

THE NORTHWESTERN

# Lutheran

November 13, 1966



# BRIEFS by the Editor

A SPECIAL CHRISTMAS ISSUE is in the making. This will be comparable to the special Easter issue of this year. Like that issue, it will have a basic theme running through it. Naturally it will be a joyous theme, one that will present the glorious fact and the grand meaning of our Lord's incarnation.

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**CHRISTMAS SHOPPING TIME IS HERE.** What we report about the Christmas issue above prompts this reminder. Why not include in your shopping list Northwestern Lutheran subscriptions for members of the family away from home (not students at public colleges or servicemen, since these would receive it from our Lutheran Spiritual Welfare Commission), relatives, friends, or acquaintances? How do you go about placing an order for such a gift subscription? See page 372. But remember that you must act soon if you want the subscription to begin with the special Christmas issue. For one thing, it takes a little time to

process your order. For another, we need your order in the next few weeks so that we will be sure to print enough copies to cover your order or orders. We go to press early in December.

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ORDERS FOR EXTRA COPIES OF THE CHRISTMAS ISSUE should likewise be placed early. No doubt some will feel the urge to place such orders. A few weeks after Easter we had this comment from a California pastor: "If I had known what it (the Easter number) would be like, I would have ordered 120 extra copies to be used for evangelism purposes." Very likely some pastors can think of other good uses for extra copies, now that they know what it will be like.

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**HAS YOUR NORTHWESTERN LUTHERAN BEEN ARRIVING LATE?** Please do not blame your Publishing House. Production has been right on schedule. The issue of

October 16 went into the mails on October 7. Even in the Milwaukee area subscribers did not receive their copies until October 19 or 20. Your October 30 issue was mailed either on Friday, October 21, or Monday, October 24.

As you likely have read, there has been a tremendous log-jam in the Chicago Post Office. To help break the jam, Chicago shifted great quantities of mail to the Milwaukee Post Office for handling. The Milwaukee Post Office was not equipped with enough manpower to handle the extra load, and a big back-up resulted there.

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**CIVILIAN CHAPLAIN LUTHER VOSS AND HIS WORK** in Vietnam are the subject of an article in this issue. Be sure to read it.

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A NEW DINING HALL — STUDENT UNION at Northwestern Lutheran Academy was dedicated on October 2. We rejoice with the people of the Dakota-Montana District. The report is on page 367.

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**"LOOKING AT THE RELIGIOUS WORLD"** in this issue offers much valuable information on the cur-  
(Continued on page 362)

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

## The Northwestern Lutheran

\* Volume 53, Number 23 \* November 13, 1966

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all **business correspondence**. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

**Postmaster:** Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208.

**Subscription rates, payable in advance:**

One year .....	\$2.00
Three years .....	\$5.00
Five years .....	\$8.00

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

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**THE COVER** — Peace Ev. Lutheran Church, Sun Prairie, Wisconsin;  
A. Laper, pastor.

# Editorials

**Ecclesiastical Efficiency** Only the indifferent, the indolent, and the incompetent have any quarrel with efficiency. As opposed to disorganized and haphazard activity it is a virtue, also in the work of God's kingdom here on earth. The prime example of efficiency is God Himself, as reflected in the orderliness of His creation.

But efficiency in the Church is a virtue only insofar as it serves the Church in carrying out its God-given responsibility. If it is not harnessed to that purpose, it is comparable to a perpetual motion machine in a glass case — admirable as to its efficiency but futile in its operation.

Many American churches of modern times are marvels of efficiency. Their activities are highly organized, and their programs are carried out with the precision of a fine watch. Little time is wasted, and plans seldom miscarry.

This efficiency, however, like most things that are good in themselves, is accompanied by dangers. One is that the church in striving for efficiency becomes cold and impersonal. One woman found this to be true of her church. In deep distress and seeking consultation with her pastor, she was efficiently warded off by a businesslike secretary and informed that she could consult with the pastor only by previous appointment some days later. She never went back.

Another danger lies in making a fetish of efficiency and forgetting the purpose which all this efficiency is to serve. "The pleasant whirl of well-oiled ecclesiastical machinery," as one churchman described it, can become an end in itself, making busy-ness a substitute for the real work of the Church in our thinking.

"The King's business requireth haste," and there is no excuse for sloppiness and inefficiency on the part of the Church in carrying out its holy assignment. But virtues can become vices, and cold efficiency becomes a vice when it is worshiped as a master rather than employed as a servant in the work of the Church.

As a method of operation it is good. As a goal it is deadly.

IMMANUEL G. FREY

\* \* \* \*

**Prayer in the Public Schools** Another move to open the way for prayer in the public schools has been blocked. One wonders what all the fuss is about. Senator Dirksen of Illinois even proposed an amendment to the Constitution of the United States that would specifically legalize voluntary prayer in the schools. Nothing came of that attempt, but we may be quite sure that we have not heard the last of efforts to introduce prayer of a kind into the public-school program.

Why should there be so much agitation over a question that has a very simple solution? If the children wish to pray, or if the parents wish them to pray, what is to prevent the parents from teaching them to pray

before they leave for school? Few would object if a teacher admonished the children to say their prayers at home. Then at least the prayer would be one that the parents approved of and not a prayer that had been carefully tailored to suit Jew and Gentile, Freemason and atheist, not to mention Muslims.

It would have been interesting had Senator Dirksen, instead of just proposing a constitutional amendment, had also composed and published a prayer that he considered proper for introduction into the day's activities in the public schools. Would he have risked raising the storm that would almost certainly have broken over his head if he had come out with a thoroughly Christian prayer that not only confessed sin but also clearly confessed faith in the Father, the Son, and the Holy Ghost, and acknowledged Christ as the only Savior of sinners? That is not the kind of prayer that advocates of prayer in the public schools have in mind. They want prayer, but not the kind that we use in our Lutheran churches, and certainly not the kind the Catholic uses when he tells the beads on his rosary.

ERWIN E. KOWALKE

\* \* \* \*

**Toward More Pleasant Weddings** Weddings are among the most pleasurable of ceremonies, but Protestant clergymen have long since discovered that they may also be painful.

In making arrangements for a church wedding, many a bride and her mother confront the clergyman with requests for something that is neither in good taste, nor even religious, not to mention Christian.

Wedding music is often the issue that makes the Protestant clergyman envy his Catholic counterpart, who can simply tell his parishioners that the rules must be followed, even if the bride is the daughter of the President of the United States. The fact that marriage is a sacrament in the Catholic Church makes it relatively easy to fend off any off-beat requests.

But Protestant clergymen have had to field requests for such selections as "Indian Love Call," with the bride and groom singing to each other as they go down separate aisles, or for "Drink to Me Only with Thine Eyes," or even for "Dizzy Fingers" (because that was the number the jukebox was playing that enchanted evening when they met). Such suggestions will make even those indulgent clergymen wince who have permitted "O Promise Me" and "Lohengrin" for many years. And if they haven't yet encountered it in their ministry, they are anticipating a request for a minstrel crooning to his electric guitar, or for a jazz combo striking up the beat for the march down the aisle.

Unless the Protestant clergyman lacks even minimum standards of taste and propriety, in which case the most outlandish request may not disturb him, he can spare himself a good deal of anxiety and unpleasantness by arranging to have his congregation establish

(Continued on page 366)

Then said one unto him, "Lord, are there few that be saved?" And he said unto them, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us'; and he shall answer and say unto you, 'I know you not whence ye are'" (Luke 13: 23-25).

As each church year draws to a close the Scripture lessons Sunday after Sunday state more and more forcefully a most solemn theme. Our citizenship is not only our life as God's children here in the Church Militant upon earth. Our citizenship is in heaven. The heavenly feast is our hope; and it is very soon going to be our experience — after the end of this earthly life has come.

But we can hardly think of eternity without bursting into questions: "How soon? How will God manage this or that? How many of us will there be?" Repeatedly our Lord turned aside such queries and pointed to an issue that is much more important because it is so much more personal: "Where will I be in eternity?" He gives us the gracious answer when He calls Himself the Gate and the Door, but with that blessed invitation to enter eternal bliss He also sounds a solemn warning not to neglect the invitation.

