

THE NORTHWESTERN

Lutheran

September 1, 1968

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BRIEFS by the Editor

THE STATISTICAL REPORT of our Synod for 1967 is now off the press. It was compiled by Pastor Walter E. Zank of Beaver Dam, Wisconsin. The following figures are reported, with the corresponding figures for three previous years offered for comparison:

Baptized Members

1967 — 371,048
1966 — 367,959
1965 — 363,100
1964 — 358,466

Communicant Members

1967 — 262,776
1966 — 253,450
1965 — 247,621
1964 — 243,876

These statistics show a growth in the past year of 0.8 per cent in our baptized membership. Over the three-year period, 1964-1967, we experienced an increase in total membership of 3.5 per cent. In other words, the rate of growth slowed down in 1967. In the course of the year, according to the Report, 571 adults and 8,128 children were baptized; 2,508 adults and 7,152 children were confirmed.

The Report also informs us that we now have 911 congregations, of which 185 are supported by the Synod. There are 235 Christian day

schools with 25,571 pupils taught by 345 male teachers and 612 women teachers. This represents an increase of five in the number of schools over 1966. The number of pupils declined, however, by 139. Sunday-school enrollment totaled 55,149. Students attending locally supported Lutheran high schools numbered 2,689, while 1,897 were in attendance at our Synod's worker-training schools.

Average contributions for all purposes rose from \$89.16 in 1966 to \$92.86 in 1967, an increase of slightly over 4 per cent. In view of the inflation spiral it is evident, however, that our offerings barely kept pace with rising costs.

Contributions for the Synod's budget increased by 21 cents in 1967. The average was \$13.44 per communicant. The average for other synodical purposes, such as *Missio Dei* and the Church Extension Fund, was \$8.54, an increase of \$1.34 over the previous year. One of the aims of the new *Called to Serve* program is to maintain and, with God's help, to improve on the level of giving which was reached through our *Missio Dei* effort, and to channel the gifts which during the past two years flowed into the *Missio Dei* fund into the regular budget ac-

count in the future. Surely the Lord has placed the means into our hands! Do not the open doors which He has set before us as a Synod present us with a golden opportunity to respond to His redeeming love?

* * *

IN THE WORK OF THE CHURCH the gathering of statistics is a vital, but sometimes little appreciated, task. If the statistics are to be of any value, it is essential that pastors, teachers, treasurers, financial secretaries, Sunday-school superintendents, Synodical officials, and all who have a responsibility in this respect keep accurate records and supply the necessary information promptly to the statistician. In this area, too, the Scriptural injunction applies that all things are to be done "decently and in order."

* * *

STATISTICS CAN BE USED either properly or improperly. When David set out to take a census of his people, his desire to boast of the size of his kingdom and of his military might provoked the anger of the Lord. On the other hand, Scripture duly records that on Pentecost about 3000 souls were added to the Church. A short time later, we are told, "the number of the men was about 5000" in the congregation at Jerusalem. From this we see that a count was taken. Luke, the inspired historian who wrote the Book of Acts, cites these statistics in order

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The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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Editorials

Investment Risks In an article entitled "Watch Those Church Loans!" an observer of church trends, writing in *Clearing House*, cites some ominous signs that loan officers should heed. Among the warning symptoms are "declining church attendance, reduced giving, lowering Sunday-school attendance, and shrinking numbers of men entering seminaries." The most serious loss referred to by the writer is the disenchantment of the 18-to 24-year-olds with the church today, and their estrangement from the churches.

The writer points out that these are trends that lenders might well consider when large, long-term loans are sought by congregations. The writer of the article asks, "Will the next generation . . . pick up the debts that will be passed on?" "Will there be enough younger people in the churches to take on the financial obligations?"

When a bankers' periodical takes note of the decline of the churches—this is news. It is also a telling commentary on the deterioration of American churches when a bankers' publication finds it necessary to diagnose the ailments of religious bodies.

Would these bankers consider our congregations better risks? If our Seminary enrollment is the deciding factor, then certainly our Synod is a good risk. If an increase in giving and in Sunday-school enrollment is a determinant, less certainly but still yes. There have been modest increases in both (though this observation does not consider all our Synodical needs as far as giving is concerned.) We do not have bankers' statistics on church attendance in our congregations or on the percentage of 18-to 24-year-olds in our churches. One would like to interpret a lack of complaints in either case as an encouraging sign. The telltale trend does not appear to have set in.

One conclusion to be drawn from the use of these bankers' yardsticks is that our congregations are still reasonably good investment risks. Our Chase National and our First Wisconsin rating ought still to be favorable.

Will it remain so? Yes, if we also succeed in narrowing the gap between our Synodical income and outgo. Above all, only if we as congregations and as a synod retain these spiritual assets that other church bodies are losing—a total regard for the Word of God; a diligent use of the only means of salvation and sanctification, the Means of Grace; and a clear-sighted pursuit of our Father's business and our church's business.

That also represents solvency in the bank of heaven.

CARLETON TOPPE

Our Guest "Come, Lord Jesus, be Thou our Guest, and let these gifts to us be blest."

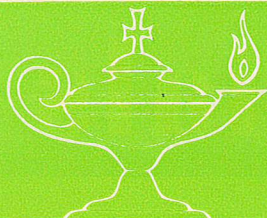
Most of us have been familiar with that table prayer, either in this English form or in the German original, ever since we were little children. It is a good prayer for several reasons. It is simple enough for even tiny children to learn and understand, it is short, and it really says all that needs to be said. It might be objected that the prayer is repeated so often and has become so familiar that we are apt to speak it as a mere thoughtless formula. The same criticism might be made regarding our use of the Lord's Prayer. But the criticism applies to the user, not to the prayer.

This little prayer, first of all, acknowledges that what has been set before us is a gift of God, and if we are at all sincere in considering it to be God's gift to us, that should influence our whole behavior while at table. If we really accept our meat and potatoes as God's gift, it is a short step from there to accepting all that we have and use as a gift from God. This table prayer will then also be an acknowledgment that God has answered our prayer that He give us each day our daily food. It matters not that this bread may have cost us the sweat of our brow. That is the way of life ever since Adam; it nevertheless is a gift of God.

We ask Jesus to be our Guest at table. Do we really mean that we are asking the King of kings, the Creator of heaven and earth and all things, to be our Guest? That is what we say and we ought to mean what we say. Christ does not disdain to be a guest at table. The Lord ate broiled fish after His resurrection with some of His disciples on a lake shore. The disciples were awed and they dared not ask Him who He was because they knew it was Jesus. They were awed but not terrified, and it was a meal they could not forget. Jesus also ate with the two disciples at Emmaus as their invited guest. They did not recognize Him at first, although their hearts were stirred while He spoke with them.

Something on that order will be the unseen presence of Jesus as our invited Guest. His presence need not awe or terrify us, but if we invite Him, we should assume that our invitation has been accepted and from then on act accordingly. We need not act any differently from what comes natural to us as Christians. If we invite the Lord as the Giver of all good gifts and give Him thanks for such gifts, that is all He asks.

ERWIN E. KOWALKE



Studies in God's Word

Grievous Afflictions First—Ruth 1:1-5

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-Judah went to sojourn in the country of Moab, he and his wife and his two sons.

And the name of the man was Elimelech and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-Judah. And they came into the country of Moab and continued there.

And Elimelech, Naomi's husband, died; and she was left and her two sons.

And they took them wives of the women of Moab; the name of the one was Orpah and the name of the other Ruth; and they dwelled there about ten years.

And Mahlon and Chilion died also, both of them; and the woman was left of her two sons and her husband.

"Search the Scriptures . . . they are they which testify of me," Jesus declared to the Jews (John 5:39). Of course, He was referring to the Old Testament. Can this word of our Lord be applied to every book of the Old Testament? Specifically, does it include the Book of Ruth? The invitation to "search the Scriptures" has been given also to us. The implied promise that we shall find Christ in our search is ours, too. To gain a perspective in our search, we begin with a few preliminaries.

The Book of Ruth, the Word of God

The Book of Ruth has been honored on all sides as a literary work

of art. Various sources have described it as "an idyl," "a charming story," "one of the sweetest books of the Bible," "a garden of roses linking the 'House of Bread' with the 'field of Moab,'" "a delightful interlude between the tumultuous events of the books of Judges and Samuel."

Such acclaim, although it may whet the appetite, is not our reason for tasting and eating this living food from the "House of Bread." In the Book of Ruth we have a spiritual confection of God's Word set before us. Although its writer is unnamed and unknown, there can be no mistaking its Author, who has inspired *all* of Scripture (II Tim. 3:16). The Holy Spirit has left His imprint on this book. The proof is in the eating.

A Bridge Between Judges and I Samuel

The book, describing events which occurred during the time of the Judges, likely was written during the time of David's reign, possibly by David himself. This assumption is based on the reasoning that David must have been well known to have been the object of the genealogy at the close of the book. This is coupled with the fact that the name of Solomon does not appear, an unlikely thing had the book been written after David's time.

