

Preserving our heritage

Sharing our heritage

THE NORTHWESTERN

Lutheran

December 10, 1967



BRIEFS by the Editor

The new church year has come again,
To cheer anew all Christian men.
Thy King is coming! Then for joy,
O Zion, e'er Thy songs employ!
Hallelujah!

Still, still we hear the Word of grace,
Anew its blessed beauties trace.
For life with God it guides our way.
God and His grace be praised each day!
Hallelujah!

All that Thy Truth doth teach us, Lord,
That will our growth in faith afford —
In this keep Thou us firm, till we
In bliss sing perfect praise to Thee.
Hallelujah!

[A composite translation of the German hymn "Nun Kommt das Neue Kirchenjahr." The melody is "Erschienen ist" (LH 108).]

* * *
AN ANONYMOUS WRITER sent us the basic translation of the hymn above. We have revised his translation somewhat; therefore we have labeled it "composite."
* * *

AN ADVENT HYMN appears on page 399. Readers with good memories will recall that this appeared in *The Northwestern Lutheran* at the beginning of the 1965 Advent Season. We beg your indulgence for repeating ourselves, but we were slightly incapacitated for a time and could not produce anything new.

"TRENT" and "HERE WE STILL STAND!" are two articles appearing in this issue. They bring to a conclusion a series which marked the 450th anniversary of the Reformation. The series began in the May 14 issue. We are sure that our readers would want us to express their thanks to all the writers who contributed to the series.

* * *
YOU WILL NOTE that this is a 24-page issue, in contrast to the usual 16-page issues. The Conference of Presidents has authorized the Editorial Board to publish as many as six such issues per year, as the need arises.

* * *
SOMETHING OLD, SOMETHING NEW. This might be used as an apt description of "Studies in God's Word," as it will be in the future, beginning with this issue. The title will remain the same. It will stay the same in this respect also that it will offer good spiritual food to the reader. But the authors of this feature will no longer bring you sermonettes. They will bring studies in another sense. They will expound various Scripture passages or sections of Scripture. They will do so in the only way that is proper for Christian men. We mean: they will let Scripture illuminate Scripture. They will endeavor, too, to make these expositions practical and valuable for you by pointing out how the Scripture passage under discussion bears on your life as a willing disciple and confessor of Christ.

THE WRITERS of the new "Studies" will be Pastor Harold E. Wicke, Watertown, Wisconsin, and Pastor Paul E. Nitz, Milwaukee, Wisconsin. We will introduce them to you more fully in the next issue.

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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COVER — The stage of the Milwaukee Auditorium, in readiness for the mass 450th Reformation Anniversary service on October 22, 1967.

AS ANGELS JOYED

AN ADVENT HYMN

*As angels joyed with one accord
Upon the Advent of our Lord,
So laud we all and bless the name
Of Him who from the Father came.*

*He came, not clothed in majesty
Nor pow'r that suits His Deity;
In lowly state He walked till He
In dying set us captives free.*

*This done, He soared to God's right hand,
Yet orphaned not His chosen band,
For He, not bound in grace and pow'r,
Attends His own each day and hour.*

*In ev'ry age — let praise abound! —
He comes; men hear His voice resound.
His gladsome Gospel does not cease
To bring them comfort, joy, and peace.*

*He comes in Water to the child
And cleanses it, from birth defiled.
To all who find the Father's face
His washing seals God's pard'ning grace.*

*Now praise the Holy Sacrament,
Redeeming Love's great testament!
'Tis here He comes in bread and wine
To give Himself — and gifts divine.*

*Lift up your heads! All grief and pain
Shall vanish when He comes again.
Where we shall see Him face to face,
There joy alone shall have a place.*

*Then Advents there will be no more
Nor Advent sighs for grace in store.
We yearn no more once He has come
And brought His children singing home.*

WERNER H. FRANZMANN

[This may be sung to the tune "Vom Himmel hoch" (LH 85) or to "Puer nobis nascitur" (LH 103).]

NOTES FROM THE EDITOR'S DESK

● *Area Reformation Services* are prominent in the columns of "Direct from the Districts." There is a separate article on the service that was held in Milwaukee. Our cover photo also serves as an echo of the Synod-wide observance of the 450th anniversary of the Reformation. The motto displayed in the cover photo is "Preserving Our Heritage — Sharing Our Heritage." Wouldn't we do well, not merely to roll these words over our lips as a slick slogan, but to live out their meaning in our personal, congregational, and Synodical life — in fear and trembling and yet with great boldness, most earnestly and yet most joyously?

● "What Is It Like to Worship in a Mission?" In publishing this item, we do not mean to say that the circumstances pictured in this instance (that of a mission in the East) are representative of all our home missions.

But the same kind of circumstances are to be met in some cases. So the piece should help us share the frustration and difficulties of the pastor and the members of those missions; they should give us a taste of their satisfactions and joys as well. The item should also prompt us to ask: Can't we do something to make some of the frustrations unnecessary?

● *Food for Earnest Thought* is furnished by Pastor Jonathan Mahnke as he treats the subject "Going Steady with Someone of the Catholic Faith."

● *The Editorials*, usually found on this page, are on page 413.

● *What will the special Christmas issue be like?* For a foretaste see page 419.

Our Lord in John 5:39 says of the Old Testament writings: "They are they which testify of me." If we, then, do not find Christ in the Old Testament, we are misreading it.

Many Do Not Find Christ Here

Many, of course, do not want to find Christ there. They particularly delight in attacking those Old Testament passages which testify of Jesus Christ in a direct way. One of these is Isaiah 7:14. Even Lutherans have joined in this attack, as witness the following statement by one of them: "It is the consensus [general agreement] of the best opinion that the Hebrew word 'almah,' translated virgin in the Authorized Version, does not necessarily mean virgin. It is better translated as young woman (Revised Standard Version), or maiden, though that word is archaic. . . . The heart of the prophecy is not the virgin birth, but in the name which is to be given the child: Immanuel, God with us." Don't be frightened by this "consensus of the best opinion." You have a better authority. That is Matthew—actually the Holy Spirit speaking through Matthew. He says: "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. . . . Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a *virgin* shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:20-23).

We believe in the virgin birth of Christ not because we can understand it, nor because our Synod has so decreed, nor because this is the opinion of our theologians; but because the Holy Spirit teaches this in Matthew and in Isaiah. Nor need we apologize for our preaching. Twentieth-century man still needs first-century theology, "for there is no difference; for all have sinned, and come short of the glory of God" (Rom. 3: 22, 23).

The Context of the Messianic Prophecy

But let's turn to the prophecy itself. Please read Isaiah 7:10-16. This passage is definitely a messianic prophecy, that is, a prophecy that speaks of the coming Messiah (the Savior Jesus Christ). In fact, these words can apply to no one else, for no one else was ever virgin born. But does this interpretation fit the context? Let's see!

King Ahaz (742-727 B.C.) was one of Judah's most wicked kings. To chastise him, God moved the kings of Syria and of Israel to enter into an alliance against him. That action had its intended effect. It terrified Ahaz. To convert him and to save the nation, God then sent the Prophet Isaiah to him with a promise of help (Isa. 7:1-9). To assure Ahaz beyond a doubt, God even offered him a special sign: "Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above" (v. 11). He was to ask for a miracle. But unbelieving Ahaz replied, "I will not ask, neither will I tempt the Lord" (v. 12). What sham! Since when is it tempting the Lord, when the Lord directs you to ask for a sign? Nor did he deceive the Lord. Isaiah rebuked him, saying, "Hear ye now, O house of David! Is it a small thing for you to weary men, but will ye weary my God also?" (vs. 13). Read Isaiah 7:17-25, to learn that Ahaz's unbelief reaped its due reward.

The Sign Promised — A Miraculous Birth

Still God gave a sign! After all, not only Ahaz was involved, but the future generations of the house of David, and the nation itself. The believers in Judah needed something to cling to, as the unbelief of their king brought disaster upon them. Thus God had Isaiah announce: "Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). The believers immediately

linked this prophecy with the Woman's Seed of Genesis 3:15, Abraham's seed of Genesis 22:18, and the prophet like unto Moses of Deuteronomy 18:18. All the more so, because this prophecy did not stand alone in Isaiah. Isaiah's book contains so many prophecies concerning Christ that he is rightly called the Evangelist of the Old Testament. For unbelieving Ahaz, however, this sign was a word of doom.

The sign God promised was that of a miraculous, an extraordinary birth—a virgin birth. Unbelief, appealing to science, claims that a virgin birth is impossible. Of course it is; nevertheless it happened. Christ was born of a virgin. And it does make a difference whether Christ was born of a virgin or not. If He was not, then He is a bastard, and not at all what the angel Gabriel said He is: "Therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

The "Young Woman" of the RSV

We cannot approve the translation of the Revised Standard Version: "Behold, a *young woman* shall conceive and bear a son, and shall call his name Immanuel." To use any other word in Isaiah 7:14, than "virgin" is not only wrong; it is indefensible. This very Scripture demonstrates that fact. As you read verse 11 again, you will note that God led Ahaz to expect a miracle. Since when is it anything beyond nature for a "young woman" to conceive and bear a child? To translate "young woman" simply means to ignore the context, thus violating one of the basic rules we must follow in understanding Scripture.

Consider, too, the Hebrew word used for virgin, the word "almah." The use of this word in Scripture has been researched any number of times. Not once in Scripture has it the meaning of "married woman" or of a "woman" who has had sexual intercourse." It always refers to a

(Continued on page 417)

OUR REFORMATION HERITAGE

to Have, to Hold, and to Share

COUNCIL OF TRENT, 1545 - 1563

Trent's Significance

Trent was Rome's answer to Luther and the Reformation. Held with numerous interruptions between 1545 and 1563, the Council of Trent has long been recognized by Roman Catholic and Protestant historians alike as the most significant general council in Roman Catholic history. If we want to know what position the Roman Church took with respect to the doctrinal issues raised by the Reformation, we must go back to Trent. Here was Rome's answer then. And as far as all the basic issues are concerned, here is Rome's answer today.

Scripture and Tradition

For Luther the final authority in all matters of doctrine was God's Word, the Holy Scriptures. When the Bible spoke on any issue, that settled the matter for Luther. Small wonder, then, that the Council of Trent in one of its first sessions took up this matter of final authority in matters of faith and doctrine. Thus Trent decreed that it "receives and venerates . . . all the books both of the Old and New Testament," to which it added, however, "*also the traditions*, whether they relate to faith or to morals, as having been dictated either orally by Christ or by the Holy Ghost, and preserved in the Catholic Church in unbroken succession." [Italics are ours.]

And with respect to the proper interpretation of the Scriptures, Trent decreed as follows: ". . . no one relying on his own judgment shall . . . presume to interpret them contrary to that sense which holy mother Church, to whom it belongs to judge of their true sense and interpretation . . . even though such interpretation should never at any time be published."

In short, Trent declared, the Bible is indeed one source of truth and doctrine, but its interpretation rests alone with the Church of Rome. Furthermore, there is another authority, equally binding on all Christians, and that is the authority of tradition, likewise preserved alone in the Catholic Church.

Now Trent was ready to take up Luther's "errors." And here the basic error in Trent's viewpoint, and the most serious threat to Roman teaching, was Luther's constant reference to such Bible passages as "For 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." If it were true that salvation is by grace alone, a pure gift of God, something that man receives and accepts by faith alone, if man's works have nothing whatsoever to do as far as his salvation is concerned, then what was to become of the mass, indulgences, penance, purgatory, and a host of other Roman doctrines! Here was a challenge which Trent had to meet. It did this in the following manner.

Faith and Works

To be sure, Trent declared, man is justified through faith, but not through faith alone. Hope and love must go hand in hand with faith, for "faith, unless hope and charity be added to it, neither unites man perfectly with Christ nor makes him a living member of His body."

