

THE NORTHWESTERN

# Lutheran

June 9, 1968



# BRIEFS by the Editor

*"THE LORD CALLS US INTO MEXICO." Does that statement catch you by surprise? Well it might, for you have had no advance notice that such a new venture in missions was being contemplated. But the ways of our God are strange and wondrous ways. Where we had wanted to go, but where we did not find it possible to go — there He has provided a way for us. Plainly, He is leading us into a new field of great potential. Shall we not follow His leading? By all means, read the article "The Lord Calls Us into Mexico" on page 186.*

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**THE MISSIO DEI OFFERING** will be featured in the next (June 23) issue. The two-year commitment period for the Offering comes to a close on June 30. On the last Sunday in June a Synod-wide Sunday of Thanksgiving will be observed. It is most fitting that The Northwestern Lutheran bearing the date of the Sunday before that day of thanksgiving should be designated as a special Missio Dei number. We are sure that you look forward with eagerness to the opportunity to join with your fellow Christians to thank

**God publicly for the great things He has done among us. By the same token we are sure that you anticipate what the issue of June 23 will bring.**

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**THE 1968 SEMINARY GRADUATES** and their assignments will also be featured in the next issue. We believe that what we hear in this connection will serve to deepen our joy and gratitude to God and will put more steel into our resolve to carry forward the great task of which the Missio Dei Offering was a good beginning.

Naturally, we are all pleased with the size of the Seminary graduating class. A class of 32 men ready for the Gospel work in established congregations and mission fields — that is cause for devout gratitude. And we shall not let our joy be dampened by the realization that 32 are not nearly enough to meet our needs. But just as naturally we look ahead to future classes. Consulting the Wisconsin Lutheran Seminary catalogue, we see larger classes coming up. Moreover, the Northwestern College Alumni Newsletter informs us that

the College will graduate 51 men in June, and that this will be the largest graduating class in history.

These larger classes represent what we have been striving for — more manpower for pulpit and classroom. Right there is the connection with the Missio Dei Offering. Through it we are providing some of the added facilities we need to produce more manpower to do more work in areas into which our God is leading us right along.

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*"WHAT IF I DOUBT THAT A WAR IS JUST?" This is the title of an article written by Professor Irwin Habeck. After the article "Shall I Burn My Draft Card?" had appeared, we realized that there was an area that had been left untouched. This article therefore, is intended as a sequel to the previous article. See page 187.*

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**THE LUTHER MEMORIAL UNION BUILDING** at Dr. Martin Luther College has been dedicated. The day of dedication was a joyous one for the faculty, and students, and all the friends of the College who could attend. But it should be an occasion on which all of us engage in joyous thanksgiving. Therefore the event is reported in text and picture on page 191.

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

## The Northwestern Lutheran

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# Editorials

**Another Centennial — the Luther Memorial** — On June 24-26 in 1868 the magnificent Luther Memorial in Worms in Germany was dedicated. The three-day festival was a part of the celebration of the publication of Luther's Ninety-five Theses. A prominent square in Worms was chosen as the site of this most imposing of all Luther monuments, because it was in the bishop's palace in this city that Luther in 1521 took the momentous stand that his conscience was bound by Scripture not to retract what he had written unless it could be shown from Scripture that he had erred.

During the three-day festival in 1868 there were many sermons and many eloquent speeches in the three Protestant churches and in the huge festival hall. It is ironic that in the city where Luther declared before the most powerful princes in the world that he could not yield to their demands because his conscience was unalterably bound by the words of Scripture, most of the preachers and other speakers made freedom of conscience their theme. One speaker said that in 1517 when Luther posted his famous Theses he was like an immature boy, but if he could have reappeared in 1868 he would have grown up and would have waved the banner of freedom of conscience. What the speaker meant was that Luther would have become modern like most of the prominent theologians in the German universities of the day. Every man, said they, should be free to believe what he pleased, his conscience should not be bound by any authority whatsoever, all Protestants should form one great church whatever their private beliefs might be, and there should be no requirement for membership other than good citizenship. That was an ecumenical movement with a vengeance, and Luther, of all people, was made the patron saint of these political and social doctrines that were at that time so popular in Germany. King William I of Prussia also lent his influence to the movement that was led by politicians and intellectuals. He wrote that he intended to be present at the celebration and warned the committee in charge that there must be no sharp criticism of the Catholics, because they too were among his subjects.

The memorial to Luther still stands in Worms and the statue of Luther remained unmoved by all the oratory. There was very little said at the festival that would have called forth an Amen from him. The ecumenical movement as it appeared at the great festival in Worms in 1868 and Luther's confession in Worms in 1521 are, in St. Paul's words, "contrary the one to the other."

ERWIN E. KOWALKE

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**Lonely Lutherans** "Lonely Lutherans" appears to be a contradiction in terms. With tens of millions of people in the world who call themselves Lutherans, why should there be any "lonely Lutherans"? In how many countries of the world where Christianity is propagated are there no Lutheran congregations or Lutheran services?

Yet there are "lonely Lutherans," even in Lutheran lands, in Lutheran communities, and in Lutheran schools. There are "lonely Lutherans" in Lutheran countries like Norway, Sweden, and Finland. In their loneliness they are looking to Lutherans across the sea for their fellowship. For confessional reasons some of them are now seeking out our Wisconsin Synod.

There are such isolated Lutherans in Germany—a handful here, a small parish there—strangers in what was once the homeland of Lutheranism. They are strangers there because that nation's Lutheranism is nearly bankrupt. The land of Luther has practically lost both his spirit and his doctrine.

The two pastors in the Mexican Lutheran Church who recently affiliated themselves with our Synod are such "lonely Lutherans." Their colleagues have gone over to a new Lutheranism that is only a sham Lutheranism.

In the student bodies of Lutheran colleges and seminaries, on Lutheran faculties, in Lutheran parishes, in Lutheran pulpits in our country there are many "lonely Lutherans" who are holding fast to a faith and a doctrine that other Lutherans about them have abandoned.

Our heart goes out to these people. It is not easy to be men of honest Lutheran confession where such Lutheranism is ridiculed or ignored. It is easier to be a confessional Lutheran in Italy or Spain than in would-be Lutheran Sweden or Germany.

But we should not pity their condition; rather, we ought to admire their God-given strength. They can be an encouragement and an incentive to us who share an aloneness with them. If we in the Wisconsin Synod are inclined to feel sorry for ourselves because we are assigned to the five small per cent of backwater Lutheranism that is not in the mainstream of American Lutheranism, we should take comfort from their fortitude. If we should be tempted to alter our confessional arithmetic in order to solve financial or educational problems, let us remember what it is costing them to keep their faith untarnished. If we should ever become so preoccupied with making our Synod run better that we would be in danger of forgetting where it stands, these "lonely Lutherans" will reproach us for sacrificing a synodical stand for synodical efficiency.

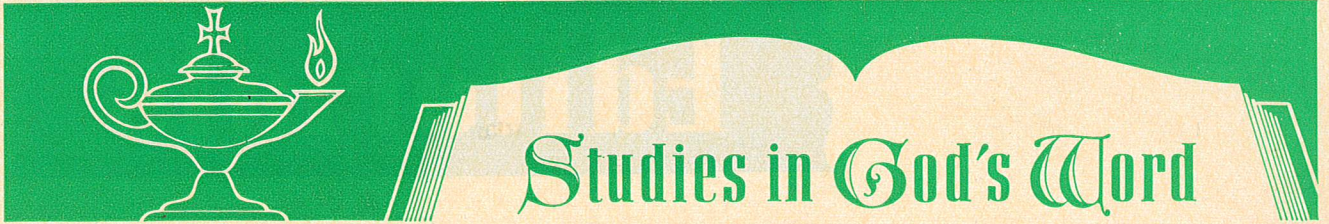
Our Synod will have fallen on evil days if it should no longer understand these "lonely Lutherans" nor respect and heed their example.

CARLETON TOPPE

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**A Natural Union** On April 23, in Dallas, Texas, 1260 official delegates representing the Methodist Church and the Evangelical United Brethren formally declared a union of the two bodies. The new church is to be called the United Methodist Church.

(Continued on page 190)



## Greetings, Believers! II Peter 1:1, 2

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us." These are not the words of a proud man or a "Prince of the Apostles," but of a humble servant of Jesus Christ and of His brethren. When he signs in as "Simon," he remembers the rash young man who had denied his Lord. He still hears the warning voice of the Savior, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:31, 32). He had experienced the power of temptation, temptation that was about to attack his readers. It is thus with double gratitude that he adds "Peter" (Rock), for not only had the Lord Jesus given him that name, but He had also made him a rock and a pillar for others to lean on. His were precious names.

### Conscious of Writing by Inspiration

The letter he was writing, however, was not just a personal communication to a group of friends to inform them about the state of his health. Peter is conscious that he is writing by inspiration. He writes as "a servant and an apostle of Jesus Christ." Thus the readers can place full reliance on everything they are about to read in this letter. Peter is not merely sharing some private thoughts with them, or writing an exploratory essay. He writes as a slave of Jesus Christ—his thoughts, emotions, and his will wholly subject to Jesus Christ Himself, that is, as an Apostle chosen and sent forth to proclaim the Good News. His readers have reason to welcome and to study his words.

