

May 25, 1969

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THE LITURGICAL COLOR FOR PENTECOST is red. The red on the cover of this issue of The Northwestern Lutheran, which has the publication date of May 25, the Feast of Pentecost, calls to mind the fiery tongues that sat on the heads of the disciples when they were filled with the Holy Ghost on the first Pentecost.

Red symbolizes the flame of love and the burning zeal with which the Holy Ghost fired the hearts of the early Christians, inspiring them to dedicate their lives to the Savior's service. Such love and zeal He would also work in us. As the color of blood, red pointedly reminds us also that many of those who experienced the outpouring of the Spirit 10 days after Christ's ascension into heaven courageously shed their blood in martyrdom.

In many of our congregations Pentecost is confirmation day. What an example of faithful testimony those heroic witnesses of the early Church have set for those who this year are being confirmed and declaring their intention to suffer all, even death, rather than to fall away from the true faith! All of us who have been brought to faith in Christ by the power of the Spirit will want to pray in the words of Luther's hymn for Pentecost:

Thou holy Fire, Comfort true,
Grant us the will Thy work to do
And in Thy service to abide;
Let trials turn us not aside.
Lord, by Thy pow'r prepare each
heart

And to our weakness strength impart

That bravely here we may contend Thro' life and death to Thee, our Lord, ascend.

Hallalujah!

THE PARACLETE is a name for the Holy Ghost that is used in some of the Church's hymns and prayers. It is perhaps relatively unfamiliar, however, to many members of our congregations.

The name "Paraclete" comes from a Greek word which in our English Bibles is translated as "the Comforter." As Jesus was taking leave of His disciples on the night in which He was betrayed, He promised them, "I will pray the Father, and he shall give you another Comforter.

that he may abide with you forever: even the Spirit of truth."

The Comforter, or Paraclete, is a beautiful and significant name reminding us that the Holy Ghost, who works faith in our hearts through the Gospel, is also the one who in our many discouragements and troubles

comforts and encourages, supports and strengthens us, blessing us with His sevenfold gifts and preserving us in the true faith unto our end. Let us not fail to appreciate the work of the Holy Ghost, the Comforter, the Paraclete. His work of sanctification is as vital to our salvation as is the work of the Father and of the Son. Proceeding from them, He is, together with them, one God, the God of our salvation.

THE SEVENFOLD GIFTS OF THE SPIRIT, to which reference was made above, are frequently represented in church symbolism. They are the subject, for example, of the stained-glass windows in the chapel of our Northwestern College at Watertown, Wisconsin.

* * *

These gifts of the Spirit are mentioned in Isaiah 11:2, a passage frequently used in the rite of confirmation: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of

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

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Editorials

Witnesses

Just before ascending into heaven, Jesus said to His disciples: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." This word is sometimes spoken of as a mission command, but it is not really a command. It is a simple statement of a fact.

Here Jesus tells by what means the Gospel is going to be spread in the world and by what process He intends to build His Church. Expressed in everyday English, what He said was that His disciples were going to receive power from the Holy Ghost and then were going to act as His witnesses everywhere. He Himself was departing and was leaving His Gospel in their hands.

This Gospel was precious. Throughout the many centuries, since the fall of Adam, God had shaped the history of the world and particularly of the children of Israel, so that in the fullness of time this Gospel should be clearly revealed. Abraham, Moses, David and Solomon, the Temple and the Temple service, the prophets, all served the purpose of foreshadowing the Gospel that was to be fulfilled in Christ Jesus.

To bring this Gospel unto men, the Son of God gave up His life on the cross. And now He was placing this treasure in the hands of men like Peter, who a few weeks before had three times denied that he even knew Jesus, men like John and the other disciples who ran away in fear when soldiers came to take Jesus prisoner. Had it not been that these men would receive a special gift, a power of the Holy Ghost, putting the precious Gospel in their hands would have been a risky thing indeed. But these same men, who so recently had displayed only fear and doubt, now boldly stood before multitudes, before lords and princes, and proclaimed that the crucified Jesus was the promised Messiah, the Savior of all sinners.

God does occasionally call a Peter, a Paul, or a Luther to be His witness among men, but comparatively few Christians have been brought to the faith through direct contact with these great men. The millions upon millions of Christians this world has seen were brought to faith by the witness of common, ordinary people, who in faith and in the power of the Holy Ghost taught others the Gospel that they themselves had received.

That is God's way of building His kingdom—not by troops of angels, not by a steady succession of great men like Paul, but by the mass of common Christian men and women who in the power of the Holy Ghost bear witness of Christ, each in his own unspectacular way.

ERWIN E. KOWALKE

To Be Fair to the Catholics Catholic lobbying en masse for a grant of \$50 for each child in a Wisconsin private elementary school and \$100 for each child in a private high school

is a demand for unconstitutional support of a religious

group by the public. Only by sophistry or subterfuge can it be called constitutional.

The unwillingness of Catholics to meet the cost of maintaining their schools is not to their credit. If they consider their schools to be superior, and if they serve a vital purpose in Catholic propagation of the faith, Catholics should be willing to support them by themselves. One loses respect for a church that maintains, on the one hand, that its schools are precious institutions, and, on the other hand, clamors for public support of those schools.

But fairness demands that more be said. Catholic education is costing its people vastly more today than it did 15 years ago. Once the classes at St. Theresa's and at St. Rita's in Watertown were taught by sisters, to whom the parish granted only housing and \$1,000 a year. (The Madison diocese recently doubled the salary to \$2,000.) Because of an insufficient supply of members of teaching orders, however, the parishes have been forced to bring in laywomen to fill out their teaching staffs. Their salary scale is approximately 80 per cent of the public school teachers' scale. Members of Catholic parishes must go into a state of shock when they must replace one \$2,000-a-year teacher after another with a \$5,000- to \$6,000-a-year teacher. (In one Catholic parish only three of 24 teachers are nuns.)

One wonders what the effects of a similar shock would be on the Wisconsin Synod parochial school system. Suppose our women teachers were salaried at 80 per cent of the scale of comparably educated public school teachers instead of being paid \$3,000 to \$4,000 a year (with no housing allowance) as many of them are. And suppose the salaries of our male teachers were upped proportionately.

When many of our congregations pay their women teachers only \$1,000 a year more than Catholics pay their nuns (who receive free housing and utilities), our Synod had better not be too proud of its ability to maintain its parish schools.

CARLETON TOPPE

Where Are the Answers? A serialized article by the religion editor of a south-

western newspaper concerns itself with the modern ministry. The writer observes many changes among clergymen, particularly in their attitude toward the Holy Scriptures, which many of them no longer accept as the inspired and inerrant Word of God. Their skepticism carries over to (or originates in) the theological seminaries, where the author sees a generation of students "fearlessly questioning the faith of their fathers." The tone of the article leaves no doubt that from the writer's point of view this activity on the part of modern seminarians is an admirable one.

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oh, come, let us worship!

Our Lutheran Liturgy

THE PAX DOMINI

"The peace of the Lord be with you alway!" are the words spoken in our Communion service immediately after the Words of Institution. The use of these words and the customs connected with the use have an interesting history. The words are the remains of a solemn blessing spoken just before the Communion. Connected with these words was the so-called "Kiss of Peace."

The Significance of the Kiss of Peace

It seems that at one time the "Pax" was spoken to dismiss the catechumens from the "missa catechumenorum," the part of the service which was attended by the catechumens and by the "faithful," those who had already been confirmed. The second part of the service, the "missa fidelium," was attended only by the communicants. Immediately after the catechumens had been dismissed with the blessing, the communicants observed the practice of the "Kiss of Peace." In the fourth century Augustine wrote that in the African Church the Kiss of Peace was given after the Lord's Prayer and before the Communion: "After the Lord's Prayer is said 'Peace be with you,' and the Christians kiss one another in a holy kiss, which is the sign of peace."

The Kiss of Peace is referred to four times in the writings of the Apostle Paul, once by the Apostle Peter. It was a greeting given by rubbing one another cheek to cheek, and was intended to mark fellowship, unity, and Christian love. One may wonder whether this might have led to some embarrassment; among the early Christians it was the custom, however, to separate the sexes, a custom which was observed even in the earlier part of the twentieth century, namely, that the men sat on one side of the church nave and the women on the other. This separation was carried also into the distribution of Communion, in that the men received Communion first and then the women. In the thirteenth century the "pax-

board" was introduced. The celebrant kissed the deacon, cheek to cheek, who then in turn kissed a wooden board, and then passed it around in the congregation. The Armenian church still uses a variation of this custom by having the deacon announce: "Salute one another with a holy kiss," whereupon the people bow one to another and say, "Christ is in the midst of us."

A Custom No Longer Observed

In our service the Kiss of Peace is no longer observed, but the "Pax" has remained. We shall have to admit that one feature of the Kiss of Peace has been lost, namely, the feeling of Christian fellowship with one's fellow members. One of the purposes of Holy Communion is that we bear testimony that we are of one faith with those who commune with us. Certainly the Kiss of Peace did help to emphasize this purpose.

There are Lutheran churches that respond with "And with thy spirit" in place of our customary "Amen." In some of our churches the pastor prefers to speak the "Pax" after the *Agnus Dei* instead of before. This custom will be discussed in a later article.

The Blessing of Peace

Luther looked upon the words "the peace of the Lord" as a type of blessing. We like his interpretation, for it serves as another reminder of the wonderful thing that is taking place when we eat His Body and drink His Blood, and thus receive the assurance of the forgiveness of our sins. Luther says of this blessing: "It is the voice of the Gospel, announcing the forgiveness of sins." True it is, for only through the forgiveness of sins do we possess the prized gift of a peaceful conscience, wished upon us as our pastor speaks: "The peace of the Lord be with you alway."

MARTIN ALBRECHT

Editorials

(Continued from page 179)

We are not moved to join in the applause. In fact, we have a question ourselves: Where are the answers? Questioning the faith of the fathers, fearless as this pursuit may be, is largely negative in its results. It has led to the denial of the authority of Scripture, the Virgin Birth, the deity of Christ, the Resurrection, the Redemption, the doctrines of heaven and hell, and most of the other fundamentals of the Christian faith. Almost everything is questioned, but almost nothing is answered.

