

THE NORTHWESTERN

Lutheran

September 17, 1967

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Convention Reports — First Group

Laity Day

"Seminary Dropouts" and "Hell For Moderns"



BRIEFS by the Editor

WHAT WAS DONE AT THE CONVENTION? This is a question most, if not all, of you are asking, we know. Approximately half of the reports on the 39th Convention of the Wisconsin Synod are in this issue. What is more, we have given preference to those areas in which the most weighty questions were involved and the Convention action would prove most significant for all of us as members of the Synod. We refer to the subjects "World Missions" and "Our Worker-Training Schools."

As you read these reports, you will find that the decisions of the Convention involve you most closely and personally. But the delegates were keenly aware of this fact as they voted. They acted soberly and responsibly, not in a reckless mood or in a flush of enthusiasm. They acted as they believed you would have acted, had you been the delegates confronted with these hard, weighty decisions—decisions on which depended, under God, the forward direction and further outreach of our work not only for the next year or

two, but for 10, 15, 20, and more years to come.

The Convention delegates adopted a program bigger by far than any in the past. (Here we include the Missio Dei Offering, on which we have a year to go.) It wasn't that they did not count the cost. They had the figures before them. But the nature of the work programs proposed for the Synod was such that they felt constrained to approve them. These were steps taken to meet the opportunities which the Lord of the Church was graciously presenting to us. Still they would not have had the courage to adopt such a large program if they had not had a certain conviction regarding *you*. They acted in the confidence that you would respond favorably, wholeheartedly, and generously once this program was presented, explained, and commended to you. They believed that you would give your ready assent and full support to a work program that has only one purpose, to "proclaim the everlasting Gospel."

SIGNIFICANT ACTIONS were taken not only in the areas mentioned above, but in every area of our work. The other reports in this issue and those that will appear in the October 1 issue will confirm what we say. We refer here only to the action that was taken in regard to the Church Extension Fund. The delegates judged that the step of providing a larger supply of funds for building mission churches had to be taken if our mission work in the United States was not to be sadly retarded.

* * *

OTHER FEATURES IN THIS ISSUE ARE:

- "Looking at the Religious World," with its two items, "Seminary Dropouts" and "Hell for Moderns."
- "What if No Church in Fellowship with Us Is Available?" This is a helpful article on what is sometimes a vexing problem.
- "Laity Day," a description of a new venture in connection with a Synod convention.

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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COVER — Entrance to the Administration Building at Michigan Lutheran Seminary, the scene of the 39th Convention.

Editorials

Suiting the Action to the Word Novelists who wrote stories for the youth a generation ago relied heavily on words and phrases which are avoided by meticulous writers today as being trite. One such phrase was frequently employed to describe the fearless hero, who, having announced his decision, sprang immediately into action. This was called "suiting the action to the word."

This hackneyed phrase, seldom called out of retirement for use in contemporary literature, is still a very descriptive one. And we should like to commend it to the members of our Synod as indicating the necessary corollary to the recent convention of our Synod in Saginaw.

At this convention thousands of words were spoken, leading up to a number of specific and far-reaching resolutions calling for dedicated effort and millions of dollars to proclaim the everlasting Gospel in keeping with our God-given assignment. These decisions are being reported in current issues of *The Northwestern Lutheran*, and they will no doubt form the basis for considerably more discussion in our congregations and conferences.

But talk is cheap, and words alone won't do the job. In fact, the carefully worded resolutions of our delegates will be useful only to the extent that we suit the action to the words like the fictional hero of yesteryear.

Our work is defined by the Lord Himself. The needs are obvious to anyone who takes the time to inform himself. The goals are realistic. It remains now for us to suit the action to the word.

As phraseology, this may be outmoded. As practical procedure, it is timeless.

IMMANUEL G. FREY

* * *

And/Or *And/or* is not an expression approved by manuals of style, but it does make a point. It states that there is a choice between having both or having only one.

And/or was a choice before the convention at Saginaw in August. The choice was missions and schools/missions or schools.

Finances seemed to be dictating this choice. It did not appear likely that there would be sufficient funds both to maintain an expanding Synodical school system, and to advance more energetically on home mission fields and world mission fields. The mission boards feared that such school expansion as the establishment of Wisconsin Lutheran College (the MLTC that was) on a new campus in Brookfield would stunt mission growth; the schools felt that unfettered emphasis on missions would begin to leach out our educational system.

Both departments had their say. Both stressed their role in proclaiming the everlasting Gospel. After hear-

ing both groups, the delegates were unwilling to choose between them. When the *and/or* was placed before them, they voted for the *and*.

All of us will now need to support that *and*, and exert ourselves mightily to give both missions and worker-training their due, knowing that if we fail to do so, the *and* will become an *or*—for both.

CARLETON TOPPE

* * *

Preparing For the Ministry Early in September another group of students took the first steps on the long course in preparation for the ministry, and a different group entered on the last year of that course. At the close of the 1966 school year, 1544 men and women had been graduated from Northwestern College since the first class in 1872. Of that number all but 200 entered the ministry. Most of these 200 graduates had had no intention of preparing for the ministry. Their goal had been medicine, the law, business, or university teaching.

There were, of course, many more than 1544 students who started out with a more or less clear intention of preparing for the ministry. A rather small percentage of those who begin the long course of preparation hold out to the end and really enter into the service of the church. Almost anything can happen between the first year and the last year of the course. One boy loses interest in his books; another thinks he is not cut out for the ministry; still another decides that other fields are more attractive. Others find the course too stiff for their abilities. On the other hand, there are always some who at first were very undecided or even rebellious against the idea of entering the ministry, but found themselves being more and more firmly swept along by some mysterious power that led directly to the Lord's service in the church.

Very rarely does it happen that someone regrets having become a pastor. There may be one here and there who does his work without any special enthusiasm, just plodding along. But the usual feeling of the experienced pastor is that he would not willingly change places with anyone, in any other calling that he can think of. He may have started at school feeling that the ministry was not for him, that he was cut out for greater things. But in his maturer years that same man comes to understand perfectly how St. Paul felt when he said that he was made a minister of the Gospel "according to the gift of the grace of God given unto me by the effective working of his power" (Eph. 3:7).

ERWIN E. KOWALKE

Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving and came to him and said, "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." And Jesus answered and said unto her, "Martha, Martha, thou art careful and troubled about many things. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:38-42).

We like to think that, when we recognize a need, we are immediately able to concentrate our efforts to meet that need. Then we expect to be able to satisfy that need completely—after which we can forget about it for at least a while.

Not every need can be put into that pattern. We wouldn't like to put our daily bread on a sporadic basis, gorging ourselves one day and then waiting till the verge of starvation before eating again. We recognize our food supply as a continuing need.

There are other such needs. One thing, above all, our Lord indicated as a continuing need for us. Even though that fact may often be unrecognized, He promised to supply grace to meet our need.

The Fact Unrecognized

The home of Jesus' friends in Bethany gives every evidence of not being the kind of home that anyone would describe as needy or underprivileged or disadvantaged. Indications rather are that it was the comfortable home of citizens of some prominence.

Nor was it a needy home spiritually. Here was faith in God and in

His Messiah. Here was a home rich in zeal and good works.

But long familiarity with this account may very well lead us to point quickly to Martha and say: "Her conduct needed to show more love and appreciation for the Savior's words." I wonder whether we are really in any position to criticize her. Look at the zeal with which she served; look at the love which wanted everything done well for the Savior. Look at the confidence to approach Jesus in full assurance that He would surely help both her and her sister to do all that was right and proper. Does our own zeal and love and confidence give us the right to look down upon her?

We prefer to leave it to our Lord, who knows all things, to point out to Martha and to us a weakness. She was concerned about all the things that needed to be done for Jesus. Crowded from her mind was the one thing most necessary, the Gospel message of what Jesus was doing and would do for her.

