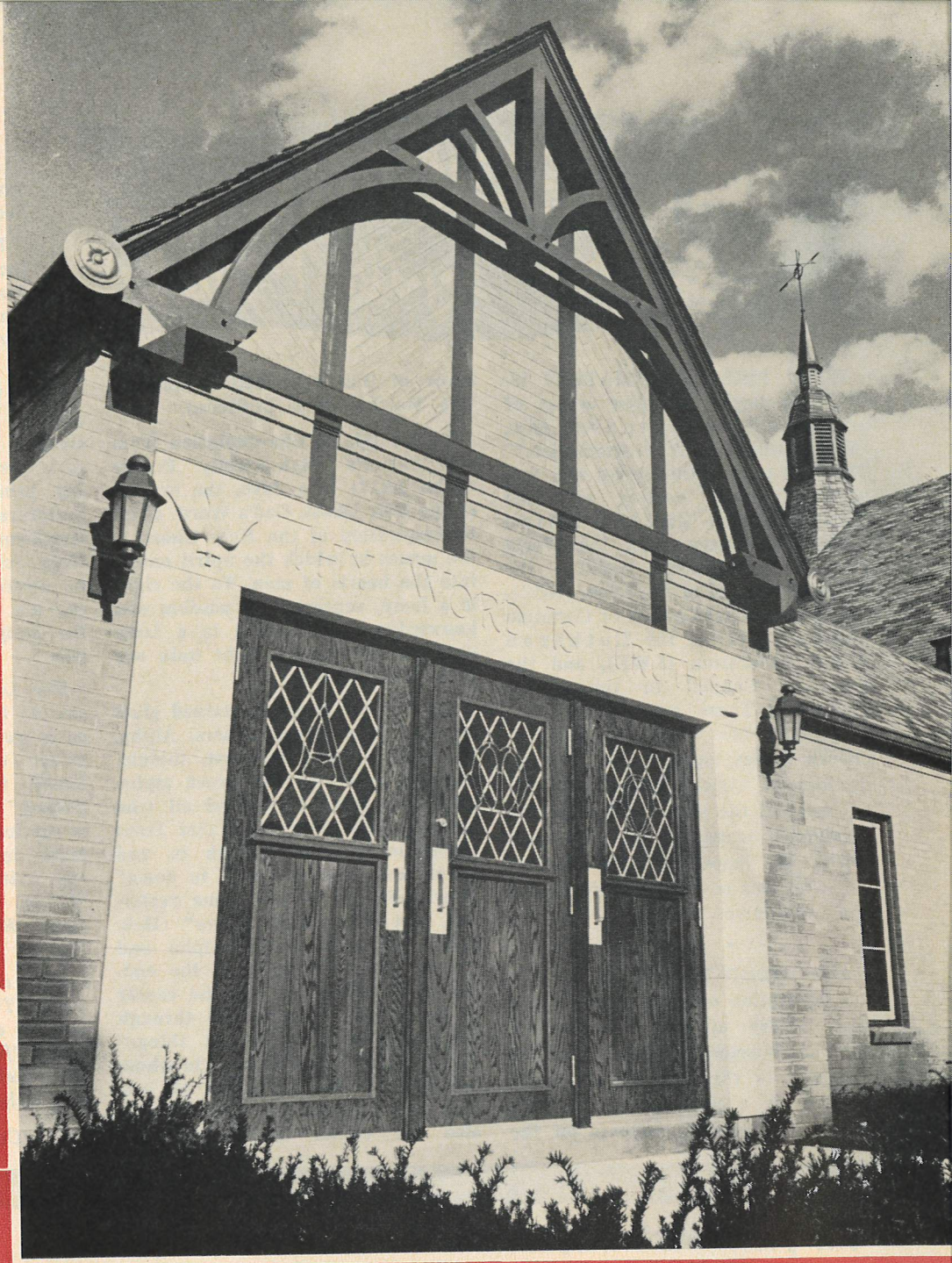


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THE NORTHWESTERN Lutheran

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October 27, 1968



BRIEFS by the Editor

study, and learning at the Seminary.

May these newly provided facilities ever serve our Lord Jesus and His Church in the training of men for the ministry to His greater glory!

* * *

WITH THIS REFORMATION ISSUE we begin our new series of articles under the general title, "What's Going on in Protestantism?" The first part of this series will consist of articles dealing with the Consultation on Church Union (COCU; see page 354), the World Council of Churches (WCC), the National Council of Churches (NCC), the International Council of Christian Churches (ICCC), the Lutheran World Federation (LWF), and the Lutheran Council in the U.S.A. (LCUSA). These are all organizations that are active in bringing church bodies together for joint endeavors of various kinds. The second part of the series will deal with theological trends in the Protestant world. We hope that our readers will find this new series informative and instructive.

* * *

THY WORD IS TRUTH. This is the inscription over the doors to the new library at our Seminary in Mequon, Wisconsin. A picture of the entrance to the new library wing, erected as a part of our Synod's Missio Dei project, appears on the

cover of this Reformation issue of The Northwestern Lutheran.

To the left of this quotation from our Savior's High-priestly Prayer (John 17:17) is a dove, the symbol of the Holy Ghost. God's Word, given by inspiration of the Holy Ghost, is the means by which the Spirit enters into the hearts of men. To the right is a lamp, representing wisdom and knowledge. God's Word is a lamp unto our feet and a light unto our path (Ps. 119:105).

Set into the doors in stained glass are the three Greek letters, Alpha, Mu, and Omega, the first, middle, and last letters of the Greek alphabet. They serve to remind all who pass through these doors that Jesus Christ is the One "which is, and which was, and which is to come" (Rev. 1:8). He is "the same yesterday, and today, and forever" (Heb. 13:8). He who is the Alpha and Omega, the beginning and the ending of all things, is also the center of them, for "of him, and through him, and to him are all things" (Rom. 11:36). Jesus Christ, "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3), is also the center of all teaching,

THY WORD IS TRUTH. That is also, in a sense, the theme of this issue of The Northwestern Lutheran. It is, we hasten to add, the governing principle in every issue. Sola Scriptura, "Scripture alone," was the watchword of the Reformation. The Holy Scriptures are the touchstone by which all preaching and teaching are to be tested. The truth of the Scriptures is not open to question.

For Luther this principle was basic. At the Diet of Worms in 1521, as is well known, he took his stand firmly on the Scriptures. "I am bound by the Scriptures I have quoted," he said, "and my conscience is captive to the Word of God." Refusing to retract the books which he had written, he resolutely declared, "I can not do otherwise. Here I stand. May God help me! Amen."

Some have questioned whether Luther actually spoke these famous words. They are recorded in a report by eyewitnesses who call themselves "friends of the Reformation." Nevertheless, even if Luther actually said only, "May God help me!" as

(Continued on page 352)

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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COVER — The entrance to the new library at Wisconsin Lutheran Seminary, Mequon, Wisconsin.
(Photo by Ronald Overdahl.)

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Editorials

"Defend Thy Truth, O Lord"

The keynote of our Reformation hymns is a cry. To be sure, it is not the plaintive cry of fearful, timid people without faith or hope, but it is anxious supplication of children of God who flee to their heavenly Father for succor in the hour of need.

These hymns were born of peril. The little band of confessors that stood up to papal and imperial authority could have been crushed by the might of pope and emperor as easily as a protesting wren would be crushed in the hand of a giant. The evangelical Christians in the early days of the Reformation and in the Thirty Years' War a century later lived in the shadow of fear. Their foe possessed the power to effect the destruction he threatened. The danger to the Church of the Reformation was real.

*Their furious wrath, did God permit,
Would surely have consumed us.*

The physical menace of pope and emperor has long since subsided. Today the pope smiles at those outside his fold, and the hostile empire is behind the iron curtain. Do the fears and sighs of these hymns strike the keynote today?

For those who know that the Church's gravest danger is always spiritual, our Reformation hymns still ring true. The menace to the Church and to its Gospel message may take a different form, but it is just as dire as it was in 1524 or in 1630. Churches keying their policies and procedures more and more to those of the unspiritual world; church bodies becoming increasingly involved in worldly salvation for the impenitent, and less in eternal salvation for the penitent; congregations placing greater reliance on methods and less on the means of grace to produce the fruits of faith; believing Christians giving growing deference to professional scholarship, to the peril of simple Scripture-based faith and spiritual discernment; both clergy and laity flagging in their zeal for the work of missions—these and other dangers are as real for the Gospel-Church today as the foes of the Reformation were for the true Church in their day. They may not be as open to view as is the might of men of war, but an unseen virus will destroy as surely as will a naked sword.

As the truth of the Gospel is precious to us, we shall sing the songs of the Reformation with the same suppliant faith the father of the Reformation did:

*Defend Thy truth, O God, and stay
This evil generation;
And from the error of its way
Keep Thine own congregation.*

CARLETON TOPPE

* * *

"Called to Serve" It is unlikely that the three short words, "Called To Serve," will ever comprise the title of a song in the Top Ten or be repeated so often as the well-known "three little words"

so dear to those who grind out popular lyrics. They do, however, make up what amounts almost to a household expression in the homes of members of our Synod at the present time.

These words are more than a label for a specific program, and we hope that they will never degenerate into that. They set forth a truth which has not recently been discovered and which is not the product of human inventive genius. Whether we say it in these words or others, it is a fact, always known to Christians, that our Lord in His grace has called us to serve Him.

There is, of course, never a time in history in which this truth applies to us more than it does at other times. But in the light of recent developments it has now no doubt become more urgent to many members of our Synod. Today our Synod is not searching for places in which to preach the pure and saving Gospel of Jesus Christ. Those charged with official responsibility in these matters, four mission boards and mission executives—and we through them—are literally besieged with appeals from all parts of the United States and from an increasing number of places around the globe to share the Gospel.

In these appeals we hear the voice of our Lord, who has created us, redeemed us, and given us exceeding great and precious promises. We are being called to serve, insistently and unmistakably; and along with the call we have been supplied with the means.

Bible stories furnish two classic answers to this call of the Lord: "Here am I," and "I pray thee, have me excused." There is a third possibility, involving the right answer but the wrong course of action, illustrated by the young man who responded to the call to work in the vineyard by saying, "I go, sir," and went not.

These three possibilities will pose no dilemma to concerned and grateful children of God in the present situation.

IMMANUEL G. FREY

* * *

Power With God The Lord's Prayer must be considered the ideal prayer, both as to form and to contents. The Lord Himself must have considered it that, because He gave it to His disciples in answer to a serious petition: "Lord, teach us to pray." When the Lord then gave His disciples this prayer, He gave them not only the words, but the very giving of the prayer constituted an unspoken promise that the prayer would be answered. That was an unconditional promise. There is no *If* attached to any one of the petitions. Every petition can be presented to the Lord with the confidence that it will be answered. Every petition comes to the Father's attention with the Savior's promise that it will be heard and granted. In Luke 5 a leper came to Jesus and prayed: "Lord, if thou wilt, thou canst make me clean." In the Lord's Prayer there is no petition with the preface "If Thou wilt." The

(Continued on page 355)

"I Know Whom I Have Believed"

A Devotion For the Festival of the Reformation

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12).

Conviction

The remark is made, "There is a man of conviction." Conviction, meaning a fixed, firm belief, is generally considered a praiseworthy characteristic. A strong conviction, however, is not necessarily right or true. It is most important to have a proper basis for your conviction. The heathen in his blindness bows down to wood and stone. He has a conviction. Martin Luther faced many men of conviction as he carried through the work of the Reformation. Cardinal Cajetan, the leading Catholic theologian, was a man of conviction.