### Geographical Data Lacking— the Reason

Who were his readers? In his First Letter, Peter designated them in a geographical way. "To the strangers (Christians) scattered throughout Pontus, Galatia, Cappa-

docia, Asia, and Bithynia" (I Pet. 1:1). This is the region south of the Black Sea, today known as Turkey. The fact that in his Second Letter Peter does not designate his readers in the same way has led critics to speculate that this letter was not written to the same people. But that would leave us at a loss to find a satisfactory explanation for chapter 3, verse 1: "This second epistle, beloved, I now write unto you." It also ignores the fact that the earliest and most decisive testimony concerning Second Peter comes to us from that very area. Firmilian, Bishop of Caesarea in Cappadocia from 232-264, in a letter to Cyprian of Carthage states that both Paul and Peter in their letters condemned heresy. This clearly refers to Second Peter, not First Peter. The absence of geographical data in the greetings would not have bothered Peter's first readers at all. Nor should this bother us!

In fact, there is good reason why Peter in his Second Letter stressed the faith of his readers, and not their place in time and space. He knew of the heresies which were about to arise, threatening their faith. Therefore in this first chapter he writes in detail about the faith the Lord had given them, the treasures inherent in that faith, and the way they were to exercise it. The lack of further geographical designations also permits us to identify more closely with the first readers. It reminds us that Peter is writing to us, too, when he says: "To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ."

### "Like Precious Faith"

"Like precious faith!" We should think that Peter's faith would have been superior to that of these converts and to our faith! After all, he was an Apostle and had known Christ personally! Notice, therefore, that Peter does not speak out of "superior knowledge," as though

there existed a special fund of traditions entrusted only to the Apostles. He does not lord it over his readers. His faith is their faith, and their faith is "like precious" with that of all the Apostles and other believers. It is equal in value and of the same kind. As we study Second Peter, and recognize that our faith agrees with that of Peter's first readers, we have the comfort of knowing that we are standing in the true Apostolic tradition, and need no teaching office in the church to hand down an authoritative exposition or to develop doctrines for us to believe. Our faith, agreeing with the written Scripture, is the true apostolic faith, the faith of Peter and Paul and of the believers of the first century.

### Faith Is God's Gift

The opening words of Peter's letter also teach us that faith is God's gift, whether the faith of Peter, or that of the people of Pontus and Cappadocia, or your faith and mine. We have "obtained it." It has been given to us, not manufactured by us. It is ours through the power of the Gospel of Jesus Christ, which kindles and sustains faith. Peter stresses this fact in the introductory words, so that his readers may immediately be on guard when teachers and preachers come along, preaching something different than that which they had previously been taught. That would be a gospel which is no gospel.

### Through the Righteousness of the Divine Savior

The faith that saves comes "through the righteousness of God and our Savior Jesus Christ." Properly translated, the words should read: "The righteousness of our God and Savior Jesus Christ." Thus Peter in these words calls Jesus "God." This, of course, is not a new thought in Peter's theology. He had learned to know Jesus as such on many an occasion. But this truth is important, for otherwise the righteousness on which our faith is based would be

insufficient. This righteousness, by the way, is not God's punitive holiness. The word "Savior" assures us that this righteousness is the righteousness our Savior won for us by His suffering and death. It is because of that that God can say to us: "Son, daughter, thy sins are forgiven thee." It is not our believing—as an act—that saves, but the content of our faith, which is Jesus Christ and His righteousness. This truth alerts us to the necessity of withstanding all heresies, for heresies always attack the content of the saving faith.

#### The Content of This Faith

If you would like to know just what the content of this faith is, as con-

fessed by Peter and his first readers, carefully read both the First and Second Epistles of Peter, preferably in one sitting. You will soon recognize that these letters include almost everything we confess in our Creeds. They, therefore, who believe what we confess in the Apostles', the Nicene, and the Athanasian Creeds are one with Peter and his readers.

To such Peter directs a special greeting. It is more than just a pious wish, and moves on a higher plane than our "Affectionally yours," or: "Respectfully", or: "With love." Peter in this letter offers his readers the very gifts he wants them to have. "Grace and peace be multiplied unto

you (be yours in full measure) through the knowledge of God, and of Jesus our Lord." This time both God the Father and Jesus our Lord are mentioned as the source of grace and peace. Later in the chapter he will speak of the Holy Spirit. A word which will occur in this letter a number of times is also introduced. It is the word "knowledge." This word includes a great deal more than mere head-knowledge. It is the knowledge which is ours as God erects His throne in our hearts and blesses us with forgiveness and peace. May this knowledge be yours in full measure, as we study Second Peter!

HAROLD E. WICKE

# oh, come, let us worship!

## Our Lutheran Liturgy

### THE GOSPEL

"The Gospel" is the Scripture reading taken from the "Gospels," the accounts of the life of Jesus, as written by the Evangelists Matthew, Mark, Luke, and John. It is the New Testament reading which takes the place of the former reading of the Old Testament Prophets, just as the Epistle is the New Testament reading that takes the place of the reading from the Old Testament Law. The central thought for the Sunday is based on the Gospel. Many of the other parts of the service are closely related to the Gospel. The Introit introduces the service by taking passages of the Psalms which are closely related to the Gospel. The Collect has built its petitions upon it; the Epistle serves as its forerunner. The Gradual forms the bridge between the Epistle and the Gospel.

#### The Importance Accorded the Gospel Readings

As early as 250 A.D. Origen (182-251) referred to the Gospel as "the crown of Holy Scriptures." Medieval customs bear out what Origen expressed many years before. The Gospel selections were frequently inscribed in gold on vellum, were bound into highly ornamented books, which were carried very ceremoniously to a reading desk, called an "ambo." During the procession incense and candles were lighted; the selections were then read by specially ordained readers. Bishops removed their miters (special headpieces to indicate their high office), kings removed their crowns, soldiers either rattled their swords to indicate their willingness to fight for the Gospel, or they laid their weapons on the floor to show their complete submission. If it was customary for the congregation or at least for the people of high rank to be seated during the service, they would arise for the reading of the Gospel.

Also in Luther's day the Gospel received special attention. The readings, as well as other parts of the service, were chanted. When one examines the chants which Luther arranged for the readings, one will see

that he used a brighter tone for the Gospel than for the Epistle. Furthermore, the sermon text for the main service on Sunday was the Gospel; the Epistle sermon was preached in the secondary service.

#### Something Distinctive About the Gospels

Some may feel that we are according the Gospels a position which is "too high." After all, they will say, are not the Epistles God's Word also? Indeed they are. There is, however, something about the Gospel which seems to be of distinctive importance. The Gospels relate to us the incidents of Jesus' own life, His actions, teachings, conversations. It is from the Gospels that we learn of His suffering, death, and resurrection; the Epistles, on the other hand, tell us how we react to the facts presented in the Gospels.

#### No Attempt to Grade the Epistles and the Gospels

What do we want to prove by all this? Is the Gospel so much more important than other parts of the Bible? No, not that. But we still have customs in our service which find their basis in the important role that the Gospel played in the church service in years gone by. The customs we refer to are the following: In many churches it is still customary to arise for the reading of the Gospel. After the Gospel has been announced, we still show that we realize that it is the Gospel that gives us a clear presentation of the life of Christ in that we sing: "Glory be to Thee, O Lord"; and after the Gospel has been read, we respond with: "Praise be to Thee, O Christ."

Let us not lose ourselves in wondering which is the more important—the Epistle or the Gospel. Rather, let us appreciate both—the Epistle, in that it tells us how we are to react to the message of the Gospel; the Gospel, in that we have the opportunity to study a portion of the life of Jesus, including the words He spoke with His own mouth during His visible sojourn among men.

MARTIN ALBRECHT

# News FROM OUR Missions

## The Lord Calls Us Into Mexico

Two pastors of the Mexican Lutheran Church, Pastor David Orea Luna and Pastor David Chichia Gonzalez, have applied for membership in our Wisconsin Synod.

Pastor Orea Luna, Mexico City, had protested for years against the tolerant attitude being promoted toward false doctrine and unionistic practices in the Mexican Lutheran Church. He cited, in particular, the seminary in Mexico City, called the Augsburg Center of Theological Studies, for promoting the "new theology." The seminary is subsidized and staffed in part by two major Lutheran church bodies in the United States. Last year, before applying for membership in our Synod, he resigned from the presidency of the Mexican Lutheran Church and from the faculty of its seminary.

His former seminary student, Pastor Chichia Gonzalez, fought side by side with his former professor in the struggle for Lutheran confessional loyalty. Finally, as of April 30, he joined his colleague in withdrawing from the fellowship and support of the Mexican Lutheran Church.

Pastor Orea Luna serves a congregation of about 100 souls in Mexico City. At Puebla, about 100 miles east of Mexico City, Pastor Chichia Gonzalez serves a small group of Christians.