Letting us see how Martha here left unrecognized that greatest need is not an invitation to us to berate her. Other thoughts than that come to mind. "What this congregation needs is more workers like me." "I'm sick and tired of having to do more than my share of the giving." Such statements don't look very pretty in cold print, do they? But are they not ideas that cross a Christian's mind? Do they not point to a need as often unrecognized by us as by Martha? Does not pride and self-righteousness still need the Word of God to keep us penitent and trusting in our Savior!

Grace Meets Our Need

Mary "sat at Jesus' feet and heard his word." And Martha was directed to do the same. To gather hearers was the Son of God's goal. To speak the gracious Word of God He had come to this earth.

Correspondingly, to hear the Word of God is the one necessity for the

children of men. All a Christian's faith and service exist because by His Word the Savior-God has given the believer faith and new life as a child of God. His faith and zeal to serve cannot flourish, cannot even continue to exist, unless that Word of life continues to enter through eyes and ears into his heart and soul.

We have our Lord's promise that this need of ours will not be unmet because of any failure or neglect on His part. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Those who love His Word will not have it withdrawn from them—even though the solemn warning stands for those who despise it!

Therefore we who have attended church services many times will, God permitting it, attend again and again. And if bodily frailty keeps us from the church, then pastor, family, and even our own memory will refresh us from the well of salvation. We who have been confirmed delight to continue thorough, systematic Bible study. Children who know Bible stories have re-enrolled in Christian day schools and Sunday schools and confirmation classes. Not only the heathen, but also the heirs of heaven still need to hear the Word of life!

And when the subject of our "needs" comes up, when we list the things we need for our families, also when we are concerned about the kingdom work that our Lord has committed to our hands, then let us remember not to give first priority to daily bread, nor even to needs for trained workers, for buildings, for dollars. One thing is still needful. Meeting our own need by receiving abundantly the Word of God for ourselves is still God's first priority for us; such concern for the Word will not fail to stir us to be active witnesses, sharing that Word with all of needy mankind!

PAUL H. WILDE

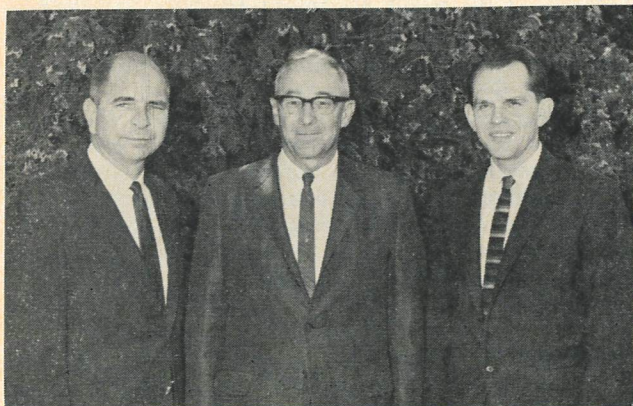
INSPIRATION FROM THE WORD

On October 31, 1517, Dr. Martin Luther nailed his famous 95 theses to the door of the castle church in Wittenburg, Germany, challenging the sale of indulgences (remission of part of the consequences of sin upon purchase of an indulgence certificate) as practiced by the Roman Church of that day. This was the opening round of the Lutheran Reformation of the Christian Church, a reformation, which under God, has bestowed its blessings upon our church even to the present time.

In the 450th anniversary year of this historic event, the Wisconsin Ev. Lutheran Synod met at Saginaw, Michigan, for its 39th Biennial Convention. Even to the most casual observer, it was apparent that the convention meant to give full recognition to the anniversary. Printed in large letters extending virtually across the speaker's platform of convention hall, stood the convention theme: "Proclaim the Everlasting Gospel." Drawn from Revelation 14:6,7, the Epistle lesson for the Reformation festival, this immediately set the stage, so to speak, for the numerous services and devotions which followed.

President's Address

Pastor Oscar J. Naumann sounded the keynote in his presidential address. Basing his remarks upon the same verses of Scripture which inspired the Convention theme, the Synod's president reminded the delegates of "The Priceless Heritage of the Reformation: the Everlasting Gospel." Contrasting the rich but undeserved blessings we possess as children of the Reformation to the eternal despair which faces those without the Gospel, President Naumann pointed out most forcefully our responsibility as well as our opportunity to share these blessings with others. He warned against a "matter-of-fact Christianity," referring to the new in faith as examples of gratitude. "If you and I had during the past biennium been plucked like a burning brand from the flames of hell," he stated, "we would daily be seeking more opportunities to show our gratitude to Him who gave His life for us. We would also daily seek to bring His Gospel of salvation to our fellow men."



PARTICIPANTS IN THE REFORMATION SERVICE on "Synod Sunday" were (l. to r.): Pastor James Schaefer, the speaker; Professor Martin Toepel, the liturgist, and Professor Kurt Eggert, the arranger of the order of service and director of the mass chorus.

PROCLAIM THE EVERLASTING GOSPEL

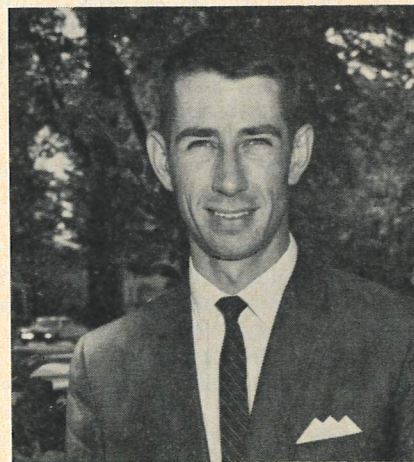
CONVENTION REPORTS

Opening Service

Earlier in the day, the delegates had assembled for an opening Communion service at St. Paul's Lutheran Church, Saginaw. On the basis of Ephesians 6:10-17, Pastor Karl A. Gurgel, Fond du Lac, Wisconsin, admonished the delegates to "Be Strong in the Lord and the Power of His Might." Upholding the unqualified validity of the Bible as the inerrant and verbally inspired Word of God, Pastor Gurgel emphasized that this is the one and all-sufficient strength of the Church. As we bow before this Word in total submission, we are undismayed by limited resources, the attacks of Satan, or the sneers of unbelievers. Indeed, only then are we strengthened to grasp the exceptional opportunities for proclaiming the everlasting Gospel which lie before the Wisconsin Ev. Lutheran Synod today.

Anniversary Service

On a beautiful Sunday afternoon, 1400 delegates and visitors filled the Saginaw Civic Auditorium for a special Reformation anniversary service (a service beautifully enhanced by trumpets and choral music.) Pastor James A. Schaefer of Milwaukee preached the sermon on the basis of Amos 8:11. While we daily thank God for the blessings of the Reformation, he told his audience, this is no time for complacency. The Reformation must be renewed and continued. Luther found relief from



COMMISSIONED FOR THE JAPAN MISSION WAS Pastor Kermit Habben, 1967 Seminary graduate.

the spiritual famine of his time by going to the Bible and accepting its truths without compromise. However, a famine of the Word again is setting in. "Since the middle of the last century, the Bible has been cut apart, slashed, shredded, drawn and quartered. It has been demythed. Its miracles have been removed, ceremoniously and with great learning. Jesus of Nazareth has been spirited away." Large segments of the Church have forgotten their real purpose upon earth and have dissipated their energies in political and social areas. Only as the Church returns to the Bible and faithfully carries out its mandate to proclaim the everlasting Gospel of reconciliation through the blood of Christ, will a total famine of the Word be avoided.

Essays

To further commemorate the 450th anniversary of the Reformation, a symposium of six essays treating Luther's 95 theses was presented to the convention. In the first essay, "The History of the 95 Theses Before and After 1517," Dr. Elmer C. Kiessling, Northwestern College, stated that though Luther had become disillusioned with many practices of the Roman Church—particularly the sale of indulgences—he did not visualize the profound effect his theses would have. Almost immediately, however, they served to divide much of the religious world. As the theses were attacked, Luther was forced to delve more deeply into the Scriptures and thus became increasingly explicit and adamant in his opposition to Roman theology.

