



THE NORTHWESTERN

Lutheran

July 7, 1968

ALL GLORY BE TO GOD ALONE

A Hymn of Praise to the Holy Trinity

*All glory be to God alone,
Forevermore the Highest One,
Who doth our sinful race befriend
And grace and peace to us extend.
Among mankind may His good will
All hearts with deep thanksgiving fill.*

*We praise Thee, God, and Thee we bless;
We worship Thee in humbleness;
From day to day we glorify
Thee, everlasting God on high.
Of Thy great glory do we sing,
And e'er to Thee our thanks we bring.*

*Lord God, our King on heaven's throne,
Our Father, the Almighty One.
O Lord, the Sole-begotten One,
Lord Jesus Christ, the Father's Son,
True God from all eternity,
O Lamb of God, to Thee we flee.*

*Thou dost the world's sin take away;
Have mercy on us, Lord, we pray,
Thou dost the world's sin take away;
Give ear unto the prayer we say.
Thou sitt'st at God's right hand for aye;
Have mercy on us, Lord, we pray.*

*Thou only art the Holy One;
Thou art o'er all things Lord alone.
O Jesus Christ, we glorify
Thee only as the Lord Most High;
Thou art, the Holy Ghost with Thee,
One in the Father's majesty.*

*Amen, this ever true shall be,
As angels sing adoringly.
By all creation, far and wide,
Thou, Lord, art ever glorified;
And Thee all Christendom doth praise
Now and through everlasting days. Amen.*

(LH 238)

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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Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee, Wisconsin 53208

CONTRIBUTING EDITORS —

F. Blume E. Fredrich I. G. Frey P. Janke E. E. Kowalke
M. Lutz P. Nitz C. Toppe K. Vertz H. Wicke
Mission Reporters: F. Nitz (World); O. Sommer (Home)

Editorials

Sin and Death Sin is not something to be dallied with. It is not a plaything that can be used just to pass the time away or to have fun with. It cannot be played with and then carelessly cast aside when it ceases to satisfy. When the time for payment comes, it cannot be paid off with a few compensating good works or pious promises. Ever since God said to Adam: "In the day that thou eatest thereof thou shalt surely die," there has been an inseparable connection between sin and death. Both Testaments testify consistently to that elemental fact of our existence. St. Paul, in the New Testament, speaks of the "law of sin and death." And in the Old Testament the Prophet Ezekiel says: "The soul that sinneth, it shall die." And so it was that when Christ came into the world and took upon Himself the sin of the world, He of necessity also took upon Himself the inevitable consequence of sin—death. That explains Christ's use of the word *must* in Matthew 16, when He showed His disciples "how that he *must* go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Death claimed Him but it could not hold Him. And so it was, that even as Christ bore our sin, He at the same time bore our death, took both sin and death upon Himself. As death could not hold Him and has no power over Him, so it has no power over us who are by faith in Christ. Since Christ rose again and ascended to the right hand of the Father, there is a new law in heaven and earth that has taken the place of the law of sin and death. St. Paul puts it this way: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

ERWIN E. KOWALKE

* * *

And More Blessings to Come We could look back at the two years of Missio Dei with a sigh. It did not accomplish all that we hoped it would. Rising costs and unpaid bills took their toll from the more than \$4,500,000 that was collected by the end of May. Wisconsin Lutheran College still lacks the academic unit upon which its life as a college depends. Northwestern College still limps along with a gymnasium that has called forth snide remarks from grade school boys at the basketball tournament. If Doctor Martin Luther College had an additional dormitory, it would not need to quarter 150 students in private homes where supervision is inconvenient and where accommodations are sometimes meager.

But this is no time to lament hopes not realized. At the end of June we celebrated the successful close of a two-year ingathering of funds for campus buildings at our Synodical schools. Northwestern Lutheran Academy, at Mobridge, now has complete facilities—Missio Dei paid for its refectory and student union. Northwestern College now has room for its growing number of pastor-training students—Missio Dei paid for Wartburg Hall, a residence hall for men. Doctor Martin Luther

College has an auditorium and a gymnasium, a refectory, and a student union large enough for the thousand students it may soon have on its campus. Missio Dei paid for the complete structure. By fall Wisconsin Lutheran Seminary will have the library facilities a theological seminary should have; its present attic library room will be converted into two badly needed classrooms. On the day of dedication the money will be on hand to pay for both projects. By school opening in September Doctor Martin Luther College will have gained sorely needed classroom space in its remodeled and enlarged administration-classroom building. Missio Dei will pay all of the bills. And there will be money left over for at least a generous down payment on the first building on the new campus of Wisconsin Lutheran College.

There is further occasion for gratitude. Monies will be flowing into the fund for another six months. Congregations that embarked on their Missio Dei when the collection was already under way will be adding to the fund until they conclude their program.

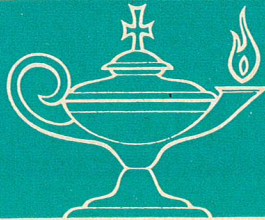
Even more gratifying is the knowledge that God has moved His people in the Wisconsin Synod to recognize a need in the church, to organize their efforts to meet it, and to join hearts and hands in providing the means to supply that need. What we have accomplished in Missio Dei gives us the hope and confidence that God will also use us to relieve other needs in His kingdom. This would be Missio Dei's greatest blessing.

CARLETON TOPPE

* * *

NOTES FROM THE EDITOR'S DESK

- The tornado that ravaged Charles City, Iowa, on May 15, 1968, caused great damage and loss for our fellow Lutherans there, though their lives and their church property were miraculously spared. Read Pastor John Henderson's story. It is both heart-rending and heart-warming.
- "And More Blessings to Come" is the title of Professor Toppe's editorial on this page. It is a fine follow-up to what was said about our Missio Dei blessings in the June 23 issue.
- The account of the commencement exercises at Bethany College appears in this issue. Bethany College is a school of our sister synod, the Evangelical Lutheran Synod. Why the item appears in our church paper, will become clear as you read it.
- The Middler Vicar Assignments are listed in this issue. There is also a listing of the Middler Vicar Instructors and of Summer Vicar Volunteers. We did not have space for these in the last issue.
- We had hoped to present the graduates of Dr. Martin Luther College and their assignments in this issue, but the pictures did not arrive.
- Be sure to read the instructive articles that appear under "Looking at the Religious World," "The Christian and the World," and "What Do you Mean. . . .?"



Studies in God's Word

Fruits of Faith and Their Importance — II Peter 1:8-11

You and I might suppose that a chunk of rock, called Icarus, about a mile in diameter and orbiting the sun every 19 years, would have no connection with Second Peter. But it has. At its most recent approach to earth on June 14, hundreds of hippies converged on Boulder, Colorado, as the only place outside Tibet supposed to offer protection in the event of a collision. Well, June 14 has come and gone, and the world is still intact. In the minds of the unbelievers, however, this is just another "proof" that the predictions of Scripture concerning the end of the world are so much superstition. Weak Christians, too, may begin to wonder whether Christ will actually come again to judge the living and the dead. The false teachers of Peter's day scoffed at the Second Coming of Christ and, as a consequence, taught that it was not at all necessary to be so squeamish about sin. Peter, on the other hand, teaches us to live Christian lives in anticipation of that day, a day when neither the Rockies nor the Himalayas can hide or cover anyone. But — are we ready for that day?