The Reformer of the Christian Church, Dr. Martin Luther, also had a firm, fixed belief. He knew well in whom he believed. God had called him to a holy office. Luther's firm belief was in Jesus Christ, his Savior and Redeemer. This faith in Christ was rooted in God's Word. It was derived from the Bible, the infallible Word of Truth. When suffering, scorn, persecution, even the threat of death, faced Luther, he did not look upon such things as a disgrace. To suffer for Jesus Christ was and is an honor. Since we Christians live in a sinful world, such things are to be expected. Luther had conviction. His firm, fixed belief was gained from *Scripture alone!*

Confidence

Conviction comes from confidence. A person who does not believe in fire prevention would not make a very good fire chief. Confidence, however, is not necessarily right, well founded, or even good for the individual. An atheist may have great confidence. How false is his confidence! Those who would cut out of Scripture those portions which they consider historical, scientific, or geographical, saying, "These portions are not divinely inspired," may speak and act with great confidence. How false, however, is their confidence!

There is only one confidence that will never fail. There is only one confidence that will stand every test of man and time. That confidence is based on the assurance that God is faithful, that God has in the past and will into the timelessness of eternity keep all the promises He has made in His Word.

God's Word was the sole basis for Luther's confidence. Luther's confidence did not rest on his own ideas, his own feelings, or his own notions. Luther did not preach, write, and debate on such a basis and then, in the heat of the battle become uncertain and say, "Maybe I am wrong."

Luther *knew* in whom he believed. His confidence could not be shaken. His confidence was based on *Scripture alone!*

Courage

History speaks of many courageous men and women. Many have carried on under impossible circumstances. Courage, too, may be good or evil. It is not praiseworthy courage that is needed to steal, lie, or cheat. Again, how much depends on one's conviction and confidence!

As he carried through the work of the Reformation Luther met many men of courage. There were courageous men who attempted to silence the voice of the Reformation. Where did these men place their confidence? From what source had these men gained their conviction?

Together with the Apostle Paul and all true believers in Jesus Christ, Luther had courage which flowed from his conviction that, "The Scripture cannot be broken." The precious treasure of his faith was safe in the heavenly Father's hand. This conviction, this confidence gave Luther the courage to carry through the work of the Reformation. It enabled him to be faithful to the Gospel of Jesus Christ to the end of his life. His courage was based on *Scripture alone!*

Conviction, confidence, courage—every day of our lives we have need of all three. You are not simply a salesman, a farmer, a housewife. You are a *Christian* salesman, a *Christian* farmer, or a *Christian* housewife. You are a priest of God, an ambassador for Jesus Christ. In any one day, in so many practical ways, we need conviction, confidence, and courage.

How often we need conviction, confidence, and courage in the work of our Christian congregations and in the undertakings of our Synod! Daily we are tested and tempted. The old evil foe still means deadly woe. Like Luther we must *know* in whom we believe. We must not be ashamed. We must not listen to the plausible arguments of men.

On this anniversary of the Reformation there are many who are "playing down" the conviction, confidence, and courage of Dr. Martin Luther and his co-laborers for Christ. To be faithful unto our death we need conviction, confidence, and courage. We have it. We will be able to keep it, if . . . we constantly turn to *Scripture alone!*

LYLE J. LINDLOFF

[Rev. Lyle J. Lindloff is the pastor of Calvary Ev. Lutheran Church, Thiensville, Wisconsin.]

Luther's Last Legacy

It is generally known that Luther spent his last days at Eisleben, the village where he was born. On account of this fact, there exists a set of reports and letters penned by Luther and others which would not have been written if Luther had died at Wittenberg.

Our Sources of Information Concerning Luther's Last Days

These documents inform us that Luther undertook the eighty-mile trip to Eisleben to settle a tangled legal dispute. They describe a harrowing experience he encountered on the way. They shed light on the negotiations that taxed his patience at Eisleben. There are copies of the last four sermons he preached. There is his last annotation of a Scripture passage, as well as a final memorandum composed two days before he died. From the pen of his friend and colleague, Justus Jonas, we have an eyewitness account of what Luther said and did during the closing hours of his life. Finally, there are six letters which Luther wrote to his wife, the most intimate and touching testimonies to the Reformer's Christian outlook on life.

Luther Retained His Sense of Humor

Although Luther was wearied by the legal disputes at Eisleben, the inimitable humor is still in evidence. When reporting his journey to Katherine, he describes the difficult passage over a river as follows: "We were greeted by a large lady Anabaptist who threatened to rebaptize us with her waves and huge ice floes."

When he hears that Katherine worried for him, the humor is tempered with gravity. He addresses her as his mistress of the house who makes a martyr of herself, and he tells her that on account of her worries a fire accidentally broke out at his lodging place and a huge stone almost dropped on his head from the ceiling. Then he continues: "You are worrying for your God as if He were not almighty. He could create ten Dr. Luthers if the old ones were to drown. But I have some one to worry for me who is better than you and all the angels. He lies in a crib, yet sits at the right hand of God."

Luther Has Little Patience for Fine Points in a Legal Dispute

Katherine was also notified of her spouse's venture into legal matters and of his controversies with the professionals. Luther could not find himself in accord with their attitudes and tactics. "If I become involved in this business," he writes, "it will be as a hobgoblin to check their pride. They behave as if they were in the place of God."

Such thoughts also occupied Luther in the last sermon he preached. Man trusts in his own wisdom and competence to solve the problems of this world, as if God can not manage affairs without that. But Christ declares His enmity against such know-it-alls. This is true wisdom, that we do not consider ourselves wise, nor people in high places, but cling to Christ and His Word.

Guided by that Word, Luther was determined to arbitrate the legal dispute in the spirit of Christian

fairness and of practical common sense. On another occasion he said: "When you judge according to love, you will easily decide and adjust matters without any law books. But when you ignore love and natural law, you will never succeed in pleasing God, though you have devoured all the lawbooks and jurists."

The Arbitration Taxed Luther's Strength

Luther's arbitrations were ultimately successful, but the three-week regimen of meetings overtaxed his weakened heart. Jonas reports that Luther spent each night throughout this interval at the open window in his bedroom in fervent communion with God. The warning signals of impending death were there. Yet Luther still hoped to get back to Wittenberg and there "lie down to sleep in the coffin and give the worms a good fat doctor to devour." On the afternoon of February 17, however, the pains in his chest grew more severe, and he realized that death would overtake him at Eisleben.

His Last Hours

The final hours were occupied almost entirely in prayer. Luther desired to be alone with God. There was no shrinking away from thoughts and utterances about death. Luther departed this life with composure and confidence. His last spoken prayer bears witness of the fact. "My heavenly Father, eternal, gracious God! You have revealed Your dear Son to me. Him I have taught, Him I love, and Him I revere as my dear Savior and Redeemer, whom the godless persecute, blaspheme and defame. Take my soul unto Yourself."

Thus, by personal example, this man of God verified his last annotation in the Bible: "If a man keep my saying, he shall never see death." How contrary to daily experience this Word of Christ is! Yet it is true. If a person takes God's Word to heart, believes it, and dies in this faith, he leaves his life without being aware of death."

A Timeless Legacy

The personal example that Luther gave us in the final hours of his life set a seal to what he had taught and preached to others throughout his ministry. There is the willingness to spend himself in the service of others. There is the determination not to be engulfed by the worries of this world. There is the blithe spirit that enjoys God's temporal gifts. There is the calm acceptance of the fact of death. There is the total trust in God's Word. There is the unyielding conviction that Christ redeemed him to be an heir of heaven. There is the profound recognition of the utter helplessness of man. "We are beggars, this is true," Luther confessed in his last memorandum.

All this belongs to Luther's last legacy. The timelessness of the legacy for our present age and in this current year will not escape the discerning reader. By personal example, as by precept, Luther taught us how to live and to die.

THEODORE J. HARTWIG

[Prof. Theodore J. Hartwig is professor of religion and history at Dr. Martin Luther College, New Um, Minnesota.]

Missio Dei progress report

September receipts indicate that the *Missio Dei* Offering will finish strong. With the \$73,000 received in September the new Offering total is now \$5,128,152. That places us at 93 per cent of our firm commitments. When the Offering closes at the end of December, we will be well over the 95 per cent mark, a remarkable performance by any standards.

There is now available \$578,700 for the next project on the Planning Board's priority list: Wisconsin Lutheran College. A 100 per cent fulfillment of commitments will bring us very near the estimated cost of the College's basic academic unit.

Projects Completed

The three projects, last authorized from the *Missio Dei* Offering, are now completed. At Dr. Martin Luther College the remodeled main classroom building with its addition was dedicated September 18. Administration facilities, lost in the remodeling, have been temporarily set up in the old dining hall area.

The new Seminary library under construction since last December was

dedicated October 13. President Naumann was the guest speaker at the special afternoon service. The remodeling of the old library space into two large lecture rooms and three faculty offices has also been completed. And not a moment too soon to meet the needs of the largest Junior class ever enrolled at the Seminary — 52 students.

As we contemplate what God has wrought, let us join in that ancient prayer: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake!"

Called To Serve

Treasurer Norris Koopmann's figures for September underline the full-blown crisis of the operating budget. September receipts, he reported, were \$222,000 compared with \$256,000 for September of last year. "With normal disbursements running about \$333,000 per month," he pointed out, "the deficit is accumulating at a much faster rate than we ever anticipated."

The accumulated budgetary deficit at the end of September was about

\$750,000. At the rate it is growing, it will reach \$1 million by the end of the year. "This cannot continue," said Mr. Koopmann, "without a solution."

At this point much, very much, depends upon the success of the *Called To Serve* program which proposes to place before every one of the 130,000 households of the Synod the needs of the Synod's worldwide ministry.

District Stewardship Meetings

In September special District stewardship meetings were held at which the program was introduced to the congregations. According to local estimates, attendance at these meetings ran about 100 per cent. This appears to be an indication that tens of thousands of God's people will join hands to meet the crisis.

Under the guidance of the District *Called To Serve* chairmen and their pastoral advisors congregational leaders are now implementing the plan in their congregations. Conference and circuit chairmen are in immediate touch with this congregational activity and are prayerfully evaluating the participation. Report meetings are scheduled for circuit and conference chairmen in October and November.

There has been some distress that the *Called To Serve* program is not always fully compatible with local stewardship efforts. Since the purpose of the entire CTS program is to place the work of the Synod's worldwide ministry before our people through a house-to-house visit with challenging spiritual and financial goals, and since most local stewardship programs have much the same objective, there is every reason to hope that, with modest adjustments, compatibility will be possible.

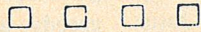
As this world's time grows short, let us pray God for the grace to do His great work.

JAMES P. SCHAEFER



District Chairmen Called To Serve Program: (clockwise) A. R. Annis, Pacific Northwest; Enno Knief, Western Wisconsin; Robert Weister, Colorado; Robert Grebe, Minnesota; Richard Raabe, Southeastern Wisconsin; Harvey Carne, Nebraska; Rev. James Schaefer, Stewardship Counselor; President Oscar J. Naumann; Max P. Lehninger, Jr., National Chairman; Myron Dickey, California; Joseph Worischek, Arizona; John Steudel, Northern Wisconsin; Willis Sackreiter, Dakota-Montana; Robert Beyer, Michigan. Missing: Wesley Beaman, Dakota-Montana.

