



THE NORTHWESTERN
Lutheran

November 12, 1967



BRIEFS by the Editor

OUR REFORMATION ANNIVERSARY SERIES continues in this issue with two articles. They are:

"Luther and His Coworkers," by Professor Arnold Koelpin.

"Luther and Christian Education," by Professor Carleton Toppe.

In the November 26 issue you will be able to read "The Reformation and the Christian Home," by Pastor Arnold Meyer, and "The Reformation and Christian Vocation," by Pastor Harold Wicke.

The series will be brought to a conclusion in the December 10 issue. Professor Oscar Siegler will treat the subject "Trent." The reference here is to the Council of Trent. In this long, drawn-out council (1545-1563) the Roman Catholic Church crystalized its teaching as opposed to Reformation, that is, Scriptural doctrine. What it set down has been official Roman Catholic doctrine for more than 400 years and remains such to this day. Professor Armin Schuetze will round out the entire series with an article entitled: "Here We still Stand!"

WILL OUR FOREIGN MISSIONARIES be in your planning for Christmas? If you wish to remember them, we have tried to make it convenient for you. In case you missed the list giving the names of the missionaries and their addresses in the last issue, you will find the list repeated in this issue on page 378.

* * *

THE SPECIAL CHRISTMAS ISSUE is already occupying our thoughts and energies. It is not too early to suggest that you remember relatives and friends with a Christmas gift subscription for The Northwestern Lutheran. Attractive gift cards are available. Simply send

the name of the person who is to receive your gift and \$2.00 for each subscription. Address your letter to: Northwestern Publishing House, 3316-32 West North Avenue, Milwaukee, Wisconsin 53208.

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A FEW CHOICE LUTHER STATEMENTS ON SCRIPTURES are offered here: "In my estimation the chief mark of God's grace and a wondrous favor from Him is this that a person is given the gift to read and hear the words of Scripture exactly as though he heard them from God Himself. How can he help trembling in body and soul when he becomes conscious that One of such sublime majesty is speaking to him?"

"The Holy Scripture is a body of water in which an elephant can swim and drown, but which a lamb can cross as though it were a shallow brook. In other words, just reading the Holy Scripture with your reason won't do the trick. But when revelation comes into the picture, as was the case here with the Disciples — why, then the purpose [of God] is achieved."

"First of all, this is altogether certain that one cannot penetrate into the meaning of Scriptures through his diligent efforts and reason. Therefore the first step that he takes must be to start with prayer, and this must be a prayer through which He implores the Lord: 'If it please Thee that something be done to Your honor (and), not to ours or that of any man, then grant us a true understanding of Thy Word, according to Thy great mercy.'"

"Now if the saying is accepted that one should read the letters of princes three times, . . . how much more is it true that we should read God's Letters, that is, the Holy Scriptures, three, four, ten, one hundred, a thousand times — yes, thousands of times."

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

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Editorials

Heroes of the Faith To our knowledge there is no move afoot to grant awards for outstanding effort in defense of the faith; and conditions being what they are, the prospect seems quite remote. Furthermore, those who are sincerely concerned about preserving the truth of God's Word are not looking for recognition.

However, history, specifically church history, has a way of citing heroes of the faith and attaching honor to their names. From the vantage point of history we observe the faithful heroism of such men as Polycarp, a disciple of St. John; John Wycliffe, John Hus, and Savonarola in the Middle Ages; and later, Martin Luther. Largely unappreciated in their own time — in fact, bitterly denounced by their contemporaries — they contended against great odds and refused under extreme pressure to abandon the truths which they espoused.

For us in a conservative church body of some size and prestige it is relatively easy to take a position in defense of the eternal Word. It is expected of us. In fact, woe to the one who doesn't!

However, it takes tremendous courage, self-effacement, and personal sacrifice to stand up and speak out for the truth in church bodies where it is being attacked, deserted, and scorned by common consent.

By the grace of God and through the strength which the Holy Spirit provides there are still courageous men today who are faithfully upholding the truth among their faithless cohorts in church bodies once dedicated to the truth but now caught in an avalanche of liberalism.

These are the heroes of the faith today. They have our respect and admiration, and they deserve our encouragement and our prayers.

IMMANUEL G. FREY

* * *

An Active Conference Program committees for our pastoral conferences often experience difficulties in arranging agendas for conference sessions. Again and again they encounter reluctance or refusals when they solicit papers or studies from pastors for conference presentation.

To be sure, there can be legitimate reasons for declining invitations to present conference essays. There are times when pastors owe more to their families and to their personal health or to their congregations than they do to a conference. If the preparation of a conference paper usurps the only hours available for calling on delinquent members or to make membership calls, the paper might better be delivered by another pastor.

For the most part, however, there appears to be a growing reluctance to contribute to conference programs, also on the part of those who do have discretionary time at their disposal. This is unfortunate because conference participation is a valuable means of stimulating and practicing the kind of study that shows the pastor-workman approved unto God.

There are refreshing exceptions; the mid-California circuit of the California Conference appears to be one of them. With only six or seven pastors in the entire circuit, they have presented a six weeks' series of talks in observance of the 450th anniversary of the Reformation, each taking his turn in giving a lecture. In addition to this the circuit has been active in organizing and supporting several Lutheran free conferences. Within the year a number of its members have also presented essays and reports at several other conferences in the state.

Such zeal and activity are commendable. Now if they could be provocative and contagious too.

CARLETON TOPPE

* * *

A Welcome Gift The Northwestern College library has received the gift of a book that fills a gap in the recorded history of our Synod. In 1863 the Berlin Society for the German Mission in North America began the issue of a monthly publication devoted to accounts of mission work among Germans in the Middle West, particularly in Wisconsin. It was a monthly for only the first six issues; after that it appeared eight times a year. The issues that appeared between 1863 and 1867 were bound into a single volume by Dr. E. Moldehnke, and this volume is of special interest to us, because when our Synod founded its theological seminary in Watertown in 1863, Dr. Moldehnke was its first and only theological professor. At the same time he was still under obligation to the Berlin Mission Society to continue his mission work among the Germans in Wisconsin. He had been sent to Wisconsin with the understanding that he remain there in the mission work for five years, after which period the Society would have him placed in charge of a congregation in Germany. His activities as a missionary were greatly reduced when he moved from near Fort Atkinson to Watertown to teach theology to a few students there, but he still considered himself to be the emissary of the Berlin Society besides being the Wisconsin Synod's professor of theology.

Dr. Moldehnke remained in Wisconsin from 1861 to 1866, a period that is not fully covered by any of our Synodical publications of the time except the Proceedings of the Synod meetings. The *Gemeinde-Blatt* did not begin publication till 1865, two years before the last number of the *Ansiedler im Westen* (meaning: Settlers in the West) included in the volume now in our College library.

Of special interest are accounts of everyday experiences of missionaries in the Wisconsin hinterland during the years when our Synod and its seminary were just getting started. There are also occasional descriptions of scenery and of customs and institutions, such as the national school system, and of such historical events as the Indian massacre at New Ulm. The last issue bound in this book contains an obituary of John Muehlhaeuser.

(Continued on page 376)

Then said Martha unto Jesus, "Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

Jesus saith unto her, "Thy brother shall rise again."

Martha saith unto him, "I know that he shall rise again in the resurrection at the last day."

Jesus said unto her, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?"

She saith unto him, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world" (John 11:21-27).

Once again the themes of the Sunday services are reminding us that the Church Year is drawing to its close. Four weeks before Christmas, a month ahead of the world's calendar, the Church Year comes to an end. Does that suggest that while the world usually claims to be way ahead of Christians, here, when it comes to the end of things, the church is ahead of the world? The world may try to ignore it, but it is indeed true: nothing demonstrates the riches of Christians and the poverty of the ungodly more than a confrontation with death. "The end" is not "the end" for those who live with Jesus. He is Life itself; with Him we live.

Trials Come

Lazarus lived with Jesus. So did his sisters, Mary and Martha. Not that Jesus continually dwelt under the same roof with them. That He did when He was in their neighborhood. But every day of their life was lived trusting in Him, praising Him. By faith they lived with Jesus.

In this sin-seared world they lived with Jesus. No doubt they had the usual kind of hopes and plans for work and vacation and activities to be done "next year." But earthly hopes come to an end, also for believers.

Indeed, when hopes and plans come to an unexpected end, then especially temptations and trials may press hard upon those who live with Jesus. Mary and Martha had sent a message to their Lord. It was entirely a God-pleasing prayer; they sent word of Lazarus' serious illness; they made no demands, being content to let "Thy will be done." In this they clearly expressed their assurance that there would be grace and mercy for them in that will of the Savior.