It is fitting that the Book of Ruth follows the Book of Judges and precedes the Books of Samuel. The book furnishes a contrast and a supplement to Judges. It shows the guidance of God in the case of an individual family during a time of national crisis. On the other hand, it introduces David, who becomes the subject of Samuel's writings.

God's Purposes Ripen

The subject of the book is well known. It is the historical presentation of the life and adventures of a family of Israel. The book receives

its name from the principal character, Ruth, a young Moabitish woman whose life was enriched by her adoption into the family of Israel. Thus a reunion of the line of Lot and the line of Abraham was brought about.

The book's purpose is patent. A chief aim is to trace the ancestry of David to Ruth. It also serves to impress upon us a lesson of filial piety and devotion. It leads us to acknowledge the Lord in all our ways and in all events that concern us. By the inclusion of an alien to Israel into the royal line of David and David's Greater Son, it commends us to Christ. It is a foregleam of both Christmas and Pentecost, showing that the Savior is not confined to one nation or people.

Significant Names

The scene is laid in Bethlehem of Judah, where our Savior was born. Thus from the outset we have a hint of the significance of the account before us.

The names of the characters are not without meaning either. Elimelech ("my God is King"), Naomi ("my sweetness"), Mahlon ("invalid"), Chilion ("wasting away"), Orpah ("neck" or possibly "stiff-necked"), and Ruth ("companion") may furnish us with food for thought as the story unfolds. One may also reflect on the meanings of Bethlehem ("house of bread") and of Ephrathite, a descendant of Ephraim ("fruitful").

Questions Raised

Was Elimelech, for instance, denying the testimony of his name ("my God is King") and of his lineage ("fruitful one") and of his residence ("house of bread") when he took his family to Moab to escape famine? Was it a lack of trust in his King, who chastises and embraces, who wounds and heals again? Do the names of their two sons indi-

cate that Elimelech and Naomi were losing heart?

Famine was not an infrequent plague to fall upon God's people, inveterate backsliders. The Lord had His good reasons for letting either weather or enemies cut off food supplies. Was Elimelech justified in taking his family to Moab, a nation not unfriendly at the time, but still alien to Israel? Was he unnecessarily

exposing his sons to heathenish neighbors on the other side of the Dead Sea?

Moab, famed for its seductive daughters, did engage Elimelech's sons. Were they violating God's directives, even if they did not expressly transgress His prohibitions against intermarriage with *Canaanites*?

Were the grievous visitations on Naomi a consequence of her part in

the re-enactment of Lot's choosing greener pastures without regard to heathen environment?

Answer as you will, one can see the guiding hand of the Lord, who makes *all things*, including the issues of our weak and sinful resolutions, "work together for good to them . . . who are the called according to his purpose" (Rom. 8:28).

PAUL NITZ



WAUPUN, WISCONSIN — PRISON CITY

The Gospel Proclaims Spiritual Liberty

"The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1).

"Waupun" is synonymous in the minds of many persons in Wisconsin with "prison" and "captivity," for the city of Waupun is the location of the state prison for men.

The imposing stone walls and steel bars of the prison are a constant reminder to the residents of Waupun of how a man can lose his physical liberty. As Christians who know the prophecy of Isaiah and the significance of the Gospel those same walls and bars bring to mind the spiritual captivity of all men and the spiritual liberty which is proclaimed to all men through the Gospel. And this freedom is given alone by God's grace!

A New Mission Is Established

The small group which organized a new Wisconsin Synod mission in Waupun was well aware of the spiritual significance of those walls and the freedom which is theirs through the Gospel and God's grace. They likewise felt that it was alone by

God's grace that they were privileged to found a new congregation of our Synod. That is why they chose the name Grace Ev. Lutheran Church.

That was more than 18 months ago, and since that time God's grace has continually brought blessings. There has been unexpected growth, an average worship attendance of better than 75 and generous offerings.

Four Acres of Land Acquired

On May 12 the young congregation again gave thanks for the grace of God. Through the Church Extension Fund nearly four acres of land had been purchased, and on this day

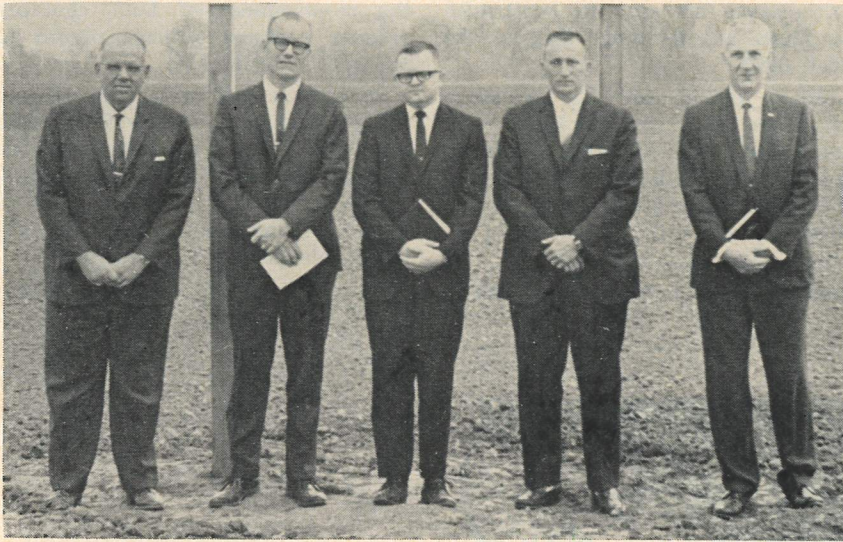
it was consecrated to the glory of God and the extension of His kingdom on earth.

Grace Ev. Lutheran Church doesn't have a beautiful chapel in which its members worship and study. Presently it is meeting in a rented room of a private school. But the members of Grace daily see those prison walls. They remember the prophecy of Isaiah and give thanks for what they have received through God's grace—the abundant treasure of His Word, spiritual freedom, and a helping hand from those in the Synod who have supported the Church Extension Fund.

RONALD ROTH



The congregation in Waupun, Wisconsin, on May 12 when the newly acquired property was consecrated.



Pastor and officers of our new mission congregation in Waupun, Wisconsin (left to right): Mr. Harvey Buss, treasurer; Mr. Arnold Jensen, president; Pastor Ronald Roth; Mr. Ronald Gedamke, financial secretary; Mr. Robert Graf, secretary.

YOUNG MEN ON A MISSION — EXPLORATORY WORK IN NEW ORLEANS

Shortly before the Easter recess this past spring, six young men from Northwestern College at Watertown, Wisconsin, began planning a mission in response to an urgent call. The request came from Christians vitally concerned with finding a confessionally sound church in the New Orleans area of Louisiana.

Under the direction of the Board for Home Missions and its Executive Secretary, Pastor Norman Berg, the six young men received an orientation in the technique of making a survey-cavass. Their mission was to gather religious information which would be useful to the Board for Home Missions in considering the possibility of establishing a mission in the New Orleans area.

After preliminary information was gathered by the undersigned, an assistant instructor at Northwestern College who accompanied these young men to New Orleans, it was decided that a spot check of the



A portion of the congregation attending the Easter service in New Orleans.

potential areas around the city would be most useful. In three and a half days these six young men completed a mission cavass of some 3600 homes, a good piece of work for anybody's vacation.

The cavass indicated that there is a growing number of people in the

New Orleans area concerned about the Scriptural soundness of Lutheranism in our country. On Easter morning some of these persons joined our young men in holding the first Wisconsin Evangelical Lutheran service in Louisiana. There were 22 people who worshiped their Savior in New Orleans Easter morning, fully aware that the closest Wisconsin Synod mission and pastor were 375 miles away in Huntsville, Alabama.

The distance from our closest mission and the fact that there are well over one million people in the Greater New Orleans area speak strongly for the desirability of serving this area and others like it with the strong message that is still ours.

At the same time, this venture itself speaks strongly of the potential of our young men when given the opportunity and encouragement to go on a mission.

GARY SCHROEDER

Briefs

(Continued from page 278)

to give glory to God. The Gospel of Christ had, indeed, proved itself to be "the power of God unto salvation" to all these souls.

Statistics are abhorrent to God when they are used by churches to glorify their own organization or to create the impression that their

leaders speak for a great number of people when they make pronouncements on political, social, or economic matters. The temptation to glorify man rather than God is a particular temptation, as it seems, for the public relations departments of church bodies. How much more influential and impressive a press release is when it is issued with a

reminder that it comes from a church representing so-and-so many members!

As we ponder the statistics that are cited above, let us give glory to God for whatever gains have been registered, and let us consider with sober reflection and repentance the shortcomings, weaknesses, and failures that are revealed!



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: How Does Jesus
Speak to Us?**

A reader was disturbed by this paragraph in a booklet of devotions: "Every day too God speaks and listens to us. He does so in the language and nature of this world. He does so in the *written* Word as we have it in the Bible. He does so especially in the *living* Word as expressed in the person of Jesus Christ." It was especially the final sentence that disturbed the reader.

