



THE NORTHWESTERN Lutheran

September 3, 1967

HIDDEN GEMS IN OUR HYMNS

"Built on the Rock the Church doth Stand"

"Fellow citizens with the saints," writes Paul to the Ephesians, "you, the Church, are built upon the foundation of the apostles and prophets, and Jesus Christ is the cornerstone." This spiritual edifice is anchored to God's Word; it shall endure forever. Jesus says, "Heaven and earth shall pass away, but my words shall not pass away." Beginning with these facts of Scripture, N. F. S. Grundtvik, author of Hymn No. 467 in *The Lutheran Hymnal*, draws on numerous additional Bible passages in describing the blessings of those who are part of the communion of saints. We shall point out just a few of these passages with the hope that this hymn, one of the most popular among Scandinavian Christians, will become more precious to us all.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Despite the ravages of time and the temporary nature of even the most solidly built church structures, the "everlasting Gospel" continues to call us to the rest which only the Savior can give us.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24). "Will God

indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee" (I Kings 8:27). And yet this Most High God "was made flesh, and dwelt among us" (John 1:14); in fact, we are "the temple of God" (I Cor. 3:16) in which He dwells! This is stanza 2.

"We are God's house of living stones" (stanza 3) is a reference to I Peter 2:5. This is true of Christians because "baptism doth also now save us" (I Pet. 3:21). We are "heirs of the kingdom" (Jas. 2:5) because "he that believeth and is baptized shall be saved." And the last three lines of stanza 3 are clearly a reference to Matthew 8:20: "Where two or three are gathered together in my name, there am I in the midst of them."

Now if you will read Acts 2:46, Psalm 96:2, Ephesians 4:7, John 6:63, and then stanza 4 of this hymn, you will be able to see how here, too, the author is adhering closely to Scripture as he sings of the Christian's joy in praising His Savior for His mercy.

Perhaps this brief analysis will bring about on your part a more thorough study of this entire hymn, and a deeper appreciation of the truth expressed in the last stanza: "I am the good Shepherd, and know my sheep, and am known of mine" (John 10:14).

PHILIP JANKE

*We are God's house of living stones,
Built for His habitation;
He through baptismal grace us owns
Heirs of His wondrous salvation.
Were we but two His name to tell,
Yet He would deign with us to dwell,
With all His grace and favor.*

*Now we may gather with our King
E'en in the lowliest dwelling;
Praises to Him we there may bring,
His wondrous mercy forthtelling.
Jesus His grace to us accords;
Spirit and life are all His words;
His truth doth hallow the temple.*

*Grant, then, O God, where'er men roam,
That, when the church-bells are
ringing,
Many in saving faith may come
Where Christ His message is bringing;
"I know Mine own, Mine own know Me;
Ye, not the world, My face shall see.
My peace I leave with you." Amen.*

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

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Editorials

The "Why" of Violence After the looting and the burning and the killing in Newark and Detroit hardly an American has not asked himself the question, "Why?" Why do people in a civilized country act like berserk jungle beasts? How do young Americans become snarling savages with callous regard for life and property? How can supposedly decent people give a standing ovation to a Negro leader who has just described a mob's stabbing and stomping a policeman to death as "beautiful"?

Americans give themselves answers. They see in this violence the frustration and bitterness of a race that has for generations been economically and socially deprived. They blame the intolerable ghettos with their rundown dwellings, their ramshackle heating and plumbing, the rats and garbage, the dirt and disease. They find the source in the prejudices and selfishness of the American public, in its growing disrespect for law and authority, and, likewise, in its apathy. Many repeat the charge of police "brutality." More thoughtful citizens cite also the materialistic cravings whetted by the exponents of a great society, and the "world owes me a living" philosophy that is destroying the incentive to work.

The true root of all violence and destruction is not recognized by the sociologist and the statesman, the journalist and the justice, the psychologist and the psychiatrist; or if it is obscurely glimpsed, it is not acknowledged as the utter and indefensible guilt that it is. The average American does little better; he parrots the opinion of the men of learning and talks about aggressions, learned behavior, social change, sublimation, catharsis, cultural starvation, and the like. Few identify the real cause: sin. They consider such an explanation for violence too simple, too naive, too outmoded.

There may be and are evil conditions in society, but the real evil is engrained in the nature of man. The Newark and Detroit riots unmask what the Bible-reading Christian has known all along: the desperately wicked heart of man—the heart that is loveless and cruel and indifferent to another's need; the heart that is proud and vengeful; the heart that covets, that lusts, that despises, that hates. This is the unregenerate human heart. This is its sin, this is its wickedness. Social planning and reform must face up to this elemental fact of life and society, or it will never be able to understand its frustrations and its failures.

CARLETON TOPPE

Art or a Hoax? This is written for the comfort of those alone who, like the writer, are always puzzled, seldom pleased, and sometimes outraged by what is called modern art. There is no harm done when a canvas is splashed with color or covered with squares and triangles in violent shades, or even when the human figure is represented as something grotesque and shapeless. There are people who say that such art represents the artist's view of life and that it is therefore legitimate. But when a modern artist paints a figure that purports to represent Christ or constructs a statue that he calls Christ and makes the figure of the Son of God positively ugly and repulsive, then, art or no art, one has the right to be outraged. Any artist, modern or ancient, who presumes to lay his hand to representing Christ should let himself be guided by what is known of Christ from the Gospels of Matthew, Mark, Luke, and John. We should not be asked by anyone to admire a figure of Christ that plainly contradicts the Bible's representation of Him. The Bible does not make Jesus sweetly sentimental and surely not repulsive.

It may be, too, that we who are not ashamed to admit that modern art when unintelligible neither edifies or delights us, are on the right side after all. Pablo Picasso, the Spaniard who makes France his home, is worshiped as the undisputed Master of Modern Art. What he produces is Art in capital letters. A London art gallery recently bought one of his paintings, *The Three Dancers*, for what was considered the bargain price of \$168,000. But, if *Time and Tide*, a British news magazine, correctly quotes Picasso, this is what the master wrote about himself and his own art:

"The people no longer seek consolation or inspiration in art. But the refined people, the rich, the idlers, seek the new, the extraordinary, the extravagant, the scandalous. I have contented these people with all the many bizarre things that have come into my head, and the less they understand, the more they admire it. By amusing myself with all these games, all this nonsense, all these picture puzzles, I became famous. I am only a public entertainer who has understood his time."

The magazine then comments: "Has Pablo Ruiz Picasso been perpetrating a gigantic, and expensive, hoax on the world?"

Our comment is: As in theology, so also in our tastes, we can be right without being modern.

ERWIN E. KOWALKE

The Christian and the World

IN IT, BUT NOT OF IT

SHOULD I JOIN A FRATERNITY OR SORORITY?

As the fall semester begins at colleges and universities throughout our land, many young men and women will be attracted by the Greek letter societies which exist on the campuses of most secular schools. The college-bound youth has a romantic image of these organizations—male voices singing “The Sweetheart of Sigma Chi,” coeds preparing for the annual “all-Greek” ball—which causes many of them to think that membership in such an organization is necessary to make their college years worthwhile and memorable. The social fraternity or sorority offers them the chance to make social contacts and to develop a certain social poise. The “house” can provide them with a home away from home. The group which is smaller than the dormitory organization gives them a chance to participate in extra-curricular activities and develop leadership qualities which might be lost in a larger setting. Association with such a group can result in better business and social opportunities after graduation. Moreover, there is something comfortable about living with “one’s own kind of people.”

One Must Distinguish

Notice that we are talking about the *social* fraternity or sorority. There are Greek letter societies which have aims and purpose quite different from those of the social fraternity. There are *professional* organizations which limit membership to persons who are studying in a specific field, such as medicine or commerce or pharmacy. There are also *honor societies*, such as Phi Beta Kappa, which limit their membership to persons who have achieved high scholastic standing. Social fraternities, on the other hand, seek to recruit members with common interests who can live together harmoniously and do this to their mutual advantage.

Some Objections—the Most Important One

School administrators and social critics often regard the social fraternity system as a problem because it has often been guilty of racial discrimination or an undemocratic procedure in the selection of its members. Educators express disapproval of the system because of its exclusiveness. They feel that students ought to enjoy the educational advantages of associating closely with people from varied backgrounds and having diverse cultural interests. These are not considerations which the Christian can simply dismiss as of no concern to him. However, the more important consideration is whether or not association with a Greek society will have an adverse effect on his spiritual life and growth, on his relationship to his Lord and Savior. Professional and honor societies emphasize conscientious study and work, responsible citizenship, and service to humanity. In general (there may be exceptions) they do this without reference to religious ideals or divine sanctions. Social fraternities, however, almost universally include religious references in their

initiatory and other rites. (The writer knows of no exception).

Religious Fellowship Is Involved

The Christian student should know that the religious rituals of these organizations mix some of the externals of Christianity with other, non-Christian, elements. Prayers which deliberately omit the name of Christ are offered. This writer has spoken with the chaplain of one such group who simply could not understand that prayer and religious ritual participated in by those who are not of one faith are incongruous and inconsistent. Occasionally, we hear people say, “The rites and prayers don’t really mean anything.” Then why have them? On the other hand, if they are taken seriously, the enlightened Christian must find them offensive.

An Oath in Regard to the Unknown

Most, if not all, fraternities require the candidate for membership to swear (or pledge or affirm) that he will always conceal and never reveal the secrets of the group into which he is being received. This, of course, is an oath in uncertain things—a promise in regard to the unknown. This is “Herod’s oath,” the kind that made that king finally give his queen the head of John the Baptist on a platter. You may assume that the fraternity pledge is not going to involve you in anything criminal or immoral, but it is neither very intelligent nor very Christian to swear to the unknown.