But death came to Lazarus. With it came horrible temptations for his sisters. One word can sum up this kind of pressure upon believers: "Why?" Why didn't Jesus come sooner? Why didn't He even from a distance speak a word of healing? Limited by what they can understand and see and feel the life of believers often is filled with doubts and fears, with bitter trials for both body and soul.

Jesus Cares

Yet those who live with Jesus never face such a trial alone. Jesus came to Bethany. Not only did His coming remind Martha of His love and power. He brought the specific reassurance that His care had never been absent! The words of His promise had always been there. And Martha was quick to agree that she had known all along that her brother shall rise again at the last day.

The trouble was that she had permitted herself to look upon this as only a cold comfort at best. Knowing of the Resurrection of all flesh seemed to her a poor substitute for the living brother she wanted at her

side today and for the next few tomorrows.

We have suffered losses that may have led to very similar thoughts. Every one of us ought, therefore, be very alert to Jesus' response. He who knew full well what a mighty miracle would be seen that day did not immediately set out to cheer Martha with a promise of the resurrection of one single corpse from Bethany's cemetery. Instead He emphasized for her and for us the real comfort of believers in every trial and every time of loss and sorrow.

Jesus is the resurrection and the life. He is Himself the guarantee that all who by faith are bound to Him shall confound death and hell and all of Satan's efforts. Though a believer appear lifeless and cold in temporal death, that doesn't change one bit the fact that he will live in glory everlasting. In fact believers never really die! For death, death as it really is, is the endless wrath of God against sin. To be separated by sin from God is to be separated from the Life-giver, from life itself.

Some who are spiritually dead are still walking around the face of the earth apparently eating, and drinking and making merry; so also some who are spiritually alive, redeemed by Christ from all sin, are for a time resting bodily in a grave. But as little as a sleeping child has ceased to exist, so little have the children of God asleep in a grave stopped living with their Lord, who is the Resurrection and the Life. And though a sleeping child cannot see it, he still is safely watched over by his parents; even so our life amid earth's woes may be limited by our sight and understanding but we never suffer any lack of care by our Lord.

"I am content! My Jesus liveth still, in whom my heart is pleased" (LH 196:1).

PAUL H. WILDE

OUR REFORMATION HERITAGE

to Have, to Hold, and to Share

LUTHER AND HIS COWORKERS

In the choir of the City Church in Wittenberg hangs a fascinating picture of the Reformation. On it Lucas Cranach, the Younger, portrays the parable of the workers in the vineyard of the Lord. The easily recognizable figures are those of Luther and his coworkers. Luther is raking together the weeds and stones, preparing the soil. Melancthon stands at the well, drawing fresh water from the spring. While Bugenhagen rakes the soil loosely around the plants, Caspar Cruciger and Justus Jonas are setting stakes into the earth for the vines to cling to. A host of other workers complete the scene.

How forcefully this painting brings to mind the truth that the work of the church is not one of private enterprise! Kingdom work is team work. "We are laborers together with God." Likewise, the Reformation under God was not the work of one man. The many people who stood at Luther's side have not all become well known, but they performed their duties nonetheless, each in his own way according to the gifts distributed to him. Together with Luther they fill out the picture of the church at work in the first half of the sixteenth century.

Luther's Relationship to His Coworkers

Luther himself was well aware of the use God makes of many talents in building His kingdom. "My job," he once wrote, "is to root out the stumps and trunks, to clear away the thorns and the underbrush, to fill up the mudholes. I am the rough-hewn forester who beats the path and prepares the way. But Master Philip (Melancthon) goes along gently and quietly, tills and plants, sows and waters with zeal, according to the gifts which God has richly given him."

Yet Luther was the acknowledged leader in the Reform movement, and those who worked with him recognized what God was performing through him. When the report came that Luther had died in Eisleben, Melancthon broke the news to the student body at Wittenberg University with a heartfelt expression of grief: "Alas! Gone is the chariot of Israel and the horseman thereof!" Like Elisha gazing across the empty expanse of sky after the departed Elijah, Melancthon felt the loss of this instrument of God deeply. "For it was not human reason which discovered the doctrine of forgiveness of sins and trust in the Son of God," he confessed to the students, "but God has revealed it by this man, whom God, as we have witnessed, has brought forth among us." Admiration and sorrow filled the hearts of those who were left holding the prophet's mantle. "We are orphans," Melancthon said later, "who have had a wonderful father and are now deprived of him." The sentiment was an eloquent testimony of the Christian relationship between Luther and his coworkers.

Who Some of His Coworkers Were

Master Philip had good reason to speak so lovingly of his departed friend. They had been close associates ever since Melancthon, at the age of 21, had taken the position of professor of classical languages in Wittenberg. The suggestions he had made in his inaugural speech served as a basis for the curriculum revision at the University and won him Luther's heart. His dedicated efforts in the field of education later earned him the title of honor, "The Teacher of Germany." Reportedly his lectures on Biblical Books were attended by more than 500 students each semester. Luther considered his friend indispensable to the Gospel cause and discouraged him from accepting numerous calls away from the frontier school to the more renowned schools in the centers of civilization.

In the theological faculty at the University, Luther's efforts were supplemented by John Bugenhagen in the field of Old Testament interpretation, and Justus Jonas and Caspar Cruciger, lecturing on theological topics. Because of the expanded work of the Reformation throughout Germany and elsewhere, however, Bugenhagen and Jonas were often absent from the classroom. Bugenhagen, whose gifts lay in the practical field, served many months in North Germany and Denmark in setting up the order of service for the church there and in organizing congregational life. His own position as pastor of the City Church in Wittenberg, and hence as Luther's own pastor, qualified him for such advice. Jonas, on the other hand, was a constant companion and advisor to Luther in his many theological discussions. The younger and extremely talented Cruciger was able to perform his home duties more regularly, dividing his time between preaching at the Castle Church, lecturing, and editing a series of sermons (Postille), as a pastoral aid for the evangelical clergy.

Faith Active in Service

This little circle of colleagues assembled together often in their Wittenberg days, especially to collaborate on revising and polishing Luther's Old Testament Bible translation. A contemporary biographer gives us a rare description of the scene in Luther's study. "Dr. Luther came into the conference room with an old Latin and his new German Bible, and always brought the Hebrew text with him. Master Philip brought the Greek text with him; Dr. Cruciger, a Chaldean Bible in addition to the Hebrew. The professors had their rabbinical commentaries. Dr. Bugenhagen also had the Latin text, with which he was very familiar. Each one had studied the text which was to be discussed and had examined Greek and Latin as well as Hebrew commentators." Teamwork in translation! Such were their common efforts of love for the benefit of evangelical Christianity.

In another area of endeavor, an all-out effort was needed to carry through the church visitations in the Saxon lands. Such visitations had proved necessary, since

private opinions and arbitrary attitudes were the rule in many of the congregations which had joined the new Gospel movement. Through the cooperation of the Wittenberg faculty with the Saxon court and other prominent clergy, order was brought to the church. To carry out the work, Melancthon had composed the handbook, "Instructions to the Visitors," a series of 18 articles (14 of which pertained to church doctrine.) This tract was reviewed by Luther and Bugenhagen and approved "because of its simplicity for the people."

Luther described the life of faith as "a productive and powerful thing." Luther himself exemplified this truth. He kept busy not only as teacher and preacher, but as pastor and counselor of his coworkers in Christ. Personally and by letter he admonished, comforted, strengthened, and advised. He once prayed the 42-year-old Melancthon back to life, "rubbing the Lord's ears with all the promises which I recalled from the Scripture, so that he had to hear me if I were to believe his promises." In 1521 an imperial functionary at Worms was struck by Luther's pastoral concern. He recorded how Luther had heard the confession of a knight who was ill and had given him the Sacrament on the very day that he was to lay his confession of faith before the Emperor and the princes!

The exchange of letters between Luther and his coworkers well reflects the intensity of the evangelical activity. No one who peruses the collections of these letters can miss the concern for the Gospel expressed in them. How intimately Luther counsels Melancthon in a letter sent to him at the Diet of Augsburg, where the fate of the evangelical cause hung in the balance! "I comforted you in my last letter, and I hope that it did not kill your spirit, but quickened it. What else could I do? You are torturing yourself with concerns

about the outcome of the matter, since you cannot comprehend it. But if you were able to comprehend it, I would have nothing to do with the matter, much less guide you in it. For God had set this matter in a common place, which you will find neither with fair words nor your philosophy. The name of it is faith. There everything is located that is not seen nor apparent." Such a confidence in the ways of God inspired all who worked with the Reformer.

Beggars Before God

What was the heritage which Luther left to those who labored together with him, to the church, to us today? He himself gives a direct answer: "The teaching is not mine, and I will be no man's master." Together with the community of believers he held the one common teaching of Christ, who alone is the Master.

