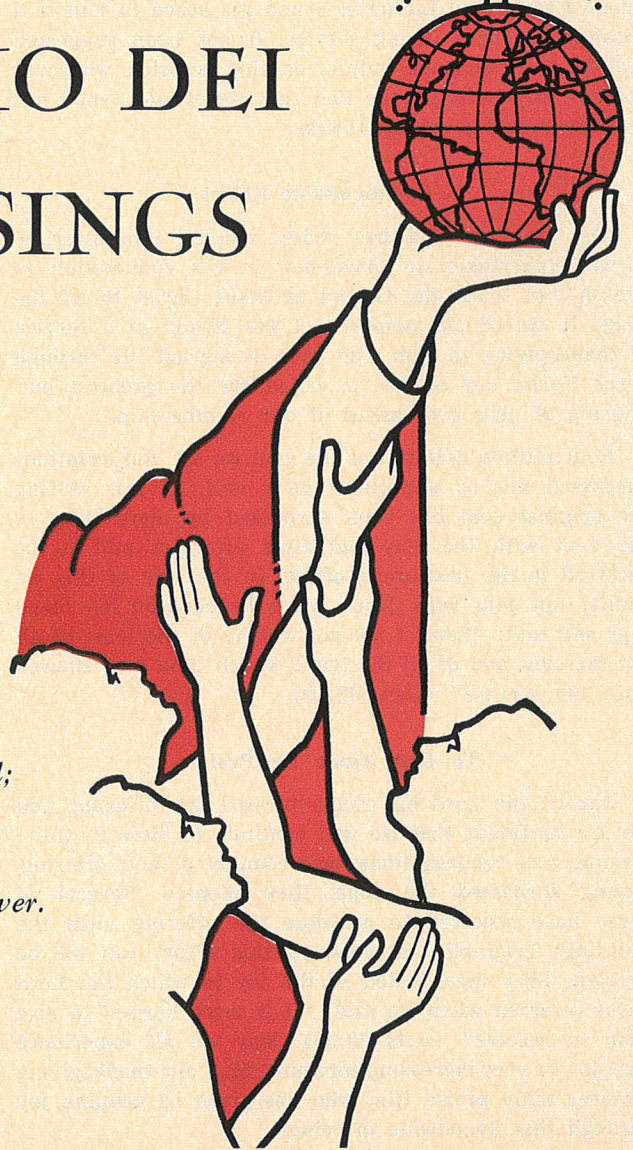
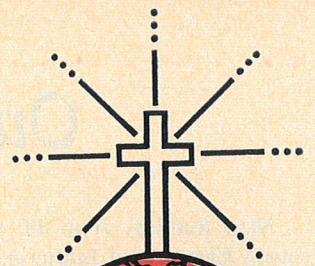


OUR
MISSIO DEI
BLESSINGS



*Oh, give thanks
unto the Lord;
for He is good;
for His mercy
endureth forever.*

Psalm 106:1



THE NORTHWESTERN
Lutheran

Also in This Issue:

The 1968 Seminary Graduates

June 23, 1968

Our Missio Dei Thanksgiving

Next Sunday, June 30, all congregations in our Wisconsin Evangelical Lutheran Synod are asked to join in a Missio Dei Thanksgiving service. It has been suggested that pastors exchange pulpits on this occasion wherever possible to emphasize the fact that the whole Synod has just grounds for giving thanks.

A Commendable Effort

Our gracious God has richly blessed this offering. It was undertaken in obedience to His commission to preach and teach the Gospel of Jesus Christ to all nations. It united all members of our Synod in a service of thanksgiving to Him who gave us eternal life through Jesus Christ our Savior. It called for the greatest outpouring of gifts ever asked of our membership.

Four million dollars was the goal we set. Subscriptions surpassed this by a million and a half. At this writing the original goal has been surpassed by more than 10 per cent with the May and June offerings still to be received in the treasurer's office. In the face of this we cannot but join with Jacob when he counted his blessings and said: "Lord, I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant" (Gen. 32:10).

To God Alone Be Praise

Surely, the Lord has richly blessed this offering, and we are confident that He will continue to bless it. Quite a number of congregations have completed their offering, having surpassed the goals they adopted. Several of these have resolved to continue the offering until the buildings originally included in this effort can all be erected. They have tasted of the joy to which the Lord Jesus referred when He said: "It is more blessed to give than to receive" (Acts 20:35). May we all experience that joy in ever-increasing measure! May our thanksgiving services truly praise Him who has given us genuine joy through this Synodwide offering!

The Task Goes On — No Time to Relax

The Missio Dei Offering was undertaken to provide expanded facilities for the training of more preachers and teachers of the Gospel. In this mission no limits are set, no goals have been passed. After the assignment of candidates in May barely half of the vacancies for pastors were filled while many possibilities for new missions continued to wait for workers. Over 50 vacancies still

remained for teachers after the District presidents had assigned the largest class in our Synod's history.

Thus the task goes on. This is no time to relax. The days are evil, and men all over the world are seeking first and foremost, not the kingdom of God and His righteousness, but the necessities, the comforts, and the pleasures of this life. Their demands fill the pages of our newspapers. Their threats to burn the nation down if their demands are not met are no idle talk. The increasing destruction of our riot-torn cities clearly demonstrates this fact.

Let Us Work While It Is Day

Into this world of today the Lord has placed us as the salt of the earth and the light of the world, as He tells us in Matthew 5:13 and 14. Only the Gospel which we preach can save the world from utter ruin. Only the peace of God which His ambassadors are to bring to all men can save the world from self-destruction.

The light which we bear, entrusted to us by the Creator of all light, can lead men out of the darkness of unbelief and despair. Only this light can show them the Father of mercies in heaven and can turn them from their present course and lead them to honor, worship, and glorify Him.

Let Us Continue Joyfully

Having tasted the joy of a united effort which the Lord has crowned with success, let us continue and press on toward higher goals. Before returning to His heavenly Father our Savior said to His chosen messengers: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). Let us continue to ask Him for the will and the strength to bear much fruit to His glory!

Let us therefore continue to bring our offerings for His glory. As we have experienced joy in surpassing the goals we have set, let us continue to set even higher goals and to support the never-ending Mission of God joyfully!

May our continued support of every phase of the Gospel ministry be crowned by Him with one victory after another! And when the Savior returns in glory for the final judgment, may He find us still joyfully active in our Mission of God!

OSCAR J. NAUMANN, President
The Wisconsin Ev. Lutheran Synod

THE NORTHWESTERN LUTHERAN — Volume 55, Number 13

Official Publication, Wisconsin Evangelical Lutheran Synod

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all business correspondence. Second-class postage paid at Milwaukee, Wis.

Subscription rates, payable in advance: one year — \$2.00; three years — \$5.00; five years — \$8.00. A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

A Magnificent Milestone of the Missio Dei Offering

by Walter Bunge,
Missio Dei National Chairman

Good Reason to Go Down on Our Knees

Two years ago the Missio Dei offering was begun. This Synodwide collection was undertaken to finance the start of a vast building program to provide facilities for training future pastors and teachers. On June 30, 1968, the two-year period over which payments were spread will have ended for most congregations. There will, of course, be some payments, delayed for one reason or another, coming in after that time, and some congregations started a bit late. Nevertheless, though the work is not finished, June 30, 1968, is a red-letter day, and every member of the Wisconsin Synod should get down on his knees and thank his heavenly Father for the blessings He has showered upon us. He has given us an opportunity to express our gratitude for life and salvation through an extra gift to Him and, by His grace, we have responded.



Walter Bunge

The total commitments made for the offering were \$5,500,000, payable over a two-year period. We have collected \$4,400,000 with two months' collections as well as those of the late starters still to be received. Let us work and pray that we shall fulfill our commitments with a catch-up spurt in the final period!

Essential buildings have been completed at Northwestern College at Watertown and Dr. Martin Luther College at New Ulm, and are underway at Wisconsin Lutheran Seminary at Mequon. This still leaves buildings required for the new Wisconsin Lutheran College at Milwaukee, and at Northwestern College and Dr. Martin Luther College, which will be started when the funds are available. Much is still urgently needed.

A Tremendous Blessing — a Flood of Opportunities

We may today be witnessing a most remarkable blessing. There are indications that this period will mark the

unfolding of a new era of activity and broader participation within the solidly Scriptural, conservative church militant. God has given us a veritable flood of opportunities to spread His saving Gospel to peoples here at home and abroad. These souls are pleading for us to give them the true, sound Word that they may grasp the salvation which He has given them through Jesus Christ, their Savior. This is, perhaps, His answer to the spreading ecumenical looseness of manmade religions which deny the true Christ, and make their own rules whereby man tries vainly to save himself. We need preachers and teachers, and we are getting more candidates than we can house. We need still more. But we must train them before we can send them out. Today this is our first need. With God's help we are moving to fill this need. Let us not default or lag!