There are other things for the Christian young man or woman to consider. There is a pressure on all members to conform to the “image” of the fraternal group, even in matters of morality. The full program of the organization may leave little or no time for the program of the campus church. Living as “brother” or “sister” as a family unit where there is no bond of Christian faith and no opportunity to establish a truly Christian “family” altar, can be trying at best and can result in denial at worst.

Questions You Should Ask

But—should I join? Yes or no? Is it fair to object in a “blanket” way to membership in any and all social fraternities or sororities? Perhaps not. But what of the specific organizations which you are considering? What do you really know about it? What can you find out about it *before* pledging? What denial of your Lord and Savior might be involved; of what compromise of His Gospel might you be guilty? If you are assured by the members that they will not impose any offensive religious requirements on you, will you have the discrimination and the spiritual stamina to object? Don’t say cocksurely with Peter, “I will never deny Thee!”

Students have come to this writer for help in withdrawing from a fraternal organization for reasons of con-

(Continued on page 288)

"That The Blind May See"

Convention of the Lutheran Women's Missionary Society

"A convention to serve, not be served, sets you apart from many other national conventions," the delegates to the fourth national convention of the Lutheran Women's Missionary Society were told at the opening service at Christ Lutheran Church, North St. Paul, Minnesota, on June 24, 1967. Pastor Edgar Knief of St. Paul, Minnesota, went on to review the Braille work for the physically blind being directed by the LWMS, and the need of the Gospel for the spiritually blind. "Work, study, pray, witness, give," he concluded, "that the blind may see." Pastor Eldon Bode, the host pastor, was liturgist for the service.

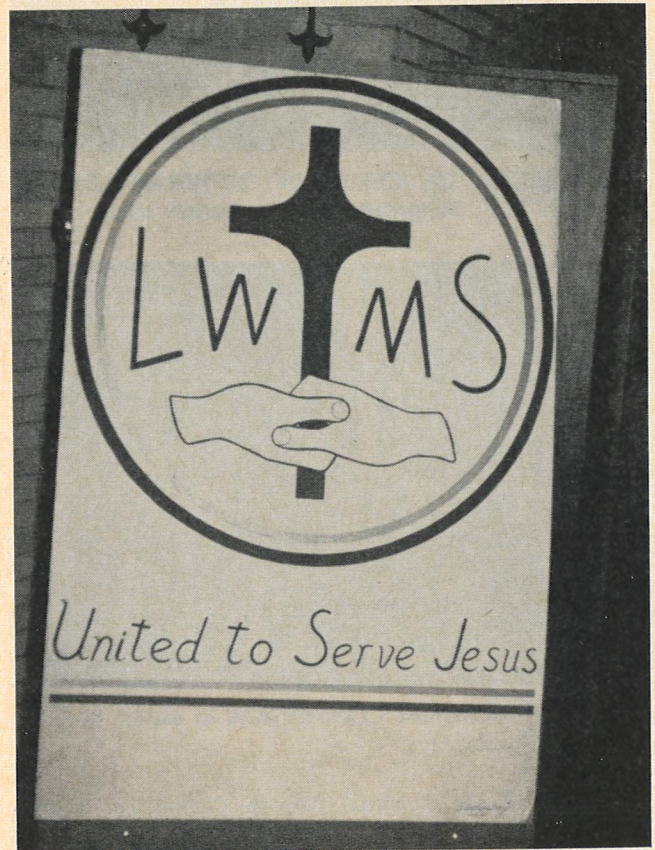
Mrs. Fred Kogler welcomed the convention for the host church and Mrs. Herbert Speckin, national president, responded. She then called the roll of attendance and it was determined that 117 delegates, 85 alternates, 256 visitors and 22 board members and guests, were present for a total attendance of 480. Eight states were represented.

At the business meeting in the afternoon Miss Frieda Behnke, national secretary, read a list of 41 new member congregations desiring membership since the last convention. Total membership in the National Lutheran Women's Missionary Society now stands at 310 congregations.

Following the president's report reviewing the blessing of the previous year, some of its problems, and commending to our loving God and His care all those who are "busy carrying out the intent of the motto, 'United to Serve Jesus,'" the treasurer, Mrs. Harold Schuppenhauer, presented her report. Two checks, each in the amount of \$2,897.83, representing the mite box offerings of the society, were presented for radio mission work at home and abroad, the project decided upon at the 1966 convention. Pastor Harold Essmann accepted the check for the World Mission Board, mentioning areas where there are now radio broadcasts supported by these offerings and other areas where it would be desired to begin broadcasting. Pastor W. Dorn accepted the check for the Board for Home Missions. "We pray," he said, "that your gift will light a light in the heavens to bring the blind to the manger at Bethlehem."

Another highlight of the meeting was the report on the Mission for the Blind. Mrs. Gertrude Green, a master Brailist, has spent uncounted hours in producing materials in Braille, and is teaching others in our Synod to do the same. At least 20 women and two men are started on this course. Throughout the day, student Braillists showed how this work is done, both by slate and with a Braille writer. A permanent committee consisting of Mrs. Edwin Kiese, Lewiston, Minnesota; Mrs. Daniel Westendorf, Minneapolis, Minnesota; Mrs. Herbert Koehler, Bloomer, Wisconsin; Mrs. Morris Hjelle, St. Croix Falls, Wisconsin; with Mrs. Herbert Speckin, president of the LWMS and Pastor Harold A. Essmann, pastoral advisor as ex-officio members, was ratified by the convention to be the Society's permanent committee for the Mission for the Blind.

The first copy of the Brailled Wisconsin Synod Catechism (5 large volumes in contrast to the one book for



THIS SYMBOL AND MOTTO of the Lutheran Women's Missionary Society speaks for itself.

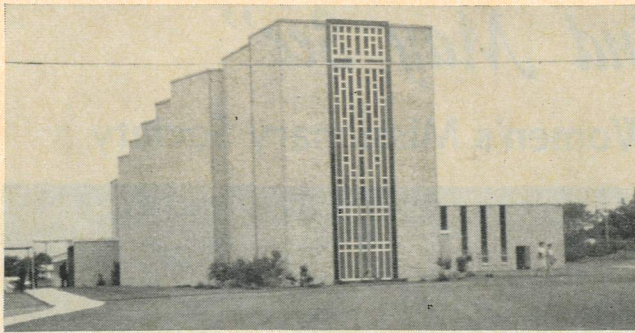
the sighted) was presented to Pastor Werner Franzmann of Northwestern Publishing House. He thanked the LWMS sincerely for its role in getting this work started. He was then also surprised with the presentation of a special effort, a Brailled copy of the doctrinal statement, "This We Believe."

The convention adopted a twofold project for the coming year, namely a radio fund for World Mission broadcasting and a mission furnishing fund for a home mission or missions in new areas where our Synod is beginning work.

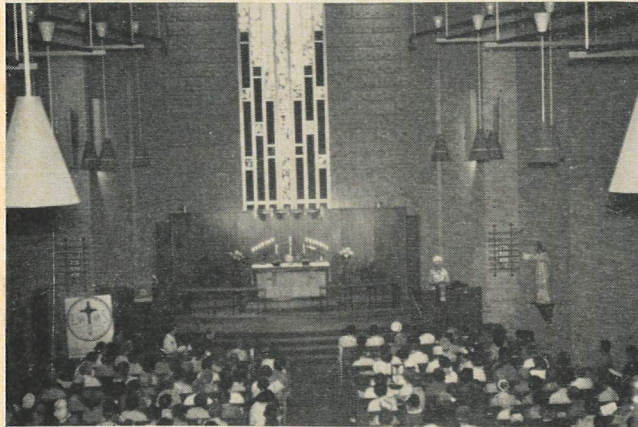
Resolutions of thanks were adopted by the convention. It designated the morning offering of \$464.00 for Synod's Mission for the Blind Fund.

"Called to Serve" will be the general theme of the new *Topics* books being produced by the LWMS for the coming year. Pastor O. Heier of the Spiritual Growth Committee reported that 6000 copies of the *Topics* are being printed for distribution to LWMS members this year.

In the elections held, Mrs. Herbert Speckin, Wauwatosa, Wisconsin, was re-elected president; Mrs. Harold Schuppenhauer, Winona, Minnesota, treasurer; Pastor O. W. Heier, Tomah, Wisconsin, was re-elected pastoral member of the Spiritual Growth Committee and Mrs. Lawrence Lillegard, Wabasha, Minnesota, was elected



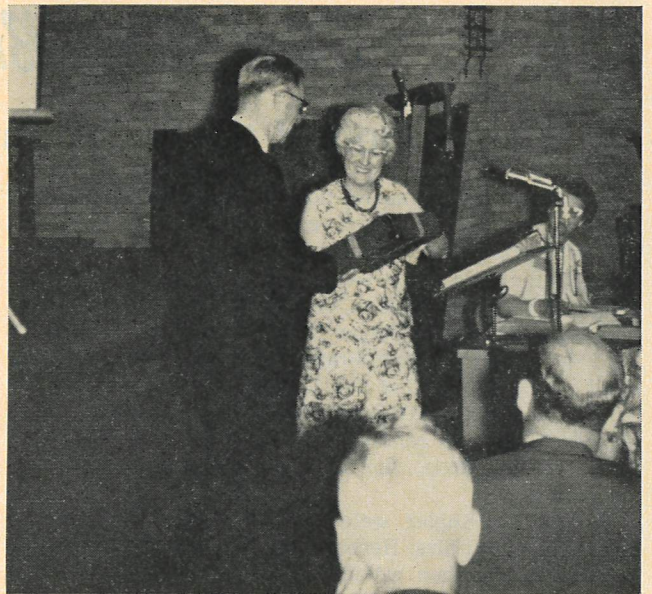
THE EXTERIOR OF CHRIST EV. LUTHERAN CHURCH, North St. Paul, Minnesota, the convention scene.