Furthermore, Trent went on, Luther was wrong when he described justification as nothing more than this, that God for Christ's sake *declares* us just and forgiven in God's sight. Justification, as Trent explained it, is an act of God whereby He *makes* us just. And this justification is an act or process in which men must cooperate, so that ". . . advancing from virtue to virtue . . . they through the observance of the commandments of God and of the Church, faith cooperating with good works, increase in that justice received through the grace of Christ and are further justified."

"Wherefore," Trent concluded, "no one ought to flatter himself with faith alone, thinking that by faith alone he is made an heir and will obtain inheritance. . . ." This was followed by the infamous Canon 12 in which the very heart and core of the Bible were placed under the curse: "If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, let him be anathema."

Thus did Trent turn the Gospel of salvation through faith in Christ into a new or second Law. Once that position was established, it was an easy matter to begin enumerating the various conditions, the different works, on which the eternal salvation of the frightened sinner depended.

Salvation and Rome

Seven sacraments, Trent decreed, had been instituted by Christ and entrusted to His spouse, the Church of Rome. Though all seven are not necessary for each Christian, yet these are the means to which the Christian's salvation is closely tied. Penance, for example, is a very important sacrament, including the confession of all mortal sins to priest or bishop, for "faith without penance effects no remission of sins."

Most important, however, is the sacrifice of the Mass. Herewith Christ's body and blood are daily offered up in an unbloody manner "not only for the sins, punishments, satisfactions and other necessities of the faithful who are living, but also for those departed in Christ but not yet fully purified." And "no other work," Trent added regarding the Mass, "can be performed by the faithful that is so holy and divine. . . ."

Essential to all this, of course, was the Roman Church and its priesthood, to which the ministry of the keys, the administration of the sacraments, and particularly the performance of the Mass had been given. Though even the faithful could never be altogether certain of their salvation, how much more fearful was the lot of one who left Rome's fold!

Successor of Peter and Vicar of Christ

One dogma or teaching which was not yet spelled out in full detail at the Council of Trent was the teaching regarding the supreme authority of the Roman papacy. But the essential features were already clear, as evidenced, for example, by the Council's request before its adjournment that all its decrees and decisions be confirmed by "the most blessed Roman pontiff," thereby acknowledging his superiority over the Council itself. A year later, 1564, the claim of papal supremacy was included in the confessional oath of Roman Catholic clergy as follows: "I . . . swear faithful obedience to the pope at Rome, the successor of Peter, the blessed prince among the apostles, and the vicar of Jesus Christ."

It would take another 300 years before another church council, Vatican I, 1869, would take the final step with respect to papal supremacy. Then it would be declared that above all others — priests, bishops, Church itself — stands the Roman pontiff, who possesses the power of

infallibility (unable to be in error) "when he speaks . . . by virtue of his supreme apostolic authority . . ." (and defines a doctrine) "which is to be held by the whole Church. . . ."

Trent did not yet go that far, as it set about to answer Luther and the Reformation. But Trent did place the Gospel of Christ under a curse. That decree was thereupon also solemnly confirmed by the Roman Pontiff as "successor of Peter and vicar of Jesus Christ." And therewith one more prophecy of Holy Writ was being fulfilled — regarding one who would be revealed in the latter times, "who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God" (II Thess. 2:4).

OSCAR J. SIEGLER

[Oscar J. Siegler is president of Martin Luther Academy, New Ulm, Minnesota, and professor of religion and history.]

What do
you mean..



Sanctification?

IN ONE SENSE GOOD WORKS ARE NOT NECESSARY

Good Works not Necessary for Gaining Salvation

That our good works had nothing to do with our coming to faith in Christ, that they are rather the self-evident fruits of our faith in Christ, prompted and produced by the Holy Spirit only after we have come to faith in Christ, is crystal clear to anyone who reads his Bible with an open mind. This is what the great Apostle and teacher, Paul, had in mind when he wrote to the Romans (Rom. 4:6-8, *Good News for Modern Man*), "This is what David meant when he spoke of the happiness of the man whom God accepts as righteous, apart from any works: 'How happy are those whose wrongs God has forgiven, whose sins He has covered over! How happy is the man whose sins the Lord will not keep an account of!'" Note the emphasis here. A Christian is blessed or happy in his salvation in Christ "Apart from any works . . . whose wrongs God has forgiven . . . whose sins God has covered over . . . whose sins the Lord will not keep an account of." How, then, can anyone who reads his Bible carefully come to any other conclusion but that of Paul in Ephesians 2:8,9 (*Good News for Modern Man*), "For it is by God's grace that you have been saved, through faith. It is not your own doing, but God's gift. There is nothing here to boast of, since it is not the result of your own efforts"?

Good Works also not Necessary for Retaining Salvation

In the same way our Bible is equally emphatic as well as clear in asserting that our good works in no wise help us retain our salvation in Christ, as many false teachers have taught in times past as well as today. Peter like Paul, points this out in his First Epistle (1:5),

where he writes, "They are for you (namely, all our heavenly blessings in Christ), who through faith are kept by God's power, as you wait for the salvation which is ready to be revealed at the end of time" (*Good News for Modern Man*). This is also what our Lutheran Confession, the Formula of Concord, which every Lutheran pastor is sworn to uphold, states in its concluding article on Good Works: "We believe, teach, and confess also that not works maintain faith and salvation in us, but the Spirit of God alone, through faith, of whose presence and indwelling good works are evidences."

Thank God, that even though 450 years have passed since our spiritual father, Luther, brought these Bible truths back to light, that even though countless wolves in sheep's clothing have by hook and crook sought to destroy these truths in men's hearts, we of the Wisconsin Synod, though certainly in the minority, still by God's grace teach what the Bible teaches concerning these vital truths! Like our eminent forbears, who fought the mighty battle of the Reformation, we still cling to this truth, as a part of our heritage, that good works are not necessary for our salvation. Rather, by God's grace, we still believe, teach and confess to the glory of Christ that He has done it all; that He bore all our sins on the accursed tree; that God does not in any way take into account the good a man has done or will do, but He looks only on what Christ has done. Could you find anything more comforting when you know, and I know, that we sin every day? Is it any wonder that we love to sing: "In the cross of Christ I glory"? Or: "Thy works, not mine, O Christ, speak gladness to this heart"?

KENNETH W. VERTZ

OUR REFORMATION HERITAGE

to Have, to Hold, and to Share

HERE WE STILL STAND

"Here I stand, I cannot do otherwise. God help me. Amen." Historians have long debated whether or not Luther spoke these exact words as he concluded his testimony at Worms before Charles V in 1521. Roland Bainton, the well-known Reformation scholar and Luther biographer, points out that the earliest printed version added the words: "Here I stand, I cannot do otherwise," which were "not recorded on the spot." He says, however, that these words "may nevertheless be genuine, because the listeners at the moment may have been too moved to write." Whether Luther spoke these exact words or not, they do express the spirit in which he spoke and worked, not only at Worms, but in all he did as Reformer. Bainton fittingly entitles his Luther biography *Here I Stand*.

A Firm Position

To stand is to take a firm position and not move from it. To stand is to resist change. Luther took a firm, unchanging position.

Is it good to stand, to resist change? That depends upon the reason for standing and its basis. Why did Luther take his stand? And where? At Worms Luther was asked to recant. He was to acknowledge that what he had written in his books was false. But he could not recant. He could not change what he had written. He could not change his position. Why not? He said: "I am bound by the Scripture adduced by me, and my conscience has been taken captive by the Word of God, and I am neither able nor willing to recant."

Luther Stood on Scripture

That is where Luther took his stand. Scripture, the Word of God, determined everything for him. What a meaningful, powerful confession is the statement: "My conscience has been taken captive by the Word of God"! That is why Luther could not do otherwise. He was not free to determine where he stood. The Word of God, Scripture, determined that. Any change in his writings, any recanting would have to be "forced" upon him, not by the pope or by church councils, "for they have often erred and contradicted themselves," as he said, "but by the Word of God. Here I stand, I cannot do otherwise."

Here We Stand! Still Valid Today?

But hasn't the world changed these 450 years? Aren't we faced with different conditions, a different society, different world views? Can we in this space age stand where Luther stood at the end of the Middle Ages four and a half centuries ago? Isn't progress a Must?

Captive To the Unchanging Word

Indeed, we must say, Here we still stand. We must still take an unchanging position on the Word of God,

on Scripture. Our conscience, too, must be captive to the Word of God. It must, because Scripture is the Word of the unchanging God. And it too does not change. The basic need of man to which Scripture addresses itself does not change. Man is still a sinner. Scripture still proclaims the forgiveness of God in Christ. That message of forgiveness is still the only hope for man.

Man today may want to set up his own code of morals. He may question the validity of the Fourth Commandment and challenge parental and governmental authority. He may consider the Sixth Commandment antiquated and let "love" be his guide. He may consider it his right to destroy property as a means of protest. But the Commandments still stand. They will not budge. Transgression of them is still sin. They still proclaim that man is guilty before God.

Man today may have his own ideas about Jesus, about death, about eternity. He may question Jesus' virgin birth; he may doubt His miracles; he may declare His resurrection a myth. That changes nothing. God's Word still stands. It still is true, and what it says is still true. It is still true that Jesus was "born of the virgin Mary, suffered . . . was crucified, dead and buried . . . rose again from the dead, etc."

Men err. Men change. Men deceive and are deceived. But not God's Word. It abides forever. That is where we too must take our stand.

God Help Me!

Here I stand, I cannot do otherwise. It wasn't easy for Luther to say that. At Worms men were present, powerful men, who were ready to burn Luther at the stake, as had been done to Hus a century earlier. It would not be easy for Luther to continue standing where he did. Facing the dangers he did, he prayed: "God help me! Amen." Only God would be able to preserve him in the midst of his dangers. Only God would be able to keep him faithful in the face of his enemies. His future was secure only in God's hands.

Here we still stand. That is our confession today. But what assurance have we for the future? The question is sometimes asked: What assurance is there that our church, our Synod will stand firm against the "new" approaches to Scripture that undermine its authority? What assurance can we have that we shall always hold to Scripture as Spirit-breathed? What assurance is there that we shall ever believe and proclaim the full truth of the Gospel as revealed on the pages of the Bible?

Assurance for the Future

If we look for assurances that are based on anything in man, the answer must be that we have none. If we rely simply upon our own resources, strength, determination, will, we have every reason to be apprehensive. If we think that we can by simply passing Synod resolutions

prevent spiritual decay, such resolutions may soon become an empty form. To the Christian, to the church that feels itself strong, that boasts in its own strength, that relies upon its own faithfulness, the warning word of Scripture speaks: "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

With Luther we, too, must let the prayer well forth from our hearts: God help us! Amen. Only as God preserves us in His Word, will we be preserved. Only through the power of God will we be kept through faith unto salvation.

During this anniversary year of the Reformation we have centered attention on Luther and the Reformation. We have had articles on many aspects of Luther's work and theology in this series. We have had Reformation services in our congregations and Districts. We have had

as the theme for our Synod convention the words based on the Reformation Epistle: Proclaim the Everlasting Gospel. We have been reminded repeatedly of the Reformation, exhorted to remain faithful to it, encouraged to proclaim its restored Gospel.

Our Reformation Prayer

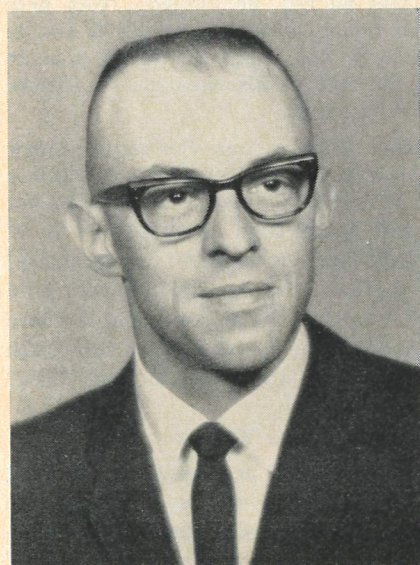
May God bless all this in our hearts! May this be our solemn, sincere confession as children of the Reformation: We are bound by the Scriptures; our consciences have been taken captive by the Word of God! Here we stand, we cannot do otherwise. And recognizing our own weakness, we humbly, fervently add: God help us! Amen.