What do
you mean..



Sanctification?

THE FALLACY OF "CHRISTIAN WORLDLINESS"

How far we Christians are from living lives of perfect sanctification! Should this, however, cause us to despair? Surely not! Taking refuge in God's boundless grace, we can be fully assured of our salvation. With the Apostle Paul we can confidently assert, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

Indifference Toward Sin Is Inconsistent With Christian Faith

Such assurance and confidence does not mean, however, that a true Christian will be indifferent toward his sanctification. It does not mean that he will take the attitude, "It makes no difference what I do. I can plunge into sin and indulge the lusts of my flesh and still be saved. Since all is forgiven, I need not worry about how I live. Why deny myself the pleasures that the world has to offer? I'll eat the forbidden fruit and then ask God's forgiveness before I die."

A Christian who thinks like that is taking giant strides down the broad road that leads straight to hell. He is deceiving himself. Though he calls himself a Christian, he is a worldling. He has forgotten that a true Christian, though he is *in* the world, is not *of* the world.

All such, whose life is a denial of the faith they profess, need to be reminded that the Bible says, "If any man love the world, the love of the Father is not in him" (I John 2:15). Pointedly Paul asks, "How shall we that are dead to sin, live any longer therein?" (Rom. 6:2.) In clear and unmistakable terms he writes also to the Ephesians, "This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them" (Eph. 5:5-7).

Perfectionism and Worldliness Are Equally Harmful Heresies

The doctrine of perfectionism, the belief that Christians can become perfect in their sanctification, is a soul-endangering heresy. Perfectionists may not realize it, but with their doctrine they are actually branding God a liar, for John writes in his First Epistle, "If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:10). Luther is standing on solid Scriptural ground, therefore, when he says,

"We can not be or become perfect in the sense that we do not have any sin, the way they dream about perfection" (*Am. Ed.*, 21:129).

But just as dangerous, just as soul-destroying as the error of perfectionism is the heresy of "Christian worldliness." That a Christian can willfully walk in the ways of the world without forfeiting his salvation is a fallacy—nothing less! "Christian worldliness" is a contradiction in terms.

Luther's Remark: "Pecca Fortiter"

But did not Luther advocate "Christian worldliness" when he wrote to Melancthon from the Wartburg in 1521, "Be a sinner and *sin boldly*" (*Am. Ed.*, 48:282)? The Latin expression Luther used here is *pecca fortiter*. These words have often been quoted by Catholic writers who have accused Luther of encouraging moral laxity. Luther's advice has been called a menace to morals, a charge frequently raised against the Gospel itself.

But such a charge does not have a leg to stand on. As Roland H. Bainton, the Luther scholar at Yale has pointed out, "To make this the epitome of Luther's ethic is grossly unfair" (*Here I Stand*, p. 226). What Luther meant is clear enough if the critics would but take the trouble to examine the context.

"If grace is true, you must bear a true and not a fictitious sin," Luther reminds his younger colleague. "God does not save people who are only fictitious sinners. Be a sinner and sin boldly." Significantly, however, Luther then adds, "But believe and rejoice in Christ even more boldly, for he is victorious over sin, death, and the world. As long as we are here [in this world] we have to sin. This life is not the dwelling place of righteousness, but as Peter says, we look for new heavens and a new earth in which righteousness dwells."

The Point That Luther Was Making

"Anemic Melancthon," as Bainton notes, "was in a dither over scruples of conscience." He was afraid to do this and he was afraid to do that because he might fall into sin. He was troubled much as Luther himself had been in the monastery when he came to the confessional so frequently that Staupitz, his confessor and superior in the Augustinian Order, finally told him to go out and commit some real sin like parricide before coming to confession again. Of course, Staupitz did not mean that Luther should actually go out and murder his father.

So here, too, Luther was not encouraging Melancthon to sin with the advice, "Sin boldly." Rather, in a forceful way he wanted to impress on his friend that to live in constant fear of the consequences of sin is, in reality, to

doubt the grace of God. It is necessary for us to be aware of the sinfulness of our nature—that is the very purpose of the Law—but we dare not lose sight of the Gospel with its assurance that the blood of Jesus Christ, God's Son, cleanses us from all sin. Paul, too, cried out, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). But he found comfort in the promise of the Gospel, adding, "I thank God through Jesus Christ our Lord!" (v. 25.)

Plass has well summarized Luther's meaning in this way: "Be an active, energetic Christian. As such you will, unfortunately, not be free from sin and wrongdoing. But do not let the fear of such consequences paralyze you. Act with boldness and confidence, consoling yourself that in Christ there is forgiveness for all and that where sin abounds there grace much more abounds (Rom. 5:20)" (*What Luther Says*, Vol. III, p. 1310).

Luther's Distress at Wittenberg's Wickedness

Far from encouraging immorality and loose living, Luther was deeply disturbed that the people of Germany gave so little evidence in their lives of the regenerating power of the Gospel. It is well known that his disappointment over the ingratitude of the Wittenbergers for the restoration of the pure Word of God in their midst several times induced him to discontinue preaching and to threaten to leave the city.

Repeatedly Luther warned that it would be more tolerable for Sodom and Gomorrah on the Day of Judg-

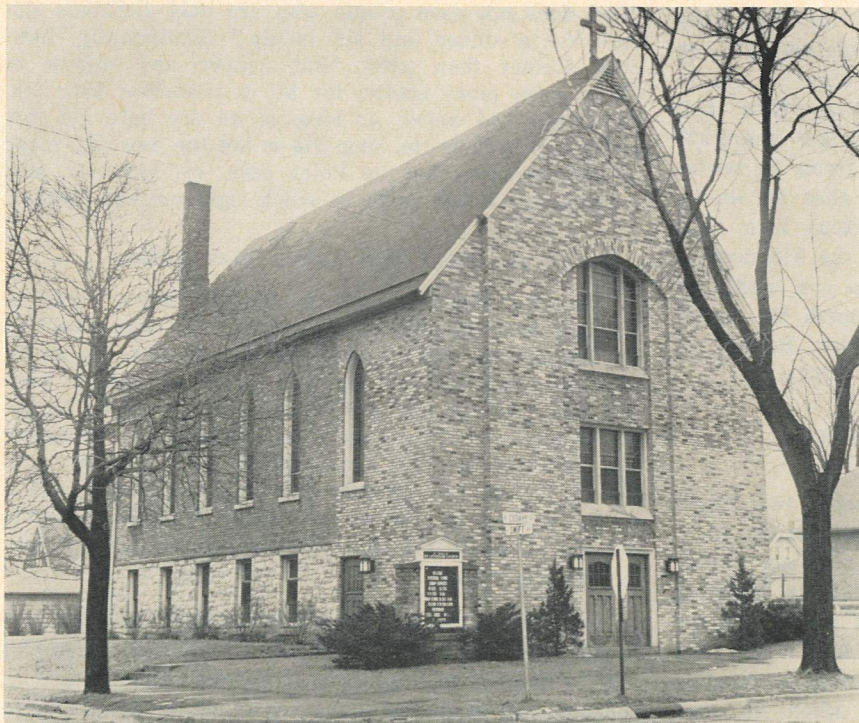
ment than for the citizens of Wittenburg. Under the guise of Christian liberty they lived in drunkenness, gluttony, fornication, and adultery. They were faithless, greedy, and proud. Their looseness in dress and in conduct was appalling. They were dishonest in business, guilty of usury, and contemptuous of the poor. "Christian worldliness" was their creed, and they practiced it!

Germany's Loss of the Gospel a Warning to Us

Because of Germany's lack of a proper appreciation for the Gospel Luther warned, "I fear that this light will not long endure, not over fifty years" (Plass, Vol. III, p. 1416). The tragic fulfillment of Luther's prediction ought to be an earnest warning to us who now enjoy the blessing of the Gospel as Germany once did, but who also only too often show so little appreciation for it. We, too, need to remember what Luther once told the Councilmen of all the cities in Germany when he urged them to establish and maintain Christian schools, "God's word and grace is like a passing shower of rain which does not return where it has once been" (*Am. Ed.*, 45:352).

The worldly-minded Christian is no Christian at all. Though the Old Adam in all of us is, indeed, worldly-minded, let us not be deceived by his subtle arguments for "Christian worldliness." Let us recognize "Christian worldliness" as a fallacy that may well be fatal. God guard us against it!

WILBERT R. GAWRISCH



75TH ANNIVERSARY

St. Paul's Ev. Lutheran Church, Cudahy, Wisconsin, celebrated its 75th anniversary on July 14, 1968. The congregation was organized July 17, 1893.

The old church building, shown here, has now been torn down to make room for a new church, which is in the process of being erected.

The congregation has 1100 souls and is served by Pastor R. W. Brassow.

SCHOOL OPENING AT NORTHWESTERN COLLEGE, WATERTOWN, WISCONSIN

On September 9 Northwestern College welcomed a college freshman class whose numbers almost equaled those of the entire college department 15 years ago. In 1953 the college student body totaled 111; this year there were 105 matriculating freshmen. As recently as 10 years ago there were only 135 students in the college department. The total college enrollment this fall lacked only two of reaching 300.

Wartburg Hall is completely occupied by college men, as are the first two floors of East Hall. In addition, nearly 30 collegiates are housed in West Hall, the dormitory for 9th and 10th graders.

The Rising Enrollment, An Answer to Our Prayers

These growing numbers of young men who are heeding their Lord's call for more workers in His harvest are an answer to the prayers of all who have besought the Lord of the harvest that He would send forth more laborers into His harvest. Now let our gratitude be commensurate with our petitions. When these young apprentices have completed their training and stand ready to go out into our parishes and our mission fields, may all of us have grown in the grace of giv-

ing, so that they can be put to work without lack and without delay.

The Facilities for Athletics Are Inadequate

With no promise of a new gymnasium in the near future, members of the Faculty Building Committee and of the athletic staff met recently to consider ways and means of providing additional outdoor athletic facilities for the nearly 500 male students enrolled at Northwestern. The limited physical activities area, already overcrowded, offers little opportunity for expansion of such facilities; hopefully, a hillside and a few spots alongside campus buildings may provide several additional tennis courts and an added outdoor basketball hoop or two. Inadequate athletic and physical education facilities are a day-to-day lack that active boys and young men are quick to feel, especially if they have enjoyed better facilities at other schools.

The Faculty and the Board

At the opening service four young men were inducted into office as assistants in the dormitories and in the classrooms. Seminary graduate Walter Westphal, DMLC graduate John Gronholz, and Semi-

nary undergraduates Martin Stuebs and Allen Zahn are associated with the Dean of Men in the supervision of the residence halls.

In a service in the College chapel on Sunday evening, September 15, Mr. Paul Boehlke was installed as professor of high-school science, replacing Professor Paul G. Eickmann, whom the Lord called from his field of labor last March after more than four decades of faithful service to the College. Professor Boehlke will teach chemistry and physics.

Mr. William Schumann, a member of the Board of Control of Northwestern College, is recovering from a stroke he suffered in August. The Lord speed his recovery and restore his strength and health for further service in His kingdom!