Faith Not Merely a Mental Exercise

Scripture teaches that faith in Jesus Christ makes us ready for that day. But let us not misunderstand. The saving faith is not simply a mental exercise. It affects our thoughts, words, actions, and desires. Faith — not works — saves; but faith without works is dead. Christ pictures the believer this way: "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15:5). The fruits of faith attest that our faith is the genuine article. That's why Peter urges his readers and us to add to faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. The fact is: he could have extended the list.

Faith Is Neither Barren Nor Unfruitful

After having thus described the fruits of faith, Peter in verse 8 states what they testify about the Christian: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Peter's Christian is the very opposite of the do-nothing Christian, or the do-as-little-as-possible Christian. He puts his knowledge of Jesus Christ, his faith in the Savior, to work. He lives his faith: worshipping God, helping his neighbor, fighting vigorously against sin. His works are the evidence of his faith. Fruitfulness is exactly what we must expect of faith, if it is a real heart-knowledge of Jesus Christ.

Get Back into the Old Rut?

The terrifying opposite is pictured in verse 9: "But he that lacketh these things is blind, and cannot see

afar off, and hath forgotten that he was purged from his old sins." What a tragedy for a baptized, instructed, confirmed Christian to end up thus! Blind — unable to see and follow the way that leads to eternal life. Near-sighted — neither able to see the goal nor the Lord, but seeking only what pleases today and tomorrow. His heart is sold out to materialism — to eating, drinking, and being merry. If his wife doesn't please him, he simply exchanges her for another. He even uses this as an argument (can you imagine it?): God certainly wouldn't want me to live with someone whom I no longer love, would He? Such are back in the old rut, and have forgotten that they were purged from their old sin. The Old Adam once more is in control, not the New Man. The services of God's house are a take-it-or-leave-it affair. In fact, the only time some give the church a thought is when they are asked about their church affiliation upon entering the hospital. Of course, there are many preliminary stages, before a man falls this deeply. Please, says Peter, don't forget to remind yourself that when God called you to faith, He cured you of your blindness and gave you 20/20 vision. Never forget from what you were saved. Many modern theologians may disagree with Peter, but they are blind leaders of the blind. Don't follow their charming vices. Remember: there's always the ditch!

Having read these two verses, we naturally are concerned about whether we are saved or not. There can be quite a difference between saying, "I hope so," and saying, "That's my hope." In what follows God through Peter offers us the assurance we need for a happy Christian heart.

How We Can Be Personally Sure

At first it doesn't seem so, for Peter writes in verse 10: "Wherefore the rather, brethren, give diligence to make your calling and election sure." That sounds as though it's up to us. Look again! Peter has just said that God called us and elected us. None of us had put a good word in with God to induce Him to do so. This was God's doing. There's nothing unsure about that.

But how can we personally be sure? After all, God has given us no special, individual revelation informing us of the fact. Peter points out in this entire section that we become sure when we follow the way of the Gospel: hearing God's Word, receiving God's Sacraments, bringing forth the fruits of faith. To Peter's previous words describing the fruits of faith, we want to add the words of Paul in Galatians 5:22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." When we see these results of the Gospel in our lives, we know that we are the children of God, for it is not our natural powers that

can produce these fruits, but only the Gospel. That's why Peter can write: "For if ye do these things, ye shall never fall," that is, never lose your eternal salvation. We are not only reasonably sure, but absolutely sure.

To that Peter adds God's word of promise. "For so an entrance shall be ministered (furnished) unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" (v. 11). How thrilling to have our goal so clearly defined and so surely pledged! Heaven is ours. And heaven is not a place of boredom, but of exciting activity, where our existence will not end in death and decay as it does here.

No Earning Power Assigned to Works

We must note again that Peter rules out any thought that we by our good works earn a place in this kingdom. He calls Jesus the Savior. That would be meaningless, if we could save ourselves even in part. Mark, too, that Peter says: "So shall an entrance *be ministered unto you.*" He does not say: "Because you acted thus, you will be saved." All is grace—our election, our calling, and even the very fruits of faith. Paul's words give us the clue, if we still need one: "For we are His workmanship, created in Christ Jesus unto good works, which God hath

before ordained that we should walk in them" (Ephesians 2:10).

See God's Grace at Work in You!

Peter in all of these verses is asking you and me to take a good look at ourselves, and to realize what a miracle of grace we are as Christians. You well know your own carnal appetites, and how strong your Old Adam is. As you find yourself desiring and doing that which is right in the sight of God, you discover that it is the grace of God that is operative in you. That's your assurance,—and not sinlessness. We remain sinners till we die; but sinners in whom God's grace acts to eternal life.

The word "abundantly" ought to fill your hearts with joy, too. God doesn't skimp in handing out His rewards of grace. You who say with Peter, "Our Lord and Savior Jesus Christ," who are His saved and His servants, doing His will, as prompted by His Gospel—you are ready for the everlasting kingdom. Instead of fleeing to Colorado to avoid a collision with Icarus, lift up your eyes to see your redemption drawing nigh!

HAROLD E. WICKE

GRADUATION AND FORTIETH ANNIVERSARY

Northwestern Lutheran Academy

Manifold and Manifest Blessings

When the graduating class of 1968 selected as its class motto "The Lord Hath Helped Me Hitherto," it also reflected the theme and tone of the observance of 40 years of God's grace here at Northwestern Lutheran Academy in Mobridge, South Dakota. Of the 20 who received diplomas on May 31 nearly half have indicated their intention to continue their education in our Synodical colleges in order to prepare for the teaching and preaching ministry in our Wisconsin Ev. Lutheran Synod.

In his commencement and anniversary address the guest speaker, the Rev. E. R. Gamm of Marshall, Minnesota, first of all traced the early history of this school in the Dakota-Montana District. Forty years ago Pastor Gamm was serving Zion and St. Jakobi Ev. Lutheran Churches of Mobridge and Glenham, South Dakota. These two congregations provided the first building on the Academy campus. The physical plant has now grown to five large build-

ings plus seven homes, valued at about \$900,000.

Professor Karl Sievert's Fortieth Anniversary

Attention was drawn by the speaker to the manifold and manifest blessings which this institution, as well as the church at large, has enjoyed over the years. Special mention was made of the fact that one faculty member, Professor Karl Sievert, has had the privilege of serving the Lord as a teacher at this institution since its inception in 1928. In the course of the past 40 years Professor Sievert has had to teach nearly every subject being taught here. Presently, and now already for two years, he also is serving as Acting President. Graduates of this school will for many years to come have memories not only of the Academy, but also of Professor Sievert.

"Continue in My Word"

"If ye continue in my word, then are ye my disciples indeed, and ye

shall know the truth, and the truth shall make you free" (John 8:31, 32). With these words of Christ the guest speaker reminded the class and the assembly of the importance of clinging in steadfast faith to the whole Bible for guidance, strength, and blessings for time and for eternity.