### World Board Hopes Realized

The request for membership by the two pastors brought to unexpected realization the long-range plans

of the Board for World Missions. As far back as 1960, the Board wanted to expand our Spanish mission via Mexico into Latin America. Its first plan called for expansion into Mexico from our San Pablo Lutheran Mission, Tucson, Arizona, established in 1948 by our Spanish-speaking missionary, Pastor V. H. Winter. This plan was abandoned, however, when it was discovered that Mexican law forbids "foreigners" from serving national churches.

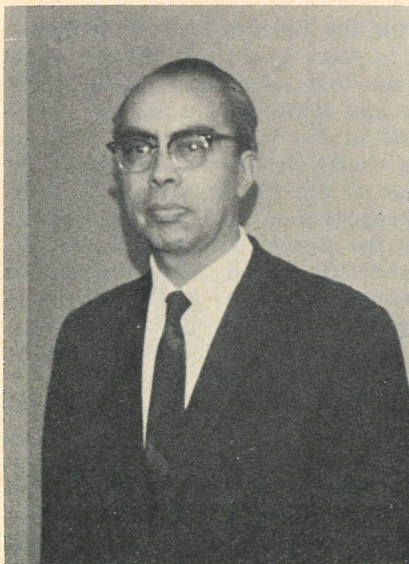
After further exploration it was decided to enter Latin America by way of Puerto Rico. In 1963 two missionaries, Pastor Rupert Eggert and Pastor Roger Sprain, were called there to begin mission work.

Since that time the work has further expanded. Pastor Ernest Zimdars, El Paso, Texas, has begun work in Juarez, Mexico, just across the border. This is done primarily by means of a radio program in Spanish beamed into Mexico. He is permitted, under Mexican law, to hold services in private homes, but he is not able to build a church and hold public worship services.

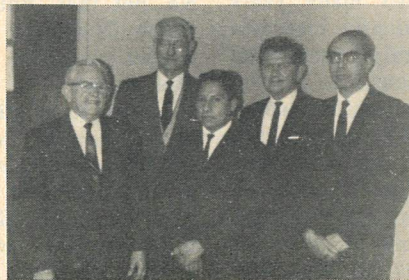
### The Lord Himself Directs His Work

It was, actually, our Synod's conservative position in doctrine and fellowship which brought about this unexpected development which has all the appearance of a mission door wide open for us to share our precious heritage with our good neighbors to the south.

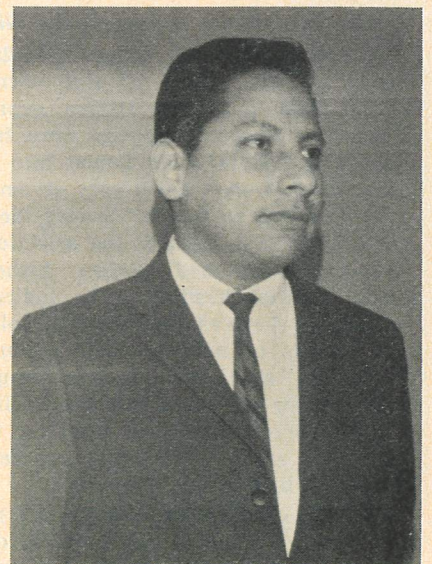
In late 1964, Pastor Orea Luna became interested in our doctrinal position. He wrote our Synod's president,



Dr. David Orea Luna



Those who participated in the interview in Mexico City were (l. to r.): Pastor Edgar Hoenecke, Pastor V. H. Winter, Pastor David Chichia Gonzalez, Pastor Immanuel Frey, and Dr. David Orea Luna.



Pastor David Chichia Gonzalez

Pastor Oscar J. Naumann, and requested more information about our Synod's doctrinal position. After this brief exchange in 1964, there was no further contact for three years. But the Lord was active, as He always is, when God's Word is confessed.

### Three Years Later

In December of 1967, three full years later, President Naumann once more received a letter from Pastor Orea Luna in which he expressed his agreement with our doctrinal position. He also expressed the earnest desire for still more information and, if possible, a meeting to clear up certain matters which were not sufficiently understood by him.

In the same letter he described the deterioration of doctrinal and confessional soundness in the seminary faculty. This deterioration and his unheeded protests, he wrote, led to his resignation from the presidency of his church body and from its seminary faculty.

Because of the many requests of this kind which are received by our Synod, the Conference of District Presidents has set up a procedure for preliminary conferences. The initial, informal contact is made with the inquirer by an interview committee, appointed by the District president nearest the inquirer.

### Favorable Developments

The interview committee was appointed by Pastor I. G. Frey, Phoenix, Arizona, president of the Arizona-California District. From March 18 to 21, the interview committee met with Pastor Orea Luna and informally explored most of the areas of doctrine and practice involved. Pastor Chichia Gonzalez joined his former professor in these meetings. The result of the meetings, conducted with all frankness, was favorable.

Although the interview committee hesitated to make definite financial commitments because of our budgetary deficit, the two pastors declared that they were determined to withdraw from their church body as of April 30, and to apply formally for membership with our Synod. Their future activity and support they were willing to commend to the Lord's love and providence.

### The Colloquy

Following the favorable report of the interview committee, President Naumann appointed a colloquy committee. At Tucson, on May 1, the committee conducted a thorough colloquy—a formal doctrinal conference. The committee reported that it had found the two pastors in complete agreement with us in doctrine and practice, and a notice to this effect is in the May 26 issue of *The Northwestern Lutheran*.

The two pastors have submitted to President Immanuel G. Frey their formal request for membership in the Arizona-California District and Pastor Orea Luna has submitted a similar request from the members of his congregation in Mexico City.

### The Present Situation

Provision for the support of these two pastors is in the hands of the Board of Trustees until the Synod's next convention in August 1969. While the money necessary for their support—much more modest than by American standards!—seems a small item, an anticipated deficit of \$425,000 in the operating budget on June 30 is made up of many such "small items."

But perhaps we have an example of what can be done to help. When the news of the successful colloquy was announced to the Synodical Council at its May meeting, a spontaneous offering was gathered as a token of thanksgiving to God whose Word does not return void. Enough was gathered in that spontaneous offering to support the little mission for almost two months! The Synodical Council is composed of about 70 men heading the Synod's boards, commissions, and committees.

If all our people respond with a similar love and willingness, we need not be concerned about our financial future. It will be secured by people who have been taught by the Holy Spirit to gladly sing:

We lose what on ourselves we spend.  
We have as treasure without end  
Whatever, Lord, to Thee we lend,  
Who givest all!

EDGAR HOENECKE, Executive Secretary  
The Board for World Missions

# The Christian and the World

## IN IT, BUT NOT OF IT

### WHAT IF I DOUBT THAT A WAR IS JUST?

When we teach the Commandment, "Thou shalt not kill," we explain why a Christian may still enter military service and in time of war in the performance of his duties be ready to kill the enemy. If a Christian is drawn into military service, it is his duty to obey his

government. We show from God's Word that the government has received the sword from God, that is, the power to punish and if necessary to kill. When, therefore, a Christian in the military services uses weapons to kill, he is acting as an instrument of the government

in the exercise of its God-given authority. When speaking of war, however, we make a point of adding that a government has the right to use the sword only when punishing an evildoer, be the evildoer an individual or a nation. It is written: "He is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4). This implies that if the government abuses its power by waging a war which it is not justified in waging, the exception to the Commandment: "Thou shalt not kill," does not apply, while the Commandment does. In such a case a Christian would be constrained to say, "We ought to obey God rather than men" (Acts 5:29).

#### How Can I Know?

But how can I know whether my government is justified in waging a given war? It is hardly conceivable that a government is going to tell its people, "The enemy against whom we are fighting has not really wronged us. We are only out to gain territory or to build up our prestige." It is rather so that each government which is involved will tell its people that its cause is just, while the cause of the enemy is unjust. We are sure, for example, that in the recent Arab-Israeli war each side mustered a host of arguments to convince its people that it was justified in waging war. What, then, am I to do?

If I am convinced that my government is waging a just war, there can be no doubt as to what my duty is. But what if there are those in my own country who oppose our going to war? I listen to one side, and its arguments sound convincing; when I listen to the other side, its arguments sound equally convincing. If I cannot be sure that my government is acting contrary to God's will, I had best obey the government which He has placed over me, and do so with a good conscience. If I have been misled, the responsibility rests upon the conscience of those who do know the facts.

#### What If I Do Know?

There still remains the possibility which is posed in the question which heads this article. I have become uneasy about my country's involvement in a given war. I have tried to evaluate the arguments on both sides of the question fairly and have come to the firm conviction that this war is wrong, that it does not by any stretch of the imagination involve punishing an evildoer. As was indicated previously, for me the exception to the Commandment, "Thou shalt not kill," does not stand, therefore I am bound by the Commandment itself. My conscience will let me move in no other direction. I must refuse to serve in this war, let come what may.

#### The Consequences

May I protest? Yes, but only within the limits which the law allows. To resort to violence which is forbidden by the law in protesting against what I call the sinful violence of a given war makes me guilty of woeful inconsistency, of direct disobedience to God's law: "Let every soul be subject to the higher powers" (Rom. 13:1), and rightly deserving of punishment.