### A Blessed Invitation

A gate is an opening in a wall. To speak of a gate brings to mind also the wall through which it is the passageway. The heavenly mansions of God are surrounded not just by a gateway but by a wall. By falling into sin Adam and his seed have corrupted and defiled the beautiful earth that God created, but our sinful race will not be given the opportunity to

work the same folly in heaven. God's holy displeasure is a consuming fire that bars heaven to sin and sinners like an impassable wall.

But there does exist a gateway into heaven. It has been placed there so that men might enter the heavenly mansion. "I am the door," says our Lord Jesus. "By me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9). He who knew no sin was made sin for us, bearing our guilt on the cross. Forgiven by virtue of that sacrifice, we are now free to come into God's presence and to dwell with Him eternally. That Savior is the one and only way to heaven for sinners, but He is a sure and perfect way.

Yet this is a "strait," a narrow, gate. Not that it is kept narrow so that there will not be too great a number of people who enter through it. Our Lord is still "not willing that any should perish" (II Pet. 3:9); our God still "will have all men to be saved" (I Tim. 2:4). Narrow the door of heaven may be, but it is wide enough for all to enter.

It is too narrow, though, for any single sinner who desires to take along with him any pride in his own supposedly good works. Those proudly carrying along their own righteousnesses, that bundle of filthy rags, will not be able to squeeze through. Only those will enter who sing: "Nothing in my hands I bring, Simply to Thy cross I cling" (LH 376:3). The strait gate admits only repentant, believing hearts, screening out all impenitence and unbelief.

Then what use is it to be bidden to "strive to enter in" at this strait gate? Who will succeed in overpowering his sinful pride, in bringing himself to repentance? And if the Law of God does convince us of our sinfulness, then it only shows us that we are dead in trespasses and sins, unable to lift a finger for ourselves, totally unable to "strive"!

Listen again, we say to the despairing. This is Jesus speaking. He who gave Lazarus power to accept the invitation to come forth from his grave is the One who is inviting *and bringing* us through the narrow gate of contrition and repentance. Only let us not toy with this word of power and new life, letting earthly affairs claim our concern. Strive to enter in, as He invites us.

### A Solemn Warning

Just because the door to heaven is open now in this time of grace, let no one conclude that there will always be that same opportunity. For the time will come when men can no longer enter the kingdom of heaven. The now-open door will then be closed, barred forever. That will happen when the Lord Jesus comes again to earth as the glorious Judge of all. It will be too late then for sinners to decide that maybe they too should acknowledge Him as the Son of God, the Lord and Savior. They will see it to be true, but it will then be too late to believe it according to the Gospel's call to salvation.

Nor dare anyone forget that for individuals the opportunity to enter the open door comes to an end at the moment of death. Between that time and the resurrection at the last day there is no second chance at repentance and faith, no further opportunity to reverse eternal doom.

Now, in the accepted time, in the day of salvation, may God grant us faithfulness and zeal to proclaim: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38), so that many may "come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke 13:29)!

PAUL H. WILDE

# Serving Our Men in Vietnam

Since last December the farthest outpost of our Synod has been Saigon, South Vietnam. Pastor Luther M. Voss is preaching the Gospel in that far-off land on the other side of the world. Called and commissioned by the Lutheran Spiritual Welfare Commission as our civilian chaplain to members of our Synod serving in the Armed Forces or otherwise employed in the Vietnam area, Pastor Voss has become another answer on our part to the Savior's command that His name should be preached "unto the uttermost part of the earth" (Acts 1:8).

## Pastor Voss's Area of Activity

Letters from Pastor Voss and from servicemen he has visited, as well as his regular reports to the LSWC, reveal that he is able to do the work for which he was called. His home base and main area of activity is the huge and teeming city of Saigon, but he has been able to make numerous trips to other places in Vietnam as well. Locations like Tan Son Nhut Air Base, Cholon Navy Compound, Cam Rahn, Nha Trang, Cholon 17th Field Hospital, Dalat, and others have become familiar territory to him.

Pastor Voss reports that for longer trips he must rely mainly on commercial airlines. To get about locally when visiting our men at military bases, hospitals, construction sites, and the like, he is regularly extended the courtesy of riding in jeeps and other military vehicles, and only occasionally must he resort to local taxi service.

## Conditions Create Hindrances

Both the military and civil authorities in Vietnam permit Pastor Voss to go wherever his pastoral services are required. Prior to the recent national elections, there was much subversive activity throughout the nation, and all Americans, both civilian and military, were placed under strict curfew every now and then for their own protection. This situation has now improved greatly, according to Pastor Voss, but other hindrances remain. Plane flights are frequently canceled because of war activity, and road travel more than a few miles beyond the city limits of Saigon is too dangerous to undertake. These hindrances and others like them, however, are not due to the position which Pastor Voss holds as a chaplain independent of governmental authority, but to the conditions under which he must work in a war-torn country.

## "I Thank the Lord"

To a man of Pastor Voss' spirit, such hindrances are but small annoyances. "I am extremely happy in this work," he says; "I thank the Lord for sending me here." He mentions his joy at meeting young fellow believers in faraway and sometimes unexpected places; at conducting a service with Communion in his hotel room when the congregation may number no more than two or three; at presenting Christian truth to a Vietnamese who knows only Buddhism; and at receiving strengthening letters from both friends and strangers at home.

## Support of the Work from Many Sources

Cash gifts large and small for the work in Vietnam have been given to the LSWC by well-wishers at home

and in the Armed Forces. Siloah Congregation in Milwaukee, Pastor Voss' former parish, has kindly permitted Mrs. Voss to stay on in the assistant pastor's parsonage so long as that office remains vacant. The Siloah schoolchildren donated two portable tape recorders—one was sent to Vietnam and one remains here—so that taped messages can be exchanged between Pastor Voss and his family, the LSWC and others. We express our gratitude to all. Mrs. Voss is planning to be with her husband by Christmas, God willing. Depending on the turn of events, they will return to the States next summer in time for the Synod convention.

Pastor Voss now has an APO address in Vietnam: Pastor Luther Voss, Box 25, APO San Francisco 96243. However, only *letter mail*, *voice-recording tapes*, and *exposed film* may be sent to this address (send your letters to the APO address via air mail for eight cents an ounce).

Anyone desiring to send clothing, etc., for the poor in Vietnam, should send it by international mail or air express using the following address: Rev. Luther Voss, Embassy Hotel, P.O. Box 788, Saigon, Vietnam.

CLAYTON KRUG  
Member of the Lutheran  
Spiritual Welfare  
Commission



OUR PASTOR TO THE MEN IN VIETNAM, Luther Voss, and Captain James D. Pederson. Captain Pederson's home is in Beaver Dam, Wisconsin.



# Sanctification?

## A DEFINITION

Perhaps you have heard the story about the Chinese man who tried in vain to train a pig to act like a lamb. Obviously it couldn't be done, for the pig remained a pig. So, too, natural man will always play the role of the sinner until his heart has been changed. But once his heart has been changed, and he has come to faith in Christ, by the miraculous power of the Holy Spirit, working in him through the Gospel, which is the power of God unto salvation, then his life too will be changed. This changed life, this new life, induced and directed by the Holy Spirit, is called sanctification.

### Sanctification Is Change

Once a man becomes a Christian, what will his response be? "Will he go on sinning to his heart's content and see how far he can go in exploiting the grace of God? What a ghastly thought! We who have died to sin — how could we live in sin a moment longer?" (My own paraphrase of Romans 6:1,2.) No, a wonderful change has taken place in a man the very moment he comes to faith in Christ — servants of sin become servants of God, who now love to carry out God's purpose in their lives. Paul, a man who himself went through this radical change, puts it this way, "He died for all that they which live should not henceforth live unto themselves, but *unto him* which died for them and rose again" (II Cor. 5:15). And a few verses later he adds, "If any man be in Christ, he is a *new* creature; old things are passed away; behold, *all things* are become *new*" (II Cor. 5:17). In other words, the person who has by God's grace stepped into an entirely new relationship with God through faith in His Son, has now become a completely changed person. He has a new heart, a new life, a new purpose, a new incentive for living, a new power to live by, new tastes, new appetites, new everything, all created in him by God's Holy Spirit.