Looking to the Future in Confidence and Hope

It was under most favorable weather conditions that the nearly 500 guests were able to enjoy the festivities connected with this graduation service commemorating the Academy's fortieth year. A view of the beautiful campus together with the enjoyment of the music rendered by the choirs and band the evening before—all of this could not help but underscore the theme of this celebration, "The Lord Hath Helped Me Hitherto." With God's continuing guidance and blessing Northwestern Lutheran Academy looks forward to the future with confidence and hope.

V. J. WEYLAND

Tornado Disaster Among Members of Cross Lutheran Church

Charles City, Iowa

"Boast Not Thyself of Tomorrow"

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1). The truth these words of King Solomon contain was obvious to the members of Cross Ev. Lutheran Church in Charles City, Iowa, as they gathered for worship the Sunday following the recent tornado disaster that ravaged this community of more than 10,000. It struck at 4:53 p.m., May 15, 1968 — and that became a moment in the lives of the members of Cross Lutheran that will never be forgotten. This moment changed the lives of hundreds of families in Charles City. It served to prove what King Solomon spoke as a prophet of the Lord. Man in this world cannot boast concerning tomorrow, for the future lies only in the hand of almighty God.

The giant tornado, which according to reports was formed from three smaller twisters, tore through the heart of Charles City from the south end to the north. Damage to the buildings, both private and commercial, was unbelievable. At least 375 homes were totally destroyed, with another 540 suffering major or minor damage. Over 1,100 cars were demolished. The community suffered the loss of 58 businesses, with another 130 affected to a great extent. The final death toll of 13 was relatively low because of the hour at which the storm struck. Between 400 and 500 were injured in the winds that were calculated at 528 miles per hour in the eye of the storm.

Heavy Losses for Some — No Lives Lost

Nor were the members of Cross Lutheran spared loss in the whirlwind. But even though at least seven families were in the path of the storm, no member of the church was killed or suffered serious injury. Our thanks was offered to our gracious Lord on Rogate Sunday, May 19, for sparing the lives of the Christians in the congregation.

Yet in His wisdom the Lord permitted the ravaging winds to destroy the homes of at least seven families. Three of these families lived in rented houses or apartments, and their loss was not as great. Yet the homes

of the others which were standing only three weeks previous to the time of this writing are no more, having been bulldozed, with the rubble burned in the basements. Loss of personal belongings such as furniture, appliances, clothing, food was heavy. What was not blown away by the high winds was either crushed or slashed by glass and fallen bricks or soaked by the drenching rains that poured down on the broken houses the night of the storm. Others in the congregation found their automobiles ruined in garages and parking lots.

Cross Church Buildings Spared

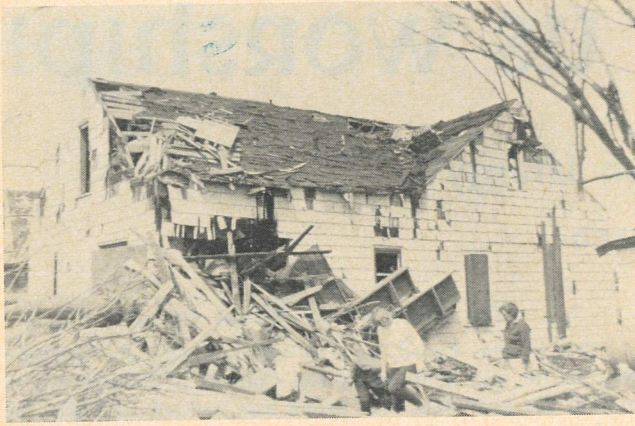
Except for glass breakage and a few lost shingles the chapel and the parsonage of Cross Lutheran were left unscathed. Both buildings are less than two blocks from the edge of the destruction. Trees a block distant were uprooted, but none were lost on church property. When our members saw the churches that were demolished, they agreed they had only the Lord to thank that theirs was left untouched. Total damage to the community is difficult to determine, but estimates range from \$23 million to \$37 million.

How You Helped

What followed the storm served to warm the hearts of the Christians at Cross Lutheran and demonstrated visibly the bond of Christian love that exists between the members of our Wisconsin Ev. Lutheran Synod as believers of the household of faith. For during the time communications to Charles City were totally cut off, while the members and pastor of the church were unaware of the actions being started, steps were already being taken to inquire about the welfare of our members and to implement methods by which they might best be aided. Our Synod's Committee on Relief, being unable to reach the pastor at Charles City, contacted the minister in Mason City, Iowa, 25 miles to the west, in order to find out how the members of Cross Lutheran could be helped. In less than 72 hours after the disaster struck, a sizable check arrived in the pastor's hands by certified mail to be distributed among the stricken members.



Some idea of the fearful destruction wreaked by the tornado on homes of fellow Lutherans in Charles City, Iowa, can be gained from these photos.



Two more homes of fellow Lutherans that were in the path of the tornado are shown here. The account written by our pastor at Charles City will give you a fuller picture both of the loss and of the sparing of lives.

The Committee on Relief also aided the other citizens of Charles City in general when a check was given to the Red Cross to assist the community.

Through phone contact with the president of the Minnesota District, Pastor Manfred J. Lenz, authorization for a District-wide offering was begun to aid the victims of the Charles City tornado. Most churches directed their offerings to the Committee on Relief to replenish the large sum that was mailed immediately to be used among the members. Up to the time this report was written, more than \$4,500 was sent directly to Cross Lutheran. The writer is unable to estimate how much was sent to the Synod Treasurer to be used by the Committee on Relief for future disasters.

It was indeed a reason for joy and thanks to receive the many letters of concern and encouragement from the churches and individuals throughout the Synod. Amounts of money were sent from persons as far away as St. Petersburg, Florida, and from as nearby as the children of Gethsemane Lutheran Christian Day School in Mason City. Inquiries were made, asking if our members could benefit from clothing drives or collections of furniture. Each congregation and individual that expressed concern for our loss should have received acknowledgment from Cross Congregation. However, some letters may have been mislaid or overlooked. The mem-

bers of Cross Lutheran would through this article like to assure you that we truly appreciate your concern and interest. Know that our prayers of thanksgiving have been laid at the Lord's altar for whatever way you may have aided us, be it by monetary offering or prayerful concern.

The Basis of Hope for the Future

The members of Cross Lutheran have learned not to build their treasures in this world. Their future depends not upon the earthly events which tomorrow may bring. They have built their future upon that firm foundation which no earthly storm or disaster, not even the gates of hell, can destroy. Their hearts and souls rest on that work of redemption which their Savior completed on the Cross of Calvary. Amid the ruins of their homes and city they look with thanks and joy to their fellow Christians across the Synod who have aided them in their hour of need. Amid the sorrows and trials of this world, marked by rioting, killing, wars, sin, and unbelief, they look, together with all their fellow believers, to their risen and ascended Savior who will at last receive them into their eternal home, where there will be none of the suffering and disasters of this life. May all of us serve Him throughout life until that glorious hour!

