



THE NORTHWESTERN

# Lutheran

October 15, 1967

IN THIS ISSUE —

- "Luther and the Catechism"
- "Luther and the Church"
- "Luther and the State"





# BRIEFS by the Editor

**THREE REFORMATION ANNIVERSARY ARTICLES** appear in this issue. One of these is "Luther and the Catechism." It was to have had a companion article, "Luther and Christian Education." But circumstances prevent us from publishing them together. The companion article will be published later, however. We have scheduled it for the November 12 issue, where it will find congenial company in the articles: "Luther and the Christian Home" and "Luther and Christian Vocation."

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**YOUR ATTENTION** is directed especially to "Rain in Zambia on August 30!" This is a report direct from the field, sent to us by Pastor Edgar Hoenecke, Executive Secretary for the Board for World Missions. He is there to make a visitation and in particular to attend the fourth annual convention of the Lutheran Church of Central Africa.

"The progress made here since 1961 and especially since the establishment of the Lutheran Bible Institute is simply amazing!" So writes

Pastor Hoenecke in a letter that accompanied his article. As his article shows, this progress and the bright prospects for even greater progress constitute a miracle of God's grace to us. The miracle appears all the greater when we remember that, when Northern Rhodesia was granted independence and became the nation of Zambia, all who were familiar with the work in Central Africa feared that this development would spell trouble for our work. But the Lord of the Church has seen to it that the Gospel has had free course. The work has prospered. Pastor Hoenecke adds: "The African people, students, and evangelists are working zealously, joyously with our missionaries."

But all this underscores how urgent it is that we supply the manpower that is desperately needed—*now*, when the field is ripe to the harvest. By all means, let us heed the earnest plea that comes to us in this article on the work in Central Africa.

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*CHURCH MUSIC* will receive considerable attention at workshops that will be conducted throughout the

Synod in the next year. These are being held under the auspices of the Synod's Commission on Liturgy, Hymnody, and Worship. A report on the Leadership Training Institute held this summer is found on page 343. The Institute was designed to prepare men to conduct the workshops in each area of the Synod. Some of the first workshops are to be held soon, as you will see from several items under "Announcements."

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**TO MARK THE 450TH ANNIVERSARY OF THE REFORMATION**, we will have a special issue dated October 29. The four articles featured in it will be:

The Issue in 1517

The Issue in 1967

The Mass—the Heart of Romanism

Luther and His Coworkers

Those who wish to have extra copies of this special issue should order them in advance. The cost is ten cents per copy.

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**SOME BRIEF NEWS ITEMS:**

The new dormitory at Northwestern College was dedicated on September 11. The gymnasium was crowded to capacity for the service. More details will follow in the next issue.

(Continued on page 344)

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

### CONTRIBUTING EDITORS —

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COVER — Zion Ev. Lutheran Church, Readfield, Wisconsin; E. F. Stelter, pastor.



# Editorials

**What Censorship Can't Do** Conservatives in the Missouri Synod were gratified by the New York convention vote to set up a new procedure for "doctrinal review" as a significant step toward a renewed conservatism in that church body. Revised procedure will extend the St. Louis Seminary's responsibility for "censorship" to include a number of "doctrinal reviewers" who will be "broadly representative of the ministry of the Synod."

It seems clear that the convention was bent on securing firmer doctrinal control over official publications and over public releases by boards, committees, commissions, and other agencies of the Synod. By drawing in reviewers from all parts of the Synod, delegates at the convention hoped to bring the grassroots conservatism of the Synod's congregations to bear on uncomfortable problems raised by compromising statements made by neo- or pseudo-Missourians.

Everyone who values an uncontaminated Gospel and unedited Scriptures is grateful for this demonstration of concern for truth and honesty. One can only wish those well who are fighting for a return to the confessional positiveness of the Missouri Synod of yore.

Will this new censorship accomplish this purpose? Will any censorship achieve it? Those who are confident it will are nursing a delusion.

A synod's confessional solidarity is not achieved by censorship. Censorship can stifle many obnoxious utterances of those whose views are at variance with the position of their synod. It can, if vigorously enforced, give the public the impression that a synod is united.

A board of reviewers will not, however, bring about unity in a disunited synod. Singleness of heart and mind, that "same mind and same judgment" of I Corinthians 1:10, cannot be imposed nor legislated in this way.

Unless due doctrinal discipline is exercised, unless the Word of God alone is allowed to speak in the Church, unless the Spirit of God has His way in men's hearts, to interdict subversive utterances will not restore a synod's confessional harmony.

If the leaven of doubt and misbelief is at work within a synod, censorship will not exorcise it or cure it. You can't censor leaven.

CARLETON TOPPE

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**Dr. Hoenecke and a Sea Voyage** Adolph Hoenecke, who later became the foremost theologian of our Synod and president of our Theological Seminary, came to Wisconsin as an emissary of the Berlin Mission Society. In August, 1862, he passed his final examinations for the ministry. On November 13, at the anniversary celebration of the Society, he was commissioned in Trinity Church in Berlin for missionary service in Wisconsin. On the 18th of November, 1862, he embarked in the sailing vessel "The Duchess of Brabant," sailing out of Bremen. The owner of the vessel had graciously offered him accommodations in the captain's quarters. In a letter posted in New

York on January 3, 1863, the young missionary sent to the Mission Society in Berlin a full account of his exciting voyage. Following are a few sentences culled from that report.

"That we should have a voyage of 45 days could at the start not be foreseen. On the morning of the third day out there was a beautiful sunrise, gloriously reflected off the white cliffs of Dover.— On November 22, however, we began to encounter headwinds. The deck, which on the first days was crowded with nature lovers admiring the sea, was now deserted, except for an occasional miserable creature coming up for a breath of fresh air. On the 2nd and 3rd of December there was a howling storm, such as I had never heard before. It sent our ship crashing and groaning from one side to the other. On the 19th another storm broke over us that made the one of the 3rd seem gentle by comparison. On Christmas Eve the sea was still so turbulent that one could stand upright only with great difficulty. Christmas Day was better. That also happened to be the captain's birthday, and I was asked to write a poem for the occasion, which was well received by the captain and passengers. I had hoped to preach a sermon in the afternoon, but the captain, for some reason, expressed the wish that no service should be held.

"The weather on Christmas had been fine, but on the 28th there came another storm, of the most violent and dangerous kind, called an Umschieszer, because first the wind came from one side, then there was a 20-minute calm, and then the wind burst from the other side, worse than ever. The masts bent like willow sticks, the sea was whipped into a white froth. It was magnificent but terrible to behold. At nine o'clock at night a tremendous wave broke over the deck and loosed a flood of water into the cabins. A part of the cargo broke loose and crashed back and forth in the hold all night. At times the ship seemed to stand at a right angle to the sea. With what fervent thanks we greeted the morning when the storm began to subside. On the 31st just as we thought we might be entering the river, a bitterly cold northwest wind delayed us again. Finally on January 2 we were towed up the river. Next Tuesday with God on the way to the West."

ERWIN KOWALKE

\* \* \*

**Is Churchgoing Necessary?** Judging by the high rate of absenteeism among members of most congregations on Sundays, attendance at church services would appear to be regarded by many as nonessential or at least optional for Christians. This gives rise to a few thoughts.

You need not go to church in order to acquire a religion. You will absorb one without conscious effort, whether you want to or not. In the course of living you are bound to acquire certain attitudes, adopt certain viewpoints, and form certain convictions, even if you in your life time never darken the door of a church. Every-

(Continued on page 344)



# LET LUTHER SPEAK

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I believe that Jesus Christ, true God, begotten of the Father from eternity; and also true man, born of the Virgin Mary, is my Lord;

Who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent sufferings and death;

That I should be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from death, lives and reigns to all eternity.

This is most certainly true.

## I BELIEVE THAT JESUS CHRIST IS MY LORD WHO HAS REDEEMED ME

It is not a human ability to believe that such a Person was born, was crucified, died, etc., for my sake. To be sure, men are still capable of learning and believing the history, like any other story or history, so that they can talk about it, as the Papists and false Christians can, too. But when it comes to saying in your heart: I believe and trust in Jesus Christ as One who was born, suffered, died, and rose again for my sake, yes, for the sake of the world and all sinners—that is a knowledge which the Holy Spirit alone must give. For no human heart can conceive that He did all that for my sake. For if I am to believe that He did all this for us men, that it avails for me and for you, then I must at once confess also that I am doomed, together with anything I can do.

Now, there's the rub. Here is the source of all opposition and heresy, for the world cannot bear to have men say and believe that their efforts are vain and doomed to failure.

And although these words to which faith must cling, "born, suffered, etc., *for us*," are not expressed here [in the Second Article], still we must draw this truth from things that follow and apply it to all these points. In the Third Article, where we say: "I believe in the forgiveness of sins," it [the Creed] offers its own explanation. Here it gives the purpose and benefit of this part, (namely,) why He was born, died, and did everything. And it is touched upon also here in our text, where we say: "Our Lord." With that we confess that everything that this Man is and does, was for us, that He was born, suffered, and rose again to assure us that He is our Lord. For the word "Lord" here has an extremely friendly sound and is a lovely, comforting word. It tells us that in Him we have a Man who is able to help and rescue us through the forgiveness of sin and the resurrection from the dead . . . in all distress and against all enemies. For He did not do all those things and did not expend so much

effort on us, to redeem us, in order to be the kind of Lord who treats us like a tyrant, who suppresses, harasses, and terrifies His people, but that we might enjoy a friendly, benevolent rule under which we might be secure and free from all violence and persecution.