THE LWMS NATIONAL CONVENTION in session in Christ Lutheran Church.

laywoman of the Spiritual Growth Committee. Thanks was expressed to Mrs. Ray Burmester, retiring Spiritual Growth Committee member, for her years of service.

The guest speaker for the afternoon, Pastor Werner Franzmann, literary editor at Northwestern Publishing House and editor of *The Northwestern Lutheran*, was introduced. "When we hear of the blind," he began, "we Christians think first of the spiritually blind—the millions whose eyes have not yet been opened to the grace and glory of the Savior. It is good to think at the same time of ourselves, for by nature we were blind, and it is only by the mercy and grace of God that we do have our sight." He recalled how we came to be people with true spiritual vision. Then he reviewed our Reformation heritage "to sharpen and deepen our gratitude that we are men with sight restored." In this connection he pointed out how God used the printed Word to "send the restored Gospel marching with giant steps across Europe and beyond." So, he commented, "if anyone should have a keen interest in the ministry of the printed Word, and if anyone should give it solid support, it is we Lutherans." He did this in anticipation of the third part of his address. Here he gave a comprehensive survey of the big program of Gospel work God has entrusted to us in order "to bring many to see and to keep them seeing." He showed how the Home Missions and World Missions programs have this one purpose. He further demonstrated that all other phases of our Gospel work, in our congregations and in our Synod, consist in "helping people to rejoice in their gift of sight and keeping



"THIS WE BELIEVE" IN BRAILLE was presented by Mrs. Herbert Speckin to Pastor W. H. Franzmann.

them from relapsing into blindness." In this section he laid particular stress on the extensive program of publishing Christian literature we ought to carry out, and he suggested practical ways in which each one can help, for instance, by reading our publications and periodicals, by passing them on to others, and by giving gift copies or subscriptions. In closing, Pastor Franzmann asked whether we should let the formidable size of the Gospel work-program "paralyze us into inaction." He answered: "God forbid! Rather, let us respond in the spirit of this prayer: O Lord, our Father in Christ, what are we that Thou dost entrust such a great task to us? Do Thou give Thy children all the gifts they need to be Thy instruments in carrying out Thy gracious will 'that the blind may see.' Hear us for the sake of Him through whom we walk in the light, even Jesus Christ, Thy Son and our Savior. Amen."

Mrs. William Stevens, past president of the Winona Circuit, introduced the presentation of a slide lecture on the history and purpose of the LWMS, produced by the Winona Circuit. This lecture is available by writing to Pastor A. L. Mennicke, Winona, Minnesota.

A questionnaire workshop followed, giving the "point of view" of the national officers concerning matters relating to procedures and based on the constitution of the LWMS.

Mrs. Martin Petermann was mistress of ceremonies at the evening banquet. Entertainment was provided by some Girl Pioneers and a group of girls from St. Croix Lutheran High School.

A vesper service closed the one-day convention and was conducted by the national pastoral advisor, Pastor Harold A. Essmann. Interspersed with hymns were readings portraying women of the Bible who served. Women of today also serve, and, through the Lutheran Women's Missionary Society, are "United to Serve Jesus." The newly elected officers were installed. Prayer and benediction ended the day as it was begun, in the name of the Father, Son, and Holy Ghost.

OUR REFORMATION HERITAGE

to Have, to Hold, and to Share

LUTHER AND PREACHING

Martin Luther Becomes a Preacher

On a summer afternoon of the year 1511 two monks were engaged in a lively discussion under a pear tree near the Wittenberg cloister of the Augustinians. The younger one, named Martin Luther, offered 15 reasons to his friend and superior, John Staupitz, why he should not be made a doctor of theology and a preacher to his brother monks. When Staupitz nevertheless insisted, the agitated Martin pleaded: "Herr Staupitz, you are killing me. I won't be able to endure it for three months." The older man, who was noted for his dry humor, replied: "In God's name, then. Our Lord has a far-flung empire and can use gifted people in heaven also."

Staupitz's counsel prevailed. Shortly afterward, when he was nearly 30, Luther preached his first sermon. He continued to preach with almost uninterrupted regularity until four days before his death. The product of these 34 years of preaching was an enormous one, for Luther in his most active years preached not only on Sundays but on certain weekdays as well and occasionally two, three, or even four times on the same day.

Assistant Pastor of the Wittenberg Parish Church

Of his 2300 existing sermons he preserved and published only a few, and those nearly all in the early part of his career. Most of the others would have been lost, had not a number of enthusiastic admirers taken notes Sunday after Sunday while he preached. They probably did not miss much, because Luther was a slow speaker. Some of these men revised and expanded their notes and published them under Luther's name. But George Roerer, a Wittenberg professor, preserved his just as he had taken them down in a mixture of Latin shorthand and German over a period of 24 years. His copies come closest to what Luther really said in the pulpit.

Until 1514, Brother Martin preached in a rickety chapel that stood near the dormitory of the Augustinian monastery. But so many of the townspeople began to crowd into the small building to hear him that the city council in that year called him to assist Simon Heinze, ailing pastor of St. Mary's, the parish church of Wittenberg, and of 13 villages in the neighborhood.

Only last year it was the writer's privilege to visit this church, which looks much as it did in Luther's time. A flood of emotions arises in a visitor as he stands in front of the pulpit from which the doctrines of the Reformation were first preached. Actually the pulpit now in the church is a replacement. The one Luther used is preserved in his house, now a museum. It is surprisingly small. Luther evidently was not as large a man as he appears to be on some of his pictures.

Luther Preaches in Other Churches and at Home

Though the bulk of his preaching was done in this parish church, the Reformer frequently accepted invitations to speak in other German cities. And whenever his

prince, the Elector of Saxony, or some other celebrity visited Wittenberg, Luther would usually be invited to deliver the sermon at a special service in the large church adjoining the castle. On the north door of this Castle Church he had once posted the 95 theses. In the space beneath the floor in front of its pulpit, Luther lies buried.

For a period of nearly two years between 1532 and 1534, Luther absented himself from the parish pulpit, partly because of poor health and partly because of vexation at the low morals of the Wittenbergers. "It is disgusting for me to have to look at the pope, the sectarians, and our own people chewing up the Gospel," he told them. "I preach daily that you should be good, but the more you hear it the worse you become; you remain the same rascals you were before." During these two years he preached to a small congregation in one of the halls of his house. Those sermons were also taken down by notetakers and published in the so-called "Hauspostille" (house collection).

Sermon Preparation

Sixteenth-century sermons normally lasted an hour. Luther rarely spoke that long, but some ministers preached even longer. The story goes that once when John Bugenhagen, Heinze's successor as pastor of St. Mary's, held forth for two hours, his most famous listener walked out on him.

Luther never wrote out his sermons beforehand. "The occasion makes the preacher. I cannot be bound by words," he said. Yet he always prepared an outline or "Konzept," and seems to have depended on it a great deal, for he confided to his friends that he was often troubled in sleep by dreaming that he had to preach before he had time to prepare a Konzept. Judging from his sermons, one would say that he did not follow a strict outline. He seemed to speak freely as the Spirit moved him, for he had a vivid sense of being the mouthpiece of a higher power. "Our Lord God wants to be the sole preacher," he said.

Preaching the Doctrine of Justification

Of all the doctrines Luther presented in his sermons, his favorite was justification, that central act of salvation in which the Lord of mercy out of the clay of humanity, through the mighty work of Christ, creates a new Adam that is worthy to stand before Him. This was the doctrine that had led Luther from despair to faith. Yet he admitted that "when one preaches the article of justification, the people sleep and cough. But if one introduces a story or an example, then everyone pricks up his ears and listens with the greatest attention."

Luther did not quarrel with this trait in human nature but made it serve a higher purpose. There is nothing besides pure doctrine that he stressed more than speaking so that the common people could understand the sermon and remember what the preacher had said. In one of his outspoken comparisons he advised preach-

ers to feed milk to the people in the same way that a mother suckles her child.

Character of Luther's Sermons

Luther's sermons teem with apt illustrations and colorful words. Occasionally they are somewhat blunt for modern tastes. In a sermon of 1539 on moderation, he took his countrymen to task for what he considered their chief vice — excessive drinking. "If you were to paint Germany, you would have to paint a pig," he said and then continued in the same vein, repeating and applying the word a dozen times.

"When I make a sermon," he told his congregation on Whitsunday, 1532, "I give both the Yes and No of my theme." He often presented his material in the form of a dialog between opposing forces: Christ against Satan, the Christian against unbelief, the preacher against false prophets. Living in a controversial age, Luther gave short shrift to those who opposed him. He was all for "grabbing the pope vigorously by the wool," for "hurling back the blabberings of the sectarians," for "throwing dirt in the face of the comely and glittering prostitute Reason and making her ugly."

But there is hardly a page in which he does not rise above the heat of controversy to give classic expression to some great truth or to clarify it in his own inimitable way, as in the following passage on the relationship between faith and love from a sermon of February 2, 1521:

God wants the heart alone . . . men look upon the works. . . . Therefore, when we become united with God and believe that He has made us holy, . . . we are to remember what we must do before the people. For though the soul is free in the sight of God, our existence belongs to our brethren. . . . When I come away from my soul and go among the people, I am in another land where

my passport is not valid and I must pay duty. In the kingdom of heaven and of the soul we have perfect freedom, but our bodies are in an alien kingdom in which it is our duty to act as it befits and benefits our neighbors among whom we live.