### Sanctification Is Growth

But, just as a child grows and develops physically and intellectually until he becomes a mature adult, so

too a child of God will continue to grow and develop spiritually after he has been reborn by the Spirit of God. Or, just as light sends forth its rays from the moment it begins to shine, until it is extinguished, so too the fruits of faith will be in evidence in a believer's life the moment the light of faith is kindled in his heart. Thus sanctification is always progressive.

Nevertheless, though our sanctification is a continually growing process, as long as we live, it never reaches perfection. It is always a striving toward the ideal in his life, namely, Christ. Listen to the way Paul, once himself a servant of sin, now a zealous servant of Christ, says it (Phil. 3:12-14, Phillip's), "Yet, my brothers, I do not consider myself to have arrived spiritually, nor do I consider myself already perfect. But I keep going on, grasping ever more firmly that purpose for which Christ grasped me. My brothers, I do not consider myself to have grasped it now. But I do concentrate on this: I leave the past behind and with hands outstretched to whatever lies ahead I go straight for the goal — my reward, the honor of being called by God in Christ."

Dear reader, as you grow older each day, are you also growing in your sanctification, in your holy living? Do you really love God more each day? Are you kinder and more understanding in your dealings with the members of your own family, your church, and your fellow man? Do you enjoy going to church, reading your Bible, praying, and the moments you and your family spend together with Christ around your family altar? Are you increasing in your concern for the lost and in your efforts at personal evangelism, to help bring those lost to Christ through you? And are you looking forward more eagerly every day to that day when you shall meet Christ face to face? If so, then your sanctification is not at a standstill. But don't pat yourself on the back! Rather, thank God the Holy Spirit. He has brought you to faith in Christ, and He is also producing these wonderful and God-pleasing fruits of faith in your life.

KENNETH W. VERTZ

## Briefs

(Continued from page 358)

**rent religious scene and keen insight into various events and developments. (See page 365.)**

DID YOU BEGIN THE SERIES OF FOUR ARTICLES in the October 30 issue? To get the full benefit of this series, "Earnestly Contending for the Faith Which was Once Delivered unto the Saints," you ought to

read them all. Remember the articles are designed to fortify you against an insidious danger and to equip you to testify against this kind of error that is sweeping like a tide into Lutheran church bodies.

## *“Earnestly Contend For The Faith*

### *Which Was Once Delivered Unto The Saints”*

(The Second in a Series of Four Articles)

Are we of the Wisconsin Synod in the ranks of the “Keepers of the *Status Quo*”? Are we guilty of sinful traditionalism like that of the Pharisees when we contend for the preservation of our Gospel heritage? Are we violating the basic principles of the Reformation when we oppose doctrinal innovations and the “new” ideas of modern theology?

These are some of the charges made by a pastor of the Lutheran Church in America when a family withdrew from his congregation recently for reasons of conscience and affiliated with a church of our Synod.

#### **Certain Changes Desirable**

We will not deny, first of all, that there are some changes which are desirable and God-pleasing. Such a change is, for example, that which takes place when a sinner forsakes his life of sin and enters upon a life of faith as a child of God. We, too, rejoice to see “that the Holy Ghost still changes lives,” as the LCA pastor observed in the letter which he addressed to his former members shortly after they withdrew from his congregation.

The change which will take place when we Christians exchange this life of sorrow, sin, and pain for the new life of holiness and unending happiness in heaven will be a most welcome change. It was this change to a new life in the world to come that Jesus was speaking of when He said, “Behold, I make all things new” (Rev. 21:5). He promises that those who believe in Him will then be forever free from sin and death with all their attendant sorrows.

Technological changes, also, such as the development of faster means of communication and transportation, may serve a useful and God-pleasing purpose. They may be used by the Church to carry out more effectively Jesus’ commission to preach the Gospel to every creature. The Church will not hesitate, furthermore, to change to more efficient business procedures and to a more effective administrative structure when such changes are in the interest of God’s kingdom and a wiser stewardship of the gifts of God’s people.

Changes such as these are beneficial and commendable. We are certainly not against progress of this kind.

But, on the other hand, not all changes are wholesome. The declining moral standards of our day are not a sign of progress, regardless of what the apostles of nonmorality may say. They are, on the contrary, the evidence of an increasing disintegration of our civilization’s moral fibre. They are a mark of degeneration and decay.

#### **Some Theological Changes Desirable**

But what about changes in the realm of theology? Are not changes in this area a desirable sign of progress? Was not Jesus Himself an advocate of change? Did He

not oppose the Pharisees, the “Keepers of the *Status Quo*,” as the LCA pastor’s letter characterizes them?

It is, indeed, true that when the people noticed how different the teaching of Jesus was from that of the scribes and Pharisees, they asked, “What new doctrine is this?” (Mark 1:27.) Here was a change, however, which, was inaugurated by God Himself. With the coming of the promised Savior the time of the Old Covenant came to an end. The Old Testament economy, when God’s people were under the Mosaic Law as a minor son is “under tutors and governors until the time appointed of the father” (Gal. 4:2), was over.

The Pharisees, however, failed to recognize the Messiah when He came. They were, indeed, guilty of a mistaken and reprehensible traditionalism. Furthermore, they perverted God’s Word, “teaching for doctrines the commandments of men” (Matt. 15:9). The way to salvation which they taught was false and unavailing. Here, indeed, change was in order.

Similarly, in the days before the Reformation the Papacy had buried the Gospel under a mass of false doctrines, a host of pernicious “commandments of men.” Here, again, change was in order.

#### **But Not the Change Which Is Heresy!**

It is not true, however, that Luther taught that “every man is free to be his own theologian and believe freely,” as this LCA pastor claims. Luther, of course, opposed the burning of heretics, but he never advocated tolerating them within the Church. With Peter, Luther taught that “no prophecy of the scripture is of any private interpretation” (II Pet. 1:20). No man has the right, then, to interpret it to suit his own fancy. Luther’s position and that of the Lutheran Church has been clearly stated in the *Smalcald Articles*: “The rule is: The Word of God shall establish articles of faith, and no one else, not even an angel” (*Triglotta*, p. 467).

In matters of doctrine Luther was not willing to budge from the Scriptures so much as an inch. Here there could be no compromise or tolerance of error. “In matters concerning faith,” he declared, “we must be invincible, unbending, very stubborn; indeed, if possible, harder than adamant” (Plass, *What Luther Says*, I:1217).

When theology was involved, Luther spoke out in no uncertain terms against the spirit that is always itching for a change. Recognizing this as the devil’s trap, he warned against its seductive appeal: “We must always have something new. Christ’s death and resurrection, faith and love, are now old and common, wherefore they mean nothing any more; but we must have new things to tickle our ears, as St. Paul says II Tim. 4:3” (*Ibid.*, I:1214).

#### **Proud to Be “Keepers of the Status Quo”**

With Luther we are not ashamed to be “Keepers of the *Status Quo*” when that *status quo* is God’s saving Word of Truth. “Keep that which is committed to thy trust,” is Paul’s earnest admonition (I Tim. 6:20). Again

he urges, "Prove all things; *hold fast* that which is good" (I Thess. 5:21); and yet once more we find him repeating the exhortation, "*Hold fast* the form of sound words" (II Tim. 1:13).

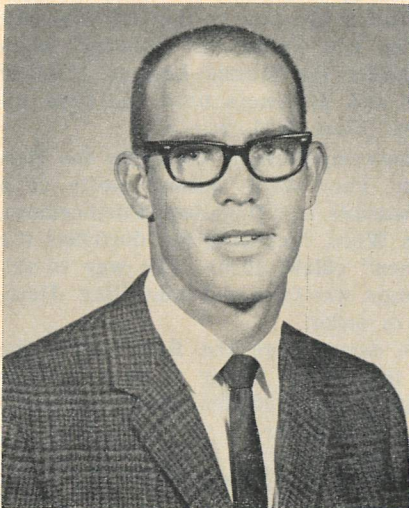
Whenever, then, men have departed from God's Word, as the Pharisees did and as the Papacy still does, a change back to the teachings of Scripture is called for. But let there be no change away from the sound doctrine of God's holy Word! Such a change would not only be wholly displeasing to God, it might, possibly, also bring with it the loss of salvation.

