



THE NORTHWESTERN

Lutheran

May 12, 1968



BRIEFS

by the Editor

ANOTHER ISSUE OF "THE LUTHERAN CHRISTIAN" came to our desk recently. And what is "The Lutheran Christian"? It is the official publication of the Lutheran Church of Central Africa. It is to serve for that church the same purpose as The Northwestern Lutheran serves for the Wisconsin Synod. It is published by The Lutheran Press, P.O. Box 49, Lusaka, Zambia.

It is a new publication, for the April 1968 issue is Number 5 of Volume I. It is an ambitious undertaking for our men in Zambia and Malawi and their African colleagues. What is more, their execution is worthy of their aims. Their church paper is edifying, informative, and interesting.

Some of its departments are: "This We Believe"; "Answers from God's Word"; "Meditations"; "News and Notes." This particular issue also contains a report by Missionary Wendland on his visit to the Lutheran Church of Southern Africa and a report by Lay Missionary Elmer Schneider on the publications program.

THESE ITEMS FROM "NEWS AND NOTES" will prove interesting to you, we are sure:

On February 24 Missionary Orlin Wraalstad arrived safely from America. He replaces Missionary R. L. Sawall, who is now serving a congregation in Manitowoc, Wisconsin, U.S.A. Missionary Wraalstad is located in Lusaka. He is becoming acquainted with the language and work and is serving the English-speaking congregation in Lusaka.

We have received word that the 9th and 10th missionaries to Central Africa have been granted by the Wisconsin Evangelical Lutheran Synod in America and have received calls. We hopefully await word that these calls are accepted and that these additional men will be coming. Two houses are being built in Chelston, near the Bible institute property, and are nearly finished.

Our next conference will meet from the 30th of April to the 1st of May at the Lutheran Bible Institute near Lusaka, Zambia. All evangelists, pastors, and missionaries will be asked to attend, as well as members

of Synodical boards and committees. . . . This time we are having some of our religious workers present papers dealing with the work of our church. We are also meeting an extra half-day in order to allow more time for a full discussion of all topics presented. This marks another step forward in our growth as a church.

Five of our eleven students at the Bible Institute plan to complete their two-year course of study this May. We look forward to these added workers to help gather in the Lord's harvest.

Two new congregations have been started in the Lusaka area. The one is located in West Chelston, and the other at a Government Nursery about 10 miles south of Lusaka. Both congregations began through members of our church who moved to new places and who wanted to continue to gather faithfully about the preaching of God's Word.

Annual Reports. Many congregations report that prospects for growth are "good." Some request a full-time religious worker to help with this growth. Our congregations are also showing their thanks to the Lord for His many blessings. In one area alone the offerings brought to the Lord are three times more than they were in 1966. Most of the con-

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

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Editorials

Cut Out For What? The season will soon be here when hosts of young people joyfully complete some part of their education — grade school, high school, college. Now what? Parents and children may find it difficult to answer that question. Often there is no question, the course having already been decided on in the minds of both. Whether a course has been chosen or not, both parents and children would like to choose a career for which the child is best fitted, for which it is cut out, as the saying goes.

But must we spend our lives at the one thing that in our opinion or in the opinion of others we seem to be cut out for? Moses was a first-rate shepherd and spent 40 years of his life in that capacity. He was positive that he was not cut out to be the commander-in-chief of an army, a lawgiver, a judge, and a historian. But that is what God made of him. We should never have heard of him if he had remained a shepherd. David was another good shepherd. So was Amos the prophet. Matthew no doubt was a reliable and honest tax collector, a rarity in those days. Luke was a fine physician. And Paul was a Pharisee of Pharisees, exactly what he thought he was cut out for.

There are fine ministers in our pulpits today who once were sure that they were cut out to be airplane pilots, or whose ambition it was to stand in line to be among the first to buy a ticket for a trip to the moon. One young man thought he had special gifts to be an actor; he became a professor of theology. Martin Luther's father and Martin himself thought he was cut out for the law; then Luther decided to become a monk for the rest of his life, but God chose otherwise. And so God often chooses in the case of the rest of us.

If we ask a young boy if he thinks he is cut out to be a minister or a parochial school teacher, the answer is likely to be No. There are not many in the ministry today who as young boys in school were sure that they were cut out for the ministry. And it is a fact that many ministers and teachers, good ones, would also have made first-class carpenters or auto mechanics. They were gifted in many directions. This does not mean that it makes little difference what career a boy or girl chooses or just drifts into. Drifting isn't good either. Obedience to parents, prayer, faithfulness in one's studies, and trust that God's invisible, but wise, hand will guide in the right direction, will place us where we ought to be, even though we might have excelled in some other calling — like Moses, Luke, Martin Luther, the embryo lawyer.

ERWIN E. KOWALKE

* * * *

Keeping the Young People With the Church When a new pastor is about to be called into a congregation, and the specific qualifications of a proposed pastoral candidate are being considered, it is not unusual for one of the members to inquire, "How is he with young people?" This is a legitimate question, raised in commendable concern

for the spiritual welfare of the youth of the congregation.

Young people are not always faithful to the vow, made at their Confirmation, "to be diligent in the use of the Means of Grace" and "to continue steadfast in the teachings of this Church." Not infrequently they drift away in the years immediately following their Confirmation. The problem is how to keep them with the church at an age when they are beset with peculiar temptations.

Unfortunately, the solution to this problem is not as clear as it might be. In the first place, once children begin to develop into young men and young women it is a little late to attack this problem. The best insurance against their falling away in this period of their life is a sound early training. The inspired Proverb counsels, "Train up a child in the way he should go; and when he is old, he will not depart from it." Secondly, when children become "young people," the solution remains essentially the same: diligent instruction in the Word of God. The Psalmist asks, "Wherewithal shall a young man cleanse his way?" And he answers, "By taking heed thereto according to thy word."

Social programs in organized youth groups may help to bring our young people together in wholesome surroundings. Recreation sponsored by the church may provide a wholesome outlet for youthful energies. Consequently concerned parents, pastors, and members encourage such activities in their congregations. But finally the only thing that will keep the young people with the church is sincere faith, and this is built by teaching them the Word of God.

What is needed, then, is pastors, young or old, who include these young people in their spiritual ministrations; parents who give their cooperation in all efforts to deepen the knowledge and strengthen the faith of their sons and daughters; and adult members who by their own example do not deny the very thing they are trying to impress upon the young people.

Nothing else will work.

IMMANUEL G. FREY

* * * *

Mormon Discords One of the best-known and most popular choirs in our country is the Mormon Tabernacle Choir. Its Sunday morning program from the "Crossroads of the West" is a favorite of millions of Americans.

It is a fine choir. Its 300 voices give it great range and power. Its singing is full-bodied, rich, and beautiful. The selections are not merely popular sacred tunes from "The Golden Book of Favorite Songs"; they also include the flower of church music. Composers like Bach and Palestrina, Handel and Schuetz are frequently heard on their programs.

This choir is composed of Mormons. In the Mormon church the *Book of Mormon* has a higher standing than does God's inspired Word. The Bible says of Jehovah,

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Studies in God's Word

How We Shall Be Raised — I Corinthians 15:35-58

How thoroughly Paul purges out the leaven which threatened the faith of the Corinthians! He has established the truth of the doctrine of the resurrection of the body and the certainty of it (vv. 1-34). Now he proceeds to set forth the manner of its occurrence and the nature of the new body to be assumed.

Still in view are the unbelieving "some" who could not conceive how the dead are raised up (v. 35). Because they could not understand the "how," they denied the reality. In explaining "how," Paul again confirms the truth of the bodily resurrection.

A Parallel in Nature

First, Paul uses an analogy from nature (vv. 35-41). The point he drives home is that *God acts*. As He willed it in creation ("as it hath pleased Him"), God gives to vegetable life a body fit for its own existence. Wheat, for instance, is wheat. But the plant with its stalk and ear differs greatly from the bare kernel that is planted. The seed dies, but the wheat continues in a new and more fully developed "body." Any fool recognizes this, although he cannot understand the process. It is an act of God.

In His manifold creation, God has given a variety of form and character to different species. Each is fitted for its own existence. God is able to do this. His creation is not stereotyped. Why should anyone think that the present body of man must be the same in the resurrection?

Advancing to the possibility — and the reality — of a future body different from the present, Paul refers to the contrast between heavenly and earthly bodies. Each kind is fitted for its own function and sphere of existence. God is able to do this.

God Supplies a Fit Body

"So also is the resurrection of the dead . . ." (vv. 42-44). God is able to transform the present corruptible,

inglorious, weak, and "natural" body. That which is fit for this life will be adapted to the life to come: incorruptible, glorious, powerful, and "spiritual."

If there is a "natural" body, given by God for the present life and suited to it, it follows, according to the principle: "to every seed his own body" (v. 38), that there will be a "spiritual" body for the life to come and suited to it.