Professor Theodore Hartwig, Dr. Martin Luther College, followed with an essay entitled: "The 95 Theses: A Document of Protest." Professor Hartwig pointed out that Luther's theses by no means constituted the first protest against Roman abuses. Nor, for that matter, were they meant to be a protest as much as they were a search for truth. Yet Luther was successful while others had failed because Luther dealt with doctrine while others had concentrated on external matters such as the scandalous life of churchmen, etc. Luther contended that "the Christian life is a simple, single thing." Rather than depend upon piecemeal merit-attaining acts, the Christian places his whole trust in the atoning work of Christ and spontaneously brings forth works of repentance and love as evidence of that trust. This was "a clarion Gospel tone which had not been heard so distinctly in the Church for almost 1500 years" and laid "an axe at the root of the whole Roman system."

The next essay, "Roman Catholic Remnants in the 95 Theses," was presented by Pastor Henry F. Koch of Sault St. Marie, Ontario, Canada. Pastor Koch reminded the convention that the Luther who wrote the 95 theses was only a "student reformer," not the mature theologian who later toppled "whole empires of thought." "There was certainly enough of Romanism left to have poisoned this Reformation, and would have—if Luther had not been forced into Scripture all the more, and if he had not applied what he learned there to his church."

In the following essay, "The 95 Theses, A Triumph of the Gospel," Dr. Siegbert Becker, Wisconsin Lutheran College, Milwaukee, also pointed out that we should not expect too much of the 95 theses. Luther had not yet come to a full Scriptural understanding nor were the theses intended to be a complete confessional statement. Yet even at this time it was apparent that Luther had "learned to give the authority of Scripture precedence in his thinking." "The triumph of the Gospel in

the 95 theses is rooted in Luther's conviction that in the Scriptures we have the very words of God and that its promises are the promises of God, who cannot lie and whose Word cannot err. This Word, therefore, is a firm foundation for our faith, on the basis of which we come to the full assurance of our forgiveness in Christ."

"The Roman Catholic Doctrine of Repentance in 1517 and in 1967" was the subject of the fifth essay, delivered by Professor Martin W. Lutz, Wisconsin Lutheran Seminary. Pointing to the doctrinal errors which still plague the Roman Church, Professor Lutz stated: "The whole unscriptural framework of sacramental Penance, with its meritorious acts of contrition, confession, and satisfaction, combined with its teachings of indulgences available from a fictitious 'treasury of merits'—all of this still remains very much part and parcel of Rome's doctrinal system." In spite of Vatican II, the Roman Catholic Church "has not changed her tune," he added. "She may be smiling more broadly and singing more sweetly but it's still the same old melody that Luther's ears recognized as being out of tune with Scripture 'way back in 1517.'"

In the final essay, Pastor Edward Zell, Detroit, Michigan, treated the subject, "The Relevancy of the 95 Theses for 1967." Also emphasizing the current relevancy of the theses by adding: "Surely we can see that the hub . . . of Protestantism today is still the 95 Theses; at least the theology which gave them birth; to wit: Repentance, Forgiveness through the blood of Christ, Justification by Faith Alone, The Authority of Scriptures, etc. . . . These teachings of God still give the lie to all new confessions and pronouncements . . . dialogs, and what-have-you, that do not live up with the Holy Spirit's norm of truth revealed in Heaven's Handbook. All these teachings we are committed before God to proclaim, as was Luther."

Closing Service

The convention's closing service was held on Tuesday evening at St. Luke's Lutheran Church, Saginaw—a service which also included the commissioning of Pastor Kermit Habben as missionary to Japan and the recognition of 50 years' service (mostly in Apacheland) by Pastors Henry E. Rosin and Alfred Uplegger. Basing his message on John 9:4, Pastor R. H. Zimmermann, chairman of the Board for World Missions, preached on the subject, "We must work the works of God." The work of God is clearly outlined in His Word: Proclaim the everlasting Gospel to all nations. But time is drawing short. Urgency and haste are required. The Synod has recognized this urgency in her resolutions. Now, however, resolutions must be implemented. The work of the Convention will not be complete until each delegate informs the constituents whom he represents of the program authorized by the Synod and the unqualified need for carrying it out without delay.

Devotions

Further inspiration from the Word had been provided through brief but pointed devotions which opened each session of the Convention. Included was a taped message by Pastor Luther Voss, prepared while serving as civilian chaplain in Vietnam. In these devotions as well as in the fuller, more formal services, four great truths received emphasis again and again: the marvelous, undeserved blessing which is ours through possession of

the Gospel; the need to remain steadfast in the Gospel; the desperate need of the world to hear the Gospel; the responsibility, opportunity, and privilege which is ours to share the Gospel. Tying them all together was constant reference to the atoning work of Christ, which gives the Gospel its power and value.

It was nothing less than inspiring to note the time and attention devoted to the preached Word in our Synodical Convention. Properly, it could be said that the Convention lived its theme: "Proclaim the Everlasting Gospel." May the inspiration provided by that Gospel now also move the Synod to carry out her noble resolves: to seize the matchless opportunities before her that the everlasting Gospel may be proclaimed to the ends of the earth!

CARL S. LEYRER

WORLD MISSIONS

When Paul and Barnabas returned to Antioch at the end of their first missionary journey, they gathered the church together and "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27). We can picture them as they related their experiences to the church at Antioch, the successes they had and difficulties they encountered.

St. Luke's words in Acts are well suited to describe one phase of the business of our Synod's Convention in Saginaw, that of World Missions. Reports of mission boards and returning missionaries, slide lectures, filmstrips, and colorful, informative displays of photographs and literature "rehearsed" for the delegates all that the Lord has done through our World Mission program and how He has opened the door of faith to many. Beckoning opportunities and urgent needs were revealed, too.

Blessings in Apacheland

The delegates were informed of the progress of mission work close to home—in Apacheland and among Spanish-speaking people in Arizona, Texas, and Puerto Rico. The Apache Mission was begun 75 years ago. Many obstacles had to be overcome. There is good reason to rejoice and thank the Lord for our organized congregations and flourishing church schools among the Apaches. Other church bodies have acknowledged our Apache Mission to be one of the most "successful" Indian missions. Gospel work is also being done among Apaches who have left the reservations to live in the vicinity of some of the larger cities in Arizona. To better serve some of these a church-parsonage unit was purchased in Phoenix at a cost of \$22,000.

Missions Among Spanish-Speaking People

Our missionaries among the Spanish-speaking people have been very active in proclaiming the Gospel in services conducted in their homes and also by means of radio broadcasting, house to house visitations, and widespread distribution of literature. Radio broadcasting enables them to reach a potentially large audience with the Gospel. Increased giving throughout our Synod could allow them to extend this effective and vital arm of mission work.

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CONVENTION REPORTS

Great Opportunities in the Far East

The Far East did not seem so distant in Saginaw because of the presence of missionaries from Hong Kong and Japan. Pastors Peter Chang of the Chinese Evangelical Lutheran Church of Hong Kong and Richard Seeger, our Synod's Friendly Counselor to that church, attended the Convention. Pastor and Mrs. Richard Poetter of Japan were present, and Pastor Kermit Habben was commissioned as missionary to Japan in the closing service of the Convention.

The opportunities for mission work in Japan are described as "immense." The millions of Japan are steeped in idolatry and superstition. Our three missionaries will concentrate their efforts on heavily populated territory north of Tokyo. Attempts to call an additional missionary have not yet been successful.

The Chinese Evangelical Lutheran Church of Hong Kong is approximately ten years of age. It now consists of three congregations with a total communicant strength of more than one thousand. Its theological seminary had an enrollment of eleven students, one of whom graduated this summer and entered into the service of the Church in Hong Kong. Pastor Seeger is the only full-time professor in this seminary. With financial support promised by our Synod, this church plans to use some of its Seminary graduates next year to open a mission in Taiwan, where there has been a favorable response to Gospel broadcasts prepared in Hong Kong. The estimated cost of opening this mission is \$9,000.