Therefore we should be wise, that we do not allow such a knowledge to be taken from us, nor to be perverted, nor to let Him be pictured in another way, so that He is portrayed as a terrible judge. That's what they have pounded into us till now, when they put dear Mother Mary in His place and called on her as a mediator between Him and us, and regarded the Savior only as One who sits up there and spends His time grilling us or sitting in judgment on our lives, etc. To do that is to preach a false Christ, and it is to refuse to believe as this Article teaches, that He is our Lord.

—MARTIN LUTHER  
(Translation by the Editor)



# Rain in Zambia on August 30!

## Showers of Blessings

In Zambia the rains stop in March and do not begin again until November. It isn't supposed to rain in August — but it did!

The Lord who controls the wind and the weather sent a cool, two-hour rain on the parched and dusty earth yesterday afternoon during the first day of the Fourth Annual Convention of the Lutheran Church of Central Africa meeting in the Bible Institute at Lusaka.

Although the experienced missionaries and the 67 delegates from Zambia and Malawi were sure that the big black clouds coming up from the east would not bring rain — “because it doesn't rain in Zambia in August!” — it did rain.

### By the Will of the Lord

Like the rain, the 80 Africans and Americans, missionaries, evangelists, and delegates, would never have come together to worship, to partake of the Lord's Supper, and to deliberate on the welfare of the Lutheran Church of Central Africa, unless the Lord in His grace had so willed it, unless He had sent the gentle rain of the Holy Spirit upon the efforts of our missionaries from the States to produce fruit.

He it was who had moved our Synod by the same Spirit to send out our missionaries. He it is who moves the hearts of our people to support their witness in all the world with their prayers and offerings.

It is by His will that Pastoral Helper Benford Kawiliza, one of the 19 African religious workers, preached the convention sermon on the Word of Jesus, “Let not your hearts be troubled!” (John 14:1-6.) He is one of the graduates of our Lutheran Bible Institute who, under the guidance of the missionaries, bring the Word of God to their fellow countrymen in their own mother tongue.

### A Cloud of Witnesses

In His grace the Lord has brought up a “cloud of witnesses” in Africa. That which was begun in faith and hope in response to Jesus' command and promise not yet 15 years ago, today exerts its life-giving influence as a gentle rain from Heaven upon this spiritually parched and dusty land.

The joy at beholding it is indescribable! To witness with your own eyes and ears the happy enthusiasm of the 19 Pastoral Helpers as they reported on their work and its blessed progress to the Convention during the first afternoon and evening session — this is indeed the full measure of undeserved grace and answered prayer. It is so especially for one who prayed for the Spirit's guidance and blessing upon our Synod's plans under the baobab tree at Lusaka in 1949 and who witnessed the agony of the early efforts in Central Africa!

### The First Love

Among the Pastoral Helpers are elders, such as Timothy Tonga and T. R. Somokero who came to the Bible School when they were well over 60 years old, and young men like Deverson Ntambo who left a promising government post to give his life for the service of the Lord.

With joy and zeal these new Christians have taken hold of the work of the Word, inspired and carried away in their dedication by the “first love” for the Lord.

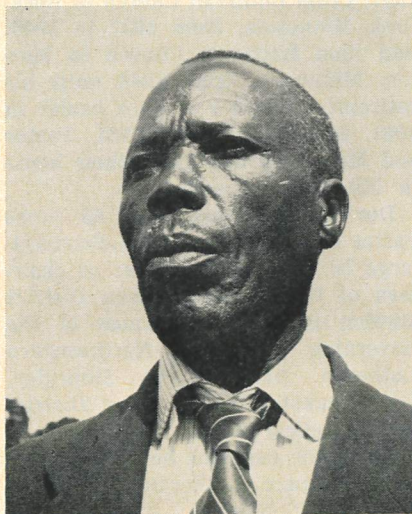
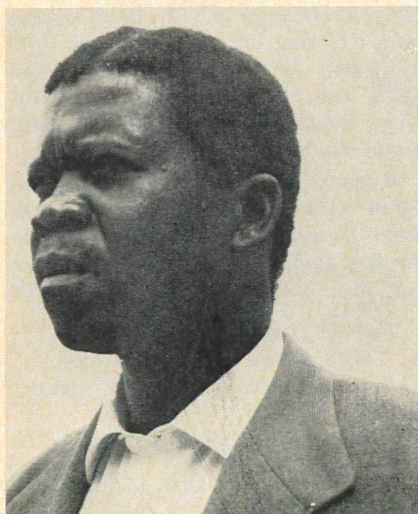
Oh, the pure pleasure of hearing and seeing them witness for their Savior in the humble mud and thatch churches or under the shade of a tree out in the bush, animatedly preaching God's Word in their strange, yet melodious language! To at least one of them the Spirit has given the sweet gift of song. He and his family find pleasure in sitting down together at sundown to harmonize in the songs of faith which he composes!

### “Brethren, Pray for Us!”

Two messages were committed to your representatives for “our Lutheran friends in America” by an eloquent young man in Zambian government service: One, the undying thanks of the Lutheran Church of Central Africa for having brought the Gospel of Christ to Central Africa. The other, the prayer of St. Paul, “Brethren, pray for us that the Word of the Lord may have free course and be glorified, even as it is with you!”

### Brethren, What Shall We Do?

Your representative assured our African Church that we would do just that, continue to pray for them the full measure of the power and blessing of the Holy Spirit.



Left:

Mr. Benford Kawiliza, the Pastoral Helper who preached the Convention sermon: “Let Not Your Hearts Be Troubled!”

Right:

Mr. Timothy Tonga, another of the Pastoral Helpers who are proving themselves able witnesses for Christ.



The Lutheran Church of Central Africa is flourishing, but its progress and development is threatened by a most serious shortage of men and money to continue and to deepen the training of African workers and to send those trained into the great harvest fields in this promising new land!

Of the five men granted for this work in 1965 only one could be called for lack of funds. One missionary followed a call to the States. The field is still five men short to do the work!

#### The Seminary Program

The Seminary must be opened in 1969. Our 1967 Convention at Saginaw solemnly resolved this. It is necessary, if the African Church is to develop soundly and not to be retarded spiritually!

To open the Seminary, at least one man must be called to dedicate a year to preparation of himself and of theological material adapted to the native language and culture. This man must be at work by mid-1968!

Two classrooms must be ready by mid-1969, also three living units for married students (the latter at only \$3,000 each!), a house for the Seminary professor must be provided, plus books and equipment for the classrooms and library. All this will cost only \$56,000!

#### Lord, Let It Rain!

God grant us another extraordinary shower of love, of prayer, and of offerings to carry out His saving purpose here in Central Africa!

Brothers and sisters in Christ, let the Spirit move your heart, lift up your eyes to the fields white to harvest in Africa and your thoughts in prayer for a willing and generous spirit and the will to open your hands for a worthy offering! Don't delay; respond TODAY!

The King's business requires haste!

EDGAR HOENECKE

Lusaka, Zambia, Africa

August 31, 1967

### † Pastor Samuel Baer †

Pastor emeritus Samuel Baer received a call from his Lord—to enter eternal rest and joy—on July 16, 1967.

A few weeks after his birth on June 22, 1894, in Theodore Township near Bowdle, South Dakota, Samuel Baer became God's child and heir through Holy Baptism. The hardships of life began at an early age for him, being orphaned when he was only two years old. Although his father and mother were no longer there to guide him in choosing a life's profession, like his namesake, Samuel in the Old Testament, whose mother had made the vow: "As long as he liveth he shall be lent unto the Lord," he, too, determined to devote his life to the service of God and enter the Christian ministry. He received his training for the ministry at Dr. Martin Luther College in New Ulm, Minnesota, Northwestern College in Watertown, Wisconsin, and Wisconsin Lutheran Theological Seminary in Wauwatosa, Wisconsin, from which he graduated as a candidate for the ministry in the spring of 1918.

His first call was to Trinity Congregation in Streeter, North Dakota, where he was ordained and installed as pastor on July 21, 1918. He served this congregation from 1918-1921, during which time he founded missions at Tappen and at Hazelton, North Dakota. Thereupon followed pastorates at St. Paul's Lutheran Church in Hazelton, from 1921 to 1925; Zion Lutheran Church in Zealand and Friedens in Hague Town-



Pastor Samuel Baer

ship, North Dakota, from 1925 to 1937; Cross Lutheran Church in Rockford, Minnesota, from 1937 to 1948; and Zion Lutheran Church in Morton, Minnesota, from 1948 until his retirement because of poor health in 1961. Since September 1961, Pastor and Mrs. Baer had made their home in Milwaukie, Oregon.

During his ministry of 43 years Pastor Baer also served the church-at-large in various capacities: as chairman of the Dakota-Montana District Mission Board, as chairman of the Governing Board of Northwestern Lutheran Academy in Moberge, South Dakota, and in other District and Synodical offices.

As pastor emeritus he was a member of Grace Lutheran Church in

Portland, Oregon, where he frequently conducted services in the absence of the pastor. The forceful style which characterized his preaching never deserted him and was still in evidence on his last appearance in the pulpit a few weeks before his sudden death.