Luther's Contributions to Preaching

There were sermons and sermonizers before Luther. There was also a solid body of knowledge about sermon-making that he inherited and utilized. Yet his own contributions to the sermon can hardly be overestimated. It was he who gave it the place of honor in the church service. From now on the minister would be a preacher rather than a priest, and the congregation would come to hear the message rather than the mass. Through the sermon, furthermore, Luther revalued and deepened the moral teachings of the church. Not personal merit but love for God and our neighbor was to be the "source and spring of works and the good life." Most important of all, Luther made the sermon Scriptural and Christocentric in a sense it had not been before. Not the tradition of the church, not the legends of saints, not the pronouncements of popes, but Bible history and doctrine would henceforth be preached in the churches.

Taken individually, the great Reformer's sermons reflect too much of the storm and stress of the Reformation age to serve directly as models for preaching in our time. Taken collectively, they constitute a treasure of Christian teaching and experience that has rarely been equaled. Martin Luther was truly the father of Protestant preaching and one of the great preachers of all times.

ELMER C. KIESSLING

[Elmer Kiessling, Ph.D., is professor of English and history at Northwestern College, Watertown, Wisconsin]

ITEM FROM OUR NEWS BUREAU

Civilian Chaplain Returns From Vietnam:

Pastor Luther M. Voss, the Wisconsin Synod's first full-time civilian chaplain, will return to the United States from Vietnam on August 30. Pastor Voss was assigned to Vietnam, his first assignment, in October and arrived there in December 1965.

The announcement was made by Pastor Arnold H. Schroeder, Milwaukee, chairman of the Synod's Lutheran Spiritual Welfare Commission, a commission of the Wisconsin Ev. Lutheran Synod which supervises a ministry to its members in the armed forces and on university campuses.

After a furlough, Pastor Voss will be reassigned to a roving ministry on domestic military bases in the east and south.

To replace Pastor Voss in Vietnam, the Lutheran Spiritual Welfare Commission has named the Rev. Prof. Erwin Scharf, Watertown, Wisconsin. Pastor Scharf, a member of the faculty of Northwestern College there, has been granted a semester's leave of absence by the College to accept the appointment. He left Milwaukee Friday, August 4, for Saigon.

Approval for a second full-time civilian chaplain is being sought by the Commission from the Synod's convention scheduled to meet in August. If the request is granted, the newly authorized chaplain will replace Pastor Scharf at the end of his six-month assignment.

The ministry of the civilian chaplaincy in Vietnam includes regular Sunday services in Saigon; services and Holy Communion at their bases for the more than 300 Wisconsin Synod men stationed in Vietnam; and visits to military hospitals.

"According to reports from Pastor Voss," said Pastor Schroeder, "we are reaching proportionately more of our members in this way than we would with a military chaplain attached to a specific unit. Pastor Voss is free to roam the country at will with the exception of actual combat zones."

Pastor Schroeder also reported excellent cooperation from military authorities. "On this score," he commented, "we have nothing to complain about. They readily recognize the right of the soldier to be served by the ministry of his choice wherever possible."

In a decision dating back to pre-World War II days the Wisconsin Synod had declined to participate in the government chaplaincy program on the grounds that the Synod's doctrine and practice would be compromised by such an association with the government. Its civilian chaplaincy is wholly supported by the Wisconsin Synod.

"Whether a civilian chaplaincy would be effective in a large-scale war," Pastor Schroeder added, "we are not prepared to predict. But the Lutheran Spiritual Welfare Commission feels that this type of ministry has fully justified itself in Vietnam."

What do
you mean..



Sanctification?

THE LAW SERVES CHRISTIANS AS A MIRROR, CURB, AND GUIDE

Because of the Christian's dual nature — he is both New Man and Old Man — not only the Gospel but also the Law are to be taught in the Church, as we have previously seen. "These two doctrines, we believe and confess, should ever and ever be diligently inculcated in the Church of God even to the end of the world," the *Formula of Concord* very properly points out (S. D., V, 24).

But just what is the function of the Law in the Christian's life of sanctification? On account of our Old Adam, as we shall see, we need to use the Law in a threefold way: as a mirror, as a curb, and as a guide.

The Law's Function as a Mirror

How, now, does the Law serve us Christians in our life of sanctification as a mirror?

Many of us have, perhaps, been Christians almost all our lives. Just because we have had this blessing so long, the danger is great that we may not fully appreciate it. The forgiveness of sins may no longer mean very much to us. This may be due, in turn, to the fact that we do not actually realize the seriousness and gravity of our sins. We may have begun to think lightly of them. We may fail to realize how thoroughly corrupt we are by nature. We may fail to recognize many of our faults and shortcomings as sins against God.

For this reason we Christians need to hear the Law of God in order that we may be reminded of how far from perfect our lives actually are. We need to become aware again of how offensive to God and of how damning sin really is. We need to have John's words impressed on us, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). We need to be reminded by Paul that "the wages of sin is death" (Rom. 6:23). If we have become calloused and insensitive to the enormity of our guilt, we need to have it brought to our attention again, as in the Christian Questions in our *Catechism* for those about to partake of the Lord's Supper, that we still have our sin-prone flesh and blood, that we are still in this world where there is no lack of sin and trouble, and that the devil will let us have no peace within or without.

How necessary, therefore, the preaching of the Law is also for us Christians! There will be no appreciation of the Gospel of Christ where there is no understanding of the condemnation and curse of the Law from which He has delivered us.

Luther has well said, "Whence shall we learn what Christ is, what He has done for us, if we are not to know what the Law is which He has fulfilled for us, or what sin is, for which He has atoned? . . . Therefore the Law must certainly be preached if we would preach Christ" (St. L., XX, 1616).

The *Formula of Concord* clearly states, "The doctrine of the Law, in and with the good works of believers, is necessary for the reason that otherwise man can easily imagine that his work and life are entirely pure and perfect. But the Law of God prescribes to believers good works in this way, that it shows and indicates at the same time, as in a mirror, that in this life they are still imperfect and impure in us" (S. D., VI, 21).

The Law, thus, plays a part in the work of sanctification by keeping the knowledge of our sinfulness alive in us Christians.

A Curb for the Old Adam

The Law also serves us Christians in another way, however. It curbs in us the opposition of the Old Adam to the will of God. The Old Adam understands nothing but law. He can be controlled and subdued by nothing but by the threats of the Law.

On this point, likewise, the *Formula of Concord* reminds us "that the preaching of the Law is to be urged with diligence, not only upon the unbelieving and impenitent, but also upon true believers, who are truly converted, regenerate, and justified by faith . . . that the Old Adam also may not employ his own will, but may be subdued against his will, not only by the admonition and threatening of the Law, but also by punishments and blows, so that he may follow and surrender himself captive to the Spirit" (*Epit.*, VI:3,4).

Paul applied the Law to his Old Adam in this way. He tells us, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

When you are tempted to commit adultery frequently a long absence from your husband or wife, as frequently occurs in times of war, will it not help to restrain your Old Adam to be reminded that "they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21)? When you are tempted to cheat in an examination, will it not serve to curb your Old Adam to remind him of God's threat, "A false witness shall not be unpunished, and he that speaketh lies shall not escape" (Prov. 19:5)? If you find difficulty in breaking yourself of the sinful habit of cursing or swearing, will it not make your Old Adam tremble to hear, "The Lord will not hold him guiltless that taketh his name in vain" (Exod. 20:7)? When Christian teen-agers and young people are tempted to defy law and order, as so many others do today, will not the threat of God's Law be an effective deterrent to their flesh? Will it not be helpful to be reminded that whoever resists governmental authority is resisting the ordinance of God, "and they that resist shall receive to themselves damnation" (Rom. 13:2)?

In all of this, of course, as we have previously pointed out, the Law is performing, as it were, a purely negative function. The mere refraining from outward acts of sin under the threat of the Law is not a God-pleasing good work. Only those deeds are good works in the sight of God which proceed from a believing heart, for "without faith it is impossible to please him" (Heb. 11:6).

Even the adversities which God permits to come to us in our lives, sickness, injury through an auto accident, the loss of a loved one in Vietnam, damage to our home by a tornado or flood, or whatever the trouble may be—all of these do not in themselves move us to live a more sanctified life. Nevertheless, they work together for our good in that God uses them to lead us more deeply into His Word. Often just such trouble serves to remind us that we have despised God's Word, forgotten to pray, or neglected to attend the Lord's Supper frequently. In this way God causes such adversities to contribute to our sanctification.

Our Need of the Law as a Guide

Finally, however, the Christian also needs the Law in his life of sanctification as a guide or rule in order that he may know how he ought to walk and to please God (I Thess. 4:1). Because his sinful flesh still clings to him, his understanding is darkened. His judgment is confused and uncertain. He needs to have God's holy will set before him as a guide, therefore, in order that he may not set up his own standard of what he thinks will be pleasing to God.

Again, the *Formula of Concord* states, "This doctrine of the Law is needful for believers, in order that they may not hit upon a holiness and devotion of their own, and under the pretext of the Spirit of God set up self-chosen worship, without God's Word and command, as it is written Deut. 12:8, 28, 32: "Ye shall not do . . . every man whatsoever is right in his own eyes, etc., but observe and hear all these words which I command thee. Thou shalt not add thereto, nor diminish therefrom" (S. D., VI, 20).

