

# THE NORTHWESTERN Lutheran

July 21, 1968



# BRIEFS by the Editor

**THIS ISSUE BRINGS NEWS OF COMMENCEMENTS** at our Seminary and our Synodical colleges. It was while we were scanning the long list of Dr. Martin Luther College teaching assignments and the list of 55 Northwestern College graduates that we thought again of Professor Toppe's editorial in the July 7 issue, "And More Blessings to Come." The exhortation, "Count your blessings!" may seem somewhat shopworn, especially since a popular song prescribed this as an antidote to sleeplessness ("Count your blessings instead of sheep"). But this is exactly what we ought to be spending a lot of thought on: assessing the blessings God has been pouring into our poor, undeserving hands.

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**HOW DID WE GET OUR BIBLE?** This is a question that Christian people often ask. It is only natural that they should do so. This Book that means more than much to them, this Book that alone answers the questions: "What must I do to be saved?" "If a man die, shall he live

again?" "Lord, what wilt thou have me do?"—how did we get this collection of 66 individual books, no fewer and no more? This Book that imparts to man God's whole counsel of salvation through Christ and that alone can effect a blessed life under God here in time and an immeasurably more blessed life with God in eternity—surely, God brought about the selection of the writings now called "Holy Writ" through special signs, didn't He? No, He did not! But He did see to it in His own wondrous way that just those books that He wanted to be in His book were included in the canon, that is, the list of books of the Bible universally accepted by the church as genuine.

Professor Schuetze told a part of this story in the June 23 issue when he treated the question: "How Did We Get the Old Testament?" He tells the rest of the story in this issue under the title: "How Did We Get the New Testament?" He could have said much, much more. But in his usual able way he concentrated on the most salient points and, in

so doing, he made a rather complex subject clear and understandable.

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"**MAY I JOIN A LODGE?**" was the subject treated in our last issue (July 7). In our next issue one of our pastors will discuss a related topic, "How Do I Resist Pressures Applied by Lodge Members?"

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**DISTRICT CONVENTIONS** are being held during these summer months. The first two reports of such conventions appear in this issue. Others will follow. It will do us good to read these reports. Reading about our fellow Christians in other Districts, learning of their diligence and devotion toward our common Gospel task, and observing their joys and concerns will help us, will encourage us, and heighten our joys and sharpen our concerns.

\* \* \*

**HAVE YOU WISHED** that you could share the benefit you derive from your church paper, *The Northwestern Lutheran*, with some relative or friend or acquaintance who does not receive it? You could pass or send on your own copy to him, of course. But you may want to keep your copies for future reference. Then why not send the person you have in mind a gift subscription? You need not wait until Christmas time to do so. You can do it any time.

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

*The Northwestern Lutheran*

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# Editorials

**A Bit of Sunshine** Through the years one of the consistently bright spots in our joint endeavor has been a mission of mercy to helpless babes—the East Fork Lutheran Nursery, located near Whiteriver, Arizona. Amid the deficiencies, deficits, and frustrations which beset so much of our work, the Nursery appears as a never-failing source of joy, like the God whose love gave rise to it. With its natural, built-in appeal, it touches hearts and opens pocketbooks. From where we sit, its problems, like the people who inhabit it, always seem to be little ones.

Nestling in one of the most remote and primitive, and yet one of the most beautiful areas of our country, in the forested White Mountains of Arizona, the East Fork Lutheran Nursery is supported by the members of our Synod's congregations. From its beginnings in a cardboard box in the home of a dedicated missionary, it has served as a haven of refuge for many hundreds of abandoned, unwanted, neglected, and destitute Indian babies.

It constitutes no drain on the Synodical budget, the cost of its operation having been separated from this source more than a decade ago. But voluntary offerings from individuals, organizations, and congregations within our Synod have consistently kept it from suffering financial want.

Its superintendent is the missionary at East Fork, who serves in this capacity without additional remuneration. Its board of directors is composed of consecrated pastors, missionaries, and laymen, to whom this service is its own reward. Its matron has served for many years under wage-hour conditions which would discourage all but the most dedicated.

In singular cooperation and with a minimum of hullabaloo, additions and improvements have been undertaken and completed through the years, as needed.

The latest bright spot in this unique operation is the Christian Service Corps. Experience proved that native help was not always available nor dependable. This constituted somewhat of a crisis, as crises go at the Nursery. But, typically, this problem, too, was solved. The Christian Service Corps program was conceived and put into operation. Under this program young women of our Synod were given the opportunity to serve their Lord for a stipulated period of time as helpers in the Nursery. The pay is low, the hours long, and the work hard. But the response has been almost overwhelming, with dozens of Christian young women from all parts of our Synod offering their services in compassion for God's little ones.

We would not want to say that operating and serving the Nursery is one big, happy lark. Those charged with direct responsibility toward it could belie that with an account of daily problems and crises. It is there just because of trouble among those who are least able to cope with it. But we know of no other endeavor which, under God, has been more successful in solving its own problems and in carrying out the purpose for which it

was instituted. And therein lies its distinction as a source of joy and encouragement amid the frustrations which so frequently accompany our work!

The East Fork Lutheran Nursery has been a bit of sunshine in a world of darkness. May God keep it that way!

IMMANUEL G. FREY

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**Mission Day** The nearly one thousand women who attended the convention of the Lutheran Women's Missionary Society at Watertown on June 29 spent the day with missions. In the course of the day they had the cause of missions laid on their hearts. They discussed mission projects, they listened to reports on their mission activities, they heard missionaries from Central Africa and from Japan recount victories for the Gospel in pagan hearts. The "Friendly Counselor" described mission opportunities in Hong Kong and Taiwan. Women in native costumes bore flags of nations in which we are preaching the Gospel; there were songs of faith in German and Spanish and Chin-yanja.

We may be sure that these women have returned to their homes with renewed zeal for the cause of missions. For another year they will be busying themselves with instructive topic study and with the special projects they have undertaken to support and supplement the mission program of the Synod, dedicating themselves in increasing measure to this work of the Lord.

If only many other members of our Synod, whose pulse beats only tranquilly for mission endeavours and whose hands are slack in the task of breaking new ground for the Gospel, could share their zeal!

These mission-spirited women can do much to share their vision of the fields that are white unto the harvest. They can impart that vision to their families; they can speak of it in their comings and goings and give otherwise idle conversation a precious purpose. They can keep their societies and organizations aware that the Church has but one command to be concerned with, "Preach the Gospel to every creature." To their congregation's mission treasury they can bring offerings that will provoke others to greater giving. And with their prayers they can set hearts aglow for Christ, they can open new fields for the Gospel; they can call forth reapers into God's harvest.

Their mission day need not have ended with the vesper service in the college auditorium which concluded the convention. It could have just begun.

CARLETON TOPPE

\* \* \*

**What Became Of Them?** What became of the black or deep-red velvet pouch at the end of a long pole, with which the elders used to collect the pennies, nickels, and dimes of the church-goers? Where are the oil lamps with their bright reflectors that shed a dim light from their brackets attached to the church wall? Where is the chandelier  
(Continued on page 242)



## Studies in God's Word

### PETER'S LEGACY—II Peter 1: 12-15

#### Written in Plain View of Death

As Peter wrote this second letter of his, he knew his death to be just around the corner. Even though he had been a personal disciple of the Son of God, he could not escape the lot common to all men. Even as he had acknowledged the faith of his readers to be like precious with his own, so he also knew that his end would be no different than theirs. He and they both faced death.

Having now become an old man, he called to mind the words the Lord Jesus had spoken to him on the shore of the Sea of Galilee: "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not" (John 21:18).

According to the Lord's own prophecy, Peter would die as a martyr when he had become old. By this time he was already in his late sixties. Having written in his first letter about the coming persecutions, he thus quite naturally in his second letter speaks of his own death as being near at hand. He says, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me" (v. 14). This was not just a deduction on his part. He had been inspired to write thus.

#### What Death Meant to Peter Personally

Before we consider what his approaching death meant to him as an Apostle, we want to note what it meant to him personally. His words clearly show that his faith in Christ had removed all fear of death from his heart. He believed, just as we have always believed, that in death just the body dies, and that our

soul does not pass out of existence, but goes to be with God.

#### The Soul Does Not Go With the Body Into the Grave

Of course, since the very beginning of the Christian faith there have always been theologians—and we find them in Lutheran circles today—who have taught that the soul dies with the body. Some even go so far as to deny the resurrection of the flesh. Peter wasn't that kind of a theologian. Nor does Jesus agree with such teaching. He clearly tells us in John 5: 28, 29 that on the day of resurrection all in the graves will come forth. Peter, in the words before us, does not put the soul into the grave with the body, for he says that he must shortly put off this tabernacle (his body), somewhat as a man after a camping trip folds up his tent and stores it away for another day.

Well, where did Peter then expect to be? He had learned the answer to that question not only from the lips of Jesus, but also from the inspired words of King Solomon: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccles. 12:7). Peter knew that according to his soul he would go to heaven, and indicates that in verse 15 by using the word "decease," in the original "exodus" or departure. Israel's exodus out of Egypt had made this a beloved word for death, because that exodus included an entrance into the Promised Land. So here! Of course, Peter doesn't answer all questions we might ask about death, but what he does say takes away the fear of death.