One of God's gifts to His servant here on earth was that of a most devoted and capable wife and helpmate, Rose nee Netzke, to whom he was united in marriage on June 26, 1918 at Morgan, Minnesota.

Besides his wife, Pastor Baer is survived by the eight children with which God blessed their marriage: Paul, Thomas, and Donald of Milwaukie, Oregon, and Prof. George Baer of Watertown, Wisconsin; Isabel (Mrs. David Voll) of Milwaukie, Oregon; Lois (Mrs. Edward Spaulding) of Minneapolis, Minnesota; Marion (Mrs. Norman Franzmeier) of St. Paul, Minnesota; Hazel (Mrs. Wayne Danner) of St. Paul, Minnesota. He also leaves two sisters: Mrs. Christine Rittal of Glendive, Montana, and Mrs. Louisa Walz of Bowdle, South Dakota; and nineteen grandchildren.

Funeral services were held on July 19 in Grace Lutheran Church, Portland, Oregon. The undersigned spoke to the family and the congregation on the text of II Timothy 4:6-8.

For all Thy saints, O Lord,  
Who strove in Thee to die,  
Who counted Thee their great  
Reward,  
Accept our thankful cry.

LEE SABROWSKY



# OUR REFORMATION HERITAGE

## to Have, to Hold, and to Share

### LUTHER AND THE CATECHISM

Do you realize how unique Luther's Small Catechism really is? Do you know of any other manual of instruction, almost 450 years old, which is still widely in use? Yet you, too, have undoubtedly committed it to memory in your youth as it was used for your Christian instruction. Yes, Luther's Small Catechism is a precious gem from the days of the Reformation that has been passed down to each of us for our very personal use and benefit. May it never lose its luster for us!

#### Luther Met a Crying Need

The Small Catechism first appeared in 1529. This was 12 years after the beginning of the Reformation. During these 12 years the churches of electoral Saxony, Luther's homeland, had turned away from the Papal Church and now professed the evangelical truths proclaimed by Luther. Yet this changeover had largely been effected because religious leaders and prominent men in all these various communities had been won for the Gospel. When, therefore, a visitation was held throughout the land in the interest of making this profession of evangelical faith a full reality in the actual preaching and teaching, the appalling spiritual ignorance of the majority of the people came to light. It was this heart-rending situation that induced Luther to make haste in putting his Small Catechism on the market. Luther urged its immediate use in church and school, but even more specifically in every home. We are reminded of the latter by the superscription over each chief part: "As the head of the family should teach it in all simplicity to his household."

#### God Had Prepared Luther for Putting Out a Good Catechism

How could Luther with such dispatch offer a manual of instruction which has retained its value to the very present? For at least 17 years Luther had already labored intensely with catechetical material. He had preached numerous sermon series on the Ten Commandments, the Creed, and the Lord's Prayer. In working with just this subject matter, Luther had not gone out on his own but had selected the best that the Church had employed for religious instruction in the past. This was in line with Luther's entire approach as a reformer. He had a deep appreciation for everything wholesome that had been used in the Church.

As Luther grew in his understanding of the Gospel, his presentation of this catechetical material had increased in clarity and he had improved his skill in handling it. During this very period Luther had translated the entire New Testament and great portions of the Old Testament. In these labors he had wrestled intensely and prayerfully with all the truths of Scripture

and was richly blessed by the Holy Spirit's enlightenment. Thus when the need was there, Luther could explain the Ten Commandments, The Creed, and the Lord's Prayer simply, concisely, and Scripturally.

Prior to the appearance of his *Small Catechism* Luther had written a great deal in contending for a Scriptural understanding of the Sacraments over against the false views of the Papal Church, the new Enthusiasts, and the Swiss reformers. Thus he was well prepared to add equally simple and clear statements on Holy Baptism and the Lord's Supper as further chief parts. In his understanding of the Gospel, Luther would hardly be expected to have had difficulty in setting forth what alone is essential when a Christian confesses his sins. With his rich knowledge of the Scriptures he was also quite able to draw up an appropriate *Table of Duties* and to choose helpful prayers as worthy appendices to his Catechism.

#### Luther's Catechism Excels as an Evangelical Exposition

Luther fully understood that the Old Testament Covenant on Sinai, which included the Mosaic wording of the Ten Commandments, had completed its God-intended service when Christ's redemption was finished. He saw that, for the Christian, only that comes into consideration which the New Testament repeats as God's immutable holy will. In the Third Commandment he therefore says nothing about a day of worship but simply urges us to hold preaching and God's Word sacred. He retained the Church's brief wording of the First Commandment, "Thou shalt have no other gods," explaining in matchless simplicity that we should fear, love and trust in God above all things. He knew that, when the Christian is intent upon doing this, he is even free to use religious pictures, symbols, and statues as an aid in worship. Other reformers, lacking Luther's evangelical insight, raised the Mosaic prohibition of images to the rank of a separate Commandment. Luther traced all sins back to a lack of fear and love of God, keeping us mindful that our thoughts, words, and deeds can be pleasing to God only inasmuch as they flow from such love and reverence for God. Such an explanation of the Law can serve the Christian well, not only as a mirror to reveal his utter sinfulness and helplessness, but also as a curb and as a guide in his bitter battle with his Old Adam.

Luther grouped all the material of the Creed, which had frequently been treated as a mass of unrelated detail, around Creation, Redemption, and Sanctification, the foremost deeds of our gracious God in our behalf. He established a vital relation between the facts confessed and the individual who confesses them. This keeps us mindful that true faith is personal trust in what God has done for us and still does for us, not mere acceptance of historical facts.

While Luther does not define prayer, his explanation of "Our Father who art in heaven" is a most evangelical



statement of what is really involved in true Christian prayer. It is worthwhile to go through the entire *Small Catechism* to note how central the message of the forgiveness of sins is for all of the chief parts.

#### **Other Features Help to Make the Small Catechism Timeless**

Its wise restriction to the essentials of Christian faith and life and the total absence of polemics have had a vital part in keeping Luther's Catechism a timeless manual for Christian instruction. The first feature was a fruit of Luther's comprehensive grasp of all the details of God's saving revelation in the Bible. We generally find that the very person who has a full command of any subject matter is best able to reduce it to its basic essentials, which then can be expanded at will. Luther certainly was not blind to the fact that current errors need to be refuted in religious instruction, but he also knew that God's saving truths must first of all be firmly anchored in the human heart by God's Holy Spirit. Polemics generally date any writing, for while the errors which Satan stirs up in the church remain the same, they tend to appear in ever new garb and form.

The *Small Catechism's* greatest educational merit is undoubtedly its matchless linguistic form, most of which is retained even in careful translation. Luther was one of the great masters of language, and he put his outstanding linguistic skill to the fullest use in his catechism explanations. For the most part they are poetic prose, characterized by rhythmic euphony, picturesque concreteness of expression, and miniature word painting that is always in full harmony with the spiritual truths expressed. We need but to think of the precious Explanation of the Second Article to be reminded of the presence of all these features. It is really one great sentence. Yet the individual thoughts follow one another with perfect clarity and concrete vividness in a hymnlike sweep of phraseology that is aglow with the warmth of personal testimony. Thus this Explanation, once committed to memory, becomes a treasure that is much less elusive than any ordinary series of short sentences.

CARL LAWRENZ

[Carl J. Lawrenz is the president of Wisconsin Lutheran Seminary and professor of Old Testament and Symbolics.]

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## **LUTHER AND THE CHURCH**

### **Luther as a Devout Member of the Church of Rome**

In his younger days Martin Luther was brought up by pious and strict parents as a faithful and devout member of the Roman Catholic Church. His father had planned a legal career for his son, but the young law student suddenly resolved to enter a monastery, when his friend was killed at his side by a lightning bolt. Thus Luther became an Augustinian monk. When he made a journey to Rome in 1510-1511 and beheld the Eternal City for the first time, he threw himself on the ground in awe and reverence and said, "Greeting unto Thee, Holy Rome!" Eagerly he visited the sacred shrines, made pilgrimages to the principal churches, read masses at every opportunity, and engaged in every religious ceremony he possibly could.

### **Luther's Disillusionment With the Church of Rome**

In one respect Luther was disappointed in the Holy City. The apparent indifference with which the priests performed their rites disturbed him deeply. This may

have been his first intimation that the Roman Church was in need of reform. The traffic in indulgences promoted by the archbishop of Mainz through Johann Tetzel confirmed him in this belief. His 95 theses against this abuse are not to be regarded as an open attack on the Church of Rome, but rather as an attempt to rid the church of an abuse by bringing it into open discussion. In 1517 Luther was still an obedient son of the church, with no thought of attacking it or leaving it.

Within the next three years, however, Luther underwent a tremendous change in this respect. In 1520 he published three reformatory writings, his *Address to the German Nobility*, *The Babylonian Captivity of the Church*, and *The Freedom of the Christian*. In the second of these, he took direct issue with the doctrines of the Roman Church, he attacked the teaching that there are seven sacraments. He showed that only Baptism and the Lord's Supper are really Means of Grace and worthy of the name sacrament, and that the latter had been vitiated by the doctrine of transubstantiation and the withdrawal of the cup from the laity.