Some Things That Stand Out

The Missio Dei program has been outstanding in several respects. First, the laymen of the church have become involved to a greater degree than has been the case in recent years. They have recognized that this has been a solid, substantial project, worthy of their effort. Dedicated laymen have appreciated the opportunity to work in and for the kingdom of God in areas for which their training and abilities make them well qualified. This follows the pattern of the early church. There the Apostles, urgently needed for spiritual matters, chose dedicated laymen to carry out the church's business affairs.

Second, these corollary business affairs, in capable and accustomed hands, were well planned and organized, while under the spiritual leadership of the clergy. Pastor James P. Schaefer, temporarily relieved of his pastoral duties, was of invaluable help in this, and he, too, used programs and organizational methods borrowed from the secular world, just as we do when we use radio, TV, and the graphic arts in carrying out the commission to spread the Gospel to all peoples. As stewards, these men have done wisely, and blessings were upon them.

Third, the Missio Dei Offering, is outstanding in that it is by far the largest special offering ever raised by our Synod. It marks the start of the financing of the largest and longest-range building program ever begun by the Synod. The success of this phase of the long-range program lies not so much in exceeding the original goal of \$4,000,000, as in the widespread individual participation of the Synod's members as an expression of their love and faith in Christ their Savior.

What Have We Learned?

What does the successful carrying out of this program portend, and what have we learned from it?

First, I believe our lay membership has learned that they can truly contribute with telling effect to the kingdom of God by applying their own individual talents. Furthermore, this need not be burdensome if it is well organized and properly motivated.

Second, I believe we are gradually learning to give of our first fruits, as God has told us to do; and we have experienced the blessings of God and the fulfillment of His promise that if we freely give to Him, He will open the windows of heaven and pour down His blessings upon us. We shall not thereby come to want. Whether our gift is a king's ransom or a widow's mite, if it is the fruit of our love and faith in Him, God will bless us for our sharing with Him. Can you think of a better evidence of our faith than to share our means with Him, trusting that He will care for us? Our need to give is much greater than the need of the Lord of heaven and earth for our gift! He could spread His Gospel without us, but He chose to do this through man. He offers us the opportunity to share in His work, and promises us His blessing for it. Our faith seems to be growing, and this is the magnificent milestone which, God grant, we are now approaching.

Notes from the Editor's Desk

• This is an issue which stresses the great blessings our God has showered on us in the Missio Dei Offering. The men who have written special articles for this issue have said what needs to be said so well that we do not venture to add anything here.

• The pictures of the 1968 graduates of Wisconsin Lutheran Seminary are published in this issue. On another page you will find the field of work to which each has been assigned. The vicar assignments and the summer canvassing assignments will be published in the next issue.

• When the Commission on Assignment of Calls met on May 28, its members found that half of the pastoral vacancies could not be filled. When they had made the teacher assignments the next day, there were more than 50 classroom vacancies still existing. This fact emphasizes once more that we dare not slacken our efforts either in recruiting more manpower or in providing and

CAMPUS PASTORS HOLD WORKSHOP

Nineteen pastors, along with numerous guests including several Seminary students, gathered on May 14 at the Synod Administration Building in Milwaukee for the annual workshop for campus pastors, sponsored by the Lutheran Spiritual Welfare Commission. State college campuses in six states were represented.

The workshop began with a devotion led by Pastor A. L. Mennicke, advisor to the students at Winona State College, who urged, on the basis of I Peter 2:9, that the campus pastors point out to their students both the honor and the privilege that belongs to them because God has made them "a peculiar people, a chosen generation, a royal priesthood."

Pastor Richard Balge, student pastor at the University of Wisconsin, then presented "The Campus Pastor's Stance in Relation to Conscientious Objectors, Demonstrators, and Hippies." Pastor Balge characterized such youth, insofar as they represent rebellion against the Establishment, as "a real threat to our nation"; he dealt with each group, especially as they deliberately undermine the law, and discussed how the campus pastor should deal both with those among his own student membership, and those at large. The morning session also

An Expression of Gratitude to Many

This article would certainly not be complete if the sincere gratitude and joy of the entire Synod were not expressed to all those who gave of their time and talents to the Missio Dei program. I convey the entire Synod's thanks to Pastor Schaefer, the Executive Director, the Executive Committee of Presidents, the National Pastoral Advisor, the District Chairmen, the Local Congregational Chairmen, the Local Pastoral Advisors, the Hostess Committees, the clerical helpers, the 17,000 workers in the 900 congregations, and to the quarter of a million members of the Wisconsin Evangelical Lutheran Synod who responded so lovingly. That quarter million, and the hosts of ultimate hearers of the Word for generations to come, testify to your response to their plea and their spiritual need. May the Holy Spirit continue to work in you a faith that grows ever stronger, and bless you with a joy that will endure beyond time!

maintaining additional facilities for training the enlisted young people for full-time service in the church.

• In our July 7 issue we should be able to bring you the assignments of the Dr. Martin Luther College graduates. The classes have grown so large that we have given up as impractical the custom of publishing their individual pictures. But we will present them in several group pictures.

• We repeat the good news reported in our last issue: Northwestern College on June 6 graduated a class of 51, the largest in its history. By coincidence, the graduates from the preparatory department also numbered 51. We should have the account of the graduation in time for the July 7 issue.

• Someone has said: "The Bible is a book to be respected, not assessed."

• "The Lord Calls Us into Mexico." Did you read this story in your last *Northwestern Lutheran*? The development reported there is of such great and welcome significance for us that we want to make sure you did not miss out on it.

included "A Study of the Campus Crusade for Christ," presented by Pastor Dan Westendorf, of the University of Minnesota. He presented samples of the materials used by the Campus Crusade, and concluded that though we should rejoice that they preach Christ, still their distortions of the work of the Holy Spirit and the process of conversion were to be lamented; we could not, therefore, endorse their materials. Some aspects of their methods, however, might well be studied for adaptation to our use.

The afternoon session featured Professor Iver Johnson, professor of life sciences at Bethany Lutheran College in Mankato, Minnesota, who spoke on "Evolution as it Confronts Our College Students." Professor Johnson first spoke extensively from his own experience about how to answer our college students' questions about science and their faith, providing numerous examples, both general and specific, of methods for dealing with the Bible-Evolution conflict. He then presented three filmstrips to illustrate how Evolution is being taught in public schools today, pointing out its vulnerabilities along the way. He concluded by suggesting a list of recommended publications.

After dealing with several minor items of business, the workshop adjourned.

TOM KUSTER

Editorials

The Higher Ethic The New Morality, as understood by a local featured columnist of a metropolitan newspaper, is "the right of any person to do as he pleases, so long as another person is not hurt." In fairness it might be mentioned that he is not advocating it, just attempting to define it.

Whether his summary is universally acceptable as a definition of the New Morality is not the question at the moment. The point is that the reasoning which it expresses is frequently used in defense of a more permissive morality. It is at the same time a subtle indictment of the morality summarized and propounded in the Ten Commandments. It infers that the commands and prohibitions set forth in the Decalogue are in some respects arbitrary and loveless and that the more liberal morality being advocated today constitutes a higher ethic, based on love.

This calls for a review of the source of the Commandments and of the principal embodied in them. The source is God. And "God is love." The Commandments, therefore, are not harsh and arbitrary, but given in love for the welfare of man. If they were not in the best interests of mankind, a loving God would not have given them.

Furthermore, they require just one thing: love—love for God and love for our fellow men. In summarizing them—a summary approved by Jesus—the lawyer of Luke 10 said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself." The Law is thus fulfilled by love. As St. Paul expressed it, "Love is the fulfilling of the law."

The Commandments of God cannot be disregarded in a spirit of love. And, contrary to popular opinion, they cannot be broken without hurting someone.

"Yea, hath God said?" still persists as an insidious device of Satan. And it is basic in the sophistry of the permissive morality which is being billed in our day as an improvement on the loving requirements of a loving God.

"God is love." That is the highest recommendation that could be given for God's Commandments. It also explains why He gave these Commandments. It furthermore indicates how the welfare of man is best served.

IMMANUEL G. FREY

* * *

Something Better to Do When wild-eyed and wild-haired students run amuck on college campuses, throwing bricks through windows, stoning police, destroying books and records, scrawling obscenities and insults on wall, obstructing classes, holding school officials in detention, parents of Lutheran Collegians can be reasonably sure that their sons and daughters are not among these college hoodlums. They are grateful that their children are not likely to be involved in barbarian rampages.

Lutheran Collegians, an association of Lutheran college and university students of the Wisconsin Synod, have something better to do.

For one thing, they know that their education is a gift of God provided through a generous public, a benevolent government, and helpful parents. Even if there are shortcomings in this education, they are eager to profit by it rather than to destroy it. Their college years are opportunities to learn and to prepare themselves for a God-pleasing vocation, and they mean to make use of these opportunities.

Lutheran Collegians are also practicing Christians. They are concerned about retaining their faith in colleges where Christ is given no time in the classroom and where Christian principles have no standing on the campus. To conserve and develop this Christian faith, they promote Christian worship services and Christian study groups.