#### Conscious of His Responsibilities Toward Others

When death faces a believer, he will think not only of himself, but also of his responsibilities. He can-

not help but be concerned about his wife or husband, his children and grandchildren, friends and relatives. After all, he won't be around to admonish and encourage them much longer. Thus, in Genesis 49, we see the patriarch Jacob gather his sons about his bed for final words of admonition and prophecy.

Similar thoughts filled the heart of Peter—concern for the sheep and the lambs the Lord Jesus had entrusted into his care. He had indeed faithfully done the work of an Apostle. To neglect it now would mean to be untrue to his Lord and to his fellow believers. He therefore takes up pen and ink and writes this letter. His purpose is expressed in verse 15: "Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." Because of this letter and the other, Peter, now dead, still speaks.

#### Keep Remembering the Old, the Saving Truths!

But what was it that Peter was so concerned about? Twice in these verses he mentions "these things." What did he mean? When Peter in verse 12 says, "Wherefore I will not be negligent to put you always in remembrance of these things," he refers to what he had already written in this letter. He had spoken of the knowledge of our Lord Jesus Christ, of His righteousness in which we have forgiveness, of the faith God has bestowed upon Peter and his readers, of living that faith, and, finally, of entering into the everlasting kingdom of our Lord and Savior. Exhortation and warning found expression in his words, for he wanted to arm his readers against heretics and scoffers who would shortly arise to attack their faith and seek to rob them of heaven. That's why he felt compelled to remind them of these saving truths.

(Continued on page 243)

# Graduation at Northwestern College

As we are concluding a successful Missio Dei collection for the expansion of facilities at our Synodical schools, it is gratifying to report that one of the schools which has benefited from Missio Dei has graduated the largest class in its history. On June 6, no fewer than 55 seniors concluded their studies at Northwestern College. In this large graduating class we begin to see a fulfillment of the purpose of Missio Dei, namely, to enable Synodical schools to train more workers for the church. The classes to be graduated from Northwestern in the next four years are expected to be equally large, if not larger.

Of the 55 graduates, 48 have submitted their applications to the Seminary; two have applied for teaching positions in our parish schools; one will be serving in the Lutheran Church of Central Africa. Only two have not indicated a desire to serve in the church.

Of the 51 members of the senior class of the high-school department, 38 have been accepted into the college department. These 38 students may be the largest contingent of Northwestern College High School graduates ever to enroll in the ministerial program of the college department. Four or five others will be enrolling at a Synodical teachers' college.

CARLETON TOPPE, President

## 1968 Northwestern College Graduates

Birkholz, Marcus  
Boehringer, John  
Broecker, Mark  
Buettner, Dennis  
Clarey, Charles  
Clark, David  
Cullen, Orval, Jr.  
Engel, Michael  
Engelbrecht, Douglas  
Fredrich, Edward III  
Froehlich, Richard  
Groth, Glenn  
Grunewald, Kurt  
Guse, John  
Hackbarth, Fritz  
Hagedorn, Ruth  
Halvarson, Dennis  
Harrington, Paul  
Heise, Donald  
Hoepner, Robert  
Kappel, Ernest  
Klumb, Elwin  
Koelpin, Philip  
Koelpin, David  
Koester, Larry  
Krueger, Robert  
Kuehl, Thomas

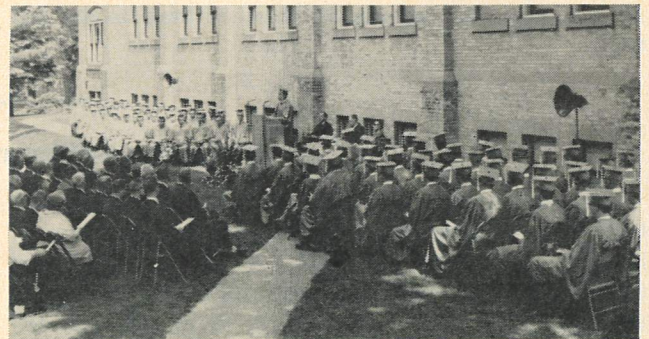
Mankato, Minn.  
Bay City, Mich.  
Chicago, Ill.  
Los Angeles, Calif.  
Milwaukee, Wis.  
Morton Grove, Ill.  
Sussex, Wis.  
Maribel, Wis.  
Watertown, Wis.  
New Ulm, Minn.  
Hustisford, Wis.  
Hastings, Minn.  
Watertown, Wis.  
Watertown, Wis.  
Echo, Minn.  
Wauwatosa, Wis.  
Minneapolis, Minn.  
Mt. Morris, Mich.  
Milwaukee, Wis.  
Theresa, Wis.  
Grand Junction, Mich.  
Hales Corners, Wis.  
Livonia, Mich.  
Bay City, Mich.  
Somerset, Wis.  
Milwaukee, Wis.  
Hartford, Wis.

Kugler, Richard  
Lambert, Theodore  
Lemke, Richard  
Liggett, James  
Lindemann, Earl  
Meier, Dennis  
Moldenhauer, Glenn  
Naumann, Peter  
Nehmer, Howard  
Pasbrig, Robert  
Phillips, James  
Pieper, Gary  
Pless, Robert  
Pohl, Robert  
Raabe, Richard  
Schliewe, Richard  
Schneider, Glenn  
Schroeder, Neal  
Schwerin, Philip  
Siegler, Carl  
Stevens, Richard  
Stolzmann, Jerome  
Sullivan, Paul  
Tiarks, David  
Wendland, Ernst  
Wendland, Mark  
Zittlow, Paul  
Zwieg, Dale

Manitowoc, Wis.  
La Crosse, Wis.  
Watertown, Wis.  
Toledo, Ohio  
Muskego, Wis.  
Fond du Lac, Wis.  
Randolph, Wis.  
Milwaukee, Wis.  
Columbus, Wis.  
Milwaukee, Wis.  
Hokah, Minn.  
Caledonia, Minn.  
Milwaukee, Wis.  
Milwaukee, Wis.  
La Crosse, Wis.  
Lebanon, Wis.  
Two Rivers, Wis.  
Watertown, Wis.  
New London, Wis.  
Bangor, Wis.  
Morton Grove, Ill.  
Appleton, Wis.  
Watertown, Wis.  
Milwaukee, Wis.  
Lusaka, Zambia  
Lusaka, Zambia  
Kaukauna, Wis.  
Juneau, Wis.



Some of the 55 college graduates in procession at Northwestern's commencement.



Commencement exercises at Northwestern had the gymnasium as the backdrop. College graduates are in foreground, right, and preparatory department graduates in the background, left.

# Graduation Service

## Wisconsin Lutheran Seminary

### **Thirty-Two Receive Bachelor of Divinity Degrees**

With the construction of our Seminary library in progress, this year's outdoor graduation service could not be held, as usual, in the Seminary Circle. The shady lawn to the south of the Seminary's classroom unit, however, served equally well for the well-attended 10:00 A.M. service on June 4. Thirty-two graduates received their Bachelor of Divinity degrees and were publicly acknowledged as candidates for the holy ministry. On May 28 they had already received their calls into the work of the Church. These assignments will take one of these graduates into our mission field in Central Africa and the rest into 15 of our United States, from Oregon to Connecticut.

### **First Graduate from Special Program at Bethany**

This class included the first graduate of those students who have been entering our Seminary through the Bethany Program of Special Preseminary Ministerial Training. Eight such students were enrolled at our Seminary during the past school year.

### **You Are Serving the Ascended Lord!**

In the graduation address these newly called servants of the Word were exhorted to remember throughout their ministry that Christ is sitting at the right hand of God. Ever since the memorable moment when our Savior parted from His Disciples with hands outstretched in blessing and a cloud removed Him from their eyes, He is ruling, also as true man, over all things in heaven and on earth, ruling with divine omnipotence, omniscience, omnipresence, and glory.

### **His Power Goes With You!**

Think of what this means for all of us, and especially for every ambassador of the Savior. Our exalted Lord can draw sinners to Himself in faith by the power of His Word which His public messengers are proclaiming. He is able to bless their work as Gospel heralds. He can open doors for them. He can shield them against every danger, against all enemies which presume to arise against them. He can sustain them in their labors and trials.

### **Commit Joys and Sorrows to a Compassionate Savior**

As true man our Savior can be touched by the feeling of our infirmities. He was in all points tempted like as we are, though without sin. He knows what we feel when we labor and are weary, when we find exquisite joy in the conquests of the Gospel, and when we are maligned for being faithful to it. Just this realization may induce every laborer of the Word to commit all of his needs, problems, and joys to his exalted Savior in confident prayer.

### **Christ Is Building a Temple for Eternity**

The greatest comfort and assurance coming to us through the truth that Christ sits at the right hand of God lies in this that we know the purpose and plan of our Savior according to which He is guiding and directing all things with divine power and wisdom. During this time of grace until Judgment Day, Christ is building the holy temple of His Church of believers, building it for all eternity.