JOHN A. HENDERSON, Pastor
Cross Lutheran Church

Bethany College Commencement Exercises Three Wisconsin Synod Men Complete Special Program

Commencement exercises were held at Bethany Lutheran College, Mankato, Minnesota, on Thursday, May 30, at 10:30 A.M. Bethany College is the institution of higher education of the Evangelical Lutheran Synod, a sister synod of the Wisconsin Evangelical Lutheran Synod. Scripture reading and prayer were offered by a member of the Board of Regents of the college, the Rev. Herbert Larson of Calmar, Iowa. The address was delivered by the Rev. Prof. Robert J. Voss, president of Wisconsin Lutheran College, Milwaukee, Wisconsin. Speaking on the topic "Prepared to Protest," Prof. Voss appealed to the young graduates to protest against sin and ungodliness as well as the specific trends so prevalent today, such as the "new morality," secularism, and materialism.

A total of 106 were graduated: 19 from the high school department, 84 from the junior college department, and three from the college's special pretheological program: Ronald Kaiser, Ronald Litke, and Robert Van Norstrand. These men will be students at the Wisconsin Lutheran Seminary in Mequon this coming year.

The Rev. M. E. Tweit, chairman of the Board of Regents of Bethany College, distributed the diplomas, assisted by Prof. B. W. Teigen, president of the College, and, in the case of the high school, by Prof. Iver C. Johnson, principal of the high-school department. Music was rendered by the Bethany Choir, under the direction of Prof. Iver C. Johnson, and the Pro Musica, under the direction of Prof. C. J. Wilske.

RUDOLPH E. HONSEY

oh, come, let us worship!

Our Lutheran Liturgy

THE CREED

In the past few articles we have discussed portions of the service which are "variables," parts which change from Sunday to Sunday. These were the Collect, the Epistle, the Gradual, and the Gospel. Now we wish to write about a part which is a "fixed element," one that remains constant, namely, the Creed. Yet even in this part variety is possible in that our service calls for two creeds, namely, the Apostles' and the Nicene Creed. In addition to this a third creed is used, though rarely—the Athanasian Creed.

The Two Main Creeds

The word "Creed" comes from the Latin "credo," which means "I believe." According to their historical development, the two creeds correspond with the two Sacraments: the Nicene Creed was used in connection with Holy Communion, whereas the Apostles' Creed was used with Baptism. Since Holy Communion was celebrated regularly in the main service, it was common practice to use this creed every Sunday morning. For that reason it is still common practice in the majority of our churches that we recite the Nicene Creed whenever we celebrate Holy Communion in our regular service.

Who wrote the creeds? The shorter of the two is called the Apostles' Creed. Legend had it that the Apostles wrote it, each Apostle contributing one part. For a long time it was considered to have 12 parts, one for each Apostle. It was especially through the efforts and writings of Luther that the emphasis was grouped in the three areas: Creation, Redemption, Sanctification, or, Father, Son, and Holy Ghost.

The Apostles' Creed and Baptism

Already in the Apostolic times formulas were used in connection with Baptism. This was done in accord with Jesus' own command (Matt. 28:19): "Baptizing them in the name of the Father and of the Son and of the Holy Ghost." The Church Fathers spoke of "rules of faith" which those who were to be baptized had to recite. This was done in view of Jesus' command and because of the many false teachings (heresies) that from time to time plagued the Church.

The Apostles' Creed was such a formula which gradually took the form which we now use. It was not written by an individual, but it developed gradually. It did not assume its present form until about A. D. 750. One word was changed shortly before the Reformation; the word "Christian" was substituted for "catholic." This was evidently done to make it clear that the Roman Catholic church was not the body meant by "church."

The Origin of the Nicene Creed

The Nicene Creed, on the other hand, was a creed written for and adopted by the Council of Nicaea, which met in the year 325. This creed was written to settle the controversy brought about by Arius, who denied the true divinity of Jesus, the second Person of the Godhead. The form of this creed underwent some changes until the year 381, when the present form was adopted in Constantinople.

For a long time the Creeds were not used in the regular service. Finally, in the year 1014, upon the insistence of the German emperor the Pope decreed that the Creed become part of the Mass. Ever since that time every liturgy (that is, every main service) contains a Creed.

Why the Regular Use of the Creed?

Why do we use the Creed regularly? It is considered the Church's reply to God's Word as it is heard in the Epistle and in the Gospel. It is the confession of the entire Christian Church on earth. For this reason many pastors introduce the Creed with words like: "Let us confess our faith together with the *whole Christian Church on earth.*"

The Creed is not a prayer; it is a confession of faith. For that reason it is not necessary for the pastor to face the altar during the recitation of the Creed; the pastor may face the congregation to lead the members in the speaking of the Creed.

Luther and the Creed

Luther felt very strongly that the Creed be used in the service. For that reason he wrote the Nicene Creed in metrical form. The translation of his version is Hymn 251 of our hymnal. In his writings he made it clear that if a congregation was weak in singing hymns, it should make a special effort to sing at least the Creed. Since it would have been impossible for such congregations to chant the Creed, he expressed the wish that they learn to sing the metrical version of it.

The Creed reviews God's complete plan of salvation: from Creation to Everlasting Life in heaven. In addition to this it unites all Christians, living and dead, into one unity, the Holy Christian Church. We feel that it is important that we recite our Creed regularly, especially in these days when many churches try to do away with Creeds, thinking that thereby they may be able to unite all churches, whether they have the same faith or not. Let us continue to confess our faith in the Triune God by using either the one or the other, the Apostles' or the Nicene Creed!

MARTIN ALBRECHT

The Christian and the World

IN IT, BUT NOT OF IT

“MAY I JOIN A LODGE?”

The answer to the above question for Christians depends solely on the relationship of the lodge and its religion to the Word of God. On the day of our confirmation we pledged “to intend faithfully to conform all our life to the rule of the divine Word.” The Word directs us: “Beloved, believe not every spirit, but try the spirits whether they be of God” (I John 4:1). Our question therefore becomes: Do the teachings of the lodge agree with the Word of God? Judged by that standard, is lodge membership pleasing to God?

In our efforts to answer this question let us hear statements from the writings of lodgemen — Masons — who are regarded as authorities. Freemasonry is regarded as the “father of all lodges.” We shall direct our attention to this lodge.

We Focus on the Question: How Is a Man Saved?

There are many aspects of Freemasonry which we might consider and weigh in the balance with the teachings of Scripture, such as the subject of God, the Bible, the way of salvation, the oaths, the degrees, the rituals. Some of these matters would be of more interest to us than others. Let us restrict ourselves to the most important point, the “heart” of our Christian faith, the teaching of salvation by grace, solely by faith in Christ Jesus. As Christians we would surely be interested in hearing the lodge present its teaching regarding salvation. The very fact that the lodge makes statements about man’s salvation, uses the Holy Bible in its meetings, and calls its god the “Grand Architect of the Universe,” identifies it as a religion. Certainly, we ought to “try the spirits whether they be of God.”

What the Bible Teaches

The Bible plainly states God’s plan of salvation. When the jailor of Philippi asked Paul and Silas, “Sirs, what must I do to be saved?” they answered, “Believe on the Lord Jesus Christ, and thou shalt be saved and thy house” (Acts 16:30,31). Jesus Himself described the way of salvation to Nicodemus: “For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3:16). Peter boldly preached the name of Jesus and declared: “Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.” (Acts 4:12). In the clear light of these pronouncements of the way of salvation we examine the statements of the lodge.