They are also actively concerned about sharing their faith with others. They bring roommates and friends to their worship services; they invite them to Bible classes and encourage them to join instruction classes. By personal testimony and by Christian example they let the Christ who is in them shine into the eyes and hearts of their fellow students.

Their desire to bring their faith to others does not stop at the borders of the campus. Contributions by Lutherans Collegians, and personal participation by chapter volunteers have been supporting a Vacation Bible School in Chicago's inner city. This summer their financial support and their work as canvassers and as teachers will also promote Bible Schools for Wisconsin Synod churches in Milwaukee's inner city.

Rather than to traffic in disorder, Lutheran Collegians have something far better to do; and they are doing it.

CARLETON TOPPE

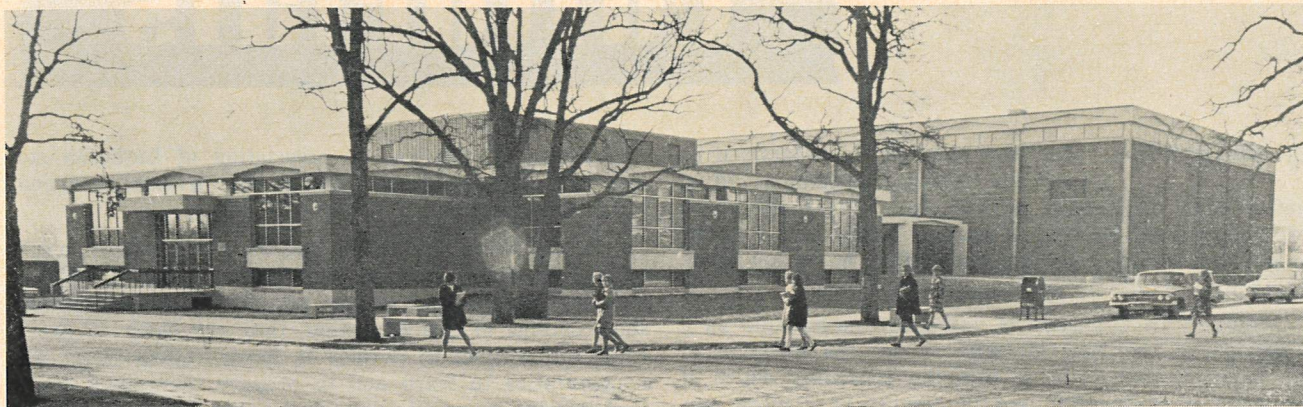
* * *

A Lonely Voice A certain jury, after many hours of deliberation in a criminal suit, failed to reach agreement. One lone juror persisted in dissenting from the verdict of the majority. When mealtime came someone suggested that the jury be provided with eleven meals and one bale of hay.

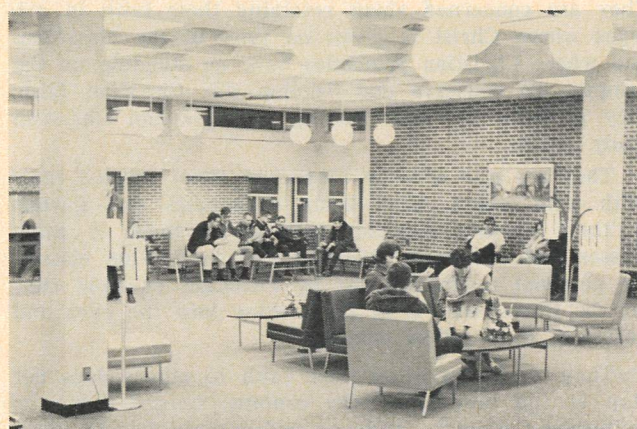
Methodist Bishop Gerald H. Kennedy of Los Angeles recently appeared in much the same light as this dissenting juror. He dared to speak out against the Consultation on Church Union (COCU) in the face of overwhelming support of this movement by outstanding church leaders, including many of his own denomination. The COCU developed from a sweeping proposal about eight years ago by Dr. Eugene Carson Blake, then chief administrative officer of the Presbyterian Church. The purpose of the COCU is to unite nine divergent denominations into a united Protestant church of about 25 million members.

(Continued on page 210)

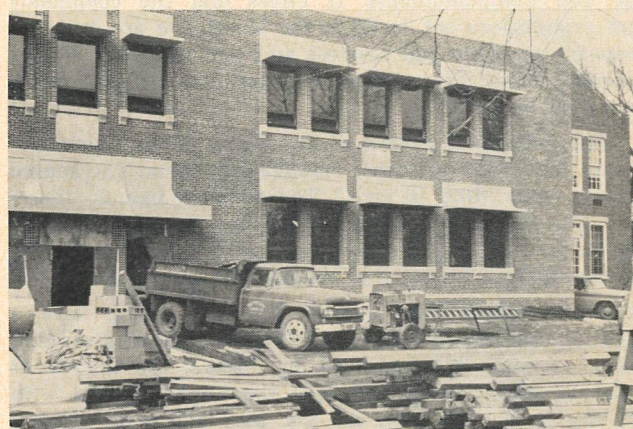
Missio Dei On Our Campuses



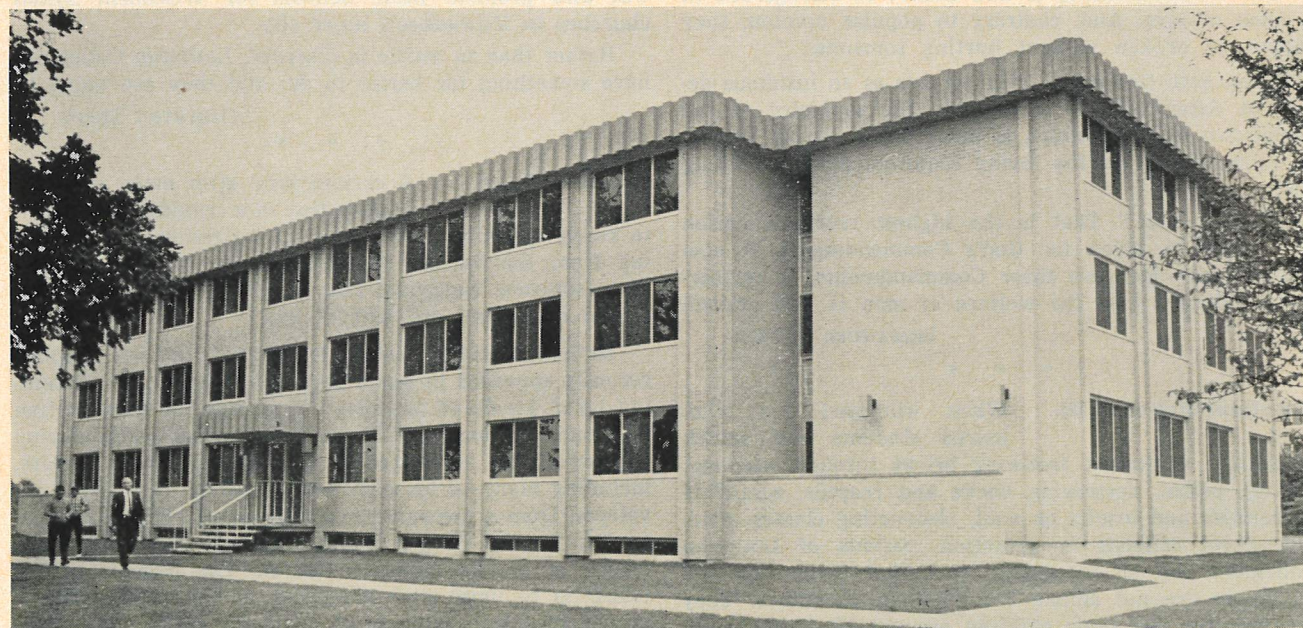
THE LUTHER MEMORIAL BUILDING at Dr. Martin Luther College.



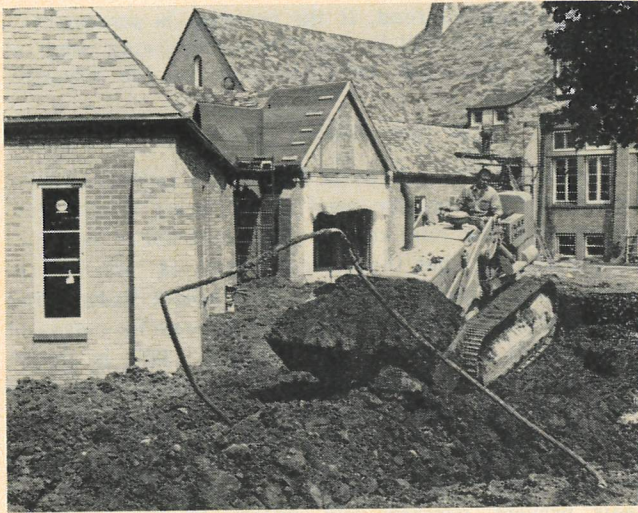
THE SPACIOUS AND INVITING LOUNGE in the Luther Memorial Building.