### **Luther Excommunicated by the Church of Rome**

Before the Diet at Worms in 1521 Luther was bluntly asked whether the writings on the table which included these reformatory writings were his. When he acknowledged having written them, he was summarily asked to recant. Here he took his heroic stand against the Church of Rome, its bishops and cardinals, its councils, and the Pope himself. He replied, "Unless I am convinced by the testimonies of the Holy Scriptures or evident reason (for I believe neither in the Pope nor councils alone, since it has been established that they have often erred and contradicted themselves), I am bound by the Scriptures adduced by me, and my conscience has been taken captive by the Word of God, and I am neither able nor willing to recant, since it is neither safe nor right to act against conscience. Here I stand, I cannot do otherwise, God help me. Amen." As a result Luther, who had already been excommunicated by the Roman Church, was placed under the imperial ban by the Emperor.

Luther's entire attitude toward the Church of Rome now changed. He recognized clearly, what he had surmised before, that it was the church of the Antichrist, that it was shot through with false doctrines, that it was corrupt, greedy, worldly, tyrannical, and therefore not the true church of God.

### **The True Church Is the Communion of Saints**

In his writings Luther often referred to the Church and defined it clearly. Already in 1519 in his 13th thesis against Dr. John Eck he had written, "This confession of faith firmly stands: 'I believe a holy Church, the communion of saints,' not, as some are now dreaming: 'I believe a holy church which consists of prelates or anything else they fabricate.' All the world confesses to believe that the holy catholic church is nothing but the communion of saints." In his explanation of the Third Article in the Large Catechism Luther concludes a thorough discussion of the etymology and the definition of the term "communion of saints" with the words, "The meaning and substance of the clause is: I believe that there is on earth a holy flock and congregation of pure saints under one Head, Christ, called together by the Holy Spirit in one faith, one mind and understanding, with manifold gifts, yet one in love, without sects and schisms."



## The True Church Contrasted With the Church of Rome

In his second reply to Hieronymus Emser in 1521 Luther contrasts the Holy Christian Church with the Roman Church thus: "Compare them, the holy Church of Christ, and the mad church of the pope. The holy Church of Christ says: I *believe* a holy Christian Church. The mad church of the pope says: I *see* a holy Christian Church. The former says: The Church is confined to neither this nor that place. The latter says: The Church is here and there. The former says: The Church does not depend on any person. The latter says: The Church depends on the pope. The former says: The Church is not built on anything temporal. The latter says: The Church is built on the pope."

### The Marks of the Church

Although the Holy Christian Church is invisible, yet there are visible marks of the Church by means of which its presence can be ascertained. In his brief exposition of Isaiah 2, Luther says, "Wherever this Gospel is truthfully and purely preached, there is the kingdom of Christ; and this mark of the Church or the kingdom of Christ cannot deceive you. For wherever the Word is, there the Holy Spirit is, either in the hearer or in the teacher. External works can deceive, since, after all, they are found even among the heathen. Therefore the papacy errs in holding that there are marks of the Church other than the Word. . . . For the Word has ever been the one constant and infallible mark of the Church."

### The Inerrancy of the Church

That the church cannot err, is a claim which the bishops made frequently. Luther concurred with this fact, but was quick to point out that the church which cannot err is not the Church of Rome, but rather the true Christian Church, and that it is inerrant only because it clings to Christ and His Word.

The Church can make no doctrine, Luther taught. Doctrines are determined by the Word of God and by it alone. No council, no pope, no group of bishops or cardinals has the right to promulgate a doctrine. The Church confesses, but does not confirm, the Word. During the Diet of Augsburg in 1530 Luther published 40 theses which he declared himself willing to maintain "against the entire school of Satan and the gates of hell." Among these are:

1. The Church of God has no power to establish any article of faith; nor has it ever established any, nor will it ever establish any.
5. The Church of God has no power to confirm articles of precepts or the Holy Writings as by a higher sanction or judicial authority; nor has it ever done this; nor will it ever do it.
6. Rather the Church of God is approved and confirmed by the Holy Writings as by a higher and judicial authority.
7. The Church of God approves articles of faith or the Scriptures as with the endorsement of an inferior, that is, it acknowledges and confesses them as a servant does the seal of his lord.

### The Existence of the Church Is an Article of Faith

Luther taught that since the Church is invisible, its existence is an article of faith. Yet its presence can be ascertained by the marks of the Church, the Means of Grace. The Church has no economic or political program. It is not of the world, yet it is in the world, yes, in reality

it upholds the world, so that the world often prospers because of the Church.

The Church should testify to the Word, but should not tamper with it. The Church should preach the Word alone, cling to it, and defend it. Only through loyalty to the Word will the Church retain its divine authority.

HEINRICH J. VOGEL

[Heinrich Vogel is professor of Systematic Theology and Old Testament at Wisconsin Lutheran Seminary.]

\* \* \*

## LUTHER AND THE STATE

Though Dr. Luther was no politician, he prepared at least six writings that dealt with the work of the state; and he often referred to the government in other writings. When one reads these articles, one can hardly help but be impressed again with his tremendous understanding and with his ability to grasp clearly the Bible principles involved.

### Government a Precious Gift of God

For example, on the basis of such Bible passages as Romans 13:1-7 and I Peter 2:13-17, Dr. Luther continually taught that all governments are precious institutions of God. They are to be honored and obeyed as one would obey God. Yes, "let government do whatever it pleases, it is not of men; otherwise it would not be safe for one hour . . . since, then, government is God's power and ordinance, one must look upon it as God's representative." (All quotations are from Plass, *What Luther Says*, unless otherwise stated.)

The government's task is clearly defined in Scripture. Its primary work is to preserve the peace, to keep order in the land, and to protect its citizens from bodily evils. "God, therefore, has instituted the sword in order to keep everyone from perishing. Through it wickedness is checked at least in part, so that government establishes at least an external peace and no one does injustice to another."

### The Government Must Stop Lawlessness

The government must not be reluctant about using the power that God has entrusted to it. "For the world is full of devils; and, as we daily see, there are . . . so many wicked, wanton rogues, who will take delight in stealing, robbing, lying, cheating, warring, inflicting damage and misfortune."

When such lawlessness exists, the government must use force to stop it. Unfortunately, the authorities sometimes act "as if God had put a foxtail into their hands and not a cutting sword. This misplaced gentleness is a great sin and grievous disobedience against God and brings on a very grievous punishment. For if the temporal government does not want to use the proper severity against public offenses, God must finally be the Judge and must strike. When the Judge comes, he does not take one or two persons, but an entire city, an entire country."

One can very well imagine how severely Dr. Luther would have condemned the riots that plagued many American cities during the past summer. He once wrote: "A mad mob is a desperate, accursed thing . . . no rebellion is justified . . . therefore government and the power to inflict capital punishment have been appointed to punish the wicked and to protect the pious that rebellion may be averted, as St. Paul says (Romans 13:4) and St. Peter says (I Peter 2:13, 14)."



### When Christians Must Disobey — How They Must Do It

When the government, on the other hand, legislates on one of the first three Commandments, when it interferes with our Christian faith, then we must “obey God rather than men” (Acts 5:29). Yet, this resistance must be passive; we must not actively take up the sword against our government, even if it be wicked like that in St. Paul’s day. If, as a result, we must suffer for our convictions, then so be it.

#### “Men Should Not Mix the Two Powers”

In our day when the separation of church and state is often in the news, it is refreshing indeed to read again the clear Bible principles stated by Dr. Luther. He heartily promoted the separation of church and state; he understood that God had given to the church the work of saving the souls of men with the Gospel and to the government the work of protecting the bodies of men with the sword; he knew that many evils would result from the mixture of the two.

The following quotations will show Dr. Luther’s attitude toward church and state: “We constantly teach that these two realms or governments—God’s and the emperor’s, or the spiritual and the worldly estates—are carefully to be distinguished.”

“To the end of the world, men should not mix the two powers . . . they must remain severed and separated from each other if we are to preserve the true Gospel and the true faith. For the nature of the kingdom of Christ is very different indeed from that of temporal government committed to princes and lords . . .; for men are to rule the church with the Word . . .; temporal government, however, has a different sword, the sword of the fist.”

Let ministers preach the Gospel and let the government do the ruling in temporal matters—that is God’s order in this world. If the visible church is tempted to tell the government what it should do about Vietnam, about family planning, federal housing, and the like, let it remember what Dr. Luther once wrote: “The temporal lords wish to rule the Church and, conversely, the theologians wish to play lord in the town hall . . . the devil always wants to cook and brew the two kingdoms into one mess.” Yes, a famous Lutheran scholar is un-

doubtedly correct, when he wrote that “separation between church and state belongs to the most significant steps of the Lutheran Reformation.”

One of Dr. Luther’s great sermons is on “The Duty of Sending Children to School.” In it he wrote: “In the first place, it is true that secular authority or station is in no way comparable to the spiritual office of the ministry, as St. Paul calls it; for it is not so dearly purchased through the blood and death of the Son of God. It cannot perform such great works and miracles as the ministerial office; for all the works of secular authority belong only to this temporal and transitory existence. . . . As far then as eternal life surpasses temporal life, so far does the ministerial office surpass secular office . . . the ministerial office (where it exists as God ordained it), brings and imparts eternal righteousness, eternal peace, and eternal life, as St. Paul declares in the fourth chapter of II Corinthians. But secular government maintains temporal and transitory peace, law, and life.