### Loyalty to God's Word a Badge of Honor

Loyalty to God's Word is not, then, an evil kind of stand-pat-ism. It is, rather, the badge of honor of a confessional church. It is obedience to Him who exhorts us that we should "earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Christians who are genuinely concerned about preserving sound, Biblical theology will not count it a disgrace when for this reason they are labeled "Keepers of the *Status Quo*."

WILBERT R. GAWRISCH



John Micheel

## Two Men Added to Staff

### Dr. Martin Luther High School

**JOHN H. MICHEEL** Serving on the DMLHS faculty since January 1965, on the basis of a provisional call, Prof. Micheel completed his theological training at DMLC summer school this past summer and was installed at the opening service of the present school year. Prof. Micheel teaches in the mathematics and science department. He is from White, South Dakota. He attended Dr. Martin Luther High School four years, DMLC one year, and South Dakota State University three and a half years, as well as two years of summer school at DMLC.



John M. Denninger

**JOHN M. DENNINGER** Succeeding Prof. H. Palmbach in the chemistry classroom, Prof. Denninger came to DMLHS this past summer after a year's leave of absence from Lakeside Lutheran High School, Lake Mills, Wisconsin. Prof. Denninger had been teaching in the science department of Lakeside Lutheran High since 1961 and was granted a leave of absence in order to continue his study of physics and chemistry at the University of Michigan. Prof. Denninger was born in St. Paul, Minnesota, and attended DMLHS, Northwestern College, and our Seminary at Mequon, from which he was graduated in 1957. He served two years as an undergraduate tutor at DMLC, 1952-1954, and one year as a graduate tutor at Michigan Lutheran Seminary. From 1958-1961 he served as pastor of Trinity Lutheran Church, Franksville, Wisconsin. His schooling includes courses at Macalester, St. Paul; University of Wisconsin, Madison; Illinois Institute of Technology, Chicago; Mankato State College, Mankato, Minnesota; and the University of Michigan, Ann Arbor, Michigan. He was married to Rose nee Stettner in 1957, and they have three children, Joy, Carl, and Paul.

## Three Tutors Inducted at Dr. Martin Luther High School

Inducted into office with the opening of the present school year at DMLHS are three new tutors who came to New Ulm from our Seminary at Mequon. Tutor Daniel Deutschlander has completed his second year at the Seminary, and Tutors John Lawrenz and Karl Peterson

have finished their first year in Mequon. In addition to serving as assistants to the Dear of Students in the men's dormitories, Tutor Deutschlander has classes in German and social science, and Tutors Lawrenz and Peterson teach regular and special Latin classes. Tutor Lawrenz also assists in football coaching. Tutor Deutschlander is from St. Paul, Minnesota; Tutor Lawrenz, from Mequon, Wisconsin; and Tutor Peterson, from St. James, Minnesota.

OSCAR J. SIEGLER



## LOOKING AT THE RELIGIOUS WORLD

### *Information and Insight*

#### **GIANT LUTHERAN CONGREGATION**

What is the optimum size for a Lutheran congregation? Most Wisconsin Synod members would probably answer: "Not any bigger than one pastor can take care of adequately — about 600 communicants or 900 souls." In fact, our congregations average a little over 400 souls and a little under 300 communicants. Only two, St. Stephen's of Beaver Dam, Wisconsin, and Emanuel of New London, Wisconsin, top the 2,500-soul mark and only the latter exceeds 3,000.

In Minot, North Dakota, four American Lutheran congregations, which average nearly 2,000 members each, are beginning to take merger steps that will result, when consummated in five years, in a single church of over 9,000 members. These congregations, large in their own right, are amalgamating for these reasons: to avoid wasting pastoral manpower presently offering duplicate services in the single congregations; to use church funds more efficiently and to have an estimated 25 to 30 per cent of present budgets available for other church outreach; to end the rivalry and confusion that results when four churches of one denomination seek to enlist as members Lutherans that move into the area.

Planning calls for specialist pastors in such areas as parish education, youth work, evangelism, and the like. An unresolved question is whether to rotate Sunday services from building to building or to eliminate some of the present structures. First combining of efforts, scheduled for this fall, will be in the fields of men's work and adult education. The united budget is expected to be more than \$500,000.

Such giant congregations are not unheard of in other American church bodies. First Baptist of Dallas, Texas, for instance, has 13,538 members, and there are Roman parishes that are larger. Specialized ministers are not new. The Puritans of Bay Colony already had preaching pastors whose main work was exhortation, and teaching pastors who were charged with the task of indoctrination; both shared the pulpit on meet-

ing days. Whether such practices prove effective in Lutheran circles and whether all the expectations at Minot will be realized, remains to be seen.

So much is certain: means of transportation and the significance of space have changed radically since most of our congregations were organized. Perhaps our traditional system of solo pastors in small congregations and each congregation with its own school merits some scrutiny and overhaul in the interests of efficiency in manpower and mission money. Even so, the prospect of membership in a congregation of 9,000 will give the most venturesome of us pause.

#### **NEW LOOK IN CHURCHES**

The ecumenical movement, heretofore noticeable chiefly at the top leadership levels of the ecclesiastical structure, is reaching down to the grass roots and affecting the congregational pattern, if three surprising developments recently reported are any indication.

This fall in Kansas City, Missouri, a \$400,000 church building will be erected jointly by four denominations: Roman Catholic, Episcopal, United Presbyterian, and United Church of Christ. This St. Mark's Church will serve some 15,000 people crowded in the slum area where it will stand. On Sundays each denomination will have separate services but other functions, even prayer services and Christian education, will be conducted jointly under the assumption that "the basic truths are common." The only slight concession to confessionalism is to be seen in the Roman Catholic designation of St. Mark's as a "chapel of ease," an approved place of worship apart from the regular parish church.

In Columbia, Maryland, between Baltimore and Washington, where the Rouse Development Corporation is breaking ground for a planned city that is to have a 150,000 population by 1980, a similar situation prevails. Here five denominations — United Presbyterian, United Brethren, Methodist, American Baptist, and United Church of Christ — have pooled their church building financial

resources in the \$1,050,000 Columbia Religious Facilities Corporation. The common fund will then be used for providing church buildings for the community.

On the campus of Stanford last May, University Lutheran Church was organized under the auspices of the Pacific Southwest Synod of the Lutheran Church of America. The constitution of this Lutheran Church permits a communicant member of any Christian church to be a voting member while retaining membership in the home denomination and congregation. Only three of the 15 council posts need be filled by Lutherans who have transferred membership.

Obviously, conditions that prevail in a crowded slum, in a city of the future that is still in the blueprint stage, and on a big university campus are very different from those confronting the average, normal congregation and do call for some special handling. But one would wish that the adjustments made would not always be so completely at the expense of denominational integrity and confessionalism.

#### **KING'S BUSINESS**

Evangelist Graham's massive London crusade may have made the big headlines this past summer, but we think a little back-page related news item deserves some emphasis. While the head man worked in London, the Rev. Howard Jones, one of the two Negroes on the 12-man team of Graham associate evangelists, conducted a July revival in Harlem's rock-and-roll Apollo Theater. *The New York Times* in its report on Sunday, July 31, offered several refreshing quotes from Evangelist Jones that bear repeating.

If Negroes are to benefit from the long overdue social gains that have been made, he stated, they must "also experience a moral and spiritual awakening." Very correctly he insisted that the "Gospel of civil rights is not the Gospel God has called us to preach" and "is not the supreme message of the Negro Church or any other church."

Commenting on religious leaders deeply involved in the civil rights

movement, he regretted that there had been "developed a class of ministers who function as religious playboys rather than true shepherds" and who "devote so much time to social and secular activities that they have little left for a vital spiritual ministry."