### **All Believers Build With Christ**

Everyone, be he humble or renowned, who through the Gospel is brought to saving faith becomes a part of this temple; and all that the believer does out of faith through the Gospel's power becomes a part with Him in this building for the glory of God and His grace. As the exalted Savior thus builds His Church with His Word, He uses everything else that happens in the endeavors and activities of men, also the unbelievers with all that they devise and propose. Yet those who remain without faith are, with all that they do, but a part of the scaffolding which the Lord employs. When Judgment Day breaks, Christ's holy temple will be complete. Then all that was mere scaffolding will be taken away. Only those who through faith were built as living stones into the Lord's temple will remain to glorify Him eternally.

### **Is There a Greater Privilege?**

What a glorious commission has been extended to these 32 young men in that they are privileged to labor publicly with God's Word in the building of His Church! What greater privilege can there be for all of us than to use our gifts, our time, our strength, and our means in building that which shall alone remain for eternity!

CARL LAWRENZ, President

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## **Graduation — Wisconsin Lutheran College**

The eighth year of Wisconsin Lutheran College was brought to a close with the commencement exercises, held on June 6, 1968, at 8:00 P.M. in the chapel-auditorium. The past year again has reflected the bounteous blessings of our Lord. There were 80 members in the graduating class — 55 women and 25 men. Of these, 76 have forwarded their applications to Dr. Martin Luther College, intending to complete their preparation for service as teachers in the Church. This class had chosen

blue and gold as its colors, symbolizing faithfulness and God's wisdom. It is our prayer that God may grant them His wisdom and keep them faithful in His service. The graduation speaker was the Rev. George W. Boldt of Morton Grove, Illinois, the chairman of the Synod's Board for Home Missions. In his address Pastor Boldt encouraged these young people to faithful service. The ninth school year of the college will begin with the opening service on Tuesday, September 10, at 10:00 A.M.

Robert J. Voss, President



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

**Topic: How Did We  
Get The  
New Testament?**

In the New Testament we have 27 books, written possibly by nine different persons. How did it happen that these particular books were gathered into what we now have as the New Testament? How can we be assured that these are the books God wants us to accept as His divinely inspired Word? Weren't other writings produced in those early centuries? Why aren't they included in the New Testament?

It is hardly possible to answer these questions in detail here. This in itself is a lengthy study. We shall attempt, however, a brief answer, limiting ourselves to noting especially the manner in which these inspired writings were brought together in the New Testament, while other writings were excluded from it.

## **The Writings of the Apostles Collected**

When Paul wrote his letter to the Colossians, he told them to "cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea" (Col. 4:16). Although the latter letter does not appear to have been preserved, this statement does show that the letters addressed to individual congregations were sent also to others. Peter also refers to what Paul had written "in all his epistles" (II Pet. 3:16). From this we can conclude that collections of Paul's letters were in existence. And what is more natural but that already the early Christians began to collect the writings of those men whom God had given them as their authoritative teachers who taught them the Word of God?

## **The New Testament Books Attested Themselves as Authoritative**

The Christian writings from the second century, known as the Apostolic Fathers, show that nearly all of the new Testament books were known and used and quoted. And these were recognized as authoritative, not because of any formal decision by a church organization or council, but simply because of what they were. Their very nature gave them authority.

## **Some Historical Developments**

Strangely enough, it was the activity of a heretic that made the Christians more directly conscious of which books they should consider as part of the New Testament Canon. Marcion, about 150 A.D., accepted only a mutilated Gospel of St. Luke and only 10 of Paul's epistles. The other writings of the New Testament he rejected. The very fact that this happened shows that there were such collections of writings. But it also led to a more conscious recognition of the New Testament Canon.

Then, too, by this time also other writings had appeared on the scene. Some of these were written by men who had succeeded the Apostles as leaders in the church. Others were heretical writings that, however, bore the name of some Apostle as the pretended author. This led to considerable concern on the part of true Christians to gain certainty as to which writings were truly apostolic in origin and content and should be accepted.

The great church historian, Eusebius of Caesarea, who lived from 260 to 340 A.D., in his *Ecclesiastical History* tells us that 21 of the books in the New Testament were generally accepted without question. These he called *homologoumena*, a Greek word meaning "agreed upon." The others he called *antilegomena*, which means "spoken against," because some churches still had doubts about them. These were the rather brief books of James, Second Peter, Second and Third John, and Jude. Eusebius wasn't sure into which group to put the Book of Revelation. At any rate, by this time, the 27 books that make up our New Testament were in these two groups. Other writings, he stated, were recognized as "spurious," or actually heretical.

## **All Twenty-Seven Books Generally Accepted**

During the course of the 4th century, these 27 books of the New Testament gained general acceptance. In 367 A.D. Athanasius, the great champion of the truth in that century, listed these 27 books in an Easter letter to the churches. Later also at a council in Carthage, under the influence of Augustine the Christians of North Africa expressed their recognition of these same 27 books.

And so it has continued ever since. While the Church of Rome accepts the Apocrypha of the Old Testament as canonical and so has a different Old Testament Canon than we do, there has been no question about the Canon of the New Testament.

## **God's Word Gained Acceptance — Spurious and Heretical Writings Rejected**

But how did all this take place? Was it a conscious effort of the church in some formal way to set up a list of New Testament books? Not at all. We rather see how under God His Word gained acceptance for itself, at the same time exposing and effecting the rejection of all spurious and heretical writings. This was expressed well in "A Statement on Scripture" accepted by our Synod in 1959. This Statement points out that the Canon is not a "creation of the Church," but that "the Canon has, by quiet historical process which took place in the worship life of the Church, imposed itself upon the Church by virtue of its own divine authority" (emphasis added).

ARMIN SCHUETZE

# "Rehearse All That God Has Done"

## Southeastern Wisconsin District Convention

Before the eyes of the assembled delegates in bold letters was the Convention's theme, REHEARSE ALL THAT GOD HAS DONE, based on the words in Acts 14:27. From the opening service, in which Pastor Norman Berg delivered the sermon on this text, to the final hours of convention work, a conscious effort was evident to make this theme a reality in the hearts of the delegates. The daily devotions especially served this end.

### Essays

A panel-type presentation discussed "THE FAITHFUL CHRISTIAN WITNESS IN A SPACE AGE SOCIETY" under the subdivisions: IN OUR CHURCH, by Pastor George Boldt; IN OUR JOB AND BUSINESS, by Mr. Walter Bunge; and, IN OUR SOCIAL AND CIVIL RELATIONSHIPS, by the moderator, Professor Milton Burk. The tie-in with our theme is evident; may the encouragement for our lives become evident, also.

### Home Missions

This department was the first to report, as the materials in the "Report to the Nine Districts" were presented for study in five groupings.

A complete self-study has led the Board to assess our goals and objectives and, of course, our practical methods. Planning demands that missions must reach 50 communicants before a complete building unit can be requested. This is a fact that smaller groups have trouble understanding, but which the chronic shortages of funds and men make mandatory. Missions that are more than 15 years old are to be distinguished from what are, strictly speaking, missions by being classified as "subsidized congregations." The Convention unanimously adopted the resolution urging our larger city congregations to cooperate in establishing new urban and inner city missions in consultation with the District Mission Board.

The fact that our entire District experienced a growth of only 97 communicants requires examination of our methods, our resources, our support, our personal efforts, our prayers, and, surely, our hearts.

### World Missions

The Lutheran Spiritual Welfare Commission is in the process of sending another worker back to Vietnam. The wholehearted endorsement of the delegates included the phrase "as soon as possible."

It was noted with sadness that the percentage in actual dollars spent for world missions is decreasing! Some of the work is continuing by way of extra-budgetary funding. The convention felt a warning was in place and urged the Board to "exercise care lest the World Mission program become dependent upon extra-budgetary contributions to the detriment of our total Synodical program." Special thanks were expressed for the "open doors" the Lord has given us, especially that into Mexico. The special appeal here, it was felt, ought to be referred to the entire Board for study. Yet it was the conviction of the delegates that the World Board

deal with this matter posthaste, so that we shall be able to assist these congregations. A special motion for a special collection at the Convention for this cause prevailed.

### Worker-Training

A resolution of the Convention advocated that in patience and love we work together in the area of expanding our facilities for training more manpower. The Wisconsin Lutheran College is anxiously waiting for the green light to proceed with planning. Doctor Martin Luther College also waits for its needed administration building. Missio Dei funds will not cover this expansion. President Voss reported 132 applications for enrollment on hand. Staffing is a problem. The Convention urged the Board of Trustees to accept any reasonable financial plan which would enable immediate construction of the WLC unit to be undertaken.

### Administration and Promotion

There is a self-study on administration in progress. All Districts were specifically urged "carefully to review" the Purpose, Objectives, and Policies of the WELS. The delegates resolved that "the president of the Southeastern Wisconsin District instruct each congregation and Conference to study the statement" and, further, "that he encourage the members of the District to forward all comments and criticism to the Administration Survey Commission for its consideration."

A new stewardship program, "Called to Serve," will be implemented this fall. The particulars of its organization and procedure were not available for discussion. Cooperation with this program was urged upon the delegates.