ARMIN W. SCHUETZE

[Armin W. Schuetze is professor of symbolics and church history at Wisconsin Lutheran Seminary, Mequon, Wisconsin.]



Leland Dahlberg



Jerald J. Plitzuweit

Two New Professors at Northwestern College

On September 17, 1967, Mr. Leland Dahlberg was installed as professor of mathematics and English at Northwestern College in the high-school department by Pastor R. A. Siegler, chairman of the Board of Control, with Pastor Karl A. Gurgel preaching the sermon.

Professor Dahlberg is a native of Caledonia, Minnesota. He attended high school and college at Dr. Martin Luther College, from which he received his Bachelor of Science degree in Education in 1958, after interrupting his studies to teach mathematics at St. Martin's Lutheran School, Winona, Minnesota. He was assigned to St. Paul's Ev. Lutheran School, Menomonie, Wisconsin. In 1960 he accepted a call to Palos Ev. Lutheran School, Palos Heights, Illinois, where he worked for the past seven years. While there, he studied at Illinois State University, Normal, Illinois, from which he received a B.S. in Junior High School Education. He will also assist in Northwestern's athletic program.

He and his wife Ruth, nee Uhlig, have two children, David and Sandra.

Jerald J. Plitzuweit, 29, began teaching in the Greek department at Northwestern College during the current school year. His move to Watertown fills the vacant professorship which arose with the retirement of Professor Walter Schumann.

Professor Plitzuweit a native of Caledonia, Minnesota, attended Northwestern for both his high-school and college years. In 1959, he enrolled at Wisconsin Lutheran Seminary for preministerial training. His year of vicaring was served at Mt. Olive Lutheran Church of St. Paul, Minnesota. Upon graduation from the Seminary in 1963, Calvary Ev. Lutheran Church of Sheboygan, Wisconsin, called him as its first resident pastor. He accepted the call to teach Greek in August of this year.

This new professor and his wife, Lois, nee Degner, reside at 814 Richards Avenue.

The Christian and the World

IN IT, BUT NOT OF IT

GOING STEADY WITH SOMEONE OF THE CATHOLIC FAITH

Dating among young people is very normal and natural. Young people should date and be dated. Parents want it. God urges it. Young people need it. But dating is a growing experience. Soon a young couple finds itself going steady. This going steady may be the first step toward the altar for a couple. Therefore, every couple should use this period of their lives to ascertain their fitness for each other. A young man certainly will very carefully scrutinize the girl he is going out with when he realizes that some day she may become his wife and the mother of his children. A young girl will be very careful with whom she will go steady when she visualizes her steady companion as her probable husband and the head of the house.

The Most Serious Conflict

When a couple, in going steady, finds a conflict in personalities, in temperament, and in goals, they break up because they do not wish to have one of these conflicts be an irritation during their entire married life. This should be done especially when there is a conflict in religion. For a Christian there is only one norm of faith, and that is the Word of God. On his confirmation day he promises "faithfully to conform all his life to the rule of the divine Word and in faith, word, and deed to remain true to the Triune God, even unto death." Now when a Christian is going steady with a person whose faith is not based upon the Word of God, he had better break off this friendship before it eventually flowers into engagement and marriage, and he finds himself caught in a web from which there is no escape.

Catholic Laws Regarding Marriage Not Changed

What a conflict exists between the teaching of the Roman Catholic Church and our Wisconsin Evangelical Lutheran Synod! Some people think that the Roman Catholic Church has changed its teachings, especially when it comes to its laws concerning marriage. This, though, is not the case. In its canon law the Roman Catholic Church prescribes in detail everything that is necessary (in its estimation) to make a marriage valid. According to this law, marriage is one of the seven sacraments. Since marriage is a sacrament, only a Roman Catholic priest can officiate. When a Roman Catholic goes through a civil ceremony before a civil magistrate or is married by a minister, in the eyes of the church there is no marriage. In fact, the Roman Catholic who had his marriage performed by a minister of another faith can no longer receive the sacraments. On the other hand, a Roman Catholic can receive an annulment of a marriage which was not performed by a priest.

Conditions Rome Sets for Mixed Marriages

Even though the Roman Catholic Church dissuades its members from marrying non-Catholics, it will grant permission for a mixed marriage for certain reasons and under certain conditions. A Roman Catholic and a non-Catholic wishing to be married must apply for a Matrimonial Dispensation. The non-Catholic party must attend at least six lessons in Catholic doctrine. After this, both parties must sign or orally assent to certain prescribed promises. True, the wording of the 1966 Application for Matrimonial Dispensation is somewhat different from the one that had been in use, but in essence the requirements are still the same.

The Promise Which Must Be Given

In the Application for Matrimonial Dispensation received from the Archdiocese of Milwaukee, the Roman Catholic party must give this promise:

"I, the undersigned Catholic, do hereby assert that I have been informed of my obligations to practice and to profess my Faith and to provide for the Baptism and education in the Catholic Religion alone of all the children born of this marriage or adopted during it. I fully realize and accept the gravity of these obligations and I wholeheartedly promise to fulfill them."

The non-Catholic must promise:

"I, the undersigned, do hereby assert that I have been informed of the sacred character of marriage and of the teaching of the Catholic Church regarding its dignity and its essential qualities, which are the unity and the permanence of marriage. I have also been informed of the obligations incumbent upon my intended spouse not only to safeguard, profess and persevere in his/her religious convictions but also to provide for the Baptism and education in the Catholic Religion alone of all children born of this marriage or adopted during it. Fully aware of this, I do promise, sincerely and freely, that I will respect his/her conscience and that I will in no way obstruct the fulfillment of the above stated obligations resting upon my intended spouse. Furthermore, I promise that, in the event of the death of my spouse, or should he/she become otherwise incapacitated during our marriage, I will not interrupt or terminate the Catholic education of the children of this marriage."

How can anyone, whose hope is built on nothing less than Jesus' blood and righteousness, give such promises? These promises are contrary to the Word of God and the conscience of the parent who bases his faith on this Word. The Lord says: "Ye fathers, provoke not your

children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). The Lord wants a father to teach his children: "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" (Eph. 2:8, 9).

Renouncing Holy Obligations

According to the promises which are required in the Matrimonial Dispensation, the non-Catholic father must renounce this obligation. He must remain silent in his own home. He must muzzle himself and dare not confess his faith in Christ. The non-Catholic mother cannot take her little children upon her knee and tell them about their Savior who has fully atoned for their sins. Instead she must permit her own flesh and blood to be taught to pray the rosary and to go to mass. She must permit a scapular to be placed on her children's breasts and let them trust in a charm instead of their Lord and Savior. Certainly no person who on his confirmation day

had promised faithfully to conform all his life to the rule of the divine Word can promise that he will forfeit every right to the religious training of his children.

What Then?

Since a Roman Catholic and a Bible-grounded Lutheran find themselves in absolute contrast when it comes to the Word of God, it is advisable for the Lutheran party to break off the courtship, lest he become so emotionally involved that he is tempted to do something contrary to the Word of God and his own conscience. It would be much better for a Lutheran to find someone of his own faith, for experience has proven that when a couple has one God, one religion, and one pastor as spiritual adviser, their marriage is not only successful, but filled with peace and contentment.

JONATHAN H. MAHNKE

[Jonathan H. Mahnke is associate pastor of Mt. Lebanon Lutheran Church, Milwaukee, Wisconsin.]

Twenty-fifth Anniversary of Zion Ev. Lutheran Church Town Rib Falls, Wisconsin

On September 10, Zion Ev. Lutheran Church, Town Rib Falls, Wisconsin, observed the twenty-fifth anniversary of the congregation and of the laying of its cornerstone. Pastor Oscar A. Lemke of Waukegan, Illinois, delivered the festival sermon. Pastor Lemke based his message on John 4:5-26, especially on the words, "And Jacob's well was there."

The history of Zion dates back far beyond its organization in 1942. Zion's prior history is that of two congregations, St. John's, Town Stettin, and Emanuel, Town Rib Falls. These two rural congregations merged in

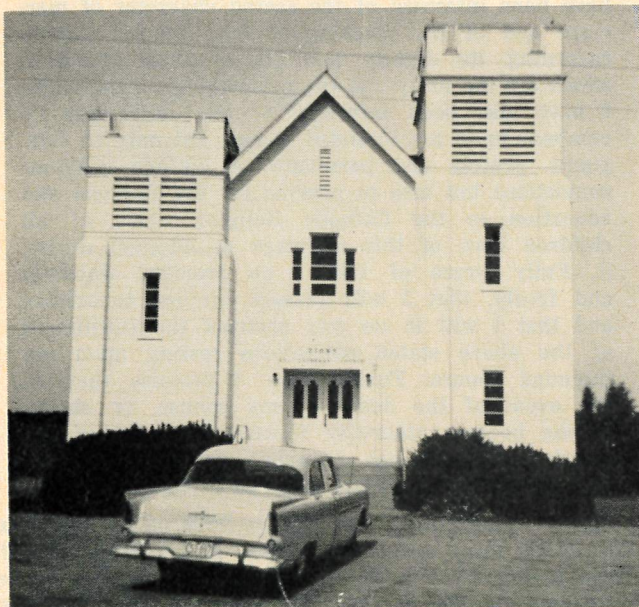
1942 after fires had destroyed both of their church buildings in the space of a month.

St. John's, Town Stettin, began gathering for worship in a log house in 1862. Pastor Fredrick Gebhard served them with the Word. In 1872 the congregation was organized and in 1879 built its first church building of logs. In 1908 St. John's built a brick church. It was destroyed by fire on August 1, 1942.

Emanuel Congregation was a younger sister of St. John's. Emanuel was organized in 1892 in the home of a member. Its first church building was destroyed by a violent windstorm in 1898. Emanuel's next church was destroyed by fire on August 26, 1942.

The trials of St. John's and Emanuel were not without blessing. The two homeless congregations merged and in less than two months had laid the cornerstone of the church in which they now worship. Trials by fire could not subdue a people nourished by the Living Water of Jacob's well. The present pastor at Zion is Gerhard E. Schmeling.

DARVIN RADDATZ



Zion Ev. Lutheran Church, Town Rib Falls, Wisconsin.

A Century of Abounding Grace St. Paul, Appleton, Wisconsin

St. Paul Lutheran Congregation of Appleton, Wisconsin, was organized August 19, 1867. For God's bountiful grace over the period of 100 years the congregation gave glory to God in six services from October 1 to the 8. Five sons of the congregation preached the sermons: the pastors Roland Ehlke, Kermit Biedenbender, James Kiecker, Charles Flunker, and John Brandt; a sixth son of the congregation served as liturgist in a past confirmand reunion October 7, at which the undersigned, pastor at St. Paul Church for the past 45 years, preached the sermon. A sacred concert Tuesday, October 3, was presented by the church choir, augmented by a sermon of the associate pastor, H. B. Bergholz.

May the gracious God be with the St. Paul Congregation as He was with our fathers!

FREDERICK M. BRANDT

Direct from the Districts

Minnesota

Area Reformation Services

Area Reformation Festival services were held throughout the District to commemorate the 450th anniversary of the Lutheran Reformation.

At St. Croix Lutheran High School in St. Paul Prof. Oscar Siegler, president of Martin Luther Academy, delivered the Reformation address with the visiting elder of the St. Croix Conference, Pastor Eldon Bode, serving as liturgist. Gerhard Bauer, principal of Bloomington Lutheran School, served as organist for the 3:00 P.M. service on October 29. Ronald Pape, instructor at St. Croix Lutheran High School, directed the High School choir, and the mass adult choir.