"Negro churches in America must awake," the evangelist declared, "and accept responsibility for world-wide missions." Evangelist Jones is right. The business of all churches that claim to serve Christ the King is proclaiming the Gospel of salvation by grace through faith in Him.

### SHOES WANTED

When the Great Society's broad welfare programs swung into high gear, religious leaders began warning that one of the first casualties in the war on poverty could well be the charitable endeavors of Christian churches and their members. The fear was that the abundance of government activity in this field would stifle individual initiative and lead to the thought that more than enough was being done.

The August issue of the Methodist *Together* reports an instance to the contrary. In 1962 a Blue Ridge Methodist Service Program was inaugurated to assist 1200 poor families in eight counties of North Carolina by supplying needed shoes and clothing. The project proved so useful that this year the Board of Lay Activities of the Western North Carolina Conference assumed responsibilities for an enlarged venture. Some 16,000 laymen in 44 Methodist Men Clubs will now reach into 44 counties with gifts of clothing.

Such activity is commendable. There is still much opportunity for the charitable undertakings of Christian groups and individuals, much more than most of us care to admit. The host of apostolic admonitions to charity that we find in Scripture are still pertinent. Even in America in 1966 the word of the loving Savior holds true: "The poor always ye have with you."

### Editorials

(Continued from page 359)

the ground rules for church weddings, put them in print, and distribute them to every post-confirmation girl in the parish, and to her mother.

Finally, the solution to the problem is the pastor himself. If he has a set of standards that will rule

### TOO MUCH POLITICS?

The Internal Revenue Service, in what it insists is merely a part of a routine yearly examination, is investigating the columns of several religious periodicals for possible transgression of the no-politics feature of a privileged tax and mail status.

Two of the papers under scrutiny are *Christian Century*, the well-known interdenominational weekly with a circulation of some 50,000, and *Churchman*, an unofficial Episcopalean publication. Both were outstanding among church papers in opposition to Goldwater's candidacy in 1964 and have continued to question the U.S. role in Vietnam.

The laws granting special benefits to church papers state that "no substantial part" of the magazine's activities dare be "carrying on propaganda or otherwise attempting to influence legislation." Privileged periodicals are also not to "participate or intervene in . . . any political campaign on behalf of any candidates for public offices."

No one in his right mind would want to see any heavy-handed government censorship of church papers in this country, whether by direct action or by revocation of the privileges the religious press normally enjoys. At the same time one could wish that somehow some of the space given to national and international politics in the average church periodical might be devoted to the Gospel of Christ Crucified, the supreme need and hope at home and abroad.

### SUNDAY-SCHOOL SLUMP

If your Sunday school began the fall term with attendance showing a lag in growth rate compared to that of the congregation as a whole, then the overall pattern for American Protestantism is being followed. Attendance is at an all-time high of 41,635,130, according to NCC figures, but this does not keep pace with advance in total church membership.

Our Synod shows an approximate three per cent decline to 53,036 in its Sunday-school enrollment.

Attendance is not the only Sunday-school problem confronting church bodies throughout the country. Many observers charge that the program is inefficient and irrelevant in relating religion to modern life. Some churches, especially in big cities, have closed the doors of their Sunday schools. Others seek improvements by a system of paid teachers or by wider use of teaching machines. Interdenominational efforts in teacher-training are being undertaken.

One area receiving considerable attention is curriculum materials. Among others, the Lutheran Church in America is developing an improved curriculum at a cost of \$7,500,000. Our own Synod also has such a project underway but at a much more modest price.

Are we to fall in line with this widespread feeling that the Sunday school either will have to be revised radically and at great expense or its role in the church should be gradually de-emphasized and other programs substituted? The answer is an emphatic negative. We have never assumed that the Sunday school could carry the whole load of Christian education but have found that it can render yeoman service when it augments and is augmented by Christian instruction in the home, the day school, the preconfirmation course in doctrine, the Sunday service, the young people's classes.

We will be reminded by all this to do all in our power to counteract any slump that is evident in our Sunday school. We will see to it that enrollment and attendance are as high as possible. According to our talents and calling, we will offer all needed service either to the teachers or as the teachers. Above all else, we will see to it that the Sunday school remains a classroom dedicated to the truth of the Gospel, a workshop of the Holy Spirit.

E. C. FREDRICH

out "Because" or "Ave Maria," and that will also suggest more churchly selections than "Sheep May Safely Graze," and if he instructs his people accordingly, he will not need to envy his neighbor in St. Mary's rectory. He will even enjoy the next wedding.

CARLETON TOPPE

# Refectory-Student Union Dedicated

Northwestern Lutheran Academy

Northwestern Lutheran Academy opened the present school year on August 30 with an enrollment of 88 students. This is a slight increase over last year. The opening services dwelt on the thought that our students are searchers after a great treasure, an education under the guiding influence of the Word of God. Many parents and friends were present for this service.

However, the opening of school did not seem to be the main thought of the students, or of the friends of the Academy. The question asked most often concerned the dedication of the refectory and student union building. And one could well understand those questions.

After long years of planning and many delays, the new building would soon be ready for use. The faculty and the students, as well as the members of the Dakota-Montana District, were indeed happy when the Board of Control was able to announce the dedication date.

The dedication service took place in the auditorium of the Academy on Sunday evening, October 2. A large congregation of friends of the Academy had gathered from far and near for this service. Pastor Harold Wicke, the chairman of the Board of Trustees of the Synod, was



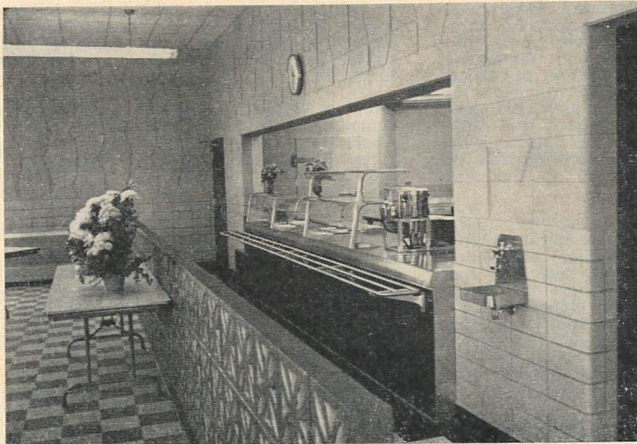
AN OVERALL VIEW of the new Refectory-Student Union at Northwestern Lutheran Academy.

the festival speaker, while Pastor E. Werner, chairman of the Board of Control of the Academy, served as liturgist. Basing his message on I Chronicles 16:29:34, Pastor Wicke forcefully presented his theme: "A Finished Building — An Unfinished Task." In essence, this task consists of firmly grounding our youth in the Gospel, in educating them to be messengers of the Gospel to a sin-filled world, and in the supporting of this glorious work by a thankful church. May this building help to serve this purpose!

This new building was erected at a cost of approximately \$200,000. It houses the refectory, which is able to seat over 200 should the need arise. Then there is included a spacious area which will serve as a student union, when it is furnished. Two apartments for employees of the Academy complete the building. All who have seen the building praise the workmanship of the builders and the pleasant atmosphere in the building. The student union overlooks Lake Oahe and its shoreline, a magnificent view, to say the least.

The congregations of the Dakota-Montana District are at present gathering a thank-offering to furnish the student union. We take this opportunity to thank them for these gifts. Similar thanks go out to all the members of the Synod, whose gifts have made this building possible.

May this building be blessed of the Lord, so that its facilities may serve to the glory of His name! Soli Deo Gloria!  
KARL G. SIEVERT



THE CAFETERIA SERVING COUNTER in the new dining hall at NWLA.