It is because of this darkness of man's understanding that some Christians have imagined that it is more pleasing to God for people to remain unmarried rather than

to live in a normal family relationship. Others have thought that a vegetarian diet and total abstinence from alcoholic beverages are especially pleasing to God. In the monastery Luther sought to gain God's favor by fasting for days on end, by going without sleep, by begging and doing the most menial tasks which no one else wanted to do, and finally by whipping himself until he collapsed from weakness and exhaustion. Only later did he realize that what he imagined to be good works were in reality nothing of the kind.

The Prophet Micah reminded his people that God was not pleased with thousands of burnt offerings as such, nor with the sacrifice of one's children, as the worshipers of the idol Moloch thought. On the contrary, Micah says, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:8).

In Ecclesiastes 12:3 the Preacher summarizes God's will in the words, "Fear God, and keep his commandments; for this is the whole duty of man." Paul sums it up in a single word. "Love," he says, "is the fulfilling of the law" (Rom. 13:10).

In this life, then, on account of the Old Adam, we Christians still need the Law. The Old Adam, as our Confessions clearly state, "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, when he will need neither the preaching of the Law nor its threatenings and punishments, as also the Gospel any longer; for these belong to this imperfect life" (*Formula of Concord*, S. D., VI, 24).

In the life to come, however, we will in heaven "do the will of God with unmingled joy, voluntarily, unconstrained, without any hindrance, with entire purity and perfection and will rejoice in it eternally" (*ibid.*, 24).

How necessary and wholesome it is, then, that the Church ever proclaim the whole counsel of God, not only His saving Gospel, but also His holy Law!

WILBERT R. GAWRISCH

Japanese Missionary Ordained

Kermit Habben

At a special evening service on July 16, 1967, at Bethlehem Ev. Lutheran Church in Raymond, South Dakota, Kermit Habben, our newly called missionary to Japan, was ordained into the ministry of our Lord. Kermit is the son of Mr. and Mrs. Ude Habben of Raymond. About 150 members of Bethlehem and of the neighboring congregations gathered for this special and joyous evening.

Donald Ninmer, the pastor of Bethlehem, served as liturgist for the service. Pastor Karl Bast, the chairman of the Japanese Mission Board, delivered the sermon based on the words recorded in Exodus 33:14, "And he (the Lord) said, My presence shall go with thee, and I will give thee rest." A. P. C. Kell, the president of the Dakota-Montana District, conducted the rite of ordination.

He was assisted by K. G. Bast, W. R. Gabb, D. P. Ninmer, S. G. Stern, and W. B. Ten Broek.

Following his commissioning at the Synod Convention in Saginaw, Pastor Kermit Habben will leave for his new field of labor in September. D. NINMER

DEDICATION AT NORTHWESTERN COLLEGE

The new dormitory on the campus of Northwestern College has been completed and will be ready for occupancy at the opening of the school year. The dedication service will be held in connection with the opening exercises on Monday, September 11, at 2 P.M. The speaker will be Pastor Oscar J. Naumann, president of the Wisconsin Evangelical Lutheran Synod.

CARLETON TOPPE, President

Looking at the Religious World

INFORMATION AND INSIGHT

MISSOURI 1867 AND 1967

A little-noted resolution of the recent New York convention of The Lutheran Church — Missouri Synod that deserves some comment is the vote to request the dissolution of the Synodical Conference now consisting of Missouri and the Synod of Evangelical Lutheran Churches (Slovak). The reason for the action was that there was "no useful purpose" for continuing the body from which our Synod and the Evangelical Lutheran Synod (Norwegian) withdrew in 1963.

In 1867, Missouri stood aside from the General Council that was then being formed and thus became a rallying point for confessional Lutherans and a chief builder of the Synodical Conference founded in 1872.

After the old Ohio and Norwegian Synods withdrew from the Synodical Conference as a result of the election controversy in the 1880's, Missouri was the largest and strongest member. It supplied energetic leadership in promoting Negro missions and professing Bible truth. As the Synodical Conference, however, was nearing its hundredth birthday, it became apparent that the Missouri Synod was moving from the foundation in the matter of fellowship and Scripture.

In the same year and in the same convention that it requested dissolution of the useless Synodical Conference, the Missouri Synod declared that the "Scriptural and Confessional basis for altar and pulpit fellowship between The Lutheran Church — Missouri Synod and The American Lutheran Church exists" and also requested its president in conjunction with the Council of Presidents to make the appropriate recommendation to the 1969 convention.

In 1967 at New York, Missouri rounded off a century of church history and it also began another. It is not likely that the 1967 resolution on the ALC will become inoperative, as was the case with similar resolution in 1939 and 1950 when there was still a Synodical Conference in fact.

There could, however, be some troubled years as the new century begins. The Council of the American Lutheran Church has already recom-

mended that its 1968 convention declare pulpit and altar fellowship with both Missouri and the Lutheran Church in America. Were such action to be taken, the situation confronting Missouri in 1969 would be far from simple.

* * *

ALL ROADS LEAD TO ROME

Also the roads of church union eventually lead there, if the Rt. Rev. C. Kilmer Myers, Episcopal Bishop of California, has his way.

Preaching recently in the same San Francisco pulpit from which Doctor Eugene Carson Blake in 1960 launched what is now known as the Consultation on Church Union (COCU), Bishop Myers called this projected union of some 20,000,000 American Christians "the wrong target" and insisted, "We today may no longer even think of the reunion of Christendom without the papacy."

Protestants and Anglicans, according to the Bishop, are to acknowledge the Pope "as the chief pastor of the Christian family and . . . joyfully acclaim him as the Holy Father in God of the universal church." The final goal should be a "union of all Christians under the powerfully symbolical leadership of the Holy See as the visible center of that unity."

Exponents of union in Protestant circles have been busy repudiating or downgrading the implications of Myers' bombshell. But it is difficult for a unionist to cope with the Bishop's logical consistency.

If doctrinal differences between Episcopalians and Presbyterians can be ignored in the interests of union, why not those between Rome and Protestants? If you say the first letter of the alphabet, why stop before saying the second or the twenty-sixth? If you want to hit the ecumenical trail, why not travel the road to Rome?

* * *

LUTHERAN-ROMAN DIALOG

During this year and the next extensive theological discussions between Roman Catholic and Lutheran theologians are being planned as part of the observance of the Reformation Anniversary. Four discussion topics and 14 places for the meetings have been chosen.

The cities selected are: New York; Boston; Philadelphia; Baltimore; Atlanta; Detroit; Columbus, Ohio; Chicago; St. Louis; Minneapolis-St. Paul; Denver; Austin, Texas; San Francisco; and Seattle.

The topics that will be discussed are: "The Biblical Concept of Faith," "The Church's Life in Worship," "The Role of the Bible in the Church," and "The Nature of the Church."

The planners have stated that the goals of the discussions are better understanding on both sides, clearer grasp of the current theological situation, more honest recognition of the degree of unity now prevailing, and more earnest efforts to remove barriers that separate.

If Lutherans and Romans wish to discuss theology, no better topics could be found than the doctrines of faith, worship, Scripture, and Church.

* * *

PARISH SHAPES OF THE FUTURE

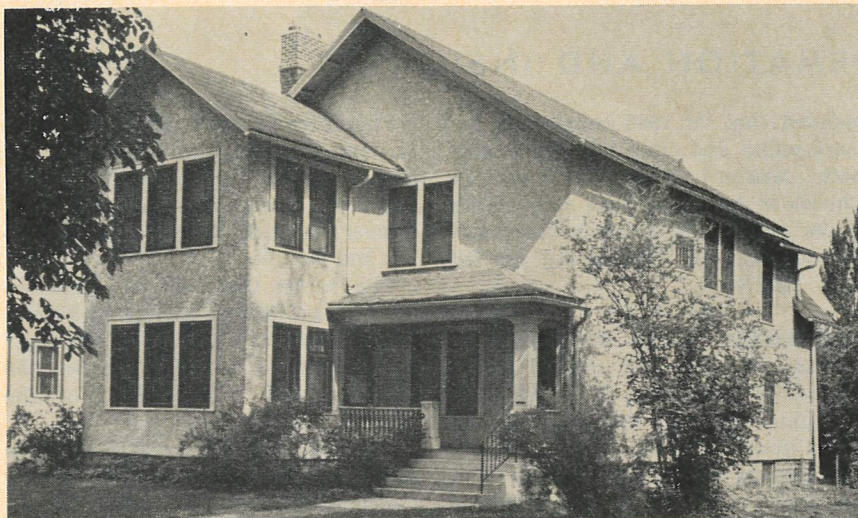
In these months a considerable amount of theological thinking and writing is being devoted to the concept of the parish as it is today and what it should or could be like tomorrow. Some of the views of the shape and scope and size of tomorrow's parish seem to be the brainchildren produced by a long, hot summer. Yet in this fast-changing world of ours it is not inconceivable that our primary church grouping could undergo some rapid and radical changes.

Archbishop Paul Hallinan of Atlanta thinks so. He has broken the standard Roman pattern of parishioners belonging to the nearest church by setting up an experimental community of 75 families without regard to locality. This is old hat for Protestants but a daring innovation for Romans. Says Hallinan, "This is a time of experimentation in the church and the people of God are to be encouraged to come forth with proposals and plans to be tried and tested. The new Catholic community is such a proposal. I would rank its possibilities and opportunities very high. . . ."

At this year's General Assembly of the United Presbyterian Church in

(Continued on page 290)

CAMPUS HOUSE — UNIVERSITY OF MINNESOTA



A CAMPUS HOUSE for our students at the University of Minnesota.