The present condition of the body is called "natural" because it belongs to the natural life. The future condition will be "spiritual," that is, the "natural" body will be completely changed into a body that is a proper organ for the spirit. God is able to do this.

Two Progenitors

The two conditions are traced to their origin (vv. 45-49). The "natural" body we have in relation to Adam, the natural head of the human race. This is a gift of God, bestowed when He "breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). The "spiritual" we have in relation to Christ, "the last Adam," who through His resurrection has become a "quickening [life-creating] Spirit." This, too, is a gift of God, granted in rebirth through the Founder and Head of a new race, the "children of the resurrection" (Luke 20:36).

The "natural" body is ruled by the "life-force" given in natural birth. The "spiritual" body will be completely under the influence of the "spirit," the spiritual "life-principle" bestowed in rebirth and reaching full maturity in the resurrection. According to the principle of sowing, the "natural" precedes the "spiritual." The seed is sown first. Then follows the full-blown plant. Thus Paul describes the same body in two different states, the "earthly" and the "heavenly."

Transformation There Must Be

To what conclusion are we led by this? There must be a transformation (vv. 50-53). Corruptible flesh and blood must be changed into incorruption. Only when sin together with its effects is completely removed from our bodies, which takes place in the resurrection, do our bodies attain incorruption and thus inherit God's kingdom.

What about those believers who will be alive at the last trump? Their bodies, too, shall be changed. Both those who die in Christ and those who live in Him will be clothed with incorruption instantaneously at Christ's coming.

A Glorious Victory

Then at last the Scripture, "Death is engulfed in victory!" (Isa. 25:8), will be fulfilled. What a glorious victory! (vv. 54-57). Death is completely undone! The viper has lost its venomous sting — sin. Sin had paralyzed man and had threatened to undo him. But Jesus, the Sin-bearer, absorbed the venom in His own body. The Law, sin's strength, had exposed and condemned the sinner. But Jesus fulfilled the Law and thus removed sin's power. Thanks be to God, Author of our salvation, who gives us the victory through our Lord Jesus Christ, "who hath abolished death, and hath brought life and immortality to light" (II Tim. 1:10).

By the way, note how Paul has linked the bodily resurrection to the central doctrine of justification, the forgiveness of sins through Jesus Christ and Him crucified — the only thing Paul determined to know among the Corinthians (I Cor. 2:2).

The Savior shares His conquest! "Because I live, ye shall live also" (John 14:19). What an incentive to be "steadfast, immovable, always abounding in the work of the Lord," knowing that in Him it is leading to an everlasting, heavenly harvest!

PAUL E. NITZ



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: How Did We Get
the Bible?**

Several readers have asked that we discuss this question in our column. How did the Bible originate? How did the particular books that are in the Bible get there? We speak of the collection of authoritative Biblical writings as the canon. How did this collection known as the canon originate? Since these questions cover much material, it will not be possible to discuss them all in one brief article. We shall first ask the question: How did the books we know as the Word of God get to be written? Then we have the further questions: How were these books gathered into the canon? How did the canon come to be accepted? We begin with the first question this time.

We accept the Bible as the Word of God. We believe that God speaks to us in the Scriptures. How did these books happen to be written? How do we know they originate with God?

Not Like Some False Books

God could, of course, have written these books in some direct way and somehow given them to man in this world. Some books that want to be considered as sacred writings claim for themselves quite unusual origins. Thus the *Book of Mormon*, written on plates of gold in the so-called "Reformed Egyptian" language, is supposed to have been discovered by Joseph Smith at the direction of an angel. After "translating" these writings, he is reported to have returned the golden plates to an angel, who since then has charge of them. The *Koran* of the Muslims is supposed to have been dictated to Mohammed by the angel Gabriel.

Nothing Spectacular

In many respects, the Bible's origin is much less spectacular. It was written originally in the language used by the people among whom it originated, the Old Testament in the Hebrew of the Jews, the New Testament in Greek, the widely used language of Jesus' time. It was written by ordinary men, in ordinary language, in the ordinary way of writing. Sometimes even the occasion for writing was a very natural one. St. Paul wrote his letters as needs arose in one or the other congregation. St. Luke first wrote his Gospel for the benefit of a man by the name of Theophilus (Luke 1:3). There is much about the origin of the Bible that we might call very natural.

But Inspired By God

But if Scripture arose in such a seemingly natural way, how is it that we call it God's Word? The Bible makes claims about itself that set it apart from other writings. The Prophets frequently begin by saying:

"Thus saith the Lord." They report on visions that the Lord has given them (cf. Obad. 1:1, etc.). They report the "word of the Lord" that came to them (cf. Hos. 1:1; Joel 1:1; etc.). Scripture claims that "holy men of God spoke as they were moved by the Holy Ghost" (II Pet. 1:21). "All Scripture," we are assured by St. Paul, "is given by inspiration of God" (II Tim. 3:16). Repeatedly Scripture claims for itself that it is God's Word, that it is the Word of God because the men who wrote were doing so by inspiration of God.

But does this prove anything about its origin? This is Scripture testifying in its own behalf. Whoever wishes to cash a check in the bank needs to prove his identity by having proof beyond his own word. Someone else must testify for him, verifying his claims.

Scripture Proves Itself

There is, however, no higher authority than God Himself to whom one can turn to verify the truth of what God says. No man, no church can be an authority above God to prove that God's Word is what it claims to be. This, nevertheless, we must realize: The claim which Scripture makes about itself does confront man with a decision. Either Scripture is speaking the truth and is God's Word, or else it is deceiving. It will have to be one or the other, in view of its claims. This means that we must look to Scripture itself to determine its truth or falsehood.

God's Word through what it does convinces the human heart that its claims are true. Jesus said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

Scripture speaks to man of his sin, convicts him of sin. With what power and truth it unmask's man's inner nature! Then it speaks to man about the grace of God in Christ. As the Gospel addresses itself to the human heart, the Holy Spirit works faith in God's forgiveness, produces hope, gives assurance of salvation. In this way Scripture through the working of the Holy Spirit works faith also in its claims about itself. It leads to the recognition that the Word that speaks so authoritatively about man's sin and God's grace can be none other than God speaking to man, as is claimed.

This is, indeed, no logical proof of its claims; this is no human authentication. It is God's own way, however, of "proving" the divine origin of these writings. The power its evidences in its use will have to be the chief proof of its divine origin.

ARMIN SCHUETZE

oh, come, let us worship!

Our Lutheran Liturgy

THE EPISTLE

"The Epistle" is the Scripture reading taken from the "Epistles," that is, the New Testament letters, which the Apostles had at one time written to the congregations with whom they were intimately connected. Thus the Epistle to the Romans was written by the Apostle Paul to the Christians who were living in Rome. Since these letters pointed out weaknesses and strengths, dangers, causes for alarm, encouragements for a stronger faith, the Christian congregations began to exchange them and began the practice of reading them in their church services. This is the practice which has continued with very little interruption to the present time.

The Old Testament Custom

From time immemorial God's children of the Old Testament carried on the practice of reading and discussing readings from the Old Testament Law (the Five Books of Moses) and from the Prophets. Thus we see that at the time of Christ, according to Luke 4, Jesus Himself "went into the synagogue on the sabbath day, and stood up for to read." The passage He read and explained was taken from the Prophet Isaiah.

New Testament Readings

The New Testament Christians began to read portions of the Epistles and of the Gospels, especially those accounts of Jesus which centered around the main festivals, such as Easter, the Baptism of Jesus, His death, His Resurrection, His Ascension, in addition to the Old Testament readings. Gradually the Epistles took the place of the Law, since they also stressed sanctification, the manner of life that God's children were to lead; the Gospels, on the other hand, took the place of the Prophets, thus indicating that the Old Testament prophecies had been fulfilled in Jesus Christ.

There was a time when services were conducted every day of the week. It was also common practice to read the Scriptures continually, that is, chapter for chapter, a practice which in Latin was called "lectio continua." In quite a few instances our Sunday readings show that they are what is left of these "continuous readings."

The Emphasis on "The Word"

As a result of the Reformation the part of the service which we may call "The Word," that is, Epistle, Gospel, Creed, and Sermon, receives much emphasis. For Luther this was one of the high points of the service.

The Purpose of the Epistle

What is the purpose of the Epistle? It is to serve as a forerunner, or a preparation, for the Gospel. For that reason some have referred to it as the "John the Baptist," preparing the way for the Lord, who appears rather personally in the Gospel. The Epistle often stresses sanctification; this means that it tells us how

we should live; the Gospel shows us where the strength to lead a God-pleasing life comes from, namely, from Jesus. For instance, the Epistle for the Second Sunday after Easter, I Peter 2:21-25, tells us that we should use Jesus as our example, that we should follow His steps. The Gospel then tells us that Jesus is our Good Shepherd, who wants to lead us and take care of us, even as a shepherd takes care of his sheep.

Who Made the Selection?