Must I try to convince those who are willing to bear arms that they are sinning? Mark well, this is not a

case where God has said, "Thou shalt not take part in this particular war." I have reached my conclusions by considering two sides of a question, arguments advanced by fallible human beings. I too am fallible. While my conscience is bound, in a matter which is not clearly settled by God's Word, I dare not tyrannize another's conscience. "Who art thou that judgest another man's servant? To his own master he standeth or falleth" (Rom. 14:4). If another sees more weight in the arguments on the other side or, because he does not have access to all of the facts in the case does not presume to judge, let him be.

But have I finished with my own case? I'm convinced that I must refuse to bear arms because this particular war in my judgment is unjust. Is that going to be all? A goodly portion of every dollar of taxes that I pay is used to support the war effort, to put into the hands of our military men the weapons which they use to kill the enemy. Must I, therefore, not also refuse to pay taxes and suffer the eventual loss of my property? While it is true that our democratic principles give me the privilege of dissent, I am making this more than a matter of opinion. In matters of opinion I either hold with the majority or submit to the principle that the majority rules. Thus, as long as I am a citizen of my country, I share in the responsibility for my country's course. If my conscience says that in a given war its course is wrong, must I not to be absolutely consistent also renounce my citizenship to absolve myself of responsibility for my country's sinful course? These are questions which I shall have to be as honest in answering as I am sure I was in answering the first one about bearing arms. If I catch myself trying to rationalize my way out of an unpleasant decision in these other matters, I had best review my ground to make sure that I didn't in the first instance reach a conclusion which I wanted to reach rather than one which for me was the only one possible.

#### Concluding Observations

As citizens of a democracy, we have the duty of keeping ourselves informed about government policies and personalities, to reach decisions, and to express them with our vote, our willingness to stand for public office, and on occasion by writing to our elected representatives. We shall also have definite convictions about what is right and what is wrong. But we want to be very careful about confusing what is wrong as a matter of policy and judgment with what is wrong because God has forbidden it. While we have a grave responsibility, we do not want to assume too much responsibility and be hasty about sitting in judgment as God over our government by declaring a policy or procedure morally wrong. In general we shall rather be guided by our Savior's directive: "Render unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21). By the same token we shall want to be very sure, and then very consistent, before we invoke the principle: "We ought to obey God rather than men" (Acts 5:29).

IRWIN J. HABECK

[*Irwin J. Habeck is professor of New Testament and Pastoral Theology at Wisconsin Lutheran Seminary.*]



What do  
you mean..



# Sanctification?

## WHAT DO OUR CONFESSIONS SAY ABOUT PERFECTIONISM?

Are we Christians able to fulfill the Law of God perfectly? Can we ever in this life say that we no longer sin? Are there perhaps some who succeed in their efforts to become fully sanctified? Do some by chance reach the goal of perfection? Can it be said of any that their good works are not tainted and spoiled by the sinful blemishes of self-righteousness, pride, and imperfection?

### The Answer of Holy Writ Is Clear

The answer of God's Holy Word to these questions is clear. It is in every case a plain and simple "No!" The Prophet Isaiah leaves room for no exceptions when he writes, "We are *all* as an unclean thing, and all our righteousnesses are as filthy rags; and we do *all* fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6).

That is a blanket indictment. It is a sweeping condemnation that includes each and every one of us. With the single exception of Jesus Christ, the sinless God-Man, it is universally true. All our righteousnesses, our very best works, are in themselves foul and filthy rags.

The Prophet is not taking into account here, of course, the fact that God for Christ's sake is pleased to forgive the sin that spoils the "good works" that we, His children, do and to regard them as perfect and pleasing in His sight. It is solely through God's pardoning grace that our spiritual sacrifices are "acceptable to God by Christ Jesus" (I Pet. 2:5).

### Why We Quote from the Confessions

Our doctrine is drawn only from the Holy Scriptures. We do not base our teaching on the writings of men. When we quote from the Confessional Writings of our Lutheran Church, we do not do this in order to establish a truth. Only God's Word can do that. Our pastors and teachers are indeed obligated to preach and teach in conformity with the Confessions of the Lutheran Church as contained in the *Book of Concord* of 1580. But that is only because the doctrines set forth in these Confessions are drawn from the Holy Scriptures, the one and only source of all truth. Our purpose in quoting from the Confessional Writings of our Church is merely to show that what we as Lutherans believe and teach is in full and complete agreement with God's Holy Word.

### The Confessions: Even the Saints Have Guilt and Sin

What, now, do our Confessions have to say about the Christian's ability to keep the Law of God perfectly? Do they teach perfectionism? Do they agree with the claims of Rome, of Wesley and the Methodists, of the Church of the Nazarene and other Holiness sects that it is possible for believers in Christ to become wholly sanctified in their manner of life in this world?

We cannot here cite everything that our Confessions have to say on this subject. They treat this question very fully. They show that the claim that Christians can become perfect is an idle dream, a false and pernicious doctrine of the devil, which may well rob sinners of their salvation. It may delude them into thinking that they have no more sin, and hence no more need of a Savior.

The Third Article of the *Apology of the Augsburg Confession* is entitled "Of Love and the Fulfilling of the Law." In this Article Melancthon, the author of this Confession, cites many Bible passages which show that all the saints, all the pious children of God, who have the Holy Ghost, still have remnants of sin in the flesh. "Fulfilling of the Law," he says, "or obedience towards the Law, is indeed righteousness, when it is complete; But in us it is small and impure" (*Triglotta*, 167:39). "In the Lord's Prayer," he points out, "the saints ask for the forgiveness of sins. Therefore even the saints have guilt and sins" (*Trig.*, 167:40).

### The Confessions Urge Self-Examination

Reminding us that we can never satisfy the Law but that it always accuses us, the *Apology* invites us to examine our own hearts, pointedly asking, "Who loves or fears God sufficiently? Who with sufficient patience bears the afflictions imposed by God? Who does not frequently doubt whether human affairs are ruled by God's counsel or by chance? Who does not frequently doubt whether he be heard by God? Who is not frequently enraged because the wicked enjoy a better lot than the pious, because the pious are oppressed by the wicked? Who does satisfaction to his own calling? Who loves his neighbor as himself? Who is not tempted by lust?" (*Trig.*, 169:45.)

### Constant Need of Remission

Then again the *Apology* brings a wealth of testimony from the Scriptures showing that even saints, that is, Christians, ought to seek remission of sins because they still have the flesh with which to contend. "More than blind," the *Apology* continues, "are those who do not perceive that wicked desires in the flesh are sins, of which, Gal. 5,17, says: *The flesh lusteth against the Spirit, and the Spirit against the flesh.* The flesh distrusts God, trusts in present things, seeks human aid in calamities, even contrary to God's will, flees from afflictions, which it ought to bear because of God's commands, doubts concerning God's mercy, etc." (*Trig.*, 169:45.)

### Luther: "We Still Stumble Daily"

The *Large Catechism* of Dr. Martin Luther is another of the official Confessions of our Lutheran Church. Any of our readers who may wish to read and study the *Large Catechism*, which is a fuller explanation of

the materials in the *Small Catechism* familiar to us all, may obtain a copy at a nominal price from our Northwestern Publishing House.

In connection with the Fifth Petition of the Lord's Prayer, "Forgive us our trespasses, as we forgive those who trespass against us," Luther writes, "This part now relates to our poor miserable life, which, although we have and believe the Word of God, and do and submit to His will, and are supported by His gifts and blessings, is nevertheless not without sin. For we still stumble daily and transgress because we live in the world among men who do us much harm and give us cause for impatience, anger, revenge, etc. Besides, we have Satan at our back, who sets upon us on every side, and fights (as we have heard) against all the foregoing petitions, so that it is not possible always to stand firm in such a persistent conflict" (*Trig.*, 723:86, 87).

#### "Run to the Gospel for Consolation"

In this same connection Luther reminds us that it is ceaselessly necessary that we run to the Gospel and obtain consolation to comfort the conscience again and again, "since the flesh in which we daily live is of such a nature that it neither trusts nor believes God, and is ever active in evil lusts and devices, so that we sin daily in word and deed, by commission and omission" (*Trig.*, 723:89).

Praying this Petition, therefore, serves to break our pride and keep us humble. "In case anyone should boast of his godliness and despise others," Luther adds, "God has reserved this prerogative to Himself, that the person is to consider himself and place this prayer before his eyes, and he will find that he is no better than others, and that in the presence of God all must lower their plumes, and be glad that they can attain forgiveness. And let no one think that as long as we live here he can reach such a position that we will not need such forgiveness" (*Trig.*, 723:90, 91).

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## Editorials

(Continued from page 183)

With a membership of almost 14 million this will be the largest Protestant body in the country.