A Seminary and More Manpower in Central Africa

The objective in our World Mission fields is to develop churches that are self-sufficient in finances and manpower. That obviously is the goal of the work being done in Central Africa. At a convention in 1965 delegates of African congregations adopted a doctrinal statement and the Synod of the Lutheran Church of Central Africa was organized. There is African representation on various boards and committees. The teaching materials displayed at the Saginaw Convention pointed to the dedicated efforts of our missionaries to thoroughly indoctrinate African students at the Bible Institute at Lusaka. There was the request that even more intensive training for African church workers be provided by our Synod by establishing a seminary program for the fall of 1969. This request was granted.

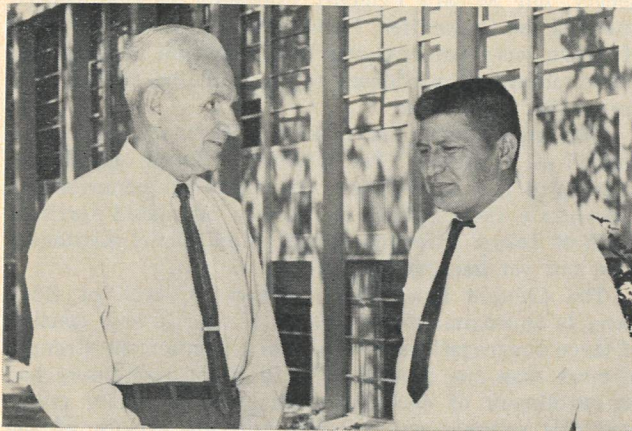
The Saginaw Convention also authorized the calling of five men for work in Africa because of the opportunities for expanding the work and to lighten the work load of our missionaries in the field.

In the Land of the Reformation

Our fellow Christians in Germany, in the Church of the Evangelical Lutheran Confession, have made progress in achieving greater self-sufficiency in administration and finances. It may seem strange that our World Mission program is associated with a Church in Germany, the birthplace of the Reformation, until one realizes that these fellow Christians are among the few in Germany known to strive to uphold the full truth of God's Word. Our Synod resolved to encourage them, keep in close touch with them, and to lend them a supporting and strengthening hand.

A Mission-Minded Convention

The Convention delegates were mission-minded. They responded further to the things rehearsed to them by authorizing investigation of Indonesia as a possible mission field for our Synod and by adding the estimated building needs of our World Mission fields, \$285,000, to the Church Extension Fund financial campaign to be conducted in our Synod. May all members of our Synod



REPRESENTING OUR CIBECUE MISSION among the Apaches were (left) Pastor Arthur Krueger and Mr. Levi De Hose.



ALMOST 100 YEARS OF SERVICE in Apacheland is represented by this picture. The Convention took recognition of the fiftieth anniversary of Pastor Henry E. Rosin and that of Pastor Alfred M. Uplegger.

be like-minded, supporting the response of their delegates with their prayers and contributions!

ROBERT SCHUMANN

OUR WORKER-TRAINING SCHOOLS BUILDING PROGRAM

The Big Question

Our worker-training schools were very much in the minds of the delegates during the opening days of the Convention, especially Milwaukee Lutheran Teachers College and Dr. Martin Luther High School. Studies had been presented which seemed to show that in the light of past performance the Synod would not be able to support all of its existing worker-training schools adequately and still do justice to its responsibilities and opportunities in mission work. Furthermore, with building costs what they are, it was the opinion that we had more than enough to do fully to supply the building needs at those institutions which already had a physical plant without trying to start new plants at Milwaukee Lutheran Teachers College and Dr. Martin Luther High School. So the question which the delegates kept asking one another was, "What will happen to Milwaukee Lutheran Teachers College? What will happen to Dr. Martin Luther High School?"

The Pros and Cons

It was on Friday evening of the Convention that Floor Committee No. 5 read that part of its report which treated of this matter. It was discussed the following morning, again on Monday morning, and once more on Monday evening before the Convention voted. It was maintained by some that to put as much emphasis upon our worker-training schools as we had been doing curtails our mission work. These were some of their telling arguments: A number of our World Mission fields are understaffed, with the result that the men in the field are overworked and unable to do justice to all of the opportunities which beckon them to preach the Gospel to those who have never heard it. Our Home Mission program is being hampered because even now the Church Extension Fund is so small that all of the chapels and land purchases which have been authorized after careful scrutiny will not become a reality before two years have passed. Many opportunities to enter new fields cannot be embraced because of a shortage of men and money.

Equally telling were these arguments on the other side of the question: Under God, the inner strength of our Synod is due to a great extent at least to the sound training which many of our members have received in our Christian day schools, and the future of our schools depends upon an adequate supply of well-trained teachers. The majority of the students at our worker-training schools are products of our Christian day schools. To disrupt our present system of worker-training schools will curtail the supply of future missionaries, pastors, and teachers, and undermine the quality of the training which they would receive.

Finally, there were those who maintained that by His blessing upon the Missio Dei Program the Lord had shown both that the members of our Synod will respond if needs are set before them, and that they have been

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blessed with the means to do what is needed in the area of worker-training without leaving undone what must be done in the area of missions. This conviction that we need not pit worker-training against missions, but that both are work which the Lord has given us to do and with His help can and will be done seemed to become the consensus of the Convention, for when the vote was taken, the resolutions submitted by Floor Committee No. 5 were overwhelmingly adopted.

The Resolutions

- "a) That this Convention substantially reaffirm the resolutions of the 38th Convention [1965] which refer to our teacher-training program and institutions . . .
- "b) That the erection of a limited academic unit, rather than Phase 1 as proposed by Milwaukee Lutheran Teachers College, be undertaken to be ready for us, God willing, by September, 1969, . . .
- "c) That a limited program of construction on the Dr. Martin Luther College campus be undertaken, consisting of one dormitory plus the planned remodeling of the present Administration Building, and the provision of new administration facilities; and that this resolution does not preclude the future establishment of Dr. Martin Luther High School on its own campus."

New Names

Before we turn to other matters, it should be reported that both of the schools which received so much of the attention of the Convention came away with permanent names to replace what had been their temporary names. Milwaukee Lutheran Teachers College is now Wisconsin Lutheran College; Dr. Martin Luther High School is now Dr. Martin Luther Academy.

Professorships

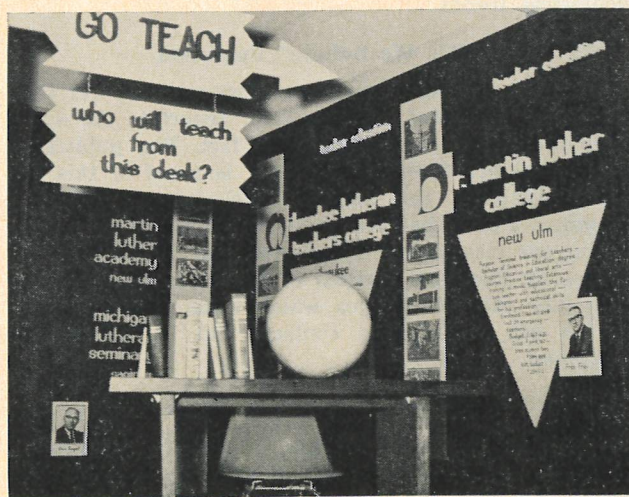
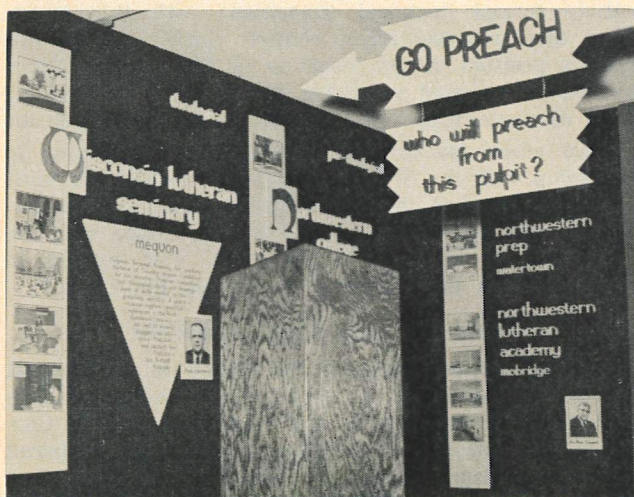
If a Convention establishes a new professorship at one of our worker-training schools, but if permission to proceed with calling has not been granted before the biennium ends, the next Convention must reaffirm the action of the previous Convention if it is to remain valid. Because of a lack of funds permission had not been granted to call people for 7 of the professorships which had been created by the 1965 Convention: 1 at Wisconsin

Lutheran Seminary, 1 at Northwestern College, 3 at Dr. Martin Luther College, and 2 at Wisconsin Lutheran College; nor to fill the office of Dean of Women at Michigan Lutheran Seminary. The resolutions creating these offices were reaffirmed.