Who chose these readings? This is impossible to say. According to tradition it was Jerome (died in A.D. 420) who selected the readings, but this is mere "tradition." We do know, however, that by the year 800 the readings had been selected. Since that time some changes were made. On the whole we may say, however, that the readings in the Roman Catholic, the Anglican, and the Lutheran churches agree quite well, for they are to the greatest extent the readings that had been chosen by the year 800.

Some Pertinent History

Some of our churches do not use two readings, but they limit themselves to one, either the Epistle or the Gospel. Is this done to shorten the service? Hardly; for there was a time in the history of the Church when many meaningful practices were discontinued; this was the period of Rationalism, which took place in the late eighteenth and nineteenth centuries. The spirit of that time gave little encouragement to the use of a system of readings. The complete stress was on the understanding, on human reasoning. There seemed to be little spirit of love, devotion, glorifying and thanking God for His wonderful blessings. It was during this time that the church year as such was discontinued. Readings, therefore, meant little.

When the revival, or the return to Lutheran practice, took place in the middle of the nineteenth century, many churches were no longer acquainted with the fact that there had been two or three readings each Sunday. And so the practice of having only one reading seemed to some to be sufficient. Would it not be better, then, that we return to the reading of both the Epistle and the Gospel?

We shall admit that many of the Epistles are difficult to understand. With proper explanation, however, either by means of short paragraphs in the Sunday bulletin, or by means of a few words of introduction before the Epistle is read, our congregations would benefit greatly. The annual repetition will surely help the attentive listener to recall and to understand the Epistles more fully, even if they may be expressed in rather difficult language. Let us ever cherish the privilege of hearing these meaningful letters, the "Epistles," read to us in our Sunday morning services. MARTIN ALBRECHT

What do
you mean..



Sanctification?

THE CHRISTIAN, A SINFUL SAINT AND A SAINTLY SINNER

In his lectures on Paul's Epistle to the Romans Luther repeatedly emphasizes that the Christian is both a sinful saint and a saintly sinner. By faith in Christ Jesus he is a saint, completely righteous and perfectly holy. For Christ's sake God forgives his sins. He judges and accepts the believer as righteous. He sees him clothed in the spotless robe of Christ's flawless righteousness. At the same time, however, the Christian is a miserable wretched sinner. Daily he falls victim to the temptations of his Old Adam. In himself, as he now exists as a human being, he is altogether unrighteous and unholy.

A Strange Paradox

This strange paradox Luther expressed in a frequently quoted Latin phrase. The Christian, he said, is *simul iustus et peccator*. He is at one and the same time a righteous man and a sinner.

This seeming contradiction has its explanation, of course, in the Christian's dual nature. He is a composite being. Born again through the regenerating work of the Holy Ghost, he is a New Man, a new creature, and as such altogether righteous. As long as he lives in this world, however, he still has his Old Adam, the corrupt, thoroughly sinful nature with which he was born.

Our Condition: "Half Sin and Half Holiness"

Expanding on this truth in his comments on Christ's Sermon on the Mount, Luther writes, "Our condition in the kingdom of Christ is half sin and half holiness. What there is in us that belongs to faith and to Christ is completely pure and perfect, since it is not our own but Christ's, who is ours through faith and who lives and works in us. But what is still our own is completely sinful. Yet under Christ and in Him it is concealed and blotted out through the forgiveness of sins; and daily it is put to death through the same grace of the Spirit, until we have died to this life altogether" (Am. Ed., 21:205).

When Luther here tells us that "what there is in us that belongs to faith and to Christ is completely pure and perfect," he is simply restating what the Apostle John teaches in I John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

This is a favorite proof passage of those who teach the false doctrine of perfectionism, the view that Christians can achieve perfect sanctification in this life. It is cited both by Roman Catholic theologians and by the defenders of "entire sanctification" among the many Holiness sects.

The New Man Cannot Sin

What perfectionists overlook, however, is the fact that John is here speaking of the Christian *according*

to his New Man. The Christian's New Man is, indeed, "completely pure and perfect," as Luther said. Insofar as the believer in Christ has been regenerated, born again, "he cannot sin." In Paul's words, "If any man be in Christ, he is a *new creature*" (II Cor. 5:17).

By the grace of God and with the Holy Spirit's help the Christian is for the most part successful in subduing his sinful nature. Through daily contrition and repentance he drowns his Old Adam. The New Man is in control. He has the upper hand. Therefore the Christian does not permit sin to reign over him. He does not continue in sin. He does not give it free rein, for "how shall we, that are dead to sin, live any longer therein?" (Rom. 6:2.)

Duo-personality that he is, however, the Christian still feels sin raging and roaring in his breast like a caged lion. Occasionally the Old Man may break loose. The Christian struggles against him constantly. Strengthened by the Spirit through the Gospel in Word and Sacrament, he bends every effort to control the sinful desires and passions of his untamed evil nature.

Watch and Pray!

But he must ever watch and pray. He must beware of relaxing his vigilance, even for a moment. As a child of God he will not permit sin to be the ruling principle in his life. Rather, he continually seeks to heed Paul's admonition in Romans 6:12-14, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace."

Is John Self-Contradictory?

John, as we noted above, is speaking of the Christian from this point of view, namely, with reference to his regenerate nature, when he says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (I John 3:9). Two chapters earlier this same Apostle wrote, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). A moment later, in verse 10, he intensifies this thought by adding that if we say that we have not sinned, we are making God a liar.

Are we to suppose that John is contradicting himself? Most certainly not! Both statements are true. Insofar as he has been born again and is in Christ, the Christian does not sin. "His seed is in him," as John says. This "seed" is the New Man, the new nature which he has as a child of God. He has experienced

the fulfillment of God's promise, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. 36:26).

Inasmuch as he still has his Old Adam, however, the Christian still sins. He sins daily. He sins grievously. He sins until he draws his final breath.

The Christian Is Both Righteous and Sinful

As long as he lives, therefore, the Christian is, in Luther's words, *simul iustus et peccator*. He is at one

and the same time righteous and sinful. He is a sinful saint and a saintly sinner, or, as Luther expresses this same truth elsewhere, "he is a sinner and not a sinner" (WA 15:728). Again he says, "He is an enemy of God and a son of God" (WA 40 I:368).

Only when the Lord translates us to the realms of heavenly glory will we finally be rid of the Old Adam and thus wholly sanctified and perfected as sinless saints. This is our hope. This is God's promise. It cannot, it will not fail!

WILBERT R. GAWRISCH

Looking at the Religious World

INFORMATION AND INSIGHT

TIME FOR THEOLOGY

The obituaries for Dr. John W. Behnken, president of The Lutheran Church—Missouri Synod from 1935 to 1962, were long and legion, and well they might be. Among the many things we read in them, one sentence from *Christian News* stands out. It runs: "After Dr. Behnken left the presidency of his church, he had more time to study the theological situation within the Missouri Synod."

It was during the long presidency of Dr. Behnken that relations between his synod and ours deteriorated to the point that a break in fellowship could not be averted. A precious fellowship was lost and there is reason for serious reflection if a contributing factor was simply a system that prevented leaders and administrators from giving time to theological matters.

Dr. Behnken rests from his many time-consuming labors he never shirked. He rests in the peace of the Savior he so eloquently proclaimed. Our labors remain.

It is for us so to order them that there is always time for theology. That applies to leaders and laity, synodical levels and local congregations, churches and schools and homes. Administrative chores have to be carried out but they dare never become an end in themselves. They are always in the church a means to an end and that end is theology, the Word of God.

MOD THEOLOGY

If anyone wants to keep up on current trends in religion and understand the vogue names and terms, we suggest he learn two big words: *eschatology* and *Schleiermacher*.

The first is a technical term for the doctrine of the last things, such as

death, resurrection, immortality, judgment, heaven and hell. This doctrine has been ignored in recent times, especially in our country, but it seems to be replacing the "death-of-God" theology as the most up-to-date issue in both Protestant and Roman theological circles.

The movement in this country originated with the November publication of *Theology of Hope*, the English version of a book by Dr. Jurgen Moltmann of the University of Tübingen. The reason why this emphasis on eschatology and the Christian hope met with such immediate and widespread favor could well be society's doubts that its present institutions are capable of curing the evils of today and a resultant mood oriented to the future.

All this is not so modern as it sounds. Nineteen centuries ago Paul was insisting that for the Christian three things would always matter and in the list of three, along with faith and love, be placed hope. A true Christianity has always looked in hope to the last things. A theology of hope, if the hope is built on Jesus' blood and righteousness, should improve modern Christianity, which has often shown itself to be too concerned with this time and place and life.

The revived interest in Schleiermacher holds out no prospects for a revitalized Christendom. Schleiermacher, whose 200th birthday falls this November 21, has been called the father of modern theology. He pioneered in the search for a cultural theology, founded on subjective experience and relevant to the contemporary scene.