Pastor John Parcher, secretary of the Minnesota District, addressed an area Reformation Festival gathering at the Rockford High School on I Kings 19:9-13. His theme was "The Still Small Voice of the Gospel—Our Reformation Heritage." The president of the District, Pastor M. J. Lenz, officiated as liturgist. The special festival was sponsored by the East Crow River Lutheran Youth Conference. Under the direction of Miss Louise Greenwood, principal of Salem Lutheran School, Loretto, choirs from Salem and from Mt. Olive Lutheran School, Delano, sang "Lord Jesus, Thou the Church's Head." Leonard Rogness, a member of Trinity Lutheran Church, Crawford Lake, and chorus director of Buffalo High School, directed the adult mass choir in three selections: "Now Let Every Tongue Adore Thee," "Rejoice Ye Hearts Be Glad and Sing," and "God Is Our Refuge and Strength." A combined choir of area Sunday schools sang "Lord, Keep Us Steadfast In Thy Word." Arnold Strehler, principal of Mt. Olive Lutheran School, served as organist.

An evening Reformation Festival service of thanksgiving and praise was held in New Ulm by the area churches on October 29. Prof. Conrad Frey, president of Dr. Martin Luther

College, delivered the sermon while Pastor Jerome Braun, Belview, Minnesota, conducted the liturgy. Ron Schilling, DMLC, was the organist. Kenneth Nolte, principal of Immanuel Lutheran School, Gibbon, directed the mass Christian day-school choir. The Reformation adult choir of members of the area churches sang under the direction of Prof. Meilahn Zahn, director of music at Dr. Martin Luther College.

Congregations of the Red Wing Conference joined in a mass worship-and-song Reformation Festival service at the Zumbrota High School auditorium to commemorate the 450th Anniversary of the Reformation. Using the text, I Kings 19:9-13, Pastor John Parcher of Zion Lutheran Church, Sanborn, Minnesota, addressed the Sunday evening, October 29, gathering on the theme: "The Still Small Voice of the Gospel—Our Reformation Heritage." The mixed mass choir under the direction of Vernon Roemhild, principal of St. John's Lutheran School, Red Wing, sang the anthem, "Built On The Rock," accompanied by organ and trumpets. Robert Wolff, teacher at St. John's Lutheran School, Lake City, played the organ.

* * *

Wedding Anniversaries

Mr. and Mrs. Charles Maahs, and Mr. and Mrs. Glenn Hawes offered prayers of thanksgiving for blessings during their 50 years of wedded life. Both couples are members of St. Peter's Lutheran Church, Ellsworth Township, Darwin, Minnesota.

* * *

DMLC Auxiliary

Prof. Lloyd Huebner, Dean of Students, Dr. Martin Luther College, reported on the new school year and the building progress to 86 ladies attending the Redwood Falls Conference west area DMLC Ladies' Auxiliary meeting at Bethany Lutheran Church, Emmet Township, Dale Arndt, pastor. Past projects and proposed new projects were reviewed. Entertainment was provided by a girls' trio from Dr. Martin Luther College.

Youth Rallies

Sixty young people from the Central Circuit of the Redwood Falls Conference attended the Sioux Trail Lutheran Youth Fellowship Fall Rally at St. John's Lutheran Church, Redwood Falls on Sunday, September 24. Topics for the buzz session discussions were: Race Relations, High-School Dropouts, Interest in Church Activities, Juvenile Delinquency, Mixed Marriage, Dating, Cheating in School, and Why Do We Live. Each group reported its finding to the entire assembly. The result was a lively discussion. Social activities followed.

Dale Hackbart, starting defensive free safety for the Minnesota Vikings, addressed a group of 65 young people from the East and Central Circuits of the Crow River Conference at a Summer Fun Festival for Youth sponsored by the East Crow River Lutheran Youth Conference. The summer outing was held at Morris Baker County Park on beautiful Lake Independence.

* * *

Sunday-School Activities

The Redwood Falls Conference Central Circuit Sunday-School Teachers' Institute was conducted at St. Matthew's Lutheran Church, Flora Township, on October 1, Dale Arndt, host pastor. Included on the agenda was an evaluation of the new Wisconsin Synod Sunday-school course, and a study and demonstration of audio-visual aids which can be used in the Sunday school. A letter of thanks was sent by the conference to the Wisconsin Synod Board of Education expressing appreciation for the work of the Board in preparing the new Sunday-school course.

Sunday-school teachers from the East Crow River circuit heard a slide-lecture by Pastor Roman Palmer on his recent trip to the Holy Land at their Institute conducted at St. Peter's Lutheran church in Monticello. Arnold Stehler, principal of Mt. Olive Lutheran School, was elected as the chairman for next year's institute.

Mission offerings from St. John's Lutheran Sunday School, Redwood

Falls, during the 1967-68 term will be sent to the Wisconsin Synod Mission in Anchorage, Alaska, the Radio Mission Program in Puerto Rico, and the new student center at the University of Minnesota in Minneapolis.

* * *

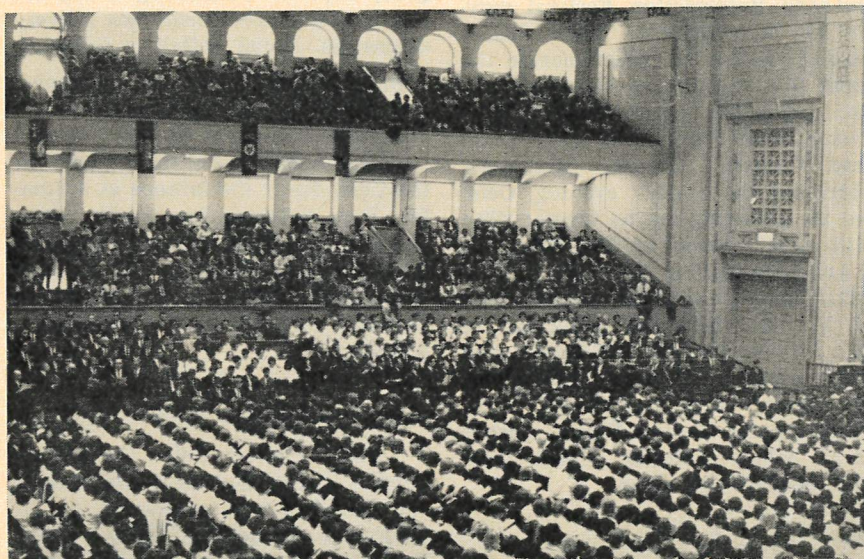
Martin Luther Academy News

Two-hundred ninety students enrolled on September 18, 1967, at the Martin Luther Academy at New Ulm,

Minnesota. Seventy-two of the 129 boys are enrolled in the pastors' course. Two hundred have enrolled in the teachers' course and 18 in the general course. Minnesota students number 152 with Wisconsin and Nebraska supplying the next largest numbers. Eighteen states are represented. They include Alaska, California, Washington, Texas, South Carolina and Florida. Jonah Louis

Chu, from Hong Kong, is enrolled in the twelfth grade.

New staff members include Mr. Myron Duin, Tutor Paul Kelm, and Tutor Douglas Weiser from our Seminary at Mequon and Tutor Carl Lemke from Dr. Martin Luther College. Information brochures describing in picture and words Martin Luther Academy may be secured by writing to the Academy office, New Ulm, Minnesota. ROBERT SIEVERT



A PART OF THE 9,000 PEOPLE that thronged the Milwaukee Auditorium and two adjacent halls for the mass 450th Reformation Anniversary service on the afternoon of October 22, 1967. Several hundred more were turned away.

450th Reformation Anniversary Service Milwaukee, Wisconsin, Area

On Sunday afternoon, October 22, 1967, President Conrad Frey of Dr. Martin Luther College, New Ulm, Minnesota, spoke to approximately 9000 persons in the Milwaukee Auditorium, Milwaukee, Wisconsin, on "The Blessed Heritage of the Reformation." Professor Frey criticized "ecumenism" as a weakening force among the churches. He stated: "To Dr. Martin Luther, religious truth was an absolute, a fixed thing. He pointed to no future, but to a past—the teachings of Jesus Christ, the Lord of the Church. It was clear to him that religious truth was already established on the basis of *God's Word*."

Four choirs, totaling 3000 voices, presented the musical selections in this memorable service, commemorating the 450th anniversary of the posting of the 95 theses, on October 31, 1517.

Nearly 1500 children from the upper grades of the Christian day schools of the Southeastern Wisconsin District recited in unison passages from God's Word.

The Civic Auditorium and the two additional large halls were filled to capacity. Several hundred were not able to enter the building and were turned away for lack of seating accommodations. It has been stated that this was the largest Reformation audience since World War II.

Pastor A. C. Buenger, president of the Southeastern Wisconsin District, served as the liturgist, and President Robert Voss of Wisconsin Lutheran College was the narrator.

With the Psalmist we say: "For Thou, O God, hast heard my vows: Thou hast given me the heritage of those that fear Thy name" (Ps. 61:5).

TO GOD ALONE THE GLORY!

ARTHUR F. HALBOTH

Northern Wisconsin

Rededication

St. Paul's Congregation of Van Dyne (Ridge Road) had the pleasure of rededicating its remodeled and renovated school on August 27. Miss Beverly Heine is the teacher. There are 24 children enrolled. The prayers were read by the pastor, Walter Zickuhr.

* * *

Vacancies

There are at this writing only four pastoral vacancies in this District. These are St. Paul's, Forest; St. John-St. James, Reedsville; Calvary, Sheboygan; and Immanuel of Campbellsport.

* * *

Sunday-School Conference

The 38th Annual Lake Superior Sunday-School Teacher's Convention was held at St. John's Lutheran Church, Route 2, Peshtigo, on September 24. The host was Pastor Joel Sauer. Addresses were given by Pastor Wm. Fischer, Milwaukee, and Mr. Gerald Mallmann, Fox Valley High School, Appleton.

Teachers Conference

The Winnebago Teachers' Conference met at Grace Lutheran School, Oshkosh, Wisconsin, on September 28 and 29. Devotions were conducted by Pastors Clarence Koepsell, host, Harold Kleinhans of Martin Luther, Oshkosh, John Ruege of Faith-Immanuel, Oshkosh, and Louis Winter, institutional pastor, Oshkosh.

Papers delivered were on Evangelism by Pastor David Kock of Rhineland; Geography by Mr. William Kuether; Dealing with the Emotionally Disturbed by Mr. Kenneth Pahnke; Christian Higher Education by Pastor Martin Janke; History by Mr. Gerald Jacobsen; Civics by Mr. Henry Gruenhagen and Church History by Mr. Adair Moldenhauer. Mr. Ben Boese of New London is chairman.

Death Claims Future Pastor

† David W. Engel †

Twenty-one-year-old David William Engel, a senior at Northwestern College, was fatally injured October 1 when a deer collided with the car he was driving. Funeral services were held on October 5, 1967, at Immanuel Lutheran Church, Waupaca, of which David's father, Alfons J. Engel, is the pastor. Prof. Erwin Habeck of Wisconsin Lutheran Seminary, Mequon, officiated. The comfort from God's Word was based upon Ephesians 1:20-23. A choir composed of David's classmates sang. Burial took place in Waupaca.

David Engel was born in 1945 at Portage, Wisconsin, and was baptized at Pardeeville. After attending Immanuel Lutheran School at Medford, Wisconsin, he was confirmed by his father in 1959. That fall he enrolled at Northwestern College.

He is survived by his parents; three brothers, Pastor John Engel, Burke, South Dakota; Philip Engel, Wausau, Wisconsin; and Pastor Nathan Engel of Faith, South Dakota; two sisters, Rhoda, a teacher in Zion Lutheran School, Mission, South Dakota; and Mary, a teacher in San Pablo Lutheran School, Tucson, Arizona.