On a sheet of paper found shortly after his death, Luther left, what was, in effect, his spiritual heritage. Following a word of praise for the inexhaustible depths of the Scriptures, he penned as his last words the simple observation: "We are beggars; this is true!" No word more effectively could have summarized the evangelical teaching. Beggars before God! Beggars with empty hands and outstretched arms! Beggars, unworthily receiving from the Lord's hand freely of His good gifts: forgiveness of sins, life, and salvation. For by grace we are saved, through faith, and that not of ourselves. It is a gift of God. Beggars, indeed! And we are coworkers with the redeemed, servants of the most high God.

This is our Reformation heritage, to have, to hold, and to share.

ARNOLD J. KOELPIN

[Arnold J. Koelpin is professor of religion and history at Dr. Martin Luther College, New Ulm, Minnesota.]

A Building for God's Family Peace Lutheran Church, Janesville, Wisconsin

What do you think of when you hear the word "church"? Many people would think at once of a building. But in the New Testament the word "church" refers to people; never to a building. The church is the people of God, the family of God, whom He has called to faith through the Gospel.

A church building is the meeting place for the family of God. In New Testament times the church had no special building for worship but simply gathered in the homes of the members (Philemon 2). The family of God met in a family setting. The furnishings of the house were used in the church service. A table served as the altar on which the bread and wine were placed. It is likely that the pastor read the Scriptures and preached the sermon from behind the table. The people sat around the table.

Sometimes our mission churches today must begin in the same way. Peace Lutheran Church, Janesville, Wisconsin, did not begin in a home but was blessed with a chapel even before the first service was held or a pastor called. This chapel was dedicated 10 years ago in November 1957. It was erected with CEF monies. In August 1958 the first resident pastor was installed and the congregation was organized in January 1959. An extensive addition to the original chapel was dedicated in October 1966. This addition was made possible by a Chapel Expansion Loan of \$65,000.

The floor plan of this addition, pictured on the cover, is arranged in such a way as to suggest that this is a building for a family. The free-standing altar allows the communicants to gather on all four sides just as one would gather the family around a table at home. The seating arrangement on three sides of the altar helps to get rid of the idea that the worshipers are spectators looking on at a performance on a stage at the far end of the building. The members are face to face and together are involved in worship, confession, and thanksgiving. The baptismal font is in the very midst of the congregation. The pulpit is used for the reading of all Scripture lessons.

The art piece over the altar is a dove, symbol of the Holy Spirit and of the church name (Peace), descending from a triangle, the symbol for the Holy Trinity. This symbol reminds the people of God of the presence of the Holy Spirit. When the Word is preached, when a person is baptized, when we eat and drink the Body and Blood of our Lord, God's Spirit comes to us and works in us. The Spirit is invisible and yet is very present in our worship. The abiding presence of the Spirit gives us the peace of God which passes all understanding.

The members of Peace Lutheran praise God for the joyous privilege of coming together for worship in this building for God's family.

VICTOR PRANGE

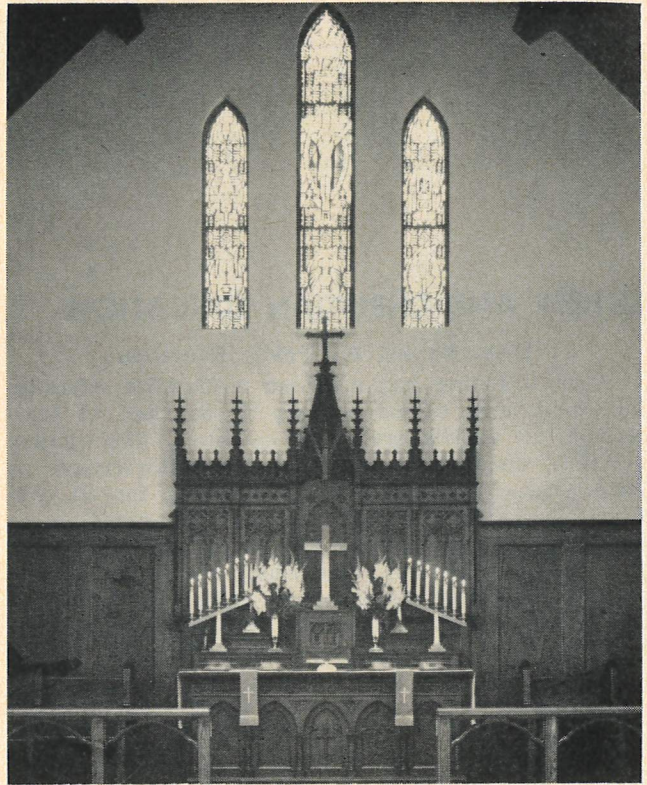
Diamond Jubilee Immanuel, Waukegan, Illinois

Immanuel Evangelical Lutheran Church, Waukegan, Illinois, observed the 75th anniversary of its organization September 24, 1967. Pastor A. C. Buenger of Kenosha, Wisconsin, president of the Southeastern Wisconsin District, and Pastor Arnold E. Lemke of Zeeland, North Dakota, preached the festival sermons. Eight pastors served Immanuel since its organization August 14, 1892. Pastor A. C. Bartz of Fort Worth, Texas, is the only surviving former pastor of the congregation.

Military personnel at Great Lakes and Fort Sheridan, Illinois, are being directed by our Lutheran Spiritual Welfare Commission to worship at Immanuel Lutheran, corner of Glen Rock Avenue and South Chapel Street, in Waukegan. The local pastor serves as contact pastor at these military establishments and is on call at Great Lakes and Downey Veterans' hospitals for members of our Synod, and others who are in fellowship with us.

The congregation opened a Christian day school two years ago. The school presently has four teachers, and an enrollment of 69 children. Mr. Theodore H. Zuberbier is the principal of the school. Land is being purchased in an area where most church members are presently living, as the future site for a Christian education building.

OSCAR A. LEMKE



The altar of Immanuel Ev. Lutheran Church, Waukegan, Illinois.

The Sixth Stewardship Conference

September 20 and 21, 1967

The Sixth Stewardship Conference of the Wisconsin Evangelical Lutheran Synod took place in Milwaukee on September 20 and 21, 1967. There were 70 delegates present from all nine Districts of the Synod. They represented the District Boards for Information and Stewardship and the Visiting Elders from each conference. The Conference was conducted by Pastor John Jeske of Milwaukee, who has served as chairman of the Synod's Board for Information and Stewardship for the past six years.

Devotions during the two-day Conference were conducted by Pastor Richard Balge of Madison, Pastor David Tetzlaff of Whitewater, Wisconsin, Professor John Chworowsky of Milwaukee, and Pastor Carl Mischke of Juneau, Wisconsin. All the devotions centered around the stewardship of our time, talent, and treasure.

The new members of the Synod's Board for Information and Stewardship are: Pastor Paul Wilde of Lake Mills, Wisconsin, Chairman; Pastor Richard Balge of Madison, Pastor David Tetzlaff of Whitewater, Wisconsin; Mr. Enno Knief of Watertown, Wisconsin; and Mr. Helmut Ferus of Oconomowoc, Wisconsin.

Two essays were delivered during the Conference. Pastor John Jeske's essay: "The Congregation's Stewardship Education Program" included many practical suggestions as to how a stewardship board and every member of a congregation can function effectively as stewards of Christ. It is hoped that his essay will be published in the Wisconsin Lutheran Quarterly. The second essay:

"The Role of Information In Stewardship Training" was presented by Pastor Rolfe Westendorf of Milwaukee. He pointed out the importance of getting the information of our Synod's program to the members of the Synod as an additional motivation to greater efforts in the work of our Lord.

The delegates reviewed the Convention filmstrip: "Tools In the Hand of God." Copies are available from the Audio-Visual Aids Committee for showing in all areas of the Synod. Information on the Convention resolutions is presently being prepared and is being mailed to all pastors so that this information might be in their hands before the 1968 subscriptions are made. It is hoped that in every congregation of the Synod a presentation will be made on the Synod's program in connection with the Sunday morning services. Many new doors are being opened before us, both here at home and throughout the world, and in view of the lateness of the hour on the clock of the world, the delegates were encouraged to return to their respective fields of labor to encourage and inform all the members of the Synod in the work that lies before us.

President Oscar Naumann summarized the tone of the Stewardship Conference by stressing the urgency of our bringing the message of salvation to the world that is dark with sin, without Christ, and without hope. Let us all, motivated by our love for our Savior, work together as "Tools In the Hand of God" in bringing the world the Gospel of Christ.