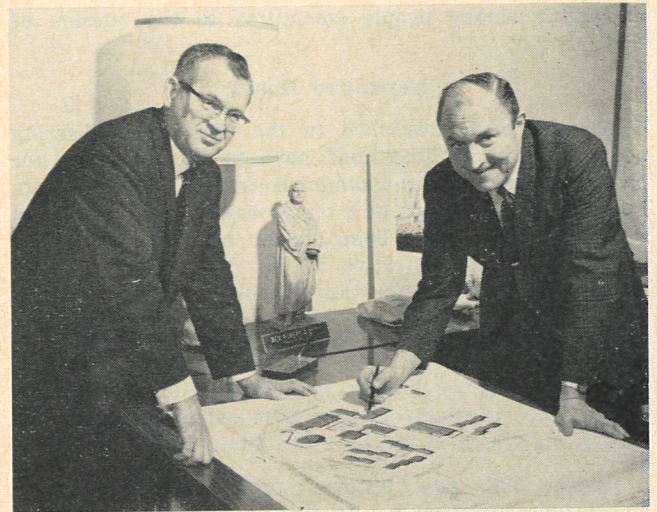
WORK IN PROGRESS on the remodeling of the Administration Building at DMLC.



WARTBURG HALL, the new men's residence building at Northwestern.



MUCH HAS BEEN DONE toward completion of the new library building at Wisconsin Lutheran Seminary since this picture was taken. Note that the new building will have a direct connection with the Administration-Chapel building (center and right).



LOOKING AHEAD TO THE CONSTRUCTION OF THE FIRST ACADEMIC UNIT at Wisconsin Lutheran College are (l.) Dr. Siegbert Becker, chairman of the building committee, and College President Robert Voss. Spread out before them is a master plan of future college buildings.

They Shall Go Forth

It has been stressed throughout the period of the Missio Dei Offering that the *buildings*, furnished by this outpouring of gifts, are of far less importance than the *application* of these buildings to our Mission of God.

This was quite evident again when the presidents of the four schools sharing in the Offerings, in a recent interview spoke of the importance of the Missio Dei Offering for their campuses.

Necessary For the Synod

The Rev. Carl J. Lawrenz, president of Wisconsin Lutheran Seminary, Mequon, pointed out that the Seminary's new library "will truly enable the Seminary to build up a theological library and to develop a program of library services as these are needed by a theological seminary and a Lutheran church body which seek by God's grace to remain Scripturally confessional and at the same time conversant with the whole religious world of the past and present."

The Rev. Carleton Toppe, president of Northwestern College, Watertown, called attention to the name of the new residence hall—Wartburg Hall—with which the Offering solved the problem of the shortage of campus housing.

"The original Wartburg," he said, "was once Luther's residence hall. Out of it came that great boon to the Reformation and to the Lutheran Church, Luther's translation of the New Testament into German."

Today's Wartburg

In this twentieth-century Wartburg Hall, he said, "young men are now studying the same New Testament he studied; they are perfecting themselves in the same language from which he translated the Gospel. From our own Wartburg Hall, men will go forth who will one

day stand in our pulpits and proclaim the Gospel which Luther once liberated for his church."

The Rev. Conrad I. Frey, president of Dr. Martin Luther College, New Ulm, took notice of the "heart-warming response" of the Synod's members to the Missio Dei call. "With a 47 per cent increase in enrollment since 1965," he said, "the institution could scarcely function without the new gymnasium-auditorium-student union-cafeteria (Luther Memorial Union.) It is in many respects the campus center."

The remodeling and addition to the 40-year-old main classroom building, he said, provided "not only for additional classrooms but also for teaching flexibility so badly needed at a terminal school such as ours." Its large auditorium "permits us to gather the students in one area for daily chapel, convocations, literary and musical productions essential to the total education of our Christian day-school teachers."

A Minimum Facility Needed

The Rev. Robert J. Voss, president of Wisconsin Lutheran College, Milwaukee, emphasized the need of the college: its own facilities by September 1969. "Providing the minimum academic facilities within the next 15 months for this mission which the Lord has so richly blessed is of utmost importance. The minimum needs of the college can be met with the immediate erection of a proposed unit at a cost of about one million dollars."

"If 95 per cent of the Synod's total Missio Dei commitment is met," he said, "the funds for Wisconsin Lutheran College should be available. The future of the college, then, lies in the total commitment of our hearts and hands. Statistics show that a 95 per cent performance is rare, but we have every confidence that it is far from

impossible among people committed to the mission of God."

Unrealized Hopes

Two projects, described in the Missio Dei Offering needs, will in all likelihood have to be postponed for lack of funds. One is the administration unit at Dr. Martin Luther College. "Steps of a temporary nature," explained President Frey, "are being taken to provide for the operation of administrative affairs. Very likely the old kitchen will be used for this purpose."

The second delayed project is a new gymnasium at Northwestern College. "We had hoped," said President Toppe, "to receive another necessary building from the Missio Dei Offering—a new gymnasium adequate for a boarding school of 500 boys and young men."

Before these two "leftover" projects can be started, an adequate program for funding them must be devised. According to the Board of Trustees, much will depend upon our members response to the "Called to Serve" program to be carried out in the Synod's congregations this fall. The financial needs which the program is to support include appropriations for the educational in-

stitutions building fund. If the program is successful—and under God it will be—a modest borrowing program for capital needs can be undertaken by the Trustees.

A New Library Facility

Looking further ahead at Dr. Martin Luther College, President Frey sees the need of a "library facility consistent with the minimum requirements for a college." He pointed out that the present library is "smaller (in space) than the average junior high school library. The library is being expanded in a limited way by means of the addition to the classroom building." This is an improvement, he commented, but it is "a far cry from meeting accreditation standards."

A special invitation goes out to all our members to visit the campuses of our schools to which they devoted their prayers, concern, and dollars. Thanks to these, President Toppe said, "we are now better able to go about our task of readying young people for God's great work, the holy ministry."

JAMES P. SCHAEFER

Fifth Lutheran Free Conference To Be Held

July 9-11, 1968

The fifth in a series of annual Lutheran free conferences will be held July 9-11 at the Curtis Hotel, Minneapolis, Minnesota.

The announcement was made by the Rev. Armin W. Schuetze, chairman of the Arrangements Committee and a member of the faculty of the Wisconsin Lutheran Seminary.

The annual conferences are being held, according to the announcement, to provide a forum "for mutual strengthening of all those who are deeply interested in an uncompromising confession of doctrines currently being jeopardized in the Lutheran Church."

In calling the fifth conference the Arrangements Committee noted that "many pastors and laymen share its concern about 'liberalism' which marks much Lutheran thought today."

The theme of the fifth Lutheran Free Conference will be "Jesus Christ—Fact or Fiction?" The theme will explore the Biblical doctrine of Jesus Christ.

Scheduled to serve as guest speakers at the Conference are Dr. Siegbert W. Becker, Milwaukee, Wisconsin, and the Rev. Robert J. Voss, Milwaukee, Wisconsin, of the Wisconsin Ev. Lutheran Synod; the Rev. George M. Orvick, Madison, Wisconsin, of the Ev. Lutheran Synod; the Rev. Eugene P. Kauffeld, Watertown, Wisconsin, of The Lutheran Church—Missouri Synod; and

the Rev. Erich W. Waldek, Mechanicsville, Virginia, of the Lutheran Church in America.

The Rev. Norman W. Berg, Milwaukee, Wisconsin, executive secretary of domestic missions of the Wisconsin Synod, who was moderator at the first four free conference meetings, was again named to moderate the fifth meeting.

Pastor Berg pointed out that the purpose of the conference is "for mutual strengthening of conservative elements" only. He said that it was neither the desire nor intention of the conference to attempt the "restructuring of conservative elements which are found in all Lutheran church bodies, even though these elements have shown much interest in the meetings."

The fourth Lutheran free conference was held last year at Chicago and attracted over 275 pastors and laymen from 22 states in nine Lutheran church bodies.

At a free conference the registrants do not speak for or bind their respective church bodies.

The Arrangements Committee for the free conference is composed of 22 pastors and laymen from five Lutheran bodies.

Other officers of the Arrangements Committee are the Rev. Kent E. Spaulding (American Lutheran Church), Tacoma, Washington, vice-chairman; the Rev. Vernon H. Harley (Lutheran Church—Missouri Synod), Fairmont, Minnesota, secretary; and Gerhard L. Freundt, Elmwood Park, Illinois, treasurer.



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: How Did We Get the
Old Testament?**

We believe that the books we have in the Old Testament are God's Word. We believe that they were written by men under the inspiration of God. But how did these books get to be gathered into the collection known as the Old Testament? How can we know that these are indeed the books that can be accepted without doubt? How can we know that other books should not also be part of the Old Testament Canon?