Area High Schools

Fox Valley High School opened its door in September to 450 young people for its fifteenth school year. There are 24 teachers this year, including three part-time teachers. There has been steady growth here, with this year's representing a three percent increase. Four federation congregations now pay the tuition of students from their midst who attend this high school in Appleton. They are Bethany, Appleton; Immanuel, Black Creek, Martin Luther, Neenah; and Mt. Olive, Appleton. Five of last year's senior class are enrolled at Wisconsin Lutheran College, five at Dr. Martin Luther College, and three at Northwestern College. About 50 are in other colleges

or technical schools. Twenty-two are employed, and five are in the Armed Forces. There were 100 graduates. Three instructors, Mr. Sackenheim, Pastor Greve, and Mr. Umnus, obtained Master's degrees last summer.

Winnebago's annual banquet was held on November 12 in the auditorium. Pastor Waldemar Weissgerber served as master of ceremonies. Reports were given and the dramatics club presented a playlet.

Two hundred sixty alumni and friends attended a banquet on September 30. Pastor Clarence Koepsell spoke; Pastor Ethan Kahrs of Wabeno was toastmaster. Both are graduates of Winnebago. Another alumnus, Dr. Larry Kammholz, related moments in the lives of our servicemen in Vietnam. Other entertainment was given by Mr. Kurt Walters.

The Christmas Concert will take place Sunday evening, December 17. Mr. Ralph Retzlaff, Slinger, Wisconsin, a senior student at DMLC, interrupted his studies in order to teach a number of courses at the Academy. The freshmen class of 87 is the largest in the history of the school. Total enrollment is 233, which exceeds last year's total by 38.

Manitowoc Lutheran High School. The new school year 1967-68 brought an increase in enrollment at this area high school. The enrollment is 214; 50 seniors, 50 juniors, 52 sophomores and 63 freshmen, a modest but substantial increase. The Clarion, official bulletin of this school, reports that \$8,300 per month is needed to pay for the new building and operate the school. There are 9000 communicants in the churches of this area. The school library now contains more than a thousand books.

The lawn around the building has been sown; the rest of the 22-acre campus has been leveled and seeded. Where necessary, it was tiled. Work was done by volunteer labor. The parking area was also doubled in size.

LEROY RISTOW

By the Way

Henry C. Nitz

His Happiest Day

"Today has been the happiest day in my life. For the first time I have held in my hands a New Testament in my own language." This was stated by an Indian from a hilly area in Manipur State in northeast India as he received a copy of the new Bible.

By the end of last year, some part of the Bible has been translated into 1280 languages and dialects. Three African languages—Lugbara, Otetela, and Sango—had the complete Bible published in them for the first time.

The complete Bible has now been translated into 240 different languages, and the New Testament has been translated into 301 languages. In addition, there are 739 languages with at least one complete Book of the Bible.

(*African Challenge*, Issue 195)

* * *

Sufficiently Involved

The Saginaw Synod Convention sang a doxology upon hearing a report on the comparatively pleasing success of the *Missio Dei* offering.

Another convention, upon pondering a report on a similar venture, dropped to its knees and confessed their corporate shortcoming as a sin.

Both bodies acted according to Christian principles. "ALL glory be to God on high" for any measure of success. But failure is always a sin of omission due to the "tired blood" in so many veins. And there is plenty of such blood in our Synod too, for the relatively large amount gathered for *Missio Dei* is far from our potential. We are not sufficiently involved, too unconscious of this offering as a case of "crisis giving."

These thoughts were sparked partly by an item titled "A Million a Minute" in the latest issue of *The Prairie Overcomer*, which says: "That was *Time's* heading for an article dealing with the money raised for Israel during the Israel-Arab crisis. 'At a luncheon meeting in New York's Waldorf-Astoria on the day the fighting started, \$1 million a minute was pledged during one quarter-hour. That night in Chicago, another

\$2.5 million was raised. Next night in Atlanta, \$1.1 million more was forthcoming. The pace was so fast that officials often had no idea of how much they had collected.'

"There was a flood of 'big-money pledges.' But the 'little man' was also contributing heavily. A newly barmitzvahed [confirmed] Denver 13-year-old gave the \$500 relatives had just given him. 'You have got it all now,' said a Jewish Theological Seminary professor in a letter accompanying a check for \$25,000. By week's end more than a million had given \$90 million to the Emergency Fund.'

"People were moved to give because they thoroughly identified themselves with the nation in need. They were sufficiently 'involved' to give liberally and at times until it meant their own poverty.

"This illustration of giving serves to underline several basic truths relative to Christian 'crisis' giving. Often there is a specific need brought to the attention of Christian people, but because there is little or no positive response in giving, the need is not met and the *opportunity* represented by that need is lost. What, we ask, would be the result if Christian people were moved to give to the Church's crusade as Jews were moved to give in the recent crisis?"

* * *

Plus Manpower

"Money isn't everything," especially not in the Lord's vineyard. Hence the magazine from which we just quoted continues: "But there was more than money given. A Manhattan driver marched into the headquarters of the Jewish Agency for Israel with two sturdy youths, announcing: 'I have no money to give you, but I'll give you my sons.' More than 8,000 young Americans volunteered to go to Israel. . . . Many Americans already in Israel fled the area, but a goodly number insisted on staying and helping. Cabled a Brooklyn girl to her worried parents: SINCE WHEN HAS OUR FAMILY BEGUN TO RAISE CHICKENS?"

"Let Christian parents take note. If ever the ranks of the missionary

army are to be brought up to full strength, Christian parents must begin to offer their children to the Lord and to seek to train their children for this noble ministry. Money is necessary, but without manpower is useless.

"Alexander Duff, the great Scottish missionary to India, described the influence of his home upon his missionary calling thus:

"Into a general knowledge of the objects and progress of modern missions I was initiated from my earliest youth by my revered father, whose catholic spirit rejoiced in tracing the triumph of the Gospel in different lands, and in connection with the different branches of the Christian Church. Pictures of Jagannath and other heathen idols he was wont to exhibit, well fitted to create the feeling of horror toward idolatry and of compassion toward the poor blinded idolaters, and intermixing the whole with statements of the love of Jesus."

* * *

A Weird Wedding

"Homosexuality has now been legalized in England, accepted as a part of normal society," writes Dale Francis in *Operation Understanding* (July 16, 1967). "No longer will [it] be considered an offense against society so long as the homosexuals are of an age of consent.

"In Rotterdam, it was reported by the New York Post, two male homosexuals were secretly 'married' by a Catholic priest at a Mass. The families of both men were present, rings were exchanged, the Mass was dedicated to the two young men.

"But what the changing laws in London and the strange actions of the priest in Rotterdam tell us is the story of the first steps in the disintegration of society. Change does not always mean progress, change comes in disintegration as well."

* * *

Celibacy for Priests Reaffirmed by Pope

If any Roman Catholic priests had planned to buy engagement rings, they probably changed their minds

last month. In a strongly worded encyclical, Pope Paul VI affirmed that "the law requiring a freely chosen and perpetual celibacy of those who are admitted to holy orders remains unchanged."

The Pope took note of unrest among younger priests who hold "that in the world of our times observance of priestly celibacy has come to be of doubtful value and almost impossible." He said, "This state of affairs is troubling consciences and perplexing some priests and aspirants to the priesthood. It is a cause of alarm among the faithful." Some believe that a "married priesthood would remove occasions of infidelity, waywardness and distressing defection," the Pope said.

Vatican officials said that during the last three years, more than 4,000 Roman Catholic priests have asked to be relieved of their vows in order to marry. Surveys showed that about 30 per cent of young priests favor a change that would make a married priesthood possible. . . .

Young men who aspire to the priesthood must know what celibacy means and must accept it "with full awareness and liberty," the encyclical stated. Celibacy is required by the authority of the church, the example

of Christ, the testimony and example of the church fathers, and the priests' "total dedication to the service of Christ and his church," it said. (*The Lutheran*, July 19, 1967)

* * *

Major Surgery Was Indicated

A certain Father James Drane in the Diocese of Little Rock wrote five articles so heretical that his bishop has relieved him "of any official connection with St. John's Seminary as well as any further service to the Catholic Church in the Diocese of Little Rock."

That bishop knows how to deal effectively with theological malignancy. According to *Operation Understanding* (July 16, 1967) the bishop's official notice said: "Father Drane's recent publication of five articles makes it evident that his belief is contrary to the teaching of the Church in several matters pertaining to faith and morals. His public profession of a lack of Catholic faith makes it necessary for me to make this public announcement in order to avoid confusion and misunderstanding. It would evidently be inconsistent to use his services to represent the Church as a priest when he does not believe what the Church teaches."

The editor soberly comments: "Theologians from all over the nation have denounced Bishop Fletcher's action. They call it a restriction on the freedom of Father Drane.

"But anyone who has read the five articles Father Drane wrote—we have—knows that Father Drane clearly offered pronouncements that were opposed to the magisterium of the Church and his basic criticism of the papacy was far from official teaching of the Church.

"Father Drane has a perfect right to hold what opinions he pleases but he doesn't necessarily have a right to be continued as a seminary professor or a priest in the Diocese of Little Rock.

"Apparently there are some people who believe that rights just don't extend to bishops. If Father Drane must be held accountable for his own conscience, so must Bishop Fletcher. Bishop Fletcher believed in conscience that he could not fulfill his duty as the servant and shepherd of the Catholics of Little Rock without making clear that Father Drane did not speak for the Church in Little Rock. He acted not only within his rights as a bishop but within his rights as a man of conscience with a duty to perform."

Looking at the Religious World

INFORMATION AND INSIGHT

A MAGAZINE FOR LUTHERAN TEEN-AGERS "ON EDGE"

"SWING with EDGE right NOW!" So screamed a promotional blurb in a new periodical that crossed our desk the other day. Just what sort of magazine is EDGE? As implied in the wording of the blurb, EDGE is designed to be "a voice of Youth speaking to Youth . . . about the joys and problems of youth." Its catchy title alludes to the typical teen-ager's feeling of being "on edge," wondering who he is and where he fits in "this crazy, mixed-up world." For the teen-ager who stands "on the EDGE . . . hopeful . . . sacred . . . confi-

dent . . . bewildered . . .," EDGE admits that it cannot supply all the answers. But it does promise the teen-ager "a chance to question, to say what you think, to try new and old ideas on for size, to hear what the other kids across the continent are thinking about the IN things, the important things that matter to teen-agers everywhere."

As an example of "IN things, the important things that matter," the first issue of EDGE spends half of its pages on a discussion of *hippies* under the intriguing title, "The Turned-on World of Dropped-out People." Replete with IN jargon and psychedelic illustrations, the article

is cleverly written. Trying not to be too "square," the author attempts to find something good in the hippie movement despite its glaring faults. He quotes such liberal church leaders as Dr. Robert McAfee Brown and the Rev. Leon Harris, who regard the hippie movement as genuinely religious in nature and blame the hypocrisy and lovelessness of church members for "turning-off" the hippies and alienating them from the church. Because certain hippies try to bring others joy by peddling posies and pretty pebbles, the author declares that some aspects of their culture strike him as "honestly more Christlike than much of what goes

on in a typical congregation." He feels that "these sandaled and bearded, long-haired and gentle, stoned and pebble-passing people may be able to teach us something . . . how to spell out LOVE in human life."

Does this sound like the type of magazine that you would like your teen-ager to read? Though you may not recognize it as such, EDGE is a *Lutheran* magazine for *Lutheran* youth, produced by the Joint Youth Publications Council in behalf of the youth activity commissions of the American Lutheran Church (ALC), the Lutheran Church in America (LCA), and The Lutheran Church—Missouri Synod. EDGE is published at the same address as is *The Lutheran*, official adult periodical of the LCA, and it is obvious that this church body is wasting no time in slipping spoonfuls of its false theology to teen-age Lutherans of various synods. In addition to finding "Christ-like" qualities in hippies, the first issue of EDGE contains the following selected "gems":

—A cover story about a talented, 17-year-old Lutheran girl who was runnerup in a national Science Talent Search. In an otherwise innocent article, this much-to-be-admired girl casually remarks that she cannot accept absolute ethics as prescribed by a church: "I like situational ethics because it is fun to bat around those wild possibilities. . . ."