Last month, 20 scholars from this country and Europe gathered at Van-

derbilt University to discuss "Schleiermacher as Contemporary." No doubt he has something to say to the existentialist and to the prophet of relevant religion. However, the believer who prizes the Bible and trusts in Christ will find the revived Schleiermacher no more appetizing than a warmed-over dish that wasn't any good the first time around.

TWILIGHT OF ECUMENICITY

For some five years now we have all been endlessly plagued by the propaganda of ecumenicals who have been trying to foster ecclesiastical union in spite of doctrinal differences and at any price. Perhaps the worst is over. There are at least and at last some hopeful signs that the ecumenical movement has passed its peak and is running out of gas.

In fact, a recent issue of *Christianity Today* carried an article with the title, "Is Ecumenism Running Out of Fuel?" And an editorial in *America*, endeavoring to revive lagging ecumenicals, urges them to "Be Calm — But Not Becalmed."

The Roman Church, whose Vatican II Council did much to foster the ecumenical spirit, seems with its deft timing and sixth sense for public relations to be among the first to put on the brakes.

We have been reading much about fellowship and exchange of banquet invitations between Knights of Columbus and Masons. Just last month the Vatican announced it planned no change in the old ban that prevented its members from joining Masonic orders. Reports have been heard that dialog between Roman and Protestant theologians has indicated much agreement, even in the doctrine of the Sacrament of the Altar. Recently

a Vatican spokesman insisted that there was "no room for intercommunion" in the theology of the Roman Church.

That all religious merger endeavors will soon be suspended is too much to hope for. There are diehards among the ecumenicals who will continue to plead their cause. But it is heartening to note signs that they will not win by default. It is good to see some attention once again being given to distinctive doctrines and denominational demarcations.

STAUNCH STAND IN THE NORTHWEST

In April the merger of Methodists and the Evangelical United Brethren will be consummated in Dallas. However, it appears that the majority of the EUB's Pacific Northwest Conference, a majority that could be as high as 80 per cent of the 1,000 Conference members, will not go along. So the Methodist *Together* for April reports.

One of the three district leaders, the Rev. George K. Millen, explains: "The liberalism of Methodism practiced here in Oregon just isn't compatible with my conservative theological position."

Several difficulties could confront those who refuse to merge. Pensions of pastors could be jeopardized and church property could be lost since it is technically held by the larger body and not by the local congregations. A person involved declares, "Right now there's heartbreak in the Pacific Northwest."

If one thing is again apparent, it is the sad fact that religious mergers with the aim of uniting small denominations into larger bodies have a way of creating mini-denominations.

Without sharing all of their theological positions, we would applaud the stand of the unmerged Evangelical United Brethren in the Pacific Northwest. We too hold that it is better to be small and even heartbroken than to break faith to be big.

PASSION PLAY PROBLEMS

At the beginning of this year's Lenten season the U. S. Catholic Bishops' Secretariat for Catholic-Jewish Relations issued guidelines for the production of Passion Plays. Declaring that any anti-Semitism is "foreign and injurious to true Christian piety and to the intent of Sacred Scriptures," the guidelines asked that scripts and productions bring out the point that not all Jews of our Lord's

day wanted His death and that He Himself and His staunchest followers were Jews. Howling mobs should not be featured and a whitewash of Pilate should not be attempted.

Mixed reactions resulted. The American Jewish Congress praised the statement as "the strongest ever issued by the Roman Catholic hierarchy in this country on Catholic-Jewish relations" and as "a major step toward that 'mutual respect for the full spiritual dignity of the person' of which the Vatican Council spoke in its historic schema on the Jews."

On the other hand, the villagers of Oberammergau expressed unwillingness to make any alterations in either script or scenes. And the Jewish publication, *Reconstructionist*, operating on the maxim of inch-and-ell, editorialized that a few minor changes were not enough to remove what it called the objectionable nature of the Passion Play. It insisted on a total halt in production.

Our reaction cannot help but be twofold. Certainly we will not want the record of our Lord's sacrifice for our sins to be misused as an occasion for indulging in the sin of lovelessness toward our fellow man. However, we would resist any effort to strike that record.

THE BIG TEST

When the Supreme Court agreed to hear the *Flast vs. Gardner* case, it set in motion the long-awaited test of the constitutionality of the application and provisions of the federal Elementary and Secondary Education Act of 1965. The suit attempts to block federal aid to church-related schools.

The feelings of the Roman Church on this subject are well known. Typical is the appeal issued by Prof. Daniel D. McGarry of St. Louis University. Calling this "the case of the century" for students in nongovernmental schools, he urges all to rally behind Citizens for Educational Freedom and build a \$100,000 fund. "Parsimony would be folly in this matter," says Prof. McGarry's appeal. "We cannot afford to allow this case to be handled by voluntary and haphazard services alone."

Few members of the Wisconsin Synod will be that agitated about the matter and most will differ with Prof. McGarry on what the verdict should be. In 1963 our church body adopted in convention the statement of the Conference of Presidents that

assistance of the State to the Church in its educational endeavors "violates the constitutional principle of separation of Church and State, using tax monies gathered from all citizens for the promulgation of a specific religion or faith."

Synodical resolutions of 1967 on the subject do not voice either a blanket condemnation or a blanket endorsement of state aid to education. As seems proper in the case of a religious body that prides itself in not taking official stands on social and political questions, these 1967 resolutions avoid the constitutionality question. A sound policy for us is thereby suggested.

We will let the Supreme Court rule on the constitutionality of federal aid to church-related schools. We will abide by its decisions. If unconstitutionality is ruled, we will cheerfully support our schools entirely on our own. If the present law is upheld, we will still continue to scrutinize any aid offered, always safeguarding our precious concerns.

ERROR AT ZAGORSK

Leaders of the World Council of Churches, meeting last month in the ancient monastery at Zagorsk in the Soviet Union, resolved to step up its activities in political and social affairs instead of decreasing them. This item had a high place on the agenda of the gathering because considerable controversy has developed over the Council's practice of issuing pronouncements on international questions, such as South African apartheid and North Vietnam bombing.

A majority of the 35 delegates to the meeting voted to ignore criticism of the pronouncement policy and to strive for a more active role in the arena of temporal affairs.

Our readers will not favor the outcome of the meeting. They will adhere to the Bible pronouncement that the Savior's kingdom and the Church's business are not of this world.

UNINTENTIONAL INDIAN GIVER

Bishop Fulton J. Sheen, whom many will remember as the Roman Church's challenge to Milton Berle in the ratings when television was young and who is now head of the Rochester diocese, recently offered the federal government a parish plant in the core city valued at \$700,000. The gift seemed to be a dramatic demonstration of a desire to help in the massive task of combating poverty in the

urban centers. The charity backfired.

The pastor and members of the parish involved objected vehemently. They claimed that the poor were being aided by the program they, as a church, were presently sponsoring. Less beneficial results under federal

ownership and control were forecast. As of now, it seems there will be no give-away to Washington in Rochester.

What is demonstrated most clearly is the unwillingness of the Roman laity to continue to submit docilely when the hierarchy decides about

money and property. Lay participation in such decision-making seems to be a part of the new order. American Lutheranism, which has always operated in this fashion, cannot help but be sympathetic to the trend.

EDWARD C. FREDRICH

St. Paul's Centennial 1867 - 1967

Jordan, Minnesota

A.D. 1967 was a significant year in the history of St. Paul's Ev. Lutheran Church at Jordan, Minnesota. Early in the year the congregation resolved: That special "Centennial Thank-Offering" envelopes be printed and distributed, with the hope of liquidating a 12-year indebtedness on its third house of worship; and that one *Northwestern Lutheran* envelope be ordered with each of the individual weekly envelope packs for 1968, the use of which would also coincide with the advent of *The Northwestern Lutheran* into every home of St. Paul's Congregation. The latter resolution also explains the timing of this report.

The highlight of the Centennial year, as of each of the previous 99, was that the Gospel of Jesus Christ, our only Savior, in its truth and purity, stood at the center of the congregation's life and work. During the period of July 9 through 16 this same Gospel was delivered to the thankful parishioners through the mouths of several special messengers, who related it to the Centennial observance.

Pastor Oscar J. Naumann, president of the Wisconsin Ev. Lutheran Synod, directed the congregation to "Praise Our God for One Hundred Years of Grace," basing this directive on Psalm 105:1. Later that same day, following a dinner that was prepared in

anticipation of many worshipers, Professor Frederic E. Blume, Wisconsin Lutheran Seminary, recalled that "The Account of the Triumphant End of Elijah the Prophet Can and Does Still Speak to Us Today," as he expounded II Kings 2:9-13. Professor and Mrs. Blume received their spiritual training at St. Paul's in their childhood.

During the week, a Centennial banquet, honoring Pastor and Mrs. Louis F. Brandes, was attended by an overflow crowd. Pastor Brandes, whose 38-year pastorate in Jordan ended with retirement in 1961, displayed a vivid familiarity with the congregation as he recounted many years of God-blessed history.