Because it's such an obvious blessing, we would like to share with you in some detail the story of the Lutheran Collegians Campus House at the University of Minnesota.

As you have undoubtedly noticed, our Wisconsin Synod is placing a good deal of emphasis upon the establishment of such centers on campuses throughout the Midwestern states, in an effort to serve the students of our Synod who might be studying there. In view of this it would seem that we should most certainly be represented at the University of Minnesota, which claims to be the fifth largest campus in our nation, serving roughly 40,000 students, 35 per cent of whom are Lutheran and 370 of those Wisconsin Synod.

St. Paul's Congregation of New Ulm recognized this need and earmarked its Centennial offering of \$10,000 for this purpose, as tangible evidence of its enthusiasm. That was last fall, and since that time the pastors of the WELS and the ELS Synods who conduct the campus ministry on a part-time basis began scouring the area for suitable facilities. They found themselves faced with very definite obsta-

cles. First, the city code is very rigid in its demands, requiring 10,000 square feet for an operation such as ours. Secondly, serviceable property is extremely scarce in this area. The realtors with whom we dealt had marketed only one such house in the past six years. Thirdly, the University has expansion designs on almost all the private property bordering the campus. In short, though we had the money and were ready to pay a premium, it seemed for a time very unlikely that our hopes could be realized in the not too distant future.

But then our Lord stepped into the picture. In March, He called our attention to a house which was conveniently located directly across the street from the campus dormitories. We checked into it, but realized almost immediately that it fell far short of the required 10,000 square feet. But something caused us to walk throughout the area, despite the drizzle, and begin asking questions of the homeowners along the way. At the second house we found our answer. There we were greeted by an elderly lady, who after hearing us explain our purpose simply shook her

head in amazement and said: "How can that be? Just an hour ago, I decided to sell my house!"

Wonderful? Yes, but that's only the beginning. Immediately adjacent to the house stands a vacant lot which is owned by the University, but which it will lease to our organization so that we may satisfy requirements of the code. Furthermore, the house itself was formerly a church! It has since been converted into a very pleasant and very sturdy duplex, the upper level of which can be used for housing, while the lower level will lend itself to student gatherings and study areas very nicely. The owner is a very devout church member herself and thinks it's just wonderful that her home will now revert to the use for which it was originally built. As evidence of her sincerity, she has agreed to accept as full payment the value of the home as appraised in 1960 (\$24,000) — a full \$2000 under the appraised value of 1967. And finally, if one needs further proof of our Lord's goodness and guidance, it lies in the fact that her lawyer and ours just happen to practice out of the very same office!

In as few as five years the University will expand into this area and will undoubtedly absorb our property by right of eminent domain. But the Lord has been good to us. He has led us to find property which is ideally located, wonderfully suited, and reasonably priced. If in five years we must relocate, we will have had ample opportunity to evaluate the worth of such a center, recover in full our initial investment and establish ourselves carefully and permanently elsewhere.

Our thanks to St. Paul's and to our Synod and to "Him that is able to do exceeding abundantly above all that we ask or think . . . Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Should I Join a Fraternity or Sorority?

(Continued from page 280)

science. Others have informed him that their particular chapter had excused them from all religious participation and/or had eliminated the religious element from their meetings. They recognized, as Christian young people must, that the confession of Christ on Sunday morning and the vague religiosity of Wednesday evening are incompatible. To approach the Table of the Lord after

being involved in religious fellowship with unbelievers is not consistent.

Caution Is the Word

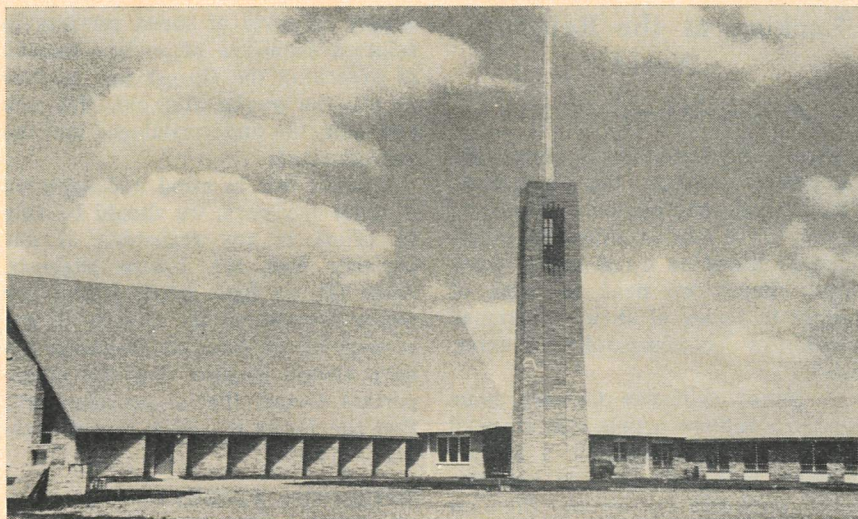
But — should I join? Proceed with caution, and be prepared to stop and turn back. The rush period is usually very short, but use the time to ask questions. Investigate before joining, and do not hesitate to withdraw if you have joined and learned later that you were involved in a denial of Christ. RICHARD D. BALGE

Church Dedication

Winthrop, Minnesota

Members and friends of Zion Ev. Lutheran Church, with more than 2,400 in attendance, assembled on June 4, 1967, to dedicate its new church facilities to the service of the Savior Jesus Christ and His saving Gospel.

Three services were conducted. The morning dedication sermon was delivered by Pastor Oscar J. Naumann, president of the Wisconsin Ev. Lutheran Synod, based on Genesis 28:16-22. In the afternoon service of praise, Pastor Manfred J. Lenz, president of the Minnesota District, directed his hearers to Ecclesiastes 5:1. Pastor Winfred F. Vathauer, Visiting Elder of Redwood Falls Conference, in the evening service of praise based his sermon on Psalm 50:14. In all services the worshipers were reminded "this is none other but the house of God," in which they should faithfully hear the Word and serve their Lord. The Dr. Martin Luther College Choir under the direction of Prof. Meilahn Zahn sang appropriate hymns of praise. The undersigned, pastor of Zion and his son, Pastor W. J. Oelhafen, Jr., of



THE NEW ZION LUTHERAN CHURCH at Winthrop, Minnesota.

Tappen, North Dakota, served as liturgists.

The entire building is constructed of Kasota stone. The church has a seating capacity of 400 in the nave and 50 in the balcony. The stained glass windows, recessed into serrated walls illuminate the nave and chancel with a soft diffused light. In the narthex are three art glass windows of Christ removed from the old church. Folding wooden doors separate the nave and narthex from the

fellowship hall, which can serve as an overflow, seating about 350. The east wing from the fellowship hall and kitchen, houses 12 classrooms for Christian education. The main entrance to the narthex is protected by a canopy, the far end of which is carried by the tall tower with its cross pointing out the heaven-bound goal of the church.

May the Lord, through His church, open the gates of heaven as the Gospel is preached to sinful men!

W J. OELHAFEN

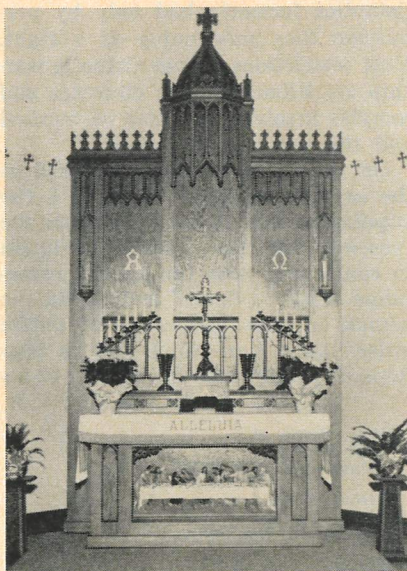
Centennial and Dedication

Readfield, Wisconsin

Zion Congregation of Readfield, Wisconsin, was privileged to commemorate over 100 years of God's continued grace and blessing in the centennial celebration which concluded with a confirmation reunion service on June 18, a Synod recognition service on June 25 in the morning, and the dedication of an educational addition in the afternoon.

Pastor Armin Engel, Maribel, Wisconsin, the only living former pastor of the parish, delivered the message in the confirmation-class reunion services, "Ask for the old paths and walk therein."

Pastor Arnold Meyer, Town Center, whose grandfather served this congregation from 1871-1876, reminded the members of the special blessings and responsibilities that God placed upon them when He called them to be "a chosen generation, a royal priesthood, a holy nation, a peculiar



The altar of Zion Ev. Lutheran Church, Readfield, Wisconsin.

people." In the afternoon, Pastor E. Ploetz of Dale, Wisconsin, drew from the "Child Jesus in the Temple" important truths for us to remember

as we dedicated a new two-classroom addition to the church. This will be used for Saturday school and Sunday-school classes as well as other functions of the congregation.

This was a memorable centennial celebration since it involved two congregations. St. John's, Towns- donia, was organized in 1863 but united with Zion on January 1, 1960. Zion was organized in 1866 but the centennial celebration was set to coincide with the date on which we officially became a member of the Wisconsin Synod, June 22, 1867.

We close with the quotation from the anniversary booklet, "The Lord has richly blessed our congregations, but no greater and more important blessing does He bestow on us than His pure Word. May He in His grace guide the members of this congregation in the future as He guided our forefathers in the past, and see to it that we never lose that precious Word of His, which alone can make us wise unto salvation."

EDWARD STELTER

Looking at the Religious World

(Continued from page 287)

Portland the discussion of church development evoked this comment: "Traditional congregations are started usually in a city or suburban neighborhood based on a residential population. Today we need to think of people in terms of their 'functional' community or community of interests."