We realize that not everyone answers these questions in the same way. Quite naturally one's entire attitude toward Scripture will play a role in the answer that is given. We are answering from the viewpoint of someone who believes that the Bible is indeed the verbally inspired Word of our God. Approaching the Old Testament from that viewpoint, how can we be assured that the books contained in it should be included and others not?

God Chose to Reveal Himself to Israel

The Bible itself provides us with two premises that will lead us to a correct answer. The first is found in Psalm 147:19,20: "He (God) showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not found them." God in the Old Testament times chose to reveal His Word to one particular nation, that was Israel, the descendants of Jacob. No other nation was so blessed. In other words, for the Old Testament Scriptures we must look to the Jewish nation. They will not be found in the writings of any other people. But which writings that arose among the Jews can we properly accept as the Old Testament?

Which Old Testament Books Did Jesus Accept?

Here we look to another premise to guide us to an answer. Jesus, our Savior, the Son of God, referred to and spoke about the Old Testament Scriptures. The books He accepted will be the ones we accept. We will want to know: When Jesus said: "Search the Scriptures," or when He affirmed: "Scripture cannot be broken," which books were included in those Scriptures? Which books of the Jews did Jesus accept as the Old Testament Canon? To answer this we must first ask: Which books had the people of Israel received as God's revelation to them?

Which Books Did Israel Receive as Authoritative?

As God revealed His Word to the Israelites, they accepted and used it as such. First came the five books of Moses. This is known as the Law; in Hebrew they called it the *Thorah*. God told Joshua, Moses' successor as leader of Israel, that he should "observe to do according to all the law, which Moses my servant com-

manded thee" (Josh. 1:7). God told him: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night" (v. 8). The *Thorah*, or law of Moses, was received by Israel as authoritative, as canonical.

Then there were the writings of the prophets. These in Hebrew were called the *Nebiim*. They were divided into the "former prophets" (Joshua, Judges, Samuel, Kings) and the "latter prophets" (Isaiah, Jeremiah, Ezekiel, and a book containing the 12 minor prophets). These books were recognized by Israel as books in which God was describing and revealing His dealings with His chosen people. Often the prophets made the claim: "Thus saith the Lord." These books found acceptance among God's chosen people.

A third group of books finally found its way into the Jewish Old Testament Canon. These were called in Hebrew the *Kethubim*, which simply means "Writings." These began with the Psalms, continuing with the remaining books we now have in the Old Testament, in an order that concluded with the Book of Chronicles. This is also the order in which the books are found in the Hebrew Old Testament of the Jews.

According to Jewish tradition as related in the Talmud (the collection of Jewish law and tradition), Ezra completed the collecting of the Old Testament books as found in the above three groups. Whether this tradition is completely accurate or not, there is ample evidence that these books made up the Jewish Canon in Palestine at the time of Christ. This then is the collection of writings to which Jesus refers when He speaks of the "Scriptures." These are the 39 books we now have in the Old Testament. We accept them as authoritative and canonical on the Word of our Savior.

What of the Apocrypha?

This also gives the answer why the books known as the "Apocrypha" are not included in the Old Testament as we have it. These were writings that found their way into the Greek translation of the Old Testament, known as the Septuagint. They were, however, not found in the Old Testament to which Jesus made reference. When Luther prepared his German translation of the Bible, he did translate also these books. But he introduced them with the comment: "These are books that are not to be equated with the Holy Scriptures, but yet can be read with benefit and profit." The fact that the Roman Catholic Church in the Council of Trent (1545-63) declared that they are to be included in the Old Testament Canon does not change this for us. We can accept only those which the people to whom God chose to reveal His Word recognized as God's authoritative revelation and which our Savior Himself acknowledged as such.

ARMIN SCHUETZE

Looking at the Religious World

INFORMATION AND INSIGHT

ROMAN THEOLOGY SINCE VATICAN II

Less than a month before it drew to a close in December of 1965 the Second Vatican Council of the Roman Catholic Church passed its "Dogmatic Constitution on Divine Revelation." During the time that this document had been under discussion in the Council sessions hopes ran high in certain Protestant circles that the Church of Rome might be on the brink of some genuine doctrinal reforms as a result of a reawakened emphasis on the importance of Holy Scripture.

Have any such hoped-for doctrinal reforms on Rome's part materialized as yet? Not to our knowledge! To be sure, in external matters Rome's boat has been rocked considerably over the past couple of years. Many of her age-old Latin rituals have been abruptly replaced by services conducted largely in the vernacular. Nuns have been leaving their convents, donning conventional dress, and engaging in the more secular aspects of social welfare work. Priests have been speaking out more and more vociferously against enforced celibacy, and not a few have renounced their vows and gotten married.

But these are peripheral matters. The question is, what is Rome's current attitude toward the teachings of Scripture? When Pope John XXIII first conceived the idea of holding the Second Vatican Council, he promised to "bring some fresh air into the Church!" Has this actually come to pass? Have Roman Catholics in recent years been privileged to breathe the pure "fresh air" of unpolluted Scriptural truth? Winds of change have been whistling through numerous Catholic churches, but unfortunately they are largely bringing in the stale air of not-so-modern liberal theology which seeks to undermine the fundamental truths of the Bible. This has been evident for many years already in scholarly Catholic journals of limited circulation, but since Vatican II it has become increasingly common in popular, mass-circulation periodicals designed for the average Catholic lay reader.

Interpretations, Not Eyewitness Accounts

A case in point is *The Sign*, an attractively designed, family-type Catholic magazine which features a regular question-and-answer column entitled "Signpost." In the April 1963 "Signpost" column a revealing answer was given to a California reader who was troubled at the thought of a loving God having inspired "Joshua's brutal genocide at Jericho." After reaffirming the Catholic teaching concerning the inspiration of the books of the Bible, the theological expert went on to explain that "it is entirely another thing to say that God inspired the great warriors of Israel to this slaughter." He continued, in part, as follows:

"Religious opinion in the past (both Jewish and Christian, Catholic and Protestant) interpreted these instances of genocide as being positively willed by God. His purpose was to keep pure the Jewish religious experience and their worship of the one God. Since their idolatrous neighbors were a threat, God removed that threat by ordering their extermination.

"At present, the explanation that is preferred is both simpler and more satisfying. There is no effort to explain away the cruelty of the slaughter. It is seen to be part and parcel of the savagery that was a fact of life for the primitive peoples of the Near East. . . . Israel's patriarchs were primitives who shared the attitudes and the undeveloped morality of their contemporaries. . . .

"The Bible accounts of these events were written centuries after they happened. They are a religious interpretation of the events rather than an eyewitness account. We may try to reconstruct the pattern this way. The inspired authors were writing for the people of their own time. They knew from their past history that every time the people of God had become familiar with their pagan neighbors, the purity of their religion had suffered. They wanted to persuade their people to avoid those dealings with the Gentiles which would be apt to turn them from fidelity to the covenant. How to do it effectively? Ap-

parently they had records that told how the Israelites slaughtered the peoples they dispossessed when they entered the Promised Land. They reworked this material, making the slaughter seem to be something God demanded, and thus they communicated the religious lesson which was the object of their writing. It is God's will that the people of Israel have nothing to do with the pagans.

"There is no need for us to feel called upon to find reasons why God would have ordered the Hebrews to massacre their enemies. We have no clear evidence that He ever did. . . ."

How's that for talking out of both sides of your mouth: paying lip service to the Doctrine of Inspiration with one breath and then undercutting it with the very next breath!

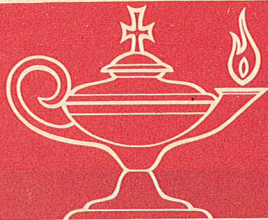
Gospel Writers Put Words Into Jesus' Mouth

According to current Catholic theology the New Testament likewise requires special interpretative insights if it is to be understood properly. The May 1968 issue of *The Sign* contains a lengthy feature article entitled "How the Gospels Happened." Written by the famous Dutch Catholic scholar, Luke Grollenberg, it presents an evolutionary treatment of how the four Gospels supposedly developed in a gradual manner over several decades as outgrowths of both oral traditions and earlier written synopses of Jesus' words and deeds. The impression is given that none of the four Evangelists knew Jesus personally and, therefore, their writings cannot be considered eyewitness accounts.

Grollenberg claims that "the Gospels can be considered 'historical documents' only with certain reservations." He explains further:

"If we limit 'historical' to a purely statistical report of facts which can be registered with precise dates and hours, places, and outward circumstances, then we can hardly call the Gospels historical. But history is no longer defined in such a way by the most prominent people in the field. Historians now pay more attention to the things that really mattered in

(Continued on page 210)



Studies in God's Word

The Precious Gift of Faith—II Peter 1:3-7

The situation faced by us in our day is not radically different from that of Peter in his day. The world still ridicules the Christian faith and considers Christians completely out of tune with the times. Who will deny the impact (subtle, but dangerous) of this on our Christian faith and life! That's one reason Peter felt constrained to write his Second Epistle.