The eternal welfare of men, condemned by sin and doomed to die, is not served with questions. What they need is answers. These answers, widely ignored or flatly

denied, are given by God through the Scriptures; and they are as valid for the next generation of ministers as for all previous ones.

Just how much courage it takes in an unbelieving world to question the holy Christian faith is problematical. Historically it has taken more courage to stand up for it. But without bestowing any citations for bravery it can be said that today's seminary students will better equip themselves for their high calling by diligently studying the truth revealed by God than by fearlessly questioning the faith of their fathers. It will also provide them with answers for those desperate souls who like the Jailor of Philippi will soon be asking them questions.

IMMANUEL G. FREY



The Northern Wisconsin District

Very few of you know us. May we introduce ourselves? The members of our Northern Wisconsin District Mission Board are Rev. A. Voigt, Rev. T. Sauer, Rev. M. Radtke, Mr. Vincent Huth, Rev. G. Unke, Mr. Carl Popke, and Mr. Eugene Schroeder.

Objectives and Policies

What is the work for which the congregations of our District and Synod have made us responsible? The work has many facets. Perhaps we can best answer the question by referring to the stated objectives and policies of our District Mission Board.

"It shall be the continuing objective of the Northern Wisconsin District Mission Board

- 1. to serve the Lord Jesus Christ and the members of the Wisconsin Ev. Lutheran Synod in carrying out the Lord's command to bring the Gospel to every creature, particularly within our District and area of responsibility;
- 2. to establish mission congregations in new areas so that the unchurched and members of

the WELS in that area may be served with the Gospel of our Lord Jesus Christ;

3. to assist mission congregations until self-support is achieved.

"That the above objectives may be attained it shall be the policy of our Northern Wisconsin District Mission Board

- to carry on a continuing study of area growth trends to determine possible mission fields;
- 2. to explore possible mission fields;
- 3. to assist a nucleus to organize a mission congregation;
- 4. to assist a mission congregation in procuring manpower, land, and worship facilities as the needs dictate in accord with the policies of the General Board for Home Missions of the WELS:
- to assist and work together with established congregations desiring to begin daughter congregations;
- 6. to promote specialized ministries as deemed necessary;
- 7. to implement the policies of the General Board for Home

- Missions as they apply to our Northern Wisconsin District Mission Board and District;
- 8. to offer assistance to the congregations of our District in promoting interest in and support of mission work."

A Typical Board Meeting

We invite you to join us in a recent Board meeting and see these policies in practical application. We meet at Faith Lutheran Church in Oshkosh, Wisconsin. This is a distinct pleasure. Faith is a congregation which only a few years ago, under the grace and blessing of our Savior, became a self-supporting congregation.

One of the items of business under discussion was the information that a small self-supporting congregation is thinking of amalgamating with another congregation, or relocating in an area which may be a part of the future growth of the city of Oshkosh. Since such a relocation would involve a new area, our District Mission Board was informed and its advice requested. After discussion, Mr. Schroeder, a resident of Oshkosh, was requested



The Northern Wisconsin District Mission Board studies a map of its field. Seated, from the left: Rev. Arno Voigt, Rev. Theo. Sauer, president of the District, Rev. Marvin Radtke, chairman. Standing: Mr. Vincent Huth, Rev. Glenn Unke, Mr. Carl Popke, Mr. Eugene Schroeder.



Confirmation in a basement schoolroom is a solemn and memorable occasion for the members of Grace Ev. Lutheran Church of Waupun, a mission of the Northern Wisconsin District. Rev. Ronald Roth is the pastor.

to investigate in detail the growth trends of the city of Oshkosh, the possibility that the suggested area might be served by existing congregations, or the desirability of our Synod's establishing a congregation in this area. Mr. Schroeder will report at the next meeting. This is work that falls under point one of our above stated policies.

Michigan's Upper Peninsula

Point 2 of our stated policies also was a matter before us. Our Board continued a study, in light of new information, of two canvasses which were made in the Upper Peninsula of Michigan. The discussion eventually included all of the UP. The UP is a very large area. It is not just vast wilderness. It is well populated. Yet the population is not concentrated. The population is scattered throughout the UP in many small communities. Most of these communities are not large enough, nor do they possess such economic means, that self-supporting congregations can become a reality in the foreseeable future. But should the facts of self-support turn our heads from the area? (Our hearts cannot be turned from it.)

How might these people and communities be served? The question is raised: "What about a traveling pastor, a District or area missionary?" Could one man serve a good portion of the UP? It is worth investigation. Mr. Vincent Huth, our lay representative on the General Board for Home Missions, reviewed the policies of the General Board for Home Missions with regard to District missionaries. Mr. Carl Popke, who is familiar with the UP and its problems, is assigned to give the Board a condensed, but comprehensive report on the population distribution in the UP, together with the long-range planning of business in the UP. With this information we hope we will be able to answer our question concerning an area missionary.

Tomahawk, Wisconsin

Our agenda also called for reports which involved Points 3 and 4. Having assisted a nucleus to organize a mission congregation, we are now

concerned about procuring manpower, land, and worship facilities as the needs dictate.

Our mission in Tomahawk, Wisconsin, has for many years been served by the pastor of a self-supporting congregation more than 40 miles away. Our Board resolved that we request permission from the General Board for Home Missions to call a man to serve this mission field. Since Tomahawk is now being served by a complicated and awkward arrangement, a resident pastor in Tomahawk would not only benefit the mission there but also three other congregations. We pray that sufficient manpower will be available that our request may be granted.

Other Fields

A report was also received that the complicated land purchase for our mission in Shawano, Wisconsin, has been completed. We are now eager for that day when this mission may be granted worship facilities that are desperately needed. The congregation now worships in the basement room of a bank building.

Reports were also received from our missions in Little Chute and Waupun, Wisconsin, on progress in their building projects. Their plans are well under way. We pray that both of these missions may break ground this spring. The congregation in Little Chute worships in an old theater which must be vacated before the close of the year. The congregation at Waupun worships in the basement room of a school and their 60 communicants are filling it to capacity.

A report was also received from Mount Olive Congregation in Appleton, Wisconsin (Point 5). Plans are proceeding as agreed upon with the District Mission Board. Mount Olive is a self-supporting congregation which bought from the Synod a plot of land intended for a new mission. Mount Olive purchased the property stating that they would establish a Christian day school and worship facilities on it. Mount Olive is bearing the full cost without mission dollars. By doing so Mount Olive is permitting thousands of dollars to be used in other mission fields. May the Lord continue to bless its labors!

Concern for a Campus Ministry

Point 6 — "to promote specialized ministries as deemed necessary" was the reason for meeting in Oshkosh on this day. Oshkosh State University has an enrollment of about 12,000. Projections show that 18,000 are expected in the next few years. There are well over 400 WELS students on campus. The need for a campus ministry cries out to us. For over a year our District Mission Board has been seeking an adequate facility where our WELS students might gather for devotions. Bible class, spiritual help, and advice. These young people are our future church. In a day when they face the onslaughts of Satan and the world, we ought to be found at their side to offer them all the help and strength they need.

In the midst of a growing campus suitable property is most difficult to find. The students and those working with them, the vicar from Martin Luther Congregation and Mr. Roger Dennis their advisor, have been most understanding — though they are no doubt impatiently patient! We hope that by the time you read this we will be able to have announced to the students and the District that a campus house has been procured.

Institutional Missions

Our District Mission Board, however, is not only concerned about the youth. We also have a responsibility toward the elderly and the institutionalized. Pastors Louis Winter and Immanuel Boettcher serve hundreds of souls in many institutions in the Fox River Valley area as our institutional missionaries.

The last policy of our Board was also implemented in this meeting. A unique type of promotional material was presented to the Board which will be made available to all the congregations of our District.

The work of a District Mission Board is varied. It has many aspects. How thankful we are that we not only have pastors who are willing to serve the Lord and His Church as members of such Boards, but also laymen who are willing to put the Lord's work before their own labors for this life! They are invaluable.

MARVIN A. RADTKE

What's Going on in PROTESTANTISM?

THE ECUMENICAL MOVEMENT — AN ANALYSIS IN THE LIGHT OF SCRIPTURE

Every time-period of history seems to have its own peculiar spirit and mood which is reflected in all areas of society. One of the characteristics of our time is the spirit of unionism. From the labor unions among workers to the mobs of protestors on the college campuses and to the union of nations in the United Nations, it is all a manifestation of this conviction of our time that union is essential to progress.

This spirit has also carried over into the Church. We find it manifested in the so-called Ecumenical Movement which has resulted in the merger of many churches and denominations which found such merger impossible before this movement made its influence felt.

What is to be our attitude toward this spirit of our time which is so appealing to the intellect and so enticing to the emotions? Does the Scripture give us any guidance?

At the risk of oversimplifying we shall state that the ultimate aim of the Ecumenical Movement is some type of external union of all Christian denominations. The avenue which it promotes to reach that goal is to find a least-common-denominator confession which is acceptable to all concerned.

All Christians Are United in the Holy Christian Church

In evaluating this goal of the Ecumenical Movement and its method of achieving it, we will never want to lose sight of a very important teaching of Scripture, namely, that all Christians are already united in the Holy Christian Church. In I Corinthians, chapter 12, St. Paul describes Christians as many members of one body with Christ as the one Head. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free" (I Cor. 12:12, 13). The apostle does not present this unity as something to be achieved, but as an existing reality.

In his Epistle to the Ephesians, St. Paul speaks of the grand unity of the Church when he describes it as a temple, with each Christian a building block and Christ the "chief cornerstone" (Eph. 2:20-22). This is the letter in which he also reminds us, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6).

This glorious "oneness" of all Christians is not an organizational unity, but a unity of faith. It is not a unity which has been achieved by the machinations of men, but by the operation of God's Holy Spirit. It has not come about through negotiations and doctrinal formulations, but by the sanctifying power of God's Word. This

is a unity which transcends all denominational boundaries and includes every child of God. "The Lord knoweth them that are his" (II Tim. 2:19).

Christians from earliest times have confessed their faith in the Spirit-wrought unity of all believers in one Holy Christian Church when they have recited in the Apostles' Creed, "I believe in the Holy Christian Church, the communion of saints." Yet this is a truth often overlooked by the proponents of the Ecumenical Movement when they insist that "the broken body of Christ must be mended." The body of Christ, the Holy Christian Church, can never be broken. The Lord Himself has pledged, "The gates of hell shall not prevail against it" (Matt. 16:18).