RONALD F. FREIER

OUR REFORMATION HERITAGE

to Have, to Hold, and to Share

LUTHER AND CHRISTIAN EDUCATION

What He did for Public Education

Even if Luther had not been a Christian educator, he would have earned a place in the hall of fame among the world's prominent educators. The citation certainly would have registered such achievements as advocating compulsory primary education for all children (in Luther's day the average girl didn't go to school at all), promoting education for all (not merely for the upper classes), establishing vocational training schools, reforming the university system of education, modernizing teaching methods, encouraging a physical education program, sponsoring public libraries, proposing a scholarship fund; in general, reorganizing and revitalizing the school system of his day, so that it served the national welfare. For his nation and then for the world, Luther was the founder of a new and higher culture; he was one of the greatest of educational reformers.

For us his fame in the field of education rests on something else. What he did for religious education is more important than what he did for public education, invaluable as the latter service may have been. We esteem him as one of the greatest of Christian educators.

The Reformer Had to Be a Christian Educator

Luther had to become a Christian educator. Fundamental principles of the Reformation demanded it. One of the basic principles was that the Scriptures alone are the rule of faith. Another fundamental principle was the priesthood of all believers. Because each Christian is personally responsible for his faith, and because the source of that faith is found in the Holy Scriptures, each Christian is expected to read and study the Scriptures. And for reading and studying the Scriptures, Luther contended, the Christian needs an education. As Luther was a reformer, so he had to be an educator.

That he was a Christian educator is demonstrated by the primary educational materials he advocated. For Luther there was really only one Book with which to teach and from which to learn. "Above all," he said, "in schools of all kinds the chief and most common lesson should be the Scriptures. . . . But where the Holy Scriptures are not the rule, I advise no man to send his child."

To provide these materials, he labored long and wearisome hours. In the cause of Christian education he translated the entire Bible into the language of his people; he provided them with manuals of religious instruction, the *Small Catechism* and (for their pastors) the *Large Catechism*; he composed hymns and produced a Bible history — so that Christian instruction could be given to all.

Luther and the Languages

To support this Biblical instruction, Luther strongly advocated a study of languages, Greek and Hebrew above all, because they were the languages of the Bible. Mastery of these languages was essential for pastors, because the preservation of the Gospel was at stake. "We will not preserve the Gospel without the languages," Luther declared. "The languages are the scabbard in which the Word of God is sheathed. . . ."

Latin and his native German were also to be taught, because they had been corrupted in the universities and cloisters. So essential did Luther deem the study of languages that he asserted, "I should have failed in my work, if the languages had not come to my aid, and made me strong and immovable in the Scriptures." To Luther, language study, especially of the Biblical languages, was indispensable.

History too, and nature study, music and physical education were among the subjects he considered valuable as educational aids for the study of the Bible. His own education had included a variety of subjects: literature, rhetoric, logic, general psychology, mathematics, astronomy, philosophy, political and domestic economy, and others. He approved of most of these in higher education. Philosophy, however, he considered to be an enemy of the truth.

Preparation for the Whole of Life

It was not Luther's intention to provide only seminary training, an education for professional church workers. He believed that education must be a preparation for the whole of life, not merely for church membership as the medieval schools trained men to become faithful members of "Holy Mother Church." In the primary schools his aim was the development of the individual and his preparation for the discharge of his duties in the home and in the community, as well as in the church.

Luther argued: "Even if there were no soul, and men did not need schools and the languages for the sake of Christianity and the Scriptures, still for the establishment of the best schools everywhere, both for boys and girls, the consideration is of itself sufficient, namely, that society, for the maintenance of civil order and the proper regulation of the household, needs accomplished and well-trained men and women."

Yet, even though Luther urged secular education, he did not contemplate a complete secularization of the schools. He enlisted the State in the cause of education, but he expected the State to make provision for the teaching of the Gospel, because good citizenship was dependent upon spiritual training. Such a hope was possible in Luther's day, because the rulers and officials to whom he appealed were also confessing Christians and members of the Lutheran Church. It would be pointless to appeal to state and national leaders today to

establish a Bible-centered and Gospel-oriented educational system.

The Training of Future Educators

Like a true Christian educator, Luther also encouraged the training of future Christian educators. These were the ministers and teachers. Upon these two callings depended the good estate of both the Church and the nation. For both ministers and teachers he recommended wide experience and extensive learning, which would equip them to perform the exacting duties of their office.

Improvements in the Educational System

Luther made many improvements in the educational system of his day, in addition to those already mentioned. His pedagogical principles—his emphasis on simplicity and repetition in teaching children, his preference for the inductive method, his advocacy of the question-and-answer method of teaching, and of his functional method of learning a language, his introduction of graded in-

struction—and his revision of the course of study were other contributions he made to education in general.

But none of them can compare with the contributions he made to Christian education. No matter how valuable the pedagogical methods he developed, no matter how far-reaching the educational principles he established, he would have unsaid every one of them, he would have disowned them all if they would not have been put to use in preparing children for eternity. "The soul can do without everything except the Word of God," Luther wrote. "Without this it suffers need. But when it has the Word of God, it needs nothing more, but has in the Word enough—food, joy, peace, light, art, righteousness, truth, freedom, and every good thing in abundance." This purpose was uppermost in Luther's educational thinking. This made him more than an educator; it made him a Christian educator.

CARLETON TOPPE

[Carleton Toppe is president of Northwestern College, Watertown, Wisconsin, and professor of English and religion.]

The Bank of Heaven

The love of the priests for the "poor souls in purgatory" is indeed touching! One cannot resist the question: "If the Lord has placed into the hands of the Church the treasures of Christ's merits and those of the saints, which treasures they can, by one plenary indulgence, appropriate to their members, why then does not this church, which pretends to love the poor souls so intensely, grant free indulgences to all? Would that be too much grace for God to show? Or why must Masses be paid for?" Alas, "the poor souls," not in purgatory, but in the Catholic Church, going through endless tollgates without getting anywhere! Of course, there is a reason for all this. The much vaunted "treasury of grace" piled up by Jesus and the saints is considered a bank, a bank that pays out little and demands much. This bank demands satisfaction for every debt. In fact, it demands double payment—that of Christ and the saints and that by the sinner.

Hear what St. Leonard of Port Maurice says in his "Pearls," etc.: "If then you set so little value on the most

holy Sacrifice (the Mass), it is a certain sign that you fail to appreciate the vast gain it bestows on the living and the dead, on the just and sinners, during life and at the hour of death; nay, even after death itself. Imagine, then, you are the debtor of the Gospel who, overwhelmed by the heavy debt of ten thousand talents, and being commanded to pay, excused himself and piteously pleaded for time to satisfy his obligations: 'Have patience with me and I will pay the all!' This you should also do, who owe not only one but many debts to the *Bank of Divine Justice*. You ought to humble yourself and beg as much time as is needed for hearing Holy Mass, and be sure you will thus fully satisfy all your obligation and pay all your debts to Divine Justice." What a banker they have made of our dear gracious Lord Jesus, a veritable Shylock who constantly demands payment, but never tells when the debt is canceled!

From *The Papacy Evaluated*, by E. G. Behm, pp. 61, 62.

HIDDEN GEMS IN OUR HYMNS

"O God, Our Lord, Thy Holy Word"

One interesting fact which *The Lutheran Hymnal* reveals about Hymn No. 266 is that it was written by an unknown author. Another is that it first appeared in the year 1527, and that our English version is a "cento," that is, a hymn made up of separate stanzas of a longer original.

The composer of the tune "O Herre Gott" is likewise unknown, since this melody apparently had its origin in the German folk music of that period.

Of prime importance, however, are the words of a hymn and the message which it delivers. What is the message of this hymn? It reminds us of the Reformation of the church brought about by the Lord in the sixteenth century through His servant, Martin Luther. "Thy holy Word was long a hidden treasure. . . . It was by grace restored in fullest measure." Expressed for us here are

the thanks of those who treasure this Reformation heritage, and we also find a metrical reproduction of Ephesians 2:8,9: "By grace are ye saved, through faith; and that not of yourselves. It is the gift of God, not of works, lest any man should boast."

Justification by grace through faith is the heart of Scripture, the center of true Lutheranism, and a major emphasis of this hymn. This explains why, in Luther's day, this hymn was forbidden by the Roman Catholic authorities, and that pastors were deposed from office for having it sung. "It has a history of battle and victory as the best hymn of Luther."

We rejoice because of God's love. "For me now death holds no dreadful terrors; Thy precious blood, My highest good, Hath blotted out my errors. My thanks to Thee!" What a blessing for us to be recipients of that love!

PHILIP R. JANKE

Looking at the Religious World

INFORMATION AND INSIGHT

REFORMATION 1967 — ROMAN STYLE

The Curia at Rome has been reformed by Pope Paul. The Vatican's central administrative instrument is to have a new look—less Latin and antique and bureaucratic.

Curial appointments, formerly for life, are now limited to renewable five-year terms. All but three are to be vacated at a pope's death. Each congregation or division of the Curia is to be increased by seven bishops who reside outside Rome. There is now a unified financial administration, and a powerful "prime minister" post has been created.