The departure of Dean Carl Leyrer, who has accepted a call to St. Lucas in Milwaukee, deprives the College of a man of dedication and experience who has served Northwestern College well for nearly 10 years. May the Lord grant us a replacement soon! The guidance and influence of an effective dean of men are of inestimable value in the training of our young men for their service in the church.

CARLETON TOPPE

Opening Service—Wisconsin Lutheran College

An enrollment of 228 was on hand when the opening service began the ninth school year of Wisconsin Lutheran College on September 10 at 10:00 A.M. The enrollment is made up of 115 returning sophomores—86 girls and 29 boys; and a freshman class of 113—85 girls and 28 boys. Had all of the accepted students matriculated, the enrollment would have reached the figure of 240, the limit established by the Synod under the present contract.

Of the 228 students enrolled, 177 are in residence at our dormitories. They enjoy the use of the very adequate facilities provided by the Synod two years ago. The dormitory staff includes one new member, Mr. Mark Goeglein, a senior at Wisconsin Lutheran Seminary, who replaces Mr. John Lawrenz.

The ninth school year began on a very happy note with the addition of four new professors.

This will be a crucial year in the history of this infant school, for at the conclusion of this year the contract with Wisconsin Lutheran High School, whose facilities we have enjoyed throughout our history, is to be terminated. Some type of facilities will have to be provided for the next school year. We are hopeful that the College will be given the green light to proceed with the planning and construction of the first academic unit, authorized in both the 1965 and 1967 conventions. Assuming that construction on our permanent facilities will be started in the near future, emergency arrangements will have to be made for the 1969-1970 school year. We are extremely grateful that even though we have no permanent home, students keep coming with the request to be prepared as future teachers in the Church. They are an answer to our prayers.

Wisconsin Lutheran College bespeaks your prayers for the new school year.

ROBERT J. VOSS, President

Lutheran Collegians Act As Missionaries in Word and Deed

One year ago, Milwaukeeans were shocked to hear reports on radio and television that the mayor had closed down traffic on every street and by his authority ordered every citizen to remain in his respective home because social unrest had upset Milwaukee's inner city.

An Inner City Mission Project

This summer, Lutheran Collegians, an organization of Wisconsin Synod Lutheran students from nearby colleges and universities came from Wisconsin, Nebraska, Minnesota, South Dakota, and Arizona to conduct a personal mission program in this area. These young men and women joined to carry out a project formulated at their last retreat held at Camp Courage, St. Paul, Minnesota.

The project started out with a Vacation Bible School to be held in

their children, rich and poor, Negro and white, German and Irish and Puerto Rican, were invited to the respective churches located in the inner core area, namely, St. Marcus, Siloah, Zebaoth, Bethel, St. Philip's, Ephrata, and Jerusalem Ev. Lutheran Congregations.

Apprehensions and Joys

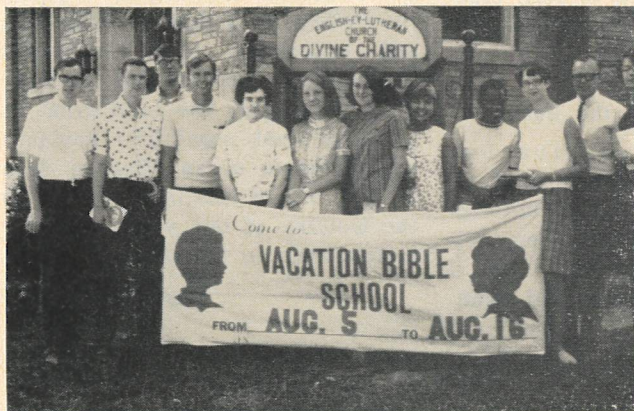
Many of the newly arrived were surprised to think that young college men and women would dare to come and walk on their streets. Some of the mothers of these students expressed great apprehension and anxiety when they heard that their sons or daughters wanted to go from house to house as missionaries for Christ and to teach in a Vacation Bible School in a gray area of the city.

Students, too, were disturbed when they came face to face with

to my house and invite me to the services"? On the other hand, where else would a pastor experience the joy of having little children offer to carry his Vacation Bible School material and mission invitations for him for an entire hour just in order to walk along and watch him talk to individuals in the neighborhood?

An Encouraging Response

Our young Lutheran Collegians not only carried on Vacation Bible School work in Milwaukee, Wisconsin, this summer for the first time, but also did so again in the heart of the grayest district of Chicago, Illinois, with great success. In Milwaukee in the St. Philip's area alone more than 186 children were in attendance after 1293 calls to surrounding homes were made; 177 families turned out to be interested prospects. Space was at a premium;



A group of Lutheran Collegians who helped to canvass and also taught Vacation Bible School at St. Philip's in Milwaukee this past summer. The Lutheran Collegians made over 9000 visits in the city's inner core. Rev. Gary Schroeder, the pastor of St. Philip's, is second from the right.



Some of the 186 children who were gathered for the Vacation Bible School at St. Philip's in Milwaukee with the help of the Lutheran Collegians. The Milwaukee Federation of Wisconsin Synod churches has promised to give financial assistance to the Collegians for similar work in Milwaukee and other cities next summer.

our inner city congregation, Saint Philip's, Milwaukee. It was enthusiastically expanded, however, into a house-to-house canvass of thousands of homes in the inner city. Young college men and women stood at the doors of apartments, cottages, and hovels, in the name of Christ, making the acquaintance of new families which had recently moved by the thousands from Mississippi, Arkansas, Alabama, Georgia, and North Carolina. These families with

mothers and their little children tagging at their apron strings and heard a reply to their invitation, "Are you sure you want us in your church?" When such a sentence is repeated twice—as though the individual soul does not want to be misunderstood—one becomes more upset than ever before. Can you imagine what goes through a canvasser's mind when he is told: "I have prayed all week that somebody from your church would come over

two classes were held in the parsonage, one in the kitchen, one in the garage.

It was inspiring to witness how the Spirit of God changes hearts. Our mission will not change cultures. It does not seek to change governments, but the eyes of many Christians within the city have been opened to see the tremendous obligation and opportunity right at their own back door.

It is the hope of our students here in Milwaukee to inspire more students to come with us next year and to follow up on the children and parents contacted this summer by our Lutheran Collegians, who were thrilled to be in the army of the Savior and to serve His cause, the

most important cause in the world. These young missionaries found Greenland's icy mountains in their backyard.

Deeply appreciated was the financial support given to this project by the Milwaukee Federation of Wisconsin Ev. Lutheran Churches,

which aided students who came from Oregon, Nebraska, Minnesota, and Arizona.

To God alone be all praise and honor!

RICHARD D. ZIESEMER, Campus Pastor
University of Wisconsin—Milwaukee

The Lutheran Collegian Retreat

Science and the Bible was the lively topic which attracted some 60 collegians from nine different campuses to the Lutheran Collegians' Second Annual Spring Retreat. As in the previous year, the Retreat took place at the Squaw Point Resort in northern Minnesota and featured a weekend of information, relaxation, and fellowship.

The topic of the Retreat was approached from two sides. Pastor S. Valleskey, of Prescott, Wisconsin, who serves River Falls State College and Pastor M. Birkholz of Mankato, Minnesota, our student pastor serving Mankato State, presented the Biblical account of Creation and The Flood. Prof. I. Johnson, Mr. R. Pape, and Mr. W. Overn viewed the matter scientifically. The latter are eminently qualified. Prof. I. Johnson of Bethany College, Mankato, and Mr. R. Pape of Saint Croix Lutheran High School, West St. Paul, are both instructors in the field of science and offered thought-provoking essays to the assembly. Mr. W. Overn is a practicing scientist, presently involved in space research. He guided the collegians in a discussion of the pamphlet, *The Christian and Science*, by Dr. Paul Zimmerman. The contributions made by these men throughout the Retreat were invaluable.

Recognition should also be given to Pastor R. Sievert of the St. Cloud, Minnesota, campus, who organized the program, and to Prof. and Mrs. M. Meyer of Bethany, Mankato, who hosted the group. Pastor D. Westendorf of the University of Minnesota campus led the students in worship on Sunday morning.

God willing, a Retreat of equal interest and success will be offered to our Lutheran Collegians next year. Watch for information regarding it.

DANIEL WESTENDORF



Guest speakers at the Lutheran Collegians' Spring Retreat were: (standing l. to r.) Pastor S. Valleskey and Pastor M. Birkholz; (seated l. to r.) Mr. R. Pape, Prof. I. Johnson, Mr. W. Overn.



A student "buzz-group" enters into a lively discussion of the topic, "Science and the Bible."

TWELFTH ANNUAL SCHOOL VISITORS' WORKSHOP

The twelfth annual School Visitors' Workshop was held at Mequon, Wisconsin, with 80 out of a possible 86 persons in attendance, the largest attendance in the 12 years of the Workshop's existence. Meetings were held each morning and afternoon for the three days, August 13 through 15. In addition, an evening meeting was also held on Tuesday, August 13. The Workshop throughout emphasized practical considerations for the visitors and for the schools they visit. Annual visits are made at all our Christian day schools under our Synod's school visitation program in

the interest of continued improvement.

Inspiration from God's Word

The 80 persons in attendance at the Workshop derived considerable inspiration from the address of Professor Armin Schuetze of the Seminary faculty in the opening service and from that of Professor Martin Albrecht, also of the Seminary faculty, in the closing service. Spiritual encouragement was also given in devotions conducted by teachers Frederick Blauert and John Schibelhut. Mr. Gordon Follendorf pro-

vided the musical inspiration on the organ.

Interesting Lectures and Discussions

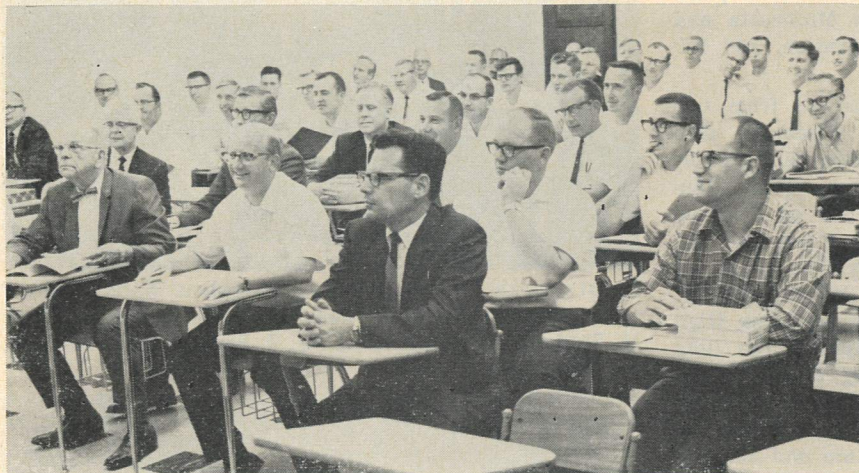
On Tuesday the chairman, Mr. John Schultz, introduced Mr. Kurt Petermann, who spoke on "School Discipline and Routine," and Mr. James Raabe, who reviewed the latest educational materials in beginning reading. Mr. Adolph Fehlauer, the executive secretary of the Board of Education, gave a critical analysis of the new Concordia Catechism Series. He also met with the

new school visitors to acquaint them with the visitation program. A large block of time was set aside so that the visitors could examine materials on display, especially materials in the science and language fields. Tuesday evening was given over entirely to Mr. Paul Unke of the Wisconsin Ev. Lutheran Synod's fiscal office. He gave answers to many questions on the minds of pastors and teachers today relating to Social Security changes, the withholding tax, and allowances for furniture and utilities.