On July 16 the local pastor chose I Peter 2:9 to remind his parishioners of "One Hundred Years and More — By the Grace of God." That evening the final jubilee service centered around the message of Pastor Manfred J. Lenz, president of the Minnesota District, who spoke of "The Purpose of Our Centennial," using Psalm 100 as his text.

The early history of St. Paul's was closely tied with the beginning of the Minnesota Synod through the efforts of its pioneer, Pastor Joh. C. F. Heyer, who rendered service to the congregation during 1859, the year before the founding of the

Minnesota Synod. Until his arrival, the Jordan Lutherans had been without any pastoral service since coming from Illinois in 1855. The absentee ministry was continued by Pastor Adam Blumer of Shakopee until the arrival of the first resident pastor in 1862, Pastor Julius Wolf. From time to time St. Paul's found it necessary to obtain the services of traveling preachers. However, following official organization of the congregation sometime in 1867, under the pastorate of the Rev. Philipp Schmidt, the members experienced a more routine church life through the succession of the following pastors: Friedrich Hoffmann, R. Conrad, L. F. Frey, J. Gottlieb Albrecht, O. Hagedorn, Julius Dammann, Gustav A. Kuhn, Albert W. Eggert, Adolph E. Frey, Louis F. Brandes. Roy G. Hoenecke has been the pastor since 1961.

During the past century, St. Paul's members attended worship in three church edifices: a frame structure, erected in 1868; a large brick church, 1910-1955; and the present Kasota-stone church, dating from 1955, the cost of which was liquidated by the close of the Centennial year.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Ps. 115:1).

ROY G. HOENECKE

Editorials

(Continued from page 151)

"Beside me there is no God." Mormons deny this statement. Mormons do not believe that man is a lost and condemned creature who cannot possibly save himself. To the Mormon, Christ is not true God from all eternity. Mormons do not accept the Bible doctrine of Christ's atonement for the sins of mankind. Mormonism rejects the central Biblical teaching of justification by faith.

Mormonism is not a Christian religion. It is a religion of works and material things. It speaks much of Christ, but it denies His Godhead and refuses His salvation.

"He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (I John 5). Singers that make a liar of the Father of our Lord Jesus Christ because they deny His salvation and dishonor His deity are not singing the songs of Zion and the hymns of Israel. There is discord between the words they may be singing and the hearts that deny the words. Even though they are untrained, the voices of Christian people in our congregations on a Sunday morning, singing God's praises in wavering melodies and uncertain harmonies, are true songs of Zion.

CARLETON TOPPE

† Pastor Theo. F. Stern †

"Verily thou art a God that hidest thyself, O God of Israel, the Savior."

This expression of the faith of the Lord's redeemed, recorded in Isaiah 45:15, was the basis of the word of comfort addressed to the family of Pastor Theodore F. Stern and to the congregation which he had served for the past 11 years.

At the age of 49 years Pastor Stern was called from his labors to his eternal rest after an illness which first showed its effects when he collapsed at the close of a church service on the third Sunday in September, 1967. At first there were indications of progress toward a normal recovery, and he was able to assume some limited duties and conducted the church services on the last Sunday in November. The Lord willed, however, that the ministry of His faithful servant should be brought to a close and on Tuesday, March 5, 1968, took him to his heavenly home.

Pastor Stern was born September 21, 1918, at Watertown, Wisconsin, the son of Pastor Frederic E. Stern and his wife, Lydia, nee Pieper.

He received his grade-school training in St. Mark's Lutheran School, Watertown. During his high-school



Pastor Theodore F. Stern

years he attended Michigan Lutheran Seminary at Saginaw, Michigan. In 1939 he enrolled at Northwestern College, Watertown, Wisconsin, and after his graduation entered Wisconsin Lutheran Seminary, Mequon, Wisconsin, to complete his preparation for the ministry.

Wisconsin, and helped found the congregation across the Mississippi at Hastings, Minnesota. He also served at River Falls. In 1923 he returned to Colorado, doing mission work throughout Colorado, New Mexico, and Wyoming. He came to Crowley County, Colorado, in 1930. There he served St. Paul's and Grace Churches in Sugar City, Messiah in Ordway, and St. Paul's in Rocky Ford. During the vacancy at St. Paul's in Las Animas from 1955-1965, he served as vacancy pastor.

In February 1966 he suffered a stroke, but he recovered from this sufficiently to be able to confirm his last confirmation class on Easter Sunday. He retired from the active ministry in May of that year.

Surviving are two sons, Ervin of Ordway, Colorado, and Robert of Ferndale, Washington; a daughter, Mrs. Beatrice Luedecke of Security, Colorado; three brothers and a sister, all of Cleveland, Ohio; and nine grandchildren. Mrs. Bauman preceded her husband in death in 1963.

Burial services were conducted for

After his graduation from the Seminary in 1944, he served as instructor at Michigan Lutheran Seminary for one year. He then accepted a call to become pastor of Trinity Lutheran Church, Omak, Washington. In 1950 he received a call from Salem Congregation, Sturgeon Bay, and remained there until 1956 when he came to Two Rivers, Wisconsin, first as associate pastor together with Pastor Walter C. Haase, and then as pastor, following Pastor Haase's retirement in 1960.

On June 12, 1945, Pastor Stern was united in marriage with Miss Ruth Zeile of Saginaw. The Lord blessed this marriage with the gift of three daughters and a son.

Surviving are his wife; three daughters, Miriam, Dorothy, and Priscilla; a son, Jonathan; his father, the Rev. Frederic E. Stern; and four sisters, Mrs. Leonard Arnison, Mrs. Edward Erikson, Mrs. Amos Schuster, and Mrs. Emil Toepel.

Funeral services were held at St. John's Church, Two Rivers, on March 8, 1968, with Pastor Theodore Sauer officiating. The body was laid to rest in Pioneers Rest Cemetery, Two Rivers, there to await the great day of resurrection.

THEODORE SAUER

† Pastor A. C. Bauman † 1885-1968

On January 17, 1968, the Lord in His grace gave to Pastor Alvin Carl Bauman his crown of eternal life, after he had been a pilgrim in this wilderness of sin for 82 years.

He was born on July 26, 1885, to Pastor and Mrs. Carl Bauman at Cedarburg, Wisconsin. He received his education in parochial schools and attended Northwestern Academy, Watertown, Wisconsin. As a vicar during the years 1905 and 1906 he served throughout the Arkansas Valley in Colorado. At this time he met Minnie Marlman, to whom he was united in holy wedlock upon his graduation from Concordia Lutheran Theological Seminary, Springfield, Illinois, in 1907.

Rev. Bauman's first congregation was at Poole, Nebraska. During his pastorate there he founded a congregation in Kearney. Later he was professor of theology at the Lutheran Academy in Deshler, Nebraska. In 1915 he accepted a call to Prescott,

Pastor Bauman on January 19 at St. Paul's Church, Las Animas. Pastor Ernst Kuehl of Pueblo and Pastor Henry Meyer of Fort Morgan, conducted the liturgy at the church and cemetery. The undersigned based his words of comfort on Revelation 7:13-17, reminding the congregation that Pastor Bauman not only pointed many souls to the Lamb of God which took away the sin of the world, but that he also "washed his robes and made them white in the blood of the Lamb."

JAMES F. KOCH

Briefs

(Continued from page 150)

gregations in this area are using offering envelopes. Generally we find that our prospects are best in those places where we are bringing the Gospel of Christ for the first time, and where other church bodies are not very active. We must be alive to find more of the places to preach and teach. We know that there are still many such places in Zambia and Malawi.

NAMES REQUESTED

for our Missions

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

Alabama	Huntsville
Alaska	Anchorage
California	Alpine-La Mesa Concord (Oakland) Fort Ord Lancaster Monterey (Salinas) Redding Sacramento (Citrus Heights) Salinas San Jose Thousand Oaks (Ventura Co.) Whittier (La Habra, Montebello) Yucaipa (Redlands)
Colorado	Fort Collins*
Connecticut	Hartford*
Florida	Cutler Ridge (Miami) Orlando West Palm Beach*
Illinois	Belvidere Mundelein Tinley Park (S. Chicago)
Indiana	Indianapolis
Iowa	Davenport (Quad City)
Kansas	Hays-Stockton Kansas City (Overland Park) Topeka Wichita
Maryland	Baltimore
Michigan	Jackson* Kalamazoo Portland Utica
Minnesota	Duluth-Superior Excelsior* Faribault* Moorhead St. Cloud*
Missouri	St. Joseph* St. Louis*
Nebraska	Columbus
New Jersey	East Brunswick
New Mexico	Albuquerque*
Ohio	Cleveland Grove City (Columbus) Stow (Akron)
Oklahoma	Oklahoma City Guymon*
Oregon	Salem
Pennsylvania	King of Prussia (Philadelphia)
South Dakota	Brookings Pierre* Spearfish*
Texas	Dallas-Duncanville El Paso* Fort Worth* Houston San Antonio
Virginia	Falls Church (Wash., D.C.)
Washington	Renton
Wisconsin	Eau Claire Lancaster Little Chute Prairie du Sac Shawano Waupun
Canada	St. Albert-Edmonton, Alberta

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

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

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

NAMES REQUESTED

New mission stations which the Wisconsin Ev. Lutheran Synod is systematically opening are listed periodically in **The Northwestern Lutheran**. Names, addresses, time of services, etc., of older, established congregations appear in the Synod's **Yearbook**.