A recent *Christian Century* issue carried a feature article that stressed the need for developing a special ministry to the dwellers in high-rise apartments and for serving them as a special parish.

Some are questioning the value of erecting splendid church buildings to serve as focal points of the traditional parish. Students and faculty of Lewis and Clark College in Portland, Oregon, picketed the Presbyterian Assembly mentioned previously in the interest of thwarting the erection of a \$600,000 chapel on their campus.

In Europe, church buildings that have served a millenium are being deserted as population shifts occur. Halle, for example, in moving one-fifth of its people to new Halle West. Renewal projects leave the old churches untouched outwardly but empty inside.

The editor of *The Lutheran Standard's* question page replied to a reader treating this point by comparing the parish to the radio, once ruler of the mass entertainment field but now used by us, and likely to be used by us for a long time, in a very different way.

Much of the call and clamor for specialized ministries to functional, not special, parishes is an outgrowth of our country's and our century's exaggerated emphasis on specialization. Much of it results from the social gospel approach that wants to

supply all sorts of social services to selected segments of society instead of preaching the Gospel that applies to all, the young and old, the rich and poor, the underprivileged and the overeducated.

Bearing this in mind and applying it when necessary, we should be able to adjust to any reshaping of our parishes that the future suggests. After all, we have never rested our whole doctrine of the church on the concept of the *local* congregation but have always insisted that the all-important Gospel that is preached will find the forms in which that preaching is done.

RELIGIOUS LIBERTY — SPANISH VERSION

This summer, on June 26 to be exact, the Spanish Cortes [parliament] passed in final form that country's new "Law of the Exercise of the Civil Right to Religious Freedom." Because of the long history of intolerance and the tight Roman control in Spain, many have been observing the development of this law with keen interest, especially from the standpoint of the impact that Vatican II might or might not be making there.

On the credit side, the new law specifically states: "The Spanish state recognizes the right of religious liberty as founded in the dignity of the human persons. . . ." What non-Catholics formerly had only by permission they now enjoy as a right. Most restrictions on non-Catholic worship are lifted, and the churches and temples involved can now be marked and the services advertised.

On the debit side, the law hedges the exercise of these rights with the stipulation that it must be with the "respect due the Catholic religion in conformity with the special recognition it has in Spain" and within the bounds of "the exigencies of public order." In a land which has no non-Roman public schools, religious

schools can be operated by "non-Catholic confessional associations" or "tolerated cults" only when their numbers warrant such schools, with the state making the determination. The state also supervises finances and budgets and may inspect membership rolls.

Protestant leaders are "deeply disappointed" and some are even inclined to protest by failing to register in the manner the new law requires. For the most part, the future of religious freedom in Spain and the worth of its new law will be determined by the way in which the state balances in practice the two constitutional concepts of "the right to religious liberty" and the "respect due the Catholic religion."

"SWINGIN' LOVE IN SAGINAW"

This is the title of a feature article in the August *Together*, a Methodist publication. It is not, we hasten to add, an analysis of our Synod convention nor a report of the recent racial disturbance there.

The article describes a joint ministry 13 clergymen of Saginaw are conducting in the city's night clubs, hospitals, and jails through regular "night watches." The 13 are from eight church bodies: United Church of Christ, Presbyterian, Episcopal, American Lutheran, Lutheran Church — Missouri Synod, Roman Catholic, Methodist, and Church of God.

In rotation representatives of the 13 visit jails, receiving wards, and bars on nightly rounds endeavoring to serve those most in need. Pastoral calls on people in sick rooms or prison cells are, of course, nothing new. It is the inclusion of the club and pub in the regular round of such calls that is surprising.

The church, as the old rule has it, is to be in the world, but this seems to be a matter of getting so far *in* that the *of* threatens to take over.

EDWARD C. FREDRICH

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ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

Gabb, William R., as pastor of St. John Ev. Lutheran Church, Rising City, Nebr., by A. Schuetze, assisted by H. Fritze, H. John; July 9, 1967.

Goehring, William C., as pastor of First Lutheran Church, Aurora, Nebr., by Gerhard Haag, assisted by G. P. Eckert, H. John, D. Fischer; July 16, 1967.

Kogler, Frederick A., as pastor of St. Peter's Ev. Lutheran Church, Elmwood, Wis., by E. M. Bode, assisted by D. E. Kolander, H. A. Pankow, R. F. Weber, and C. Zuleger; July 16, 1967.

Kern, Guenter H., as pastor of St. Michael's Ev. Lutheran Church, Milwaukee, Wis., by H. J. Vogel, assisted by O. J. Naumann and C. H. Weigel; July 30, 1967.

Neumann, David M., as pastor of Emmanuel Lutheran Church, Elgin, N. Dak., by George Rothe; July 30, 1967.

Pautz, Daniel D., as pastor of St. Philip's Ev. Lutheran Church, Milwaukee, Wis., by M. W. Burk, assisted by L. L. Pautz, J. F. Chworowsky, D. W. Meier, and K. Habben; July 30, 1967.

Schroeder, Kent, as pastor of Emmanuel Ev. Lutheran Church, Stratford, Wis., by Erwin Schroeder, assisted by M. Sordahl; July 30, 1967.

Soukup, Paul S., as pastor of St. Paul's Ev. Lutheran Church, North Platte, Nebr., by D. Worgull, assisted by R. N. Tischer; June 25, 1967.

Installed

Behling, James A., as assistant pastor of Emanuel Ev. Lutheran Church, New London, Wis., by F. W. Heidemann, assisted by J. Schewe; Aug. 6, 1967.

Gabb, William R., as pastor of St. Paul's Ev. Lutheran Church, Columbus, Nebr., by A. Schuetze, assisted by H. Russow, E. Lindemann, J. E. Lindquist; July 9, 1967.

Goehring, William C., as pastor of St. Mark's Lutheran Church, Sutton, Nebr., by G. P. Eckert; July 23, 1967.

Hahm, Martin R., as pastor of Trinity Ev. Lutheran Church, Sturgis, S. Dak., by L. A. Dobberstein, assisted by H. A. Birner, Nathan Engel; July 16, 1967.

Kogler, Frederick A., as pastor of St. Mark's Ev. Lutheran Church, Eau Claire, Wis., by K. A. Timmel; July 23, 1967.

Neumann, David M., as pastor of Zion Ev. Lutheran Church, Burt, N. Dak., and as pastor of St. Luke's Ev. Lutheran Church, Leith, N. Dak., by George Rothe; July 30, 1967.

Schroeder, Kent, as pastor of St. Peter's Ev. Lutheran Church, Marshfield, Wis., by Erwin Schroeder, assisted by K. Timmel, B. Stensberg, W. Lange, R. Vomhof, M. Sordahl; July 30, 1967.

Werre, Alvin, as pastor of St. John's Ev. Lutheran Church, Firth, Nebr., by H. John; Aug. 6, 1967.

Teacher

Siegel, Thomas, as teacher in Zion Lutheran School, Sanborn, Minn., by J. Parcher; Aug. 13, 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 to 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 Mirada, La Puente)
Yucaipa

ATTENTION — COLLEGE AND UNIVERSITY STUDENTS!

College and university students are asked to list their religious affiliation as "Wisconsin Synod" when enrolling at school. This is extremely important, especially at schools where the campus pastors of our Synod have access to the religious preference cards of students.

We also encourage all students who attend non-Synodical schools away from home to see to it that their names and addresses reach the office of the Lutheran Spiritual Welfare Commission promptly. Ordinarily this is done through the home pastor. This will enable the student to receive regularly the following: Meditations, The Northwestern Lutheran, periodic sermons and newsletters.

Address all communications to: Lutheran Spiritual Welfare Commission
3624 W. North Ave.
Milwaukee, Wis. 53208

- Florida Cutler Ridge (Miami)
Merritt Island
Orlando
West Palm Beach
- Illinois Belvidere*
Joliet*
Tinley Park (S. Chicago)
- Indiana Indianapolis*
- Iowa Davenport (Quad City)*
- Kansas Hays-Stockton
Overland Park (Kansas City)
Topeka
Wichita
- Maryland Baltimore*
- Michigan Jackson*
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
New Berlin
Shawano
Waupun*
Weston
- Canada St. Albert-Edmonton, Alberta

* Denotes exploratory services.
(New Missions in cities already having a WELS church are not listed.)

Note. All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

EXPLORATORY SERVICES Hartford, Conn.

Beginning this fall, exploratory services will be held in the greater Hartford area on Sunday evenings twice a month. For information contact Pastor Gary Baumler, 155 Milltown Road, East Brunswick, N. J. 08816. Phone: 201-254-3910.

BALTIMORE AREA SERVICES

The Baltimore Mission, Holiday Inn North, Loch Raven Boulevard, one block south of the Baltimore Beltway I-695 (Exit 29), Towson, Maryland; Carl Pagel, pastor. Phone 488-6584, Sunday worship 10 a.m.

MISSION WORK BEGUN Jackson, Mich.

The Michigan District Mission Board has begun **exploratory work** for the purpose of establishing a mission congregation in Jackson, Mich.