The presentations on Wednesday included one by Mr. Melvin Schwartz, who spoke on the practical applications of "The School Visit," and who also conducted a demonstration lesson for the purpose of determining the degree of unanimity among visitors when they evaluate a teacher who is teaching a Bible story. Mrs. Ruth Arndt was warmly received by the visitors when she presented the topic, "What the School Visitor Should Look for in Our Christian Kindergartens." Many visitors expressed their deep appreciation for

the practical suggestions which Mrs. Arndt offered. Wednesday afternoon was given over entirely to Mr. Robert Adickes and the discussion of his topic, "The Changing Curriculum in Science and Our Schools." The many changes in education today made this topic one of considerable concern, and the visitors showed this concern in their discussion of this topic.

On Thursday morning Professor Adolph Wilbrecht of Dr. Martin Luther College reported the response he received to a questionnaire about "Departmentalization in Our Schools." In reporting for the Board of Education, Mr. Fehlauer stated that Mr. Emil Trettin was retiring shortly from the Board of Education office. The visitors gave a rising vote to show their appreciation for the many years of service Mr. Trettin has given our Synod and for the guidance and assistance he has given the School Visitors' Workshop since its inception. Reports from Professor Raymond Brei for Dr. Martin Luther College and President Robert Voss for Wisconsin Lutheran College concluded the business of the Workshop.



The School Visitors in Session.

MELVIN C. SCHWARTZ

Briefs

(Continued from page 342)

some historians hold, there is no question that the familiar words accurately reflect the spirit of Luther's Reformation.

* * *

GOD'S WORD IS TRUTH. It is absolute truth. It is inerrant truth. It is saving truth. That is our firm conviction. That is the position of our Synod. It is the principle that determines and governs all teaching at our Seminary, at our colleges and preparatory schools, from our pulpits, in the classrooms of our Christian day schools and Lutheran high schools, in our Sunday schools and vacation Bible schools, through our publications and all other agencies of preaching and teaching in our Church.

How vital this principle is! One of the great tragedies of our time is that many church bodies that bear the name Lutheran no longer uphold this fundamental principle of the Reformation. Almost invariably, the

spread of the cancer of doubt can be traced to the seminaries, where a questioning attitude toward the Scriptures was first tolerated and then warmly embraced.

Not "Thus saith the Lord!" but "Yea, hath God said?" is the slogan of the "new theology" which is being taught in many seminaries today. The Scriptures are subjected to the "scientific" investigation of so-called "scholars" and are torn to shreds. The results of this destructive work are soon carried into the congregations as a steady stream of graduates indoctrinated in the new views takes over the pulpits and teaching posts of the church.

Unbelievable as it sounds, systematic plans have also been devised for introducing the new, critical views of the Bible into congregations where opposition may be expected. "Begin with the young people!" is the satanic suggestion. It is devilish advice, not only because young people are by nature more inclined to doubt, but also because the plan

shrewdly envisions capturing the minds and hearts of those who in the near future will be the leaders of the Church. The older members, it is said, who are "hopelessly set in their old-fashioned beliefs," will eventually die off.

Since the days of Luther the Lutheran Church has always valued careful, thorough scholarship, but sound Biblical scholarship has always reverently brought "into captivity every thought to the obedience of Christ" (II Cor. 10:5). Such scholarship has been born out of faith, has been governed and controlled by faith, and has been directed toward faith.

Not we ourselves, but only God's grace can prevent a loss of our Reformation heritage from overtaking us also. In the midst of overwhelming evidence that the end of all things is at hand and that our Lord will soon come again for judgment, we can only pray, "Lord, have mercy!"

News FROM OUR Missions



CHINESE SEMINARY GRADUATES SEVEN

The Lord has been very gracious to our brethren in the Chinese Ev. Lutheran Church. After great effort, often under primitive conditions, their seminary produced seven graduates, who will now enter the work of the church.

The students were assigned as follows, reading from left to right, front row: Mr. Roger Lai, as vicar to Tsin Wan, New Territories; Mr. Victor Cheung, as vicar to Taipei, Taiwan; Mr. Philip Lee, as vicar to Grace Church, Kowloon; Mr. Matthew Cheung, to assist at Immanuel School, Kwun Tong; top row: Pastor P. Behn, instructor; Mr. Arno Lee, as vicar to Spirit of Love Church, Kwun Tong; Mr. Joel Chung, as vicar to Faith Church, Kowloon; Mr. Foun Jan, as vicar to Taipei, Taiwan.

These vicars will remain under the seminary program for at least three more years, during which time their work will be carefully scrutinized, assistance will be given them, and postgraduate classes set up for them. After completing these years they will be considered for regular calls into the ministry.

This is truly a time to rejoice! The voice of the Good Shepherd will soon be heard by more people who never knew Him. In the midst of many disturbances in the Orient, more messages of peace will be proclaimed to bring calm to troubled hearts. Jesus promised: "Be of good cheer, I have overcome the world." That promise is being fulfilled also in Hong Kong.

PAUL A. BEHN



OUR EASTERNMOST OUTPOST

When the Sunday-morning sun rises on the United States the first Wisconsin Synod church to receive its light is our new mission at East Hartford, Connecticut. July 28, 1968, however, was an exceptionally bright day for our easternmost outpost. On that day Karl R. Gurgel was ordained into the Lutheran ministry and installed as the first resident pastor of the congregation. The candidate's father, Pastor Karl A. Gurgel, delivered the sermon and officiated. He was assisted by the pastors of the Colonial Conference. Pastor Gary Baumler served as liturgist.

In the traditional style of the Conference the service was something of an area rally. The mass choir of

over 30 voices was made up of members of all five Conference congregations. The nearly 100 worshipers who gathered for the occasion had come from eight different states, some of them driving over 400 miles to attend.

The East Hartford mission was started about a year ago by Pastor Gary Baumler from 160 miles away in East Brunswick, New Jersey. At first biweekly services were conducted. When the mission began holding regular weekly services Pastor Ronald Uhlhorn of Philadelphia and Pastor Paul Madson, our Evangelical Lutheran Synod brother from Boston, helped to carry the preaching load.

Our East Hartford mission is

rather unique in that its members come from Connecticut, Massachusetts, and Vermont. In fact, at the installation service we already heard people expressing the optimistic desire that Pastor Gurgel would soon begin conducting services also in Pittsfield, Massachusetts. The Lord continues to open doors to us for further expansion.

Several years ago we expressed a hope which we called the "Colonial Conference Spirit of '76." We wondered if we could possibly look for 13 mission colonies on the East Coast by 1976. It seems that that hope may have been a bit conservative. The Lord has already put us ahead of that schedule.

W. F. BECKMANN

What's Going on in PROTESTANTISM?

A LOOK AT THE COCU

In a few years you may no longer have any neighbors who belong to the Methodist Church. Why not? Because the Methodists, along with a number of other Protestant church bodies, are working on proposals to form a united church. This united church would have a membership of almost 25 million with more than 90,000 local churches.

The Blake Proposal

The proposal to form this united church was first made by Dr. Eugene Carson Blake, a Presbyterian. In 1960 Dr. Blake preached in San Francisco's Grace Episcopal Cathedral by invitation of Bishop James Pike. Blake proposed that the Episcopal Church and the Northern Presbyterians together invite the Methodists and the United Church of Christ to form a new united church. Such a united church has already been formed in India, and in Canada meetings are being held to bring these same groups together.

The Blake proposal resulted in consultations between the four churches mentioned. In 1962 these churches sent delegations to a meeting in Washington D.C. At this meeting the group voted to call itself "The Consultation on Church Union" (COCU). Meetings have been held each succeeding year. The next meeting of the COCU is scheduled for Atlanta in March, 1969. In addition to the four original churches involved in the COCU, the Evangelical United Brethren Church, the Christian Churches (Disciples of Christ), a second Presbyterian Church, and three additional Methodist Churches have joined in the consultations.

The Churches Involved

All Have a Reformed Background

The churches which are seeking to form a united church have much in common. They are nearly all of English, Scotch, or American background. The Episcopalians are the American branch of the Church of England which broke away from the rule of the Roman papacy at the time of the Reformation. In Scotland the Reformation produced the church which is now called Presbyterian. John Wesley, an eighteenth-century priest of the Church of England, is the father of Methodism. Recently the Evangelical United Brethren Church (German background) has merged with the Methodist Church. The United Church of Christ is a union of the Congregational (English Puritan background) and the Evangelical and Reformed (German Reformed background churches). The Christian Churches (Disciples of Christ) were started here in America in the early nineteenth century by some pastors who left the Presbyterian Church.

Historically, it is evident that these churches are all closely related. They belong to the Reformed family of churches influenced theologically by John Calvin (1509-1564). The major denominations which are not involved in the COCU are the Lutherans, Roman Catholics, Orthodox, Baptist, and Holiness-Pentecostal churches. Some of these nonparticipants have, however, sent observers to the meetings of the COCU.

Points of Difference

At the first four meetings (1962-1965) of the COCU, study was devoted to those matters which divide the consulting churches. Among the subjects discussed were the following: "Scripture, Tradition, and the Guidance of Tradition," "The Worship and Witness of the Church," "One Ministry," "One Baptism," and "One Table."

One of the areas of greatest difference among the consulting churches concerns the ministry. The Episcopalians and Methodists have bishops. The Presbyterians, United Church of Christ, and Disciples do not. Those churches without bishops have always emphasized the authority of the local congregation in calling pastors and determining church policy. In the united church a threefold order of ordained ministry is being suggested: bishops, presbyters (elders), and deacons. It is likely that this matter of the ordained ministry will cause many problems for the uniting churches.

At the close of the 1965 meeting, the COCU resolved to appoint a committee "to create and present to the next session the outline of a possible plan of union which covers all the major points which in the commission's opinion should be the basis for a united church 'truly catholic, truly evangelical, and truly reformed.'" In 1966 this committee submitted the "Principles of Church Union." These Principles are to be studied by the consulting churches for criticism and revision. The Principles are divided into four sections: 1. The Faith of the Church; 2. The Worship of the Church; 3. The Sacraments of the Church; 4. The Ministry of the Church. By studying these Principles one gets an idea of what the official doctrinal position of the united church will be. Of course, one can expect that in the local congregations there may still be great variety in the teachings.

The Chief Emphasis Is on Externals

A Lutheran notices at once that the Principles so far published have no separate statement on the subject of "Justification by Grace through Faith." There is more emphasis on order and structure in the church than on the message of the Gospel. One reads more of how we should do things in the church than on what Christ had done for us. We need to be concerned about how to do things in the church. But above all we must be concerned that the Gospel of justification by grace through faith in Christ is being clearly proclaimed. This the Principles fail to do.

At times the Principles are content to leave two positions stand side by side. For example, concerning Baptism it is said, "Both infant baptism and believer's baptism shall be accepted as alternative practices in the united church." This would allow anyone to deny the validity of infant Baptism.

The Principles admit that not everyone in the united church will think alike on the doctrine of the Lord's Supper. The statement is made, "The Church's action

of sharing together in that mystery, in response to the Lord's invitation and command, is altogether more decisive than any effort on our part to think alike about it." The statement falls short of saying what our Lutheran Confessions state: "It is taught among us that the true body and blood of Christ are really present in wine and are there distributed and received."