Attacks from Within the Church

More devastating, however, are attacks that come from such who claim to be Christians. This danger, too, concerned Peter deeply. In chapter two he tells his readers that men would arise in their own midst who seek to undermine the faith once preached by Peter and Paul, mislead believers into loose living, and do this (how utterly blasphemous!) in the name of Jesus Christ. I'm sure you can supply famous names in the outward church today who are doing just that. Peculiarly, the emphasis most always is directed to sexual freedom. In a book called "Situation Ethics" the writer insists that, if a person does not believe it is wrong to have sex relations outside marriage, it isn't, unless he hurts himself, his partner, or others. We shall reserve further comment for the discussion of the second and third chapters of this epistle. In chapter one Peter lays the foundation needed for judging such matters rightly.

His topic is faith—the faith God had granted them when Peter and Paul preached the Gospel in their midst. Peter's words will strengthen their faith, not undermine it. He will lead them to say NO to all false teachers and scoffers, and YES to Jesus Christ. In verse one he has already designated their faith as "like precious" with the faith of the Apostles and true believers everywhere.

What Happened When Faith Came

First of all, Peter seeks to instruct us concerning what actually happened when God brought us to faith in Jesus Christ. He states: "According as his divine power hath given

us all things that pertain unto life and godliness." When the power of God's grace reached down into our lives and brought us to faith, God supplied us with every resource needed to lead a godly life. He made us spiritually alive. He gave us the spiritual power to live in His fear, to respect His will, to respond to His love in word and deed. No longer were we dupes of Satan or slaves of sin.

How Was Change Effected in Us?

How did God's grace achieve such a change in us? Not by giving us a course in philosophy or ethical theory. Not by suggesting that honesty is the best policy—usually! But only by bringing us into contact with Jesus Christ. "Through the knowledge of him that called us," says Peter. God opened our eyes to see that Christ had come to save us from our sins, that He had done so, and that thereby He had also granted us the power to resist sinning. At this point the King James version translates: "called us to glory and virtue." This is not the best translation, though the thought is Biblical and is actually found in this chapter. A better translation is: "called by (His) glory and praise." In other words, the Gospel was preached to us. The glory of our Lord as seen in His miracles, in His words, and in His suffering and death for us was graphically presented to our soul. And His appointed witnesses sang His praise. Thereby God brought us to faith and filled us with the power to live godly lives. The spiritual situation in which we Christians find ourselves is neither self-chosen nor self-invented, but chosen for us by our merciful God and Savior. Unworthy though we were, He loved us.

"Great and Precious Promises"

What He did, was for our good here on earth and in the life beyond. Peter continues: "Whereby are given unto us exceeding great and precious promises." None can be greater than the promise of forgiveness through the blood of Christ, without any merit

or deeds on our part. Or: "Lo, I am with you alway, even unto the end of the world." "I will come again, and receive you unto myself, that where I am, ye may be also." There is no greater incentive for the Christian life.

"Partakers of the Divine Nature"

Much of what our Lord has promised is already our present possession, for which we need not wait until the resurrection. Note Peter's next words: "That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Surely, Peter does not mean that we have now become gods. Or that we are God and man as Christ is. What Peter has in mind is identical with that which Paul wrote in Ephesians 4:22-24: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness." In other words, we have become God's children, whose lives reflect His righteousness and His holiness. No longer are we the servants of sin, though, of course, we are not sinless. God has granted us spiritual life, whereby we can daily take up the good fight of faith, and win battles against the Old Adam, the world, and Satan. God lives within us. We are His children through faith in Christ Jesus.

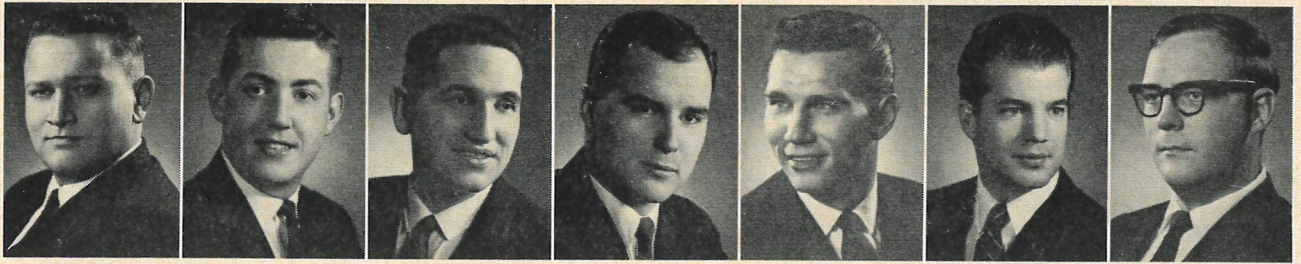
The Faith of God's Children Will Show

But what does all this mean in practical terms? Peter, as it were, answers: If you are God's children, it will show. Your faith will branch out, affect all areas of your life, involve you with your neighbors, your fellow church members, and those out in the world in such a way that, instead of being undermined in your faith by them, you will help them find the Savior and help them enter upon the Christian way of life. A faith that acts thus is not dead.

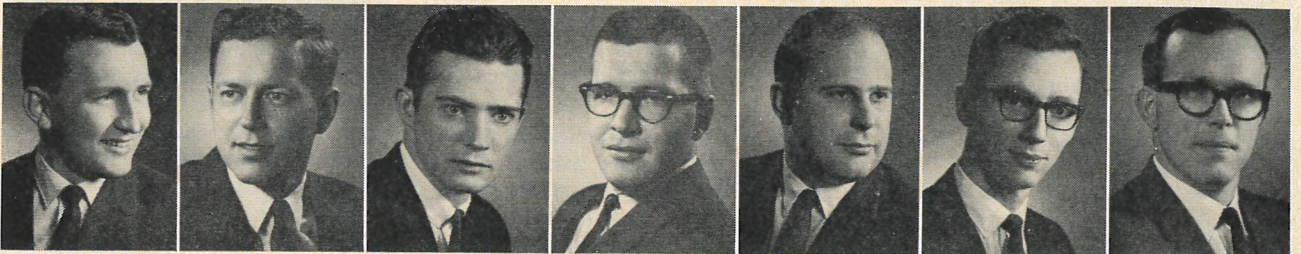
(Continued on page 210)

The 1968 Graduates

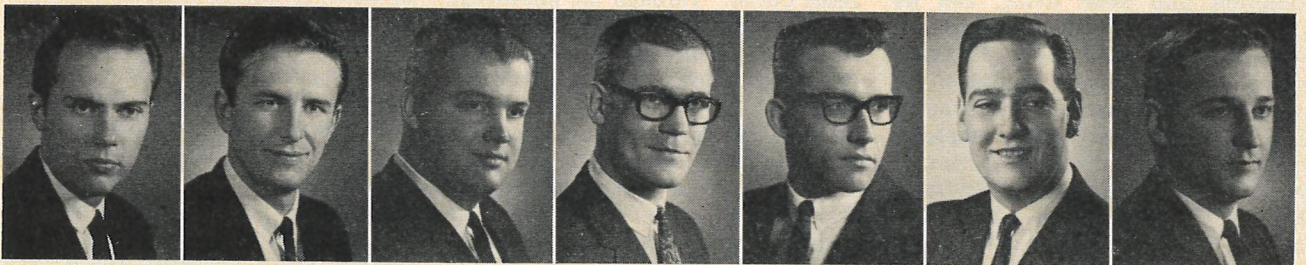
Wisconsin Lutheran Seminary



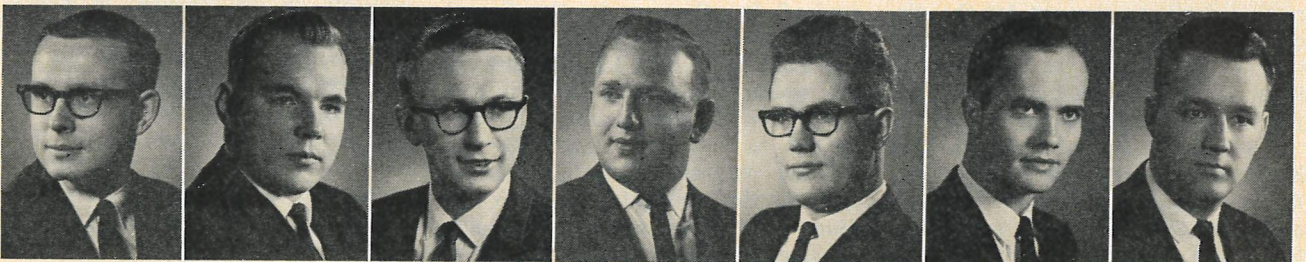
James H. Babler W. D. Balza J. J. Baumgart W. F. Bernhardt R. A. Bitter R. W. Christman D. Deutschlander