## † Pastor Herbert Lietzau †

Pastor Herbert Lietzau was born June 14, 1893, at Glencoe, Minnesota. Soon after birth he was received into the family of God through the Sacrament of Holy Baptism. In 1905 he was confirmed by Pastor Heitman at Arlington, Minnesota. In preparation for the holy ministry he attended Dr. Martin Luther College, Northwestern College, and the Theological Seminary. He was graduated from the Seminary on June 14, 1916, and ordained by Pastor Heitman at Arlington, Minnesota. His first congre-

gation was at Somerset, Wisconsin. His succeeding pastorates were at Salem Lutheran Church, Woodbury Township, Minnesota, 1918 to 1946; Herrick, Bonesteel, and Platte, South Dakota. He organized the Bonesteel congregation. In 1960 he retired. He also served the Lord of the Church as essay recorder in the Minnesota District for a period of 25 years. In 1963 he came to Olivia, Minnesota, where he lived with his sister, Mrs. Frank Schaplow, until his death. On September 30 he suddenly took very sick. The Lord called him home

October 7, 1966. At the time of his death he had reached the age of 73 years, 3 months, and 23 days. Funeral services were held in Zion Ev. Lutheran Church, Olivia, Minnesota, on October 10, 1966, by the undersigned. Pastor O. K. Netzke of Redwood Falls, Minnesota, served as liturgist. The body was laid to rest at Arlington, Minnesota. Pastor John Bradtke read the committal.

Pastor Lietzau never married. He leaves to mourn his passing one sister, Mrs. Frank Schaplow, Olivia,  
(Continued on next page)

## HIDDEN GEMS IN OUR HYMNS

### "If God Had Not Been on Our Side"

In moments of doubt and in times of sorrow — especially then will a Christian turn to the comfort and security of God's Word for strength and peace of mind. Luther did this too. When he was depressed and close to despair he would say to his coworker, Melancthon, "Come, Philip, let us sing the 46th Psalm." The two would then join in the strains of "A Mighty Fortress Is Our God," a hymn of Luther's which has rightfully been called "The Battle Hymn of the Reformation."

In the "Reformation" section of *The Lutheran Hymnal* there is another of Luther's hymns which, in some ways at least, resembles "A Mighty Fortress." It is hymn Number 267. Are we elevating this hymn to too lofty a position if we refer to it as the "little" Battle Hymn of the Reformation? True, it is not nearly so well known nor so frequently sung as is "A Mighty Fortress," but surely this hymn, which is Luther's metrical version of Psalm 124, is also a powerful expression of faith and trust in the Lord's ever-present help. Luther treasured Psalm 46 as a source of spiritual

strength; Psalm 124 was undoubtedly equally precious to him, as it should be to all of us. Note these similarities of expression in the two hymns which reflect the thoughts of the two Psalms:

"If God had not been on our side . . ." all kinds of evil could have befallen us (267). "With might of ours can naught be done . . ." against the attacks of Satan (262). "The foes with all their power and pride Would surely have dismayed us . . . Their furious wrath, did God permit, Would surely have consumed us" (267).

"But for us fights the Valiant One . . . Jesus Christ it is!" (262) "Blest be the Lord, who foiled their threat That they could not devour us" (267). The devil, the world, and our flesh are powerless against our gracious King.

"The Kingdom ours remaineth" (262). "Our help is ever, Lord, in Thee" (267).

"Our help is in the name of the Lord, who made heaven and earth" (Ps. 124:8).

"God is our Refuge and Strength, a very present help in trouble" (Ps. 46:1).

PHILIP JANKE

### † Pastor H. Lietzau †

(Continued from page 367)

Minnesota, and one aunt, Mrs. J. C. Nolan, St. Paul, Minnesota, and a host of relatives and friends. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

IMMANUEL F. LENZ

#### NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

The Necessity For Creationism FS-264-NFC 30 min. cl. with 33 1/3 rpm record, magnetic tape, and script.

The filmstrip stresses the need for a return to the Biblical account of creation and exposes the connection between the evolutionists and the forces of the "anti-God." Pastoral conference program committees might like to schedule a showing of this Jotham Productions, Inc. release to promote discussion of evolution theory. Because the producers crammed a great deal of information and a number of technical quotations into this filmstrip, it is sometimes difficult to follow and therefore should be shown only to adults or older teen-agers. Our campus pastors would undoubtedly find it useful. (1966)

NOTE: The *Missio Dei* film, "Tomorrow Is Upon Us," (F-107-TUU) 30 min. cl., is now available through the Audio-Visual Aids office, 3512 W. North Ave., Milwaukee, Wis. 53208.

Three filmstrips on Old Testament Life and Times are designed for use with older juniors, young people, and adults in connection with Old Testament lessons and study courses. A knowledge of the nomad, city, and military life of the Hebrew people should make the Old Testament much more understandable to us.

"Nomad Life of the Hebrews" FS-261-NLH with guide and 33 1/3 record, 10 minutes. The filmstrip visualizes patriarchal nomad life in the early Old Testament era, the design and construction of nomad tents, tent furnishings, the division of labor between men and women, the generous hospitality, organization, and government of the nomad tribe, emphasis on family and kinship, and contributions of Old Testament nomad life to our life today.

"City Life of the Hebrews" FS-262-CLH with guide and 33 1/3 record, 11 minutes. The filmstrip tells how the Hebrew people invaded Canaan and gradually took over the Canaanite towns and cities, how Old Testament cities were built, city walls, kinds of houses, characteristics of town and city life, various kinds of cities in Old Testament times, and how the Hebrew nomads adapted their way of living to town and city.

"Military and Political Life of the Hebrews" FS-263-MPLH with guide and 33 1/3 record, 15 minutes. The filmstrip visualizes the political organization of the Hebrews, military campaigns under David and Solomon, the rise and fall of the Northern and Southern Kingdoms of Israel and Judah, the years of exile, and the eventual return of the Hebrews to their homeland. (1966)

#### NEW AUDIO-VISUAL AIDS MATERIAL

Six filmstrips on the "History of the Christian Church" cover the period from the days of the Apostles to modern times. Each filmstrip has a reading script and utilization guide. Pastors and teachers who would like to use these filmstrips in Bible classes, youth groups, or Sunday-school teachers' meetings should be prepared to do some fairly extensive homework prior to showing the filmstrips, to make the most of their use.

"Death For Faith" FS-255-DF. This filmstrip visualizes the period of early expansion and persecution in church history. It begins with the deaths of Peter and Paul and ends with the Edict of Milan, which granted toleration to Christians.

"Open Door to Faith" FS-256-ODF. The filmstrip tells of the period of the first legal recognition and formal organization

of the early Church. The Arian Controversy, Athanasius, Nicene Creed, Jerome, Augustine, and Clovis are some of the people and events touched on in this filmstrip.

"Defeat in Victory" FS-257-DV. This filmstrip visualizes the period of church history when the Roman Church was becoming a recognized world power. It begins with the barbarian invasions, carries through the growth of papal power, including the story of the degeneration of the papacy, and deals briefly with the spread of Islam.

"The Church Militant" FS-258-CM describes the period of church history which includes the Crusades, the Inquisition, the development of the Cistercian, Franciscan, and Dominican monastic orders, and early reform movements including those of Wyclif and Hus.

"Rebirth of Faith" FS-259-RF. The Renaissance, the various aspects of the Reformation, Petrarch, invention of printing with movable type, Luther, Zwingli, and Calvin are touched on in this filmstrip.

"Modern Christianity" FS-260-MC. This filmstrip visualizes the history of the Christian Church from the wars of religion, through the growth of the Protestant churches in America, to the end of World War I. It treats the "social gospel" movement with considerable sympathy, we regret to say. (1966)

#### NAMES WANTED

Please send the names of WELS and ELS members moving to the Grand Forks, N. Dak., or East Grand Forks, Minn., area to Rev. Erling T. Teigen, River Heights Lutheran Church, 1708 2nd St. N.W., East Grand Forks, Minn. 56721.

#### WELS SERVICES AT FT. LEONARD WOOD

Our Wisconsin Synod camp pastor for Ft. Leonard Wood is Pastor Roger R. Zehms (home address: 938 Crestland Drive, Ballwin, Mo. 63011). Pastor Zehms conducts worship services for our servicemen at Ft. Leonard Wood on the second and fourth Sundays of the month. Time of service is 7:30 p.m. (19:30) in chapel No. 10.

**CALL FOR NOMINATIONS**

**Northwestern College**

The Board of Control of Northwestern College herewith requests the members of the Synod to submit names in nomination for the vacant professorship to be caused by the approaching retirement of Prof. Walter A. Schumann.