#### “Still a Beautiful and Divine Ordinance”

“But it is still a beautiful and divine ordinance, an excellent gift of God, who ordained it, and who wishes to have it maintained as indispensable to human welfare; without it men could not live together in society, but would devour one another like the irrational animals. Therefore, as it is the function and honor of the ministerial office to make saints out of sinners, to restore the dead to life, to confer blessedness upon the lost, to change the servants of the devil into children of God: so it is the function and honor of civil government to make men out of wild animals, and to restrain them from degenerating into brutes. It protects every one in body, so that he may not be injured; it protects every one in family, so that the members may not be wronged; it protects every one in house, lands, cattle, property, so that they may not be attacked, injured, or stolen.” (Quoted in Painter, *Luther on Education*.)

May we ever prize our church, our state, and the separation between the two!

HAROLD E. WARNKE

[Professor Harold Warnke is the principal of Fox Valley Lutheran High School, Appleton, Wisconsin.]

## HIDDEN GEMS IN OUR HYMNS

### “To Thee, Our God, We Fly”

We draw your attention in this issue to Hymn No. 580 of *The Lutheran Hymnal*. Here is a litany hymn which, though it may not contain “hidden gems” such as some which have been pointed out in other hymns, may very well be a “hidden gem” to many of us because of infrequent usage. And yet how important it is for us to offer up to God prayers such as this one for the country in which we live! The Lord Himself urged this upon captive Israel when He reminded the people to “seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it” (Jer. 29:7).

Our country, the government, civil authority—these are things that affect us in one way or another every moment of our lives. Frequently we may criticize or

bemoan things that are done by our elected representatives, but how often do we really pray for the “powers that be” which God has ordained for us? The prayer expressed in this hymn brings out very well a number of important religious truths. *The Handbook to the Lutheran Hymnal* comments: “In our day, in which there is so much confused and unscriptural thinking on the relation of the citizen to his country, a day in which the sins of the people cry aloud for divine vengeance, it is doubly necessary that the Christian be reminded, also by such hymns as this, to ‘seek the peace of the city’ in which he dwells.”

Read this hymn. Sing it. Pray it sincerely.

“O Lord, stretch forth Thy mighty hand  
And guard and bless our Fatherland.”

PHILIP JANKE



What do  
you mean..



# Sanctification?

GOOD WORKS ARE A "NECESSITY"

A Christian does good works for three reasons. First, because God has commanded them. So out of love for Christ who loved him first, he does good works, not to merit or earn anything for himself, but solely to glorify the God who redeemed him.

Secondly, the Christian does good works on his own account, as evidence or proof that he is in a state of grace, that he is a child of God, as John so beautifully puts it in his Epistle of love (I John 3:14): "We know we have passed from death unto life, because we love the brethren."

Thirdly, the Christian does good works to show the world that he belongs to God's family, so that the unbelieving people of this world, seeing that he is different, will be drawn to that Christ whom he loves and serves. That's being a witness for Christ, and that is no doubt what Peter had in mind when he wrote in his Epistle (I Pet. 2:12—Taylor's *Living Letters*): "Be careful how you behave among your unsaved neighbors, for even if they are suspicious of you and talk against you, they end up praising your good works when Christ returns." Certainly, this too is what Jesus Himself meant when in His Sermon on the Mount He exhorted His followers: "Ye are the salt of the earth. . . . Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:12-14).

## More than Mere Outward Conformity

We, must, however, distinguish between works which appear good to men and works which are good in the eyes of God. God often disapproves what men may regard as praiseworthy, and men often ignore and despise what is good and acceptable in the sight of God. Therefore, much in this world that receives abundant acclaim by men is good only as far as outward appearances go, but it is not looked upon as good by God at all. The reason is that "man looketh on the outward appearance, but

the Lord looketh on the heart" (I Sam. 16:10). Thus only the right attitude of the heart determines whether or not our works are pleasing to God. It is not for men to determine which works are pleasing to God; this is something only God can do. Is this not all the more reason for us to remember and repeat this prayer of David daily: "Create in me a clean heart, O God, and renew a right spirit within me" (Ps. 51:10).

## We "Follow After"

So with Paul the true Christian humbly says I "follow after" (Phil. 3:12), seeking to meet ever better the Law's demands. When he fails and fails and fails to fulfill all the requirements of love, which God in His holy Law has set before him, he again and again looks to Calvary and the holy life which preceded it. There he sees a Savior who perfectly kept every iota of this Law for him with His whole heart, mind, and soul. Then only, by God's grace, is he empowered to improve in holy living, according to the will of his heavenly Father. For only when he is attached to Christ by faith can he do anything that is pleasing to God, as the Savior has said (John 15:5): "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for *without me ye can do nothing.*" To love God above all things, and to love our neighbor as ourselves—this is something we can never do ourselves. First, we must have the redeeming love of Christ in our hearts. But even then, no matter how hard we try, we can never do it perfectly.

Thus two people may do exactly the same work, required by God in His Law. The one does it because it is required, and he fears punishment. The other man does it out of love for God and in gratitude for His many mercies in Christ. It is only the latter who does a good work, imperfect though it may be.

KENNETH W. VERTZ

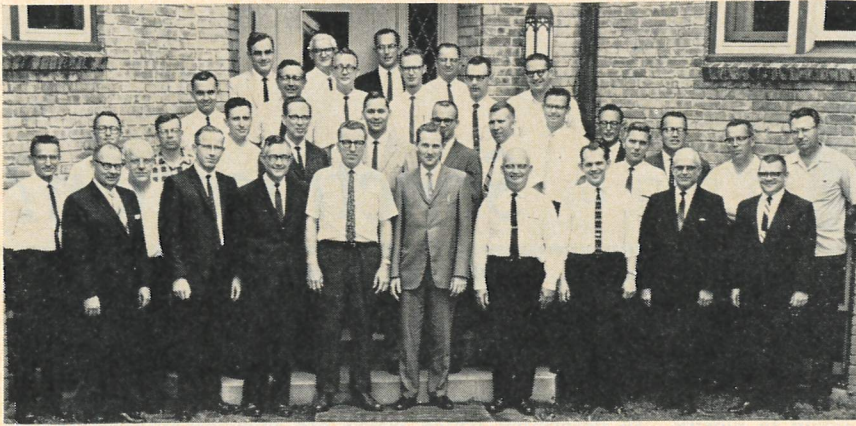
## Leader Training Institute Worship Music and Practice

Monday afternoon, August 7, 1967, the Seminary at Mequon was the scene for the closing session of a gathering of men dedicated to the cause of music and practice in our corporate church worship. They had come from areas as far away as California and Washington, as well as from Arizona, Nebraska, Dakota, Min-

nesota, Michigan, and Wisconsin. Under the guidance of our Commission on Liturgy, Hymnody, and Worship, this conference had busied itself for four days, making definite plans for following the directives of the Synod to discuss problems of church music with our pastors, organists, and choir directors.

Now again, as at several other hours during this weekend of meetings, they were engaged in prayer, sermon and song. This time the text of the sermon given by Professor Gerhard Franzmann was taken from I Chronicles 29:5; "Who then is willing to consecrate his service this day unto the Lord?" With humble





TO PREPARE FOR THE CHURCH MUSIC WORKSHOPS, the Leadership Training Institute was held August 4-7, 1967. These were the participants.

hearts, all resolved to accept the proposed assignment to promote the cause of worship in spirit and in truth among us, considering new or perhaps different things, not merely as a hobby, but doing them "as unto the Lord."

#### Preparing for District Workshops

Lectures and demonstrations by persons qualified in their respective

fields had been presented before about 40 men and several women and interested visitors. The men preparing themselves for this work are shown in the accompanying picture. The lectures and the ensuing discussions served as a preparation for the proposed local District workshops. The meeting was called *Leader Training Institute*. Plans were

made to organize groups in each District of our Synod to prepare and conduct workshops in the near future.

The lectures and demonstrations were presented by Professors Theo. Hartwig, Meilahn Zahn, Martin Albrecht, Kurt Eggert, and Bruce Backer; Pastor Winfred Nommensen; and Messrs. Kurt Oswald, James Albrecht, and Francis Schubkegel.

The first of the local workshops is to be arranged for this fall, if at all possible. The aim is to involve every church musician and pastor. The meetings should offer an excellent opportunity for exchange of ideas and mutual constructive criticism in the mode and procedure of our worship practice.

The Commission on Liturgy, Hymnody, and Worship gratefully acknowledges the sizable and generous grant given by the Aid Association for Lutherans, which made this institute possible.

KURT F. OSWALD

## Editorials

(Continued from page 335)

thing you hear and see is a kind of instruction which tends to establish your personal values and principles. And if you could isolate yourself from all external human influences, you would still form a personal religion of sorts from within you.

In view of the moral and spiritual influences which are exerted upon you both within and without, it isn't a question of *whether* you will acquire a religion or philosophy. It's only a question of what it will be. And one thing is sure: If it is shaped by the ungodly world around you and the sinful man within you, it won't be the right one.

The Word of God which is taught in our churches is competing against a school of religion which is in session every waking hour of your life. If you are not exposed to the influence of God's Word, you can count

on it that you will still be exposed to influences that contradict it.

It is unrealistic to think that Christian faith will emerge or survive under circumstances where only unchristian influences are at work.