—A "word game" containing this simile: "The contemporary Christian church is like trying to drive an antique car on a freeway and keep up with the traffic."

—A book review highly recommending a new paperback entitled *Wine in Separate Cups*, which tells the story of an eight-week ecumenical encounter between six teen-agers, three Lutheran and three Roman Catholic, at Concordia Teachers' College in River Forest, Illinois. A photograph of these six teen-agers bore the terse caption: "Six kids: three

boys, three girls. Two churches. One faith." Ostensibly the purpose of their meeting was to discuss the results of the Reformation, both in history and in their own personal lives. But 1517 seemed far removed, with little relevance to 1967: "As for commemorating the anniversary of a schism—I don't see it. . . . As far as I'm concerned, we actually aren't split. The churches and their hierarchy are, but I am not." So they listened instead to a talk by Dr. Martin Luther King and suddenly felt the need to visit Chicago's slums and get "involved" in the world.

The writer of the book review, though enthusiastic, did happen to remark: "Sometimes it is difficult to remember that this book is about the Reformation. . . ." With this statement we heartily agree. In fact, with regard to the entire first issue of EDGE, we might add: Sometimes it is difficult to remember that this magazine is written by *Lutherans* for *Lutheran* youth!

REFORMATION ODDITIES

This has been a most unusual Reformation anniversary year, to say the least. At times it appeared that Roman Catholics were more active in celebrating it than some Lutherans. In certain Lutheran circles one simply was not "with it" unless his main Reformation speaker was a prominent Roman Catholic speaker. Valparaiso University, for example, had the president of the University of Notre Dame. Not only did Father Theodore Hesburgh address a University Convocation at Valpo on All Saints Day; he was also the recipient of an honorary degree from that "progressive" Lutheran institution.

In another instance the largest Lutheran congregation (ALC) in Milwaukee felt it could find no more appropriate speaker to help dedicate its new \$1 million building addition than the Roman Catholic archbishop of that city. In introducing him, a well-known local judge stated that he was not surprised that the arch-

bishop had been invited to speak or that he had accepted the invitation. The judge indicated that he *would* have been "surprised" if the archbishop had *not* been invited and "amazed" if he had *not* accepted. Of course, the members of that particular ALC congregation have been conditioned by Lutheran-Catholic "hymn-sings" and other ecumenical endeavors in past years, so that they could take the presence of the archbishop in stride.

There have been so many similar Lutheran-Catholic endeavors over the past year that one could not begin to name them all. But there is one audacious proposal that should be mentioned. Last August, at a meeting in Boulder, Colorado, the Council of the Lutheran Student Association of America (LSAA) adopted a resolution that urged our nation's three major Lutheran church bodies to "seek organic reunion with the Roman Catholic Church." The LSAA Council (representing both ALC and LCA college students) noted that it was attempting "to inject a note of hope for church unity into the observance of the 450th anniversary of the Lutheran Reformation." Speaking of Lutheranism as "an emergency movement within the pale of Roman Catholicism," the LSAA resolution called upon the three major bodies in the new Lutheran Council in the USA (LCUSA) to "explore the possibility that Lutheranism and Roman Catholicism need not regard themselves as separate churches or denominations but merely as different points of view within the Western, i.e., the Roman, Church. . . ."

The LSAA Council's action was just one more unfortunate case of the youth following the lead of their elders. For the sake of outward organizational unity, it seems, the heirs of the Reformation are bent on riding themselves of their Reformation heritage as an embarrassing and even guilt-laden possession.

MARTIN W. LUTZ



Remember WELS Foundation in Your Will!

Editorials

Of What Use? Of what use are mosquitoes? Of what use is poison ivy? As of this date scientists and ordinary citizens have discovered no use for either of these nuisances. We seem to feel that if a thing exists, it ought to have some use. But does everything have to have some use? "Full many a flower is born to blush unseen and waste its sweetness on the desert air." When God created the world, He did so with a lavish hand, and there may be no other reason for the existence of an object than merely that it does exist. Must the lily toil and spin in order to justify its existence? If created things are evidence of God's glory and of His infinite creative power, that justifies its existence, even when no use can possibly be found for it, and even if we consider it a sheer nuisance like quack grass or mildew. There are things too that have a real use and purpose that has no connection with food or health or wealth. They may have a moral or spiritual use. God Himself designated thorns and thistles as reminders to man that there is something that separates between him and his God. Thorns and thistles were given their very special function, aside from any other use that they might have, when Adam sinned and God said, "Cursed is the ground for thy sake . . . thorns and thistles shall it bring forth to thee." If we are seriously looking for some use for mosquitoes and poison ivy, perhaps we could just add them to the list headed by thorns and thistles and let them remind us that we are Adam's children and heirs of his sin. So then they would serve some purpose on earth.

ERWIN E. KOWALKE

* * *

How to Get the Most for Your Money A U.S. foreign service officer was quoted by a news magazine a few weeks ago as observing, "If you want to get 50c out of every dollar, let the government do it. If you want to wring \$1.10 out of every dollar, let the missionaries do it."

While this remark was not made in reference to the missionaries of our own church body, it certainly applies to them. It applies as well to other dedicated servants of the Lord who are carrying on the Church's work with offerings brought by their fellow Christians. They have a vested interest in the work; and while they are subject to errors of judgment, as all human beings are, they try to make your dollars stretch as far as possible. To accomplish this, they are willing to make personal sacrifices and to shoulder heavy burdens of work without complaint and without additional compensation. The result is that you get the most for your money in terms of economy of operation.

You also get the most for your money in terms of what it accomplishes. Money will buy a lot of things "which moth and rust doth corrupt and which thieves break through and steal." But your offerings, invested in

the work of the kingdom of God, will be expended for things that won't depreciate, wear out, or become obsolete.

"The love of money," Paul wrote to Timothy, "is the root of all evil." Money is in itself, however, a trust from the Lord, which we are to use wisely as His stewards. And the most efficient and effective use of it, both theoretically and practically, is in the work of His kingdom.

IMMANUEL G. FREY

* * *

We Cannot Compete In an address delivered at Minneapolis, President Howard of Rockford College said that he saw little future for private colleges that lack conscious purposes distinct from those of tax-supported higher education. The public institutions have a decisive and growing advantage over direct competitors. Our Synod discovered the correctness of this observation almost 100 years ago. The Synod's college at Watertown had been launched as a community college bearing the ambitious title of university. The school did have one advanced department, the theological seminary, in which four students were enrolled in 1867. There were also six students being prepared in undergraduate classes for theological studies. But by far the greatest number of students were enrolled in a general education course. The college was in fact, except for a few students with the special purpose of preparing to serve their church as pastors or teachers, a community high school and college. The consequence was that the congregations upon which the college depended for support could hardly have shown less enthusiasm for the support of a school whose main purpose was to serve the general public as a local high school.

In spite of a number of schemes designed to produce income, the school sank quite hopelessly into debt. In 1870 the president of the Synod, Pastor Bading, announced to the Synod that the school might perhaps continue a year or two with a growing debt, but would then have to close its doors to avoid complete disgrace. The college board called the school a leaky ship, and they were ready to abandon it and let it sink. What was said was so obviously true that the Synod decided to revamp the school's curriculum completely. The changes that were then made convinced the congregations and the pastors that the school was now being devoted first of all to preparing pastors and teachers that the congregations so desperately needed. That ended the talk of letting a leaky ship sink. The growth of the school since then has not been spectacular, but 100 years after its imminent demise was predicted, the school is healthy and still growing. It has a conscious purpose quite distinct from that of tax-supported institutions—the preparation of servants of the church as pastors. It has no thought of competing with tax-supported schools in their field.

ERWIN E. KOWALKE

News FROM OUR Missions

Nurse Consecrated for Service in Zambia

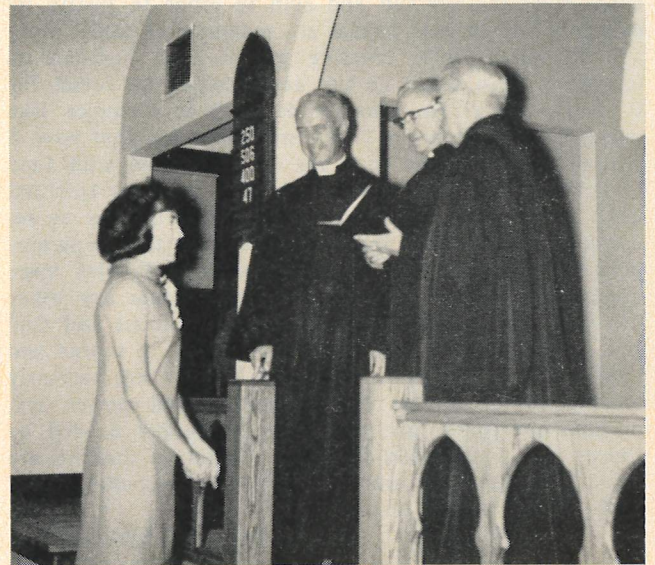
Miss June Witt

"It is an occasion of rare occurrence that has brought us together in our house of worship," said Professor Gerald Hoenecke of the Wisconsin Lutheran Seminary, at the consecration service for Miss June Witt as nurse at the Lumano Dispensary, Zambia, Africa. The service was held at Calvary Lutheran Church, Thiensville, Wisconsin, September 24, 1967.

The rite of consecration was read by Pastor A. L. Mennicke, chairman of the Executive Committee for Central Africa. He was assisted by Pastor Theodore Sauer, secretary of the Committee and Pastor Edgar Hoenecke, executive secretary of the Board for World Missions. The host pastor, Lyle Lindloff, was liturgist. The Calvary choir, directed by Mr. John Jenswold, and a group of Seminary students, directed by Professor Martin Albrecht, added to the festive note of the service.

In introducing his sermon theme Professor Hoenecke said, "There have been, and may still be, such in our

midst who question whether we should as a church engage in work such as is done at our Lumano Dispensary. Isn't our commission from the Lord to preach the Gospel? Others, though not necessarily in our midst, are faulting the Church for not concerning itself enough with the physical side of man. We hear in increasing measure about the Church's responsibility for the total man, with



Participating in the consecration of Miss June Witt were (l. to r.): Pastors Theodore Sauer, Arnold Mennicke, and Edgar Hoenecke.



Miss June Witt enplaning for Lusaka, Zambia, Africa.

the result that more and more churches are not only adopting policies on, but are actively and feverishly taking part in civil rights and similar movements."

In carrying out his theme, "A Look At Our Medical Mission Program In the Light Of the Savior's Word," the speaker said, "The Church cannot but be concerned about the physical well-being of men, as was and is her Lord and Savior. Lest, however, we lose the proper perspective for this work," he continued, "we are not left in doubt as to the place which Jesus' concern for man's physical needs had in His real mission on earth. May we never fail to see and be aroused to Christian compassion over the far more pitiable spiritual disease which afflicts mankind by nature, also the natives in Central Africa, a disease which, while not leaving their bodies unaffected, destroys their souls, a disease, moreover, for which there is no relief or cure other than the Gospel of God's free and unconditional grace in Christ, the forgiveness of sins in His blood!"

He concluded his sermon with the appeal, "And as for us, who are sending this sister in Christ on her way with our prayers and best wishes, let us labor with untiring zeal, freely give, and fervently pray, that the Savior's gracious will may be carried out, not only in Central Africa, but everywhere on earth, that 'the poor have the Gospel preached to them!'"

Following the service, women of Calvary served refreshments. Miss Witt joined Miss Edith Schneider at the Lumano dispensary, 45 miles from Lusaka, the middle of October. For anyone wishing to remember the nurses at Christmas their address is: P.O. Box 1904, Lusaka, Zambia, Africa.