On September 29 there assembled at Rome the recently created Synod of Bishops. This gathering of 200 bishops to advise the pope has been called by some observers "the second most important occasion in the life of the Roman Catholic Church in this century, after Vatican II."

While time may reveal that this Synod of Bishops has been very influential, its present legal status is one of subservience to the pope. The pope summons it, ratifies election of members, determines agenda, accepts or rejects its advice under normal circumstances, and even ratifies its decisions when he has granted the power to make binding resolutions.

Much publicity has attended the reform of the Roman Curia and the creation of the Synod of Bishops. It should be noted that these are organizational changes and do not cure the greater ills. These greater ills involve the rejection of the Bible doctrines of the Reformation by the early Counterreformation and by so-called Roman reformations of this day.

* * *

WITTENBERG — October 31, 1967

Preparations for a grand observance of the Reformation Anniversary in Wittenberg, where Luther began what we celebrate, have run into difficulty. Wittenberg is in East Germany and the government has

been far from eager to cooperate with the plans of Lutheran leaders.

When the anniversary committee proposed to the government the names of 450 Lutherans in West Germany and the free world to be invited to the anniversary events in Wittenberg, the list was cut to 80. Furthermore, it is reported that the East German authorities have demanded that any of the 80 who want to attend the festivities will personally have to acknowledge East Germany as a sovereign state, condemn United States activity in Vietnam, and approve of the present German-Polish boundary line.

How many will travel to the Wittenberg commemoration under such conditions remains to be seen. The anniversary committee is still, at this writing, trying to save the proposed festival, declaring that the central theme would be an "interpretation of the Gospel for today, summarized by Luther in his phrase 'Christ my righteousness.'"

All Lutherans will hope that this additional word of the committee is realized: "This central understanding prohibits illegitimate usurpation and political misuse of the Reformation and its message."

* * *

SWEDISH REFORMATION

During this anniversary year of the Reformation one of its early strongholds, Sweden, is giving serious consideration to the privileged position of its seven-million-member Lutheran state church. A special government commission is investigating the question.

In a recent *Expressen* interview Dr. Krister Stendahl, Harvard professor of New Testament and one of Sweden's prominent ecclesiastical leaders, voiced strong disapproval of the state-church system. He called for the abolition of an arrangement that might once have been appropriate but was now an "anachronism" and a relic of the "romantic past" and must yield place in the interests

of full religious liberty and ecumenical relations.

There would be problems if church membership were based on voluntary baptism and if the church would no longer receive tax monies for ecclesiastical expenses. Some have proposed special government subsidies to insure the future of church buildings of historic and cultural value.

In spite of any potential financial difficulties or membership decline, Swedish Lutheranism would receive great spiritual blessings if the old ties between state and church would be severed completely and for all time.

* * *

TWO TABLES OR THREE RESEARCHERS?

Oxford University is sponsoring an effort to find the right way to teach morality and ethical values in the schools. A philosopher, a psychologist, and a sociologist are the three researchers who will observe 1000 children of various ages to determine what they believe to be right and wrong and why they hold such views. What will be recommended after the survey is anybody's guess.

A good guess is that it will not be the right way to teach morality. This is the modern research method that concentrates exclusively on what the status of present-day morality is and forgets what it *ought* to be.

More attention to God's Law on the part of both teachers and pupils will much more quickly and surely lead to the right way of teaching morality in the schools than a dozen more scientific surveys. And when this is accompanied by more attention to God's Gospel, then the motivation and power to achieve God-pleasing morality will have been supplied.

Luther's old Catechism is a better book to teach our young the right way than any that three Oxford researchers will produce when their surveys are completed.

EDWARD C. FREDRICH

The Christian and the World

IN IT, BUT NOT OF IT

"THE 'STIGMA' OF ATTENDING CHURCH"

Is there a stigma attached to attending church? There certainly is for many of us. Your buddies in the armed forces may laugh at you. Your fellow students in college or high school may ridicule you. Your friends may consider you naive or old-fashioned, or just plain childish. Let's face it, there certainly is a stigma attached to going to church for many people in many different situations. Perhaps you are personally aware of this stigma. Perhaps you feel it keenly yourself. What can you do about it? . . . Forget it! Yes, forget it. That may seem like too simple an answer, but is it really? Let's take a look at a man who apparently could stand almost anything but stigma.

How Peter Fared in the Face of Stigma

Look at the Apostle Peter. He said he was ready to suffer death with Jesus. No doubt he meant it and actually would have done it. After all, when he drew his sword there in the Garden of Gethsemane against that band of armed men, what were the odds for living to tell about it? He was ready to die right there for Jesus, but later that night he couldn't stand having a servant girl stare at him and say, "You too are one of this man's followers." In that circle of people there was a great stigma attached to following Jesus. It was an accusation that he had given allegiance to a miserable, helpless Galilean teacher who was about to be condemned to death by crucifixion. That stigma was more than Peter could take.

You and I may not be called upon to spill our blood for our Savior, but we are frequently compelled to carry the stigma of the world if we, for example, attend church services regularly. Who is to say which is a greater threat to our faith? We know which sort of temptation would have been easier for Peter to stand.

Why Did Peter Succumb?

What was it that caused Peter to succumb to the stigma? There was much that Peter didn't remember. You might say that he saw the stigma attached to following Jesus and forgot everything else. If he had remembered a few other things, he would have forgotten the stigma.

Peter forgot Jesus, the person. He saw only the stigma attached to discipleship. He forgot what denial would do to this Person, this Jesus whom he knew so intimately. He forgot, that is, until that Person turned and looked at Peter. Then Peter went out and wept bitterly. When Peter remembered the Person, he forgot the stigma. The world sees church services only as so much music, prayer, and preaching. It sees only religious ritual because that is all the physical eye can see. The world doesn't know the Person whom you worship. If you forget the Savior and think of church services as the world does — just singing, praying, preaching — then the

stigma may keep you away, but if you remember the Person whom you worship in these services, you will find that you have forgotten the stigma.

The Fear of Stigma Overcome

When Peter went out and wept bitterly, all dread of the stigma was drowned out by his remorse over his sin. Have you examined yourself critically in the mirror of God's Law recently? Are your sins causing you to cry out of the depths for forgiveness? Is yours a broken and contrite heart? If you remember your sin in repentance and contrition, you will forget all fear of stigma and simply come to church services calling upon the living God to grant life, grace, love, and forgiveness to your parched and thirsty soul.

Jesus has promised to send Someone who will help us remember, remember Him, remember what He has done for us. When this Comforter, the Holy Spirit, was shed upon the Apostles, Peter, who had been afraid to face up to a servant girl, now boldly stood forth and proclaimed damnation to those who wished Jesus dead, and forgiveness and life to all who would repent and turn in faith to this resurrected Savior. You and I need that same Comforter. Pray God for that blessed Comforter. He will cause us to remember those things that will make us forget any stigma attached to attendance at church services. He will cause us to remember that here we worship this Jesus who is Savior and Lord of all.

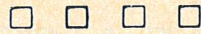
After Pentecost, we see this indifference in regard to stigma repeatedly in Peter. He and the other Apostles considered it an honor to be counted worthy to suffer shame for the name of Jesus at the hands of the Jewish magistrates. He had no concern for the stigma attached to entering the house of Cornelius who was a Gentile. At the council in Jerusalem, he even defended what he had done. The Holy Spirit induces in one blindness with respect to any stigma attached to worshiping Jesus. It is a blessed blindness.

A Truth That Must Be Retought

This matter of disregarding stigma is a lesson that the Lord often has to reteach us. Peter had difficulty retaining it. At Antioch he bowed to stigma. When certain Jews arrived from Jerusalem, Peter quit eating at the same table with Gentiles. That old bugaboo, stigma, bothered him again — and again, he had to suffer for it. Paul withstood him to the face. Paul even records Peter's failure and his own reprimand to Peter in his letter to the Galatians. Peter's bitter experience at Antioch shows us that fearing stigma only brings shame upon us before our fellow heirs of heaven and before our God Himself. Consider how you appear to God. Consider how you appear to your fellow believers. Remem-

(Continued on page 378)

What do
you mean..



Sanctification?

WHAT ARE GOOD WORKS?

Not All Works Are Good

There are two things necessary for a work to qualify as a good work before God: 1) It must conform to the will of God, as revealed in His Word, specifically, in His Law. 2) It must proceed from the proper motive—the love of Christ. If a work is not in harmony with those two simple “ground rules,” then it is not good, that is, acceptable to God, no matter what men may say about it!

Here’s an example of this: A very rich man, a professed atheist, gave millions of dollars to build a hospital for poor children. In the eyes of the world this was an excellent work, a fine act of philanthropy. For didn’t his huge gift benefit thousands of youngsters who otherwise would never have had hospital care? The answer is No. It was not good in the sight of God. Why not? Because it was not done either because of God’s command, for this man didn’t believe in God, nor was it done out of love for the Savior, for this man knew no Savior.