The Goal of The Ecumenical Movement Is Commendable

The Ecumenical Movement aims at outward organizational unity of all churches as a manifestation of the inner unity and as an avenue to greater influence and effectiveness for the Church in the world. What Christian would not gladly subscribe to that goal! What Christian would not rejoice to grasp the hand of every believer in fellowship and work together with all the saints in God's kingdom! And who would deny that such unity would also be pleasing to the Lord! Doesn't He say through the inspired writer, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). The many divisions in the visible Church are deplorable and certainly harm the cause of Christ. Elimination of all divisions in Christendom would be pleasing to God and a powerful testimony to the lordship of Christ.

Doctrinal Agreement Is Necessary to True Unity

However, before seeking to eliminate divisions in Christendom, it is important that we recognize the *cause* of the divisions. And the cause is quite obviously differences in doctrine. Although all Christian churches profess faith in Jesus Christ, there is, nevertheless, a great diversity of teachings. Conflicts run the gamut from fundamental doctrines such as the way of salvation to nonfundamental doctrines such as the mode of creation.

For the ecumenist this is no problem since he is convinced that total agreement in all doctrines is neither possible nor necessary. In fact, he professes to see advantages in diversity. But for us who look upon the Bible as the verbally inspired Word of God, it is inconceivable to yield a single doctrine of Scripture. After all, it is not ours to yield, but God's. Furthermore we cannot delete from our Bibles the many warnings against false doctrine and the instruction of the inspired apostle, "Mark them which cause divisions and offenses, con-

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trary to the doctrine which ye have learned, and avoid them" (Rom. 16:17).

It is then over the question of *how* the divisions are to be eliminated that we find ourselves at odds with the principles of the Ecumenical Movement. For in the earnest longing to reach a desirable end, the ecumenist often resorts to unscriptural means.

Mindful of the words of our Savior, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free" (John 8:31), we are convinced that there must first be agreement in the doctrines of Scripture before church union is either meaningful or God-pleasing. Anything less than that is not real unity at all, but merely a union which conceals differences. St. Paul's plea "that there be no divisions among you" at the same time urges "that ye all speak the same thing" (I Cor. 1:10).

Concern for Doctrinal Unity Is Lacking in the Ecumenical Movement

Such concern for doctrinal agreement is quite foreign to the Ecumenical Movement. Those who have fully absorbed its principles have little patience with those who insist on walking the tedious path of doctrinal agreement to the goal of church union. In their overwhelming desire to reach the goal, they are often ready to accept compromise. The result is mergers of churches and denominations with very divergent doctrines and the prospect of even more mergers of churches with even greater doctrinal differences.

This can only leave the impression that consideration for the teachings of the Bible is really not of prime importance or, the other alternative, that the Scripture is not clear, that we cannot be sure what the Bible teaches. We are not ready to accept either premise.

The Church's Real Business

As we observe the Ecumenical Movement in action, we are constrained to take exception also to the manner in which it has directed the churches into the social and political arena in order to heal the world's ills. There is one ill in the world which is the cause of all other ills. That is sin. The Church needs to attack that ill and do so by preaching the whole Word of God; the Law to show men their sin and its damning consequences, and the Gospel to show them their Savior and His wonderful redemption. Were this done faithfully we might expect reform also of social ills, for we have God's assurance, "My word shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

Where the Gospel produces faith there will also be fruits of faith, including an improved society. But where the Gospel of Christ is relegated to the background, there everything, including eternal salvation, is jeopardized.

God Grant Us True Unity!

What shall we say then to the Ecumenical Movement which, like the grains of sand in a sandstorm, has penetrated every nook and cranny of Christendom? About its aim to unify all of Christendom in this world we say, "To this help us, dear Father in heaven." But

about the doctrinal compromise which it condones to achieve that aim and about its stress on social gospel rather than the Gospel of Christ we say, "From this preserve us, Heavenly Father."

Meanwhile, we shall thank God for the *Christian fellowship* which we enjoy with all Christians in the Holy Christian Church and for the *church fellowship* which we enjoy with those who share our faith in all the doctrines of God's Word. With God's help we shall seek ever more such unity which is rooted in the Word.

DONALD F. BITTER

[The Rev. Donald F. Bitter is the pastor of St. Paul's Ev. Lutheran Church, Fort Atkinson, Wisconsin.]

OH, GUIDE AND KEEP US, LORD

A Confirmation Hymn Based on Psalm 103

Oh, guide and keep us, Lord, With thankful hearts sincere. Remove from every breath The dreariness of fear. Lift up our eyes on high To see the great white throne On which the Savior reigns To welcome Christians home.

Christians, who here below Have used the earthly thing Of pow'r and wealth and land To worship Christ, the King; Who crowned upon the cross Gave up His soul to God And rested in the grave With victory His word.

Help us to see our Lord, Arisen from the dead; His glorious battle won, Defeating e'en the head Of him who lied to man— Oh, lead us by Your grace Out of our lives of sin To see Your heav'nly face.

And with us as we come
May we have by the hand
Someone who heard God's Word
In some way far-off land.
Who found Christ through our works
Of love, which we have done—
That showed the need of faith
In God's eternal Son.

Now may our blessed Lord,
Whose death we all receive
As being done for all,
Grant us eternal peace,
And fill our hearts with love
And comfort in these days
That we will never faint
Nor wander from His ways. Amen.

(Tune: LH 420)

LEO SCHEELK

Educational Goals

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Romans 12:1, 2.

Three years ago an act of Congress made available federal funds for a program appealingly entitled "Operation Headstart." The program is designed to prepare preschoolers for their experience in school. It is a program especially intended for children growing up in substandard environments. The idea is to make the child's initial exposure to the educational process an enjoyable and useful one so that the child will obtain more from his educational experience all along the line.

In practically every nation today it is assumed that education is the great savior of humanity. Somehow the educational process holds out the hope of solving the perplexing problems that face the human race. That is why it is good that some children have an opportunity for a headstart in their education.

The Goals of Education Are All-Important

Wouldn't it be a tragedy, however, if we forgot or overlooked the fact that the big problems in education today lie, not at the beginning of the process, but at the end of it? True, a good start is important, but far more important than the start is the finish of the process. A good start is of no consequence if the learner is not headed in the right direction toward the proper goal.

That makes the question of educational goals a question of prime importance. All of us, preschoolers as well as graduates and grandparents, are involved in this most vital question confronting us in education today. That question is not: "How do we get started?" but rather, "Where in the world are we going?"

Modern education offers a headstart. What we want to know is: HEADSTART TO WHERE? Answering that question in the light of these words of St. Paul requires that we evaluate the goals of non-Christian education, and secondly, that we review the goals of Christian education.

The Goals of Non-Christian Education

All education is a preparation for the future. But unless one knows definitely what the future holds in store, it is not easy to determine and define goals. That is one of the modern educator's problems.

This was acknowledged recently by Robert Maynard Hutchins, formerly Chancellor of the University of Chicago and now a California resident at Santa Barbara where he heads the Center for the Study of Democratic Institutions. He also contributes editorials on education to the columns of the Los Angeles Times. One of his articles was entitled, "Are We Educating Our Children for the Wrong Future?" He pointed out in the article that much of what he learned in school is no longer true today. He even went so far as to say: "I can only hope that my students have forgotten what I taught them."

Quite an admission for an educator, isn't it? He summed up the problem by saying: "Education in the nature of the case, has to be concerned with the future. But if we ask ourselves what we positively know of the future, about all we can say is that it will not be like the present." No wonder educators are having problems.

As Christians we can say a good deal more about the future than that. We know Jesus Christ is coming again, and we had better be preparing for it, educationally speaking also. But that is not one of the goals of public education.

Public education does not reckon with God and with eternity. God is not denied, but He isn't affirmed either. By law, schools cannot teach children to believe on the Lord Jesus Christ to be saved. Since a supernaturalistic view of life is ruled out, a naturalistic view is substituted in its place. So they teach the evolutionary origin of man. Man is a skilled animal who needs to develop his skills so as to relate properly to others and to live usefully and comfortably in the world. That's the goal. Since there is no other world to get ready for, you use school to get people ready for life in this world. St. Paul has an expression for it. He calls it being "conformed to this world." That is all that any godless form of education can do. It teaches its students to conform to the world, exactly contrary to the Lord's injunction which says: "Be ye not conformed to this world."

The popular name for such education is secular education. In the minds of most people, secular means nonreligious. They think that their children can learn their reading and writing at school and their religion at home and in Sunday school. But doesn't that simplistic solution overlook something? If God is the architect of the universe, if He is the chief scientist, the master mathematician, the geographical shaper of continents, the author of all history, and the formulator of the absolute laws of nature and of morality, then can you truly learn history without seeing His hand in it? Can you really learn science if you ignore what He says about it? Can you really learn to put the puzzle-pieces of life together without learning His will? You can't if you believe what Solomon says, "The fear of the Lord is the beginning of knowledge" - or what David says, "For with thee is the fountain of life, in thy light shall we see light." When you extinguish the Light of the world from the educational process, darkness is inevitable.

Contemporary society offers proof enough of the fact that secular education is not a value-free system of education and that it is not accomplishing its stated purpose. By ignoring God, it imparts the notion that God is unimportant, or even nonexistent. That is exactly the attitude of modern youth, and the results are plain enough for all to see. Godless education is guideless education in matters of morals. The younger generation accepts no absolutes. It makes its own rules of life. Secular education encourages that. It offers youth a headstart to rebellion and revolt. It adds a 4th dimension to the traditional 3 R's, reading, writing, arithmetic and revolution, instead of reading, writing, arithmetic and religion.

If secular education is really the hope of humanity, then why are we in the national predicament we are in? The decay of our culture is so obvious and so frustrating a problem that even the aspirants to the president's office made promises pledging to do something about it. We submit that the place to start is in the arena of education. We have to get God back into the educational process. And since the law of the land says we cannot do that in the public schools, we as Christians are left with only one other choice. That is to establish our own schools on every level and to let God's truth give substance to all that we teach in them.