ARNOLD L. MENNICKE

CHAPEL AND STUDENT CENTER DEDICATED

Madison, Wisconsin

The Service of Dedication

The new Wisconsin Lutheran Chapel and Student Center was dedicated in Madison on Sunday, October 1. Worshipers from all over the state of Wisconsin gathered to thank God for His blessings in providing a beautiful and practical building for our Synod's ministry to the University of Wisconsin campus and the downtown area of the state's capital city. President Oscar J. Naumann preached the sermon in the morning services, basing his message on I Corinthians 1:23, 24, "We Preach Christ Crucified." The festival prayer was offered by Pastor Henry E. Paustian of Watertown, who is the chairman of the Western Wisconsin District Mission Board, which is responsible for the administration of the campus mission.

History of Our Campus Ministry at Madison

Our Synod had participated in a campus ministry at the University since the early 1920's. At that time the churches of the Synodical Conference began a cooperative ministry which was carried on for 40 years. When differences in doctrine and practice made it necessary for our Synod to suspend fellowship relations with The Lutheran Church—Missouri Synod, it became obvious that a division of this work would be necessary. In the spring of 1964, there was a division of assets. Pastor Richard D. Balge of Milwaukee was called to begin a campus ministry in Madison. During the first three years, services were conducted and meetings were held in the building of the Woman's Club of Madison. In the summer of 1964, three apartment buildings next door to the Woman's Club on Gilman Street were purchased with the object of razing them to provide a site for construction.

Something About the Building

An architectural firm was asked to design a building which would provide facilities for worship, study, and fellowship. Funds for the construction were provided by the Synod from the aforementioned division of assets, from various legacies, and through a loan. Topped by a 70-foot spire, the building provides seating for more than 250 worshipers, as well as meeting rooms, offices, a library, and housefellow's quarters. A pipe organ is under construction. It was also paid for from various legacies. Furnishings in the building were purchased through the contributions of individuals, various schools and youth groups throughout the state, the student congregation, and several circuits of the Lutheran Women's Missionary Society. Highlighting the chancel area are a bronze sculpture of John the Baptist atop the baptismal font and a black steel crown of thorns superimposed on a towering wooden cross. These two pieces of metal sculpture, in addition to two hand-carved wood



The interior of the new Wisconsin Student Chapel at Madison.



A view from the street of the new Chapel and Student Center at Madison, for our students at the University of Wisconsin.

applique' symbols on lectern and pulpit, are the work of Verne Shaffer, Beloit artist.

The Service of Thanksgiving

In the afternoon service of thanksgiving, Pastor Carl H. Mischke of Juneau, Wisconsin, president of the Western Wisconsin District, reminded the congregation and guests that this edifice had been "Dedicated to the Ultimate in Wisdom and Knowledge." He based his remarks

on Colossians 2:3. A festival choir was directed by Mr. Elmer H. Behrens, principal of Eastside Lutheran School. Pastor Harold E. Wicke of Watertown, former chairman of the Synod's Board of Trustees, offered the prayer of thanksgiving.

Looking Forward

It is estimated that 1,000 members of our Synod and our sister Evangelical Lutheran Synod are students or workers in the campus and downtown areas which the chapel serves. The program offers a wide variety of opportunities for study, worship, social activities, and serv-

ice projects. The ministry is not limited to university students, but seeks to gather and serve people from every walk of life and every age group. For that reason a local congregation was organized in 1966, and services are held on every Sunday and holiday throughout the year. May our gracious God grant that this chapel may always be a place where His Word is faithfully preached and Christ's Sacraments are rightly administered!

RICHARD D. BALGE, pastor
Wisconsin Lutheran Chapel and
Student Center

WHAT IS IT LIKE TO WORSHIP IN A MISSION?

Worshipping in a mission congregation is like stepping over beer bottles on your way to church in the morning.

It is like finding the rented hall where you worship littered with the remains of last night's party.

It is like carrying the altar cloth, dossal curtain, wooden cross, guest book, hymn books, candlesticks, and collection plate to church each Sunday.

It's like singing hymns to the accompaniment of a piano or tape recorder.

It is like having Sunday-school class in a hallway.

It is also like being part of a closely-knit family of Christian brothers and sisters.

It is like bearing one another's burdens.

It is like having your choir sing for the very first time.

It is like canvassing and running an ad in the paper and no one shows up.

It is like inviting no one and the Lord sends two or three.

Every time there is a Baptism or Confirmation it is an occasion of greatest rejoicing.

Every time a family moves away it's like losing your right arm.

It is seeing with unmistakable clarity that the Lord is building His Church through His Gospel.

It's like rejoicing when the attendance first reaches 30, and then 40.

It's like praising God each Sunday that we have His Gospel to preach.

It is being indebted to our fellow Christians for supporting our pastor until we can do it ourselves.

It is like looking for land, finding some in a good area, and then learning that no one will lend you the money to buy it.

It is like finding out that the Church Extension Fund has a \$3 million backlog of requests.

It is like hoping and praying.

WE WOULDN'T TRADE IT FOR THE WORLD!

HIDDEN GEMS IN OUR HYMNS

"Hail to the Lord's Anointed"

The church has long spoken of the wonderfully unique "coming" of the Lord as a threefold "advent" or "coming." He *has* come. This is a fact of history. The One whom God promised to His people was born in Bethlehem of Judea and has permanently united Himself to our human nature. He is the God-man, Christ Jesus.

He *is* coming. Still today Jesus continues to come unto us with all of His grace and favor through His Word and Sacraments.

He *shall* come. His great and glorious majesty is to be revealed at the end of time, and then all will understand fully what He means when He says: "I am Alpha and Omega, the Beginning and the Ending, which is and which was and which is to come, the Almighty" (Rev. 1:18).

There are several hymns in the "Advent" section of *The Lutheran Hymnal* which touch on each phase of this threefold coming of the Savior. One which does this quite effectively is Hymn No. 59. It is James Montgomery's rendering of Psalm 72, and it was originally written in eight stanzas. The six stanzas available to us in our hymnal still form a doctrinally rich Messianic hymn.

Notice how the poet expresses the reason for the Son of David's appearing in the "fullness of the time." He came "To set the captive free"; He came "to help the poor and needy," and "to bid the weak be strong." The continuing "advent" of Christ brings joy and hope to people all over the world as He builds His "kingdom without end." And finally, on that last Great Day, "O'er every foe victorious He on His throne shall rest."

"His name shall stand forever!" May we be with Him forever to join in praising that wonderful Name!

PHILIP R. JANKE

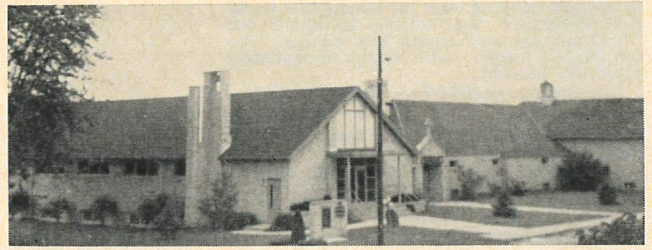
TWENTY-FIFTH ANNIVERSARY

Our Savior's, Wausau, Wisconsin

"Twenty-five Years of Blessings" was the theme chosen by the members of Our Savior's Lutheran Church of Wausau, Wisconsin, as they observed the 25th anniversary of the congregation on September 17. It was on September 20, 1942, that the first service of the congregation was held in an abandoned schoolhouse. The beautiful church and school building which the congregation today enjoys is but small evidence of the manifold blessings received during the short space of 25 years.

In two morning services the congregation was privileged to have as its guests two former pastors. Pastor Roy Reede of Sleepy Eye, Minnesota, delivered the sermons, reminding the congregation of their "pledge to God as a church of the pure Word and the Lutheran Confessions." He based his thoughts on Psalm 119:106. Pastor Donald Meier of Lake Geneva, Wisconsin, served as the liturgist.

In the afternoon service Pastor Lyle Koenig of Appleton, Wisconsin, the first pastor of Our Savior's, called our attention to the "amazing grace of God" in this time, as St. Paul points out in II Corinthians 6:1,2. In this service the congregation was privileged to have as guest organist Prof. Adolph Wilbrecht of DMLC, who



A view of Our Savior's Church and School, Wausau, Wisconsin.

was the first teacher and principal of Our Savior's Lutheran School.

As was noted, 25 years of continued grace and blessing is a privileged milestone for a congregation to mark. Yet, this cannot even begin to compare with the grace and blessing which is bestowed upon those members who have ascended from the Church Militant to the Church Triumphant. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32.)

R. A. SCHULTZ

† Prof. R. M. Albrecht †

Richard M. Albrecht was born in Pommerania, Germany, on November 25, 1874. He was the second of six children born to Mr. and Mrs. Herman Albrecht. The family left Germany when the deceased was nine years old, settling in La Crosse, Wisconsin, in 1883. He decided to enter the work of the teaching ministry; to do so he entered Northwestern College, Watertown, Wisconsin, and studied there for several years. He was engaged as a supply teacher at St. Mark's Lutheran School, Watertown, for a year, and was then permitted to finish his schooling at Dr. Martin Luther College, New Ulm, Minnesota, which in 1892 had been made the Wisconsin Synod's teachers' seminary. He graduated from Dr. Martin Luther College in 1896 and returned to St. Mark's School, where he taught until 1901. From 1901 to 1915 he was principal of Jerusalem Lutheran School, Milwaukee. In 1916 he was called into the education department of Dr. Martin Luther College, where he taught education courses and German, and was one of the supervisors of the practice school until his retirement in 1954.

In 1899, he was united in holy wedlock with Selma Zielke of La Crosse, she preceded him in death four years ago at the age of 91. Five children were born of this marriage; Mrs. Erna Rosenberg of New Ulm, Walter Albrecht and Pastor Gerhard Albrecht, both of La Crosse, and Prof. Martin Albrecht of Mequon. One child died in infancy.

The deceased spent his declining years in New Ulm and in Mequon; the last month he lived in a rest home in Winona, Minnesota. He was hospitalized on October 18 and died peacefully on Sunday afternoon, October 22. Besides the immediate family he is survived by three daughters-in-law, 12 grandchildren, and 15 great-grandchildren. Burial services for Professor Albrecht were held on October 25 at Calvary Lutheran Church, Thiensville, Wisconsin. Pastor L. J. Lindloff officiated, and Pastor Eldor Toepel preached the sermon.

Studies in God's Word

(Continued from page 400)

young unmarried woman who is a virgin in fact. The use of this word assures the reader that the Savior is the virgin-born Son of God—neither born of the passion of man

and woman, nor of the will of man, but of the gracious will of God.

Finally, let's repeat a fact mentioned previously. When the Holy Spirit translated His own prophecy in Matthew chapter one, you can be sure that He who is the Third Person in the Holy Trinity knew Hebrew well enough to choose the right Greek word. Matthew states Christ was virgin born. And Isaiah states it just as clearly.

By the way, do you know that there is still a reward outstanding for anyone able to prove that 'almah' is not 'a virgin.' Luther wrote: "If a Jew or Hebraist could prove to me that ALMAH could possibly mean a married woman in the Scripture, he shall get a hundred gold coins (Gulden) from me (God knows where I'll find them.)" It's worth more than a hundred Gulden, is it not, to know that Jesus our Savior is virgin born. That assures eternal blessings. Only because of this could Paul write: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4,5).

HAROLD E. WICKE

CHRISTMAS CONCERTS

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
* * *

Northwestern College

December 17
8:00 p.m. Christmas Concert
* * *

Wisconsin Lutheran Seminary

Wisconsin Lutheran Seminary, Mequon;
Sunday, December 10 at 3:00 and 7:30 p.m.
Martin Albrecht, Director

APPOINTMENT

Pastor John A. Westendorf, 108 E. McKay St., Saline, Mich. 48176, has been appointed chairman of the Standing Committee on Salary Review to fill the vacancy caused by the resignation of Pastor Elton Huebner, newly elected chairman of the Board of Trustees.