Masonry: No Salvation by Faith

A Masonic writer declares: “Masonry does not teach salvation by faith, nor the Vicarious Atonement. Go through its degrees, study the history as taught by its

great masters. You cannot find that it teaches this doctrine.”¹ The lodge boldly declares that it does not teach the plan of salvation as described in God’s Word. The Bible warns: “Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God” (II John 9). The lodge’s teaching of salvation is stated in these words: “Masonry inculcates the practice of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness.”² The lodge teaches that man can be saved by his virtuous deeds. It disregards the whole matter of sin! With such a teaching of work-righteousness, it violates this word of God: “We are all as an unclean thing, and all our righteousnesses are as filthy rags” (Isa. 64:6). With all his deeds tainted by sin because of his corrupt nature, man is not capable of performing any work which is pleasing to God. No lodge member can gain merit before God through his efforts to “practice virtue” or through his community projects, no matter how highly they may be admired by his fellow citizens. These efforts are “as filthy rags” in the sight of God! The Bible teaches: “Therefore by the deeds of the law there shall no flesh be justified in His sight” (Rom. 3:20).

The Hope of Heaven? Based on a Virtuous Life.

The lodge further bears witness of its work-righteous way of salvation when it speaks about the end of the lodgeman’s life. It declares his hope of heaven to be based on his virtuous life: “And after our departure hence in peace and in Thy favor, we may be received into Thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life.”³ The lodge underscores the deeds of a man’s life as his claim on heaven! The Word of God declares that man’s hope of heaven is to be found in the grace of God, through the redemptive work of Christ Jesus! “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast” (Eph. 2:8,9). “All have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus” (Rom. 3:23,24). The lodge completely disregards Christ as the Savior of men’s souls. It teaches an anti-Christian, anti-Biblical way of salvation! This false religion is taught to the young men’s organization, which is called the DeMolay, and the young women’s called Job’s Daughters. The adult lodges for men and women are the Masons and the Eastern Stars. There are other lodges, called by other names, but their basic teachings are the same.

We have not discussed other objections of the lodge such as the sinful, blood-curdling, un-Christian oaths of the Masons; the denial of the Holy Trinity; the placing of the Holy Bible on the same level of importance as the

Koran, the Veda, and other writings of the religions of the world. However, we have seen that the lodge violates the "heart" of our Christ-centered faith and substitutes the glorification of man's deeds or character as a way of salvation.

The lodge religion being what it is, God through His Scripture addresses these sharp questions to all who are tempted to join a lodge: "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord

hath Christ with Belial? Or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor. 6:14, 15, 17).

GLENN H. UNKE

[Glenn Unke is pastor of Immanuel Ev. Lutheran Church, Manitowoc, Wisconsin.]

1. Clymer, ANCIENT MYSTIC ORIENTAL MASONRY, pp. 10, 11.
2. Mackey, ENCYCLOPEDIA OF FREEMASONRY, p. 619.
3. From a Masonic Funeral Prayer, quoted in Webb, FREEMASON'S MONITOR, p. 107.



Sanctification?

"A RIGHTEOUS MAN SINS IN ALL HIS GOOD WORKS"

Luther Accused of Heresy

"A righteous man sins in all his good works." Does this sound like heresy? As far as Dr. Eck, Luther's opponent in the famous Leipzig debate, Cardinal Cajetan, and the other theologians of Pope Leo X were concerned, it certainly was nothing less than heresy. As they correctly recognized, these words of Luther's laid the axe to the root of the tree that was Rome's doctrine of good works. The whole Papal system of purgatory, monkery, masses, and indulgences was threatened. Worst of all, the Pope's pocketbook was in grave danger!

The sentence we have placed at the head of this article was, therefore, one of the 41 statements of Luther's which were condemned as "clearly either heretical, or false, or offensive, harmful to Christian ears, or a deception of simple souls" in the bull published by Pope Leo X on June 15, 1520. This bull, or proclamation, which had the Latin title, *Exsurge, Domine*, did not yet excommunicate Luther. That action followed in another bull on January 3, 1521.

Luther's Answer by a Bold Act

Exsurge, Domine was the bull, however, which Luther defiantly committed to the flames on December 10, 1520, in the presence of his colleagues on the faculty of the University of Wittenberg and an exuberant student body. This dramatic and courageous act was Luther's answer to the Pope's demand that within 60 days Luther retract what he had written and return as a prodigal son to the bosom of the Church.

Luther's Answer in Writing

Responding to the charge that what he had written was heresy, Luther wrote a pamphlet in 1521 entitled

Defense and Explanation of All the Articles of Dr. Martin Luther Which Were Unjustly Condemned by the Roman Bull. It will be instructive for us to give the floor to Dr. Luther and let him prove from Scripture that it is indeed true that "a righteous man sins in all his good works."

"This article," Luther writes, "annoys the great saints of work-righteousness, who place their trust not in God's mercy, but in their own righteousness, that is, on sand. What happened to the house built on sand in Matthew 7 will also happen to them. But a godly Christian ought to learn and know that all his good works are inadequate and insufficient in the sight of God." In other words, it is altogether impossible for a Christian to keep the Law of God perfectly. The whole Roman theory that the saints have accumulated a surplus of good works which can be transferred by the Church to others is an outright and outrageous falsehood!

Luther's Proof From Scripture

For Scriptural support Luther points, first of all, to Isaiah 64: "We are all of us unclean, and all our righteousness is as a filthy stinking rag." You notice that the prophet makes no exceptions. He says, 'We are all of us unclean,' yet he himself was a holy prophet. Again, if our righteousness is unclean and stinking before God, what will our unrighteousness be? Moreover, he says 'all righteousness,' making no exception. Now, if there is such a thing as a good work without sin, this prophet lies, which God forbid! Is not this passage from Isaiah sufficiently clear? Why then do they condemn my article, which says nothing but what Isaiah says? But we are glad to be condemned along with this holy prophet."

But is Isaiah the only holy writer who teaches that our sanctification is altogether imperfect in this life? By no means! "Again," Luther continues, "Solomon says in

Ecclesiastes 7, 'There is no man on earth so righteous that he does good and sins not.' I trust this passage is clear enough, and it corresponds with my article almost word for word. And now, since Solomon is here condemned, look, his father David must also be condemned. He says in Psalm 143, 'Lord, enter not into judgment with me, thy servant, for no man living is righteous before thee.' Now, who is God's servant but the man who does good works? How, then, does it happen that this very man cannot face God's judgment? Surely God's judgment is not unjust. If a work were actually altogether good and without sin, it would not flee God's just judgment. The defect, then, must of necessity be in the work, which is not pure. It is for this reason that no man living is justified in God's sight and all need his mercy, even in their good works. Here you Papists have an opportunity to show your learning—not merely by inventing bulls, but by answering such passages of Scripture."

The Sinful Flesh Remains After Baptism

Another of the statements of Luther which the Pope's bull condemned was his assertion in the Leipzig debate that "after Baptism sin remains in every child." Alluding to the proof he had previously given from Scripture that this statement was not heretical, Luther reminds the Pope's theologians, "I have shown that all the saints struggle against their sinful flesh, and continue to be sinners as long as they live in the flesh, which is at war with the spirit. At one and the same time, they serve God according to the spirit, and sin according to the flesh. If, then, a godly man is at the same time justified by reason of the spirit, and sinful by reason of the flesh, his work must certainly be like the person, the fruit like the tree. In so far as the spirit participates in the work, it is good; in so far as the flesh participates in it, it is evil. . . . Since the person is not altogether pure, the work can never be altogether pure."