This is the age that has produced guided missiles and misguided children. We can guide Apollos to the moon, but we cannot guide children on the path that leads to Him who is the Way, the Truth, and the Life. Obviously, something is needed, and that something should become readily apparent as we review for ourselves the goals of Christian education.

The Goals of Christian Education

The goals of Christian education are very definite in comparison to the vague and indefinite goals of non-Christian education. Non-Christian education is a preparation for the future, but that future is admittedly an indefinite one. Christian education is also a preparation for the future. But for Christians that future is a very definite one. The goals of secular education are established by men, by philosophers of education. The goals of Christian education are set by God. The one set of goals is constantly changing as men's ideas change. The other set is unchanging because the God who established them is an unchanging God.

The goals of Christian education are implied in the words of St. Paul in the first verses of Romans 12. Paul is describing for us the total impact that Jesus must have upon the lives of His people. He says, "I beseech you therefore, brethren, by the mercies of God, that ve present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

God is calling us to give our bodies as living sacrifices to Him. This statement follows a deep and moving passage describing God's gracious, saving love. In response to that love, we are called to make our lives a living gift to God. Living that kind of life involves the whole thought processes of the mind. When we are engulfed by God's grace, astonished at the love He revealed on Calvary's cross, convinced that the risen Christ is Master of our lives, then everything we do is qualified by our faith. It will not only have a profound effect on our worship. It will also affect the way we think. Genuine Christianity cannot be turned on and off to suit the occasion. That is why we cannot be satisfied until our faith is expressed in our education, and especially in the education we give our children. It has to be Christian if it is going to accomplish God's purpose.

Our goal is the transformation of the mind by the operation of the Holy Spirit. The human mind was created to think God's way. Sin reversed the direction and corrupted the mind. If education is to teach men to think, how can it teach men to think correctly unless it deals with sin and the sacrifice for it? How can any mind function properly without being renewed by the Spirit of God? You cannot teach men to be godly in godless schools. Education worthy of the name must teach men to "know the will of God," so that men can "prove what is that good, and acceptable and perfect will of God."

That is why we have gone to the trouble of starting Christian schools. That is why mothers are willing to drive as much as 25 minutes twice a day to put their children into a Christian school. That is why we are willing to pay our tithes as well as our taxes to educate our children God's way. Our school is our own Operation Headstart where children are headed in God's direction. They study God's world with the help of God's Word. They learn to read God's book of nature in the light of the book of God's grace. And they don't try to solve problems Jesus had solved for them with His holy life and His sacrificial death. The whole educational process becomes an expression of that living sacrifice Christians are called to give to their God.

May God bless our humble endeavors and unite us in our purpose as we pursue the goals He has set for us! And may He help parents to appreciate the importance of providing their children with a headstart to heaven, through Christian education, one that includes rather than excludes God and His Son, Jesus Christ!

JOEL C. GERLACH

[The author is pastor of King of Kings Ev. Lutheran Church, Garden Grove, California. This article appeared in The Lutheran Educator, February 1969.]

Briefs

(Continued from page 178)

knowledge and of the fear of the Lord."

To arrive at the number seven from the King James translation, which follows the Hebrew closely, one would have to count the Spirit Himself, the Spirit of the Lord, as the first gift. The Septuagint, the Greek translation, which was followed by the Latin Vulgate, lists piety also as one of the gifts. The Latin names for these gifts are usually used in church art. They are: Sapientia, Intellectus,

Consilium, Fortitudo, Scientia, Pietas,

These gifts, which, in fulfillment of Isaiah's prophecy, were given to Jesus without measure, are also given to each and every believer. They are bestowed on us by the Spirit through the means of grace, the Gospel in Word and Sacrament. These gifts ought to be sought and to be treasured by all of God's people.

"OUR DISTRICT MISSION BOARDS — CALLED TO SERVE" is the title of a new series of articles beginning in this issue. Developed and prepared under the direction of Pastor Orvin Sommer, Mission Reporter for Home Missions, the series is intended to offer an informative survey of the progress and problems of Home Missions throughout our Synod. Eleven District Boards are charged with the responsibility for this phase of our mission program. The articles in this series have been planned with a view to presenting to our readers the many directions and opportunities of our Home Missions thrust.

FROM THE PAGES OF THE PAST IN OUR SYNOD'S HISTORY

Pastor Carl Frederick Goldammer—A Pioneer Pastor Called To Serve

(Second Installment)

[In the previous article in this series Pastor Engel related how Pastor Goldammer was sent to Wisconsin by the Langenberger Mission Society to minister to German immigrants. After a brief period of service in Dodge County, he established congregations at Newtonburg and Town Liberty near Manitowoc.]

The name "Manitowoc" resulted from a tradition current among the Indians that a strange, mysterious creature was at various times seen at the mouth of the Manitowoc River. In a manner of speaking, Pastor Goldammer, too, at various times was seen at the mouth of the river.

The Beginnings of Lutheran Work in Manitowoc

In his zeal for the Lord he walked the five miles to Manitowoc, which received its village charter in 1852. At the request of a small group of settlers he began the first German preaching there. Services were held on alternate Tuesday evenings in a district schoolhouse located on the corner of Washington and 7th Streets. These services were also attended by a number of strictly Reformed families, loosely affiliated with some congregations along the Green Bay Road toward Sheboygan. They helped to support the work but did not partake of the Lord's Supper. After a year the missionary was able to purchase a horse and was in a position to conduct services in Manitowoc every Sunday evening.

The first settlers were attracted by the pine forests which extended along the lake shore. The manufacture of lumber and shingles was the principal industry. Cash was scarce, but money was collected in and around Manitowoc to purchase a lot in the village on the corner of Marshall and South 10th Street as a site for a future church building. The congregation had no parsonage. The missionary received no set salary.

Because of a large influx of immigrants, however, the congregation experienced a very rapid growth. After a year Pastor Goldammer was relieved from serving two of his country charges. Now he could devote more time to his field in the village. The number of worshipers had also increased to such an extent that serious thought was given to calling a resident pastor. Hence, Pastor Goldammer resigned from his congregation in Newtonburg, and, after a successor was found, he was free, in 1855, to serve Manitowoc as its first resident Lutheran pastor.

Two Rivers

The missionary was by now thoroughly acquainted with the hardships of pioneer life. From Manitowoc he was soon extending the scope of his work six miles northward to Shoto, which is the Indian name for Two Rivers. Pastor Goldammer held Lutheran services there as early as 1855.

Since the locality was sparsely settled, his services were conducted in widely scattered private homes. At a

site up the East River a tannery flourished, and a settlement grew up around it. The village of Two Rivers was established in 1858. Lutherans came by boat up the river or on foot through dense woods to worship at the tannery. Later their Emanuel Congregation disbanded and merged with St. John's in the village of Two Rivers. The Tannery Cemetery, however, still functions as a burial ground.

Mishicot

North of Shoto Pastor Goldammer began preaching to a group of families which developed later into St. Peter's Ev. Lutheran Church at Mishicot. This village owes its origin to a sawmill located on the East Twin River, which afforded water power for early settlers. When their first church was built in 1867, the sawmill operator donated 5,000 feet of lumber for the project.

Two Creeks

The lumbering industry gradually went forward. The location on a navigable stream and the presence of much pine brought in many immigrants. Pastor Goldammer penetrated this area as far as Two Creeks, located 12 miles north of Two Rivers.

In early days this village was one of the most important ports on Lake Michigan. Boats made regular visits here to take on cargoes for Milwaukee. Two Creeks was the first place to be visited and temporarily settled by white men in Manitowoc County. Presently this area is bustling with the construction of several nuclear power plants. A hundred years ago, Pastor Goldammer came here not ashamed to deliver a message more powerful than nuclear power "for it is the power of God unto salvation to everyone that believeth." St. John's Ev. Lutheran Church, Two Creeks, was founded in 1867.

Reedsville

Goldammer's mission journeys also caused him to labor west of Two Rivers as far as Reedsville. Nine heads of families gathered in the home of Martin Braatz for the first public church service there on December 8, 1857. In the second year already, a small house of worship was erected on the present church property. The land was given by Jacob Grimm. A reading service was often held when the pastor could not appear. Pastor Goldammer served this small group faithfully from Manitowoc, at first in a home, during the year 1857-1858. He earned distinction of being the pioneer German Lutheran preacher of Manitowoc County, serving there for a period of seven years, and was the instrument of God's grace in founding many congregations.

German Ev. Lutheran Church of Manitowoc

The group in Manitowoc adopted a church constitution a few months before Goldammer moved to the village They organized as the "Ev. Luth. Trinity Congregation of Manitowoc, Wisconsin." The constitution was adopted February 7, 1855, and signed by 71 family fathers. It acknowledged the Augsburg Confession and Luther's Small Catechism. However, when the congregation was incorporated on April 9, the name was changed to the "German Ev. Lutheran Church."

The same year also produced the resolution to build a church. The lot on Marshall and 10th Streets was sold,

and the lot upon which the present church stands was purchased. In part it was donated. Building operations were completed in the spring of 1856. It is obvious that this must have been a pretentious building for a first church. Pioneer residents of Manitowoc claim it is still serving as a residence on South 21st Street. Scarcely one year old, by the grace of God the congregation was blessed with a resident pastor, services every Sunday, and a school, in space limited to the front hall of the church, taught by the pastor.

ARMIN ENGEL

(To be continued)

Chapel-Parsonage Dedication at Wichita, Kansas

Thanks be to God for blessing the efforts of His believers! Our mission in the growing metropolis of Wichita, Kansas, now has its own place of assembly and a home for its pastor. The 20'x30' chapel will seat up to 60 worshipers and then can be converted to a garage and storage area when a permanent sanctuary is built on the adjoining four-acre future church site.

The trilevel (front-to-back split) parsonage, with its 1786 square feet of living area, includes a private study for the pastor, kitchen, living and dining rooms, three upstairs bedrooms and an additional family room or bedroom on the lower level. The construction was contracted locally for \$23,250. Monies are being loaned from the Synod's Church Extension Fund to help the 40 souls and 23 com-

municants of Messiah Congregation to get a start.