Please send us the names and addresses of any members or former members who have moved and are living in the Jackson area, and of all interested parties. Send the information to:

Pastor D. M. Gieschen
626 South Madison St.
Adrian, Mich. 49221

ANNIVERSARY BOOKLET NOTICE

BOSTON AREA — NAMES REQUESTED

Readers of The Northwestern Lutheran who know of families or students in the greater Boston area are asked to refer them to Harvard Street Lutheran Church in Cambridge, Mass. (Evangelical Lutheran Synod), or send their names and addresses to:

Paul G. Madson, Pastor
30 Richfield Rd.
Arlington, Mass. 02174

Northern Wisconsin District

In commemoration of the 50th anniversary of the Northern Wisconsin District (1917-1967) an anniversary booklet containing pictures of churches, schools, parsonages, and area high schools in the Northern Wisconsin District was printed. Copies of the anniversary booklet are available for one dollar each plus mailing cost. If interested, write to Pastor A. F. Schultz, Rt. 1, Kiel, Wis. 53042.

REQUEST FOR COLLOQUY

Teacher Henry Otto Luers, Clinton, Iowa, has requested a colloquy preparatory to entering the teaching ministry of the Wisconsin Ev. Lutheran Synod. Inquiries regarding the applicant may be directed to the undersigned, who together with Vice-Presidents G. Horn and P. Kurth recently conducted an extensive interview.

Manfred J. Lenz
Minnesota District President

UNIVERSITY OF MICHIGAN AND EASTERN MICHIGAN UNIVERSITY STUDENTS

Please specify "Wisconsin Synod" on your registration and/or religious preference cards. Pastors and parents, please notify the undersigned of students from your congregation who are attending either the University of Michigan or Eastern Michigan University.

Pastor Robert A. Baer
3523 Terhune
Ann Arbor, Mich. 48104
Phone: 971-1317

WISCONSIN LUTHERAN SEMINARY

The 1967-68 school year of our Theological Seminary at Mequon, Wisconsin, will open with a special service in the Seminary Chapel on Tuesday morning, Sept. 5, 1967, at 10 a.m.

Carl Lawrenz, President

SCHOOL OPENING Northwestern College

Northwestern College will open its school year with a service at 2 p.m. on Monday, Sept. 11. New students are to report at 9:00 that morning.

The dedication of the new college dormitory will take place in connection with this service.

Carleton Toppe, President

**OPENING SERVICE —
MILWAUKEE LUTHERAN
TEACHERS COLLEGE**

The opening service for the 1967-68 school year will be held in the chapel-auditorium, 30 North Glenview Ave., at 10 a.m. on Sept. 12. All friends of the College are invited to this service. All students are to register on either Sept. 11 or 12. The dormitories will be open on Sunday, Sept. 10, at 2 p.m. Regular classes will begin on Wed., Sept. 13.
Robert J. Voss, President

DR. MARTIN LUTHER COLLEGE

The opening service for the 1967-1968 academic year will be held on Sept. 20 at 8:30 a.m. Classes will begin at 9:30 a.m. on that same day.

Registration for Freshmen and transfer students is scheduled for Monday, Sept. 18, beginning at 9 a.m. All Freshmen and transfer students should arrange to register on that day. The testing program for freshmen will be administered on Tuesday.

Returning students are to register on Tuesday, Sept. 19, beginning at 9 a.m.

On Sept. 18 and 19 orientation programs will also be conducted for Freshmen and transfer students.
Conrad Frey

**DR. MARTIN LUTHER HIGH SCHOOL
New Ulm, Minn.**

All 9th-grade students and transfer students planning to enroll at Dr. Martin Luther High School for the 1967-1968 school year are asked to register on Monday, Sept. 18. Registration hours are 9 to 11:30, 2 to 4; and 7 to 8 o'clock. All other students should register on Tuesday, Sept. 19. The opening service will begin at 8:30 a.m. on Wednesday, Sept. 20.
Oscar Siegler

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

**LAKE SUPERIOR SUNDAY SCHOOL
TEACHERS' CONVENTION**

The 38th annual Lake Superior Sunday School Teachers' Convention will be held at St. John's Ev. Lutheran Church, Route 2 (Town of Grover), Peshtigo, Wis., Sept. 24, 1967 at 3 p.m. The host pastor is Joel Sauer.

Mrs. John Kallman, Secretary

CALENDAR OF CONFERENCES

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Place: St. John's Church, Battle Creek, Mich.

Date: Tuesday, Sept. 19, 1967.

Time: 9 a.m. Communion service.

Preacher: W. Zurling (H. Zink, alternate).

Agenda: Exegesis of Jas. 2, W. Zurling; Report on Missouri Synod Convention, K. Biedenbender.

E. R. Bickel, Secretary

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**NORTHERN PASTOR-TEACHER-DELEGATE
CONFERENCE**

Date: Sept. 25 and 26, 1967.

Place: St. Paul's, Manistee, Mich.

Preacher: Walter C. Voss (R. Yecke, alternate).

Agenda: Reports on the Synod Convention; Discussion of essay, "A Christian Viewpoint of Current History"; Descensus Ad Infernos, Walter C. Voss; Exegesis of Eph. 1, Gary Scheuerlein.

Edwin C. Schmelzer, secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Place: Holy Trinity, New Hope, Minn.

Time: Tuesday, Sept. 12, 9 a.m.

Preacher: H. Filter (M. Hanke, alternate).

Agenda: Marriage and Divorce in the Light of Scripture, P. Borchardt.

P. Siegler, Secretary

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REDWOOD FALLS

PASTOR-DELEGATE CONFERENCE

Date: Tuesday, Sept. 26, 1967.

Place: Zion Church, Morton, Minn; G. Maas, host pastor.

Time: 2 to 9 p.m.

Send excuses to host pastor.

Reports of Convention delegates.

Jerome H. Braun, Secretary

NEBRASKA

SOUTHERN DELEGATE CONFERENCE

Date: Sept. 25-26, 1967.

Place: St. John, Firth; A. Werre, host pastor.

Sermon: E. Miller; alternate, D. Plocher.

Papers: Augsburg Confession—Article 25, K. Plocher; The Doctrine of the Church—Local Congregation and Synod, G. Haag.

Convention Reports.

Please announce to the host pastor.

Ronald N. Tischer, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: Sept. 11, 1967.

Time: 9 a.m. Communion service.

Place: Trinity, Minocqua, Wis.

Speaker: F. Bergfeld (E. Kahrs, alternate).

Agenda: A Review of the Church of the Lutheran Confession, M. Radtke; Sponsors, D. Kock; Ephesians, F. Bergfeld.

E. Kahrs, Secretary

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WINNEBAGO PASTORAL CONFERENCE

Date: Monday, Sept. 18, 1967.

Place: St. John's Church, Montello, Wis.; host pastor, P. Kolander.

Agenda: Communion service at 9 a.m. (Preacher, D. Worgull, alternate, W. Zickuhr).

Study of "THIS WE BELIEVE" (cont'd.); Eph. (cont'd.), K. Gurgel; Isa. I, C. Rose-
now; Study of the Lutheran Confessions (unassigned).

Glenn H. Unke, Secretary

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MANITOWOC PASTORAL CONFERENCE

Date: Sept. 18, 1967.

Place: Trinity, Brillion, Wis.; A. Stuebs, pastor.

Time: Opening Communion service, 9 a.m.

Preacher: A. Schmeling (alternate, A. Schultz).

Agenda: Exegesis of Isa. 52, R. Wendland (alternate, S. Kugler); Sermon Study, A. Degner (alternate, A. Spaude).

Choice of Essays: The Northern Wisconsin District, Persons, Places, Events (continuation), A. Engel; Revelation and its Proper Use in Relation to the Other Books of the Bible, T. Sauer; The Right and Wrong of Private Judgment, A. Schultz.

A. F. Schultz, Secretary

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DISTRICT PASTORAL CONFERENCE

Date: Oct. 30 and 31, 1967.

Place: Martin Luther Church, Oshkosh, Wis.; host pastor, H. O. Kleinhans.

Time: 10 a.m., Oct. 30, Communion service (Fred Brandt, alternate, Alf. Engel).

Agenda: 1. Reports on the Synod Convention; 2. Psalm 46 by Prof. Paul Eickmann; 3. Missions, especially in Fox River Valley—round-table discussion led by M. Radtke.

Addenda: Send excuses and requests for in-

formation to the host pastor. Each pastor will arrange for his own lodging. If help is desired, contact the host pastor.

S. Kugler, Secretary

WESTERN WISCONSIN

**MISSISSIPPI VALLEY
PASTORAL CONFERENCE**

Date: Sept. 19 and 20, 1967.

Place: Chaseburg, Wis.

Preacher: Prof. W. Schmidt (alternate, H. Nitz).

Time: 9 a.m., both days.

Papers: What Do the Lutheran Confessions Say About Private Confession? R. Beckmann; What Does Scripture Teach About Heaven? C. Weigand; Exegesis—Rom. 8:1-14, W. Koepsell; Evangelical Dealing With Delinquents Under the Burden of Limited Time, E. Zehms; Should Not Baptism Be Mentioned More Frequently in Preaching and Seelsorge? H. C. Nitz.

L. I. Zessin, Secretary

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**WISCONSIN RIVER VALLEY —
CHIPPEWA RIVER VALLEY
PASTORAL CONFERENCE**

Date: Sept. 19, 1967.

Time: 9 a.m., Communion service.

Place: St. Paul's, Stratford (Day Township).

Speaker: R. A. Schultz (H. M. Schwartz, alternate).

Agenda: Discussion of **This We Believe**—H. P. Koehler; Report on the Saginaw Convention; Exegesis of Rom. 8:18ff—R. F. Weber; Book Review of **Ecumenicalism and Romanism**—R. A. Schultz; Pastoral Counseling In Impending Divorce Cases—M. W. Zanik; Mission Reports—W. Lange and H. M. Schwartz.

D. A. Witte, Secretary