This union is now the culmination of several earlier mergers. In 1939 the Methodist Episcopal Church (North) and the Methodist Episcopal Church (South) and the Methodist Protestant Church united to form one Methodist Church. The Evangelical United Brethren Church is also a merger formed by the union of the Evangelical Church with the United Brethren in Christ. The Evangelical Church owed its beginnings to the efforts of Jacob Albrecht (Albright), a former Lutheran who became converted to Methodism in the early 1800's. He and his followers conducted revival meetings among the newly arrived Germans, especially in Pennsylvania, Ohio, and Wisconsin. The United Brethren in Christ came into being, also in the early 1800's, through the work of Ph. Otterbein, a German Reformed pastor, and of Martin Boehm, a Mennonite bishop. The two men also worked among the German immigrants in Pennsylvania, Maryland, Virginia, and Ohio. In 1946 the Evangelical Church (the Albright Brethren) merged with

## The Sinful Nature Clings to Us Until Death

Finally, also, the *Formula of Concord*, the last of our official Confessions, rejects the false teaching "that a Christian who is truly regenerated by God's Spirit can perfectly observe and fulfill the Law of God in this life" (*Trig.*, 843:25). This error was upheld in the days of Luther not only by the Church of Rome, but also by the followers of Kaspar Schwenkfeld, who played a prominent role in the reformation of the Church in Silesia, but who was also uncompromising in his opposition to Luther.

Presenting the Scriptural doctrine positively, the *Formula* declares that although Christians "are regenerate and renewed in the spirit of their mind, yet in the present life this regeneration and renewal is not complete, but only begun, and believers are, by the spirit of their mind, in a constant struggle against the flesh, that is, against the corrupt nature and disposition which cleaves to us unto death" (*Trig.*, 805:4).

In the Thorough Declaration of the *Formula* mention is made not only of the fact that there is a great difference among Christians in that one is weak and another strong in faith, but also of the fact that each Christian "experiences in himself that at one time he is joyful in spirit, and at another fearful and alarmed; at one time ardent in love, strong in faith and hope, and at another cold and weak" (*Trig.*, 907:68).

Thus we see that the teaching of our Confessions is in full and complete accord with Holy Scripture.

How important it is for our salvation and for our appreciation of what our Savior has done for us that we do not deceive ourselves with the thought that we can ever in this life reach such a state of sanctification that we no longer need the forgiveness of our sins!

WILBERT R. GAWRISCH

the United Brethren in Christ to form the Evangelical United Brethren (E.U.B.). The Evangelical Church had been very active in Wisconsin among the early German immigrants, persuading them that there was no difference between the Evangelical Church here and the Evangelische Kirche in Germany. Since the services were conducted in German and the names were alike, they were often successful in steering the Lutheran immigrant into their churches. When German preaching was no longer required, a merger with the like-minded United Brethren in Christ was quite easily brought about.

Now, with the latest union proclaimed in Dallas, all these bodies are united under the name of Methodism. This is an honest merger, since Methodism always was the characteristic religion of all the bodies involved. Once the language barrier no longer kept them apart, it was natural that they should drift toward each other, carried along by the popular ecumenical current. There was no indication in the reports of the merger that questions of doctrine caused any difficulty, but the question of Negro integration has already shown that there is not complete unity in this otherwise natural union.

ERWIN E. KOWALKE

# Dedication Of the Luther Memorial Union

## Dr. Martin Luther College

Generous gifts on the part of the membership of the Wisconsin Evangelical Lutheran Synod through its MISSIO DEI Program have made for Dr. Martin Luther College a dream become a reality. Ten years ago the College recognized the need for a student union, a larger gymnasium, and a chapel facility to accommodate its rapidly growing student body.

### A Long-Felt Need Now Met

In 1959 this need, together with the request for a women's dormitory, was conveyed to the Synod Convention in Saginaw, Michigan, and was authorized by it. This dormitory, Hillview Hall, was begun in 1963 and was ready for occupancy in the fall of 1964. On the graduation day of summer school, July 30, 1966, the Lord permitted us to break ground for the new Luther Memorial Union building. The cornerstone was laid on July 16, 1967. On Sunday April 28 of this year, about 1800 people assembled in the gymnasium-auditorium of the new structure as it was dedicated to the glory of our God. On the preceding Sunday, about 1,000 people attended an open house giving those of New Ulm and the surrounding area an opportunity to view the new building under the guidance and direction of a number of College Juniors and Seniors. Since the new multipurpose building was put to full use following the Christmas recess, many more people had already had the opportunity to see the fruits of the MISSIO DEI offerings at concerts, basketball games, lectures, and other school-sponsored activities. We look forward to seeing many more visitors and guests at the time of the Academy and College June concerts and commencement exercises which will be held in this building on June 5, 6, and 7.

### The Service of Dedication

The Reverend James P. Schaefer, stewardship counselor of the Wisconsin Synod and executive director for the MISSIO DEI offering, was the guest speaker and based his remarks on John 20:21-23. Also participating in the service were Professor Conrad Frey, president of Dr. Martin Luther College, and Pastor M. J. Lenz, president of the Minnesota District. Following the service in the auditorium, the congregation was ushered out to the north entrance where the rite of dedication was read by Pastor Otto Engel, chairman of the Board of Control. Then President Oscar J. Naumann addressed the assembly. He urged them to remember with gratitude the blessings the Lord God had given them and to remain faithful to the Lord and His Word, ever ready to carry His saving message to all men.

Prof. Bruce Backer from the College music department played the prelude and postlude and also accompanied the congregation on the new Allen electronic organ. The College Concert Band Ensemble under the direction of Mr. Charles Luedtke played the offertory and also accompanied the hymns. Prof. Otto Schenk directed a 400-voice student choir which sang several selections, including the Missio Dei hymn, "Humbly We Give Thanks, O Lord." The text for this hymn was written by Mrs. Erna Westphal and the melody by F. E. Tetmeyer.

Following the dedication service the guests and visitors together with the students of the College and Academy were served a picnic lunch on the College campus. The

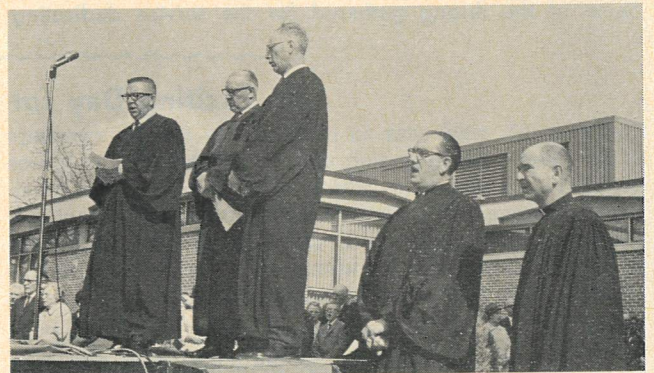
College Food Service opened 10 serving lines to serve the many guests quickly and conveniently.

### A Dream Fulfilled

In the Luther Memorial Union we have a great part of our dream fulfilled, for it provides your children, our students, with a wholesome recreation center, both from the standpoint of physical exercise to one of relaxation and refreshment. On the lower level, delicious meals are served in the beautiful and spacious cafeteria three times a day. On the upper level, students enjoy the use of rooms for the production of their school paper and annual, as well as a meeting room for student organizations. A snackshop, called the Round Table, is open much of the day in addition to the well-furnished student lounge. The new complex also has a large gymnasium-auditorium with well-planned physical education and locker room facilities.

God give us grace to continue faithful in His Word and work, and may He fill us with increasing zeal to meet the boundless opportunities He is laying before us today!

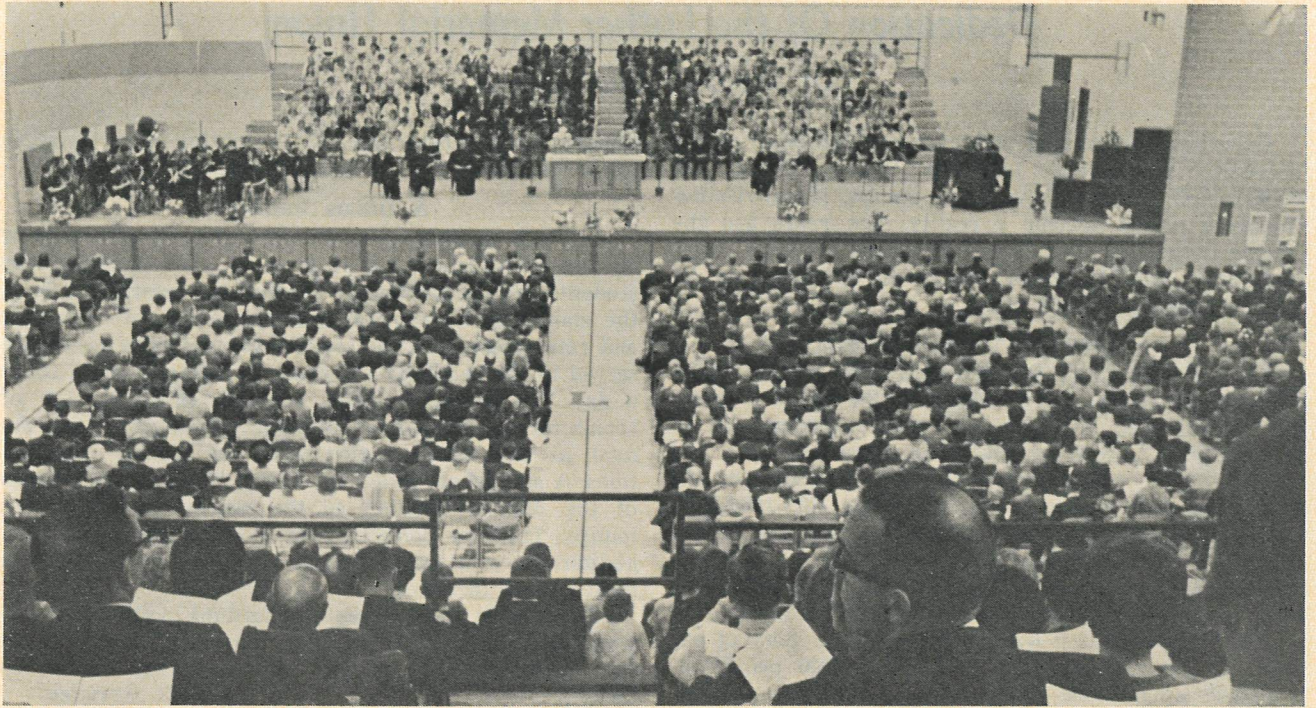
LLOYD O. HUEBNER



On the platform at the outdoor dedicatory rite (l. to r.): College President Conrad Frey, Synod President O. J. Naumann, and Pastor Otto Engel, chairman of the Board of Control. Near the platform are District President M. J. Lenz and Pastor James Schaefer, Stewardship Counselor for the Synod and the dedication speaker.