Over 80 persons came to the dedication ceremonies on December 1, 1968, and heard Pastor Karl M. Plocher of Overland Park, Kansas, say, "It Is Good to Be Here" for reasons of worship, prayer, edification, and the spreading of Christ's Gospel (Matt. 17:4). The mission's first adult choir and the Sunday-school children added songs of praise to God. The dedicatory rites were conducted by the local missionary, Pastor David Plocher. Afterwards many toured the new facilities, viewed the pictorial display of the mission's progress since its beginning in 1965, and enjoyed a ham dinner prepared by the ladies.

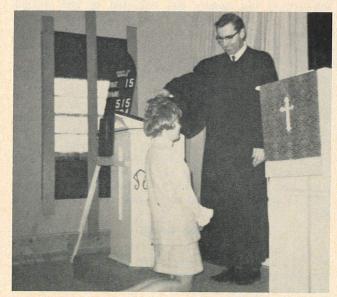
From many miles across the beefraising, wheat-growing, and oilpumping prairies of this "Sunflower State" visitors came to this "Air Capital of the World," representing six other neighboring Wisconsin Synod congregations begun through the Nebraska District Mission Board in the past seven years — from Halstead, Stockton, Topeka, Overland Park (Kansas City), Kansas, plus Oklahoma City and Guymon, Oklahoma.

Many special donations helped to furnish the garage chapel. Folding chairs were sent by a church in Illinois; paraments came from a ladies group in Minnesota; hymnals from Nebraska; Communion ware from Wisconsin. Local members and other friends supplied many other items.

(Continued on next page)



The chancel is in the area that will become a garage when a church is built.



Mrs. Ed. Helbing is confirmed by Pastor David Plocher in the Wichita chapel, March 2, 1969. Such adult confirmations are fruits of our Synod's mission outreach through its Home Missions department.

We shed no tears over leaving our former inadequate facilities. Nevertheless, we are grateful that for the past three years the mission was able to rent a house for parsonage purposes, and also cheap space at Kensler School, then in the basement of Dotzour's Realty, and finally in a room at the West YMCA.

Now may our good and loving Lord Jesus take this new chapel-parsonage, dedicated to His name, and help many of His redeemed ones at this place to hear His saving Word and receive His Sacraments! May the Lord also bestow His blessings upon all throughout the Synod who by their prayers, offerings, and energies have helped to plant this new mission in Wichita, the "Center City — Midway, USA"!

DAVID J. PLOCHER



This new chapel-parsonage combination at Wichita, Kansas, was dedicated December 1, 1968.

The Christian and the World

IN IT. BUT NOT OF IT

MOVIES FOR MATURE AUDIENCES

Awareness of the Problem

Christians throughout our country are growing increasingly incensed over the flood of sex-centered or pornographic products appearing on the magazine racks and motion picture screens. They see these materials as attacks on moral, spiritual, and religious values and as a threat to community health and well-being. They see the fundamental values of respect for God, for human life, for marriage and family life, and for a good name and reputation degraded and besmirched by these materials.

As human beings we are prone to plunge into precipitous action when large problems loom before us without first asking "What is it?" and gaining an understanding of the situation. By this we by no means want to minimize the problem, especially one of the nature with which we are concerned in this article. In fact, when we view the flood of vile and vicious material that has been and is being literally dumped upon the public in our country, most of which is directed at the youth of the nation, we are tempted to propose "crack-down" remedies. Its devilish designs are patterned after the effects of dope narcotics. Diluted doses at the beginning and then stepped up in intensity to sharpen and meet the increasing appetite. We cannot refrain from saying at the outset, if this devilish material were not bought, if immoral movies were not attended, it would soon disappear from the market and from the screen.

But sweeping condemnations of such things in themselves will not bring an end to the problem. In fact, even the very mention that a given motion picture is for mature audiences causes many young people (and older ones too) to respond, "How I would like to see that! If it is restricted, it must be good!"

What is important for us is that we must recognize the problem before us, understand it, and then, as always, ask ourselves, "What does God's Word say about such things?" Then we can sit down with our children and our fellow men and give them answers which truly touch and satisfy the Christian heart.

What Has Happened?

A new permissiveness has permitted sex and nudity to be openly portrayed on the screens. Movies released in 1968 (e.g., The Fox, Barbarella, and The Graduate) could not have been made a few years ago. Though the latest releases seem to exploit sex and the new permissiveness, actually all of this has developed rather gradually and steadily over the past 50 years so that people were hardly aware of what was happening. Conditions during this time have been punctuated by the jarring effect of two world wars, a prolonged "cold war," emergence from the machine age to the atomic age, then the jet age, and now the space age!

Society has taken all of this in stride, unshocked, undismayed. And very few today seem conscious of just how staggering is this moral collapse into what is

deceptively labeled the "new morality." It is as if society has been anesthetized into unquestioning acceptance of a degenerated attitude toward sex and marriage that would have been shockingly revolting, had it been introduced suddenly.

Actually, this whole toboggan-slide of morals probably was triggered by Sigmund Freud, founder of psychoanalysis. Freud attributed neuroses and many nervous and mental disorders to sexual repression and ignorance. The drift of immorality has accelerated until the current moral collapse is staggering almost beyond belief. It is fast becoming a greater threat to the survival of civilization than the hydrogen bomb.

"Redeeming Features"?

Is the argument valid that the explicit sex of so many movies today is obscene or pornographic only if there are no "redeeming features," if it is clearly only for the sake of sex and not essential to the plot? Many today seem to think so. They reason, we certainly want to give the film-maker a chance to be artistic. Therefore films that open our understanding of what it means to be sexual are all right. There are those that admit giving an artist such freedom involves big risks, but, they respond, if we want honest art, there is no other way. Before a film is made, we should not tell the artist, "You cannot do it that way." If we do, we choke a creative film impulse that could become a revelation. And finally, isn't this all just true to life?

If a film such as the recent picture "Candy" can be justified by such thinking, that it is a creative work of art and therefore is wholly acceptable, then it is evident that the toboggan-slide in morals has reached a low ebb! This particular film is the story of a beautiful young girl who falls victim to almost everyone she meets. The plea that such a film is true to life does not make it acceptable to the Christian and in keeping with the holy will of God. All of the movies of this nature present a flippant, lewd, low attitude toward marital fidelity, make light of marriage vows, and present sexual immorality as "smart," not sinful. Then very often as a "redeeming feature," after a lurid life, described in revealing detail, the central character turns at the very end to morally sanctioned patterns of life, the impression being left that a turn to morality condones previous immorality.

In 1966 a revision of the movie code was made allowing for vast changes in the treatment of sex, nudity, and language. Since then, the question has often been asked, "What will the next few years hold?" We can only shudder!

The Answer to the Problem

Perhaps our Synod could set up a censorship bureau as other church bodies have attempted to do or even still do. But simple lists of forbidden books, magazines, and motion pictures, which may be a fine thing on the part of certain publishers such as those who print reviews, is not the answer to the real problem. Certainly, the church cannot keep silent in any matters that affect the moral- and faith-life of its members.

But who is the church? Too often we think of some specific place like the building in which we gather to worship. Of course, in a sense that is the church, and

the pulpit that is faithful to its mission must speak God's Law in all its sharpness as well as the Gospel in all its beauty and splendor.

But the recently published Your Call To Serve booklet reminds us all once more of the passage in I Peter 2:19, "Ye are a chosen generation, a royal priesthood." "As God's priest," says the booklet, "you speak to God for the people. You talk to Him about your needs and the needs of others. And you speak to people for God. You tell others, by word and action, what a great and good God you have," and what God expects of us as His redeemed people. This means that the Christian individually must be a living witness to his faith wherever he is, not merely on Sunday morning in the assembly with others. "If the salt have lost his savor, wherewith shall it be salted? Neither do men light a candle and put it under a bushel. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5:13, 15, 16).

At the same time, as Christians and as a church we are cognizant of the appeal which essentially immoral materials have for human beings. God's Word points to man's basic nature and that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:16). God's Word reminds us that "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matt. 15:19, 20). From our own human experience we know what Paul meant when he wrote in Romans 7:19, "For the good that I would I do not; but the evil which I would not, that I do."

But the Word of God also emphasizes, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12). Also, "Abstain from fleshly lusts, which war against the soul" (I Pet. 2:11). God's Word also stresses the truth that not man's ability but the power of His Spirit enables men to overcome lusts and temptation and to flee evil. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh. . . . If ye be led of the Spirit, ye are not under the law. . . . They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:16, 18, 24). Finally, John writes in his First Epistle, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. . . . He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:4, 6).

In conclusion, permit a thought often stated in the Christian classroom. "Nations are seldom conquered from without — they rot from within." The flood of obscenity and pornography is a sad commentary on the moral standards and fiber of the people in our nation. These are mere symptoms of deep-seated decay. To effect cures we must get at the cause — the heart of man. Laws and law enforcement are important to curb outbursts of evil, but only the Spirit of God through the power of the *Gospel of Christ* can change the hearts of men, and finally for that matter, the direction of society.

LLOYD HUEBNER*

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Looking at the Religious World

INFORMATION AND INSIGHT

DEMYTHOLOGY: BULTMANN'S "BLIND ALLEY"

Over the past few years we have felt constrained on several occasions to take issue with the liberal theology that has so frequently been expressed within the pages of The Lutheran Standard, an official periodical of The American Lutheran Church. It was a refreshing surprise therefore, to run across an article in the January 7, 1969, issue of that magazine which sounded a much more conservative note in line with Scriptural truth. Entitled "Demythology Is a Blind Alley," the article was written by Dr. James Kallas, associate professor of religion at California Lutheran College. Dr. Kallas is the author of several books dealing with the teachings of the New Testament concerning Satan and the powers of evil at work in the world. The Lutheran Standard article is a condensation of the major arguments in these books.

Contrary to the popular notion, advocated by the German theologian Rudolf Bultmann, that the Bible must be "demythologized" before it will make sense to modern man, Dr. Kallas flatly asserts that "demythologizing is a blind alley which can only lead to despair."

Christ's Real Message Ignored

"First of all, we have spent so much time trying to reinterpret the message of Jesus that we have almost entirely ignored the prior problem of trying to understand the message of Jesus! We have spent so much time telling what that message means to us today that we really haven't adequately investigated what that message originally meant. . . .