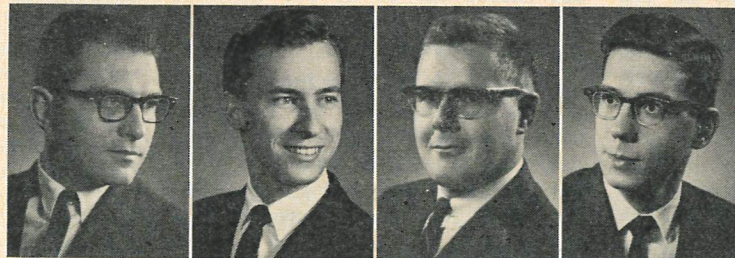
M. L. Diersen G. G. Ditter Fred Fedke, III Joel G. Frank Kenneth A. Gast G. E. Geiger Karl R. Gurgel



D. Kastenschmidt Paul T. Otto Ralph E. Scharf G. A. Schaumberg John P. Schewe J. P. Schroeder L. A. Schroeder



M. W. Schulz M. L. Schwanke R. A. Semro L. F. Sonntag K. A. Spevacek V. N. Tassler V. H. Vogel



L. J. Wendland W. W. Westphal R. A. Winters A.J. Wolfgram

Vogue Studio
Milwaukee

1968 Graduate Assignments

Babler, James H.	Oshkosh, Wis.	To: St. Paul, Seaforth, Minn. St. John, Belview, Minn.
Balza, William D.	Madison, Wis.	To: Our Savior, Marlette, Mich. St. James, North Branch, Mich.
Baumgart, John J.	Denmark, Wis.	To: Immanuel, Campbellsport, Wis.
Bernhardt, William F.	Kenosha, Wis.	To: Immanuel, Salem, Ore.
Bitter, Robert A.	Howard's Grove- Millersville, Wis.	To: Immanuel, Globe, Wis. St. John's, Christie, Wis.
Christman, Robert W.	Manitowoc, Wis.	To: Assistant Pastor, Grace, Tucson, Ariz.
Deutschlander, Daniel M.	St. Paul, Minn.	To: Zion, Akaska, S. Dak. St. James, Tolstoy, S. Dak.
Diersen, Marcus L.	Caledonia, Minn.	To: Redeemer, Yakima, Wash.
Ditter, Gerald G.	Fond du Lac, Wis.	To: St. John, Montrose, Colo. Grand Junction, Colo., Preach. Station
Fedke, Fred III	Milwaukee, Wis.	To: Redeemer, Hettinger, N. Dak.; Zion, Reeder, N. Dak.; Christ, Bison, S. Dak.
Frank, Joel G.	Ixonia, Wis.	To: First Lutheran, Winnett, Mont. Faith, Melstone, Mont.
Gast, Kenneth A.	Kiel, Wis.	To: Hope, Belvidere, Ill.
Geiger, Gerald E.	Mishicot, Wis.	To: First Lutheran, Gary, S. Dak.
Gurgel Karl R.	Fond du Lac, Wis.	To: Mission — Hartford, Conn.
Kastenschmidt, David E.	Kenosha, Wis.	To: Mt. Olive, Graceville, Minn. Bethany, Clinton, Minn.
Otto, Paul T.	Denmark, Wis.	To: Immanuel, Frontenac, Minn. St. John, West Florence, Minn.
Scharf, Ralph E.	Watertown, Wis.	To: Gethsemane, Davenport, Iowa
Schaumberg, Glen A.	Hartford, Wis.	To: King of Kings, Willoughby, Ohio
Schewe, John P.	Kenosha, Wis.	To: Palos Luth., Palos Heights, Ill.
Schroeder, John P.	Milwaukee, Wis.	To: English Luth, Viroqua, Wis. First Lutheran, Cashton, Wis.
Schroeder, Lynn A.	Watertown, Wis.	To: St. Timothy, Maumee, Ohio
Schulz, Martin W.	Tomah, Wis.	To: Ascension, Moorhead, Minn.
Schwanke, Myron L.	Watertown, Wis.	To: Apache Mission, Peridot, Ariz.
Semro, Ronald A.	Princeton, Wis.	To: Grace, Mosinee, Wis. St. Paul, Stratford, Wis.
Sonntag, Lyle F.	Two Rivers, Wis.	To: Apache Indian Mission, Bylas, Ariz.
Spevacek, Kirby A.	Maribel, Wis.	To: Central African Mission
Tassler, Verdell N.	Watertown, S. Dak.	To: Christ, Beatrice, Nebr.
Vogel, Vaughn H.	Newton, Wis.	To: Messiah, Milwaukee, Wis.
Wendland, Luther J.	Milwaukee, Wis.	To: Zion, Mission, S. Dak. St. Peter, Wood, S. Dak.
Westphal, Walter W.	Jefferson, Wis.	To: Tutor, Northwestern College
Winters, Richard A.	Milwaukee, Wis.	To: St. Paul, Morris, Minn.
Wolfgram, Arno J.	Milwaukee, Wis.	To: St. Andrew, Toledo, Ohio

1967 Graduate

Schroeder, Gary V. Caledonia, Minn. To: St. Philip's, Milwaukee, Wis.

Editorials

(Continued from page 201)

We who at times take a similar lonesome position with regard to popular movements can appreciate Bishop Kennedy's wry remark: "Going against COCU is like coming out against motherhood and prayer."

Bishop Kennedy's disagreement with the aims of the COCU cannot be attributed to obstinacy. He has a cogent reason. In his opinion outward division is not what is wrong with the church today. "The sickness of the church," he maintains, "is loss of faith."

We would disagree with this noted Methodist bishop

on many things, but in his diagnosis of the sickness afflicting major Protestant denominations today we could not agree with him more. The sickness is loss of faith. A comprehensive merger, such as that envisioned by proponents of the COCU, may succeed in hiding the symptoms, but it will not cure the disease.

Bishop Kennedy's outspoken verdict in this matter is not apt to influence us one way or the other. But it is encouraging to hear a lonesome voice outside our circles raised in behalf of what we recognize by our own experience as a rather isolated and unpopular position.

IMMANUEL G. FREY

Studies in God's Word

(Continued from page 207)

How Faith Is to Show

To the believers of the first century Peter wrote a word we therefore need to heed in the twentieth century: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance (self-control); and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." When Peter stresses diligence, he indicates that the Christian life dare not be a haphazard matter. Nor is it to be relegated to heaven alone. Though heaven is our home country, we are at present living our faith on earth. Let's show it. Furnish your faith with fruits.

God has given you faith in Jesus Christ. Thank God for that unmerited gift. To live that faith, add to your faith virtue, that is, moral excellence which glorifies God. A sin-filled life desecrates the name of Christ. To moral excellence add knowledge. Keep on studying God's Word. A Christian life simply cannot be built on guesswork. Since knowledge could conceivably cause a man to gloat over others, add self-control. Christians need to keep their bodily appetites under control, and nothing they do ought to lead others astray. Then follows patience, or perseverance. After all, the Christian life isn't always easy. The battle can be long and rough. That's why you need patience; but also godliness, the spirit that puts God and His will first. But what about your fellow Christians? They are to be met with brotherly kindness, not coolness. They are part of the family. And all the rest? Love! This love is not the love

of mere affection, which often is permissive and tolerant. This is the love which earnestly seeks to gain others for God and for salvation, while also meeting their other needs wherever possible. This love will never violate the holy will of God.

Just one question: Is this the picture of your life, of your faith? Is yours a faith in action? Only such a faith is an antidote against false teachers who seek to lead you morally astray and against scoffers who deny our Lord. Permit me to make use of a TV commercial: Why settle for less?

HAROLD E. WICKE

Looking at the Religious World

(Continued from page 206)

the lives of important people. Along with the purely factual things which these people did, the authors describe the intentions and motives that were behind the actions—also how they were influenced by their environment and how their environment, in turn, was influenced by them. . . ."

In an effort to explain how the emphasis of John's Gospel differs from the other three, Grollenberg theorizes:

"The fourth Gospel reflects an exceptionally high degree of spiritual assimilation and growth which occurred in the years between the disciples' historical contact with Jesus and the formulation of this Gospel. . . . The evangelist puts words into Jesus' mouth, explaining the deepest meaning of His life and death, words which Jesus would not have spoken while He lived on this earth."

This brash assertion that the Evangelists put words into Jesus' mouth crops up again when Grollenberg refers to the question of just how much advance information Jesus gave His disciples concerning His death and resurrection. This modern Dutch scholar feels that the Lord must have made some mention of what was in store for Him, "but probably not with all the minute details with which the evangelists recorded these predictions."

If these are typical examples of the "fresh air" that Roman Catholics are currently breathing as a result of Vatican II, then it would appear that their spiritual health is in even greater danger than it was before. It would be best for them to shut the window before they "catch their death" from such cold theology!

MARTIN W. LUTZ

CLOSING DATE FOR DISTRICT CASHIERS

The closing date for June 1968 remittances of congregation's offerings to the District Cashier will be July 1, 1968. This is the same as the practice followed for a number of years. Beginning with the July 1968 remittances, an earlier closing date will be observed. The schedule for the next three months is as follows:

Report for	Closing Date
July 1968	July 24, 1968
August 1968	August 24, 1968
September 1968	September 23, 1968

This new schedule is to enable the Treasurer to close the cash receipts simultaneously with the close of cash expenditures. This will allow an earlier completion of reports, which will be more realistic and meaningful to those concerned with the management of Synod's finances.