Professor Carl Scheweppe, retired president of Dr. Martin Luther College, received greetings from Synod President O. J. Naumann and Minnesota District President M. J. Lenz, among many others.



Some of the throng gathered for the service dedicating the Luther Memorial Union at Dr. Martin Luther College.

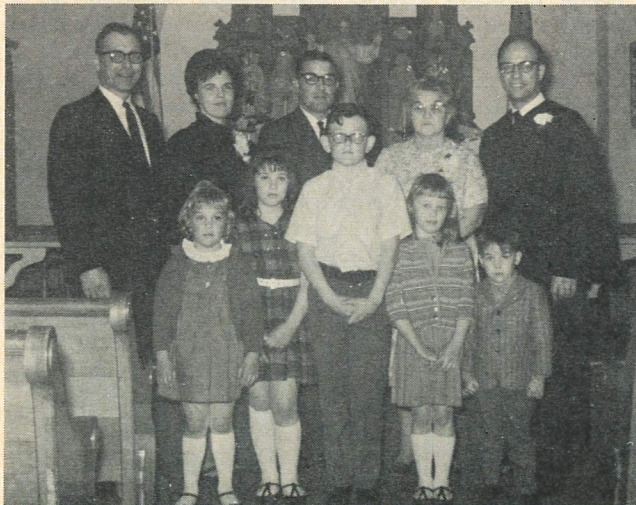
### An Exciting Day for a Small Congregation

March 31, 1968, was an exciting day for the members of St. Peter's Congregation of Dorr, Michigan. For it was on that day that four adults were received into membership along with five children who were baptized. Three of the adults were received by the Sacrament of Holy Baptism, two of whom were parents of the five children. The fourth was by adult confirmation.

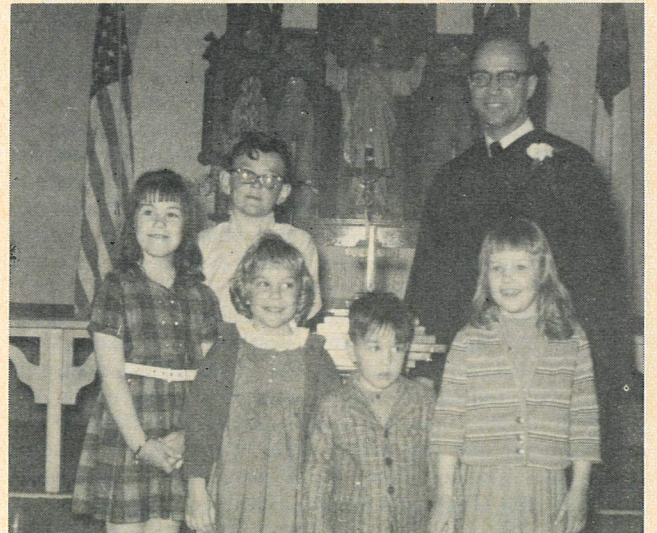
St. Peter's is a tiny congregation numbering 58 communicants and 99 souls. So the addition of nine new members was indeed a day of rejoicing.

St. Peter's along with St. Paul's of Hopkins, Michigan, is a dual parish served by Roland Welch. Since Pastor Welch just moved to Michigan in December, the class was begun by the vacancy pastor, H. A. Hempel of Wyoming, Michigan.

This memorable day was observed with a congregational potluck dinner and the new members were presented with corsages and lapel flowers to match the altar flowers. Pastor and Mrs. Hempel and son Phillip and daughter Mary Sue were guests.



Eight new members were received into membership at St. Peter's, Dorr, Michigan. At the left is Pastor H. A. Hempel, who began the instruction of the adults, and at the right is Pastor Roland Welch, who completed the instruction course. (One adult was absent.)



It is not every day that a family of five children are baptized into the Christian faith, especially in a congregation with only 99 souls. The children pose proudly with their new pastor, Roland Welch.

# Missio Dei progress report

Less than a month remains before the *formal* close of the Missio Dei Offering. The Conference of Presidents has designated Sunday June 30 as a day of Synod-wide thanksgiving. It has urged our pastors to exchange pulpits on that day so that as a Synodical family we can share together this outpouring of God's grace.

Because extra time is needed by congregations to "clean up" their firm commitments, the Conference of Presidents is holding open the Offering until December 31. There will be no further extensions. Even though the time has been extended, it would be advantageous in so many ways if we could complete the Offering by June 30.

### Receipts Are Up

April receipts were up—\$177,195 compared with \$113,000 for March. Total receipts are now \$4,410,000. These are record receipts for an expansion fund offering. The previous record offering was a shade over \$2 million in an eight-year period. Since firm commitments from our congregations are \$5.5 million, a little arithmetic suggests that we have considerable work to do before the end of the Offering.

The situation at Wisconsin Lutheran College is becoming more critical each day. It must have classroom facilities by September 1969. Prayerfully considering the needs, two conventions (1965/1967) have authorized the facilities. The cost of the first academic unit for the school is estimated at about \$1 million, the amount of money still to be remitted to the Offering.

### Moving Cautiously

The Board of Trustees is proceeding cautiously in providing these facilities. It is carefully examining all

alternatives for securing the needed space. As the Trustees consider the alternatives, we hear from the Trustees such expressions as: "We must first reach a level of stewardship which will permit us to staff and maintain the buildings we *already* have." Or another expression we hear is: "It is fiscal folly to buy a car, and then not have money enough to pay the gas bill." Such expressions point to the problem of our operating budget—much on the mind of the Trustees—where disbursements have been "overrunning" receipts by 10 per cent or more. The trustees have before them a prediction that by next year at this time our accumulated operating deficit could be reaching a million dollars—if *things do not radically change*.

### Projects Moving Forward

The two Missio Dei projects now under construction—the remodeling of the Classroom building at Dr. Martin Luther College and the new library at Wisconsin Lutheran Seminary—will be completed in time for the next school year. These are the last large projects authorized by the Board of Trustees. Authorization of any further building will be held up until sound plans are devised for funding the project.

At the Seminary, there is a modest remodeling project scheduled for this summer. The estimated cost of the project runs about \$17,000. The old library space on the second floor of the classroom building will be remodeled to provide two classrooms and three faculty offices. This fall the large classes from Northwestern College—50 students and more—will begin to enter the Seminary. The classrooms must be ready for them.

JAMES P. SCHAEFER

## † Harry F. Frommholz †

On the morning of April 23, 1968, the relatives, the members of Zion Ev. Lutheran Church, Columbus, Wisconsin, and a host of former students and friends were shocked at the news that Harry Frommholz had died. Though Mr. Frommholz had undergone major surgery a few days before, his immediate post-operative condition had been good.

Mr. Frommholz was born March 26, 1894, in the Town of Summit, near Mauston, Wisconsin. He was a graduate of the Mauston High School and of La Crosse State Teachers College.

Later on he also took some courses at Dr. Martin Luther College. The first five years of his teaching ministry in our schools were served at Arlington, Minnesota, and at Bangor, Wisconsin. From 1920 to 1929 he served in Zion Lutheran School at Columbus. In 1921 he married Miss Elsa Tetzlaff of Columbus. He served at St. Matthew's Lutheran Church in Iron Ridge as principal and teacher from 1929-1945. In recent years he served as the choir director and organist at Trinity Lutheran, Huilsburg.

Mr. and Mrs. Frommholz returned to Columbus three years ago. He once again taught at Zion for a year, and

he was serving as a substitute teacher at the time of his death.

The immediate survivors who mourn his passing include his wife, Elsa; one brother, Paul Frommholz, Fort Atkinson; three sisters, Mrs. Ella Roberts, Mrs. Arthur Bremmer, and Mrs. Martha Luedtke, all of Racine.

The services were conducted on April 26, 1968.

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom. 14:8).