The anticipated deficit in the operating budget is expected to reach \$1,000,000.00 by year's end. This fact ought to prompt us to decisive action.

### Benevolences and Pensions

The Wisconsin Lutheran Child and Family Service announced the dedication of its new building for the second last week in June. The work is growing as is the need for it. It will require more support.

The Convention reaffirmed its support of our Resolutions of the 39th Synod Convention relative to the Bethesda Lutheran Home. A motion prevailed to urge the establishment of day-care centers through the Wisconsin Lutheran Child and Family Service, which could become a first step in that direction. We currently have 106 people of our District at Bethesda and 18 on the waiting list. Most felt that as long as we have patients there, Bethesda must be supported by us.

### Elections

President: Pastor Adolph C. Buenger  
First Vice-President: Pastor Waldemar O. Pless  
Second Vice-President: Pastor George W. Boldt  
Secretary: Professor Heinrich Vogel  
Cashier: Mr. Duane Kuehl

HARRY WIEDMANN



# oh, come, let us worship!

## Our Lutheran Liturgy

### THE HYMN

In a previous article reference was made to the opening hymn of our service. Now we shall consider the main hymn, the hymn before the sermon.

#### The "Main Hymn" Based on the Thought of the Gospel

When Luther drew up his German service, this "main hymn" was sung between the Epistle and the Gospel in place of the Gradual. Thus it was closely connected with the two readings and was used to strengthen and to explain the thought for the day, which was expressed in the two readings. After the reading of the Gospel Luther suggested the singing of the Creed in verse form (LH 251). Before long, however, the Creed was spoken instead of sung. This created an awkward pause between the Creed and the sermon, when the pastor had to proceed into the pulpit, open the Bible to his text, and speak a prayer. Quite naturally then the hymn was moved to the place it now commonly has, namely, directly before the sermon. Since it was still commonly accepted that the sermon text for the regular service was the Gospel for the Sunday, the hymn continued to be the one based on the Gospel.

#### Choosing the Hymn to Fit the Sermon

During the time of Pietism (18th Century) and Rationalism (19th Century) pastors discarded the Gospel series and chose texts of their own; often these texts had little to do with the Gospels for the Sundays. As a result such hymns were used which corresponded with their newly chosen sermon texts. Thus the practice of choosing a hymn for the sermon developed. Certainly, there is nothing wrong when hymns are chosen to match the sermon thought. This practice, however, does make it very difficult for the church musician to do effective work, because the pastor will wait as long as possible before he makes his choice; he will want to see how the sermon is developing before he makes his final choice.

#### Choosing the Main Hymn from a Prepared Series

Choosing the main hymn is not easily done. There are, however, series of hymns which have been chosen to express the thought for the Sunday. Pastors who follow

such a system find little difficulty, for they take the hymns which have been designated for the Sunday, just as they take the designated Introits, Collects, Graduals, and readings. This makes it possible for the church musician to give the hymn special consideration. The choir director will find it possible to look for and to practice special choir arrangements of the hymn, so that the hymn may be sung antiphonally, that is, the congregation and the choirs singing stanzas alternately. This method makes it possible to sing the longer hymns without tiring the voices. The children of the day school may be drawn into this activity; they will be able to practice the more difficult melodies. Even the organizations of the congregation could spend some time practicing such hymns.

#### The Virtue of Singing the Whole Hymn

It would be better that this main hymn would be sung in its entirety. It does happen that some of the hymns which have been chosen for this type of systematic use are longer hymns. When one examines the line of thought which runs through the entire hymn, something is lost when the last stanzas are eliminated. By the use of alternate singing it is not necessary to shorten the hymns.

#### When to Sing the "Sermon Hymn"

When should the congregation then sing the "sermon hymn"? This could be done *after* the sermon as the third hymn. This hymn would become all the more meaningful if it could be used to review the thoughts of the sermon. Using the hymn as a preparation or introduction to the sermon is less effective than using it as a review.

Singing hymns in the church service was a uniquely Lutheran practice. By now, however, other church bodies have also accepted the practice. Let us make every effort to keep our practice alive. Yes, let us do all in our power to use methods to make our hymn singing all the more effective. Our members will then look forward to the singing of our good Lutheran hymns.

MARTIN ALBRECHT

#### 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 seeking a Lutheran architect to help establish and to work full-time 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 requirements, and reasons for applying to:

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

#### CLOSING DATE FOR DISTRICT CASHIERS

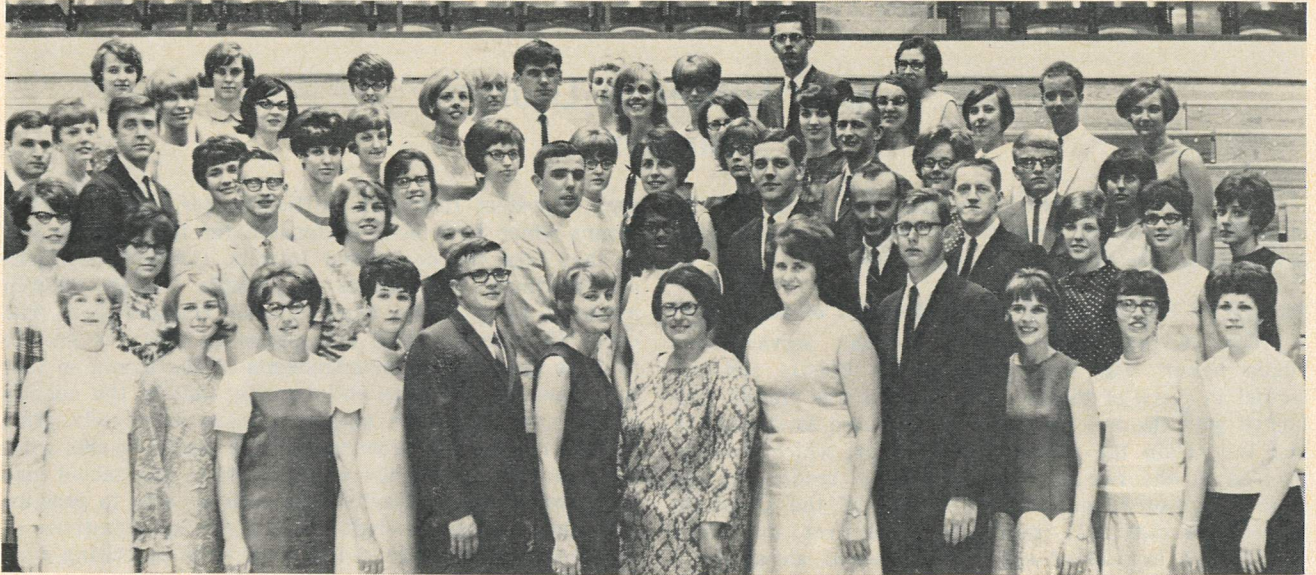
The closing date for June 1968 remittances of congregation's offerings to the District Cashier will be July 1, 1968. This is the same as the practice followed for a number of years. Beginning with the July 1968 remittances, an earlier closing date will be observed. The schedule for the next three months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

# Dr. Martin Luther College Graduates-1968

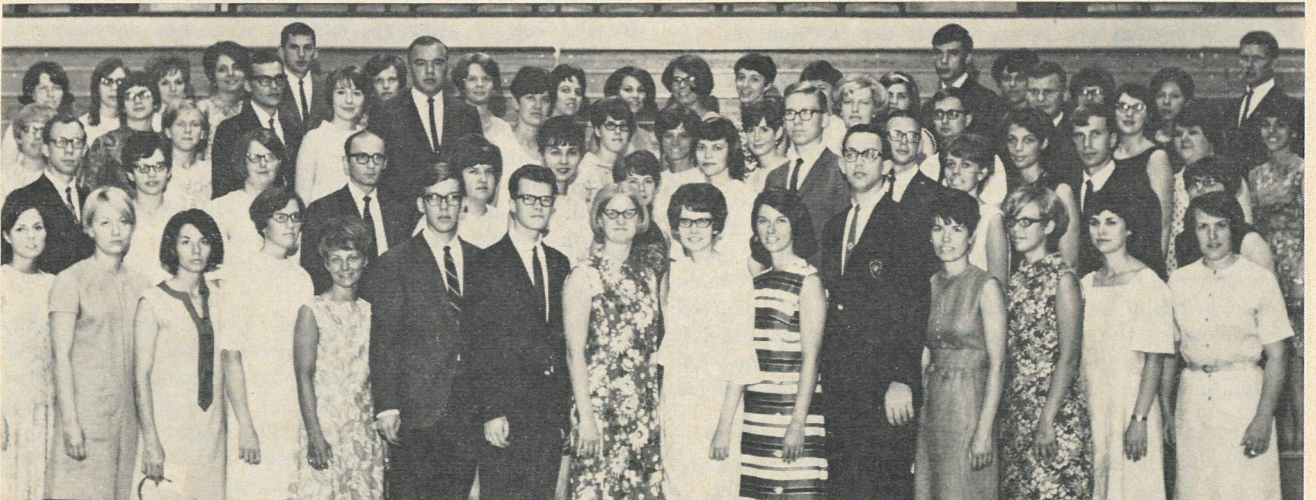


*First Row:* Linda Ashenmacher; Marilyn Bickel; Rita Bremer; Margaret Brown; Thomas Buege; Carol Burkhalter; Rebecca Christensen; Judith Day; Alan Draeger; Edith Draheim; Jolene Droescher; Elaine Ekhoft.