Oscar J. Naumann, President

**SOUTHEASTERN CONFERENCE
PASTOR-TEACHER CONFERENCE**

St. Stephen's Lutheran Church
Adrian, Michigan

January 22, 23, 1968

Agenda: The Values and Perils of Christian Scholarship; The Lake Mendota View of Administration; Exegesis of I Pet. 4:1-19; Initial Views on the Concept of Synod's Newest Executive Office; The Teacher's Stewardship of Summer Time.

Host pastor: Daniel Gieschen.
Preacher for the communion service: Edward Binchoff; Glenway Backus, alternate.
Keith Haag, Secretary

A MISSIONARY'S REQUEST

Wanted—at least two copies of the Teacher's Guide for both Series 1 and 2 of the Old Sunday-School Course, published by Northwestern Publishing House. Please send to, or write to:

Pastor Roger Sprain
P.O. Box 234
Trujillo Alto
Puerto Rico 00760

CALL FOR NOMINATIONS

Board of Education — Wisconsin Synod

The Board of Education — Wisconsin Synod herewith invites the constituency of the Synod to nominate candidates qualified for the office of Executive Secretary of the Board of Education, to replace Mr. Emil Trettin, who is retiring at the end of this school year. Nominees shall be men who are trained and experienced educators. The candidates nominated for this position should be qualified to carry out the following duties:

1. Coordinate the work done in the department of schools and in the department of part-time agencies in the Board of Education;
 2. Manage the office of the Board of Education;
 3. Plan and supervise the production of promotional materials for all Christian education agencies;
 4. Serve as editor-in-chief of the "Lutheran Educator";
 5. Supervise the production of educational materials for the Christian day schools.
- Pertinent information should accompany the nomination.

All nominations must be in the hands of the undersigned by December 29, 1967.

Board of Education — Wisconsin Synod
Pastor Clarence Koepsell, Secretary
905 Nebraska St.
Oshkosh, Wis. 54901

WISCONSIN EVANGELICAL LUTHERAN SYNOD

CURRENT BUDGETARY FUND

1967 Prebudget Subscription Performance

Ten months ended October 31

	Subscription Amount for 1967	10/12 of Annual Subscription	Offerings Received in 1967	Per Cent of Subscription	Offerings Received in 1966	Per Cent Increase for 1967
Arizona-California	\$ 75,481	\$ 62,901	\$ 55,983.72	89.0	\$ 54,835.37	2.1
Dakota-Montana	105,451	87,876	74,715.81	85.0	86,748.38	13.9*
Michigan	507,155	422,629	400,198.03	94.7	369,675.05	8.3
Minnesota	560,698	467,248	470,593.54	100.7	455,317.41	3.4
Nebraska	103,184	85,987	78,274.92	91.0	81,999.85	4.5*
Northern Wisconsin	591,401	492,834	481,671.53	97.7	473,855.44	1.6
Pacific Northwest	24,555	20,462	17,923.61	87.6	17,001.56	5.4
Southeastern Wisconsin ..	735,046	612,538	535,576.41	87.4	542,087.72	1.2*
Western Wisconsin	655,531	546,276	487,615.64	89.3	503,334.24	3.1*
Total	\$3,358,502	\$2,798,751	\$2,602,553.21	93.0	\$2,584,855.02	0.7

* Indicates a decrease

MISSIO DEI CONTRIBUTIONS

Total to October 31, 1967

Arizona-California	\$ 102,196.92
Dakota-Montana	110,294.09
Michigan	441,331.94
Minnesota	470,666.02
Nebraska	104,481.64
Northern Wisconsin	683,708.65
Pacific Northwest	32,967.53
Southeastern Wisconsin	825,665.50
Western Wisconsin	562,687.31
Gifts sent to Treasurer's Office	28,134.56
Total ..	\$3,362,133.26

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Four months ended October 31, 1967 with comparative figures for 1966

	1967	1966	Increase Decrease*
Income			
Prebudget Subscription Offerings	\$ 958,319.44	\$ 919,496.91	\$ 38,822.53
Gifts and Memorials	26,424.09	19,319.69	7,104.40
Pension Plan Contributions	19,015.88	21,843.68	2,827.80*
Other Income	542.76	808.22	265.46*
Total Income	\$1,004,302.17	\$ 961,468.50	\$ 42,833.67
Expenditures			
Home Missions	\$ 372,372.34	\$ 331,987.81	\$ 40,384.53
World Missions	196,708.82	171,824.53	24,884.29
Worker-Training	450,533.44	394,974.18	55,559.26
Benevolences	224,137.08	174,179.22	49,957.86
Administration and Services	124,426.93	78,719.29	45,707.64
Total Expenditures	\$1,368,178.61	\$1,151,685.03	\$216,493.58
Operating Gain or Deficit*	\$ 363,876.44*	\$ 190,216.53*	
Deficit carryover from June 30, 1967	\$ 199,962.70	—	
Net Operating Gain or Deficit*	\$ 563,839.14*	\$ 190,216.53*	

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

NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

Alcohol and You — in response to a number of requests the Audio-Visual Aids Committee has purchased two brief filmstrips on the subject of drinking alcoholic beverages. The filmstrips describe, in simple language, what effect alcohol has on human beings, the different types of alcohol beverages, and the serious problems and frequently disastrous consequences that result from excessive use of such beverages. These filmstrips, which have no records or printed copy, but offer words of commentary right on the frames of the filmstrips, could serve effectively as discussion primers for youth groups or even various adult clubs and societies.

Order by number "Alcohol and You" FS-310-AAY-A (part one); FS-311-AAY-B (part 2).
CI. Time: approximately 10 min.

INSTALLATION

Pastor

Meyer, Louis W. Sr., as pastor of Zion Ev. Lutheran Church, Almena, Wis. (R.R. 2), by P. R. Kurth, assisted by E. M. Bode, M. T. Bradtke; Nov. 12, 1967.

Kock, Norval W.
715 Marshall St.
Manitowoc, Wis. 54220

Strobel, Richard W.
P.O. Box 308
Wetaskiwin, Alberta, Canada

ADDRESS OF MISSIONARY ON FURLOUGH

Janosek, J. M.
4510 Marr
Warren, Mich. 48091

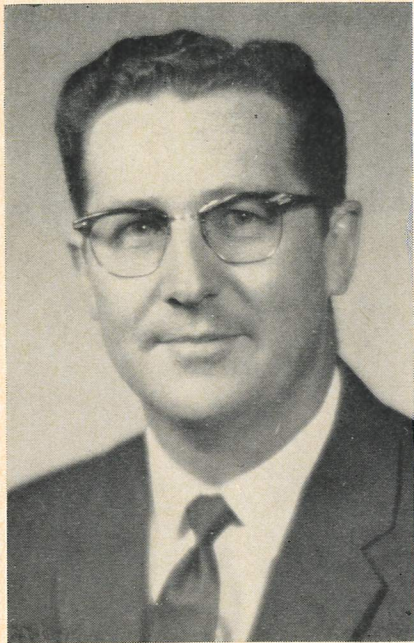
CHANGE OF ADDRESS

Pastors

Bode, David E.
2009 S. 260th St.
Kent, Wash. 98031

CORRECTION OF ADDRESS — MISSIONARY

Janosek, J. M.
P.O. Box 748
Blantyre, Malawi
Africa



Lloyd O. Huebner

LLOYD O. HUEBNER, DEAN OF STUDENTS

Dr. Martin Luther College

Called as Dean of Students to Dr. Martin Luther College, Pastor Lloyd O. Huebner was installed into this office in the College's opening service on September 20.

Dean Huebner assumes this office with a rich background of service to the Church. From 1958 to 1967 he served as principal of Lakeside Lutheran High School. Following his graduation from Northwestern College in 1947, he served as a tutor for one year at Dr. Martin Luther College. He then continued and completed his theological training at Wisconsin Lutheran Seminary. He devoted eight years to the parish ministry at Akaska, South Dakota, and Wood Lake, Minnesota, before entering the educational field as principal of Lakeside.

Dean Huebner is married to the former Inez Wahl of Watertown, Wisconsin. They are the parents of five children, two daughters and three sons.

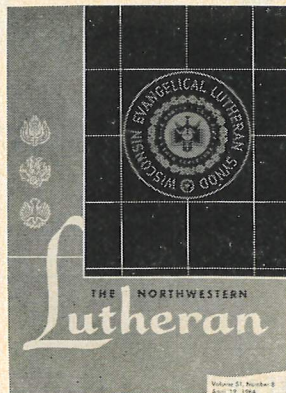
THE SPECIAL CHRISTMAS ISSUE — SOME THINGS TO EXPECT

- A most festive cover in full color will greet and delight the eye.
- "Welcome to Earth, Thou Noble Guest!" will be the theme of the special issue. Since this is a line from Luther's hymn "From Heav'n Above," it also serves as an echo of our Reformation anniversary observance.
- There will be four brief meditations, each one treating a line of "From Heav'n Above," stanza 8 (LH 85).
- Another article will be specifically devoted to Luther's cherished hymn.
- Two pieces of poetry will express the blessed truths of Christmas.
- The inside of the back cover will carry a Christmas litany of praise, and the back cover, as usual, will bring the Christmas greeting.

A Friendly Reminder: If you wish to order extra copies of the Christmas issue, you should place your order immediately upon receiving this issue. The same applies if you wish to send a gift subscription, beginning with the Christmas issue, to some relative or friend.

A Thoughtful Christmas Gift

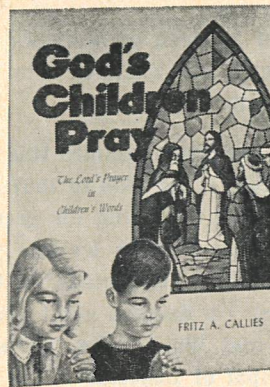
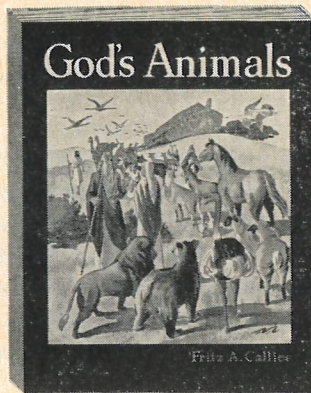
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GOD'S ANIMALS

By FRITZ A. CALLIES

This is not just another children's book about animals of the Bible! It is filled with astonishment. And it is simple and uncomplicated.

Some of the profoundest doctrines of the Bible turn up in the most unexpected places in a most delightful way. With Bible references unobtrusively on the margin, the author lets you follow him as he picks his way through the Bible.

The original watercolors which face the text are a pure pleasure. They will catch the attentive eyes of children—from the bright button eyes of a rooster to an Audubon-like covey of quail.

If you want to add a little game to the reading, there is a brace of questions under each illustration to lead the youngsters on. At the end of the book there is a quiz section which can be turned into another game for the children. For children of any age. 64 pages. Paper cover.

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The Lord's Prayer in Children's Words

In 14 brief chapters this attractive booklet describes the learning experience of Karen, age 12, and Steve, age 7, in their bedtime discussions with father or mother. The subject is the Lord's Prayer. These are not lectures by the parents, but informal discussions between parent and child, relating Scripture truths to the everyday experiences of the child. Children of any age will recognize the true-to-life experiences of Karen and Steve, and will at the same time recognize the value and importance of learning how and why God's children pray. Attractive illustrations, simple memory verses, and Scripture references are included. Full-color hard-bound cover. 32 pages. 8x10½.

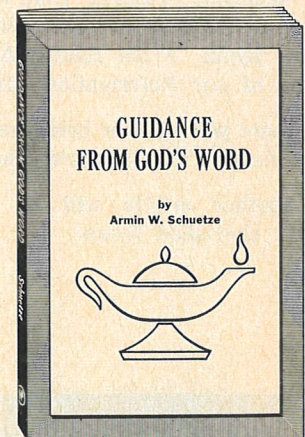
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