Pastors, church secretaries, relatives or friends are asked to send names and addresses of moving members immediately to the Synod's Soul Conservation office if the location of the nearest WELS church is not known.

Information regarding any of the above may be obtained by writing to the address below.

WELS SOUL CONSERVATION
10729 Worden
Detroit, Mich. 48224

HAWAII

The California Mission Board has been assigned responsibility for assessing potential and prospects for eventually beginning WELS home mission work in Hawaii. Please forward pertinent information, suggestions, and names to Pastor Robert Hochmuth, Secretary, 3451 Eden Drive, Santa Clara, Calif. 95051.

SERVICES IN ANCHORAGE, ALASKA

Services are being conducted by Pastor David D. Zietlow in the Seventh-Day Adventist Church in downtown Anchorage. Services are held every Sunday at 11 a.m., with Sunday school at 10 a.m. He will also serve Elmendorf Air Force Base, Fort Richardson (near Anchorage), and will work in other Alaskan communities as he is able to do so.

SERVICES — HARTFORD, CONN.

The Hartford area people meet every second Sunday evening at Sunset Ridge School in East Hartford, Conn. Names of interested persons may be sent to Mr. Walter Peters, 13A Howard Court, East Hartford, Conn. 06108. Telephone (203) 528-3555.

SERVICES IN TOPEKA, KANS.

Lutheran Mission — Wisconsin Synod
Services at 10 a.m.
W. 29th St. and Oakley

Please send names of prospective members to Pastor R. H. Roth, 1825 Sims Ave., Topeka, Kans. 66604.

WELS EXPLORATORY SERVICES

Lake Minnetonka Area
Excelsior, Minn. 55331

Regular services are being conducted in the Deephaven Village Hall at 8:45 a.m. Sundays. Sunday school at 10 a.m. Wm. H. Wiedenmeyer, pastor. For further information phone Excelsior 474-6643.

NAMES REQUESTED

The Southeastern Wisconsin District Mission Board will soon begin exploratory services in the Aurora, Ill., area. Please send names to:

Pastor John Raabe
1080 Alfred St.
Brookfield, Wis. 53005

REQUEST FOR NAMES

Grafton — Cedarburg — Saukville —
Port Washington Area

Worship services held 9 a.m. at new building, 1332 Arrowhead Rd. Please send the names of people interested and Wisconsin Synod people moving into the Grafton — Cedarburg — Saukville — Port Washington, Wis., area to:

Pastor Herbert Winterstein
769 12th Ave., Apt. 21
Grafton, Wis. 53024

WELS SERVICES IN ST. CLOUD, MINNESOTA

Regular Sunday morning worship services are being conducted in the Stearns Room of the Germain Hotel located at 6th and Germain in St. Cloud. Please send names and correspondence for further information to: Mr. John Maynard, 1318 12th Avenue North, St. Cloud, Minn. 56301 or to: Pastor Robert Sievert, Box 182, Montrose, Minn. 55363.

INSTALLATION

Pastor
Bradtke, Martin T., as pastor of St. John's Ev. Lutheran Church, Hancock, Minn., by G. A. Fuerstenau, assisted by J. B. Erhart, M. J. Scheele; April 7, 1968.

CORRECTED ADDRESSES

Pastors
Hering, J. S.
Reedsville, Wis. 54230
Manteufel, Julius
1822 Ohio St.
Oshkosh, Wis. 54901

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT CONVENTION

Date: June 18-20, 1968.
Place: Northwestern Lutheran Academy, Moberg, S. Dak.
Opening Communion service: 10 a.m. C.S.T., at Zion Church.
Preacher: Pastor H. Birner.
Essayist: Prof. Wilbert R. Gawrisch of Wisconsin Lutheran Seminary: "The Place of Women in the Life and Work of the Church."
Agenda: Discussion of "Report to the Nine Districts" and Reports of Standing Committees.
Please bring your own bedding for lodging in the dormitories.
L. A. Dobberstein, Secretary

MINNESOTA

ST. CROIX DELEGATE CONFERENCE

Date: Tues., June 25, 1968.
Time: 9 a.m., Communion service.
Preacher: H. Sturm (G. Backus, alternate).
Place: Salem, rural Newport, Minn.
Agenda: Modernism's Subtle Attacks on the Reliability of Scripture; Study of the Report to the Nine Districts.
P. Siegler, Secretary

NORTHERN WISCONSIN

DISTRICT CONVENTION

Place: Manitowoc Lutheran High School, Manitowoc, Wis.
Dates: Aug. 5-8, 1968.
Speaker: R. E. Ziesemer (10 a.m. Communion service, Aug. 5, 1968).
Papers: "Stewardship in the Light of Scripture," Pastor David Kock; "Mission Opportunities in the Northern Wisconsin District," Pastor M. Radtke.
Host Church: First German Ev. Lutheran, 8th and Marshall Sts., Manitowoc, Wis. N. Kock, host pastor.
Registration and Excuse Committee: The Conference Secretaries under the chairmanship of Pastor Eugene Kitzerow. Remember congregational certifications and District dues.
Requests for information and housing helps may be addressed to: Pastor Loren Schaller, Manitowoc Lutheran High, Lancer Circle,, Manitowoc, Wis. 54220.
S. Kugler, Secretary
* * *

MANITOWOC DELEGATE CONFERENCE

Time: 8 p.m. July 28, 1968.
Place: First German Ev. Lutheran Church, Manitowoc, Wis..
S. Kugler, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN PASTORAL CONFERENCE

Date: May 14, 1968.
Time: 9 a.m. Communion service.
Place: First Lutheran Church, Lake Geneva, Wis.
Preacher: A. A. Hellmann (alternate, D. Meier).
Agenda: What Does the Scripture Say on the Word "Sacrifice," G. Enderle; Exegesis of I John 5:13-20, F. Schulz.
D. M. Ponath, Secretary

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: May 20, 1968.

Place: Christ Congregation, S. 23rd and W. Greenfield, Milwaukee (H. Cares, host pastor).

Time: 9 a.m.

Preacher: J. Murphy (P. Nitz, alternate).

Exegesis: Mal. 4 (M. Burk).

Topic: Discussion on the position of an elementary school coordinator (R. Krause).
Paul G. Eckert, Secretary

WESTERN WISCONSIN

DISTRICT CONVENTION

The Twenty-Sixth Biennial Convention of the Western Wisconsin District will be held at Northwestern College, Watertown, Wis., from Monday to Wednesday, June 10-12, 1968. All pastors, teachers, and congregations will receive registration and agenda information by mail prior to the convention.
H. Winkel, Secretary

COMMITTEE ON ASSIGNMENT OF CALLS

The Committee on Assignment of Calls will meet, God willing, on May 28 and 29, 1968. The Tuesday meeting will be held in the Tower Room at our Seminary at Mequon for the assignment of theological candidates and vicars. The Wednesday meeting will be held in the President's Conference Room at the Synod Administration Building on North Avenue in Milwaukee for the assignment of teacher candidates. Both meetings will begin at 9 a.m.

GRADUATION SERVICE AND CONCERT

Wisconsin Lutheran Seminary

The current school year at our Theological Seminary, Mequon, Wis., will close with a special graduation service on Tuesday, June 4, 1968, at 10 a.m. The Seminary Chorus will present the annual closing concert on the evening before, at 8 o'clock.

All friends of our Seminary are cordially invited.

Carl Lawrenz

GRADUATION EXERCISES

Northwestern College

Graduation exercises at Northwestern College will be held on Thursday, June 6, at 10 a.m.

The alumni will meet on Wednesday, June 5, at 3 p.m. in the College chapel. The alumni luncheon will follow at 5 and the commencement concert at 7:30.

Carleton Toppe, President

GRADUATION SERVICE — WISCONSIN LUTHERAN COLLEGE

The graduation service of Wisconsin Lutheran College will be held on Thursday, June 6, 1968, at 8 p.m. in the chapel-auditorium, 330 No. Glenview Ave., Milwaukee. A class of 80 will be graduated and commended for further studies at Dr. Martin Luther College. The graduation speaker will be the Rev. George Boldt, chairman of the Board for Home Missions. You are invited to attend this service.