*Second Row:* Janine England; Kathleen Feuerstahler; Lynn Gartman; Ellen Geiger; Nancy Geisler; Paul Gohde; Stephanie Grigsby; John Gronholz; Donald Gurgel; Donald Habeck; Jeannette Hallauer; Eileen Hartwig; Lynda Heier.

*Third Row:* Stuart Hellwig; James Hennig; Carol Heyn; Mona Hoenecke; Wilma Holz; Ruth Huebner; Mary Hupke; Mary Ibsch; Jeanette Jabs; Alan Jeffers; Susan Johnson; Ronald Kallies; Cinda Kemper.

*Fourth Row:* Carol Kerth; Carol Kirschke; Marilyn Knosp; Dorothea Knutson; Katherine Knutson; Thomas Koepsell; Ruth Kopitzke; Bonnie Krause; Judith Kretzman; Phyllis Kruse; Helen Kuehl; Lynn Kuether; Beverly Kusserow; Marily Kutz; Lynne Langenohl; Carol Laudon; Cheryl Lehman; Sue Leyrer; Judith Lindholm; John Lippert; Marilyn Long.



*First Row:* Katherine Luetzow; Christine Mahler; Carol Martens; Mary Martens; Melody Matthews; David Nelson; John Nolte; Judith Oitzman; Cheryl Olm; Margaret Oswald; Kenneth Ottenbacher; Jane Pankow; Mary Pieper; Donna Poff; Susan Post.

*Second Row:* Kenneth Rahn; Marilyn Reede; Donna Ripke; John Rittierodt; Ardhth Roehler; Lureen Roenneburg; Cheryl Rolloff; Eunice Rosenberg; Jonathan Rupprecht; Gary Saatkamp; Judith Sackett; Helen Scharf; Warren Scheibe; Sharon Schliesser.

*Third Row:* Janice Schlomer; Mary Schlueter; Alice Schmidt; James Schmidt; Sharon Schroeder; Robert Schroer; Clara Schuette;

Karen Seefeldt; Mary Siegler; Judith Smith; Carole Sommers; James Sonnemann; Mark Sprengeler; Karen Springer Catherine Strunk; Jane Suhr.

*Fourth Row:* Barbara Tierson; Kathleen Trimbell; Lanita Uhlhorn; Betty Veers; Gordon Vetter; Patricia Vogt; Ruth Ann Voigt; Judith Wahl; Hedy Weiss; Ellen Wenzel; Dene Werner; Sandra Wesolowske; Johanna Witte; Barry Wierschke; Colleen Wright; Marlis Wrobel; Carol Ziegler; Walter Zimmermann.

*Not Pictured:* Richard Ash; Ronda Dallmann; Carol Endresen; Cheryl Jaeger; Jay Roth.

## 1968 Teaching Assignments — Dr. Martin Luther College

Ash, Richard  
Bode, Flora  
Bown, Margaret  
Buege, Thomas  
Burkhalter, Carol  
Christensen, Rebecca  
Collyard, Leonard

Sturgeon Bay, Wis.  
Courtland, Minn.  
New Ulm, Minn.  
Milwaukee, Wis.  
Milwaukee, Wis.  
Menasha, Wis.  
White Bear Lake, Minn.

To: Kenosha (Friedens), Wis.  
To: Jefferson, Wis.  
To: West Allis (Jordan), Wis.  
To: Columbus, Ohio  
To: Pomona, Calif.  
To: Fairfax (St. John), Minn.  
To: Michigan Lutheran Seminary, Tutor

Dallmann, Ronda  
Draeger, Alan  
Day, Judith  
Draheim, Edith  
Droescher, Jolene  
Ekhoff, Elaine  
Endresen, Carol  
England, Janine  
Feuerstahler, Kathleen  
Garrett, Rita  
Gartmann, Lynn  
Geiger, Ellen  
Geisler, Linda  
Gohde, Paul  
Gronholz, John  
Gurgel, Donald  
Habeck, Donald  
Hallauer, Jeannette  
Hartwig, Eileen  
Heier, Lynda  
Hellwig, Stuart  
Hennig, James  
Heyn, Carol  
Hill, Robert  
Hoenecke, Mona  
Huebner, Ruth  
Hupke, Mary  
Ibisch, Mary  
Jabs, Jeanette  
Jaeger, Cheryl  
Jeffers, Alan  
Joecks, Larry  
Johnson, Susan  
Kallies, Ronald  
Kemper, Cinda  
Kerth, Carol  
Kirschke, Carol  
Knospe, Marilyn  
Knutson, Dorothea  
Knutson, Katherine  
Koepke, Robert  
Koeppell, Thomas  
Kopitzke, Ruth  
Kretzmann, Judith  
Kuehl, Helen  
Kuske, Philip  
Kutz, Marily  
Langenohl, Lynne  
Laudon, Carol  
Lehman, Cheryl  
Lemke, Carl  
Leslie, Diane  
Leyrer, Sue  
Lindholm, Judith  
Lippert, John  
Long, Marilyn  
Lutkat, Linda  
Martens, Mary  
Nelson, David  
Nolte, John  
Oitzmann, Judith  
Olm, Cheryl  
Ottenbacher, Kenneth  
Pankow, Jane  
Pieper, Mary  
Poff, Donna  
Post, Susan  
Rahn, Kenneth  
Reede, Marilyn  
Ripke, Donna  
Rittierodt, John  
Roehler, Ardith  
Roth, Jay  
Rupprecht, Jonathan  
Saatkamp, Gary  
Sackett, Judith  
Scheibe, Warren  
Schliesser, Sharon  
Schlomer, Janice  
Schlueter, Mary  
Schmidt, Alice  
Schmidt, James  
Schroeder, Ruth  
Schroeder, Sharon  
Schroer, Robert  
Schuette, Clara  
Seefeldt, Karen  
Siegler, Mary  
Smith, Judith  
Sonnemann, James  
Sprengeler, Mark  
Springer, Karen  
Tetmeyer, Stephen  
Tierson, Barbara  
Trimbell, Katherine  
Uhlhorn, Lanita  
Veers, Betty  
Vetter, Gordon  
Voigt, Ruth  
Wahl, Judith  
Wenzel, Ellen  
Werner, Dene  
Wesolowski, Sandra  
Wierschke, Barry  
Wilde, Merlin  
Witte, Johanna  
Wright, Colleen  
Wrobel, Marlis  
Zimmermann, Walter

New Ulm, Minn.  
Watertown, Wis.  
Manitowoc, Wis.  
Brillion, Wis.  
Pierce, Nebr.  
Steger, Ill.  
St. Paul, Minn.  
Balaton, Minn.  
Milwaukee, Wis.  
South Milwaukee, Wis.  
Poynette, Wis.  
Watertown, Wis.  
Watertown, S. Dak.  
Milwaukee, Wis.  
New Ulm, Minn.  
Rochester, Minn.  
Fond du Lac, Wis.  
Lannon, Wis.  
Peshtigo, Wis.  
Tomah, Wis.  
Coon Valley, Wis.  
Milwaukee, Wis.  
Bridgman, Mich.  
Kenosha, Wis.  
New Ulm, Minn.  
Beaver Dam, Wis.  
Fort Atkinson, Wis.  
Columbus, Wis.  
St. Paul, Minn.  
Oconomowoc, Wis.  
Bloomington, Minn.  
Lannon, Wis.  
Litchfield, Minn.  
Milwaukee, Wis.  
St. Paul, Minn.  
Yakima, Wash.  
Beaver Dam, Wis.  
Alma, Wis.  
Ruthon, Minn.  
Appleton, Wis.  
Milwaukee, Wis.  
Dakota, Minn.  
Ellison Bay, Wis.  
Crete, Ill.  
Kewaunee, Wis.  
Glencoe, Minn.  
Fort Atkinson, Wis.  
Milwaukee, Wis.  
Tomah, Wis.  
New London, Wis.  
Greenleaf, Wis.  
Dearborn, Mich.  
Watertown, Wis.  
Delano, Minn.  
Milwaukee, Wis.  
Wayne, Mich.  
Mandan, N. Dak.  
Jefferson, Wis.  
Brillion, Wis.  
Fairmont, Minn.  
Caledonia, Minn.  
Valders, Wis.  
Zeeland, N. Dak.  
New London, Wis.  
Eden, Wis.  
Waukesha, Wis.  
Bay City, Mich.  
Minnesota City, Minn.  
Sleepy Eye, Minn.  
Nekoosa, Wis.  
Melstone, Mont.  
Norfolk, Nebr.  
Milwaukee, Wis.  
Milwaukee, Wis.  
Milwaukee, Wis.  
La Crosse, Wis.  
Brookfield, Wis.  
Withrow, Wash.  
Selby, S. Dak.  
Organ, N. M.  
Beaver Dam, Wis.  
Oak Creek, Wis.  
Nicollet, Minn.  
Appleton, Wis.  
Blomkest, Minn.  
Emmett, Mich.  
Marinette, Wis.  
New Ulm, Minn.  
Madison, Wis.  
Milwaukee, Wis.  
Milwaukee, Wis.  
Florence, S. Dak.  
Phoenix, Ariz.  
Bay City, Mich.  
Sparta, Wis.  
Darfur, Minn.  
Stratford, Wis.  
Fond du Lac, Wis.  
Glencoe, Minn.  
Kenton, Ohio  
Manchester, Wis.  
La Crosse, Wis.  
Milwaukee, Wis.  
De Pere, Wis.  
Lewiston, Minn.  
Jefferson, Wis.  
St. Paul, Minn.  
La Crosse, Wis.  
Lodi, Calif.