The impression that is given, particularly since the words "written" and "living" are in italics, is that these are two different ways that God speaks to us. He speaks to us through the Scriptures; He speaks to us through Jesus Christ, the living Word. But this raises the further question: How does Jesus speak to us? The impression the last sentence gives is that He speaks in a manner distinct from the written Word or the Scriptures. Is this so?

Jesus Spoke Directly

When Jesus was visibly present on earth, He spoke directly to the people, to the disciples. When He spoke, it was God speaking in Jesus, whom John 1 calls the Word. God was speaking through the living Word, who was present in the person of Jesus Christ. The people who heard Jesus speak heard God speaking to them even as they heard God speaking to them in the Old Testament Scriptures.

Jesus still lives. He whom John calls the Word still lives. His resurrection is a fact. But how does He speak to us today?

When Jesus ascended into heaven, He removed His visible presence from His disciples. He had indeed told them: "Lo, I am with you always." So it was not that after His ascension Jesus was no longer present with them, had left them. But, as Scripture tells us, He was "received out of their sight." No longer would they see Him with their eyes, hear Him with their ears, touch Him with their hands. When Saul on the way to Damascus was struck down and heard Jesus, the living Word, speak to him directly, it is evident that this was quite out of the ordinary. That is not the way He was speaking to man any more.

Jesus Spoke Through His Apostles

But how then does the living Word, Jesus, speak to us now? Before His ascension Jesus made provisions for this. He told the Apostles: "Ye shall be witnesses unto me." Before that already He had told them: "As my Father hath sent me, even so send I you" (John 20:21). "He that heareth you heareth me" (Luke 10:16). Jesus would continue to speak, even when men would

not see Him and hear the words from His own lips. He would continue to speak through the Apostles whom He chose and sent out for that very purpose.

Jesus Speaks in the Scriptures

But aren't these men also dead? How then does Jesus speak to us today? The testimony of the Apostles, the word they spoke at Jesus' command, as His spokesmen, is what we have in the New Testament Scriptures. St. John assures us: "That which we have seen and heard declare we unto you" (I John 1:3). Mark tells us that he is writing "the gospel of Jesus Christ, the Son of God" (Mark 1:1). St. Paul makes it quite clear that he was communicating the Word of God, for he commends his readers "because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God" (I Thess. 2:13). Jesus continues to speak through the Scriptures. The living Word, if we want to use that expression, speaks today through the Scriptures. That is the way God in Christ has chosen to speak to us today. The Lutheran Church for that reason follows the principle: Scripture alone.

We Must Avoid Enthusiasm

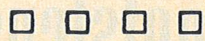
To claim any manner of direct speaking on the part of Jesus to man today apart from the Scriptures is known as enthusiasm. Since Jesus has not promised to speak to us in this way after His ascension, in fact, since His ascension points to the direct opposite, any claim that the living Word speaks in the person of Jesus Christ apart from the written Scriptures cannot be accepted. To claim that leads men away from Scripture and from certainty. Only as we listen to Jesus speaking in the Scriptures can we know that it is indeed He addressing Himself to us.

"This We Believe"

Just because ideas such as are expressed in the above quotation are finding their way into Lutheran writing, our Synod's pamphlet, "This We Believe," has this statement: "We reject the emphasis upon Jesus as the Word of God (John 1:1) to the exclusion of the Scriptures as God's Word." Applying this to the above quotation we would have to say: We reject the idea that today God speaks "in the living Word as expressed in the person of Jesus Christ" as something separate from His speaking "in the written Word as we have it in the Bible." Jesus, the living Word, speaks only in the written Word. Only when that Word is read, preached, taught, heard, is the Word of Jesus coming to us.

ARMIN SCHUETZE

What do
you mean..



Sanctification?

"ENTIRE SANCTIFICATION" HAS NO SCRIPTURAL BASIS

What Is Meant by Entire Sanctification?

The Holiness sects, of which there are literally dozens in the United States, teach what they call "entire sanctification." In fact, they regard this as the central doctrine of the Bible.

Entire sanctification, they say, is a work of God's grace different from both justification and regeneration. They believe that in the act of entire sanctification God instantaneously and completely frees regenerated believers from all sinful inclinations. All inbred sin is supposedly entirely eradicated.

One of the largest of these Holiness sects is the Church of the Nazarene. A number of them go by the name, the Church of God. Another is the International Church of the Foursquare Gospel, founded by Mrs. Aimee Semple McPherson. There are many others.

Christians Still Sin Daily

In previous articles in this series we have seen that Scripture clearly teaches that we Christians sin daily as long as we are in this world. Passages like I John 1:8 are plain and easy to understand: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Saint John is not here speaking about the sins which we committed before we became Christians. He is referring to the sins into which we who have come to faith in Christ still fall.

How, then, can the Holiness churches maintain that it is possible for a Christian to keep God's Law perfectly and to live without any sinful desires whatsoever? On what do they base their claim that Christians are able to live a life of complete and perfect sanctification? Let us take a brief look at some of their "proof passages."

The Admonition to Strive for Holiness

In II Corinthians 7:1 Paul writes, "Having therefore these promises, clearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Doesn't this clearly imply, the Holiness sects argue, that we can become perfectly holy in this life?

Far from establishing what the perfectionists attempt to prove, however, this text teaches the very opposite. The very fact that we are encouraged and exhorted to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" shows that we have not yet reached this goal. If, as the Holiness churches claim, some Christians have already achieved perfect holiness in this life, what need would there be for an admonition such as this? Notice, too, that the inspired Apostle includes himself among those still needing to cleanse themselves!

Nevertheless, the fact that the goal of perfect sanctification is not attainable as long as we live in this

world should not discourage us from striving toward it. We should not throw up our hands in despair. The gracious promises which our heavenly Father has given us are a source of strength for our struggle against the flesh. Bidding us to separate ourselves from the ungodly and their wicked ways, He promises, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters" (II Cor. 6:17, 18). What an encouragement such a blessed promise is to prompt us to heed His admonition!

"Perfect" Christians Are Those Who Are Spiritually Mature

Another of the passages referred to by those who believe that perfect sanctification is possible in this life is Philippians 3:15. Here Paul writes, "Let us therefore, as many as be perfect, be thus minded." In the twelfth verse of this same chapter he said that he had not yet reached a state of perfection. There we read, "Not as though I had already attained, either were already perfect." At first glance it may seem, to be sure, as though Paul were contradicting himself.

A little closer look at Paul's words soon makes it evident, however, that this is a false conclusion. He encourages those who are "perfect" to follow his example in pressing toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:14, 17). He admonishes them not to walk like those who are enemies of the cross of Christ, "whose end is destruction, whose God is their belly, and whose glory is in their shame" (Phil. 3:19). He reminds them that they are in reality citizens of heaven, "from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21).

From the entire context it is clear, therefore, that those of whom Paul speaks as being "perfect" are Christians who have not yet reached the goal of living perfectly holy and sinless lives. They still have a "vile body." They are still in this world. But they keep their eyes firmly fixed on their heavenly goal. They look forward to the resurrection when their sin-ridden bodies will be changed and glorified like Christ's. Then finally they will be perfect. Then finally they will be free from every blemish and taint of sin. Then also they will be delivered from all the evils that are the bitter fruits of sin, for in the resurrection "this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. 15:53).

Those who are "perfect" are thus Christians who are "mature," as the RSV here translates, or "spiritually adult," to use the expression from Phillips' translation. They are contrasted with those who are "children in understanding" (I Cor. 14:20). They are not mere be-

ginner in Christian faith and life, but tried and tested veterans.

The Argument: God Does Not Demand the Impossible

The final argument of the Holiness prophets is pure rationalism. They point to the many admonitions to holiness in Scripture. "Would God command what is impossible?" they reason. "Would He tell us to be holy if entire sanctification were unattainable? Would He not be altogether unjust if He would command us to be holy, knowing full well, however, that we can not keep this command? God would be a heartless tyrant if He would issue commands to a race of moral beings which no one is able to keep."

What blasphemy such charges are! God does, indeed, demand perfect holiness of us. That is the demand of His Law, and no one is able to meet it. But God is no heartless tyrant. On the contrary, He is "merciful and gracious, long-suffering, and abundant in goodness and

truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exod. 34:6,7). For Jesus' sake He has forgiven all our sins.

The Law Serves to Show Us Our Sin

Acting as a mirror, God's Law exposes our sinfulness. It shows us our guilt and the hopelessness of our condition. Thus it prepares us for the Gospel. For unless sinners recognize the desperateness of their situation, they will not appreciate God's grace and mercy.

The "entire sanctification" doctrine of the Holiness churches has thus no Scriptural basis whatsoever. It is pure fantasy. It is a dangerous and devilish false teaching because it deceives sinners into thinking that they have no need of repentance.

May we, rather, daily join the publican in the Temple in his penitent plea, "God be merciful to me a sinner!" (Luke 18:13.)