The Proposed United Church Will Not Have Doctrinal Unity

Some members of the consulting churches are opposed to a united church because they fear a "super church". They are afraid of too much centralized au-

thority and power. This is something to be concerned about. But of greater concern to us is the failure of the Principles to clearly proclaim the Gospel of justification by grace through faith. It is also evident from the published Principles that there will be no doctrinal or teaching unity in the united church.

One thing can be said with certainty: if this united church does come into existence, it will be a big event in American church history.

VICTOR PRANGE

[The author is pastor of Peace Lutheran Church, Janesville, Wisconsin.]

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1). These are words which aptly reflect the courage in the heart of the psalmist—a type of courage which every child of God can have, because "If God be for us, who can be against us?" (Rom. 8:31.)

But how does Psalm 27 apply to us today? Wasn't the situation when David wrote these words far different from what it is today? He could speak from experience about his enemies and foes who "came upon me to eat up my flesh," as he puts it. He had seen the hosts that had encamped against him. He had fought in the wars that rose up against him. In contrast to all this violence our lives today are calm, sheltered havens of serenity. Or are they?

It may be true that outwardly, at least, those of us who are not directly involved in the war in Vietnam do live in relative security, but even this physical kind of security is not always unconditionally guaranteed. But when we examine the matter more closely, we will have to

We Turn to the Psalter . . .

. . . to Celebrate a Victory!

come to the conclusion that we *are* surrounded by enemies—foes who are far more dangerous than Saul or the Philistines ever were to David. Commanding these enemies is one who not only seeks to "eat up our flesh" but who is plotting to destroy our very souls. Our sins make us vulnerable to his attacks and to the attacks of his allies, the world and our flesh. Is it "worth it" to oppose Satan? Can we defeat him?

On our own we can't. Our position would be hopeless if we had no one to defend us and to fight for us. "But for us fights the Valiant One, whom God Himself elected!" Jesus Christ it is who, as our Savior, defeated Satan and his allies and rescued us from his evil power. Our loving Lord continues to stand by our side to carry on the fight against all temptations of the devil, the world, and our flesh.

That's why the victory is ours! That's how it happens that we, who by our sins had forfeited the right, can nevertheless "dwell in the house of the Lord all the days of our life, to behold the beauty of the Lord." We can count on His gracious protection. "In time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." We can defy all our enemies, as David does in this Psalm, because the Lord "shall set us up upon a rock" and raise us up above our enemies.

Surely, every redeemed person on earth will want to "offer in his tabernacle sacrifices of joy" and "sing praises unto the Lord." What better way is there to do this than to take courage even in difficult times and sing with David, "The Lord is my light and salvation"!

PHILIP R. JANKE

Editorials

(Continued from page 343)

Lord's will to grant what we ask was implied in the giving of the prayer in answer to the disciples' request.

This prayer is, however, by no means a magic formula whose power lies in the mere repetition of the words. Like all real prayer, this is the petition of a child of God who approaches the throne of God and in faith and confidence asks the Father for His gifts and blessings.

It is written of Jacob that when he wrestled with God he had power with God and prevailed. It isn't only Jacob who has power with God. Do we not have power

with God and do we not prevail when we have a prayer that God Himself gave us? This is power with God that we can approach the throne of the Almighty and say: Lord, Thou must let Thy kingdom come, must forgive my trespasses, and must deliver me from evil, for Thou hast told us to ask this and hast promised to do what we ask. That is having power with God and prevailing. If we ask to be cured of a sickness or to have our life prolonged, then we ask as the leper asked: "Lord, if Thou wilt." But in this prayer we are already assured that it is the Lord's will to grant what we ask.

ERWIN E. KOWALKE

oh, come, let us worship!

Our Lutheran Liturgy

THE OFFERINGS

"Then shall the Offerings be gathered. They may be brought to the altar." These simple statements are taken from *The Lutheran Hymnal*, page 13. But even if the statements look simple, we notice that at this point of the service our congregations use many variations.

Customs Differ

Some make a very formal ceremony of the gathering of the offerings in that the ushers walk to the front and receive the plates from the pastor; after the collection has been "taken," the ushers bring the offerings to the altar, where the pastor receives them, places them upon the altar, and speaks a short prayer, usually, "We give Thee but Thine own." Some congregations even sing this hymn at this time.

In other churches all ceremony is set aside. The ushers have the plates in the rear of the church, take the offering when the appointed time comes, and keep the offering in the rear of the church, without carrying it to the altar. In still other congregations the offering is taken during the singing of a hymn, either the second or the third hymn of the service.

The History of the Offering

The question is, What is proper? Just as in all matters pertaining to the order of the service, the congregation has the right to decide what it wishes to do. Placing the offering on the altar, as suggested in our hymnal, has a historical basis. As was stated in a previous article, it was customary for members to bring gifts of many kinds: fruit, wool, oil, milk, honey, olives, silver, gold, in addition to bread and wine, which were brought for the celebration of Holy Communion. These gifts were brought to the altar in an offertory procession, during which the choir chanted an offertory Psalm. Gradually this offering developed into the giving of money to be used by the church for whatever it

deemed necessary. This point in the service remained as the place for bringing the gifts.

Warnings Against Overemphasis and Display

Warnings have been sounded repeatedly that the Church must not overemphasize this part of the service. Some look upon the offering procedure as an intrusion in the service, for to them it seems to detract from the spirit of the service. For that reason these churches do not gather the offerings during the service but do so at the door after the service is over.

It has been pointed out by some that making a display of the offering, praying over it, singing a hymn like "We Give Thee But Thine Own" is an overemphasis. It has been compared with the Catholic practice of blessing the elements of the Sacrament of the Altar, praying over them, and making a sacrifice of them. No doubt, there is a similarity. It has also been stated that Luther showed by his rejecting of the prayers at this point that he never would have accepted our present-day ceremony connected with the gathering of the offerings.

Humility Is the Mark of True Thankful Love

No doubt, warnings are in place. Let us be warned, then, that our offerings may not be brought with the idea of merit or showing the Lord and the church what we have done. Let us bring our gifts with all humility and with a thankfulness that shows that we appreciate the opportunity to show the fruits of our faith.

God does give us various ways to show our appreciation. We may do this through prayers of thanksgiving, through hymns of praise, and by bringing our gifts. Let us be ready to make use of these opportunities to show our appreciation. But let us also pray that God would keep us humble when we participate in bringing our gifts to the Lord.

MARTIN ALBRECHT

Direct from the Districts

Michigan

Orlando Mission Doubles

Doubled in nine months? That's what happened to our Orlando Mission. Rev. Richard Wiechmann reports that King of Kings Lutheran Church was organized last October with 22 charter members. On July 21, there were 44 communicant mem-

bers on the roster. With the erection of a chapel still in the future, this congregation optimistically hopes to continue its solid growth. To God all praise and glory!

Exploratory Services

The Florida Conference reports that exploratory services will begin shortly in the Clearwater-Tarpon

Springs area, and in West Palm Beach. God willing, Florida will have 10 organized Wisconsin Ev. Lutheran Synod congregations by the end of 1969.

Groundbreaking at Durand

Members and friends of Grace Ev. Lutheran Church, Durand, Michigan, gathered for a special groundbreak-

ing service on Sunday, August 18, 1968, at the site of the proposed new chapel building. A 13-acre plot was purchased by the congregation in 1966. The first structure planned will be an education-fellowship building which will also serve as a chapel until a larger sanctuary is built. The congregation envisions a final complex of three buildings—fellowship-education, sanctuary, and school. The contract cost of the first building now under construction will be \$86,000. The building will include a nave seating 220, areas for 11 Sunday-school classes, and a sacristy. Rev. Erhardt Schultz, pastor, officiated at the groundbreaking service.

Chesaning Dedicates Educational Unit

Zion Ev. Lutheran Church, Chesaning, Michigan, dedicated a new Educational Unit on September 22, 1968. The new unit contains 10 Sunday-school classrooms. Folding doors make four larger rooms possible. Also included in the new unit is a "shop" for the congregation's Lutheran Pioneers, a working vestry, an office for the pastor, an office for the secretary, and rest rooms. Master plans provide space for a future new chancel and added seating space for 85 or more in the church building, according to Zion's pastor, Rev. H. A. Schultz.

Colonial Conference News

Our Savior's Lutheran Church, East Brunswick, New Jersey, has received permission to plan for construction of a church building. Projected growth for this year indicates that the congregation will soon number 55 communicant members and will be in need of the new building in the immediate future. It is hoped that the new church will be dedicated in 1969.

Peace Lutheran Church, King of Prussia, Pennsylvania, is now proceeding with plans for a first unit on its property. The building will serve as a temporary chapel until a larger building can be built.

Atonement Lutheran Church, Baltimore, Maryland, is in the process of purchasing land. Attendance at Grace Lutheran Church, Falls Church, Virginia, averaged 112 per Sunday throughout the summer months. The present communicant strength of the congregation stands at 113.

The Hartford-area mission, Messiah Lutheran Church, has relocated to the Pleasant Valley School, 591 Ellington Road, South Windsor, Connecticut, about five miles north of their former meeting place in East Hartford. Pastor Gurgel plans to begin exploratory work in the Pittsfield, Massachusetts, area later this fall.

RICHARD W. MACKAIN

Fifty Golden Years

Pastor and Mrs. August Kehrberg of Frankenmuth, Michigan, celebrated their 50th wedding anniversary and the 50th anniversary of his ordination to the holy ministry on Sunday, August 4, 1968. The 50-year milestone was marked by a special day of thanksgiving and celebration. In the morning service the sermon theme was "Ministers of



Pastor and Mrs. A. Kehrberg

God," based on Isaiah 61:6, "But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God." In the afternoon the children of the celebrants hosted an open house in honor of their parents. Many friends in the congregation, in the community, from neighboring churches, and from Pastor Kehrberg's former parishes came to wish them God's blessings. The day concluded with a family dinner in the evening highlighted by hours of happy recollections from the past.

Pastor August Kehrberg was graduated from Northwestern College at Watertown, Wisconsin, in 1915 and

from Wisconsin Lutheran Seminary at Wauwatosa, Wisconsin, in 1918. On August 1, 1918, he married Lillian Hill in Janesville, Wisconsin. The couple moved to Michigan where he was ordained into the ministry and installed as pastor at Emmanuel Lutheran Church in Tawas City by the late Pastor John Westendorf on August 26, 1918. Pastor Kehrberg taught in Emmanuel's parochial school for 10 years and in 1928 received his College Life Certificate in teaching from the Michigan State Board of Education.

In 1928 Pastor Kehrberg was called to St. John's Lutheran Church, Zilwaukee, Michigan, where he served for six years. He was called to St. John's Lutheran Church in Frankenmuth in 1934 and served there for 27 years until his retirement from the active ministry in 1961. He was pastor of St. John's, Frankenmuth, longer than any of his predecessors. An entire generation grew up knowing only Pastor Kehrberg as their pastor.

Although retired from the active ministry for the past seven years, Pastor Kehrberg has kept himself busy preaching for various pastors in the area, especially during the summer months.

Pastor and Mrs. Kehrberg have two sons, Willard of St. Paul, Minnesota, and Luther of Frankenmuth. They also have three grandchildren.