In addition, because of increasing enrollments at our worker-training schools the following new professorships were created: 2 at Wisconsin Lutheran Seminary, 2 at Northwestern College, 10 at Dr. Martin Luther College, 3 at Wisconsin Lutheran College, 2 at Michigan Lutheran Seminary, and 2 at Dr. Martin Luther Academy. The office of Dean of Women at Dr. Martin Luther College was also created. None of our worker-training schools may begin to call for any of these positions until the Board of Trustees, advised by the Coordinating Council, authorizes it to do so. Except in cases of extreme emergency this does not happen until increased contributions on the part of our members permit an increase in expenditures.

Salaries

In line with the recommendations of the Synod's Standing Committee on Salary Review the Convention adopted a resolution to increase the salaries of professors by \$30.00 per month effective September 1, 1967, and by another \$20.00 per month effective September 1, 1968. This will bring the basic salary to \$415.00



THE VITAL ROLE OF OUR SYNODICAL SCHOOLS in training manpower for the Gospel work was effectively demonstrated by this display.

per month beginning September 1, 1967. In addition, professors receive a \$2.00 per month longevity increase for every year's service in the ministry up to 20 years, free housing, telephone, and full hospitalization insurance under the Synod's plan.

Notes of Interest

We shall add a few brief items.—The Convention called for haste in the erection of the new library at Wisconsin Lutheran Seminary. This is all the more necessary because the present library area is to be remodeled into classrooms. These will be sorely needed when the larger classes at Northwestern College begin to reach the Seminary.—Dr. Martin Luther College was told to hold the establishment of secondary teachers' education in abeyance and to present pertinent facts needed for a review of this program to the next Convention. An earlier Convention had authorized the establishment of such a program.—Notice was taken of the need for more adequate library facilities at Dr. Martin Luther College, and a continuing search for the solution of the problem was encouraged.—Enrollment at Wisconsin Lutheran College was limited to a maximum opening attendance of 240 students through the 1969-1970 school year.—During the past biennium presidents of two of our worker-training schools entered retirement: C. Scheweppe of Dr. Martin Luther College and R. Fenske of Northwestern Lutheran Academy. Their services not only to their schools, but also to the Synod

at large were gratefully acknowledged.—The total enrollment at our worker-training schools during the past year was 2097.—Three of our worker-training schools in their reports expressed their thankfulness for the fact that the Missio Dei Program had made possible the erection of sorely needed buildings: a dormitory at Northwestern College; a combination gymnasium, administration building, student union, and refectory at Dr. Martin Luther College; and a combination refectory and student union at Northwestern Lutheran Academy.

Conclusion

The many vacancies in mission fields, congregations, and classrooms have moved us to pray with increased earnestness that the Lord might send forth more workers into His harvest. He has been answering our prayers. The growing number of students has made it necessary for us to provide more room to house and train them. The Lord has given us the desire and ability to supply the need. Let us go into the new biennium of our Synod's life and work realizing that the admonition to pray for workers is timeless, and that the call to work while it is day before the night comes when no man can work grows increasingly urgent as each day brings Judgment Day just one day closer. May our love for Him who loved us and gave Himself for us move us to be busy praying and working, and may He continue to answer our prayers and bless our labors for His name's sake!

IRWIN J. HABECK

DOCTRINAL MATTERS

If a synod is to remain true to its calling, it must place a high priority on the importance of doctrine. Realizing this, our Synod, in its constitution, has set up its Commission on Doctrinal Matters, which is to concern itself with the extension and conservation of the true doctrine and practice of the Evangelical Lutheran Church. A further responsibility of this Commission is to represent our Synod in doctrinal discussions with other church bodies and to keep abreast of current theological trends.

"This We Believe" Published

The past two years were very busy ones for our Commission on Doctrinal Matters. Their report to the Synod Convention gave evidence of this fact. The publication of the booklet: "This We Believe" is proof of this. Recently published, this booklet concisely sets forth the Scriptural truths that are being taught from our pulpits and in our classrooms. The Convention urged the Commission on Doctrinal Matters to have this booklet translated into other languages which come into consideration in our confessional contacts and in our mission endeavors.

Meetings at Home and Abroad

The 1965-1967 biennium also found our Commission in attendance at numerous meetings with church groups in our own land, and representatives of the Commission in attendance at meetings of church groups on foreign soil. We cannot report on all of these meetings and dis-

cussions in this article, but we shall list a few of the more important ones.

Representatives of our Commission held three meetings with representatives of the Lutheran Churches of the Reformation. This body is composed of pastors and their congregations who severed their connections with the Lutheran Church—Missouri Synod for confessional reasons. These discussions were in keeping with the resolution of our 1965 Convention that our Commission initiate formal doctrinal discussions with this group. Since their representatives request clarification of our Synod's position on the doctrine of Church and Ministry, our Commission was asked by the Synod to continue these discussions toward establishing unity of doctrine.

Two years ago our Synod resolved to "continue in fellowship with the Synod of Evangelical Churches until our Synod has had the opportunity to evaluate the outcome of our Commission's doctrinal discussions with the SELC and the decision of the SELC with respect to membership in the Lutheran Council in the U.S.A."

Fellowship with SELC Suspended

You will remember that the Synod of Evangelical Churches is the former "Slovak Synod" which had been in fellowship with us in the former Synodical Conference. Our suspension of fellowship with the Lutheran Church—Missouri Synod in 1961 did not affect our relationship with the SELC. However, since the SELC by an official communication has given evidence of a position on the principles of fellowship different from

those previously held by them, and since that church body has demonstrated this new position by joining the Lutheran Council in the U.S.A., which is an organization of synods of conflicting confessional positions, our Synod resolved "that we regretfully acknowledge that the cherished confessional unity which we once enjoyed with the Synod of Evangelical Churches no longer exists, and that all patient efforts to reestablish that unity have not met with success, and be it further resolved that we now suspend fellowship with the Synod of Evangelical Churches on the basis of Romans 16,17-18 with the hope and prayer that the Synod of Evangelical Churches will hear in this resolution a summons to come to herself (Luke 15,17) and to return to the side of her sister Synod from whom she has estranged herself."

The Church of the Lutheran Confession

The Convention urged our Commission to continue its discussions with the representatives of the Church of the Lutheran Confession toward the re-establishing of fellowship, peace, and harmony with this body. This is the group of former Wisconsin Synod members who left our Synod prior to our "break" with the Lutheran Church — Missouri Synod in 1961.

Even Closer Relations with the ELC

It was with joy that our Commission reported on the blessings of fellowship in faith and practice which our Synod has enjoyed with the Evangelical Lutheran Church, the former Norwegian Synod. It should be mentioned in this connection that the praesidium of our Synod and the praesidium of the ELS, both of them

desirous to work together even more closely than before, have set up a forum composed of members of both Synods, to consult together regularly for their mutual strengthening and edification.

Others Contending Manfully for the Truth

In an age of confessional laxity it was gratifying to note that our Commission could report agreement with a statement submitted by the Free Evangelical Lutheran Church of Finland and containing its position on fellowship. Similarly our Commission could report satisfaction with the manner in which the Ev. Lutheran Church Synod of France and Belgium are contending for the doctrines of Scriptural inerrancy and God-pleasing fellowship principles.

A similar stand was noted with regard to the Free Ev. Lutheran Synod of South Africa, which is this year celebrating its 75th anniversary as a confessional church body. Since this group has the excellent opportunity to found mission congregations in some of the larger cities of South Africa, but lacks the means to do so, the Synod resolved to lend them financial support.