To: Juneau, Wis.  
To: Wrightstown, Wis.  
To: Plymouth, Mich.  
To: Lake City, Minn.  
To: Milwaukee (Atonement), Wis.  
To: Omaha (Gethsemane), Nebr.  
To: Watertown (St. Martin), S. Dak.  
To: Manitowoc (Town Liberty), Wis.  
To: Brownsville, Wis.  
To: East Fork Mission, Whiteriver, Ariz.  
To: Burlington, Wis.  
To: Beaver Dam, Wis.  
To: New London, Wis.  
To: St. Joseph, Mich.  
To: Northwestern College, Tutor  
To: West Allis (Jordan), Wis.  
To: Milwaukee (St. James), Wis.  
To: Adrian, Mich.  
To: Ann Arbor, Mich.  
To: Pigeon, Mich.  
To: Jefferson, Wis.  
To: St. Paul (St. John), Minn.  
To: Racine (First), Wis.  
To: Kenosha (Friedens), Wis.  
To: Monroe, Mich.  
To: Menasha, Wis.  
To: Mission, S. Dak.  
To: Brookfield, Wis.  
To: West Bend, Wis.  
To: La Crosse (Immanuel), Wis.  
To: Saginaw (St. Paul), Mich.  
To: Tacoma (Parkland), Wash.  
To: Marinette, Wis.  
To: Lomira, Wis.  
To: Franklin, Wis.  
To: Glendale, Ariz.  
To: Appleton (Riverview), Wis.  
To: Goodhue, Minn.  
To: Moberidge, S. Dak.  
To: Fort Atkinson (Bethany), Wis.  
To: Sauk Village, Ill.  
To: Fond du Lac (Redeemer), Wis.  
To: Green Lake, Wis.  
To: St. Paul (Emanuel), Minn.  
To: Neillsville, Wis.  
To: Jenera, Ohio  
To: Sleepy Eye, Minn.  
To: Helenville, Wis.  
To: Manitowoc (Immanuel), Wis.  
To: Delano, Minn.  
To: Martin Luther Academy, Tutor  
To: Weyauwega, Wis.  
To: Geneva, Nebr.  
To: Oconomowoc, Wis.  
To: East Fork Mission, Whiteriver, Ariz.  
To: Minneapolis (Bloomington), Minn.  
To: Winona (Goodvue), Minn.  
To: Wood Lake, Minn.  
To: South Milwaukee, Wis.  
To: Tomah, Wis.  
To: Neenah (Martin Luther), Wis.  
To: Ixonia, Wis.  
To: Waterloo, Wis.  
To: Hartford, Wis.  
To: Bay City (Trinity), Mich.  
To: Hemlock, Mich.  
To: Two Rivers, Wis.  
To: Milwaukee (Atonement), Wis.  
To: St. James, Minn.  
To: Eau Claire, Mich.  
To: Johnson, Minn.  
To: Apache Mission, Bylas, Ariz.  
To: Beaver Dam, Wis.  
To: Michigan Lutheran Seminary, Tutor  
To: Madison, Wis.  
To: Kawkawlin, Mich.  
To: Flint (Emanuel), Mich.  
To: Tacoma (Parkland), Wash.  
To: Loretto, Minn.  
To: Oshkosh, Wis.  
To: Fond du Lac (St. Peter), Wis.  
To: Benton Harbor, Mich.  
To: Reedsville, Wis.  
To: Kenosha (Friedens), Wis.  
To: Kenosha (St. Luke), Wis.  
To: New Ulm, Minn.  
To: Belle Plaine, Minn.  
To: Caledonia, Wis.  
To: Milwaukee (Centennial), Wis.  
To: Gibbon, Minn.  
To: Michigan Lutheran Seminary, Tutor  
To: Moberidge, S. Dak.  
To: Milwaukee (St. Lucas), Wis.  
To: Rhinelander, Wis.  
To: Milwaukee (Christ), Wis.  
To: Palos Heights, Ill.  
To: La Crosse (Calvary), Wis.  
To: Minneapolis (Pilgrim), Minn.  
To: New London, Wis.  
To: Crete, Ill.  
To: Manitowoc (First German), Wis.  
To: Milwaukee (St. Philip), Wis.  
To: Milwaukee (Mt. Lebanon), Wis.  
To: Fairfax (Emanuel), Minn.  
To: Newburg, Wis.  
To: Jackson, Wis.  
To: Hustisford, Wis.  
To: Zion, Ill.  
To: Northwestern Lutheran Academy, Tutor

What do  
you mean..



# Sanctification?

**BEWARE OF BECOMING DROPOUT CHRISTIANS!**

## The Importance of Keeping the Goal in Sight

Students often need encouragement. When a subject is difficult, they are often tempted to give up. "I can't get math," they say; or, "Chemistry is too hard." So they drop the course. Perhaps they become discouraged about school itself. It requires too much effort. Finally they become dropouts.

Very often this happens because they lose sight of the goal. They do not appreciate the value of an education. They do not feel that it is worth all the hard work that is required. So they quit. They give up. "What's the use?" they say.

Wise parents and teachers will bend every effort to counteract such an attitude. They will counsel their children and students not to become discouraged. They will encourage them to apply themselves with all diligence even though they may not be able to earn an "A." They will urge them to do their best with the talents God has given them.

One of the most effective methods of encouragement is to remind the young person of the goal to be reached at the end of a number of years of effort. Since it may be far off, it is easy for them to lose sight of it. When the importance and value of a high-school or college diploma are held before them, however, or when they are reminded of the satisfactions of the career for which they have begun to prepare themselves, the difficulties and disappointments of their day-to-day routine will not be so apt to cause them to become dropouts.

## Beware of Saying, "What's the Use?"

In some respects our life of sanctification is like that of students. All of us tend to become discouraged. The struggle against the sinful desires and evil lusts of our flesh is difficult. It requires much effort. It calls for constant self-denial. How much easier it would be to take the road of nonresistance! How much easier it would be to give in to the temptations of the devil, of the world, and of our flesh, and "to enjoy the pleasures of sin for a season" (Heb. 11:25)!

At one time or another all of us are tempted to become dropout Christians. This temptation becomes particularly strong when we lose sight of our goal, the eternal joy and blessedness awaiting us as a gift of God in Christ Jesus.

From Scripture we know, of course, that we will never be 100 per cent successful in overcoming sin and in resisting temptation as long as we are in this world. With Paul we must one and all confess, "I know that in that (that is, in my flesh,) dwelleth no good thing" (Rom. 7:18).

Is this a reason, however, for us to say, "What's the use?" Dare we permit our continuing imperfection to become an excuse for us to grow careless about our sanctification? Should we throw up our hands in despair

and drop out of the race of Christian faith and life? God forbid!

## Christians Strive Unceasingly for Perfection

True Christians will always endeavor to become more Christlike in their way of life. They will continue to strive for perfection. They will ever bear in mind their Savior's words, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). They will recall the admonition given us in the Letter to the Hebrews, "Let us run with patience the race that is set before us" (12:1). They will find the strength to do this in the precious promises and the glorious hope that God has given them.

In the third chapter of his Epistle to the Philippians the Apostle Paul speaks at some length about his unceasing efforts to live a sanctified life. By faith in Christ Jesus he has, indeed, come into possession of Christ's perfect righteousness. This does not mean, however, that he has as yet attained perfection in his daily life. "Not as though I had already attained, either were already perfect," he frankly confesses, "but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12).

The Philippians might have been tempted to think of Paul as a person who had achieved perfection. They were well aware of his unstinting and selfless service in the cause of the Gospel. Even now, as he was writing this letter to them, he was in prison in Rome for the sake of the Gospel.

## No Perfection Possible, but: "I Press Toward the Mark"

But Paul wards off any such false ideas. "Brethren, I count not myself to have apprehended," he tells them; "but this one thing I do, forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12, 14).

Paul did not permit the impossibility of achieving perfection in one's life of sanctification in this world to discourage or deter him. He kept his eye steadfastly fastened on the goal, the resurrection to a life of eternal blessedness and glory in heaven. It was for this that God in grace had called him, even as He has called us, bringing us to faith in Christ Jesus and making us heirs of heaven.