WILBERT R. GAWRISCH

DMLC Summer School Graduates 21 Teachers

On a beautiful summer morning, July 19, 1968, the Summer Sessions of Dr. Martin Luther College, New Ulm, Minnesota, came to a close with a graduation service. Enrolled in the Summer Sessions and the Workshops were 164 students. Many were teachers of our Christian day schools in Wisconsin, Michigan, Ohio, Illinois, Arizona, California, and Minnesota. Others attending were regular session students.

Thirty-six courses in various areas of the curriculum, plus the opportunity for supervised student teaching in St. Paul's Lutheran School in New Ulm, were offered during the full five-week session. In addition a workshop in Curriculum Planning was offered during the first two weeks. Prof. A. Woltd of Wisconsin Lutheran College, Milwaukee, acted as the coordinator. During the last two weeks a workshop in the Parish Music Program was conducted by Prof. Meilahn Zahn together with other members of the music staff. These workshops provided opportunity for busy teachers to concentrate on special problems of a given area for one or two weeks using a more informal approach than is customary in the normal college course. The students and teachers who participated were very enthusiastic and most grateful for the opportunity.

For the graduation service Prof. Lloyd Hahnke of Martin Luther Academy preached the sermon on the theme, "The Eternal Glory of the Temple of God," based on the words of Ephesians 2:6,7. He reminded the graduates of the great privilege and also the responsibility of being colaborers in the building of the kingdom of God. He encouraged them to be more zealous in this work, always remembering the eternal glory of the Temple of God.

The Summer School Choir under the direction of Prof. Meilahn Zahn beautified the service by singing "Unto Him That Loved Us" by R. V. Williams and "Sing Praise to our Glorious God" by Heinrich Schuetz.

Conferring degrees and presenting diplomas was Prof. V. F. Voecks, vice-president of the College. Seventeen students who received their Bachelor of Science Degree in Education were:

Steven Dankert	Grand Island, Nebraska
Terry Jo Fluegge	Eagle River, Wisconsin
Rita Garrett	South Milwaukee, Wisconsin
Linda Geiszler	Watertown, South Dakota
Gary Graf	Brillion, Wisconsin
Karin Krist	West Allis, Wisconsin
Bernice Leinwander	Appleton, Wisconsin
Mary Manske	Stoddard, Wisconsin
Elaine Moldenhauer	Neenah, Wisconsin
Susan Ness	Toledo, Ohio
Duane Polack	Milwaukee, Wisconsin
Ann Prange	Watseka, Illinois
Donna Reed	Mt. Morris, Michigan
Ruth Rosin	Caledonia, Wisconsin
Charlotte Rupprecht	Milwaukee, Wisconsin
Emmaline Scott	Rhineland, Wisconsin
Richard Winkler	Milwaukee, Wisconsin

Receiving a Bachelor of Science Degree in Education in absentia was:

Arthur Glende	New Ulm, Minnesota
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Phasing out the three-year program of teacher-training, the College awarded its last three-year diplomas to:

Alisa Kelm	Oshkosh, Wisconsin
Ruth Schroeder	Nicollet, Minnesota
Marilyn Toppe	Watertown, Wisconsin

The following public college graduates having completed the required courses were recommended to the Conference of Presidents for Synod Certification qualifying them to teach in Synod elementary and secondary schools:

Glenn Bode	Gibbon, Minnesota
Myron Duin	New Ulm, Minnesota
Carol Kaus	Kendall, Wisconsin
Norbert Manthe	Onalaska, Wisconsin
Janet Nichols	Sparta, Wisconsin

All who attended the service were invited to enjoy the noon meal in the new college cafeteria and dining area of Luther Memorial Union.

GEORGE HECKMANN

History Continues Its Swift Pace

Wisconsin Lutheran Child and Family Service

History Is "His Story"!

"His story" here at Wisconsin Lutheran Child and Family Service is brief at this point. Less than three years ago these pages carried the beginning of "His story" at 6800 North 76th Street, Milwaukee. During that time there have been many evidences of God's grace: He made it possible for a group of Wisconsin Synod people to purchase the almost 17 acres of land with a modern, well-equipped convalescent hospital. A consecrated and concerned Board of Directors was elected. The skilled and dedicated staff was assembled. The hearts of His people were moved and their hands opened to support this work of mercy. A contractor was found to undertake the construction of building additions after architectural difficulties. We were blessed with good weather during the entire construction period.



Part of the congregation assembling for the Dedication Service on Sunday, June 23, at 4:00 P.M. A local television station, WITI-TV, carried the event on its 10:00 P.M. news spot.

Dates to Remember

- July, 1965 — Wisconsin Lutheran Convalescent Home begins its work of mercy.
- October, 1965 — Dedication of the original building to the glory of God.
- January, 1966 — The name is changed to Wisconsin Lutheran Child And Family Service.
- October, 1966 — The Social Services Division begins its state-wide work.
- September, 1967 — Groundbreaking ceremony for the new buildings.
- June, 1968 — Dedication of the new Office Wing and the new Residence Wing.
- July, 1968 — The Home for the Aging receives its first residents.

The Dedication Service

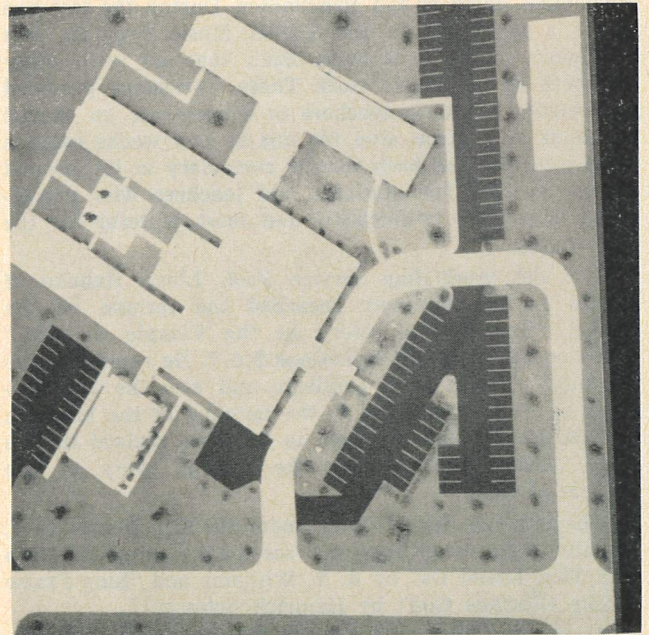
On Sunday, June 23, our fellow Lutherans came to celebrate a joyous occasion. The new two-story office building for Social Services and the new 48-bed Residence for the Aging were to be dedicated. The entire previous week had been designated as "Open House" for all interested people and groups. Many made use of

these times to tour the complete facility. On the Sunday of dedication many more were present despite the threatening weather. The rain held off until the close of the open-air Dedicatory Service on the patio. The officiants were: Pastor J. C. Dahlke, president of the Northern Wisconsin District, who was the liturgist; Pastor R. E. Kleist, a member of the Board of Directors and chairman of the Building Committee, who preached the sermon; Pastor A. C. Buenger, president of the Southeastern Wisconsin District, who performed the dedication rite; and Pastor E. F. Lehninger, executive director of WLCFS, who offered the dedicatory prayer and benediction.

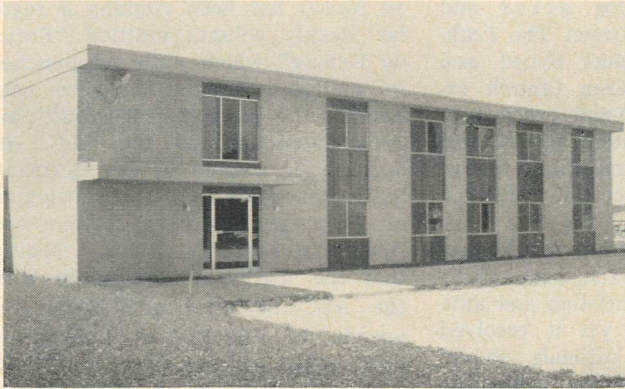
The ladies of both the Afternoon Guild and the Evening Guild served refreshments during the week of Open House and after the Dedication Service. Tours of the entire facility closed the day of dedication for a weary but happy staff.

The Present Facilities

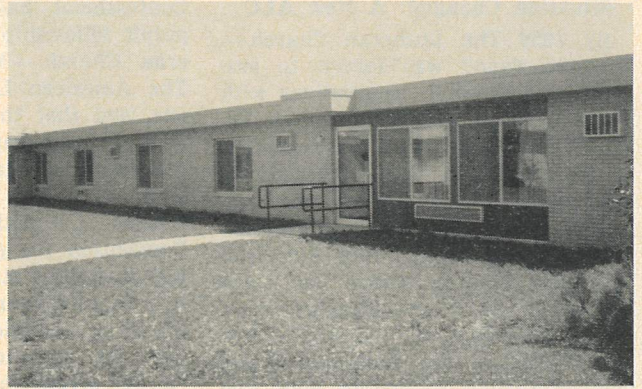
These consist, first of all, of the Convalescent Unit built in 1962 with 113 beds, present facilities all certified by Medicare together with the X-ray room and laboratory, occupational therapy room, physical therapy room, kitchen, dining room-chapel, and basement. Secondly, there is the new two-story Office Wing, connected to the original building and containing the necessary offices for the social services and administrative staff as well as a small chapel. Thirdly, the Residential Wing, also connected to the original building, has 24 two-bed rooms for 48 residents plus two solariums and an occupational therapy room.