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

Minnesota

Anniversary

St. John Lutheran Congregation, Fairfax, Minnesota, observed the 25th anniversary of Mr. Ervin Walz's teaching ministry on June 30, 1968, with a special service in the church and a reception in the city auditorium, following the service. Before accepting the call to Fairfax, Mr. Walz had taught in Cedar Mills, Minnesota, in Michigan, and Sanborn, Minnesota. Mr. Walz was remembered with a monetary gift from members of St. John, friends and relatives. Mr. Walz enjoys good health and it is our prayer that he will be able to serve the church as teacher for many more years.

† Pastor Victor I. Bittorf †

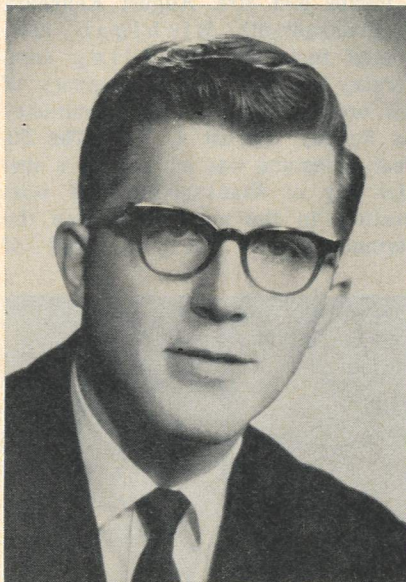
Humanly speaking, the Church might have expected many more years of service from Pastor Victor Immanuel Bittorf. But the Lord in His inscrutable wisdom decided otherwise. The gifts and talents He gave to the Church in the person of Pastor Bittorf He took away after allowing him to serve seven years in the public ministry.

Shortly after midnight on August 31 the Lord accompanied him through the valley of the shadow of death into eternal life.

In June and July he had been plagued with intermittent fever, which the doctors could not explain. He kept on with his duties, however, including attendance at the Nebraska District Convention in Hadar, July 9-12. After Miss Venita Schrupp, the first teacher of the newly established Christ Our Redeemer Lutheran School, arrived in Denver on July 15, he accompanied her in making school calls, and on July 21 he preached a vigorous sermon on Christian education to his congregation, exhorting them to diligent use and support of their new school. One more Sunday he occupied the pulpit, and then he was forced to become a patient in a hospital. After tests, the doctors diagnosed his illness as spinal meningitis.

He would have been 31 years old on September 19. He was born in Winner, South Dakota, the son of Pastor Reinhard F. Bittorf and his wife Martha, nee Kuske. After he became a child of God through Holy Baptism, his parents gave him a Christian training while his father

served parishes in Winner, South Dakota, Hoskins and Beatrice, Nebraska, and Monroe, Wisconsin. Upon his confirmation in 1950 he entered the preparatory department of Northwestern College and in 1958 graduated from the college department. After three years of study at the Wisconsin Lutheran Seminary, Mequon, Wisconsin, he was graduated in June 1961 and assigned to serve Pilgrim Ev. Lutheran Church of Denver. When Pastor Immanuel



Pastor Victor I. Bittorf

P. Frey became ill in 1963, Pastor Bittorf also started to serve Mt. Olive Ev. Lutheran Church, Denver. In June 1965 these two congregations amalgamated, to form Christ Our Redeemer Ev. Lutheran Church. A relocation and building program—a church-and-school unit and a par-

sonage—was completed under his leadership.

On June 20, 1959, before the altar of Mt. Olive Ev. Lutheran Church, Monroe, Wisconsin, he entered into holy wedlock with Mary Elizabeth Hill, a Christian day-school teacher, whose home was Juda, Wisconsin. God blessed this union with five children: Steven, Elizabeth, James, Sara, and Paul.

Besides these members of his immediate family, he is survived by his parents of Monroe, Wisconsin; two brothers, Reinhard E., pastor of Divine Peace Ev. Lutheran Church, Milwaukee, Wisconsin, and Herald W., pastor of St. Peter Ev. Lutheran Church, Balaton, Minnesota; one sister, Ruth, Mrs. Walter Bock of Appleton, Wisconsin; his parents-in-law, Mr. and Mrs. Ralph Hill of Madison, Wisconsin; and his wife's sister Susan, Mrs. John Franklin, of Polo, Illinois.

To all the bereaved, especially also to Christ Our Redeemer and to the Colorado Conference the admonition is addressed, "Humble yourselves therefore under the mighty hand of God," and the assurance "He careth for you."

Funeral services were held in Christ Our Redeemer on September 2 in the forenoon. Pastor W. H. Wietzke, who had ministered to the departed during his stay in the hospital and had served on the Colorado Mission District Mission Board with him, brought the comfort of Jesus' words in John 11: 25, 26 to the mourners: "I am the resurrection and the life." The rest of the service was conducted by Pastor Henry G. Meyer.

CALL FOR ADDITIONAL NOMINATIONS WISCONSIN LUTHERAN COLLEGE

One of the five new professorships at Wisconsin Lutheran College has not been filled. The Board of Control requests that members of the Synod submit additional names of men qualified in the field of English, composition and literature. Nominations and pertinent information concerning the nominees must be in the hands of the secretary no later than Nov. 17, 1968.

Mr. H. O. Ihlenfeldt, Secretary
WLC Board of Control
330 North Glenview Ave.
Milwaukee, Wis. 53213

CHRISTMAS CONCERT — WISCONSIN LUTHERAN COLLEGE

The choirs of Wisconsin Lutheran College, under the direction of Prof. Kurt J. Eggert, will present the annual Christmas Concert on Thursday, Dec. 19, at 7:30 p.m. in the chapel auditorium, 330 North Glenview Ave. A freewill offering will be taken. We invite the friends of the college to share our Christmas joy and attend this concert. The Christmas recess will begin immediately after the concert.

Robert J. Voss, President

CALL FOR CANDIDATES

Professor C. Leyrer, Dean of Men at Northwestern College, has accepted a call into the parish ministry. The Board of Control of the College requests the members of the Synod to submit names in nomination for this office. The man called will be placed in charge of the dormitories and will be asked to teach a course in religion.

Nominations should be in the hands of the secretary no later than Nov. 4, 1968.

Walter A. Schumann, Secretary
612 Fifth St.
Watertown, Wis. 53094

CAMPUS WORK AT WISCONSIN STATE UNIVERSITY — STEVENS POINT

The undersigned is serving as pastoral advisor to the Lutheran Collegians at Wisconsin State University, Stevens Point, Wis. Please send names of Wisconsin Synod students attending the university to:

Rev. Neil C. Hansen
Box 64
Ringle, Wis. 54471

REQUEST FOR NAMES

Please send the names of WELS families or prospects living in the Peoria, Ill., area to Pastor Eugene Ahlswede, 163 19th Ave., Moline, Ill., who is exploring the area in behalf of the Western Wisconsin District Mission Board.

Henry Paustian, Chairman
Western Wisconsin DMB

NAMES REQUESTED

New mission stations which the Wisconsin Ev. Lutheran Synod is systematically opening are listed periodically in **The Northwestern Lutheran**. Names, addresses, time of services, etc., of older, established congregations appear in the Synod's **Yearbook**.

Pastors, church secretaries, relatives or friends are asked to send names and addresses of moving members immediately to the Synod's Soul Conservation office if the location of the nearest WELS church is not known.

Information regarding any of the above may be obtained by writing to the address below.

WELS SOUL CONSERVATION
10729 Worden
Detroit, Mich. 48224

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastor

Gurgel, Karl R., as missionary in Hartford, Conn., by Karl A. Gurgel, assisted by G. Baumler, W. Beckmann, C. Pagel, R. Uhlhorn; July 28, 1968.

Installed

Pastors

Frey, Raymond, as pastor of Mount Calvary Ev. Lutheran Church, Kimberly, Wis., by M. A. Schroeder, assisted by E. Greve, J. Diener, R. E. Ziesemer, C. Voss; Sept. 22, 1968.

Kahrs, Ethan, as assistant pastor of St. Paul's Ev. Lutheran Church, Tomah, Wis., by O. W. Heier, assisted by H. A. Kahrs, M. Lemke, D. Kuske; Sept. 22, 1968.

Lillegard, Lawrence E., as pastor of Trinity Ev. Lutheran Church, Ballwin, Mo., by R. J. Palmer; Sept. 8, 1968.

Otto, Rudolph P., as pastor of St. Matthew's Ev. Lutheran Church, Marathon, Wis., by G. E. Schmeling, assisted by K. Otto, C. Kuske, K. Nolting, H. Heckendorf, W. Lange, R. Schultz, N. Hansen; Sept. 8, 1968.

Siegler, Paul L., as pastor of Good Shepherd Ev. Lutheran Church, Albuquerque, N. M., by A. H. Reaume, assisted by D. K. Tomhave, W. A. Diehl, W. A. Gieschen; Sept. 15, 1968.

Zehms, Roger R., as pastor of Martin Luther Ev. Lutheran Church, St. Louis, County, Mo., by R. J. Palmer; Sept. 8, 1968.

Zwieg, Larry G., as pastor of Redeemer Ev. Lutheran Church, Merritt Island, Fla., by Richard Wiechmann, assisted by Ray Wiechmann, E. Renz, W. Steih, J. Vogt, J. Anderson, J. Berger; Sept. 15, 1968.

Professor

Boehlke, Paul, as professor at Northwestern College, Watertown, Wis., by K. Gurgel; Sept. 15, 1968.

Teachers

Ash, Richard, as teacher in Friedens Ev. Lutheran School, Kenosha, Wis., by A. C. Buenger; Sept. 15, 1968.

Dux, Norman, as teacher in Pilgrim Ev. Lutheran School, Minneapolis, Minn., by D. Westendorf; Sept. 8, 1968.

Eaton, John L., as principal of King of Kings Ev. Lutheran School, Garden Grove, Calif., by J. C. Gerlach; Aug. 18, 1968.

Ehlke, Roger, as teacher in Zion Ev. Lutheran School, South Milwaukee, Wis., by P. Hartwig; Sept. 1, 1968.

Gaertner, Daniel, as teacher in Immanuel Ev. Lutheran School, Waukegan, Ill., by O. A. Lemke; Aug. 25, 1968.

Grohn, Allen, as teacher in Salem Ev. Lutheran Church, Owosso, Mich., by K. Vertz; Sept. 8, 1968.

Habeck, Donald, as teacher in St. James Ev. Lutheran School, Milwaukee, Wis., by W. Pless; Sept. 8, 1968.

Hennig, James, as teacher in St. John's Ev. Lutheran School, St. Paul, Minn., by M. B. Petermann; Aug. 25, 1968.

Hellwig, Stuart, as teacher in St. John's Ev. Lutheran School, Jefferson, Wis., by R. W. Mueller; Sept. 8, 1968.

Hill, Robert, as teacher in Friedens Ev. Lutheran School, Kenosha, Wis., by A. C. Buenger; Sept. 15, 1968.

Koepsell, Thomas, as principal of Redeemer Ev. Lutheran School, Fond du Lac, Wis., by G. L. Meyer; Aug. 25, 1968.

Kuske, Philip, as teacher in Trinity Ev. Lutheran School, Jenera, Ohio, by D. Laude; Aug. 25, 1968.

Lippert, John, as teacher in East Fork Lutheran School, Whiteriver, Ariz., by H. E. Hartzell; Aug. 25, 1968.

Nelson, David, as teacher in Zion Ev. Lutheran School, South Milwaukee, Wis., by P. G. Hartwig; Sept. 1, 1968.