Not Mere Weakness, But Sin

Then Luther takes up the argument that such impurity in the Christian is not sin, but rather an imperfection or weakness. "My reply," he declares, "is that it is indeed a defect and a weakness; but if that is not sin, I am prepared to say that murder and adultery are not sins either but only defects and weaknesses. Who has given you Papists the power to twist God's Word and to call the impurity of a good work weakness and not sin? Where is there a single letter of Scripture supporting your side? Must we believe your nightmares, unsubstantiated by Scripture, when you refuse to believe our clear texts? Is it not common knowledge that nothing separates us from God except sin? As Isaiah says (Isa. 59:2), 'But your iniquities have made a separation between you and your God.' If, then, David says that even God's servants cannot face his judgment and no man living is justified in his sight, then this weakness must certainly be sin, and he who will not allow that any living man is justified in his sight includes most certainly also those who walk in good works. Unless, of course, they are neither 'men' nor 'living.'"

Luther's Teaching Here Was Nothing New

Finally, Luther brings quotations from Augustine, who died in 430 A.D., and from Gregory the Great, who died in 604, to show that his teaching was no innovation.

Augustine declared, "Woe unto every human life, even the most praiseworthy, were it to be judged without mercy." "Look," Luther with effective irony instructs his opponents, "how this great heretic, St. Augustine, speaks brazenly and sacrilegiously against this holy bull. Not only does he attribute sin to a good life, but he condemns even the very best life, which doubtlessly abounds in good works, as though it were nothing but mortal sin, if judged without mercy. Oh, St. Augustine, are you not afraid of the most holy father Pope?"

Gregory, one of the most influential of the popes of the early centuries, called attention to Job 9 and said, "Job, that holy man, saw that all our good works are nothing but sin, if God should judge them. Therefore he said, 'If one wished to contend with God, one could not answer him once in a thousand times.'"

"Gregory," Luther asks, "how can you say this? How dare you say that all our good works are nothing but sin? Now you are under the Pope's ban, and a heretic far worse than Luther. For he only says that there is sin in all good works; you can make them out to be nothing but sin. I can see plainly that you do not want to be canonized by the most holy father Pope, for you contradict him and make him into a heretic and Antichrist with this holy bull."

Then Luther cites another statement of Gregory's: "We have now said many times that all human righteousness will be found unrighteousness, if strictly judged. For this reason Job says (9:15), 'Though I had done something righteous, I will not answer God and contend with him, but make supplication to my judge.'" "God's judgment," Luther insists, "is not false or unjust, but true and just. If it finds unrighteousness in our righteousness, that unrighteousness cannot be fictitious, but must really be present. It cannot be merely a 'defect' or 'weakness,' but must be a damnable sin, which prevents salvation, unless mercy intervenes, and accepts and rewards our works out of sheer grace."

"If these passages do not help to substantiate my article," Luther concludes, "then may God help it! I would much rather be condemned with Isaiah, David, Solomon, Paul, Augustine, and Gregory, than praised with the Pope and all the bishops and Papists, even though all the world were made up of Pope, bishops, and Papists. Blessed is he who should die for this cause! Amen."

Those of our readers who may wish to read this entire treatise of Luther's will find it in Volume 32 of *Luther's Works, American Edition*. As these samples show, Luther's style is by no means dull! Now that many of Luther's writings are available in handsome English dress, Lutheran Christians who acquire some of these volumes and spend some of their leisure time perusing them will have the happy experience, we believe, that such an investment of time and money will bring them copious spiritual dividends!

WILBERT R. GAWRISCH

Looking at the Religious World

INFORMATION AND INSIGHT

OAK RIDGE TESTIMONY

Dr. William G. Pollard, Executive Director of 41 Oak Ridge Associated Universities, in a recent interview expressed himself emphatically on the relation of science and religion. He has qualifications in both fields, being an ordained Episcopalian priest who in an earlier career as a physicist worked for the Manhattan Project developing the atomic bomb. In his present post he has become especially concerned about spiritual dangers that confront students in scientific fields and is determined to aid them by sharing with them his experiences and convictions.

Recalling his long years of agnosticism, Dr. Pollard states: "I believed, as did most scientists, that the approach of size-up-and-solve would eventually produce a formula explaining all natural phenomenon. I no longer believe that. . . . I finally decided that a person could, without violating his intellectual integrity, both live within the framework of the Christian view and still believe all scientific knowledge of the structure of the world. Science is limited to the study of nature and cannot speculate in the realm of meaning and the purpose of these things. I cannot subject a theory about who created nature and endowed man with a free will to the external verification which is the way of science."

For the student of science with religious problems Dr. Pollard has this suggestion:

"People today, and especially young students, are trapped by their age. There is nothing in science that can say whether there is or is not something outside nature — a supernatural or transcendental order. There is no possible way of verifying this or studying it in a scientific manner. I think students have to discover for themselves external reality that is not a part of the space-time order of things.

On the origin of the world this scientist holds:

"To me, God is transcendent to nature. Space and time and matter owe their existence to a parent and that parent is God, there is no such thing as spontaneous generation."

Dr. Pollard clearly defines the limits of science in this statement:

"Science can't give us any values. It can't tell us what the world ought to be, or what we ought to desire for ourselves. . . . It can tell us what alternatives may ensue from various courses of action. But it can't tell us which course of action we ought to take. The 'ought,' you see, when we speak of right and wrong — of what ought to be as opposed to what is — is talking about something which can't be settled by scientific means. The philosophy of morals, ethics, and their meaning is not dealt with in the field of physical science."

To the most important question of all, the question regarding the nature of God, Dr. Pollard testifies:

"We can find the answer in the person of Christ. That, I submit, is the heart and soul of man's creation and purpose on earth. Jesus became the Messiah of God. . . ."

WHOSE HANDS DO WHAT?

In 1970 in England there is to be a "service of reconciliation" which is to bring together the Anglican and Methodist denominations, according to a proposal in the final report of the Anglican-Methodist Unity Commission. At this service, it is urged in the recent report, leaders of both denominations will lay hands on the heads of both Anglican and Methodist clergy. What exactly this will signify or effect, is not specified.

The difficulty stems from the Anglican espousal of the theory of apostolic succession. This theory holds that the valid priesthood is transmitted by a laying on of hands by those in the succession. Methodists take no such position. The issue has been a major difference between Anglicans and Methodists.

To circumvent the difficulty, the Commission proposes a mutual laying on of hands which concerned persons can interpret as they see fit. The Methodist will be able to insist, "Nothing really happened to me." The Anglican will reassure himself, "Now the Methodist Brother is in the line of succession."

The ambiguity is defended on the grounds that recognition should be given to the "extent of doctrinal

agreement already established," to the fact that "the Methodist ministry has been owned and used by God," and to the traditional Anglican freedom of interpreting in worship according to "conscientious conviction."