A scale model, built by a member of one of our churches, shows the complete facilities on about 4½ acres of land. There is an additional 12 acres still unused.



The new, two-story office wing with its front entrance and the convenient parking lot.



The entrance to the "activity solarium" and adjoining occupational therapy room at one end of the new Residence Wing.

Services Offered

Child welfare offers the services of adoption (more than 100 children have been placed for adoption from October, 1966, to August, 1968), foster care, counseling of unmarried parents, and family counseling throughout the state of Wisconsin.

The convalescent unit offers restorative services (professional nursing, physical therapy and occupational therapy), skilled nursing care and a limited amount of custodial care to patients 18 years of age or older in a "half-way house" between hospital and home.

The residence unit offers a home for the aging for the rest of their lives to members of the Wisconsin Synod who are 65 years of age or older, residents of the

state of Wisconsin, and able to take care of their personal needs at admission.

To His Glory!

To God alone be all glory for what He has done in "His story" at Wisconsin Lutheran Child And Family Service. Just a brief survey of the records shows that almost 4,000 persons have been served in one way or another by this agency of Christian mercy with tender, loving care and the good news of the Savior. May it continue to reach out to the neglected, rejected, homeless, helpless, sick, and aging in future history, serving His people from the cradle to the grave!

MENTOR KUJATH

Looking at the Religious World

INFORMATION AND INSIGHT

MISSOURI'S PROBLEM: "TO JOIN OR NOT TO JOIN" WITH THE ALC

Thirty Years Ago

Every now and then history *does* have a way of repeating itself! Back in 1938 — exactly 30 years ago — the Missouri Synod disturbed the peace of the Synodical Conference by abruptly announcing that it was ready for fellowship with the American Lutheran Church. In that year the Missouri Synod, in convention assembled, resolved that its *Brief Statement* together with the ALC's *Declaration* "be regarded as the doctrinal basis for future fellowship be-

tween the Missouri Synod and the American Lutheran Church."

Full altar and pulpit fellowship, however, never materialized between The Lutheran Church—Missouri Synod and the American Lutheran Church, although it was practiced in certain local situations and especially in the military chaplaincy program. For two decades our own Wisconsin Synod vigorously protested that important doctrinal differences were being glossed over in the fellowship negotiations between Missouri and the ALC. In 1947 the Missouri Synod's Committee on Doctrinal Unity honestly had to admit that a "manifest lack of doctrinal

unity" still stood in the way of fellowship with the American Lutheran Church.

But they kept on trying. By 1950 both Missouri and the ALC had adopted a newly formulated *Common Confession*, which our Wisconsin Synod was again compelled to brand as "inadequate" for the purpose of serving as a basis for fellowship between those two church bodies. In all honesty we had to declare that the adoption of the *Common Confession* created "a basically untruthful situation" in that this action was interpreted as "a settlement of past differences which (were) in the fact not settled."

Situation Changed: A New ALC

By 1956 The Lutheran Church—Missouri Synod was forced to suspend its fellowship negotiations with The American Lutheran Church because that body was in the process of merging with three other Lutheran bodies. This merger was consummated in 1960 in the formation of a new and much larger American Lutheran Church, which has since proven to be a considerably more liberal body than the old ALC. After our Wisconsin Ev. Lutheran Synod had terminated fellowship with The Lutheran Church—Missouri Synod in 1961, the latter proceeded to establish closer ties with the new ALC and with the even newer and more liberal Lutheran Church in America. The result was the formation on January 1, 1967, of the Lutheran Council in the U.S.A., a unionistic grouping which included 95 per cent of the Lutherans in this country. Hardly had this infant begun to cut its baby teeth when the liberal elements within Missouri were already clamoring for full fellowship with the ALC.

A Dubious "Consensus"

At the New York Convention of The Lutheran Church—Missouri Synod in June of 1967 it was enthusiastically reported that official representatives of both the LC-MS and the ALC had adopted a "Joint Statement and Declaration" which revealed a "consensus" in the preaching of the Gospel and the administration of the sacraments. What did this "consensus" amount to? Three essays had been prepared concerning the doctrines of *sola gratia* ("by grace alone"), *sola Scriptura* ("by Scripture alone"), and *de ecclesia* ("concerning the Church"). About a dozen men were involved—four for each topic, two from each synod. And the "consensus" of these dozen individuals in restricted areas of doctrine which did not cover many past differences was supposed to be a sufficient basis on which to establish fellowship between two large church bodies!

Resolution No. 3-23

In view of this alleged "consensus," Missouri's 1967 convention resolved (Resolution No. 3-23) that "the Synod recognize that the Scriptural and

Confessional basis for altar and pulpit fellowship between The Lutheran Church—Missouri Synod and The American Lutheran Church exists, and that the Synod proceed to take the necessary steps toward full realization of altar and pulpit fellowship with The American Lutheran Church. . . ." Although the New York Convention recognized that "disturbing diversities still exist, particularly in reference to un-Christian and anti-Christian societies," yet it resolved that its synodical officials should "make arrangements for promoting the widest possible mutual recognition of the doctrinal consensus and its implications for church fellowship" among Missouri's membership by means of discussions in pastoral conferences and district conventions. After two years of such widespread discussions the decision on fellowship with the ALC is scheduled to be brought up for a final vote at Missouri's 1969 convention in Denver.

Opposing Viewpoints

Accordingly, 1968 has so far proven to be a turbulent year for The Lutheran Church—Missouri Synod. The crucial question of fellowship with the ALC has been the major topic of discussion at all of Missouri's numerous district conventions, and strongly opposing viewpoints between the liberals and conservatives in Missouri have come to light. Missouri's Praesidium has been actively pushing for fellowship with the ALC through a steady flow of propaganda in the *Lutheran Witness* and other official periodicals, as well as by means of personal appearances at district conventions. In fact, the *Lutheran Witness* has printed at least two articles written by ALC officials who have blithely ignored serious differences in doctrine and practice and instead addressed shallow emotional appeals to Missouri's lay people to declare fellowship with the ALC on the basis of the nebulous "common ground" on which both synods supposedly stand. In addition ultra-liberal periodicals like *Dialog* and *Lutheran Forum* have been doing their bit to plug for fellowship between Missouri and the ALC before too much opposition can be organized against it.

Strong Opposition

And opposition there is—aplenty! *Christian News* (successor to *Luther-*

an News) has been running a regular weekly column entitled "Focus on Denver" which pulls no punches in underscoring the fallacies concerning the alleged "consensus" between Missouri and the ALC. An open letter written by Dr. Hermann Sasse, renowned Lutheran theologian of Australia, has been making the rounds in Missouri circles, pleading that the matter of fellowship with the ALC be withdrawn from the agenda of the Denver Convention next year lest the "great mistake made by joining the Lutheran Council" be repeated and the unity within the Missouri Synod be disrupted. Dr. Sasse contends that the pro-fellowship literature being sent out by Missouri's Praesidium shows "a considerable lack of theological judgment" in that it avoids making any attempt "to understand the development which has taken place in either of the negotiating churches during the past thirty years."

Late in May, 10 theological professors from Missouri's Concordia Seminary in Springfield, Illinois, addressed an open letter to President Harms voicing their strong objections to fellowship with the ALC on the shaky basis of "the consensus of a handful of commissioners." Referring to the three essays on the basis of which the dozen or so Missouri and ALC representatives had reached their consensus, the Springfield professors asked: "Do these documents in fact *adequately* express in each instance the kind of basis for doctrinal consensus which Lutherans who take their Confessions seriously require in this day of muddled theology?"

The concerned professors reminded President Harms of the "definite difference of opinion" which was evident just this past March at a Chicago meeting between Missouri and ALC theologians. Alluding to numerous modernistic statements made by the ALC's president and leading theologians, the Springfield professors further asked: "Must we be charged with suspicion and doubting of the ALC's sincerity when we question and challenge *public* statements which run counter to our synodical position on Scripture, to name one item? When they themselves

unfurl the flag of neo-orthodoxy and higher criticism, is not this sufficient warning to be on guard and to back off?" They added the timely warning: "We all know from history the broken trail that theological compromise has charted. The fellowship we seek comes only with true unity of belief and teaching."