The world says: “It does not matter what you believe, just so long as you live right and do what is right” (according to its own standards, of course). “It’s deeds that count, not creeds.” But this is not what God says. God says, “Without faith it is impossible to please him” (Heb. 11:6). Where this faith in Christ is lacking, there all the so-called good deeds, done by men, are just a bunch of filthy rags, an insult to Him, a stench in His nostrils. They are that because they do not give the glory to God, but to the people who do them.

Which Works Do Please God?

Most of you, I’m sure, have read that the Roman Catholic Church has lifted the ban on eating meat on Friday. For hundreds of years this was strictly forbidden, and all who did contrary were sinning. So said the Roman Catholic Church. Now all of a sudden it is no longer a sin to eat meat on Friday, because men have ruled it so. Is this true? Was eating meat on Friday once a sin, and now is it no longer a sin? Was it actually

something pleasing to God when thousands of people refrained from eating meat on Friday? Were our Catholic neighbors doing a good work by abstaining from eating meat on Fridays and eating fish instead?

The answer is No! The only standard of good works is God’s holy Word, for Jesus Himself said, “In vain do they worship me, teaching for doctrines the *commandments of men*” (Matt. 15:9). All works, performed according to men’s standards, such as the commandments of some church, or men’s own devotion with its self-devised holiness and self-imposed exercises, are not good works, but vain worship.

Works, to be good and pleasing to God, must be done, not because they are commanded by men, not out of fear of punishment, nor for the desire for a reward, but solely out of love for Christ. There must be an inner compulsion or drive, a “faith which worketh by love” (Gal. 5:6), otherwise our works are no better than the alms and prayers of the Pharisees, who did what they did solely because they were prompted by vainglory and self-righteousness. This Jesus severely condemned: “Be careful not to perform your religious duties so that the people will see what you do. If you do these things publicly, you will not have any reward from your Father in heaven. So when you give something to a needy person, do not make a show of it, as the show-offs do in the meeting houses and on the streets. They do it that people will praise them. Remember this! They have already been paid in full. But when you help a needy person, do it in such a way that your closest friend will not know it, but it will be a private matter. And your Father, who sees what you do in private, will reward you” (Matt. 6:1-5. *Good News for Modern Man*). Only faith in Christ can produce such love in a human heart, but such love will show itself in all kinds of good works, in works that truly please God, for “love is the fulfilling of the law” (Rom. 13:10).

Editorials

(Continued from page 367)

the founder and first president of our Synod. There are frequent mentions of familiar names, such as J. Denninger of Addison, O. Ebert of Manitowoc, and John Bading of Watertown.

The book was a family heirloom in the possession of Mr. Richard Moldenke (as the name is now spelled) of Caldwell, New Jersey. He presented it to Northwestern College when he saw how valuable it might be as a record of the early history of our Synod and its institutions. It is the only book of its kind in our circles, and

it may be that there is no other book like it in the country, because Dr. Moldehnke had these 42 issues of the *Ansiedler im Westen* bound into one volume for his own library.

Mr. Richard Moldenke has furnished these dates in the life of his grandfather: Rev. Eduard Friedrich Moldehnke, sent by Berlin Missionary Society to Wisconsin and Minnesota for five years. August 3, 1861, arrived at Fort Atkinson, Wisconsin. August 1, 1866, returned to Germany. Pastor at Insterburg, East Prussia. April 21, 1869, returned to U.S.A., New York City. Pastor of Zion Church, 1869-70, of St. Peter Lutheran Church, Lexington Avenue, 1871 till his death in 1904.

ERWIN E. KOWALKE

Direct from the Districts

Michigan

Florida News

Since Florida has now become the fastest growing state in the union, it is imperative that we consider Florida as an area of great potential growth for our Synod. The WELS pastors in Florida are now gathering information on the following mission sites for possible future expansion.

Tallahassee	Clearwater	Daytona Beach
Pensacola	Fort Meyers	W. Palm Beach
Lakeland	Ocala	Palm Springs
	North Miami	

Florida Summer Camp

Fifty-five children and counselors were present to enjoy the first summer camp sponsored by the WELS churches of Florida. Meeting on the shores of Lake Placid in beautiful central Florida, the campers spent the last week of July swimming, hiking, making crafts, and studying the Bible. No less than two hours each day were spent in chapel, in Bible study, and viewing religious filmstrips. This opportunity to receive additional religious training was genuinely appreciated by the children. Florida's first WELS summer camp was an unqualified success, and those who participated are already looking forward to "Summer Camp — 1968."

Colonial Conference News

Notes and news from the far eastern churches of the District point out that Our Savior's Lutheran Church, G. Baumler, pastor, recently purchased a site of land and a parsonage in East Brunswick, New Jersey.

The Colonial Conference is growing. Exploratory services were begun on August 20 by Pastor G. Baumler, East Brunswick, New Jersey, in Hartford, Connecticut. Twenty-three were in attendance. This area looks promising for the birthplace of a new congregation.

The Baltimore congregation will celebrate its first anniversary on Reformation Day. It was on October 30, 1966, that the first Wisconsin Synod service in the Baltimore area was conducted at the Park Towson Motel. There were 95 in attendance at the ordination and installation of the congregation's first resident pastor, Pastor Pagel, on July 16, 1967.

Southwestern Conference Youth "Happening"

Young people, pastors, teachers, and counselors gathered in South Haven for District function for youth in the Southwestern Conference, sponsored by the District Board for Information and Stewardship. There were 140 in attendance. Entitled a "Youth Happening," the September 17 program included guest speakers dealing with stewardship topics for youth. Miss Phyllis Retberg, high-school senior and member of the host congregation, St. Paul's Lutheran Church, South Haven, discussed "stewardship of possessions." She reminded the youth that their stewardship of possessions revealed their love for God. Two Lutheran Collegians from Michigan State University, Mr. Nathan Shier and Mr. Thomas Horton, spoke about stewardship of time and stewardship of

talents respectively. Mr. Shier remarked that stewardship of time may be briefly described as our "period of opportunity to serve God." Stewardship of talents, according to Mr. Horton, is simply "making use of what God has given us in Christ."

The ideal locale, the Michigan lake shore property of Dr. David Witte, member of the host congregation, provided fine environment for refreshments and recreation for the event. Mr. Gerald Heckmann, teacher and principal, St. Paul's, South Haven, directed group singing and rotating games. The day's activities concluded with a vesper service at dusk conducted by Pastor R. Freier, Grace, St. Joseph. The attendance and interest in this pilot youth function is being taken into consideration by the District Board for Information and Stewardship for planning future activities for youth in other conferences.

Northern Wisconsin

Golden Anniversary at Markesan

On November 13, 1966, St. John's at Markesan, Wisconsin, was permitted to celebrate 50 years of divine grace. In 1915, during Pastor E. B. Schlueter's ministry, the congregation decided to replace a wooden structure with a new brick church. Construction was begun in 1916. Dedication of the new church took place in November 1916. Various improvements have been made since. A new pipe organ and chimes, new lighting fixtures, a remodeled sacristy, and other additions are among the changes. The church basement was completely remodeled in 1954. Comparisons in costs are of interest. The remodeling of the basement cost \$30,000 in 1954, compared with \$27,000 for the entire church-building cost in 1917. The new addition for Sunday-school purposes cost about \$52,000, almost twice as much as the whole church 50 years ago.

At the anniversary services Prof. W. Schumann of Northwestern College, Prof. A. Schuetze of the Seminary, and Pastor Arden Laper of Sun Prairie, Wisconsin, preached the sermons. The liturgist was Pastor R. Kobs of Cambridge, Wisconsin.

The new Sunday-school addition of 60' by 36' was dedicated May 7, 1967. The purpose of its building was to relieve congested Sunday-school conditions in the church basement. Prof. Carl Lawrenz of the Seminary preached the sermon. The pastor of St. John's since 1930 is George Kobs. Pastors who served in the "new" church are E. B. Schlueter, Walter Schumann, and Walter Pankow. In 1966 the congregation had 761 souls, 564 communicants, 203 voters, and 132 children enrolled in Sunday school.

Manitowoc Lutheran High School

The first class to graduate from the new Manitowoc Lutheran High School last June 9 consisted of 24 girls and 19 boys. Of these, seven attend Wisconsin Lutheran College, one New Ulm, and three Bethany Lutheran College at Mankato, Minnesota.

New on the staff of teachers here is Miss Marietta Meyer. She is teaching English, history, and girls' physical

education. The school is presently calling another man as the tenth instructor.

