congregation are to attend this conference.

Agenda: Please bring along your copy of Reports and Memorials.

Wernor E. Wagner, Secretary