We would not consider this a satisfactory solution, even if the Methodist Church accepts the proposal in July 1969, even if organic union is achieved in 1970 or thereafter, and even if all nonconformists on both sides are adequately pensioned, should they find it impossible to join the united clergy. We feel strongly that religious unions should not take place until differences are frankly faced and honestly resolved. Unity, not ambiguity, is needed.

* * *

SWAN SONG WITH SOUR NOTES

The famed Swiss theologian, Karl Barth, who is now past 80 and who has been making ecclesiastical news for a generation, is producing what is termed his "last larger work," Part Four of Volume IV of *Church Dogmatics*. The views expressed therein about Baptism will, Barth himself anticipates, arouse one last controversy. "I am about to depart the scene with a bad reputation," he predicts.

Barth has always spoken of Baptism of infants as "a bad habit." Now he denies the "sacramental or sacramentalistic" character of any Baptism. Insisting that it is the baptism with the Holy Spirit that brings repentance and renewal, he views Baptism with water as a mere liturgical response to the change already wrought by God. He questions whether the church can be a mature missionary force if it continues to "dispense the baptismal water with the same disrespectful prodigality it has demonstrated" in the past.

In this his latest and last work Barth is bringing to a logical conclusion, revolting as it may appear to a Lutheran, the old Reformed minimization of the Sacraments and of the use of their visible elements with the Word. Regrettable disrespect is not shown by those who baptize all nations but by those who deny the words and teachings of Him who instituted the Sacraments.

EDWARD C. FREDRICH

Middler Vicar Assignments

Wisconsin Lutheran Seminary

Aichele, Alvin R.	Baudette, Minn.	St. John, E. Bloomfield, Wis.
Ash, Ronald V.	Sturgeon Bay, Wis.	St. Paul, Menomonie, Wis.
Bode, Kenneth E.	N. St. Paul, Minn.	St. Stephen, Adrian, Mich.
Dengler, Donald C.	Bay City, Mich.	Zion, South Milwaukee, Wis.
Deters, Terry A.	Caledonia, Minn.	Martin Luther, Oshkosh, Wis.
Ehlke, Roland C.	Milwaukee, Wis.	Bethany, Kenosha, Wis.
Hagedorn, Harold J.	Neillsville, Wis.	Good Shepherd-Zion, Phoenix, Ariz.
Hellmann, Robert J.	Burlington, Wis.	Zion, Rhinelander, Wis.
Holz, LaVern N.	Appleton, Wis.	Zion, Columbus, Wis.
Huebner, John P.	Elkhorn, Wis.	Grace, South St. Paul, Minn.
Ibisch, John C.	Columbus, Wis.	St. Cloud Mission, St. Cloud, Minn.
Kante, Paul E.	Milwaukee, Wis.	St. Paul, Columbus, Ohio
Kirschke, Gary A.	Beaver Dam, Wis.	Emanuel, St. Paul, Minn.
Klein, Carl M.	Butterfield, Minn.	North Trinity, Milwaukee, Wis.
Lemke, Gerhold L.	Waukegan, Ill.	Trinity, Waukesha, Wis.
Luchterhand, Lyle L.	Marshfield, Wis.	Emanuel, New London, Wis.
Luebchow, Roderick G.	Tomah, Wis.	St. John, St. Paul, Minn.
Lyon, H. Curtis	Morton Grove, Ill.	California Mission Board, Alpine, Calif.
Mittelstaedt, John R.	Oshkosh, Wis.	St. Matthew, Winona, Minn.
Mueller, Wayne D.	Winona, Minn.	St. John, Juneau, Wis.
Pagels, Richard J.	Watertown, Wis.	East Fork Mission, Whiteriver, Ariz.
Ruddat, Arnold E.	Milwaukee, Wis.	St. Paul, Stevensville, Mich.
Rutschow, David N.	Alma, Wis.	Trinity, Neenah, Wis.
Schmugge, Jon D.	St. Paul, Minn.	St. Peter and St. Matthew, Savanna, Ill.
		Trinity, Mt. Carroll, Ill.
Shook, Durant P.	Mequon, Wis.	First German Lutheran, Manitowoc, Wis.
Sievert, Clarke E.	New Ulm, Minn.	St. Peter, Plymouth, Mich.
Trapp, John A.	New Ulm, Minn.	St. Matthew, Benton Harbor, Mich.
Vogt, Wayne C.	Bonesteel, S. Dak.	First Lutheran, La Crosse, Wis.
Weimer, Robert L.	Martin, S. Dak.	Gloria Dei-Bethesda, Milwaukee, Wis.
Winter, Ronald L.	Appleton, Wis.	Salem, Owosso, Mich.

Middler Vicar Instructors

Baumler, Dale R.	Kingsford, Mich.	Dr. Martin Luther College
Brug, John F.	Bay City, Mich.	Martin Luther Academy
Dolan, David B.	Zion, Ill.	Martin Luther Academy
Gosdeck, Ronald H.	Kaukauna, Wis.	Northwestern Lutheran Academy
Stuebs, Martin T.	Two Rivers, Wis.	Northwestern College
Zahn, Allen A.	Coleman, Wis.	Northwestern College

Summer Vicar Volunteers

Brand, Floyd E.	Colonial Conference, Michigan District — Florida Mission District
Brug, John F.	Northern Wisconsin District — Houghton, Hancock, Marquette
Hellmann, Robert J.	Southeastern Wisconsin District — Indianapolis, Aurora, South Bend
Kelm, Paul E.	Northern California, California Mission District
Weimer, Robert L.	Nebraska and Dakota-Montana Districts, Naper, Nebr.
Westphal, Walter W.	Good Shepherd, Flint, Mich.
Zarling, Philip E.	Dakota-Montana District, Pierre, S. Dak.

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* St. Louis*
Missouri	St. Joseph* 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 Falls Church (Wash., D.C.)
Virginia	Renton
Washington	Eau Claire Lancaster Little Chute Prairie du Sac Shawano Waupun
Wisconsin	
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

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

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

SANTA BARBARA, CALIFORNIA

Morning Services are now being conducted regularly at the Veterans' Memorial Building at 11 a.m. These services replace the evening services held irregularly at Vandenberg Village. The missionary serving the field is Pastor Charles Found, 109 Wendy Drive, Newbury Park, CA 91320. Ph. (805) 498-6214.

CALIFORNIA

Monterey — Salinas — Watsonville —
Fort Ord

Grace Lutheran Church, the congregation of Wisconsin Synod civilian and service personnel in the Monterey Bay area, will be aided by Mr. Paul Kelm, serving a summer term as vicar to the California Mission Board.

The hour of services will be at 8:30 a.m., beginning June 16.

The congregation meets at the Salinas Women's Club, 215 Lincoln Avenue (directly across from the city hall).

Morning services are scheduled, through the summer, on the first, third, and fifth Sundays of the month.

For information contact Vince Huth (408) 375-9986.

The pastors serving the group are: David Valleskey, 6001 Blossom Ave., San Jose, CA 95123; Robert Hochmuth, 3451 Eden Drive, Santa Clara, CA 95051.

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.

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.

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.

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.

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.