Preus Essay

Perhaps the most effective piece of literature opposing fellowship with the ALC has been an essay entitled *To Join or Not to Join* delivered by Dr. Robert D. Preus at the convention of Missouri's North Dakota District at Grand Forks last February. In this essay, which has been reprinted in pamphlet form and widely distributed, Dr. Preus presents a sane, clear-cut analysis of some of the chief obstacles to fellowship between Missouri and the ALC. After giving a brief historical background of the development of the present-day ALC, he dwells on such unresolved issues as: (1) the glaring inconsistency between the ALC's written principles and its ac-

tual practice with regard to lodge members; (2) the ALC's ecumenical involvement with the Lutheran World Federation and the World Council of Churches; (3) the ALC's present *de facto* fellowship with the Lutheran Church in America; (4) the ALC's synergistic teachings that a man can cooperate in his own conversion; and (5) the widespread denial within the current ALC of the doctrine of the inerrancy of Scripture.

Conclusions

In concluding his essay Dr. Preus asks: "Is it right and Christian to have fellowship with theologians who clearly and boldly deny the inerrancy and sometimes even the verbal inspiration of the sacred Scriptures and with a church body which promotes this theology? Is there a valid basis for fellowship between the two bodies in the light of such circumstances? And would such fellowship not be a doctrinal compromise for us, a clear and undeniable case of what our synod has always called sin-

ful unionism, that is, 'Church fellowship with the adherents of false doctrine' (*Brief Statement*, par. 28)? . . . The answer to the [first two] questions can only be, No! No fellowship until the inescapable roadblocks to fellowship are removed. We did not create the roadblocks. They are simply there, and we cannot ignore them."

Compounding the problem of making a decision at Denver for the Missouri Synod is the sad fact that it has within its own ranks liberal theologians whose attitude toward the Scriptures in their public writings is no different from that of the liberals in the ALC. Either Missouri will first have to set its own house in order by exercising doctrinal discipline (which is long overdue) — or the question of whether to enter into fellowship with the liberal ALC is of little consequence. In glossing over and failing to come to grips with this basic issue the Preus essay reveals a serious weakness and is in itself another example of Missouri's real problem.

MARTIN W. LUTZ

† Pastor E. Ph. Dornfeld †

After serving the Lord for 54 years in the active parish ministry, and in the sixtieth anniversary year of his ordination, Pastor Ernst Ph. Dornfeld was called to his eternal rest on Sunday, July 21. Services were conducted at Calvary Ev. Lutheran Church, Thiensville, Wisconsin, on Wednesday, July 24, 1968, by his pastor, L. J. Lindloff.

Ernst Ph. Dornfeld, the son of Rev. Ernst F. Dornfeld and his wife Louise Schoenicke, was born on July 12, 1884, in Green Bay, Wisconsin. He attended Friedens Lutheran School, Kenosha, Wisconsin, Northwestern College, Watertown, Wisconsin, and Wisconsin Lutheran Seminary, then located in Wauwatosa, Wisconsin. Prior to his Seminary graduation he served a year in the mission fields of Alabama.

In 1908 Pastor Dornfeld was ordained at St. Peter's Lutheran Church, Mishicot, Wisconsin. He served St. Peter's and Rockwood Lutheran until 1911, at which time



Pastor E. Ph. Dornfeld

he succeeded his father as pastor of St. Marcus Ev. Lutheran Church, Milwaukee. In 1955 he retired from the active parish ministry. The Lord, however, called him out of retirement to serve Nathanael Ev. Luth-

eran Church, Milwaukee, from 1955 to 1962.

During the years of his ministry the Lord called upon Pastor Dornfeld to serve on the Southeastern Wisconsin District Mission Board, the Wisconsin Lutheran Seminary Board, the Northwestern Publishing House Board, and as editor of *Kinderfreude* and the *Gemeinde-Blatt*.

On June 3, 1909, he was united in marriage with Miss Gertrude Krubsack. The Lord blessed this marriage with five children. He is survived by his wife, Gertrude; one sister: Mrs. Paula Kuppert; three daughters: Erna, Mrs. Arnold Koester; Gertrude, Mrs. Raymond Maas; Ruth, Mrs. Bernard Wrench; two sons: Ernst J. and John; three sons-in-law; two daughters-in-law; 14 grandchildren, and two great-grandchildren.

"For me to live is Christ, and to die is gain" (Phil. 1:21) was the text of the funeral sermon. It was chosen by Pastor Dornfeld himself.

LYLE J. LINDLOFF

FIFTIETH ANNIVERSARY

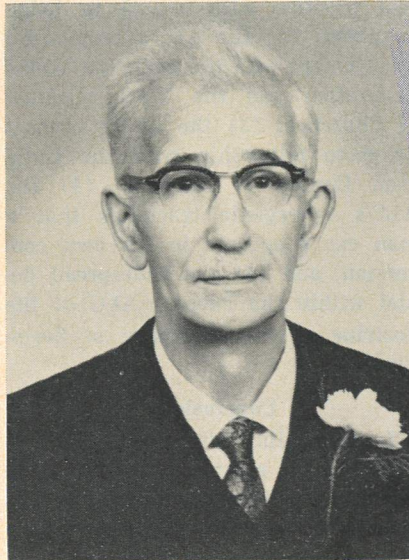
Pastor Adolph Schumann

Sunday, July 21, Grace Evangelical Lutheran Congregation of Town Maine, Marathon County, Wisconsin, observed the 50th anniversary of Pastor Adolph Schumann in a special service of thanksgiving. Pastor Harold Sturm of Salem Ev. Lutheran Church, Newport, Minnesota, a son of Grace Congregation, was the festival speaker. His text was II Corinthians 4:1-7 and his theme: "All Glory be to God Alone."

A reception was held in the church fellowship hall following the service at which the congregation and the Ladies Aid Society presented Pastor Schumann a token of their appreciation for the blessings they had experienced through his ministry of the Gospel in their midst.

Pastor Schumann was born in the Town of Lowell, Dodge County, Wisconsin, and taught in a public school for three years before entering the seminary. He graduated from Concordia Theological Seminary, Springfield, Illinois, in June of 1918 and was ordained July 21 of that year in Salem Lutheran Church of Lowell by the late Pastor William Eggert.

His first assignment in the Lord's vineyard was to a far-flung mission field in Custer County, Nebraska.



Pastor Adolph R. Schumann

Residing at Merna, Nebraska, he was installed into the public ministry here on August 11, 1918. Two years later he organized the Immanuel Ev. Lutheran Congregation of Merna and also began holding services at Broken Bow, 22 miles away. Beside these two places Pastor Schumann also served a number of other preaching stations in Blaine County, north of Brewster, until a resident pastor was assigned to this field.

August 24, 1919, Pastor Schumann entered the estate of holy matrimony with Miss Bianka Stengel of Norfolk, Nebraska.

From 1922 to 1928 Pastor Schumann served St. John's Ev. Lutheran Congregation of Firth, Nebraska, and from 1928 to 1939 Zion Ev. Lutheran Congregation of Garrison, Nebraska. During these years he also served the church at large as chairman of the Nebraska District Board of Support, as well as of the Board of Student Aid, and as a member of the District Mission Board. In 1939 Pastor Schumann received and accepted a call to Immanuel Ev. Lutheran Church of Globe, Clark County, Wisconsin. Since the spring of 1957 he has served Grace Ev. Lutheran Congregation of Town Maine, Marathon County, Wisconsin.

Pastor and Mrs. Schumann have three daughters: Dolores, who is teaching at Epiphany Ev. Lutheran School, Eau Claire, Wisconsin; Hildgard, the wife of Pastor Richard Borchers of Wittenberg, Wisconsin; and Natalia, who is secretary in the office of the superintendent of schools in Wausau.

Since 1946 Pastor and Mrs. Schumann and their daughter Natalia reside at 627 Scott Street, Wausau, Wisconsin.

GERHARD E. SCHMELING

ATTENTION—COLLEGE AND UNIVERSITY STUDENTS!

College and university students are asked to list their religious affiliation as "Wisconsin Synod" when enrolling at school. This is extremely important, especially at schools where the campus pastors of our Synod have access to the religious preference cards of students.

We also encourage all students who attend non-Synodical schools away from home to see to it that their names and addresses reach the office of the Lutheran Spiritual Welfare Commission promptly. Ordinarily this is done through the home pastor. This will enable the student to receive regularly the following: Meditations, The Northwestern Lutheran, periodic sermons and newsletters.

Address all communications to: Lutheran Spiritual Welfare Commission
3624 W. North Ave.
Milwaukee, Wis. 53208

MICHIGAN STATE UNIVERSITY STUDENTS

When you register, please specify your religious preference as "Wisconsin Synod Lutheran." Pastors, parents, and students, please notify the undersigned about students from your congregation who are attending Michigan State University. If at all possible, please do this before the fall sessions begin.

Pastor Daniel M. Buske
Emanuel First Ev. Lutheran Church
222 W. Kilborn St.
Lansing, Mich. 48906
Phone: 487-0848 or 485-4118

REQUEST

The St. Cloud, Minn., Mission and the local Lutheran Collegians Chapter need the assistance of fellow members of our Synod. The activities of the two groups make reproduction equipment desirable. Does some congregation have a mimeograph or duplicator which they are replacing with more

modern equipment and which might be provided for the mission at a low cost?