Representatives of our Doctrinal Commission could also inform the Synod that in their discussions held in Germany they found our sister synod, The Church of the Evangelical Lutheran Confession in Germany, to be in full agreement with our stand on the Scriptures and on church fellowship.

Developments within other free churches of Germany, as well as the confessional stand of the Lutheran Church of Australia, will call for further study and evaluation on the part of our Commission.

PAUL KUEHL

LAITY DAY

Saginaw — August 12, 1967

Saturday, August 12, had been designated by District President Norman Berg as the "Michigan District Laity Day." This special event, planned for the time when the Convention of the Wisconsin Synod was being held, had as its purpose to inform and inspire leaders of the District's congregations by inviting them to observe a session of The Synod, tour the convention displays, and participate in a special afternoon "Mission Forum" conducted by both the Domestic and World Mission Departments.

A gracious God moved the hearts of between 450-500 Christians to accept the invitation to participate in Laity Day. Every available seat in the gymnasium of the Michigan Lutheran Seminary was filled. The visitors listened with rapt attention as the delegates debated the key issue of this Synod, "What policy should be followed with respect to Milwaukee Lutheran Teachers College?"

Following the dinner hour the visitors were taken on special guided tours of the convention displays at which time spokesmen for the various Boards and Commissions of Synod outlined their work in the Larger Church.

The afternoon Mission Forum was moderated by the Executive Secretaries of the Domestic and World Mission Boards, who introduced the missionaries. Pastor Wiechmann introduced representative home missionaries from Florida, California, and the Pacific Northwest. Pastor Hoenecke introduced representative missionaries from Apacheland, the Spanish-speaking mission, Hong Kong, Japan, and Africa.

President Oscar J. Naumann gave the closing inspirational remarks. He noted that this special event, Laity Day, should become a permanent feature of future Synod sessions and that it was his sincere hope that other Districts would follow through on the example set by the Michigan District.

Laity Day was conceived and executed by the Michigan District Praesidium, the District Board for Information and Stewardship, and the District Public Relations Department. Total cooperation from the pastors of the District and enthusiastic acceptance by the congregational leadership seems to insure that President Naumann's wish will come true.

KURT F. KOEPLIN
Michigan District Director of
Public Relations

The Christian and the World

IN IT, BUT NOT OF IT

"WHAT IF NO CHURCH IN FELLOWSHIP WITH US IS AVAILABLE?"

The national statistics that twenty per cent of our population relocates during a given year includes members of our Synod. Employment, health, and other reasons may take them to different areas of the country where they establish a new home and look for a new church home.

In many instances this poses no problem. The more than 960 congregations of our Wisconsin Synod and of our sister Synod, the Evangelical Lutheran Synod, are located in 25 states and two provinces of Canada. Consulting one's home pastor or the Synod's "Yearbook" will determine if a church in fellowship with us is available in a new location. In such a case, a prompt request for a transfer of membership will readily establish a new church home.

The Problem

But what if no church in fellowship with us is available? This unfortunate situation confronts many of our people who move to areas where neither the WELS nor ELS is represented. Where should they go to church? What about the instruction of their children? How does a loyal child of God maintain the faith when separated from his confessional brethren?

Any Church Not A Solution

Reasoning that a person must belong to some church, some visit the neighboring Lutheran churches until they join one to their liking. It may have a similar order of service, even the same name (St. Paul's, Trinity, etc.), but not the same doctrine. Or, if they have no strong Lutheran consciousness, they are content to join the closest church or one where their friends attend which is non-Lutheran in denomination.

In either case the problem has not been solved, only aggravated. Joining a church of a different fellowship not only fails to provide a real church home where God's Word is correctly taught and the Sacraments are rightly administered, but it also involves the Christian in the sin of unionism, worshiping with those of a different confession. The concerned Christian will remember the Lord's warning against false doctrine and unionism in Scripture (Matt. 7:15; Rom. 16:17, etc.) and realize that "any church is better than no church" is not the solution to the problem.

Church In The Home

If no church home is available in the immediate vicinity or within reasonable driving distance (some do not consider 100 miles unreasonable!), then the faithful Christian will do what Christians have done from the earliest of times, conduct church in his own home. There is strong Scriptural support for this practice in the examples of the patriarchs who led their families in wor-

ship, and in the doctrine of the priesthood of all believers (I Pet. 2:9). Moreover, Jesus has promised that where two or three are gathered together in His name, He is in the midst of them (Matt. 18:20).

Conducting church in the home is not so difficult as it may first seem. Daily devotional readings from the Bible and "Meditations" continue as usual. For the worship service the head of the family may read the Order of Service, Scripture readings and prayers listed in the Hymnal, with the members of his family responding and joining in the hymns. The sermon may be the "Meditations" reading for that Sunday or the sermonette in "The Northwestern Lutheran." In some areas the family will be able to tune in on one of the 29 Lutheran Service broadcasts of our WELS congregations, which are listed in the Synod's "Yearbook."

Also to be considered are recordings of complete services available from the Mission Board. The family with a tape recorder can well use this facility, particularly when a larger group is gathered for worship. In fact, through contact with the Mission Board and the Synod's Membership Conservation Office the isolated Lutheran may find others of his fellowship in the area with whom to join in worship. By personal witnessing and invitation unchurched may be brought into the group and the nucleus of a mission congregation may develop. At this point the advice of the District Mission Board for that area will be helpful.

What about Holy Communion? Obviously this privilege of worship will have to wait until the family is able to attend a church of our fellowship. In the meantime, even if it involves a considerable distance, they might consider going to the nearest church of our Synod as a guest communicant as often as possible.

Sunday School for the children can be conducted by the parents or other qualified members of the family, using the regular Sunday School materials and Luther's Small Catechism available from the Northwestern Publishing House. Confirmation instruction may have to be delayed until the family joins a church of our fellowship. Or they may be conducted by correspondence through special arrangement with the pastor of the former home congregation.

Membership In The Home Congregation

It is advisable that membership in one's former home congregation be maintained until a transfer can be made. Perhaps that congregation has a mailing program of bulletins, newsletters, or even mimeographed sermons which will be of benefit. The pastor will be available for spiritual counsel, and one has the opportunity of bringing his offerings to the Lord by sending them to the home congregation.

While Temporarily Away From Home

Much of the above can be applied by those whose travel or vacation takes them away from their home congregation temporarily. Surely, their Bible, prayer book, and "Meditations" ought to be their traveling companions for daily devotional use and for use when no church of our fellowship is available on Sunday. But a copy of the Synod's "Yearbook" also belongs in the car or suitcase. This handy directory lists all the churches of the WELS and ELS together with their time of services, addresses and pastors. With this information the traveling schedule might be arranged to include worshiping in one of our churches on Sunday.

Preventing the Problem Where Possible

No doubt in many cases our members have little choice in the matter of moving. But if there is a choice, would it not be proper for the faithful Christian to consider if the new place has a church of our fellowship as well as a better paying job? To be more concerned for a church home than a working home? "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). When a move is contemplated, consulting with one's pastor may help avoid a problem that later can weigh heavily upon the soul.

CYRIL W. SPAUDE

Looking at the Religious World

INFORMATION AND INSIGHT

SEMINARY DROPOUTS

Several issues of *The Northwestern Lutheran* this summer underscored how richly the Lord has blessed our Wisconsin Evangelical Lutheran Synod with ever-increasing numbers of graduates from our seminary and teacher-training colleges. The urgency of our *Missio Dei* building program offers tangible proof that still larger numbers of young men and women are enrolling in our synodical schools to prepare for full-time work in the church. Have we been as thankful as we should for these undeserved blessings?

By way of contrast, the large, 3.3 million-member Lutheran Church in America has been experiencing a steady *decline* in the number of graduates from its eleven theological seminaries. In 1964 the LCA seminaries produced a total of 275 graduates. In 1965 the total dropped to 265; by 1966 it had sunk still further to 257; and this year it plunged to a low of 225. This means that a church body which is nearly *nine* times larger than our Synod is currently producing only *six* times as many pastors. Its output of Christian day school teachers must be almost negligible, since there are only 15 day schools in the entire LCA.