Robert Voss, President

COMMENCEMENT EXERCISES — MARTIN LUTHER ACADEMY

The 1968 Commencement Exercises for Martin Luther Academy, New Ulm, Minn., will be held on Thursday, June 6, starting at 10:15 a.m. The Academy June Concert will be given the preceding evening, Wednesday, June 5, beginning at 8:15 p.m.

Oscar Siegler, President

COMMENCEMENT EXERCISES

Michigan Lutheran Seminary Saginaw, Michigan

The 1968 Michigan Lutheran Seminary Commencement Concert will be given on

Wednesday, June 5, 7:30 p.m. Commencement Exercises will be held on Thursday, June 6, 7:30 p.m.

Martin R. Toepel, President

NOMINATIONS FOR SECRETARY OF SCHOOLS BOARD OF EDUCATION—WISCONSIN SYNOD

Prof. William Arras, Saginaw, Mich.
Prof. Glenn Barnes, New Ulm, Minn.
Mr. Robert Eberhardt, Lake Mills, Wis.
Mr. Harold Fuhrmann, Wauwatosa, Wis.
Prof. Kurt Grams, Greenfield, Wis.
Prof. George Heckmann, New Ulm, Minn.
Mr. Leslie Kehl, Jackson, Wis.
Mr. Henry Krenz, New Ulm, Minn.
Mr. Carl Pautsch, Caledonia, Minn.
Mr. Kurt Petermann, Appleton, Wis.
Mr. LeDell Plath, St. Paul, Minn.
Prof. Sylvester Quam, Watertown, Wis.
Mr. James Raabe, Wonevot, Wis.
Prof. Paul Ruege, Wauwatosa, Wis.
Mr. Richard Scharf, Milwaukee, Wis.
Prof. Wayne Schmidt, Onalaska, Wis.
Mr. Loran Schultz, Algoma, Wis.
Prof. Arthur Schulz, New Ulm, Minn.
Mr. Adelbert Voigt, Beaver Dam, Wis.
Mr. Arden Wentzel, Iron Ridge, Wis.
Prof. Alfons Woldt, Milwaukee, Wis.
Mr. Frederick Wulff, Franklin, Wis.

Any correspondence pertaining to any of these candidates should be in the hands of the Secretary of the Board by May 25, 1968.

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

APPOINTMENTS

Pastor George Rothe of Bismarck, N. Dak., has been appointed to the Board of Control of Northwestern Lutheran Academy to fill the vacancy created when Pastor Daniel Buske accepted the call to Emanuel Congregation, Lansing, Mich., and resigned from the Board.

Pastor Milton Weishahn of Norfolk, Nebr., was appointed to the Board of Control of the proposed Nebraska Lutheran Academy, to complete the unexpired term of Pastor Herold A. Schulz.

Dr. Paul Heise of Winona, Minn., was appointed to the Executive Committee for Central Africa to serve the balance of Dr. Howard Vogel's term. Dr. Vogel found that his medical practice and other obligations did not leave him sufficient time to continue serving on the Committee.

Pastor Arnold C. Meyer has been appointed to the Board for Our Mission to the Retarded to serve the balance of the term of the sainted Pastor Theodore Stern.

Mr. Max Lehninger, Jr., of Milwaukee, Mr. John Steudel of Appleton, and Mr. Claude Hesse of Northville, Mich., have accepted appointments as laymen on the Coordinating Council. They will fill a need that had not been considered when the personnel of the Council was recommended to the Synod at its last convention.

Oscar J. Naumann, President

APPOINTMENT

Pastor Wayne I. Schulz has been appointed District Financial Secretary and member of the Auditing Committee to replace Pastor Daniel Buske, who has accepted a call into another District.

Arthur P. C. Kell, President
Dakota-Montana District

WORKSHOP FOR CAMPUS PASTORS

A workshop for campus pastors of our Synod has been arranged for May 14, 1968, by the Lutheran Spiritual Welfare Commission. It will be held at the Synod Adminis-

tration Building, Milwaukee, Wis. The session will run from 9 a.m. to 4:30 p.m. Topics under discussion will be: "Creation vs. Evolution on the College Campus," by Prof. Iver Johnson; "The Campus Pastor's Stance on Conscientious Objectors, Student Demonstrations, and the Hippie Movement," by Pastor Richard Balge; "A Study of the Campus Crusade for Christ," by Pastor Daniel Westendorf. The workshop is open to all who are interested.

SUMMER SESSIONS AND WORKSHOPS

Dr. Martin Luther College, New Ulm, Minn.

Fifty different courses are being offered during the regular five-week summer session which will be held from June 16 to July 1, 1968.

In addition to the regular program two workshops are being planned. From June 16 to June 28 a WORKSHOP IN CURRICULUM PLANNING is being conducted. Anyone with some teaching experience is welcome to enroll. Prof. A. Woldt from Wisconsin Lutheran College will be the coordinator.

A WORKSHOP IN THE PARISH MUSIC PROGRAM will be conducted from July 8 to July 19. School music will receive special consideration in the first week. A variety of methods and approaches will be investigated.

The parish music program as it applies to the CHOIR DIRECTOR and the CHURCH ORGANIST will be given special attention in the final week of the Workshop. We should like to encourage all of our congregations to urge their choir directors and organists to attend the last week of the Workshop, July 14, 7 to 9 p.m. The congregations will certainly find that any assistance given its organists and choir directors will be a good investment.

For further information write to the Director of Special Services, Dr. Martin Luther College, New Ulm, Minn. 56073.

WELS SERVICES AT FT. LEONARD WOOD

Our Wisconsin Synod camp pastor for Ft. Leonard Wood, Missouri, is Pastor Roger R. Zehms (home address: 4111 Robert Koch Rd., St. Louis, Mo. 63129—Tel. (314) 892-7311). Pastor Zehms conducts worship services for our servicemen at Ft. Leonard Wood on the second and fourth Sundays of the month. Time of service: 7:30 p.m. (19:30) in chapel No. 10.

WELS SERVICES IN TOKYO, JAPAN

Wisconsin Synod servicemen and civilians stationed in Tokyo or visiting there, are urged to get in touch with our WELS missionary in Tokyo, Pastor Norbert R. Meier, regarding worship services. His address and telephone number are given below.

If you desire to have him call on a patient in a hospital or on a base, be certain to give him the exact location and name of same, since there are many army installations in the Tokyo area.

Pastor Norbert R. Meier
1134 Minamisawa,
Kurume Machi,
Kitatama-Gun,
Tokyo, Japan
Telephone 0424-71-1855

CHILDREN'S CAMP PROGRAM

The Milwaukee Federation of Wisconsin Evangelical Lutheran Synod Churches, Inc., is again sponsoring a children's camp at Camp Willerup on Lake Ripley, near Cambridge, Wis. The camp dates for boys and girls 8 through 12 are: Sunday, July 14, to Saturday July 20; Sunday July 21, to Saturday July 27; and Sunday July 28, to Saturday, August 3. For teen-age boys and girls 13 and over, Sunday August 11, to Saturday, August 17. The camping fee is \$27.50 per week. Our Camp Director is Mr. Arthur Sprengler.

For further information please contact: M. Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218.

AN OFFER — ALTAR VESTMENTS

Free to any mission congregation willing to pay mailing costs, several sets of altar cloths. Contact: Mr. Paul Baumler, Mt. Olive Lutheran Church, Box 104, Iron Mountain, Mich. 49801.

AVAILABLE FREE — FAIR LINENS

Two altar fair linens, 19 by 81½ inches, hemstitched hems. Please write Mrs. Ruth Nelson, Directress of Altar Guild, St. James Lutheran Church, 460 West Annapolis, St. Paul, Minn. 55118.

AN OFFER: COMMUNION WARE SET

To any WELS mission congregation by Grace Ev. Lutheran Church, Neenah, Wis. Communicate with: Pastor Alvin R. Kienetz, 614 E. Cecil St., Neenah, Wis. 54956.

INVITATION

The Fifth Annual Lutheran Free Conference will be held July 9-11, 1968, at the Curtis Hotel, Minneapolis, Minn. The theme of the Conference will be "Jesus Christ—Fact or Fiction?" For further information write Lutheran Free Conference, 11844 N Seminary Dr. 65W, Mequon, Wis. 53092.

HELP WANTED

A position on the custodial staff of Wisconsin Lutheran Seminary at Mequon, Wis., is available. The work consists mainly of janitorial care and general maintenance work in the buildings and on the campus. Those interested may secure further information from Prof. Heinrich J. Vogel, Wisconsin Lutheran Seminary, 11831 N. Seminary Drive, 65 W, Mequon, Wis. 53092.

ALTAR CLOTH AVAILABLE

Red altar cloth free to any mission church desiring it. Please contact Mrs. Sondra Raymo, 1603 Sunset Blvd., Monroe, Mich. 48161.

BETHESDA LUTHERAN HOME

Immediate openings for individuals desiring employment in a family atmosphere. Applicants may be either male or female, single or married. No previous experience required. On-the-job training is provided.