By faith in Christ, Paul, indeed, possessed the Savior's righteousness and the blessings of salvation already in this life. But its completion and consummation were still in the future. He was still looking forward to reaching the goal, partaking of all the benefits of Christ's Resurrection. Then what was now still only a hope would become a blessed reality. Then perfection would be his. Then all the weaknesses of the flesh would be put off. Then he would no longer be hindered and hampered by his Old Adam in the service of God. Life

in heaven would be a state of perfection, a life of complete holiness, of perfect and endless glory.

Paul had not yet entered into this. "But I follow after," he says (Phil. 3:12). Like a runner in a race, bending every effort, straining every fiber and muscle in his body, he pushes forward. He has not yet laid hold of the heavenly glory. The race is not yet over. He has not yet gained the crown. He must still run. But he presses toward the mark for the prize of the glorious, heavenly calling of God in Christ Jesus.

#### "On the Way to Heaven, Not Yet in Heaven"

Commenting on these words of Paul, Luther reminds us of what Bernard of Clairvaux, who lived from 1091 to 1153 A.D., said, "To be at a standstill on the road to heaven actually means going backward." Then Luther adds, "To be a Christian does not mean to be in a state of perfection, but to be in a process of growth. . . . For we are on the way to heaven; we are not yet in heaven. . . . One must always grow in sanctification

and not come to a halt or fall asleep and start to snore. For our Old Man must, as Paul says, perish, and the Inner Man must be renewed day by day" (II Cor. 4:16).

"Woe to him who is already wholly sanctified," Luther continues, "that is, who thinks he is already entirely renewed! Such a person has unquestionably not yet begun to be renewed and has never experienced what it really means to be a Christian" (St. Louis, VII:215f.).

#### Keep Your Eyes Fastened on the Goal!

May we, like Paul, not permit the things of this world and the affairs of this life to turn our thoughts away from heaven! May we, as he did, always keep our eyes fastened on the goal that is set before us! May we ever follow his example and "press toward the mark for the prize of the high calling of God in Christ Jesus"!

Pray God that we who have been called by the Gospel may not become dropout Christians!

WILBERT R. GAWRISCH

## TOWN BERLIN CONGREGATION OBSERVES ITS CENTENNIAL

Trinity, Marathon, Wisconsin

June 2, Pentecost Sunday, was set aside for the observance of its centennial by Trinity Congregation, Town Berlin, Marathon, Wisconsin. For 100 years the Lord has blessed this congregation with His gracious Word and gifts. For this we thank Him with all our heart.

The history of the Lutheran Church in Wisconsin dates back more than a hundred years. From the years 1830-1850 many Lutheran Christians emigrated from Germany and came to the Middle West. The reason for this emigration was in many cases the corruption of Christian doctrine in Germany. These our forefathers came, so that they could have freedom of worship according to the Scriptures.

As far as we have been able to discover, Pastor Strieter was the first minister of Christ to preach the Word of our forefathers in this community. On March 16, 1868, a group of Christians met for the purpose of organizing a congregation. For several years the congregation had no church building in which to worship; so they met for services in the blacksmith shop of Mr. Muelling. For many years this congregation was affiliated with St. Paul's Church of Naugart. In 1872 the first church was erected and dedicated to the service of the Lord.

In 1883 the congregation passed a resolution to build a new church. In 1913 the congregation decided to separate from Naugart and call its own pastor. Pastor William Fischer was called as the first resident pastor. Under his guidance and blessings of the Lord the congregation grew rapidly, so that in 1928 their third new house of worship was built.

On Centennial Sunday the 40th anniversary of the present church building was likewise commemorated. The first resident pastor served the congregation for 26 years. The following pastors served the congregation since its organization: Pastor J. Hudtloff 1867-1876; Pastor Schroedel 1876-1881; Pastor Wm. Bergholz 1881-1889; Pastor J. Glaeser 1889-1899; Pastor August Brandt 1900-1904; Pastor Theodore Hartwig 1904-1913; Pastor Wm. Fischer 1913-1938; Pastor W. E. Schulz 1938-1948; Pastor L. A. Winter 1949-1954; Pastor W. G. Voigt 1955-

In the 100 years of existence of the congregation the

following ministerial acts were performed: 1059 souls were baptized, 1019 people were confirmed, 384 entered the holy state of matrimony, and 356 people received a Christian burial.

Six sons of the congregation have entered the holy ministry: Ronald Langbecker, Eden, Idaho; Herman Kuckhahn, deceased; Gerhard P. Fischer, Helenville, Wis.; Melvin F. Teske, Tacoma, Washington; Richard Kuckhahn, Batesland, South Dakota; and Vicar Roger E. Woller, completing his last year at the Seminary. Pastor Gerhard P. Fischer, son of the first resident pastor, preached the centennial sermon on basis of John 10:11-16. Pastor L. A. Winter preached on the 40th anniversary of the church building, using as his text Psalm 84:1-6, and Pastor W. E. Schulz preached the reunion confirmation sermon, basing his words on I John 2:24, 25. Vicar Roger E. Woller served as liturgist in the three services.

Trinity Congregation is deeply grateful for the blessings of the Lord for the past century of grace and earnestly beseeches the Lord of the Church for His continued grace.

W. G. VOIGT, Pastor



Trinity Lutheran Church, Marathon (Town Berlin), Wisconsin.

# Dakota-Montana District Convention

Without doubt, this year's convention of the Dakota-Montana District has been one of the most pleasant in the history of the District. The weather was ideal, the prairies green, and moisture, for the most part, has been plentiful. And the view of Lake Oahe from the campus of Northwestern Lutheran Academy was enticing to more than one fisherman during the early morning and late evening hours. And the spirit of the convention was in keeping with weather and environment.

## "The Work of the Lord Must Prosper"

The opening sermon was preached by the first vice-president of the District, Pastor H. A. Birner. His text was Psalm 47. Taking his cue from the evil religious conditions in the world at large and in our own country, Pastor Birner proclaimed the inspiring message of our Lord that "the work of the Church must prosper." It must do so, because the Lord is the Ruler over all; and He has subdued nations under our feet.

This was also the tone of Pastor Birner's report on the mission work in the District. The report stressed the grace of our God both in the defeat and in the victories of the mission efforts of the District. The mission zeal of the District was also demonstrated in a tangible way, after Pastor J. Jeske, representing the Board for World Missions, had presented his report. An offering of well over \$600.00 was given by the delegates to the convention for the support of the Mexican mission of the Synod.

## Inspiring Sermonettes

Particularly inspiring were the sermonettes which the visiting elders of the three conferences of the District delivered during the devotional periods. The theme of these sermonettes was the question "What Am I?" The answers were to the point: I am a redeemed sinner, a believer and heir of eternal life; I am one of God's elect children, a herald of the Word, and the salt of the earth.

## The Convention Essay

Of equal importance to the convention was the area of doctrine. Professor Wilbert R. Gawrisch of the Seminary faculty delivered an informative and timely doctrinal essay. The theme of this essay was "The Place of Women in the Life and Work of the Church." In his first part, Professor Gawrisch showed us the high call-

ing which God has given to women. And then he set forth the restrictions which God has placed on the activity of women in the life and work of the church. The convention has asked that this essay be published in the Theological Quarterly of the Synod.

## Doctrinal Matters — Other Phases of the Lord's Business

Careful attention also focused on the relations of our Synod with other church bodies. After careful study, the District endorsed the actions and declarations of the Doctrinal Commission of the Synod.

Both in the meetings of the various committees and on the floor of the convention, a great deal of time was devoted to the discussion of the ongoing business of the Synod, as it was presented in the Report to the Nine Districts. The recurring theme of many of these reports might be summed up in the word "finances." The resolve to help overcome the financial dilemma, in which Synod finds itself, and to get on with its various programs was quite evident from the adoption of the committee reports which dealt with these matters.

Major emphasis was also given to Christian education on all levels. The District particularly expressed its thanksgiving to the Lord for the fact that He has blessed the District during the past 40 years with the gift of Northwestern Lutheran Academy for the training of its youth on the secondary level. The importance of the training of the children on the elementary level was also stressed. It was pointed out that the new Sunday-School Course of our Synod is particularly appreciated by the congregations of this District.

## Elections

Elections are always time-consuming, but necessary. The officers of the District were all re-elected: Pastor Arthur Kell as president; Pastors H. A. Birner and R. Zimmermann as first and second vice-presidents respectively; Pastor L. Dobberstein as secretary; and Mr. J. Leidle as District cashier.

The closing sermon, delivered by Pastor L. Dobberstein, was fitting in that it invoked God's blessing on our resolves and work and urged all members of the convention to go home and be about the work of the church under the divine blessing of our Lord.

K. G. STEVERT

## Editorials

*(Continued from page 231)*

hanging from the ceiling and bearing four to six other oil lamps for use during the rare evening services? Where are the big stoves and the long lines of stove pipe sometimes running the length of the church to a chimney opening from which there often ran a dark brown streak down the wall? Do the elders ever use the pews at the front of the church set at right angles to the other pews, presumably so that the elders might more conveniently rise to attend to their duties? Do some of our older members recall the hot Sunday mornings when they pumped the organ during the long preludes and interludes? Where are the hitching posts and the open-faced sheds in which the farmers' horses

found a kind of shelter from hot sun or cold breezes during church services? Where is the hand-bell that called the school children to classes? These things have all disappeared from the scene for reasons that are obvious.