The nominees should be qualified to teach Greek. The letters of nomination should also contain the qualifications and experience of the men named and should be submitted to the undersigned no later than Dec. 7, 1966.

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

**CALL FOR NOMINATIONS**

**Northwestern College**

The Board of Control of Northwestern College herewith requests the members of the Synod to submit names in nomination for the vacant professorship to be caused by the approaching retirement of Prof. Theodore Binhammer.

The nominees should be qualified to teach mathematics, with coaching aptitudes desirable. The letters of nomination should also contain the qualifications and experience of the men named and should be submitted to the undersigned no later than Dec. 7, 1966.

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

**CALL FOR ADDITIONAL CANDIDATES**

**Northwestern Lutheran Academy**

The Board of Control at Northwestern Lutheran Academy herewith petitions the constituency of the Synod to recommend additional qualified candidates for the office of president of the Academy. The office requires that the candidates be ordained pastors. The position requires that the president teach in the fields of English, history, and religion.

All nominations with pertinent information should be in the hands of the undersigned by Dec. 4, 1966.

R. C. Heier, Secretary  
Akaska, S. Dak. 57420

**NOTICE**

**Board of Trustees Meeting**

The next meeting of the full Board of Trustees is scheduled for December 13 and 14, 1966.

Business to be acted upon in these meetings should be in the hands of the chairman or executive secretary of the Board of Trustees at least 10 days before the meeting date.

Norbert E. Paustian, Secretary  
The Board of Trustees

**NOTICE**

**VA Hospital, Battle Creek, Michigan**

If you know of patients at the Veterans Administration Hospital in Battle Creek, Mich., please contact the undersigned, who will visit them.

Pastor L. Meyer  
833 Fairfield Ave.  
Battle Creek, Mich. 49015

**WANTS NAMES IN BOSTON AREA**

Readers of *The Northwestern Lutheran* who know of families or students in the greater Boston area are asked to refer them to Harvard Street Lutheran Church in Cambridge, Mass. (Evangelical Lutheran Synod), or send their names and addresses to:

Paul G. Madson, Pastor  
30 Richfield Road  
Arlington, Mass. 02174

**AVAILABLE**

A Communion set free to any mission congregation, except for postage and insurance. For further information, write to or phone: Pastor Nathan J. Engel, Box 184, Faith, S. Dak. 57626. Phone: (605) 967-3291.

**WISCONSIN EVANGELICAL LUTHERAN SYNOD  
CURRENT BUDGETARY FUND**

**1966 Pre-Budget Subscription Performance**

Nine months ended September 30, 1966

	Subscription Amount for 1966	9/12 Annual Subscription	Offerings Received in 1966	Per Cent of Subscription	Offerings Received in 1965	Per Cent Increase for 1966
Arizona-California .....	\$ 72,637	\$ 54,477	\$ 47,879.62	87.9	\$ 40,846.39	17.2
Dakota-Montana .....	108,750	81,562	71,743.07	88.0	69,444.59	3.3
Michigan .....	483,368	362,526	319,294.55	88.1	309,774.08	3.1
Minnesota .....	538,745	404,059	408,699.65	101.1	395,610.27	3.3
Nebraska .....	99,586	74,690	69,199.64	92.6	68,963.36	.3
Northern Wisconsin .....	578,858	434,144	421,786.04	97.2	402,837.89	4.7
Pacific Northwest .....	22,260	16,695	14,310.71	85.7	18,580.35	23.0*
Southeastern Wisconsin ..	707,917	530,938	496,795.81	93.6	468,171.80	6.1
Western Wisconsin .....	635,829	476,872	452,195.70	94.8	416,433.47	8.6
<b>Total .....</b>	<b>\$3,247,950</b>	<b>\$2,435,963</b>	<b>\$2,301,899.79</b>	<b>94.5</b>	<b>\$2,190,662.20</b>	<b>5.1</b>

\* Indicates a decrease

**MISSIO DEI CONTRIBUTIONS**

**Total to September 30, 1966**

Arizona-California .....	\$ 18,198.13
Dakota-Montana .....	25,096.71
Michigan .....	102,839.03
Minnesota .....	101,786.57
Nebraska .....	36,401.32
Northern Wisconsin .....	168,378.12
Pacific Northwest .....	9,830.80
Southeastern Wisconsin .....	213,559.41
Western Wisconsin .....	133,746.16
Gifts sent to Treasurer's Office .....	8,112.98
<b>Total .....</b>	<b>\$817,940.23</b>

**CURRENT BUDGETARY FUND**

**Statement of Income and Expenditures**

Three months ended September 30, 1966, with comparative figures for 1965

	1966	1965	Increase or (Decrease)
<b>Income</b>			
Pre-Budget Subscription Offerings .....	\$ 636,541.68	\$ 642,081.12	(5,539.44)
Gifts and Memorials .....	8,233.49	7,958.54	274.95
Pension Plan Contributions .....	15,305.60	—	15,305.60
Other Income .....	636.28	362.23	274.05
<b>Total Income .....</b>	<b>\$660,717.05</b>	<b>\$650,401.89</b>	<b>\$ 10,315.16</b>
<b>Expenditures</b>			
Home Missions .....	245,648.74	228,233.82	17,414.92
World Missions .....	125,571.87	112,952.47	12,619.40
Worker-Training .....	251,106.74	238,650.84	12,455.90
Benevolences .....	133,182.59	95,607.89	37,574.70
Administration and Promotion .....	60,867.45	73,346.02	(12,478.57)
<b>Total Expenditures .....</b>	<b>\$816,377.39</b>	<b>\$748,791.04</b>	<b>\$ 67,586.35</b>
<b>Operating Gain or (Deficit) .....</b>	<b>(155,660.34)</b>	<b>(98,389.15)</b>	<b>(57,271.19)</b>

Norris Koopmann, Treasurer  
3512 West North Avenue  
Milwaukee, Wisconsin 53208

**NAMES FOR MILWAUKEE CAMPUS MINISTRY**

University of Wisconsin, Milwaukee School of Engineering, Nursing Schools of Milwaukee, Wis., Marquette University

All pastors and parents please notify the undersigned of students attending the schools of higher learning in the Metropolitan area.  
Rev. Richard D. Ziesemer  
3031 N. Frederick Ave.  
Milwaukee, Wis. 53211

**RIVER FALLS STATE UNIVERSITY**

Wisconsin Synod campus work will begin this fall among students at River Falls State University. Students, please circle "Wis." on your religious preference cards. Pastors, please send names of students from your congregation to the undersigned.

Rev. Stephen Valleskey  
204 N. Gibbs St.  
Prescott, Wis. 54021

**STOUT STATE UNIVERSITY**

Names of Students Requested

Wisconsin Synod campus work is now being done among the students at Stout State University by Pastor Richard F. Weber. Pastors and parents, please send names of students from your congregation to the undersigned.

Pastor Richard F. Weber  
Route 2  
Menomonie, Wis. 54751

**IOWA STATE UNIVERSITY**

Names of Students Requested

All pastors please report students to Pastor M. Weishahn, 3704 SW 9th St., Des Moines, Iowa 50315. Student services—Wisconsin Synod—conducted each Sunday at 4 p.m. in Memorial Student Union Building.

**NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE**

"Getting the Most Out of Your Bible": FS-254-GMB with guide and 33 1/3 record, 12 min. — The filmstrip offers suggestions of ways to study, understand, and enjoy the Bible by learning to appreciate the different types of writing in the Bible, various ways to study the Bible, and how to use a Bible dictionary, concordance, atlas, and commentary. Its aim is to make Bible study more interesting and meaningful (1966).

**NAMES FOR CAMPUS MINISTRY  
Michigan State University**

All pastors and parents of students attending Michigan State University please send the names and campus addresses of students to this address:

LUTHERAN COLLEGIANS  
Emanuel First Ev. Lutheran Church  
222 W. Kilborn St.  
Lansing, Michigan 48906

**AN OFFER — CHANCEL FURNITURE**

St. Luke's of Oakfield, Wis., offers free to any congregation a marble baptismal font, communion rail, and altar. Contact: St. Luke's Ev. Lutheran Church, c/o Mr. Vincent Huth, Oakfield, Wis.