End of the World Denied

"In particular, contemporary theology has been absorbed in trying to explain, or explain away, Christ's eschatology (his views of the end of the world) so that it does not have to mean an actual physical end, which modern men presumably find hard to accept. As a result, it has never sufficiently paused to note how dominant the whole idea of the end of the world is in Christ's teaching.

Try to peel it away and it's like peeling an onion — you have nothing left. Everything which Jesus said is shot through with eschatological teaching. When we peel off this covering, we do not liberate the Gospel but we end up throwing it away.

"These theologians have concluded that eschatology is complete in itself — that it can be dealt with a phenomenon in itself. But that is not true!

"Why did men of yesteryear expect an end to this world? Certainly an idea like that did not suddenly pop down all by itself without cause. They looked for an end because they believed that this present world was evil!"

Christ's Victory Over Satan Ignored

After alluding to numerous New Testament passages to show that the early Christians were very much aware of the destructive power of Satan, Dr. Kallas proceeds to show that Christ's entire earthly life was one long struggle against that demonic power:

"Read, for example, Hebrews 2:14, which flatly maintains that Jesus died so that He 'might destroy him who has the power of death, that is, the devil.' This is what lies at the very heart of the Gospel proclamation. That which was for Paul the beating central heart of the Christian proclamation was the reality of the resurrection (see I Cor. 15:14, 17). The resurrection was vitally important precisely because it was tangible historical proof that Jesus truly was stronger than 'sin, death, and the devil,' able to smash even death itself!

"But the whole emphasis on the resurrection, the entire belief in the enormous power of Jesus able to battle and beat demonic foes, is practically ignored by contemporary theology!"

False View of Man

Referring to the claim of Bultmann and his fellow demythologizers that they would change the *form* but *not* the content of the Gospel, Kallas continues:

"But they have changed the content. By treating eschatology in isolation, by ignoring the idea of demonology, what they have done in effect is to come up with an entirely erroneous comprehension of man, of Christ, of the Holy Spirit, indeed of every significant doctrine in the Christian faith. . . .

"If you say that Satan is only poetic language, a comic figure that can safely be ignored, you will have an entirely different view of man. You will say that man is self-determining and free, responsible for his own fate. Man does not need a savior! He only needs a good example! And that is Bultmann's view of man!"

Holy Spirit Rejected

Once he accepts the premise that man is self-determining and free, not open to the attacks of *evil* supernatural forces, then Bultmann, to be consistent, must claim that man is not open to the activity of *good* supernatural forces either! Kallas comments:

"The doctrine of the Holy Spirit is just as unacceptable as the doctrine of Satan! And Bultmann, ruthlessly consistent, throws out the Holy Spirit on the same page that he rejects Satan as unacceptable to contemporary man!

"That is not a reinterpretation of Christianity! That is a denial of the historic belief in a triune God!"

Christ's Resurrection and Deity Denied

As soon as one adopts the view that Satan is not a real figure to be taken seriously, the resurrection of Christ is meaningless. How can it be termed a victory in any real sense if the foe is nonexistent? Bultmann bluntly states: "An historical event which involves resurrection from the dead is inconceivable." Kallas comments: "That is not reinterpretation — that is denial!"

When one recognizes the awesome power of Satan, the doctrine of Christ's divinity is of supreme importance. Only if He is true God can our Champion have a chance of defeating Satan. But if the Biblical teaching concerning Satan is reduced to idle superstition, what then? Kallas replies:

"The divinity of Jesus loses all importance, and Bultmann is able to write, 'What a primitive mythology it is, that a divine Being should become incarnate.' That is not reinterpretation — that is denial of the very cornerstone of Christianity!"

Real Message of New Testament

Dr. Kallas concludes his devastating indictment of Bultmann's anti-Scriptural theology on this positive note:

"The message of the New Testament is not essentially an insistence upon the reality of Satan (although Satan is insisted on as being real). Rather, the essence of the New Testament is the insistence upon the superiority of Christ! The vibrant, eloquent message of old which electrified the world and altered the course of human history was the thrilling announcement that Christ was conqueror and Lord, and that wherever there were malignant forces gathered to destroy us, there Christ was stronger!

"If ever there was a message of relevance and hope for a troubled disturbed world, that is the message we ought to be hearing today! But that message is not, and cannot be, fully expounded until we show the courage and audacity to take the New Testament on its own terms and let it speak — before we try and reinterpret it — in the original terms of eloquent power in which it was first formed."

Readers Reactions

As might be expected, Dr. Kallas' article provoked several irate letters from readers which were reprinted in subsequent issues of *The Lutheran Standard* (Feb. 4 and March 4). Some implied that Kallas had not read much of Bultmann's works. Others accused Kallas of "gross distortions and outright falsifications of Bultmann's thinking. In the April 15 issue of *The Lutheran Standard* Dr. Kallas replies to his critics:

"I am indeed pleased that my article . . . aroused response. . . . My only regret is that so much of the reaction is emotional rather than scholarly, centering in the rather laughable accusation that I have not read Bultmann."

Kallas thereupon reiterates his charges (backed up by documented references to Bultmann's writings) that Bultmann denied the divinity and resurrection of Christ and made man the master of his own fate. Three times Kallas asked, "Have I misunderstood him?" and answers, "I think not." He then concludes:

"There can be no doubt that Bultmann is one of the towering figures of contemporary Christianity, but whether that influence has been for good is quite another issue. Many of those who champion Bultmann have made the sad mistake of confusing his intention (an admirable one) with his result (a tragic one)."

We heartily agree with one reader from Tacoma, Washington, who expressed his appreciation of Dr. Kallas' article:

"Dr. Kallas has let in some much needed fresh air into the theological atmosphere that has become pretty stale. Why not search out more articles that bring back into sane focus the prime truths of Holy Scriptures, and that show how hollow are some of the theological vaporings of the present?"

MARTIN W. LUTZ

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We Turn to the Psalter . . .

... To Praise the Lord for the Gift of the Holy Ghost

The festivals of Pentecost and of the Holy Trinity are upon us. We are reminded, especially during these days, of the important work which God the Holy Spirit performs as He brings people to faith in the Triune God. And as "we turn to the Psalter" for an appropriate Psalm for this season, we pause at Psalm 68. Several elements of this Psalm reveal the gracious workings of the Spirit of God as, through the Means of Grace, He builds the Church here on earth.

After you have read the entire Psalm you may have noted that the first half (through verse 18) closes with the Lord's triumphant ascension, and the second half closes with the results of His victory and triumph as it affects and embraces the whole world. We have here a unique re-

minder of the gracious truth that "the Lord is not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

A passage having an application to the Pentecost miracle is the statement in verse 11: "The Lord gave the word; great was the company of those that published it." How important it is that the Lord's Word has been "published" for us also! This Word, of course, comes from God. It is the Word of life and salvation. And the "company" publishing this vital message includes you and me and all the people of God. We have this privilege and the desire to become involved in this work because the Holy Ghost still works in the hearts of men through Word and Sacrament.

When "the Lord gave the word" on that first New Testament Pentecost in Jerusalem, He began an evangelism program which reaches to the end of time. This program has countless variations. The preaching and reading of the Word, the study of Scripture by smaller or larger groups, the learning of Bible truths by little children, the prayers of God's people, the administering of the Sacraments — all these are blessed results of the Lord's giving His Word, and they indicate how He continues to add souls to His Kingdom of Grace. In Word and Sacrament the Holy Spirit reveals Christ, the Word made flesh.

During the centuries since "Pentecost I" the Word has been proclaimed. "Sing unto God, ye kingdoms of the earth. O sing praises unto the Lord. . . . To him that rideth upon the heavens of heavens, which were of old. Lo, he doth send out his voice, and that a mighty voice. . . . The God of Israel is he that giveth strength and power unto his people. Blessed be God!"

PHILIP R. JANKE

Direct from the Districts

Michigan

50th Anniversary

Mr. and Mrs. Ernest Geiger, members of Christ Ev. Lutheran Church, Brady Township, Michigan, were privileged by God's grace to observe the 50th anniversary of their wedding with an open house at Christ Lutheran Parish Hall on January 26, 1969. The Rev. Hans A. Schultz is their pastor.

New Mission at Howell, Michigan

Grand River Avenue follows an old Indian trail as it heads northwest across the State of Michigan. Now a super highway, I-96, has been built along this ancient road which connects such important cities as Detroit, Lansing, and Grand Rapids. The city of Howell, located just off I-96 on old Grand River about midway between Detroit and Lansing, is the home of the newest mission of the Michigan District.

The new mission at Howell does a great deal to fill the gap in WELS congregations between Detroit and Lansing. Howell and its immediate environs number more than 14,000 people. It is the county seat of Livingston County, purported to be one of the fastest growing counties in the state. In the past two years many families have moved from Detroit and its suburbs to the Howell area with the workers commuting between the two points. All indications are that Howell with its neighboring city of Brighton will continue its fast rate of growth.

On December 15, 1968, the first preaching service was conducted at Howell by Pastor Carl Schmelzer in the all-purpose room of the Northwest Elementary School. Thirty persons were in attendance. The mission was established and is being conducted by Pastor Arthur J. Clement, Memorial Ev. Lutheran Church, Williamston, Michigan. Almost every Sunday new faces appear in church. The spirit is high among the people. The Lord is truly blessing the work in Howell. The mission is thankful for the services of Pastor Carl Schmelzer, who though recently retired from the ministry and now residing in Owosso, has shown a great deal of interest in the mission

and has been generous in lending his services, especially in assisting with the preaching services.

Since the mission was begun at Christmas time, the congregation chose the name PRINCE OF PEACE, in honor of our Savior who was born to be our Prince of Peace, to reconcile us sinners to God. The congregation now numbers about 20 families and 30 communicants. In the immediate future the congregation will be approaching the Board for Home Missions requesting mission status with existing manpower. A planning committee is being formed to investigate land for a chapel. A loan will also be requested from our Synod's Church Extension Fund to purchase property.

It is hoped that through the Called to Serve program recently inaugurated in the Synod new missions such as Prince of Peace, Howell, will be able to move ahead with good speed in acquiring loans to build chapels and parsonages and in calling their own pastors.