We report such statistics, not with pride or delight, but with sadness. Especially saddening is the report from the LCA's Philadelphia Seminary that *more than half* of the men who began their seminary training there three years ago have *dropped out* for various reasons before completing their studies. Moreover, of those LCA seminarians who do complete their studies, fewer and fewer are interested in entering the parish ministry. Why?

In its issue of June 7, 1967, *The Lutheran*, an official LCA periodical, suggested that one reason why the parish ministry is less attractive to today's young man is that "the congregation suffers from a bad image these days." Modern theological students "see the average congregation as an obstacle to the real work of the church." Allusion was made to an article in *The Christian Century* to the effect that "young men tend to be idealists and activists. They want to deal with people, not institutions and programs. . . . The Peace Corps or social work appear to offer more opportunities for working creatively with human problems than does the typical congregation."

Granted, the complex organizational setup of many a modern congregation may often blind its members to its real mission and involve them busily in irrelevant pursuits. It cannot be stressed too often these days that the real mission of a Christian congregation is the faithful proclamation and application of *Christ's Gospel*, not the social gospel! We would humbly suggest that the LCA begin to take sober stock of its current message and emphasis. Might not the actual case be that many of its seminarians are dropping out because they are disillusioned by the emasculated "gospel" so rampant in LCA circles? Might they not, like the daughter-in-law of the High Priest Eli (cf. I Sam. 4:19-22), be actually crying out in blank dismay: "Ichabod—where is the GLORY? The glory is departed . . .!"

"HELL FOR MODERNS"

"Common notions about hell as a furnace aren't what the Bible really teaches. Hell means suffering . . . a chance to purify anything worthless." So reads the heading of an article in *The Lutheran* of May 24, 1967. The author is one Dr. George Hedley, a retired California college chaplain who is both a Methodist minister and an Episcopalian priest. The fact that *The Lutheran* has printed his outright denials of a basic Scriptural truth is just one more glaring bit of evidence revealing how far the LCA has drifted from sound Lutheran doctrine.

Dr. Hedley attempts to undermine the traditional concept of hell by ascribing its origin to "the folklore of the Middle Ages, which was rooted in a combination of Jewish, early Christian, and classical pagan sources." He puts on a show of profound scholarship, but his arguments are shallow and carefully sidestep some of the chief Bible passages which vividly describe the eternal punishment of the damned in a very real hell of fiery torment.

Hedley deals at some length with the Hebrew word *Sheol* and the three Greek terms—*Hades*, *Tartarus*, and *Gehenna*—all of which the King James Version frequently renders as "hell." Because both *Sheol* and *Hades* can be used at times in the more general sense of "grave," Hedley erroneously asserts that Scripture uses them *only* in this general sense to refer to "the abode of all the dead, without distinction as to either moral

cause or eternal condition." The word *Tartarus* he regards merely as a pagan Greek idea of a "maximum-security prison" or "slum" section of *Hades*. Because it is only used once in Scripture (II Pet. 2:4, "God spared not the angels that sinned, but cast them down to hell"). Hedley dismisses the word *Tartarus* from serious consideration, especially since that one usage does not involve human beings but only "fallen angels of the *legend* which had been developed out of the book of Genesis (*italics ours*).

The fourth term, *Gehenna*, Dr. Hedley correctly explains as a Greek word derived from the Hebrew expression for the "Valley of Hinnom," the Jerusalem garbage dump where fires were burning continually. But he fails to view this term as vivid picture language to describe a place of eternal fiery torment. Instead he offers this feeble explanation: "The fundamental fact of *Gehenna* was not fire, but uselessness. The essential character of hell is not flames but worthlessness. And there can be no worse hell for any of us than to know that we are rubbish, good for nothing but to be thrown out of the city of mankind."

According to Hedley "hell" amounts to no more than the suffering which *all* men sooner or later have to undergo in *this life* — suffering brought on either by their evil deeds or by their frustrated attempts to do good. It was the latter kind of "hell" which Jesus supposedly experienced on the night He was betrayed. As He walked past the Jerusalem city dump on the way to Gethsemane, the sight and odor of burning garbage made Him realize "the evident waste of all that he had tried to do . . . Jesus descended into hell in truth. The ultimate torment that He endured was His awareness of the evident failure of His mission."

Similarly Hedley claims that the faithful of all ages have undergone the agony of this kind of "hell". When

they realize that their efforts to do good are all in vain (due to persecution, such as "unjust laws" and "unjust judges"), "they are in hell indeed." Accordingly he urges his modern readers: "Go to hell, all of you who read this. Go to *Gehenna*. You will, because you must. Pray that you will not go because you are rubbish. . . . Pray that in the purifying fires of your own pain you will find and rescue others who, but for you, might be wasted stuff for all eternity."

Rubbish! That's our estimate of Dr. Hedley's glib attempts to talk away the existence of a *real* hell. In Old Testament times Isaiah closed his inspired prophecy (66:24) with a description of the damned: "Their worm shall not die, neither shall their fire be quenched." In the New Testament the Lord Jesus reiterates these words of Isaiah three times (Mark 9:43-48) in picturing the agonies of hellfire. He speaks again and again of impenitent sinners being cast into "outer darkness" or "the furnace of fire" where there shall be "weeping and gnashing of teeth" (Matt. 8:12; 13:50). In the parable of the rich man in hell, Jesus describes him as being "in torments" and "tormented in this flame" (Luke 16:23, 24). The entire New Testament, from the first book to the last, makes dozens of clear, unambiguous references to the certainty of eternal damnation. Two of the most vivid references are found in the closing book of Revelation (14:11 and 20:10).

In trying to explain away the Scriptural teaching of hell, Dr. Hedley is doing no one a service, least of all himself. He is offering false comfort to the wicked; he is undercutting the whole purpose of Christ's work of redemption; he is robbing penitent sinners of the joy of knowing that, through Christ, they are *not* headed for hell. Hedley's distortions and denials of clear Scriptural teaching brand him as a false prophet.

MARTIN W. LUTZ

HIDDEN GEMS IN OUR HYMNS

"Day of Wrath, O Day of Mourning"

Throughout the ages people of God have been aware of the fact that the times during which they were living could very well have been "the last times." Never have the signs pointed more clearly to the imminence of "the great and terrible day of the Lord" than they do right now. Centuries ago the Apostle Paul urged: "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6). And when "the great day of wrath is come, who shall be able to stand?" (Cf. Rev. 6:17.)

Hymn No. 607 in *The Lutheran Hymnal*, a translation of the great thirteenth-century Latin sequence "Dies Irae," vividly pictures for us the important Scriptural truths having to do with "the last things." It has been described as a hymn "of which every word is weighty, yes, even a thunderclap."

Zephaniah 1:15 is reflected in stanza 1: "That day is a day of wrath, a day of trouble and distress." There will be fear in the hearts of men when the last trumpet

shall sound. All flesh will rise on that day and stand before God's judgment seat. Who will then plead for me, poor, wretched sinner that I am? The first seven stanzas lead up to the glorious hope of a Christian spoken of in stanzas 8, 9, and 10. It is Christ's supreme sacrifice which has provided us with forgiveness and the hope of eternal life!

Then follow numerous prayers flowing out of the believing sinner's heart. "Forgive," stanza 11; and in the following stanzas: "Spare"; "Rescue me"; "Let me be at Thy right hand"; "Call me"; "Help me"; "O Christ, uphold me! Spare, O God, in mercy spare me!"

How important it is for us to keep in mind the thoughts expressed in this hymn! Ought we not sing it more often in our worship services, perhaps antiphonally with the choir and the congregation participating? At least read the entire hymn, now that you have read this brief description of it. May you be enriched by such a reading, and may all of us cherish the fact that it is our Savior and Lord who has made it possible for us to be confidently prepared for eternity!