The following positions are available:

1. Ward parents and nurses' aides
2. Speech Therapist
3. Physical Therapist
4. Occupational Therapist
5. Director and Assistant Director of Cottage Life
6. Director of Nursing
7. Social workers
8. Registered nurses
9. Dietitian
10. L.P.N.'s

Benefits include group insurance, paid holidays, paid sick leave and two weeks of paid vacation annually.

For more information, contact:

Personnel Manager
Bethesda Lutheran Home
700 Hoffman Drive
Watertown, Wis. 53094

AN OFFER

Any mission congregation interested in having a green and a white altar cloth and pulpit antependia, the altar cloth being 75" in length, may have them by writing to:

Pastor E. J. Zehms
St. Peter's Ev. Lutheran Church
Town of Hamburg
Chaseburg, Wis 54621

HELP WANTED

Northwestern Lutheran Academy, Moberge, South Dakota, is seeking a housemother for the girls. She will live and work with about 50 girls. We would prefer a lady who will be able to assist in the girls' physical education program, however applications of those who are not able to do this will also be considered. If you would like this position, or if you know of someone who would be interested, please contact the NLA Board of Control by writing to the Chairman, Pastor David Krenke, 1729 S. Sherman Ave., Sioux Falls, S. Dak. 57105.

WISCONSIN EV. LUTHERAN SYNOD

CURRENT BUDGETARY FUND

1968 Prebudget Subscription Performance

Three months ended March 31, 1968

	Subscription Amount for 1968	3/12 of Annual Subscription	Offerings Received	Per Cent of Subscription
Arizona-California.....	\$ 91,932	\$ 22,983	\$ 24,042	104.6
Dakota-Montana.....	111,973	27,993	23,520	84.0
Michigan.....	593,761	148,440	120,806	81.4
Minnesota.....	590,135	147,534	126,490	85.7
Nebraska.....	106,255	26,564	23,020	86.7
Northern Wisconsin.....	645,628	161,407	160,862	99.7
Pacific Northwest.....	28,425	7,106	5,330	75.0
Southeastern Wisconsin.....	781,034	195,259	171,372	87.8
Western Wisconsin.....	734,380	183,595	183,211	99.8
Total — This year.....	\$3,683,523	\$920,881	\$838,653	91.1
Total — Last year.....	\$3,358,502	\$839,625	\$810,642	96.5

CURRENT BUDGETARY OFFERINGS

Twelve months ended March 31, 1968, with comparative figures for 1967

	Budgetary 1968	Offerings 1967	Pension Plan 1968	Offerings 1967
Arizona-California.....	\$ 76,013	\$ 68,517	\$ 2,900	\$ 3,523
Dakota-Montana.....	100,440	111,550	1,724	1,674
Michigan.....	529,465	489,769	2,280	3,283
Minnesota.....	578,813	554,475	11,863	10,114
Nebraska.....	94,650	105,892	1,347	1,263
Northern Wisconsin.....	607,292	598,706	16,475	17,816
Pacific Northwest.....	25,645	25,689	863	289
Southeastern Wisconsin.....	689,705	673,557	27,175	23,224
Western Wisconsin.....	606,801	617,186	25,595	24,426
Sent Direct to Treasurer.....	103,795	88,802	42	42
Total.....	\$3,412,619	\$3,334,143	\$90,264	\$85,654
Increase over prior year:				
Amount.....	\$ 78,476		4,610	
Per cent.....	2.4%		5.1%	

MISSIO DEI CONTRIBUTIONS

Total to March 31, 1968

Arizona-California.....	\$ 125,607
Dakota-Montana.....	136,486
Michigan.....	542,790
Minnesota.....	586,947
Nebraska.....	129,240
Northern Wisconsin.....	854,311
Pacific Northwest.....	41,954
Southeastern Wisconsin.....	1,041,764
Western Wisconsin.....	725,119
Gifts sent to Treasurer's Office.....	43,585
Total.....	\$4,227,803

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended March 31, 1968, with comparative figures for 1967

Twelve months ended March 31

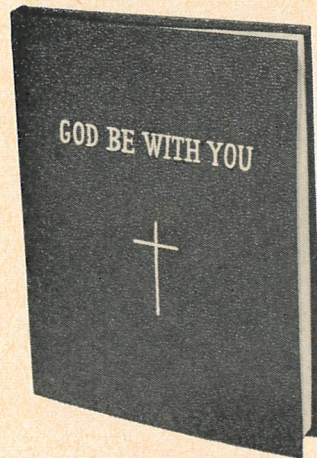
	1968	1967	Increase or Decrease*
			Amount Per cent
Income			
Prebudget Subscription Offering.....	\$3,308,824	\$3,245,341	\$ 63,483 2.0
Gifts and Memorials.....	103,795	88,803	14,992 16.9
Pension Plan Contributions.....	90,264	85,654	4,610 5.4
Bequest.....	4,325	4,325	— —
Income from NWPB.....	16,562	26,562	10,000* 37.6*
Other Income.....	9,772*	27,913	37,685* 135.0*
Total Income.....	\$3,513,998	\$3,474,273	\$ 39,725 1.1
Expenditures			
Worker-Training.....	\$1,294,279†	\$1,279,576	\$ 14,703 1.1
Home Missions.....	1,096,826	1,002,438	94,388 9.4
World Missions.....	584,116	534,469	49,647 9.3
Benevolences.....	610,240	502,110	108,130 21.5
Administration and Services.....	305,282‡	214,137	91,145 42.6
Total Expenditures.....	\$3,890,743	\$3,532,730	\$358,013 10.1
Operating Deficit**.....	\$ 376,745**	58,457**	

Accumulated Deficit, July 1966 through March 1968, \$536,024.

† Effective 12-1-67 a moratorium retroactive to 7-1-67 was declared for the \$150,000 annual appropriation for the Educational Institution Building Fund.

‡ The increase is due primarily to the convention expense, printing of the proceedings and interest expense.

Norris Koopmann, Treasurer
3512 W. North Avenue
Milwaukee, Wis. 53208



GOD BE WITH YOU

A Book of Prayers
and Devotions

Price: \$1.25

*SUITABLE FOR USE BY SERVICEMEN, STUDENTS
AWAY FROM HOME, AND SHUT-INS. EQUALLY
RECOMMENDED AS EXCELLENT DEVOTIONAL
MATERIAL FOR WIDER USE IN THE HOME.*

The 1965 convention of our Synod authorized the production and publication of a prayerbook for servicemen. "God Be with You" is the result. Let it be said at once, however, that the Commission for Christian Literature worked with the thought of producing a devotional booklet that could serve the needs of many others in our Synod as well.

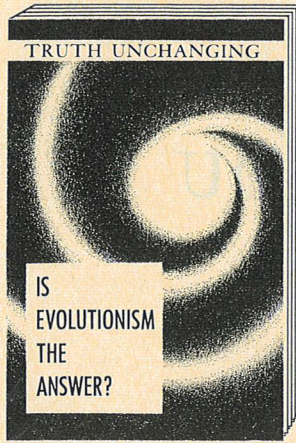
For a further description of the booklet we refer you to these words of the Publishing House reviewer: "The plight of the serviceman is with us again these days. This little book was edited with these needs very much in mind. In a volume small enough to fit in the shirt pocket there are 147 pages of prayers, devotions, and portions of Scriptures and of hymns. There is a word for all seasons and for all conditions. Loneliness, temptation, illness, and a score of other misfortunes which plague the warrior are faced with sturdy words of courage and strength in prayer. Whether he is in Europe, or the United States, or Vietnam, this booklet will speak to the serviceman's heart, and through this little treasure he will speak words to his God. A serviceman cannot have many treasures, but we are sure this book will be one of them."

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3616 - 32 West North Avenue, Milwaukee, Wisconsin 53208

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The theory of evolution is a perplexing problem for the Christian living in an age so scientific that its brides know more about subatomic particles than about preparing a softboiled egg.

Often books on the subject of science and religion by conservatives suffer from one of two faults. Either they make the Bible say more about scientific matters than it actually does, or they write as though science and religion were incompatible.

This little 84-page paperback manages to avoid both faults. It is as careful in stating what the Bible *does not say* about scientific matters as it is in stating what the Bible *does say*. And it maintains with equal clarity that scientific fact does not, indeed cannot, contradict the Bible.

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3N31 ----- \$1.25

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Each year hundreds of our young people head for a secular college or university. This little tract will send them off with words of wise counsel. A university community may challenge many of our dearly held convictions and not the least of these is our Christian faith. The words of wise counsel, written by one of our university campus pastors, will be helpful in preparing the student for the things to come.

Every word urges faithfulness to God's Word and the recognition of the final authority on any campus — the Word of God. There are a number of practical suggestions to help keep the student faithful to the Word. In spite of its title, the tract is as suitable for a senior as it is for a freshman. 8 pages. Paper.

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