Churchgoing is an unpopular activity in an ungodly world. It is becoming increasingly unpopular these days as distractions multiply through ease of mobility and expanded opportunity for pleasure and recreation. Our concern ought to increase proportionately. Pleasure and recreation have their place in the life of the Christian, but not as distractions from the Word of God.

You can miss church, and with it the guidance of God's truth; but you will be exposed to subtle religious instruction of a sort just the same—instruction of a kind that tends to undermine or replace what God offers through His Word.

You can't afford to take the chance.

IMMANUEL G. FREY

## Briefs

(Continued from page 334)

Missionary Richard Poetter with his family and the newly commis-

sioned missionary Kermit Habben left for Japan the end of September.

One of our contributing editors has been quite sick. We bespeak your prayers for Pastor H. C. Nitz, who

conducts the "By the Way" column.

The Conference of Presidents will soon call a man to the office of Stewardship Counselor, established by the recent Convention.



# The Christian and the World

## IN IT, BUT NOT OF IT

### THE PRESSURE OF HAVING YOUR CHRISTIAN PRINCIPLES PUT TO A TEST

Our young people who go off to the service or to college are faced by tests and examinations of many kinds. There are physical exams, entrance exams, intelligence and aptitude tests, inspections, quizzes, finals, and many other tests of various kinds. Whether in the service or attending a college or university, our youth is under constant pressure to produce and to make the grade. But there is also another test of an entirely different nature that our servicemen and students must face, and that is the test of their Christian principles. In camp or on campus, our young people are under a great deal of pressure to conform to the ways of the world, to compromise their Christian principles, and to fall away from their Savior and His Word. What are some of these pressures and tests that face our servicemen and students? How can they meet them and remain true to their God-given principles and convictions?

#### To Attend Church or Not?

One of the tests that both servicemen and students must face is in the area of church attendance. It is all too easy to go along with the gang, to skip church entirely or to attend services at the base chapel or at a convenient or popular church on campus, regardless of whether such churches are of our fellowship. Our young people should know from their instruction in the Word that all churches are not the same, that the fact of a church's being called "Lutheran" does not guarantee that it is such in the full sense of the word. But under the pressure of not wanting to appear odd or different, our young people are apt to follow the crowd and to drift away from the "strict old church" in which they were brought up—as some of our parents and pastors have discovered to their sorrow.

#### To "Live It Up" or Not?

Our youth in service or away at secular schools is also faced by a great deal of pressure to compromise or cast aside their Christian principles by following the world in its uncleanness and immorality. Like the son in Luke 15 who took his money into a far country and there wasted his substance in riotous living, Christian young men and women today who are away from home and from parental guidance and restraint are under great pressure to lower the bars of continence and self-control, to "live it up," and to "enjoy" their youth to the fullest. In camp or on campus, our youth is confronted on every side by the gross immorality that has become commonplace in an age in which the Sixth Commandment has become passé, an age in which adultery, fornication, sexual perversion, drunkenness, and drug addiction are the order of the day. "Live and let live" is the motto of this sex-mad, pleasure-mad world, and what God's Word has to say about leading a chaste and decent life is only for the "squares."

But let our young people remember that God's Commandments will not budge, that sin remains sin, and that indulging in the lusts of the flesh can only lead to spiritual misery and eternal ruin. Let them remember that to yield to temptations to uncleanness would be to sin against Him who is their dear Savior, the One who shed His holy, precious blood for them upon the cross. To follow the world in flaunting the Sixth Commandment would be to grieve and displease Him, and this the Christian certainly does not want to do. And let our youth remember also that as Christians their bodies are the temple of the Holy Ghost and that they are not to dirty up that place of God in any way, lest the Holy Ghost be forced to move out.

#### To Yield to Aggressive Unbelief or Not?

Our students attending state colleges or universities are also under the pressure of all manner of unbelieving attacks on their faith, some quite open, obvious, and easy to detect; others of a more sly, subtle, and insidious nature, and therefore even more dangerous. Indeed, the very university atmosphere is one of doubt, disbelief, and scepticism. Learned professors with impressive reputations speak of "creation myths," of a "reinterpretation of Genesis" made necessary by the evolutionary theory, of "outmoded Christian beliefs." The general attitude that pervades almost every course of study from science and philosophy to history and psychology is that truth is relative, that it is constantly undergoing a process of growth and development, that moral values change and evolve, that everything from math to religion is subject to modernization and revision.

But let our students remember that just because some learned teacher says that the Bible is outmoded does not make it so, that God's Word is truth and the only means for finding true wisdom and real happiness for time and eternity. Let our young people weigh and measure all that they hear by the standard of God's unchanging Word and in all things subject their reason to that sure and faithful Word. Let them search the Scriptures diligently that they may "be ready always to give answer to every man that asketh them a reason of the hope that is in them" (I Pet. 3:15).

#### To Use Aids Provided for You or Not?

May our students and servicemen also see to it that they avail themselves of the help and guidance our Synod provides by informing their home pastor of where they are stationed or attending school, by seeking out and faithfully attending our churches to which they are directed on or near their camp or campus, and by reading the Christian literature sent to them by our Lutheran Spiritual Welfare Commission! Our Synod is concerned about the spiritual well-being of its students and servicemen. It is providing pastors, chapels, and student cen-



ters for our young people away from home. It is up to our youth to take advantage of these opportunities for spiritual strength and growth.

May God give our students and servicemen the strength and courage they need to "stand up for Jesus,"

to resist the pressure to conform to the world, and to pass their most important test, the test of their Christian principles!

[Donald Sellnow is professor of history and psychology at Northwestern College, Watertown, Wisconsin.]

DONALD C. SELLOW

WISCONSIN EVANGELICAL LUTHERAN SYNOD  
CURRENT BUDGETARY FUND

1967 Prebudget Subscription Performance

Eight months ended August 31

	Subscription Amount for 1967	8/12 of Annual Subscription	Offerings Received in 1967	Per Cent of Subscription	Offerings Received in 1966	Per Cent Increase for 1967
Arizona-California .....	\$ 75,481	\$ 50,320	\$ 44,859.93	89.1	\$ 43,293.48	3.6
Dakota-Montana .....	105,451	70,301	55,068.36	78.3	63,762.61	13.6*
Michigan .....	507,155	338,103	307,213.39	90.9	283,347.04	8.4
Minnesota .....	560,698	373,799	383,385.47	102.6	369,074.58	3.9
Nebraska .....	103,184	68,789	55,675.39	80.9	59,354.62	6.2*
Northern Wisconsin .....	591,401	394,267	392,461.48	99.5	390,308.90	.6
Pacific Northwest .....	24,555	16,370	13,849.23	84.6	12,762.04	8.5
Southeastern Wisconsin ..	735,046	490,031	420,114.46	85.7	445,645.33	5.7*
Western Wisconsin .....	655,531	437,021	401,324.74	91.8	416,886.81	3.7*
Total .....	\$3,358,502	\$2,239,001	\$2,073,952.45	92.6	\$2,084,435.41	.5*

\* Indicates a decrease

MISSIO DEI CONTRIBUTIONS

Total to August 31

Arizona-California .....	\$ 94,311.13
Dakota-Montana .....	98,409.41
Michigan .....	398,364.59
Minnesota .....	424,666.73
Nebraska .....	93,816.97
Northern Wisconsin .....	623,015.64
Pacific Northwest .....	28,952.85
Southeastern Wisconsin .....	736,848.37
Western Wisconsin .....	500,230.98
Gifts sent to Treasurer's Office .....	26,476.36
Total .....	\$3,025,093.23

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Two months ended August 31, 1967 with comparative figures for 1966

	1967	1966	Increase Decrease*
<b>Income</b>			
Prebudget Subscription Offerings .....	\$429,718.68	\$419,077.30	\$10,641.38
Gifts and Memorials .....	13,965.45	6,222.10	7,743.55
Pension Plan Contributions .....	9,052.81	10,340.64	1,287.83*
Other Income .....	305.38	461.66	156.28*
Total Income .....	\$453,042.32	\$436,101.70	\$16,940.62
<b>Expenditures</b>			
Home Missions .....	\$181,300.01	\$164,448.82	\$16,851.19
World Missions .....	99,116.62	82,871.71	16,244.96
Worker-Training .....	148,249.33	143,088.55	5,160.78
Benevolences .....	118,087.99	92,298.86	25,789.13
Administration and Services .....	72,827.84	43,397.63	29,430.21
Total Expenditures .....	\$619,581.79	\$526,105.57	\$93,476.22
Operating Gain or Deficit* .....	\$166,539.47*	\$ 90,003.87*	
Deficit carryover from June 30, 1967 .....	199,962.70	—	
Net Operating Gain or Deficit* .....	\$366,502.17*	\$ 90,003.87*	

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

NEW MATERIAL FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

"King Solomon's Temple" FS-307-KST.

This color filmstrip produced by Southeastern Films (1967) permits the viewer to see the beauty and detail of the Bible's most famous building, King Solomon's Temple. The pictures are based on the Howland-Garber Model Reconstruction of the Temple, and the commentary accompanying the filmstrip includes Bible references for each detail shown. Printed commentary only. Time: approximately 15 min.

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"Tools in the Hand of God" FS-32-THG.

The story of the 1967 Convention of the Wisconsin Synod held at Saginaw, Mich., Aug. 1967. Produced by the Board for Information and Stewardship. Colored filmstrip with 7 1/2 ips. tape. Time: approximately 25 min.