* * *

Winnebago Lutheran Academy

The opening service here on Wednesday morning, September 6, showed 87 freshmen. A senior at Dr. Martin Luther College, Mr. Ralph Retzlaff, of Slinger, Wisconsin, has been called to teach courses in mathematics and one in English for this year. Mr. David Lauber, for several years a member of the staff, was installed, and Mr. Retzlaff was inducted. Pastor Karl Gurgel gave the opening address. The enrollment shows a gain this year of 38. The student body numbers 233. Two new congregations joined the association which supports the Academy, making the total number 21. The two new members are St. Lucas of Kewaskum, Pastor Paul H. Hoenecke, and Zion Congregation, near

Theresa, Pastor Herbert J. Lemke. An increasing number of young people from both congregations have been attending during the past years.

* * *

Dedication of School Addition

Emanuel Ev. Lutheran Congregation of New London dedicated a four-classroom addition to its school on May 28. Pastor Robert Voss of Wisconsin Lutheran College was the guest speaker. The addition consists of a library, office, meeting room, printing room, first-aid room, and basement play area in addition to the four classrooms. Some remodeling in the original building added a shower and dressing room for boys' physical education classes and a lecture room for science and audio-visual aids. The school now consists of 16 teaching stations, along with the many other needed rooms.

ENROLLMENTS AT OUR SYNODICAL SCHOOLS

1967 - 1968

Wisconsin Lutheran Seminary —		Dr. Martin Luther College	584
In attendance	114	Wisconsin Lutheran College	228
Serving as vicars or tutors	40	Martin Luther Academy	290
Total	154	Northwestern Lutheran Academy	93
Northwestern College —		Michigan Lutheran Seminary	314
High-school department	258	Total of all enrollments	2195
College department	274	Increase over 1966	83
Total	532		

Do You Wish to Remember Them At Christmas?

Our Military Contact Pastor in Vietnam

Pastor Erwin Scharf
Wisconsin Ev. Lutheran Synod
Box 25, APO 96243, San Francisco, California

Our Medical Mission

Edith Schneider R.N.
Box 1904, Lusaka, Zambia, Africa
June Witt R.N.
Box 1904, Lusaka, Zambia, Africa

Our Foreign Missionaries

AFRICA:

Pastor E. H. Wendland
P.O. Box 1971, Lusaka, Zambia, Africa
Pastor Richard Mueller
P.O. Box 1141, Lusaka, Zambia, Africa
Mr. Elmer Schneider
P.O. Box 1971, Lusaka, Zambia, Africa
Dr. Wm. Schweppe
P.O. Box 1904, Lusaka, Zambia, Africa
Pastor Theodore Kretzman
P.O. Box 1904, Lusaka, Zambia, Africa
Pastor R. G. Cox
P.O. Box 120, Blantyre, Malawi, Africa
Pastor John Janosek
P.O. Box 120, Blantyre, Malawi, Africa

PUERTO RICO:

Pastor Rupert A. Eggert
1623 Ozama, Rio Piedros Heights
Rio Piedros, Puerto Rico 00929
Pastor Roger Sprain
P.O. Box 234, Trujillo Alto, Puerto Rico 00760

JAPAN:

Pastor Richard Poetter
4022 Ishikawa-Cho, Mito City, Japan
Pastor Norbert Meier
1134 Minimisawa, Kurume Machi, Tokyo, Japan
Pastor Kermit Habben
Komatsu 620 Tsuchiura, Ibaragi-Ken, Japan

THE CHRISTIAN AND THE WORLD

(Continued from page 375)

ber these things, and you will forget the stigma attached to attending church.

Let us strive valiantly in this struggle against fear of stigma. Let us plead that God's Holy Spirit may cause us to remember our sin, our desperate need of forgive-

ness. May He cause us to remember our Savior, His love, His power, His care, His promise of eternal life! In the dazzling brightness of our Savior's love, the grey shadow of any stigma is obliterated.

HAROLD R. JOHNE

[Harold R. Johne is pastor of Emanuel Ev. Lutheran Church, St. Paul, Minnesota.]

WELS SOUL CONSERVATION

ATTENTION, PASTORS! If you are in doubt about where to send names and addresses of members who move, send them to the Synod's Soul Conservation office.

All names and addresses referred to us are filed for future use.

Names of all new missions and pastors starting them are kept on file.

Files are always open to mission board chairmen and pastors starting missions in new areas.

WELS Soul Conservation
10729 Worden, Detroit, Mich. 48224

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Stern, Steven G., as pastor of Grace Ev. Lutheran Church, Le Sueur, Minn., by R. W. Schlicht, assisted by G. E. Reichwald, J. Parcher, R. A. Haase, J. D. Miller, P. R. Hanke, A. Martens; Aug. 6, 1967.

Commissioned

Seager, Gilbert B., as general missionary, California Mission District, Our Savior Ev. Lutheran Church, Pomona, Calif., by P. Heyn, assisted by C. E. Found, W. Godfrey, W. K. Pifer, J. C. Gerlach, V. C. Schultz, L. K. Smith, D. L. Sabrowsky; Aug. 27, 1967.

Installed

Pastors

Fischer, David, as pastor of Trinity Ev. Lutheran Church, Grafton, Nebr., by H. John; Sept. 17, 1967.

Ruege, John A., as pastor of Faith Ev. Lutheran Church, Oshkosh, Wis., and Immanuel Ev. Lutheran Church, Oshkosh, Wis., by C. Koepsell, assisted by J. G. Ruege, H. O. Kleinhans, L. A. Winter, H. A. Kahrs, F. E. Thierfelder; Sept. 10, 1967.

Sabrowsky, Daniel L., as pastor of Our Savior Ev. Lutheran Church, Pomona, Calif., by J. C. Gerlach, assisted by C. E. Found, W. Godfrey, P. Heyn, W. K. Pifer, V. C. Schultz, L. K. Smith, G. B. Seager; Aug. 27, 1967.

Weishahn, Milton, as pastor of St. Paul's Ev. Lutheran Church, Norfolk, Nebr., by E. W. Lindemann, assisted by H. E. Russow, J. E. Lindquist, L. Cross; Oct. 1, 1967.

Professors

Dahlberg, Leland, as professor at Northwestern College, Watertown, Wis., by R. A. Siegler, assisted by K. A. Gurgel; Sept. 17, 1967.

Plitzuweit, Jerald J., as professor at Northwestern College, Watertown, Wis., by R. A. Siegler, assisted by K. A. Gurgel; Sept. 17, 1967.

Huebner, Lloyd O., as Dean of Students at Dr. Martin Luther College, New Ulm, Minn., by Otto Engel; Sept. 20, 1967.

Instructors

Luedtke, Charles H., as instructor in music at Dr. Martin Luther College, by Otto Engel; Sept. 20, 1967.

Krueger, Marilyn, as instructor in music at Dr. Martin Luther College, by Otto Engel; Sept. 20, 1967.

Otto, Theophil, as instructor in music at Dr. Martin Luther College, by Otto Engel; Sept. 20, 1967.

Otto, Mrs. Louise, as instructor in music at Dr. Martin Luther College, by Otto Engel; Sept. 20, 1967.

Supervisors

Bradtke, Edward, as supervisor in the Practice School of Dr. Martin Luther College, by Otto Engel; Sept. 20, 1967.

Paap, Irma, as supervisor in the Practice School of Dr. Martin Luther College, by Otto Engel; Sept. 20, 1967.

Teachers

Caruss, Eugene C., as teacher in East Fork Mission, Whiteriver, Ariz., by H. E. Hartzell; Aug. 27, 1967.

Ebeling, David, as teacher in Trinity Lutheran School, Kaukauna, Wis., by J. W. Mattek; Oct. 1, 1967.

Ertner, Ronald, as teacher in Trinity Ev. Lutheran School, Waukesha, Wis., by Clayton Krug; Aug. 20, 1967.

Feldt, Daniel, as principal in St. Philip's Ev. Lutheran School, Milwaukee, Wis., by Daniel Pautz; Aug. 20, 1967.

Hinz, Roger, as principal of Mt. Calvary Ev. Lutheran School, La Crosse, Wis., by Lloyd Lambert; Sept. 3, 1967.

Kammueler, Dale, as teacher in Trinity Ev. Lutheran School, Caledonia, Wis., by W. Hein; Sept. 10, 1967.

Lau, Theodore F., as teacher in East Fork Mission, Whiteriver, Ariz., by H. E. Hartzell; Aug. 27, 1967.

Lequia, Joseph, as teacher of St. Paul's Ev. Lutheran School, Cudahy, Wis., by R. W. Brassow; Sept. 10, 1967.

Pappenfuss, Earl, as principal in Bethel Ev. Lutheran School, Menasha, Wis., by David Worgull; Sept. 10, 1967.