Polack, Duane, as principal and teacher in Garden Homes Ev. Lutheran School, Milwaukee, Wis. by E. C. Pankow; Sept. 15, 1968.

Rahn, Kenneth, as a teacher in Atone-ment Lutheran School, Milwaukee, Wis., by Kurt F. Koepf; Sept. 8, 1968.

Roth, Jay, as teacher in St. Stephen's Ev. Lutheran School, Beaver Dam, Wis., by E. Huebner and D. Raddatz; Sept. 8, 1968.

Schultz, Roland, as principal of Christ Ev. Lutheran School, Big Bend, Wis., by W. T. Krueger; Aug. 25, 1968.

Vetter, Gordon, as teacher in Pilgrim Ev. Lutheran School, Minneapolis, Minn., by D. Westendorf; Sept. 8, 1968.

Zahn, Ronald, as teacher in Salem Ev. Lutheran Church, Owosso, Mich., by K. Vertz; Sept. 8, 1968.

CHANGE OF ADDRESS

Pastors

Frey, Raymond
208 S. Pine St.
Kimberly, Wis. 54136

Gurgel, Karl R.
28 Casabella Circle
East Hartford, Conn. 06108

Hallauer, Lyle
7411 Scio Church Rd.
Ann Arbor, Mich. 48103

Haar, W. P.
212 Central Ave.
Montello, Wis. 53949

Otto, Rudolph P.
2nd and Hemlock
Marathon, Wis. 54448

Siegler, Paul L.
2625 Valencia Drive N.E.
Albuquerque, New Mexico 87110

Professor

Boehlke, Paul
905 S. 8th St.
Watertown, Wis. 53094

Teachers

Dux, Norman
3918 Stevens Ave. S.
Minneapolis, Minn. 55409

Eaton, John L.
13451 El Prado
Garden Grove, Calif. 92640

Gaertner, Daniel
1824 Greenfield Ave.
North Chicago, Ill. 60064

Habeck, Donald
1508 Underwood Ave.
Wauwatosa, Wis. 53213

Koepsell, Thomas
557 W. Scott St.
Fond du Lac, Wis. 54935

Rahn, Kenneth
8600 W. Appleton Ave., Apt. 8
Milwaukee, Wis. 53225

Schultz, Roland
108 Maple St.
Big Bend, Wis. 53103

Vetter, Gordon
3931 First Ave. S.
Minneapolis, Minn. 55409

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.

WELS SERVICES IN SPEARFISH, S. DAK.

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

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

WELS EXPLORATORY SERVICES

Lake Minnetonka Area Excelsior, Minn. 55331

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

EXPLORATORY SERVICES

Scottsbluff, Nebraska

Exploratory services were begun at 7:30 p.m. MDST on Aug. 18, 1968, in the West Nebraska League of Arts building, 106 E. 18th St., in Scottsbluff, Nebr. 69361.

Names of WELS people and prospects who are moving into that area (Gering is twin city) should be sent to the undersigned. The people themselves who live in

the area may contact Gerald Carpenter, 2609 Ave. B. Phone 632-7603.

Rev. Norman T. Paul
P.O. Box 7
Valentine, Nebr. 69201

REQUEST

The St. Cloud, Minn., Mission and the local Lutheran Collegians Chapter need the assistance of local 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

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.

PLACE OF WORSHIP CHANGED

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

SANTA BARBARA, CALIFORNIA

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

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. Registered Nurses.
3. LPN's.
4. Kitchen Help.
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, Wis. 53094.

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.

SERVICES — HARTFORD, CONNECTICUT

Services of the Wisconsin Synod mission in the Hartford area are conducted every Sunday morning at 11, at Pleasant Valley School, 591 Ellington Rd., South Windsor, Conn. Names of interested people may be sent to Pastor Karl R. Gurgel, 28 Casabella Circle, East Hartford, Conn. 06108.

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

WELS SOUL CONSERVATION

ATTENTION, PASTORS! If you are in doubt about where to send names and addresses of members who move, send them to the Synod's Soul Conservation office.

All names and addresses referred to us are filed for future use.

Names of all new missions and pastors starting them are kept on file.

Files are always open to mission board chairmen and pastors starting missions in new areas.

WELS Soul Conservation
10729 Worden, Detroit, Mich. 48224

NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE—THE DRUG PROBLEM

The two filmstrips—"The Drug Problem: Glue Sniffing and Pills" and "The Drug Problem: Marijuana and LSD" are designed to provide church groups of junior high and senior high young people with reliable, documented information about drug dangers, and to present the drug-abuse problem from a Christian perspective. Parent-teacher organizations, men's clubs, and ladies' societies would also find these filmstrips interesting. Order by number "The Drug Problem" FS-319-CDP colored, two filmstrips per set, 12 and 14 min., one 33-1/3 rpm record with leader's guide.

PARAMENTS FREE

Free to any mission congregation upon request, purple and red paraments for altar, pulpit, and lectern. Write to Mrs. Lyle Wendorf, Rt. 1, Jefferson, Wis. 53549.

WELS SERVICES IN TOKYO, JAPAN

Wisconsin Synod servicemen and civilians stationed in Tokyo or visiting there, are urged to get in touch with our WELS missionary in Tokyo, Pastor Norbert R. Meier, regarding worship services. His address and telephone number are given below.

If you desire to have him call on a patient in a hospital or on a base, be certain to give him the exact location and name of same, since there are many army installations in the Tokyo area.

Pastor Norbert R. Meier
1134 Minamisawa,
Kurume Machi,
Kitatama-Gun,
Tokyo, Japan
Telephone 0424-71-1855

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT PASTORAL CONFERENCE

Date: Oct. 29-31, 1968.
Place: Gloria Dei, Belmont, Oct. 29; Peace, Santa Clara, Oct. 30; Apostles, San Jose, Oct. 31.

Time: Communion service at 10 a.m.
Essays: St. Paul's Missionary Approach to the Unchurched, Part II—E. Hoenecke; Increasing our Sunday-school and Bible Class Enrollment—A. Guenther; The Use of the Old Testament by New Testament Writers—T. Franzmann.

T. Franzmann, Secretary

ARIZONA-CALIFORNIA TEACHERS' CONFERENCE

Date: Nov. 7 and 8, 1968.
Place: Redeemer Lutheran Church, Tucson, Ariz.

Host pastor: S. Krueger.
Topics: Christian Viewpoint of Current History, Prof. E. Fredrich; Conduct of Teacher in Giving and Taking Offense, E. Fredrich; How shall we teach Patriotism in our Schools, Panel—Nelson Zimmermann, moderator.

Kenneth Moeller, Chairman

DAKOTA-MONTANA

EASTERN PASTORAL CONFERENCE

Date: Nov. 5 and 6, 1968.
Place: Trinity Church, Clear Lake, S. Dak.
Time: 10 a.m. CST.

Preacher: D. Nimmer (alternate, D. Krenke).
Essays: The Exegesis of I Tim., R. Heins; The Difference Between the Sin Against the Holy Ghost and Other Sins, D. Krenke; Does the Scripture Allow Changes in the State Laws Concerning Abortion? G. Bunde; The Divine Call As It Is Applied in the Various Fields of the Public Ministry (Locally and Synodically), A. P. C. Kell; An Isagogical Study of Heb., J. Brandt; A History of Mary's Elevation in the Roman Catholic Church, H. Ellwein.

D. Nimmer, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: Nov. 12, 1968.
Place: Christ Lutheran Church, No. St. Paul.
Host: Elden Bode.
Preacher: Fred Tabbert (L. Meyer, alternate).
Agenda: The Role of a Congregation in the Social and Economic Changes of our Day, Rev. G. Backus.

Fred Fallen, Secretary

NEBRASKA

NEBRASKA DISTRICT MISSIONARIES' CONFERENCE

Time: Nov. 12 and 13, 1968; 9 a.m. CST.
Place: Grace Lutheran, Newton, Iowa; C. Flunker, pastor.

Communion service: Tues. Eve., W. M. Valleskey, speaker.

Agenda: Evangelism, W. M. Valleskey; A Missionary's Discouragements and How to Overcome Them on the Basis of Acts 18, 19 and II Cor. 1, 2, 4; R. Tischer; Organizing and Leading a Young People's Group in a Small Congregation, D. Plocher. Reports.

Please notify the host pastor for accommodations you will need. Guest pastors are welcome.

Charles Flunker, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: Nov. 18, 1968.
Place: St. Peter's, Fond du Lac, K. Gurgel, pastor.

Time: Opening Communion service at 9 a.m.
Preacher: J. Albrecht (J. Dahlke, alternate).
Agenda: Isaiah 1, C. Rosenow; Introduction To The Augsburg Confession, E. Semenske; Discussion of "Called To Serve" program.

Paul Kolander, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Time: Oct. 29, 1968; 9 a.m.
Place: St. Matthew's, Iron Ridge.
Preacher: E. Breiling.

Agenda: I Cor. 12, L. Groth; Gen. 14:17ff, W. Nommensen; Augsburg Confession VI, B. Hahm; A Survey of Topics Presented to Organizations, H. Schwertfeger.

Paul H. Huth, Secretary

EVANGELICAL LUTHERAN SUNDAY-SCHOOL TEACHERS' INSTITUTE

Date: Nov. 10, 1968.
Place: St. Andrew's Parish Hall, W. Oklahoma and S. 12th St., Milwaukee.
Registration: 2:00-2:15.
Devotion: 2:15-2:30.

Topic: 2:30-3:30—Presentation of a portion of the booklet "This We Believe" by Prof. Armin Schuetze. 3:30-3:45—Discussion of Prof. Schuetze's paper. 3:45-4:15—Evaluation of the new Sunday-school course, moderated by Pastor Robert Michel.

Business meeting: 4:15-4:30.
Fellowship supper: 5:00 (tickets, 75c).

The executive board would like to invite congregations not belonging to the Institute to attend the meeting. Please notify the secretary before Oct. 31 if you wish to stay for the fellowship supper. It has been suggested that each congregation provide its teachers with copies of "This We Believe" before the Institute.

Evelyn Drews, Secretary
4625 S. Lake Drive
Cudahy, Wis. 53110

WISCONSIN STATE TEACHERS CONFERENCE Wisconsin Evangelical Lutheran Synod Wisconsin Lutheran High School Milwaukee, Wisconsin November 7 and 8, 1968

PROGRAM

THURSDAY

- 9:00-9:50—Opening Service
Pastor E. Breiling
Organist: L. Marowksy
- 9:50-10:00—Announcements
- 10:00-11:30—The Teacher's Approach to the Doctrine of Confession and Absolution, Dr. S. Becker
- 11:30-1:30—Noon Hour and Displays
- 1:30-1:40—Devotions
- 1:40-2:15—Board of Education, Business Meeting, Elections
- 2:15-2:30—Dismiss to Assemble for Sectional Discussions
- 2:30-4:30—Have You Tried This? Group Discussions

FRIDAY

- 9:00-9:15—Devotions and Announcements
- 9:15-10:15—God-pleasing Discipline in the School, E. Wilde
- 10:15-11:00—Sectional Discussions of Becker Wilde Papers (Same Rooms)
- 11:00-11:45—Visual Aids
- 11:45-1:00—Noon Hour
- 1:00-1:15—Devotion and Announcements
- 1:15-2:45—The Christian in the Space Age, W. M. Overn
- 2:45-3:00—Unfinished Business
- 3:00—Closing Devotion