Colonial Conference Grows

From the harbors of Norfolk, Virginia, to the ski slopes of northwestern Massachusetts our Synod has been extending the witness of Christ in the Colonial Conference. In Norfolk a solid nucleus of worshipers has achieved mission status to be served with existing manpower. Sunday attendance is averaging between 25 and 30. The congregation has adopted the name Resurrection Lutheran Church and is now worshiping in the music room of the Norfolk Academy. In Pittsfield, Massachusetts, over 20 worshipers attend the biweekly exploratory services conducted by Pastor Karl Gurgel of Messiah, Hartford, Connecticut. The members hope to attend weekly services in the near future and are looking forward to full mission status. Both our Savior's Lutheran Church, East Brunswick, New Jersey, and Peace Lutheran Church, King of Prussia, Pennsylvania, anticipate groundbreaking this summer. Messiah Lutheran Church, East Hartford, Connecticut, hopes to purchase land before long. Atonement

Lutheran Church, Baltimore, Maryland, has accepted an offer to purchase four acres of land.

By 1975, acording to Pastor Gary Baumler, Our Savior's, East Brunswick, the Colonial Conference ought to be more than double its present size. At the Colonial Pastoral Conference in January, new fields were projected for Maryland (near Washington, D.C.); Scranton, Pennsylvania; central New Jersey (Camden area); Allentown, Pennsylvania; north New Jersey; Syracuse, New York; Buffalo, New York; Providence, Rhode Island; Richmond, Virginia; Boston, Massachusetts; and Wilmington, Delaware. It is hoped that these sites will not long remain remote possibilities, but will be included among the many areas in the Colonial Conference where we will be bringing God's Word in 1975.

* * * Church Officers Seminar

February 1, 1969, marked the date of the third biennial Church Officers Seminar conducted by the Michigan District Board for Information and Stewardship at Emanuel Ev. Lutheran Church, Lansing, Michigan. Three hundred congregational officers, pastors, and teachers attended the "workshop for the exchange of ideas and dissemination of information pertaining to the various church offices."

The seminar was opened with a devotion led by the Rev. Carl H. Mischke, pastor of St. John's Ev. Lutheran Church, Juneau, Wisconsin, and first vice-president of the WELS. The morning session was devoted to the Officers' Forum, where qualified speakers addressed the congregational officers in committee sessions. Speaking to the chairmen and vice-chairmen of congregations was Mr. William C. Hayes, general manager of Hoover Bearing Division, and a member of Redeemer Ev. Lutheran Church, Ann Arbor. Mr. Harold T. Krauss, of the Michigan Independent Telephone Association, and a member of Emanuel Ev. Lutheran Church, Lansing, addressed the recording secretaries of congregations. The treasurers and financemen heard Mr. Emanuel W. Marion, a CPA and member of Peace Ev. Lutheran Church, Livonia. A druggist, Mr. Robert O. Beyer, spoke to the trustees and house committees. He is a member of St. Peter's



Mr. Robert Scherzer addresses Boards of Christian Education at Michigan District Church Officers' Seminar. Pastor MacKain of Board for Information and Stewardship serves as chairman.



Mr. Harold T. Krauss answers questions of recording secretaries. Mr. Richard Jung, District BFIAS, serves as chairman.

Ev. Lutheran Church, Plymouth, and is also serving as the District Called to Serve program chairman. Pastor Ronald Freier, Southwestern Conference visiting elder and pastor of Grace Ev. Lutheran Church, St. Joseph, addressed his remarks to the elders and deacons of congregations. The director of education of St. John's Ev. Lutheran Church, Frankenmuth, spoke to the boards of Christian education. Speaking to the evangelism committees was Mr. Carl

A. Heyer, a lay member of the Michigan District Commission on Evangelism and of St. John Ev. Lutheran Church, Ann Arbor.

Highlighting the seminar were two guest speakers for the afternoon session, Pastor James P. Schaefer, WELS stewardship counselor, and Dr. Siegbert W. Becker, professor at Wisconsin Lutheran College, Milwaukee. Pastor Schaefer addressed the assembly on "Elements of a Congregational Stewardship Program."

Dr. Becker's remarks dealt with "Lutherans — Closer Together or Farther Apart."

The closing inspirational address was delivered by Pastor Waldemar Zarling, president of the Michigan District and pastor of Good Shepherd Ev. Lutheran Church, Benton Harbor. A fourth Church Officers' Seminar for 1971 is now being planned by the Michigan District Board for Information and Stewardship.

RICHARD W. MACKAIN



View of some of the 300 church officers attending the Michigan District Church Officers' Seminar.



Pastor Ronald Freier answers questions of elders and deacons at seminar.

Inner-City Mission Project

Much to our joy and edification, the Lord always fulfills the prophecies of Scripture. Through the Psalmist He said, "They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom" (Ps. 145:11, 12). "They" are the saints, the believers in Christ Last summer the "they" were also energetic members of the Lutheran Collegians, who pooled their mission efforts in a Lutheran Collegians Summer Mission

Project in Milwaukee's inner-city.

The Lutheran Collegians have again answered the Lord's question, "Whom shall I send, and who will go for us?" with a faithful "Here am I! send me." This summer's project will be expanded in the areas of canvassing and Vacation Bible School teaching. There will be a need for more volunteers to carry the message of God's kingdom door to door and heart to heart. Any college-age Lutheran, interested in answering, "Send me," and able to spend a little time in Milwaukee this summer please contact:

Inner-City Mission Project Douglas Weiser St. Philip's Lutheran Church 2976 North First Street Milwaukee, Wisconsin 53212

Volunteers will then receive application blanks and more specific information.

The prayers of the members of our Synod are also requested for the Lord's blessings on this summer's mission work and those young people who come to work in the Lord's fields.

Douglas Weiser, Project Coordinator

DR. MARTIN LUTHER COLLEGE

By action of the Board of Trustees the calling of three of a number of professorships established by the Synod for Dr. Martin Luther College has been authorized. Hence the Board of Control of the college herewith petitions the constituency of the Synod to nominate candidates for the following academic areas:

1. English — In addition to normal academic proficiencies in this area, candidates should be qualified to teach Speech or have an interest in preparing themselves for this field.

2. Mathematics — Candidates should be qualified to teach basic courses in Foundations of Mathematics, College Algebra, Probability, and Mathematical Analysis (analytic geometry and calculus). It would be desirable for candidates to have the competency or acquire the competency in the area of methods for Teaching Elementary Mathematics.

3. Music — Candidates should be qualified

methods for Teaching Elementary Mathematics.

3. Music — Candidates should be qualified especially in the area of elementary school music methodology and materials. Ability in instrumental music and in the field of elementary theory is also desirable.

Nominations with all pertinent data should e in the hands of the Secretary by June 1969.

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

CALL FOR NOMINATIONS Michigan Lutheran Seminary

Whereas the Board of Control of Michigan Lutheran Seminary has been granted permission to call the fourteenth professor, and whereas Prof. Paul Kuske has requested to be relieved of his duties as Dean of Students and to be assigned to the full-time teaching ministry at Michigan Lutheran Seminary, it has become necessary to issue a call for a list of candidates for the office of Dean of Students. The Board of Control herewith invites the members of the Synod to submit the names of theologically trained candidates for this office. The dean will also be expected to teach some academic subject. Whereas the Board of Control of Michigan

subject.
Nominations should be in the hands of the secretary no later than June 13, 1969.
Gerald R. Cudworth, Secretary 34235 Blackfoot Lane
Westland, Mich. 48185

CALL FOR CANDIDATES
Northwestern College

The Board of Control of Northwestern
College herewith requests the members of
the Synod to submit nominations for the
newly authorized professorship at this institution. The nominees should be theologically trained men who are qualified to
teach in the field of college English.
Nominations and their qualifications should
be in the hands of the secretary no later
than June 14, 1969.

W. A. Schumann, Secretary
612 S. 5th St.
Watertown, Wis. 53094

GRADUATION SERVICE AND CONCERT Wisconsin Lutheran Seminary

The current school year at our theological seminary, Mequon, Wis., will close with a special graduation service on Friday, May 30, at 10 a.m. The Seminary Chorus will present the annual closing concert on the evening before, at 8 o'clock.

All friends of our Seminary are cordially invited

Carl Lawrenz, President Wisconsin Lutheran Seminary

GRADUATION EXERCISES Northwestern College

Graduation exercises at Northwestern College will be held on Thursday, June 5, at

The alumni will meet on Wednesday, June 4, at 3 p.m. in the College chapel. The alumni luncheon will follow at 5 and the commencement concert at 7:30.

Carleton Toppe, President

COMMENCEMENT ACTIVITIES - DMLC

Commencement Concert at 8:15 p.m.

Commencement Exercises at 10:00 a.m.
These events will be held in the auditorium of Luther Memorial Union.

Conrad Frey

GRADUATION SERVICE — WISCONSIN LUTHERAN COLLEGE

WISCONSIN LUTHERAN COLLEGE

The graduation service of Wisconsin Lutheran College will be held on Thursday, June 5, at 8 p.m. in the chapel-auditorium, 330 North Glenview Ave. A class of 111, the largest in our history, will be graduated and commended to further study at Dr. Martin Luther College. The graduation speaker will be the Rev. Robert Krause, principal of Wisconsin Lutheran High School. You are invited to attend this service. Robert J. Voss President

COMMENCEMENT

The 1968-69 school year at Michigan Lutheran Seminary will close with commencement exercises on Thursday, June 5, at 7:30 p.m. The annual commencement concert will be given on Wednesday, June 4, at 7:30 p.m.

Martin R. Toepel, President

GRADUATION SERVICE

Northwestern Lutheran Academy will close its school year with a graduation service on Friday, May 30, at 10:30 a.m. Pastor Marvin Putz of Mandan, N. Dak, will serve as the guest speaker. The graduation concert will be presented on the previous evening, Thursday, May 29, at 8 p.m. A cordial invitation is extended to all.

Daniel W. Malchow, President

NEW MATERIAL FROM YOUR AUDIO-VISUAL AIDS COMMITTEE "Lutheran Collegians: In Him" — This new filmstrip-tape presentation is a documentary view of the Lutheran Collegians of the Wisconsin Evangelical Lutheran Synod. The filmstrip points out that the purposes and work of the Lutheran Collegians center in Christ, and this is shown through the organization's many activities. Time, 13 minutes — 7½ I.P.S. Tape. Order by number FS-33-LCIH.