Names of prospective members, friends, or relatives moving into the St. Cloud area, as well as those of students who will be in attendance at St. Cloud State, should be brought to the attention of:

Vicar John C. Ibsch
913 10½ Avenue S.
St. Cloud, Minn. 56301

REQUEST FOR STUDENT NAMES

Please send the names of WELS students attending college in the Fargo-Moorhead area to Pastor Martin W. Schulz, 2820 12th Avenue South, Moorhead, Minn. 56560.

CHURCH FURNITURE—FREE

Available to any mission congregation for transportation: 16 ten-foot pews, some curved slightly, and 16 eight-foot pews, all straight; two altars, one marble baptismal font, one white pulpit. Contact Rev. John P. Brandt, Box 8, Clear Lake, S. Dak. 57226.

NOMINATIONS

Editorship—Northwestern Publishing House

The following have been nominated for the office of literary editor-in-chief at the Northwestern Publishing House:

Pastor Donald Bitter, Fort Atkinson, Wis.
Pastor Siegfried Fenske, Wauwatosa, Wis.
Pastor William Fischer, Milwaukee, Wis.
Prof. Edward Fredrich, New Ulm, Minn.
Pastor Robert Hochmuth, Santa Clara, Calif.
Prof. Darrel Kautz, Milwaukee, Wis.
Pastor Eugene Kitzerow, Crivitz, Wis.
Pastor Martin Janke, Fond du Lac, Wis.
Prof. LeRoy Ristow, Fond du Lac, Wis.
Prof. Armin Schuetze, Mequon, Wis.
Prof. Carleton Toppe, Watertown, Wis.
Pastor Harold Wicke, Watertown, Wis.
Pastor Paul Wilde, Lake Mills, Wis.

Correspondence regarding any of these candidates should be in the hands of the undersigned by September 23, 1968.

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

DEDICATION

Wisconsin Lutheran Seminary Library

God willing, the dedication of our new Seminary library building is to take place on Sunday, Oct. 13, 1968. The dedicatory service is to be held at 3 p.m. on the Seminary grounds at Mequon, Wis.

It is our hope that both the time of service and its early announcement will make it possible for many members from the congregations of our Synod to participate in this service of thanksgiving. God's grace has permitted and enabled us to provide our Theological Seminary with a valuable facility through our Missio Dei offering.

Carl Lawrenz, President

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

- Diersen, Marcus L.**, as pastor of Redeemer Ev. Lutheran Church, Yakima, Wash., by T. R. Adascheck, assisted by P. G. Albrecht, A. Valerio, G. Frey; July 28, 1968.
- Fedke, Fred III**, as pastor of Redeemer Ev. Lutheran Church, Hettinger, N. Dak., and of Zion Ev. Lutheran Church, Reeder, N. Dak., by D. M. Neumann, assisted by N. J. Engel, M. R. Hahn; July 21, 1968.
- Frank, Joel**, as pastor of First Ev. Lutheran Church, Winnett, Mont., by G. B. Frank, assisted by R. Zimmermann, J. Schneider; July 28, 1968.
- Geiger, Gerald E.**, as pastor of First Ev. Lutheran Church, Gary, S. Dak., by Gerhard H. Geiger, assisted by J. Brandt and D. Krenke; July 21, 1968.
- Gurgel, Karl R.**, as missionary in Hartford, Conn., by Karl A. Gurgel, assisted by W. Beckmann, C. E. Pagel, R. W. Uhlhorn, G. P. Baumler; July 28, 1968.
- Kastenschmidt, David E.**, as pastor of Mt. Olive Ev. Lutheran Church, Graceville, Minn., and of Bethany Ev. Lutheran Church, Clinton, Minn., by G. A. Fuerstenaue, assisted by R. Reimers; July 21, 1968.
- Schroeder, John P.**, as pastor of English Ev. Lutheran Church, Viroqua, Wis., and of First Ev. Lutheran Church, Cashton, Wis., by Arnold H. Schroeder, assisted by L. C. Kirst, Elmer Zehms; July 21, 1968.
- Schulz, Martin W.**, as pastor of Ascension Ev. Lutheran Church, Moorhead, Minn., by W. E. Schulz, assisted by Wayne Schulz, W. Oelhafen, L. Ellenberger, E. Werner; July 21, 1968.
- Semro, Ronald A.**, as pastor of St. Paul's Ev. Lutheran Church, Stratford, Wis., by K. E. Schroeder, assisted by W. Strohschein, G. Schmeling, B. Stensburg; Aug. 4, 1968.

Installed

Pastors

- Fedke, Fred III**, as pastor of Christ Ev. Lutheran Church, Bison, S. Dak., by N. J. Engel, assisted by D. M. Neumann, M. R. Hahn; July 21, 1968.
- Frank, Joel**, as pastor of Faith Ev. Lutheran Church, Melstone, Mont., by R. Zimmermann, assisted by G. B. Frank, J. Schneider, K. Lenz; July 28, 1968.
- Mattek, Floyd**, as pastor of St. John's Ev. Lutheran Church, Riga, Mich., by Robert P. Mueller; July 21, 1968.
- Semro, Ronald A.**, as pastor of Grace Ev. Lutheran Church, Mosinee, Wis., by K. E. Schroeder, assisted by W. Strohschein, N. Hansen, H. Heckendorf, G. Lambrecht, R. Vomhof; Aug. 4, 1968.

Teachers

- Brohn, David**, as teacher in St. Paul's Ev. Lutheran School, South Haven, Mich., by J. Westendorf; Aug. 11, 1968.
- Gohde, Paul**, as teacher in Grace Ev. Lutheran School, St. Joseph, Mich., by R. F. Freier; Aug. 25, 1968.
- Jeffers, Alan**, as teacher in St. Paul's Ev. Lutheran School, Saginaw, Mich., by R. Gesmer; Aug. 25, 1968.
- Meyer, Henry**, as teacher in St. John's Ev. Lutheran School, Westland, Mich., by R. Baer; Aug. 4, 1968.
- Nolte, Kenneth**, as teacher in Grace Ev. Lutheran School, St. Joseph, Mich., by R. F. Freier; July 14, 1968.
- Pape, Gordon**, as teacher in St. Peter's Ev. Lutheran School, Fond du Lac, Wis., by K. Gurgel; July 21, 1968.
- Plath, Wesley**, as teacher in St. Paul's Ev. Lutheran School, Sodus, Mich., by Henry T. Peter; July 14, 1968.
- Wentzel, Arden W.**, as principal and teacher in St. Matthew's Lutheran School, Janesville, Wis., by Wernor E. Wagner; July 14, 1968.

CHANGE OF ADDRESS

Pastors

- Geiger, Gerald E.**
Box 1
Gary, S. Dak. 57237
- Johnston, Robert**
2611 S. Kinnickinnic Ave.
Milwaukee, Wis. 53207

Leerssen, Alvin H.
4554 N. 56th Ave.
Phoenix, Ariz. 85031

Press, Gerhard L.
3830 Garfield St.
Wayne, Mich. 48184

Professor

Quam, Prof. S.
614 S. 12th St.
Watertown, Wis. 53094

Teachers

Nolte, Kenneth
3046 Lincoln Ave.
St. Joseph, Mich. 49085

Pape, Gordon
213 Coffman Ave.
Fond du Lac, Wis. 54935

Wentzel, Arden W.
719 Milton Ave.
Janesville, Wis. 53545

WISCONSIN LUTHERAN SEMINARY

The 1968-69 school year of our Theological Seminary at Mequon, Wis., will open with a special service in the Seminary Chapel on Tuesday morning, Sept. 10, 1968, at 10 o'clock. Carl Lawrenz, President

SCHOOL OPENING

Michigan Lutheran Seminary

The 1968-69 school year at Michigan Lutheran Seminary will begin with an opening service on Tuesday, Sept. 3, at 2 p.m. All new students must register on Monday, Sept. 2, from 8:30-11:45 a.m. Returning students may register Monday afternoon and evening or Tuesday morning. Martin R. Toepel, President

1968-1969 ACADEMIC YEAR — DR. MARTIN LUTHER COLLEGE

- Sept. 16 — Registration for Freshmen and all new students. Orientation.
- Sept. 17 — Registration for returning students. Testing for Freshmen. Continuation of orientation.
- Sept. 18 — Opening service at 8:30 a.m. Conrad Frey, President

SCHOOL OPENING

Northwestern College

Northwestern College will open its school year with a service in the gymnasium at 2 p.m. on Monday, Sept. 9. New Students are to report at 9 a.m. that morning. Carleton Toppe, President

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

OPENING SERVICE

Wisconsin Lutheran College

The ninth school year of Wisconsin Lutheran College will begin with the opening service on Tuesday, September 10, at 10 a.m. in the chapel-auditorium, 330 N. Glenview Ave. All friends of the college are invited.

The dormitories will open on Sunday, Sept. 8, at 2 p.m.

The new school year will bring the addition of five professors to the college staff for a total of twelve. This is to be our last year in the facilities of Wisconsin Lutheran High School.