**AN OFFER — BAPTISMAL FONT**

St. John's of Alma City, Minn., offers free to any congregation a marble baptismal font. Font may be dissembled for shipping. Contact:

Rev. D. Begalka, R. R. 2,  
Janesville, Minn. 56048

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**SUSPENSION OF FELLOWSHIP**

Pastor Dieter Mueller has been suspended from fellowship with the Wisconsin Evangelical Lutheran Synod for cause and is no longer eligible for a call.

Arthur P. C. Kell, President  
Dakota-Montana District

**CALENDAR OF CONFERENCES**

**MINNESOTA**

**ST. CROIX PASTORAL CONFERENCE**

Date: Nov. 14, 1966.  
Time: 9 a.m.

Place: Cross of Christ Church, Coon Rapids, Minn.  
Preacher: P. Kurth (L. Cooper, alternate).

Agenda: An Isagogical Treatment of the Song of Solomon, S. Valleskey.

Paul Siegler, Secretary

**NEBRASKA**

**DISTRICT MISSIONARIES CONFERENCE**

Time: Nov. 15 (9 a.m.) — Nov. 16 (12 noon), 1966.

Place: Zion Church, Valentine, Nebr., N. Paul, pastor.

Communion service: J. Jeske, preacher (G. Eckert, alternate).

Agenda: Stewardship programs, especially for small congregations, J. Jeske; round-table discussion on the pastor's stewardship of time, and on admitting people

into the church by confirmation, transfer, and profession of faith, W. A. Wietzke, moderator; the proper procedure and action to be taken in starting a school, G. Free; Reports.

Herbert F. Lichtenberg

**NORTHERN WISCONSIN**

**WINNEBAGO PASTORAL CONFERENCE**

Date: Mon., Nov. 14, 1966.

Place: Martin Luther Church, Neenah, Wis.; host pastor: G. J. Albrecht.

Communion service at 9 a.m.; Preacher: G. Unke (alternate: W. Weissgerber).

Agenda: Ephesians (con'd.), K. Gurgel; Dan. 11, M. Janke; Casuistry, Reports, Assignments.

Glenn H. Unke, Secretary

\* \* \* \*

**MANITOWOC PASTORAL CONFERENCE**

Date: Monday, Nov. 14, 1966.

Place: St. John's Church, Maribel, Wis.; Armin Engel, pastor.

Time: Opening Communion service at 9 a.m.  
Preacher: C. Reiter (alternate, A. Roekle).

Agenda: Exegesis of Gal. 6:10f., Dr. H. Koch (alternate, T. Stern); Sermon Study, S. Kugler (alternate, Dr. H. Koch); Choice of Essays: The Northern Wisconsin District — Persons, Places, Events, A. Engel (continuation); Isagogic Study of Amos, A. Degner; Revelation and Its Proper Use in Relation to the Other Books of the Bible, T. Sauer; Academic Degrees, Pro and Con, R. Otto; Reports.

A. F. Schultz, Secretary

\* \* \* \*

**FOX RIVER VALLEY PASTORAL CONFERENCE**

Date: Nov. 15, 1966; 9 a.m.

Place: Trinity, Ellington, Wis.; R. Carter, host pastor.

Preacher: O. Sommer (alternate, F. Thierfelder).

Agenda: Exegesis, Heb. 10, F. Thierfelder; Exegetical-Homiletical Study of the Regular Gospel Series for the First Sunday in Advent, L. Koenig; Study of Matt. 16:18 — Peter and Roman Catholic Claims, R. Carter; Reports: Financial, Visitors, Mission, Spiritual Welfare and Evangelism; Casual Questions and Business.

A. A. Schabow, Secretary

**SOUTHEASTERN WISCONSIN**

**DODGE-WASHINGTON**

**CIRCUIT CONFERENCE**

Date: Nov. 20, 1966.

Time: 1:45 p.m.

Place: Peace Lutheran Church, Hartford, Wis.  
Topic: The Military Chaplaincy Today, O. Kempfert.

Dale Markgraf, Secretary

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**METROPOLITAN NORTH-SOUTH JOINT**

**PASTORAL CONFERENCE**

Date: Nov. 28, 1966.

Place: Trinity Lutheran Church, Wauwatosa Rd., Mequon, Wis.; M. C. Smith, pastor.  
Speaker: W. Pless (J. Schaefer, alternate).

Agenda: Tithing Versus New Testament Giving, Paul Eckert; Report on the State of Church in Germany, Professors C. Lawrenz and G. Hoenecke.

**WESTERN WISCONSIN**

**SOUTHWEST CONFERENCE**

Date: Nov. 29, 1966.

Place: St. John of Sparta; H. Winkel, host pastor.

Speaker: O. Wraalstad (alternate, E. Carmichael).

Agenda: Exegesis on II Cor. 4:1-15; W. Paustian; Homiletical — Delivering the Sermon, E. Vomhof; Isagogical — Hosea, D. Kuske; Doctrinal-Practical — The New American Standard Bible—New Testament, A. Werner.

D. Kempf, Secretary

**ORDINATIONS AND  
INSTALLATIONS**

**Ordained and Commissioned**

**Pastor**

Zimdars, Ernest H., as Spanish missionary at El Paso, Tex., and vicinity, by V. H. Winter; assisted by H. C. Nitz and E. A. Sitz; Oct. 9, 1966.

**Installed**

**Pastors**

Huebner, Philip, as pastor of St. John's Ev. Lutheran Church, Florence, Wis., and Mt. Olive Ev. Lutheran Church, Iron Mountain, Mich., by R. C. Shimek; assisted by P. Kuckhahn, J. G. Kiecker; Oct. 16, 1966.

Mueller, Frederick T., as pastor of St. John's Ev. Lutheran Church, Nodine, Minn., by C. R. Nommensen; assisted by E. G. Hertler, A. L. Mennicke; Oct. 2, 1966.

**Teachers**

Lunzmann, Roger, as teacher at First Ev. Lutheran Church, Racine, Wis., by R. J. Pope; Sept. 18, 1966.

Miller, Michael, as teacher in St. John's Ev. Lutheran School, Juneau, Wis., by C. H. Mischke; Oct. 16, 1966.

Teich, Norman B., as teacher and principal in St. Bartholomew Ev. Lutheran School, Kawkawlin, Mich., by W. Krueger; Oct. 9, 1966.

**CHANGE OF ADDRESS**

**Pastors**

Gray, David E.  
8707 S. 36th St.  
Omaha, Nebr. 68147

Huebner, Philip  
Florence, Wis. 54121

Mueller, Frederick T.  
Route 1  
Dakota, Minn. 55925

Valleskey, David J.  
6001 Blossom Ave.  
San Jose, Calif. 95123

Zimdars, Ernest H.  
7600 Gateway E., Apt. 9  
El Paso, Tex. 79915

**Professor**

Westerhaus, G. A.  
Route 1, Box 204A  
Nashotah, Wis. 53058

**Teachers**

Koss, Melvin H.  
443 S. Clay St.  
Green Bay, Wis. 54301

Miller, Michael  
429 S. Main  
Juneau, Wis. 53039

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"The New Life For All campaign continues its outreach in rural areas. In the area where Gospel teams witnessed early last year, there are now at least 68 scattered groups of believers, most of whom are illiterate and have no spiritual leadership.

"An urgent plea was sent to churches where there were mature

believers for 20 volunteers to leave their homes and farms for one month to go and live with these young Christians and help them in their spiritual growth.

"In three weeks, 97 volunteered! These gathered for a brief course before being sent out. These men were not paid for their time away. They were each given \$7.00 for transport and food for one month.

"The first few men have returned with thrilling reports. In one area alone, 106 converts have been won. Nigerian Christians are responding to these responsibilities with a sense of urgency. Think what their rewards will be!"

Mature believers . . . volunteered . . . not paid . . . a sense of urgency. Those are key words. May they open many hearts!

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