**CHANGE OF ADDRESS**  
Pastor Erwin Scharf  
c/o Wis. Ev. Lutheran Synod  
Box 25 APO 96243  
San Francisco, California

MONTEREY — FORT ORD — SALINAS  
CALIFORNIA

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

REQUEST FOR NAMES

Eau Claire, Wis., Area

Please send names of people living in the Eau Claire, Wis., area to Pastor Frederick A. Kogler, Box 126, Elmwood, Wis., 54740.

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.

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

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.

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

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.

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

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.



## ORDINATIONS AND INSTALLATIONS

### Ordinations and Installations

#### Pastors

- Cross, Larry E.**, as pastor of Grace Ev. Lutheran Church, Sioux City, Iowa, by H. F. Lichtenberg, assisted by E. Lindemann, W. R. Gabb; Aug. 20, 1967.
- Dallmann, Roger D.**, as pastor of St. Paul's Ev. Lutheran Church, Naper, Nebr., by J. M. Engel, assisted by E. M. Engel, assisted by E. M. Herman, N. T. Paul; July 30, 1967.
- Graf, John M.**, as pastor of Hope Ev. Lutheran Church, Stow, Ohio, by C. E. Krug, assisted by K. C. Kruck, F. H. Jungkuntz; Aug. 20, 1967.
- Heins, Ronald K.**, as pastor of Our Savior Ev. Lutheran Church, Brookings, S. Dak., by L. G. Ellenberger, assisted by L. F. Schalow; Aug. 6, 1967.
- Oswald, Robert M.**, as pastor of Christ Ev. Lutheran Church, Hiles, Wis., and St. Paul's Ev. Lutheran Church, Crandon, Wis., by Ethan J. Kahrs, assisted by P. Huebner, D. E. Koch, M. A. Radtke; Aug. 20, 1967.
- Voss, Vern N.**, as pastor of Bethany Ev. Lutheran Church, Beechwood, Mich., St. Mark's Ev. Lutheran Church, Stambaugh, Mich., and St. Pauls Ev. Lutheran Church, Tipler, Wis., by Philip Huebner; Aug. 6, 1967.

#### Installations

#### Pastors

- Dallmann, Roger D.**, as pastor of Zion Ev. Lutheran Church, Bonesteel, S. Dak., by J. M. Engel, assisted by E. M. Herman, W. T. Leerssen, N. T. Paul; July 30, 1967.
- Werre, Alvin G.**, as pastor of St. John's Ev. Lutheran Church, Firth, Nebr., by Hermann John; Aug. 6, 1967.
- Werre, Alvin G.**, as pastor of Zion Ev. Lutheran Church, Clatonia, Nebr., by R. E. Ehlers, assisted by L. C. Gruendeman, H. John, H. C. Schnitker; Aug. 6, 1967.
- Unke, Glenn H.**, as pastor of Immanuel Ev. Lutheran Church, Manitowoc, Wis., by Karl Gurgel, assisted by C. Koepsel, D. Bitter, Wilbert Krueger; Aug. 6, 1967.

#### Teachers

- Barthel, Edward**, as teacher of Peace Ev. Lutheran School, Livonia, Mich., by Robert Mueller; Aug. 20, 1967.
- Brei, Richard**, as teacher of Good Shepherd Ev. Lutheran School, Omaha, Nebr., by G. E. Free; Aug. 27, 1967.
- Engel, Willard**, as teacher of St. John's Ev. Lutheran School, Bay City, Mich., by John Brenner; Aug. 27, 1967.
- Fluegge, Myron**, as teacher of Christ Ev. Lutheran School, Eagle River, Wis., by Marvin Radtke; Aug. 30, 1967.
- Helmreich, William**, as teacher of Lincoln Heights Ev. Lutheran School, Des Moines, Iowa, by M. F. Weishahn; Aug. 20, 1967.
- Keller, Wayne**, as teacher of Trinity Ev. Lutheran School, Bay City, Mich., by E. Kasischke; Aug. 20, 1967.
- Kock, Robert W.**, as teacher of Trinity Ev. Lutheran School, Jenera, Ohio, by D. Laude, Aug. 20, 1967.
- Mears, Harold I.**, as teacher of Immanuel Ev. Lutheran School, La Crosse, Wis., by W. E. Gutzke; Aug. 27, 1967.
- Scherzer, Robert F.**, as director of parish education and music of St. John's Ev. Lutheran Church, Frankenmuth, Mich., by Joel Ehlert; Aug. 6, 1967.
- Schultz, John**, as teacher of St. John's Ev. Lutheran School, Pigeon, Mich., by Armin Schultz; Aug. 6, 1967.

- Schwepe, David**, as teacher of Emanuel Ev. Lutheran School, New London, Wis., by F. W. Heidemann; Aug. 27, 1967.
- Sonntag, Robert**, as teacher of Emanuel Ev. Lutheran School, Tawas City, Mich., by J. Rockhoff; July 30, 1967.
- Stebnitz, Douglas**, as teacher of St. Jacobi Ev. Lutheran School, Greenfield, Wis., by P. G. Eckert; Sept. 10, 1967.
- Steffen, Stuart**, as teacher of St. Peters Ev. Lutheran School, Chilton, Wis., by R. Wendland; Aug. 6, 1967.
- Stuebs, Ronald**, as teacher of St. John's Ev. Lutheran School, Stanton, Nebr., by E. W. Lindemann, assisted by H. E. Russow, W. R. Gabb; Aug. 6, 1967.
- Walz, Dale**, as teacher of St. John Ev. Lutheran School, Waterloo, Wis., by Harold Essmann; Aug. 27, 1967.

## CHANGE OF ADDRESS

#### Pastors — Professors

- Baumler, Gary P.**  
155 Milltown Rd.  
East Brunswick, N. J. 08816
- Dallmann, Roger D.**  
Box 204  
Naper, Nebr. 68755
- Frey, Prof. Conrad**  
326 Summit Ave.  
New Ulm, Minn. 56073
- Heins, Ronald K.**  
919 Ninth Ave.  
Brookings, S. Dak. 57006
- Holzhausen, Wm. P.**  
2313 N. 41st St.  
Milwaukee, Wis. 53210
- Sabrowsky, Lee**  
7712 N.E. Klickitat St.  
Portland, Ore. 97213

#### Teachers

- Hagedorn, Fred W.**  
2036 N. 84th St.  
Wauwatosa, Wis. 53226
- Helmreich, William**  
601 SW Hughes Ave.  
Des Moines, Iowa 50315
- Keller, Wayne**  
1121 Marsac  
Bay City, Mich. 48706
- Moeller, Miss Cheryl**  
620 W. Lake St.  
Tawas City, Mich. 48763
- Rupprecht, Miss Pauline**  
620 W. Lake St.  
Tawas City, Mich. 48763
- Stebnitz, Douglas**  
8619 W. Forest Home Ave.  
Greenfield, Wis. 53228
- Sonntag, Robert**  
625 North St.  
Tawas City, Mich. 48763
- Walz, Dale**  
164 S. Washington St.  
Waterloo, Wis. 53594

#### REQUEST FOR COLLOQUY

Pastor Roland W. Welch (LC-MS), Arenzville, Ill., has requested a colloquy preparatory to making application for membership in the Wisconsin Evangelical Lutheran Synod.

Adolph Buenger, President  
Southeastern Wisconsin District

## CORRECTION AND APOLOGY

In the Sept. 17, 1967 issue, two errors occur in connection with the name of our sister synod, the Evangelical Lutheran Synod. Once the name Evangelical Lutheran Church is used, and the abbreviation is given as ELC instead of ELS. We sincerely regret that these bad errors occurred.

## CORRECTION AND APOLOGY

In the Sept. 17, 1967 issue, the name of the Synod of Evangelical Lutheran Churches is given several times as the Synod of Evangelical Churches. We sincerely regret the grievous failure to give the name of this church body in its correct form.

## STUDENTS' NAMES — STOUT UNIVERSITY

Student work at Stout State University of Menomonie, Wis., is no longer in the hands of Pastor Richard Weber. Students' names and addresses should no longer be addressed to him. This information should now be sent to Pastor Marcus Schwartz, 1120 Ninth St., Menomonie, Wis.

## APPOINTMENTS

To fill existing vacancies, Mr. James Raabe, Wonewoc, Wis., has been appointed as a member of the Western Wisconsin District Board of Education, and Pastor Cleone Weigand, Fountain City, Wis., has been appointed as a member of the Western Wisconsin District Commission on Evangelism.

Carl H. Mischke, President  
Western Wisconsin District

## ANNOUNCEMENTS

### Dissolution and Merger

Immanuel Ev. Lutheran Church, Kendall (Dorset Ridge), Wis., and our Savior's Ev. Lutheran Church, Wilton, Wis., have voted to dissolve their congregations. St. John's Ev. Lutheran Church, Kendall, and St. Matthew's Ev. Lutheran Church, Ontario, Wis., now form a joint parish, Richard Lauersdorf, pastor.

## PASTORS' INSTITUTE

Please note the change of dates. Lectures begin on Oct. 23, instead of Oct. 16. The change was made necessary by the WELS-ELS Forum meeting on Oct. 16 and 17, at which the presence of both Institute lecturers is required.

(Change second date from Oct. 23 to Oct. 30.)