Audio-Visual Aids G. E. Boettcher, Mgr.

ADDRESSES:

Rev. J. P. Olsen 8562 Duck-Lake Road

Holton, Mich. 49425

Apt. #3

Mr. Duane D. Anderson 2649 N. Hackett Avenue

Milwaukee, Wis. 53211

LOR-RAY CAMP, MUSKEGON, MICH. 1969 Camping Schedule

For registration blanks for any of the campouts listed, write to the camp director.

to the camp director.

June 27-29 — Family Weekend. Special guest speaker for Sunday worship services.
Rev. J. P. Olsen, director

July 3-6 — Chicago Area Martin Luther League (Teen-agers)
Duane D. Anderson, director

July 6-12 and July 13-19 — ELS Youth Board Campout (ages 9-14)
Rev. Robert A. Moldstad, director

July 20-26 and July 27—Aug. 2 — Southwest Conference, WELS
Campout (ages 9-14). Rev. Donald Krause, director

August 22-24 — Family Weekend. Guest speaker for Sunday
Rev. David Sievert, director

September 19-21 — Teen-agers Outing sponsored by Muskegon
Area WELS and ELS churches.
Rev. J. P. Olsen, director

INSTALLATIONS Installed

ORDINATIONS AND

Pastors

Engel, Nathan, as pastor of St. Paul's Ev.
Lutheran Church, Hazelton, N. Dak., by
G. Rothe, assisted by A. Engel, A.
Lemke, D. Malchow, W. Oelhafen, Jr.;
April 20, 1969.

Zehms, Elmer, as pastor of St. John's Ev.
Lutheran Church, Dowagiac, Mich., by
A. Jeschke, assisted by H. Peter, E.
Schaewe, R. Shimek, H. Haase, D. Tetzlaff, R. Freier, L. Meyer, R. Welch, M.
Zehms, H. Hempel, W. Zarling; April
20, 1969.

Commissioned

Pastor

Fastenau, Don W., as missionary to Central Africa by A. L. Mennicke, assisted by E. Peterson, M. Birkholz, D. Begalka, J. Miller, W. Hoyer, at St. Paul's Ev. Lutheran Church, St. James, Minn.; April 20, 1969.

CHANGE OF ADDRESS

Pastor Carlson, N. R. 650 S.W. 4th St. Valley City, N. Dak. 58072

EXPLORATORY SERVICES

EXPLORATORY SERVICES

Peoria, Illinois

Exploratory services, sponsored by the Western Wisconsin District Mission Board, will be held in the East Peoria area, beginning on June 8. Services will be conducted every Sunday at 7:30 p.m. You may write for information about these services or send names of WELS families or prospects in the Peoria area to Pastor Eugene Ahlswede, 163 19th Ave., Moline, III. 61265.

Henry Paustian

EXPLORATORY SERVICES
Honolulu, Hawaii

Regular monthly exploratory services are being held in Honolulu at 4 p.m., Fort Shafter Chapel Annex. Local contact for dates: Lt. Col. Karl Kuckhahn, 1218A Hase Dr., Ft. Shafter 96558. Phone: 86-1856.
Address other correspondence to:

Rev. Paul Heyn
9130 Southern Rd.
LaMesa, Calif. 92041

CALL ACCEPTED

Prof. John Chworowsky has accepted the call as Dean of Men to Northwestern College and will begin his new duties in September. W. A. Schumann, Secretary

READING BOOKS AVAILABLE

For starting a new school, complete series of Scott-Foresman, 50's edition; excellent-good condition; 20-30 copies each, grades 1-6. May be obtained for shipping costs. Contact Mr. D. Kirk, Emanuel Lutheran School, 615 W. McClellan, Flint, Mich. 48505.

CAMP CROIX

Camp Croix will be conducting its 1969 youth camp program for grades 4-8 during the week of July 6-12 and July 13-19; and for grades 9-12, July 20-26. The camper fee is again \$23 per week. Information regarding counselor and camper registration may be obtained from:

Pastor Richard Weeks Route 1 Osceola, Wis. 54020

Rev. Robert A. Moldstad Box 143 Suttons Bay, Mich. 49682

Rev. David Sievert 2514 Kimberly Drive Muskegon, Mich. 49444

Rev. Donald Krause 21 N. Peach Street Hart, Mich. 49420

NOTE: Camp Lor-Ray is owned by members of WELS and ELS churches in Michigan, Illinois, and Wisconsin. It is operated by an association which any WELS or ELS member is encouraged to join. For more information write to Rev. James P. Olsen.

Duane D. Anderson

NAMES REQUESTED for Our New Missions

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Pastors who want stations included in this announcement will send information to this same address. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama Alaska California

Birmingham* Anchorage

Concord (Oakland) Escondido Fort Ord* Lancaster

Cancaster
Salinas (Monterey)*
Santa Barbara
Thousand Oaks (Ventura Co.)
Yucaipa (Redlands)

Colorado Connecticut Florida

Fort Collins Hartford Cutler Ridge (Miami) Orlando Tarpon Springs West Palm Beach*

Illinois

Aurora* Belvidere

Palatine* Tinley Park (S. Chicago)

Fort Wayne* Indianapolis Indiana

Davenport (Quad City) Iowa Kansas

Overland Park (Kansas City) Topeka (Ft. Riley) Louisiana Slidell (New Orleans)*

Maryland Baltimore Massachusetts

Missouri

Pittsfield

Howell Portage Jackson

Michigan Portage Montrose

Alexandria* Minnesota Excelsion

Faribault Prior Lake St. Cloud St. Joseph St. Louis

East Brunswick New Jersey

Albuquerque New Mexico Cleveland Ohio

Grove City (Columbus) Cuyahoga Falls (Akron)

Oklahoma City Guymon* Oklahoma

Oregon Salem Pennsylvania King of Prussia (Philadelphia)

South Dakota Brookings Pierre* Spearfish

Texas El Paso Houston San Antonio

Virginia Norfolk

Washington Kennewick* (Richland-Pasco)

Renton Eau Claire Prairie du Sac Wisconsin

Waupun

CANADA

British Kelowna Columbia

*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

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

WELS MEMBERSHIP CONSERVATION 10729 Worden, Detroit, Mich. 48224

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: June 16, 1969.

Time: 9 a.m. CDT — Opening Communion service for pastors and delegates.

Place: St. Paul's Church in Henry, S. Dak. Agenda: Discussion of syllabus for Synod Convention.

D. Ninmer, Secretary

WESTERN DELEGATE CONFERENCE

Place: Northwestern Lutneral Place bridge, S. Dak.
Date: June 17, 1969.
Time: 9 a.m. (CDT) with Communion service at Zion Lutheran Church.
Preacher: H. Birner (A. Lemke, alternate).
Agenda: Study of Report and Memorials for the 1969 Synod Convention.
Since this is to be only a one-day conference, the delegates and pastors will not need to bring bedding along.

A. Lemke, Secretary

ALBERTA-MONTANA DELEGATE CONFERENCE

Place: St. Paul's Lutheran Church, Livingston, Mont.
Date: June 17, 1969.
Time: 9 a.m.
Agenda: Book of Reports and Memorials.

Kenneth Lenz, Secretary

MICHIGAN

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 17-19, 1969.

Place: Michigan Lutheran Seminary, Sagi-

Registration: Tues., 8:30-10 a.m.

Holy Communion service: St. Paul's Lutheran Church, Wed., June 18, 7:30 p.m.

Preacher: Robert Mueller.

Essays: "A Study of Such Organizations As the YMCA, YWCA, Campfire Girls, Boys Clubs of America, 4-H, etc., by Harold Sauer; Are the Educational Fees Demanded of Those Preparing for Work in the Church Compatible With Our Worker-Training Purposes and Principles? by James Fricke Fricke.

Ronald F. Freier, Secretary

MINNESOTA

NEW ULM DELEGATE CONFERENCE

Date: June 19, 1969.
Time: 9:30 a.m.
Place: St. Paul's, New Ulm.
Communion: 11:15 a.m.
Agenda: The Impact of English Literature (modern) on the Youth of Today, R. Duehlmeier; Book of Reports and Memorials.
Ralph J. Polzin, Acting Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY CONFERENCE

Date: June 23, 1969.
Time: 9 a.m., Communion service, H. Bergholz, preacher.
Place: Communion at St. Paul's Ev. Lutheran, Appleton. Convention at Fox Valley Lutheran High School, Appleton.
Agenda: Discussion of Reports and Memorials to the 40th Convention of the Wisconsin Ev. Lutheran Synod.

W. Gaulke, Secretary

PACIFIC NORTHWEST

DISTRICT DELEGATE CONFERENCE

Place: St. Paul's, Tacoma, Wash.
Date: June 24-26, noon to noon.
Communion service: June 24, 7:30 p.m.
Preacher: Prof. Carl Lawrenz.
Agenda: Essay by Prof. Lawrenz; Study of Reports and Memorials for the Synod Convention.
A special District session will convene the first afternoon to act on recommendations re: election procedures.

If unable to attend, please inform host pastor. David Bode, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH DELEGATE CONFERENCE

Date: Sunday, June 1, 1969.

Place: Gloria Dei-Bethesda Church, Milwaukee.

Time: 2-4 p.m.

Lawrence J. Marowsky, Secretary

DISTRICT PASTOR-TEACHER CONFERENCE Date: Tuesday and Wednesday, June 10 and 11, 1969.

Place: Peace Lutheran Church, Hartford,

Essay: The Divine Call into the Ministry of the Word, Pastor Robert J. Zink.

All pastors, professors, and male teachers of the District are expected to attend.

Heinrich J. Vogel, Secretary

WESTERN WISCONSIN

DISTRICT PASTOR-TEACHER CONFERENCE Place: Northwestern College, Watertown, Wis. Time: Mon. and Tues., June 9 and 10, 1969. Other pertinent information will be sent to each pastor, teacher, and professor prior to the conference.

H. Winkel, Secretary

CLOSING DATE FOR DISTRICT CASHIERS

The schedule of closing dates for remittances of offerings by congregations to their District Cashiers is as follows:

June 23, 1969 July 24, 1969

Norris Koopmann, Treasurer