It might be well for the present generation to take a good look at some of the furnishings and customs in our churches, because the days of many of these are also numbered. The huge church bell may give way to the electronic gong. The towering church spires will be found too expensive to build. The 20-foot-high altar is already an antique, with its gilt decorations, its many little ingenious spires, its statues of Apostles, its crucifix and corpus, its religious paintings. The high pulpit from

which the preacher could look down from above upon the faces of his congregation is also on the way out. Sometimes this high pulpit stood firmly on a pedestal, sometimes it hung mysteriously from the church wall and many a small boy wondered what held it up and if it might not some day topple forward, preacher and all. How different is church architecture of the last

20 years from what it was a generation or two ago! But this is all a natural process, the way of all flesh. The old gives way to the new, not necessarily to something better than the old, but at least to something new. The old has its uses and sometimes its beauty. If the new has as much as that, what more can be expected of it?

ERWIN E. KOWALKE

## Studies in God's Word

### Peter's Legacy

(Continued from page 232)

Constant reminder is necessary. Sometimes members will complain that their pastor always preaches the same old Gospel, which they have heard dozens of times. Something new, they say, would be welcome.

Would it really? Surely, the pastor will vary his approach, but to set aside the old truths would be spiritual murder. We must follow in the footsteps of Peter who insisted he neither would nor could neglect reminding them of the old truths, "(even) though ye know them, and be established (well-grounded) in the present truth" (v. 12). The truth that saves never changes. And we need to be strengthened in it daily.

How foolish those are who think they know all there is to know when they have been confirmed! It doesn't

even work that way with mathematics or the study of languages. Even cooking and baking have basic rules that never change. How much more is this true, when God speaks to us about our salvation, shows us the way to heaven, and then calls the pitfalls and dangers to our attention. Peter recognized this. He wrote: "Yet, I think it meet (right), as long as I am in this tabernacle, to stir you up by putting you in remembrance" (v. 13).

### What Prompted Peter's Concern

Peter showed such concern, first, because he was a Christian. Then, also, because he was an Apostle, an eyewitness of events important for our Christian faith, as we shall see in the next issue. Only two other men could have written about that event as eyewitnesses, and one of these was already dead. But it wasn't only

this fact that induced Peter to write, but also the urging of the Holy Spirit. His personal Christian concern, the position into which Christ had called him, and the Holy Spirit of God combined to move him to write. We, on our part, need to thank God for preserving these words of Peter for us in the Bible.

These words of Peter, after all, are of much greater importance than the announcement issued just recently in Vatican City, that Peter's bones had been found beneath the high altar of the Cathedral of St. Peter in Rome. Bones—even St. Peter's—speak only of death; Peter's words—the words of the Spirit—bring us life. Carbon dating may determine the age of those relics, but a study of these words strengthens our faith in Christ Jesus. That's Peter's real legacy.

HAROLD E. WICKE

## INSTALLATIONS

### Pastors

**Baer, Robert A.**, as pastor of St. John's Ev. Lutheran Church, Westland, Mich., by G. L. Press, assisted by A. H. Baer, H. L. Engel, W. L. Henning, L. J. Koeninger, J. A. Westendorf, E. Zell, and E. Pinchoff; June 2, 1968.

**Drevlow, Otto**, as pastor of Bethany Ev. Lutheran Church, Saginaw, Mich., by R. D. Yecke, assisted by H. C. Buch, J. E. Hanson, J. H. Kurth, J. J. Westendorf; June 16, 1968.

**Press, Philip K.**, as pastor of St. John's Ev. Lutheran Church, Pigeon, Mich., by G. L. Press, assisted by J. F. Brenner, J. T. Ehler, G. Struck, W. C. Voss; June 16, 1968.

**Schultz, David**, as pastor of Pilgrim Ev. Lutheran Church, Mesa, Ariz., by A. H. Leerssen, assisted by V. C. Schultz, D. D. Pautz, W. O. Bein, W. A. Meier; June 23, 1968.

**Tabbert, Frederic H.**, as pastor of Trinity Ev. Lutheran Church, Osceola, Wis., by R. L. Weeks, assisted by P. Kurth, L. W. Meyer, Sr.; June 16, 1968.

### CHANGE OF ADDRESS

#### Pastors

**Baer, Robert A.**  
35556 Oakwood Lane  
Westland, Mich. 48184

**Balza, William**  
3566 Chard St.  
Marlette, Mich. 48453

**Heyn, Paul**  
9130 Southern Road  
La Mesa, Calif. 92041

**Huebner, Elton H.**  
817 May St.  
Beaver Dam, Wis. 53916

**Kettenacker, R. A.**  
216 Deerfield Rd.  
Marshall, Wis. 53559

**Neumann, Karlheinz**  
609 Kinsley Ave.  
Winslow, Ariz. 86047

**Ruege, J. S.**  
720 S. Elm Grove Rd.  
Brookfield, Wis. 53005

**Schulz, Martin W.**  
2820 12th Ave., South  
Moorhead, Minn. 56560

### Teachers

**Baer, Gene**  
2325 Walden Ave.  
Appleton, Wis. 54911

**Ehlke, Roger**  
904 Michigan Ave.  
South Milwaukee, Wis. 53172

### NOTICE

#### Martin Luther Academy

Registration Day for all Martin Luther Academy students is scheduled for Monday, Sept. 9. Registration hours are 8 to 11:30 a.m., 1:30 to 4 p.m., and 7 to 8 p.m. New students are asked to register in the morning or afternoon. Returning students may also register in the evening. The opening service will begin at 8:30 a.m. on Tuesday, Sept. 10.

Oscar Siegler, President

### SCHOOL OPENING Northwestern Lutheran Academy

The new school year at Northwestern Lutheran Academy will begin on Tuesday, August 27, 1968. The opening service will be held at 2:30 p.m. Early registration, especially by new students, is appreciated. For information write to the Office of the President, Moberidge, S. Dak. 57601.  
K. G. Sievert, Acting President

### CALL FOR NOMINATIONS Northwestern Publishing House

Since Pastor Werner Franzmann has accepted a call into the parish ministry, the Board of Directors of the Northwestern Publishing House herewith asks the members of the Synod to nominate men qualified to replace him on the editorial staff of our Publishing House.

Anyone nominated should be theologically trained. He should preferably have some experience in the parish or teaching ministry. He should have a mature theological judgment. Considerable competence in the field of English is required. The office also calls for the exercise of literary taste and discrimination. Evaluating manuscripts ranging from scholarly theological works to children's literature, will be an important part of the work. Finally, the ability to write clear, contemporary English is a necessary qualification.

Please supply pertinent information regarding the nominee. All nominations should be in the hands of the secretary of the Board by August 12, 1968.

Mr. H. P. Gieschen, Secretary  
c/o Northwestern Publishing House  
3616-32 W. North Ave.  
Milwaukee, Wis. 53208

### WANTED — HOUSEMOTHER

Northwestern Lutheran Academy, Moberidge, 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.

### USED ALTAR AND PULPIT AVAILABLE

Any congregation desiring a free altar and pulpit, please contact Mr. Armand Goeden, Rt. No. 1, 1533 E. River Road, Grafton, Wis. 53024.

#### 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

#### 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

#### NEEDED

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

#### AN OFFER—A "RETIREMENT" PARSONAGE

Grace Lutheran Church of Warren, Ariz., is now being served by the pastor of St. Paul's Church of Douglas, Ariz. As a result there is now a vacant parsonage in Warren.

The parsonage is on the upper level of a combination parsonage-parish hall building. Each level has a ground-level entrance. The parsonage is three years old and has three bedrooms, 1½ baths, a large living room, large screened porch, and a dining area off the kitchen. There is also a closed two-car garage under the porch. The living room and hallway are carpeted. Drapes are included.

The members of Grace Church want the parsonage to be used for church purposes and are offering it to any retired pastor or teacher of the Wisconsin Synod free of charge to live in as long as he likes. The only expense to the occupant will be for water, heat, and light.

Anyone interested is to write for further information to:

W. F. Winter  
1829 6th St.  
Douglas,, Ariz. 85607

#### 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

#### 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.

#### MISSION KITS CHANGE OF ADDRESS

Home Missions—Japan Mission—Africa Mission. These may be had for a handling and postage charge of 25c each. The Kits contain "Helpful Hints" to help plan a Mission Fair. Pictures, films, filmstrips, etc., are suggested in each kit. Order from

Mission Kits  
Audio-Visual Aids  
3512 West North Avenue  
Milwaukee, Wisconsin 53208

#### 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.

#### 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

#### 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

### 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

#### 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 help may be addressed to: Pastor Loren Schaller, Manitowoc Lutheran High, Lancer Circle,, Manitowoc, Wis. 54220.

S. Kugler, Secretary