Norris Koopmann, Treasurer

INSTALLATIONS

Pastors

Braun, Jerome, as pastor of Jehovah Ev. Lutheran Church, Altura, Minn., by R. T. Beckmann, assisted by L. I. Zessin; May 26, 1968.

Braun, Jerome, as pastor of Trinity Ev. Lutheran Church, Rollingstone, Minn., by L. I. Zessin, assisted by C. H. Weigand; May 26, 1968.

Witte, David A., as pastor of St. Paul's Ev. Lutheran Church, East Troy, Wis., by H. J. Vogel, assisted by J. Murphy, R. Zink, W. Krueger; May 26, 1968.

CHANGE OF ADDRESS

Pastor

Krause, Donald
21 N. Peach St.
Hart, Mich. 49420

Professors

Huebner, Lloyd
225 South Highland
New Ulm, Minn. 56073

Schroeder, Erwin M.
511 Tower Rd.
Watertown, Wis. 53094

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

NOTICE — SUSPENSIONS REMOVED

The cause of their suspensions having been removed, St. John's Ev. Lutheran Church, Tarzana, Calif., and Pastor Frederick G. Knoll, Woodland Hills, Calif., have been restored to membership in the Wisconsin Ev. Lutheran Synod.

The Praesidium,
Arizona-California District
I. G. Frey, President
Joel C. Gerlach, 1st Vice-President
Marcus C. Nitz, 2nd Vice-President

COLLOQUY REQUESTED

Pastor H. Paul Bauer of North Platte, Nebr., has requested a colloquy preparatory to making application for membership in the Wisconsin Ev. Lutheran Synod. Pastor Bauer was formerly a member of the Church of the Lutheran Confession.

Hugo Fritze, President
Nebraska District

ATTENTION PASTORS, TEACHERS AND MISSION FAIR CHAIRMEN

Your Synod's Committee on Relief offers an attractive display for your mission fairs, classrooms, church narthex, or bulletin boards, free of charge. The kit includes a "backdrop," 68"x10" pictures and several other materials. No construction needed. Order your kit from:

Rev. Robert Mueller
9415 Merriman Road
Livonia, Mich. 48150

EXPLORATORY SERVICES — BIRMINGHAM, ALABAMA

Exploratory services are being held in Birmingham, Ala. Please send names of prospects to: Mr. A. Dobell, 840 86th Place South, Birmingham, Ala. 35026.

WELS EXPLORATORY SERVICES

Prior Lake — Savage area (Minn.)
Services at 8:30 a.m.

At Prior Lake Village Hall

Please send names of prospective members to Rev. L. H. Lothert, 921 E. Shakopee Ave., Shakopee, Minn. 55379.

SERVICES EVERY SUNDAY

Hartford, Conn.

Worship services are held at 7 p.m. every Sunday at Sunset Ridge School in East Hartford, Conn. Directions or information are available from Walter Peters, 13A Howard Court, East Hartford, Conn. 06108, phone: 203-528-3555.

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.

CALENDAR OF CONFERENCES

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: St. John's, Mazeppa, Minn., Theo. Haar, 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

NEBRASKA

DISTRICT CONVENTION

Place: Immanuel Church, Hadar, Nebr. (H. Russow).
Date: July 9-12, 1968.
Time: 9 a.m. Communion service (Prof. E. Scharf).
Essayist: Prof. E. Scharf: The Holy Ghost; His Person and Work (with special emphasis on sanctification).
Christian Education Service: July 11, 7:30 p.m. (Pastor W. H. Wietzke).
All lay delegates are to provide credentials prepared by their congregation. All reports must be typewritten, double-spaced. A nominal fee of \$4 will be charged for meals and \$1 for convention expenses. Lodging will be provided. Please announce to host pastor in due time.
H. Weishahn, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR DELEGATE CONFERENCE

Date: July 1, 1968.
Time: 9:30 a.m.-4 p.m. Central D.S.T.; Opening with Communion service.
Preacher: G. Kionka.
Place: Trinity, Coleman, Wis.
Agenda: Study of the Report to the Nine Districts.
Joel Ph. Sauer, Secretary

MANITOWOC DELEGATE CONFERENCE

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

S. Kugler, Secretary

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

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

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.

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.

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.

**WISCONSIN EV. LUTHERAN SYNOD
CURRENT BUDGETARY FUND**

1968 Prebudget Subscription Performance

Four months ended April 30, 1968

	Subscription Amount for 1968	4/12 Annual Subscription	Offerings Received	Per Cent of Subscription
Arizona-California.....	\$ 91,932	\$ 30,644	\$ 29,956	97.8
Dakota-Montana.....	111,973	37,324	36,624	98.1
Michigan.....	593,761	197,920	173,723	87.8
Minnesota.....	590,135	196,712	201,311	102.3
Nebraska.....	106,255	35,418	34,784	98.2
Northern Wisconsin.....	645,628	215,210	235,250	109.3
Pacific Northwest.....	28,425	9,475	8,639	91.2
Southeastern Wisconsin.....	781,034	260,345	246,117	94.5
Western Wisconsin.....	734,380	244,793	257,260	105.1
Total — This year.....	\$3,683,523	\$1,227,841	\$1,223,664	99.7
Total — Last year.....	\$3,358,502	\$1,119,500	\$1,157,616	103.4

CURRENT BUDGETARY OFFERINGS

Twelve months ended April 30, 1968, with comparative figures for 1967

	Budgetary Offerings		Pension Plan Offerings	
	1968	1967	1968	1967
Arizona-California.....	\$ 77,566	\$ 66,675	\$ 2,942	\$ 3,355
Dakota-Montana.....	102,735	110,029	1,584	1,752
Michigan.....	537,210	481,077	2,506	2,961
Minnesota.....	578,944	577,181	12,084	10,458
Nebraska.....	96,652	103,420	1,337	1,350
Northern Wisconsin.....	606,899	605,311	16,272	18,329
Pacific Northwest.....	26,532	24,720	833	319
Southeastern Wisconsin.....	709,939	665,542	28,206	23,046
Western Wisconsin.....	610,382	610,735	26,053	24,125
Sent Direct to Treasurer.....	104,428	90,208	42	42
Total.....	\$3,451,287	\$3,334,898	\$91,859	\$85,737
Increase over prior year:				
Amount.....	\$ 116,389		6,122	
Per cent.....	3.5%		7.1%	

MISSIO DEI CONTRIBUTIONS

Total to April 30, 1968

Arizona-California.....	\$ 130,099
Dakota-Montana.....	141,331
Michigan.....	561,965
Minnesota.....	614,402
Nebraska.....	134,345
Northern Wisconsin.....	895,718
Pacific Northwest.....	43,368
Southeastern Wisconsin.....	1,083,853
Western Wisconsin.....	756,332
Gifts sent to Treasurer's Office.....	49,148
Total.....	\$4,410,561

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended April 30, 1968, with comparative figures for 1967

	Twelve months ended April 30		Increase or Decrease*	
	1968	1967	Amount	Per cent
Income				
Prebudget Subscription Offering.....	\$3,346,860	\$3,244,690	\$102,170	3.1
Gifts and Memorials.....	104,428	90,208	14,220	15.8
Pension Plan Contributions.....	91,859	85,737	6,122	7.1
Bequest.....	11,733	—	11,733	—
Income from NWPH.....	16,562	26,562	10,000*	37.6*
Proceeds from sale of land.....	—	10,988	10,988*	—
Other Income.....	3,989	2,967	1,022	34.4
Total Income.....	\$3,575,431	\$3,461,152	\$114,279	3.3
Expenditures				
Worker-Training.....	\$1,287,342†	\$1,281,456	\$ 5,886	.5
Home Missions.....	1,108,973	1,004,341	104,632	10.4
World Missions.....	588,064	539,804	48,260	8.9
Benevolences.....	636,774	498,243	138,531	27.8
Administration and Services.....	302,380‡	217,310	85,070	39.1
Total Expenditures.....	\$3,923,533	\$3,541,154	\$382,379	10.8
Operating Deficit**.....	\$ 348,102	\$ 80,002**		

Accumulated Deficit, July 1966 through April 1968, \$445,519.

† 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 the interest expense.

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

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.

HELP WANTED

Northwestern Lutheran Academy, Mobridge, 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.

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. Laundry Workers
 3. Janitors
 4. Physical Therapist
 5. Occupational Therapist
 6. R.N. Supervisors
 7. Social Workers
 8. Registered Nurses
 9. Dietitian
 10. L.P.N.'s
 11. Houseparents for Halfway House
- Benefits include group insurance, paid holidays, paid sick leave and two weeks of paid vacation annually.

For more information, contact the Personnel Manager, Bethesda Lutheran Home, 700 Hoffman Drive, Watertown, Wisconsin 53094