GERHARD F. CARES

# Direct from the Districts

## Dakota-Montana

### Building and Remodeling Projects

Following extensive remodeling and expansion at St. Paul's Ev. Lutheran Church of Rapid City, South Dakota, the members observed a rededication service on April 21, 1968. The work that was undertaken by the congregation included a new altar area, expansion of the sanctuary to accommodate 72 more people, a larger choir loft, a new ventilation system, a lighted cross, new carpeting, and painting. The project was possible at a cost of only \$4400 through the more than 600 hours of labor donated by the members. The pastor of St. Paul's is L. A. Dobberstein.

A similar redecorating project has just been completed at The Lutheran Church of the Redeemer, Mandan, North Dakota. Pastor M. Putz reports that this was the first work of this type done since the building was constructed in 1950. The project included the repainting of the entire interior, new carpeting in the main aisle and entryway, and the installation of new vinyl baseboard throughout the building. The work was completed by Palm Sunday in time for the confirmation of the children's class. A new set of candelabra, given as a memorial, was used for the first time during that service.

The members of St. Martin's Ev. Lutheran Church of Watertown, South Dakota, recently had opportunity to express their joy in their house of the Lord. Twenty-six years of use made a renovation of the interior of the building necessary. The members and skilled hands replaced the entire ceiling. A new cross-centered altar and remodeled sanctuary furniture were installed. Painting and carpeting renewed the walls and floors. They now accentuate the art-glass windows. Pews were refinished, and the pipe organ was moved to the balcony. Two special services were held on May 12 in which the former pastor, W. A. Schumann, Jr., brought the Word of God to exhort the members to rededicate themselves and their house of worship joyfully to the service of God. St. Martin's is

presently served by Pastor E. Habermann.

### Groundbreaking

On March 17, 1968, the members of Our Savior's Ev. Lutheran Church of South Shore, South Dakota, observed groundbreaking for their new house of worship. The new structure, to be completed by this fall, will seat 288 worshippers and will include a fellowship area and Sunday-school rooms. Chairman of the building committee is Mr. Vernon Meyer. Our Savior's is served by Pastor Edward Werner.

### Canada

The St. John's-Trinity parish of Wetaskiwin and Bashaw, Alberta, dedicated its parsonage on November 19, 1967. The "Saengerchor" and "Posaunenchor" of St. Matthew's of Edmonton helped to beautify the service. The parsonage is an ample two-story building with an attached garage and is seven years old. It was purchased with monies from the Parsonage-Teacherage Fund. Four lots have been obtained in the northwest section of Wetaskiwin. These lots will in the future, God willing, provide space for a chapel, parsonage, and parking lot. This parish is being served by Pastor Richard Strobel.

### Anniversaries

Mr. and Mrs. John Boehnke of Henry, South Dakota, were privileged by God to observe their 50th wedding anniversary on December 31, 1967. In a special service at St. Paul's Ev. Lutheran Church, Pastor Walter Sprengeler of Bowdle addressed the celebrants on the basis of Genesis 32:10. The grandchildren of the anniversary couple sang two hymns.

April 21, 1968, marked the tenth anniversary of dedication at Bethlehem Ev. Lutheran Church of Watertown, South Dakota. The congregations, served by President Arthur Kell, took special note of this event with services in the morning and afternoon. The guest speaker in the morning was Pastor Oscar Naumann, president of the WELS. Pastor Roman Palmer of Minneapolis, Minnesota, was the guest speaker in the afternoon. The members of the congregation rendered thanks for the many

evidences of God's undeserved goodness and mercy experienced in the last decade. Their gratitude was also directed to the WELS for its aid in word and deed during the 10 months that the congregation was a mission from August 1957 until the fall of 1967.

### District Convention

Pastors and lay representatives of the Dakota-Montana District will converge upon the city of Moberg this June for the District's 24th Biennial Convention. The meetings, to be held at our Northwestern Lutheran Academy, will run from June 18 through June 20. Prof. Wilbert W. Gawrisch of our Seminary at Mequon, Wisconsin, will address the Convention as guest essayist speaking on "The Place of Women in the Life and Work of the Church." Another guest expected to address the assembly is Pastor John Jeske of Milwaukee, Wisconsin, in behalf of the Board for World Missions.

### Brookings

Our Savior Ev. Lutheran Church of Brookings, South Dakota, one of the newest missions of the District, would like to share with you the great joy they experienced this past Easter. Our Synod entered Brookings three years ago and purchased a house near the campus of South Dakota State University in order to serve Synodical students studying there. In 1967 it was decided to form a congregation and in February of that year Our Savior Lutheran Church was born with seven communicant members. On August 6, 1967, they received their first resident pastor, Ronald K. Heins. The Lord richly blessed this little group and by last December they found it necessary to begin holding two services since the chapel in the student house holds only 40 comfortably and the attendance was rising above 50 with the students on the campus. Since the first of the year the congregation has continued to grow until attendance has reached more than 70, with a high of 82. But the greatest joy of all came on Easter morning when the students were home on vacation. On that morning 50 people came to celebrate with joy our Lord's Resurrection. All but two were members or prospective members. Our Savior Lutheran Church invites you to join in giving thanks to God for His rich blessings.

JAMES SCHNEIDER

**NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE**  
**Parents Guide To Christian Conversation About Sex FS-314-PGCC**

This filmstrip is part of the Concordia Sex Education Series and seeks to be of service to parents in the important task of guiding their children in the area of sex attitude. Parent-teacher organizations would find this very useful for stimulating discussion on this vital, oft-neglected subject. With printed Guide and 33-1/3 rpm record cl. 16 min. The Audio-Visual Aids Committee also previewed the following filmstrips from the same series mentioned above: "I Wonder, I Wonder" for ages 5-9, "Wonderfully Made" for ages 10-12, and "Take the High Road" for ages 13-16. The Committee believes that the individual congregations should decide for themselves whether to order and purchase these filmstrips geared for the children if they wish to begin a sex-education program. These filmstrips can be ordered from the Concordia Publishing House in St. Louis, Missouri.

**CHRISTIAN PARENTS KIT**

Each filmstrip, produced by Family Filmstrips, deals with a different stage of growth, and is designed (1) to help Christian parents understand and appreciate God's plan of growth and development for that particular age group, and (2) to suggest ways they can guide their child's spiritual life at that stage of development. Ladies' organizations, men's clubs, and parent-teacher groups should find these filmstrips useful. Each filmstrip with Printed Guide and 33-1/3 rpm record, cl. 10 min. Order by number as follows. "Parents of Pre-Schoolers" FS-315-PPS. "Parents of School-Agers" FS-316-PSA. "Parents of Young Teens" FS-317-PYT. "Parents of Older Teens" FS-318-POT.

**FLORIDA MISSION SLIDES, S-9-FM**

The Florida Mission Slides with 7 1/2 tape and commentary guide. This 14 min. Slide-Tape presentation provides an interesting picture of Our Wisconsin Synod Mission Program in Florida, the state of Sand, Sea, Sun and Surf.

**NEW RELEASE FROM AUDIO-VISUAL AIDS**  
**"APACHE INNASHOOD — PART I" (F-10-A1)**

The Board for World Missions has produced this first edition of a planned two-part documentary to commemorate the 75th Anniversary of our mission to the Apache Indians of Arizona, our first foreign language mission. Part I depicts the struggle of our missionaries during the early years. Although the film features Missionary E. E. Guenther and was filmed after 1947, the intent of the producers is to picture the work of the "Innashood" (Apache for "missionary") of the first 50 years of our work in Apacheland. In this way it is hoped that the memory of all missionaries who served among the Apaches will be honored. The film is in full color and runs 37 minutes. Order by name and code number from AVA, 3512 W. North Ave., Milwaukee, Wis. 53208. (Part II promises to show the progress of our mission as it has developed into the Apache Lutheran Conference of our Synod. Please wait for an announcement before ordering Part II.)

**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\*  
St. Joseph\*
- Missouri St. Louis\*
- Nebraska Columbus  
Seward

- 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

**PLACE OF WORSHIP CHANGED**

King of Kings Lutheran Church, Topeka, Kans. Services at 10 a.m. at Gage Center, Gage Blvd. and Huntoon Ave. Please send names of prospective members to: Pastor R. H. Roth, 1825 Sims Ave., Topeka, Kans. 66604.

**CORRECTION**

In Professor Toppe's editorial "A Sword in Vain?" (May 26 issue, p. 167) a key paragraph was omitted. After the paragraph beginning "They feared the sword . . ." this paragraph should have appeared:

"Today many Americans have a growing fear that the government will not use its sword. They are alarmed to see the crime rate rising. There is more and more violation of the law, more and more flouting of authority."

**NOMINATIONS FOR PROFESSORSHIP**  
**Michigan Lutheran Seminary**

The following candidates have been nominated to fill the vacant professorship in the fields of biology and mathematics at Michigan Lutheran Seminary, Saginaw, Michigan:

- Mr. Robert Adickes, Lake Mills, Wis.
- Mr. Ray Backus, Holland, Mich.
- Mr. Lorne Dietrich, Eaton Rapids, Mich.
- Prof. Iver C. Johnson, Mankato, Minn.
- Mr. Norville Lansing, Fort Atkinson, Wis.
- Mr. Gerald Snyder, Jackson, Mich.
- Mr. Raymond Spangenberg, Fond du Lac, Wis.
- Mr. Philip Strohm, Lake Mills, Wis.
- Mr. David Umnus, Appleton, Wis.
- Mr. James Wandersee, New Ulm, Minn.