NOTICE

The next regular meeting of the full BOARD OF TRUSTEES is scheduled for August 20 and 21, 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
The Board of Trustees

INSTALLATIONS

Pastors

Diehl, Walter A., as pastor of Calvary Ev. Lutheran Church, Dallas, Tex., by R. C. Hartman, assisted by V. R. Glaeske and J. C. Neffendorf; April 28, 1968.

Frey, Immanuel G., as pastor of Zion Ev. Lutheran Church, Phoenix, Ariz., by P. K. Press; June 9, 1968.

Gaertner, John P., as pastor of First Ev. Lutheran Church, Prescott, Ariz., by I. G. Frey, assisted by D. K. Tomhave, A. H. Leersen, R. H. Zimmermann, D. G. Redlin, R. A. Langbecker, W. A. Meier; June 9, 1968.

CHANGE OF ADDRESS

Pastor

Neumann, Karl H.
c/o J. Neumann—Space No. 17
4144 N. 20th St.
Phoenix, Ariz. 85016

Schmelzer, C. H.

1407 Cherrylawn
Owosso, Mich. 48867

Professor

Thompson, Lloyd
12135 W. Potter Rd.
Wauwatosa, Wis. 53226

CALENDAR OF CONFERENCES

MINNESOTA

BIENNIAL DISTRICT CONVENTION

The twenty-sixth biennial convention of the Minnesota District will be held at Dr. Martin Luther College, New Ulm, Minn., from July 29 to August 1, 1968.

Opening Service

A Communion service will be conducted on the opening day, July 29, in the DMLC chapel on campus. Pastor W. J. Schmidt will preach the sermon commemorating the 50th anniversary of the District.

Special Service

The traditional Christian Education Service will be combined with an evening cornerstone laying service, 8 p.m., Tuesday, July 30. Pastor John Hoenecke will preach the sermon.

Essay

Delegates to the Golden Jubilee Convention will hear an essay entitled, "The Minnesota District's First Fifty Years" by Professor E. Fredrich.

Business

Applications for membership, overtures, or other communications relative to business of the Convention should be addressed to the District President (a copy of same to the secretary) in due time. Congregations which have translated or changed their constitutions are asked to submit a copy to the proper committee before the Convention. Conference secretaries are reminded to bring their minutes.

Housing

The costs for a delegate and a pastor, whether they attend or not, are \$15. This fee should accompany the convention form when it is returned to the Housing Committee. A detailed schedule, together with registration cards, will be mailed later.

J. Parcher, Secretary

AN ADDRESS TO NOTE

Wisconsin Lutheran Child and Family Service
6800 N. 76th St.
Milwaukee, Wis. 53223

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

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

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. Reinhard.

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.

HELP WANTED

ARCHITECT WANTED

The General Board for Home Missions has been authorized to establish a department to design and develop churches, parsonages, educational units, etc., for its home missions fields. The Board is seek-

ing a Lutheran architect to help establish and to work in this department. Applicants must be licensed and have sufficient experience to direct this architectural department. Please submit complete resume, record of accomplishments, salary, history and reasons for applying and requirements to:

Executive Secretary, G.B.H.M.
3512 West North Avenue
Milwaukee, Wisconsin 53208

A maintenance man with aptitude and ability in general mechanics is needed at East Fork Mission, Whiteriver, Ariz. Pastors, please spread the word to likely prospects. Interested parties contact:

Arthur J. Meier, Principal
East Fork Mission
Box 508
Whiteriver, Ariz. 85941

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

NOMINATIONS

Dr. Martin Luther College

The following have been nominated to fill the professorship in the field of education at Dr. Martin Luther College, New Ulm, Minn.:

Prof. William Arras, Saginaw, Mich.
Mr. Robert Averbeck, Oconomowoc, Wis.
Mr. Waldemar Bartsch, Graceville, Minn.
Mr. Gerhard Bauer, Bloomington, Minn.
Mr. James Enter, Toledo, Ohio
Mr. Gary Greenfield, Milwaukee, Wis.
Mr. John Isch, Geneva, Nebr.
Mr. Darrell Knippel, Minneapolis, Minn.
Mr. Ronald A. Manthey, Eau Claire, Mich.
Mr. De Dell Plath, St. Paul, Minn.
Mr. James Raabe, Wonewoc, Wis.
Mr. Virgil Raasch, Benton Harbor, Mich.
Mr. Richard Scharf, Milwaukee, Wis.
Mr. F. Wayne Schmidt, Onalaska, Wis.
Mr. F. W. Schultz, Juneau, Wis.
Mr. Irvin Walz, Fairfax, Minn.
Prof. Alfons Woldt, Milwaukee, Wis.
Mr. Donald Zimmermann, Stevensville, Mich.

The Board of Control will meet at Dr. Martin Luther College at 3 p.m. on July 18, 1968, to call a man from this list. Correspondence concerning these nominees should be in the hands of the undersigned no later than July 17, 1968.

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

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:

NEW MATERIAL FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

"Proclaim the Everlasting Gospel."

Two records 33-1/3 rpm (4 sides) of the Order of Service for the Southeastern Wisconsin District Festival Service commemorating the 450th Anniversary of the Reformation. This memorable service was held in the Milwaukee Auditorium on October 22, 1967. Order by number R-3-PEG.

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
July 1968
August 1968
September 1968

Closing Date
July 24, 1968
August 24, 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

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

HOUSEMOTHERS NEEDED

Michigan Lutheran Seminary is in need of two housemothers. Each housemother will live with and be in charge of about 40 girls. Good health, a love for, and an understanding of teenagers are the prime prerequisites. If interested, please write to the undersigned:

Prof. Martin R. Toepel
2128 Court Street
Saginaw, Mich. 48602

WELS SERVICES IN SPEARFISH, S. DAK.

Vacationers to or through the Black Hills are invited to attend exploratory services in Spearfish, 10:30 a.m. at the Rifle and Pistol Club in the city camping grounds. Spearfish Contact: Ph: 642-2584 — Sturgis: Ph. 347-5376. Names and addresses of area residents should be sent to:

Pastor M. R. Hahn
2109 Baldwin St.
Sturgis, S. Dak. 57785

WELS EXPLORATORY SERVICES

Lake Minnetonka Area Excelsior, Minn. 55331

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

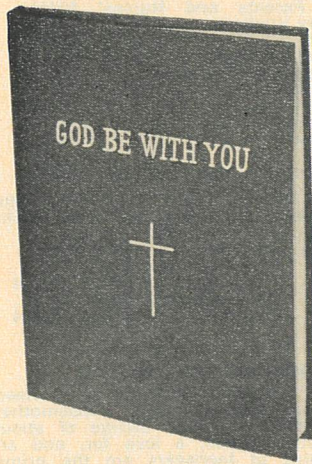
NAMES REQUESTED

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 Gordon
Detroit, Mich. 48224



GOD BE WITH YOU

A Book of Prayers
and Devotions

Price: \$1.25

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

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

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

*A WORTHWHILE COMPANION ON YOUR
SUMMER VACATION TRAVELS.*

ORDER FROM:

NORTHWESTERN PUBLISHING HOUSE
3616 - 32 West North Avenue, Milwaukee, Wisconsin 53208

ON CASH orders of \$5.00 or less, please add 25 cents to cover postage and handling.

ON CASH orders over \$5.00 add 5 cents for each dollar or fraction thereof to cover postage and handling.