## ELS 450TH REFORMATION ANNIVERSARY OBSERVANCE

For this notable anniversary the Evangelical Lutheran Synod has engaged Pastor Kurt Marquart of Toowoomba, Queensland, Australia. He is to give four lectures on Luther at Bethany Lutheran College, Mankato, Minn., the first is scheduled for 10:15 a.m. on Oct. 30 and the last at 1:30 p.m. on the 31. Moderate charge for those desiring meals and lodging. Send reservations to M. H. Otto, Bethany College, 734 Marsh St., Mankato, Minn. 56001.

## REFORMATION ANNIVERSARY SERVICE Mankato (Minn.) Conference

In observance of the 450th anniversary of the Reformation, the congregations of the Mankato Conference, Minnesota District, will conduct a joint festival service at Bethany College Auditorium, Mankato, Minn., on Sunday, Oct. 22 at 8 p.m. Pastor Emil F. Peterson will address the assembly and Pastor Roy Hoenecke will serve as liturgist. A choir made up of singers from the congregations will sing at the service.

A most cordial invitation is extended to all who wish to take part in this worship service.

D. Begalka, Secretary

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### DISTRICT PASTORAL CONFERENCE

Date: Tues., Oct. 31, beginning at 10 a.m. with a Communion service, through Thurs., Nov. 2, at noon.

Place: Zion Church, 9th Ave. at Woodland, Phoenix, Ariz.; Philip K. Press, pastor.

# Remember WELS Foundation in Your Will!





Agenda: Exegesis of II Tim. 3 (Perilous Times), D. Valleskey; Interpretation of Old Testament Prophecy, Dr. Paul Peters; St. Paul's Approach to the Unchurched, Part II, Edgar Hoenecke.

Phoenix area churches will hold a special Reformation Service in connection with the conference on Tuesday evening, Oct. 31, with V. Winter as the speaker. The confessional service speaker will be D. Valleskey. Conferees are responsible for their own meals and lodging.

D. K. Tomhave, Secretary

## DAKOTA-MONTANA

### EASTERN PASTORAL CONFERENCE

Place: Ascension Church, Moorhead, Minn. (Vicar Dennis Hayes).

Dates: Nov. 7 and 8, 1967.

Time: Opening at 10 a.m., CST.

Preacher: W. Herrmann (D. Nimmer, alternate).

Agenda: Exegesis of I Tim. 1, L. Ellenberger; The Hypostatic Union of Christ, D. Nimmer; A Study of the Degrees of Glory in Heaven, E. Habermann; Where Should the Pastor Draw the Line in Civic Activities? E. Werner; A History of Mary's Elevation in the Roman Catholic Church, H. Ellwein; An Isagogical Study of Jonah (Special Emphasis for Pastors Today), L. Schroeder.

D. Nimmer, Secretary

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### WESTERN PASTORAL CONFERENCE

Date: Oct. 17 and 18, 1967.

Place: St. John, Tappen, N. Dak.

Time: 10 a.m. C.D.T.; evening Communion service; (L. Dobberstein, W. Sprengeler, alternate).

Papers: The Gift of Tongues, D. Krause; The Care of Conscience, N. Engel; Exegesis of James 2, W. Schulz; Book Review, W. Oelhafen.

Arnold Lemke, Secretary

## MINNESOTA

### ST. CROIX PASTORAL CONFERENCE

Date: Nov. 14, 1967.

Time: 9 a.m.

Place: Pilgrim, Minneapolis.

Preacher: M. Hanke (M. Bradtke, alternate).

Agenda: Planning the Hymns for the Service, P. Siegler.

P. Siegler, Secretary

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### ST. CROIX CONFERENCE CHURCH MUSIC WORKSHOP

Date: Nov. 12, 1967.

Time: 2 p.m. Registration; 2:30 Session.

Place: St. James, West St. Paul.

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### NEW ULM AND REDWOOD FALLS CONFERENCES

#### CHURCH MUSIC WORKSHOP

Date: Oct. 22, 1967.

Time: 2 p.m. Registration; 2:30 Session.

Place: Dr. Martin Luther College Music Center.

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### NEW ULM PASTORAL CONFERENCE

Where: St. Paul's New Ulm.

When: 9:30 a.m. Nov. 1, 1967.

Preacher: H. Jaster (R. Hoenecke, alternate).

Agenda: Sermon Critique, C. Trapp; Formula of Concord, O. Siegler; Mormonism, L. Schalow.

Melvin Schwark, Secretary

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### REDWOOD FALLS PASTORAL CONFERENCE

Date: Oct. 24, 1967.

Place: St. John's, Town Helen, Glencoe, Minn.

Host pastor: P. R. Kuske.

Time: 9 a.m. Communion service.

Preacher: O. Drevlow (alternate, D. Arndt).

Agenda: Exegesis of Gen. 1 and 2, a continuation, J. H. Braun; Exegesis of I Tim.

1, a continuation, M. Lemke; Luther's Large Catechism, 5th Commandment, E. R. Gamm, Study of Vatican II (Manz's book), Im. Lenz; Casuistry; Reports.

Jerome H. Braun, Secretary

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### RED WING PASTORAL CONFERENCE

Date: Oct. 24, 1967.

Place: Good Shepherd, Cedar Rapids, Iowa, D. A. Seifert, host pastor.

Time: 9 a.m. Wm. Ziebell, preacher (D. Bruemmer, alternate).

Agenda: Exegesis: Eph. 6:1-9, R. Zehms Eph. 6:10-20 (F. Mueller, alternate); Award Systems in Sunday School—Pro and Con, L. Lillegard; From Whom Did Jesus Christ Redeem and Ransom Us? N. Sauer; History of the Separation of Church and State, E. Leyrer.

Darryl G. Bruemmer, Secretary

## NEBRASKA

### DISTRICT MISSIONARIES' CONFERENCE

Time: Nov. 7, 8, 1967, beginning at 9 a.m.

Place: St. Mark Lutheran, Lincoln, Nebr.; H. John, pastor.

Communion service: Jonathan Mahnke, preacher (G. Eckert, alternate).

Agenda: Gaining and Instructing the Adult, Jonathan Mahnke; Round-Table Discussion—The Pastor's Stewardship of Time, Admitting People into the Church by Confirmation, Transfer, and Profession of Faith, W. A. Wietzke, moderator; Organizing and Leading a Young People's Group in a Small Congregation, D. Plocher. Reports.

Please notify the host pastor of accommodations you will need.

Charles Flunker, Secretary

## NORTHERN WISCONSIN

### DISTRICT PASTORAL CONFERENCE

Date: Oct. 30 and 31, 1967.

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

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.

Agenda: Send excuses and requests for information to the host pastor. Each pastor will arrange for his own lodging. If help is desired, contact the host pastor.

S. Kugler, Secretary

## PACIFIC NORTHWEST

### FALL PASTORAL CONFERENCE

Date: Oct. 30, Nov. 1 (noon to noon).

Place: Holy Trinity, Kent, Wash.; David Bode, pastor.

Preacher: Prof. A. Schuetze.

Agenda: Proper Procedure for Congregation and Pastor in the Divine Call, L. Sabrowsky; Ministering to God's Free People, Prof. A. Schuetze; Reports on the Synod Convention by delegates; Galatians (continuation), M. Teske; The Formula of Concord, T. Adascheck; A Homiletical Study, J. Mahnke (Matt. 20:20-23).

H. A. Schewe, Secretary

## SOUTHEASTERN WISCONSIN

### WORKSHOPS ON WORSHIP

Oct. 15, 2 p.m. at North Trinity, Milwaukee, Wis.

Nov. 5, 2 p.m. at St. Peter's, Kekoskee, Wis.

Nov. 12, 2:30 p.m. at Friedens, Kenosha, Wis.

Nov. 19, 2 p.m. at Resurrection, Milwaukee, Wis.

The emphasis at this fall workshop will be on the HYMN. All pastors and church musicians are expected to attend. Others are welcome.

R. J. Zink

### EV. LUTHERAN SUNDAY-SCHOOL TEACHERS INSTITUTE

The annual meeting of the Evangelical Lutheran Sunday-School Teachers Institute will be held on Nov. 12, 1967, at St. Lucas Ev. Lutheran Church, 2605 S. Kinnickinnic Ave., Milwaukee, Wis.

Topic: "The Doctrine of Divine Inspiration with Specific Reference to Genesis 1 and 2," Dr. Siegbert Becker, Wisconsin Lutheran College.

The Executive Board of the Institute would like to invite congregations not belonging to the Institute to attend the meeting. Please notify the Secretary beforehand if you wish to stay for the fellowship supper.

Judith Neitzel, Secretary  
4448 S. Lenox St.  
Milwaukee, Wis. 53207

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### DODGE-WASHINGTON PASTORAL CONFERENCE

The Dodge-Washington Pastoral Conference will meet on Reformation Day at St. Paul Church, Brownsville, Wis., at 9 a.m. L. Tessmer will preach.

Paul H. Huth, Secretary

## WESTERN WISCONSIN

### CENTRAL WISCONSIN

Date: Oct. 24, 1967.

Place: St. Paul's, Marshall, Wis.; A. Nicolaus, host pastor.

Time: 9 a.m.

Program: Exegesis of Acts 4, Ardin Laper; Biblical Basis for our Mission, Darwin Raddat; Congregation Self-Study, Elton Huebner; The Practice of Evangelism, Ronald Roth.

Wernor E. Wagner, Secretary