Rausch, Robert, as teacher in St. Paul's Ev. Lutheran School, New Ulm, Minn., by W. J. Schmidt and T. Henning; Sept. 10, 1967.

Sievert, Roger A., as teacher in Good Shepherd Ev. Lutheran School, Phoenix, Ariz., by I. G. Frey; Sept. 3, 1967.

Sonntag, Richard, as teacher of St. Lucas Ev. Lutheran School, Milwaukee, Wis., by R. G. Johnston, assisted by D. W. Malchow; Aug. 27, 1967.

CHANGE OF ADDRESS

Professors

Baer, George
503 Tower Rd.
Watertown, Wis. 53094

Dahlberg, Leland
803 Richards Ave.
Watertown, Wis. 53094

Huebner, Lloyd O.
1605 Boettger Rd.
New Ulm, Minn. 56073

Pastors

Albrecht, Paul
1402 Brick Road
Ellensburg, Wash. 98926

Graf, John M.
2349 Liberty Rd.
Stow, Ohio 44224

Miller, John D.
P.O. Box 181
Butterfield, Minn. 56120

Pautz, Daniel
2966 N. First St.
Milwaukee, Wis. 53212

Roehl, W. Keith
391 Kingswood Dr.
Grove City, Ohio 43123

Ruege, John A.
1721 Ohio St.
Oshkosh, Wis. 54901

Widmann, Warren
10842 SE 204th Apt. E6
Renton, Wash. 98055

Teachers

Bradtke, Edward
809 5th St. N.
New Ulm, Minn. 56073

Ertner, Ronald
1010 Oak St.
Waukesha, Wis. 53186

Feldt, Daniel
4169 N. 16th St.
Milwaukee, Wis. 53209

Hinz, Roger
1237 S. 19th St.
La Crosse, Wis. 54601

Luedtke, Charles H.
128 Highland
New Ulm, Minn. 56073

Krueger, Miss Marilyn
215 N. Garden St.
New Ulm, Minn. 56073

Otto, Theophil
911½ N. Valley
New Ulm, Minn. 56073

Otto, Mrs. Louise
911½ N. Valley
New Ulm, Minn. 56073

Paap, Miss Irma
410½ N. Broadway
New Ulm, Minn. 56073

NAMES REQUESTED

for our Missions

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Pastors who want stations included in this announcement will send information to this same address. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Huntsville
Alaska	Anchorage
California	Alpine-Le Mesa
	Concord (Oakland)
	Fort Ord
	Lancaster
	Monterey (Salinas)
	Redding
	Sacramento (Citrus Heights)
	Salinas
	San Jose
	Thousand Oaks (Ventura Co.)
	Whittier (La Habra, Montebello)
	Yucaipa (Redlands)
Colorado	Fort Collins*
Connecticut	Hartford*
Florida	Cutler Ridge (Miami)
	Orlando
	West Palm Beach*
Illinois	Belvidere
	Mundelein
	Tinley Park (S. Chicago)
Indiana	Indianapolis
Iowa	Davenport (Quad City)
Kansas	Hays-Stockton
	Kansas City (Overland Park)
	Topeka
	Wichita
Maryland	Baltimore
Michigan	Jackson*
	Kalamazoo
	Portland
	Utica
Minnesota	Duluth-Superior
	Faribault*
	Moorhead
	St. Cloud*
	St. Louis*
Missouri	Columbus
Nebraska	North Brunswick
New Jersey	Albuquerque*
New Mexico	Cleveland
Ohio	

Oklahoma Grove City (Columbus)
 Oregon Stow (Akron)
 Pennsylvania Oklahoma City
 Salem
 King of Prussia (Philadelphia)
 South Dakota Brookings
 Texas Dallas-Duncanville
 El Paso*
 Fort Worth*
 Houston
 San Antonio
 Falls Church (Wash., D.C.)
 Virginia Renton
 Washington Eau Claire
 Wisconsin Lancaster
 Little Chute
 New Berlin*
 Prairie du Sac
 Shawano
 Waupun
 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

Portage, Mich.

Worship services are being held at 9 a.m. at the Amberly Elementary School, on Amberly St. off Oakland Dr. and Romence Rd. Send names of people who may be interested to:

Pastor Elton R. Bickel
 907 John St.
 Kalamazoo, Mich. 49001

PLACE AND TIME OF SERVICES

Stow, Ohio

Hope Lutheran Church of Stow (Akron), Ohio, is now conducting Sunday school and Bible class at 9:15 a.m. and worship services at 10:30 a.m. in the Stow City Hall.

NAMES REQUESTED

Renton, Wash.

Pastor Warren Widmann, the missionary-at-large for the Pacific Northwest District, is now working in a mission in Renton, Wash. Please send names of Wisconsin Synod members and other interested people living in the Renton area to:

Pastor Warren Widmann
 10842 SE 204th Apt. E6
 Renton, Wash. 98055

AN OFFER—A RETIREMENT "PARSONAGE"

In January, 1967, the pastor of Grace Lutheran Church in Warren, Arizona, accepted a call to another congregation. Since then the congregation has been served by the pastor of St. Paul's Congregation in Douglas. This arrangement will now be permanent, and there is now a vacant parsonage in Warren.

The parsonage is on the upper level of a combination parsonage-parish hall building. Each level of the building has a ground-level entrance. The parsonage is three years old. It has three bedrooms, 1½ baths, a large living room, large screened porch. There is also a closed two-car garage under the porch. The living room and hallway are carpeted. Drapes are included also.

The members of Grace Church still want the parsonage to be used for church purposes. They are offering it to any retired pastor or teacher of the Wisconsin Synod free of charge to live in as long as he likes. The only expenses the occupant will have will be for water, heat, and light.

Anyone interested is invited to write for further information to:

Pastor W. F. Winter
 1829 6th St.
 Douglas, Ariz. 85607

CHRISTMAS CONCERT WISCONSIN LUTHERAN COLLEGE

The choirs of Wisconsin Lutheran College, under the direction of Prof. Kurt J. Eggert, will present the annual Christmas Concert on Tuesday, Dec. 19, at 7:30 p.m. in the chapel-auditorium, 330 North Glenview Ave. A freewill offering will be taken. We invite the friends of the College to share our Christmas joy and attend this concert. The Christmas recess will begin immediately after the concert.

Robert J. Voss, President

CONCERTS

Northwestern College

December 17
 8:00 p.m.Christmas Concert
 February 25
 4:00 p.m.Band Pop Concert
 March 24
 8:00 p.m.Easter Concert
 May 5
 8:00 p.m.Spring Concert
 June 5
 7:30 p.m.Commencement Concert

Other concerts or recitals will be announced when dates are established.

Dr. Arnold O. Lehmann
 Director of Music

AN OFFER

Free to any mission congregation willing to pay the transportation charges: a medium-sized, dark pulpit, altar, and 16 nine-foot pews; a lectern, baptismal font, altar cloths, a Bible, Communion vessels, and an electrified reed organ. A fine large bell is available at a price. Contact: Mr. Ralph Meyer, R.R. 1, Fairfax, Minn. 55332.

CALENDAR OF CONFERENCES

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Place: Good Shepherd Church, Benton Harbor.

Date: Tuesday, Nov. 14, 1967.

Time: 9 a.m. Communion service.

Preacher: H. Zink (E. Bickel, alternate).

Agenda: Exegesis on James 3, E. Schaeewe; Parallelism in the Order of Creation and the Order of Redemption, J. Olsen; An "In Depth" Study of the Terms for the Holy Christian Church as Referred to in the Third Article, R. Freier.

E. R. Bickel, 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

NORTHERN WISCONSIN

FOX VALLEY PASTORAL CONFERENCE

Date: Nov. 14, 1967.

Time: 9:00 a.m.

Place: St. Paul's Ev. Church, Algoma, Wis.;

A. A. Schabow, pastor.

Agenda: Exegesis: Heb. 12, Unke; Heb. 13, A. Voigt; Exegetical-Homilectical Study of the Standard Gospel for the First Sunday in Advent, L. Koenig; Does Scripture Allow Membership in Secular Organizations? O. Sommer; Various reports.

Substitute paper: Isagogical Study of Hosea, J. Mattek.

A. A. Schabow, Secretary

WESTERN WISCONSIN

PASTORAL CONFERENCE SOUTHWESTERN CONFERENCE

Date: Nov. 28, 1967.

Time: 9:30 a.m. Communion service.

Place: St. John's, Baraboo, Wis.

Preacher: D. Kempf (alternate, R. Lauersdorf).

Agenda: Exegesis of Rom. 3:21-31, O. Heier; Isagogics of Ezra, A. Schubring; Luther's Attitude Toward Church Union, E. Toepel; Luther As Pastor and Preacher, M. Herrmann; Existentialism, E. Lehmann.

J. M. Mumm, Secretary

Remember WELS Foundation in Your Will!