All correspondence concerning these nominees should be in the hands of the undersigned not later than June 20, 1968, when the Board of Control will meet to call from this list.

Gerald R. Cudworth, Secretary  
 34235 Blackfoot Lane  
 Westland, Mich. 48185

**CALL FOR NOMINATIONS**  
**Dr. Martin Luther College**

Members of the Synod are requested to nominate qualified candidates to fill a professorship in the field of education. Nominees should have the background and experience to teach education courses and to supervise student teaching.

In nominating candidates please submit as many pertinent data as possible. Nominations should be sent no later than June 26, 1968, to:

Mr. Darrell Knippel, Secretary  
 DMLC Board of Control  
 4818 Garfield Ave. S.  
 Minneapolis, Minn. 55409

**APPOINTMENT**

Pastor Otto Heier has been appointed to serve the members of our Synod who are patients at the VA Hospital in Tomah. It is requested that new patients be referred to him. His address is 519 Superior Ave., Tomah, Wis. His telephone: (608) 372-4887.  
 Henry Paustian

**RESULT OF COLLOQUY**

In a colloquy which was held on May 7, 1968, Pastor Hugo M. Warnke, Oceanside, Calif., formerly a member of The Lutheran Church—Missouri Synod, was found to be in agreement with our Synod in doctrine and practice. He is herewith declared to be eligible for a call into the public ministry in the Wisconsin Ev. Lutheran Synod.

First Vice-President Carl H. Mischke  
 District President Immanuel G. Frey  
 Prof. Wilbert R. Gawrisch

**INSTALLATIONS**

**Pastors**

**Buske, Daniel M.**, as co-pastor of Emanuel First Ev. Lutheran Church, Lansing, Mich., by Karl F. Krauss, assisted by H. Hempel, F. Zimmermann, D. Falck, K. Vertz, D. Krause, R. Warnke; May 12, 1968.

**Krause, Donald A.**, as pastor of Our Savior's Ev. Lutheran Church, Hart, Mich., by D. R. Sievert, assisted by H. A. Hempel, James Olson, K. J. Vertz, L. W. Meyer, Roland Welch; May 5, 1968.

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### DISTRICT CONVENTION

Date: June 18-20, 1968.  
Place: Tucson, Ariz, Grace Church at 830 N. First Ave.  
Time: 9 a.m. Check-in time and final registration. 10 a.m. Opening service.  
Essayist: Pastor Carl H. Mischke, First vice-president of the Synod, on "Relevancy of the Church in the Modern World."  
Housing information: Arrangements Committee, Pastor Marcus C. Nitz, 3618 E. Pima St., Tucson, AZ 85716.  
Visitors to the Southwest are invited to attend!  
Armin K. E. Keibel, Secretary

### 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

#### EASTERN DELEGATE CONFERENCE

Date: Monday, June 10, 1968.  
Time: Opening Communion service at 9 a.m. CDT.  
Place: Immanuel Church, Ward, S. Dak.  
Agenda: Discussion of "The Report to the Nine Districts" and other Conference business.  
D. Nimmer, Secretary

### MICHIGAN

#### DISTRICT DELEGATE CONVENTION

Date: June 10-13, 1968 (Monday to Thursday).  
Place: Michigan Lutheran Seminary, Saginaw, Mich.  
Opening session: Monday, June 10, 2 p.m.  
Communion service: Monday, June 10, 7:30 p.m. in St. Paul's Ev. Lutheran Church.  
Closing service: Wed., June 12, 7:30 p.m.  
Essay: History of the Michigan District, by Pastor K. Krauss.  
M. R. Kell, 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

#### REDWOOD FALLS DELEGATE CONFERENCE

Date: June 25, 1968.  
Time: 2 p.m. to 9 p.m.  
Place: Bethany Ev. Lutheran Church, Rural Renville, Emmet Township.  
Agenda: Study of "Report to the Nine Districts"; Discussion of Church-State Relationship based on "This We Believe," E. O. Schulz.  
D. Arndt, Secretary, pro-tem

#### RED WING DELEGATE CONFERENCE

Date: June 25, 1968.  
Place: Gethsemane, 666 12th St. NE, Mason City, Iowa; R. F. Uttech, host pastor.  
Time: 9 a.m. CDT Holy Communion service; R. Goede, preacher (T. Haar, alternate).  
Agenda: Discussion of the Syllabus in Preparation for the District Convention; Election of Conference officers; Panel discussion on "The Church and its Young People—Teen-agers," if time permits.  
Darryl G. Bruemmer, Secretary

### PACIFIC NORTHWEST

#### DISTRICT CONVENTION

The Twenty-sixth Biennial Convention of the Pacific Northwest District will be held at Grace Lutheran Church, Yakima, Wash., from Tuesday to Thursday, June 25-27, 1968.  
The opening service with Holy Communion will be held at 11 a.m. A special service commemorating the 50th anniversary of the Pacific Northwest District will be held Tuesday, June 25, at 7:30 p.m. Pastor James P. Schaefer of Milwaukee, Wis., will preach the anniversary sermon.  
The agenda: Discussion of "Report to the Nine Districts" and Reports of Standing Committees. Presentation of "Missio Dei Faith Extended Program" by J. Schaefer.  
Housing will be provided by the host congregation. Pastors and delegates are asked to indicate to the host pastor beforehand their intention to attend.  
P. E. Pankow, Secretary

### SOUTHEASTERN WISCONSIN

#### DISTRICT CONVENTION

Date: Tues., June 11, through Thurs., June 13, 1968.  
Place: Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wis. 53213.  
Opening Communion Service: Tues., June 11, at 9 a.m. at St. James Lutheran Church, 2028 N. 60th St., Milwaukee, Wis.  
Preacher: Pastor Norman Berg, Exec. Sec. of General Board for Home Missions.  
Essay: Panel presentation on "Faithful Christian Witness in the Space Age Society": "In Our Job or Business" by Mr. Walter Bunge; "In Our Social and Civic Relationships" by Prof. Milton Burk; "In Our Church Activities" by Pastor George Boldt.  
Closing Service: Thurs. afternoon with Pastor Werner Franzmann, Literary Editor at Northwestern Publishing House delivering the sermon.  
Noon meals will be served at the High School. No evening sessions are planned. Every congregation is to be represented by a lay delegate. All male teachers and pastors of the District are expected to attend or tender a valid excuse.  
Registration of delegates will be made at the High School after the opening service. A registration fee of \$2 will be collected from every pastor, teacher, and lay delegate on arrival. Lay delegates and their alternates must present their credentials signed by the president and secretary of their congregation as they register.  
The High School is located in the first block south of Bluemound Road (Highway US 16, S.T.H. 18 and 19) on Glenview Ave. (84th St.). Abundant parking space is available on the High School grounds.  
Delegates desiring overnight accommodations are asked to contact the Wisconsin Lutheran High School office no later than June 3. The office staff will be helpful in making reservations at nearby motels on request.  
Heinrich J. Vogel, 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

#### MISSIONARIES' CONFERENCE WESTERN WISCONSIN

All missionaries and members of the Western Wisconsin District are invited to attend a missionaries' conference to be held in connection with the June convention in Watertown. It will take place in the Northwestern College chapel on June 9, beginning at 7:30 p.m. Executive Secretary Berg will be present to speak on mission policies.  
Henry Paustian

#### ANNOUNCEMENT

Because of the necessity of relocation, it was necessary for Mr. Dorn to resign as the Dakota-Montana representative on the Board of Trustees.

Mr. A. Moeller, Gary, South Dakota, has accepted the nomination to fill the unexpired term of Mr. Dorn.  
Norbert E. Paustian, Secretary  
Board of Trustees

#### NOTICE

The next regular meeting of the full BOARD OF TRUSTEES is scheduled for June 24 and 25, 1968.  
Business to be acted upon should be in the hands of the Chairman of the Board of Trustees or its Executive Secretary at least 10 days before the scheduled meeting.  
Norbert E. Paustian, Secretary  
Board of Trustees

#### MEMO TO FAIRGOERS

##### Hemisfair, San Antonio, Texas

Notice to all Wisconsin Synod members who are planning on coming to San Antonio to visit Hemisfair 1968: All are cordially invited to attend services of Our Savior's Lutheran Church, WELS. Worship service at 4:30 p.m., with Bible Class at 3:30, every Sunday at Porter-Loring Funeral Chapel, corner McCullough and E. Elmira Sts. Further information or directions can be obtained when you are in San Antonio by calling OX6-3736, Charles W. Rinehard.

#### MLS CHOIR RECORD AVAILABLE

The 1968 Michigan Lutheran Seminary Choir record is now available in a stereo (playable on monaural machines). Make check for \$3.75 payable to Michigan Lutheran Seminary. Send to:

Prof. Robert Bame  
2100 Court St.  
Saginaw, Mich. 48602

#### AN OFFER—CHURCH FURNITURE

Free for transportation costs: one altar (6½x2½x3½), one lectern and one pulpit. All are of wood. Write Pastor N. C. Hansen, Box 64, Ringle, Wis. 54471.