Robert J. Voss, President

WELS EXPLORATORY SERVICES

are being held in the New Orleans, La., area. If you know anyone who might be interested please notify: Mission Board Chairman L. Gruendeman, 2845 Starr St., Lincoln, Nebr. 68503. In the New Orleans area call: 643-9877 or 643-5527 or write: J. C. Langston, 538 Maine, Slidell, La. 70458.

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	Birmingham 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	Aurora 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 Portage 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 Gyumon*
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.) Renton
Virginia	Eau Claire
Washington	Lancaster Little Chute
Wisconsin	Prairie du Sac Shawano Waupun
Canada	St. Albert-Edmonton, Alberta

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

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

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

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

EXPLORATORY SERVICES
Alexandria, Minnesota

Exploratory Services are being planned in Alexandria, Minn., soon. Please send names to: Pastor J. B. Erhart, 411 2nd St. S.E., Glenwood, Minn. 56334.

NOTICE

The next regular meeting of the full BOARD OF TRUSTEES is scheduled for October 14 and 15, 1968.

Business to be acted upon should be in the hands of the Chairman of the Board of Trustees or its Executive Secretary at least 10 days before the scheduled meeting. Norbert E. Paustian, Secretary Board of Trustees

SERVICES AT FT. LEONARD WOOD, MO.

Pastor Roger Zehms conducts worship services on the 2nd Sunday of the month at Ft. Leonard Wood. Place: Chapel No. 10, 633 Iowa, at 1930 hours.

SERVICES AT FT. CAMPBELL, KY.

Pastor Roger Zehms conducts worship services at Ft. Campbell on the last Sunday of the month in Bldg. 2403, Chapel No. 6, 18th and Indiana, at 1645 hours.

REQUEST FOR COLLOQUY

David A. Daniels, Minneapolis, Minn., formerly OLC and now a member of one of our churches, has requested a colloquy preparatory to entering the public ministry of the Wisconsin Ev. Lutheran Synod. M. J. Lenz, President of Minnesota District

REQUEST FOR COLLOQUY

ElRoy E. Buhr, Pine Island, Minn., ALC, has requested a colloquy in preparation to applying for membership in the Wisconsin Ev. Lutheran Synod and entering the public ministry thereof.

M. J. Lenz, President of Minnesota District

FALL PASTORS' INSTITUTE

The 1968 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wis., is scheduled to be held on five Mondays, beginning with Oct. 7 and ending with Nov. 11. Because of the meeting of the WELS-ELS Forum on Oct. 21, no institute session will be held on that date. Two lectures will be given on each of the five Mondays beginning at 1:30 p.m. and ending at 4:30 p.m.

Prof. Carl J. Lawrenz will present "An Exegetical Study of the Biblical Account of the Fall with Reference to Contemporary Interpretation." Prof. Wilbert R. Gawrisch will lecture on "Current Trends in Roman Catholic Theology."

The registration fee for the Institute is \$5. Reservations are to be sent to Prof. Carl J. Lawrenz, President, 11831 N. Seminary Dr. 65W, Mequon, Wis., 53092.

Emil G. Toepel, Secretary Seminary Board of Control

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

ALBERTA-MONTANA PASTORAL CONFERENCE

Date: Sept. 10 and 11, 1968.
Place: Mountain View Lutheran Church, Great Falls, Mont.
Preacher: E. Klaszus (alternate, R. Zimmermann).

Essays: Exegetical-homiletical treatment of Matthew 5:1-12, "Beautitudes"—R. Zimmermann; The Doctrine of Christ's Descent into Hell—L. Wurster; A Faithful Steward in the Light of I Cor. 4:1-2—K. Lenz; The New Testament and Modern Biblical Scholarship—R. Strobel; Procedure on Handling a Call—W. Loescher. K. Lenz, Secretary

MICHIGAN

NORTHERN PASTOR-DELEGATE CONFERENCE

Date: Sept. 23 and 24, 1968.
Time: 9 a.m.
Place: St. John, Saginaw.
Preacher: Edward Zacharias.
Lay delegates are to be present the first day only.
Edwin C. Schmelzer, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: Sept. 9, 1968.
Time: 9 a.m. Communion service.
Place: Trinity, Wabeno, Wis.
Preacher: D. Kock (E. Kock, alternate).
Agenda: "Ephesians," W. Goers, Jr.; "Birth Control and Abortion in the Light of Scripture," E. Kock.
E. Kahrs, Secretary

WINNEBAGO PASTORAL CONFERENCE

Date: Sept. 16, 1968.
Place: St. John's, Markesan, G. Kobs, pastor.
Time: Communion service at 9 a.m.
Preacher: T. Zuberbier; J. Albrecht, alternate.
Agenda: Ephesians 5, J. Petrie; Introduction to the Augsburg Confession, E. Semenske; "This We Believe," M. Janke; Isaiah 1, C. Rosenow.
P. Kolander, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Sept. 17, 1968.
Place: Mt. Calvary, Kimberly, Wis.
Time: Communion service at 9 a.m.
Preacher: A. Wood (R. Ziesemer, alternate).
Agenda: Heb. 12, O. Sommer; Heb. 13, R. Unke; Exegetical—Homiletical Study of the Regular Gospel for the 1st Sunday in Advent: L. Koenig, The 2nd Sunday in Advent: E. Greve; Isagogical Study of Amos: A. A. Schabow, Of Obadiah: L. Zwieg; Symbolical paper, Catechetical Teaching, O. Sommer; Small and Large Catechism, Kingsbury; Various Reports.
A. A. Schabow, Secretary

LAKE SUPERIOR SUNDAY-SCHOOL TEACHERS' CONVENTION

The 39th annual Lake Superior Sunday-School Teachers' Convention will be held at St. Paul's Lutheran Church, Route 1, Bark River (Hyde), Mich. Sept. 22, 1968 at 2:30 p.m. CDST. The host pastor is Philip Kuckhahn.

Mrs. Raymond Thorsen, Secretary

PACIFIC NORTHWEST

FALL PASTORAL CONFERENCE

Date: Sept. 24-26, 1968.
Place: Withrow, Wash.
Host pastor: Paul Schliesser.
Communion service: 11:30 a.m. Sept. 24, 1968.
Preacher: A. B. Habben (H. Schewe, alternate).
Agenda: Homiletical Study of II Thess. 2:13-17, L. Weindorf; When May a Christian Be a Conscientious Objector? P. Pankow; Attempts In The Roman Catholic Church To Elevate Mary As Comediatrix, P. Schliesser; Formula Of Concord (continuation), T. Adaschek; Galatians (continuation), M. Teske; Conference Reports.
John E. Henning, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: Sept. 16, 1968.
Place: Resurrection Congregation, 213 E. Howard Ave.; R. Ehlke, host pastor.
Time: 9 a.m.
Preacher: P. Nitz (K. Otto, alternate).
Exegesis: Malachi 4, M. Burk.
Topic: "Should we as a synod or as congregations involve ourselves more deeply in social problems?" E. Mahnke.
Paul G. Eckert, Secretary

DODGE-WASHINGTON PASTORAL CONFERENCE

The Dodge-Washington Pastoral Conference will meet on Tues., Sept. 10, 1968, at St. Peter's, Town Addison, at 9 a.m. W. Bartelt will be the conference preacher with E. Breiling as alternate.
Paul H. Huth, Secretary

WESTERN WISCONSIN

WISCONSIN RIVER VALLEY-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Sept. 17, 1968.
Time: 9 a.m. Communion service.
Place: St. Peter's, Elmwood.
Speaker: K. A. Timmel.
Agenda: Exegesis of Rom. 8, by Richard Weber; Exegesis of I Tim., by Marcus Schwartz; Commercialism in the Church, by Frederick Kogler; An Appraisal of the Personality of the Seven Churches in Asia Minor, by Harvey Heckendorf; The Advantage or Disadvantage of Being Synod Conscious, by Gerhard Schmeling; Mission Report, by William Lange; Synodical Information, by Elmer Prenzl; Questions of Casuistry.
Kent E. Schroeder, Secretary

CHIPPEWA RIVER DELEGATE CONFERENCE

Date: Oct. 6, 1968.
Place: St. Paul's Church, Bloomer, Wis.
Agenda: Report of Western Wisconsin District Convention—
(a) Institutions, Pastor B. Borgschatz;
(b) Missions, Pastor R. Weber;
(c) Finances, Pastor F. Kogler.
Essay: Duties of the Church Council, Pastor A. Schulz.
Alvin E. Schulz
Recording Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: Sept. 17, 1968.
Time: 9 a.m.
Place: St. Paul's, North Freedom, Wis.
Host pastor: Ervine Vomhof.
Preacher: E. F. Hy Lehmann (John Meyer, alternate).
Exegesis: II Cor. 6:11-7:1, James Mumm.
Doctrinal: Existentialism, E. F. Hy Lehmann.
Practical: Round Table Discussion of Conducting Children's Confirmation Class, David Kuske.
Isagogics: Joel, Dennis Kempf.
James Mumm, Secretary