PHILIP JANKE

Evolution and the Bible

These eight 20 min. filmstrips with reading guides contain a wealth of information on this controversial subject from a conservative, generally Scripturally-faithful point of view. It is not a WELS production, so please preview carefully. FS-287-TOP The Thunder Of His Power. FS-288-IB In The Beginning. FS-289-DLR Dominion Lost and Restored. FS-290-IHI In His Image. FS-291-FSMS The Flood Story and Modern Science. FS-292-SF The Story Of The Fossils. FS-293-GC The Great Catastrophe. FS-294-WTC Worship The Creator.

Hong Kong—Gospel Gateway into the Orient. FS-286-HKGG

Produced by the WELS Board for Information and Stewardship, this latest (1967) filmstrip of our work with the Chinese Evangelical Lutheran Church in Hong Kong will give us a clear picture of the problems and rewards to be found in bringing the Gospel to this gateway into the Orient. Order by title and number above. This is more up to date than the first Hong Kong filmstrip: "In Front of the Bamboo Curtain". Do not confuse with the FILM: "Hong Kong Is An Open Door." 20 min. with 7½ ips tape.

The World Believes

Produced by SVE Society For Visual Education. Background material for the following religions of the world: With reading guides. FS-301-JT Judaism Today. FS-302-PT Protestant Christianity Today. FS-303-RST Roman Catholicism Today. FS-304-IT Islam Today. FS-305-BT Buddhism Today. FS-306-HT Hinduism Today.

The World's Great Religions

Produced by Life filmstrips with reading guides. Background material on the following religions: FS-295-H Hinduism. FS-296-B Buddhism. FS-297-CT Confucianism and Taoism. FS-298-I Islam. FS-299-J Judaism. FS-300-C Christianity.

CHANGE OF ADDRESS**Pastors****Heyn, Paul**

No. 1—2675 Fletcher Parkway
El Cajon, Calif. 92020

Scharf, Erwin

Box 25
APO
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Schultz, Alvin E.

Route 1
Ridgeland, Wis. 54763

Teachers**Hagedorn, Fred**

2036 N. 84th St
Wauwatosa, Wis. 53226

Kock, Robert W.

P.O. Box 32
Jenera, Ohio 45841

ORDINATIONS AND INSTALLATIONS**Ordinations and Installations****Pastors**

Heins, Ronald K., as pastor of Our Savior Ev. Lutheran Church, Brookings, S. Dak., by Larry Ellenberger, assisted by L. F. Schalow; Aug. 6, 1967.

Jannusch, Alfred P., as pastor of St. John's Ev. Lutheran Church, Vesta, Minn., by O. K. Netzke, assisted by H. Hackbarth, W. F. Vatthauer, E. O. Schultz; Aug. 6, 1967.

Kogler, Frederick A., as pastor of St. Peter Ev. Lutheran Church, Elmwood, Wis., by Elden M. Bode, assisted by R. F. Weber, D. E. Kolander, C. Zuleger, H. A. Pankow; July 16, 1967.

Lambrecht, Gerhardt H., as pastor of Trinity Ev. Lutheran Church, Marshfield, Wis., by G. O. Krause, assisted by L. C. Scheelk, W. Lange, K. Schroeder; Aug. 13, 1967.

Meier, William A., as pastor of St. Thomas Ev. Lutheran Church, Phoenix, Ariz., by D. K. Tomhave, assisted by W. A. Diehl, H. E. Hartzell, W. O. Bein, J. P. Gaertner, D. A. Redlin; July 30, 1967.

Miller, John David, as pastor of St. Matthew's Ev. Lutheran Church, Butterfield, Minn., by Elmer I. Miller; July 23, 1967.

Oswald, Robert, as pastor of St. Paul Ev. Lutheran Church, Crandon, Wis., by Ethan Kahrs, assisted by F. Blume, J. Dahlke, W. Goers, Jr., P. Huebner, D. Kock, G. Kock, M. Radtke; Aug. 20, 1967.

Stern, Stephen G., as pastor of Grace Lutheran Church, Le Sueur, Minn., by Robert W. Schlicht, assisted by R. Haase, A. Martens, J. Parcher, P. Hanke,

J. Miller and G. Reichwald; Aug. 6, 1967.

Installations**Pastors**

Kogler, Frederick A., as pastor of St. Mark Ev. Lutheran Church, Eau Claire, Wis., by Kurt A. Timmel; July 23, 1967.

Lauersdorf, Richard E., as pastor of St. John Ev. Lutheran Church, Kendall, Wis., by H. W. Winkel, Aug. 6, 1967.

Miller, John David, as pastor of St. John's Ev. Lutheran Church, Darfur, Minn., by Elmer I. Miller, assisted by Roy Reede, C. E. Miller; July 23, 1967.

Oswald, Robert, as pastor of Christ Ev. Lutheran Church, Hiles, Wis., by Ethan Kahrs, assisted by J. C. Dahlke, P. Huebner; Aug. 20, 1967.

Schulz, Alvin E., as pastor of St. Paul Ev. Lutheran Church, T. Dallas, Wis., and St. Paul Ev. Lutheran Church, T. Prairie Farm, Wis., by E. E. Prenzlów, Sr., assisted by B. A. Borgschatz and H. M. Schwartz; Aug. 20, 1967.

Tessmer, Charles L., as pastor of St. Stephen Ev. Lutheran Church, Fall River, Wis., by L. A. Tessmer, assisted by G. M. Cares, E. H. Huebner; Aug. 6, 1967.

Tessmer, Charles L., as pastor of St. John Ev. Lutheran Church, Doylestown, Wis., by L. A. Tessmer, assisted by M. Koepsell; Aug. 6, 1967.

Installations**Teachers**

Bilitz, Daniel, as teacher in Zion Ev. Lutheran School, Columbus, Wis., by G. F. Cares; Aug. 20, 1967.

Boehm, James H., as teacher in Good Shepherd Ev. Lutheran School, Beloit, Wis., by R. C. Hillemann; Aug. 13, 1967.

Corona, Frank, as teacher in Zion Ev. Lutheran School, Columbus, Wis., by G. F. Cares; Aug. 20, 1967.

Duehlmeier, James, as teacher in St. Paul Ev. Lutheran School, Wisconsin Rapids, Wis., by William Lange; Aug. 6, 1967.

Kock, Robert W., as principal of Trinity Ev. Lutheran School, Jenera, Ohio, by D. D. Laude; Aug. 20, 1967.

Siegel, Thomas, as teacher in Zion Ev. Lutheran School, Sanborn, Minn., by John Parcher; Aug. 13, 1967.

**REQUEST FOR NAMES
Eau Claire, Wis., Area**

Please send names of people living in the Eau Claire, Wis., area to Pastor Frederick A. Kogler, Box 126, Elmwood, Wis., 54740.

NOMINATIONS**Editorship—Northwestern Publishing House**

The following have been nominated for the office of the third editor at Northwestern Publishing House:

Prof. Hans Bierwagen, Fond du Lac, Wis.
Pastor Herbert A. Birner, Moberly, S. Dak.
Prof. Edward C. Fredrich, New Ulm, Minn.
Pastor Joel C. Gerlach, Garden Grove, Calif.
Pastor Robert H. Hochmuth, Santa Clara, Calif.

Pastor Martin P. Janke, Fond du Lac, Wis.
Pastor Armin Keibel, Martinez, Calif.
Pastor Myron Kell, Ann Arbor, Mich.
Mr. Ronald Klug, Milwaukee, Wis.
Prof. David Kuske, La Crosse, Wis.
Pastor Henry C. Nitz, Eitzen, Minn.
Pastor Paul E. Nitz, Milwaukee, Wis.
Prof. Carl Nommensen, La Crosse, Wis.
Prof. Armin Panning, Watertown, Wis.
Pastor John Parcher, Sanborn, Minn.
Pastor Marvin Radtke, Eagle River, Wis.
Pastor Carl Rosenow, Kingston, Wis.
Pastor James P. Schaefer, Milwaukee, Wis.
Pastor William Schink, Woodland, Wis.
Pastor Otto G. Schupmann, Minneapolis, Minn.

Prof. Alvin A. Spaude, Manitowoc, Wis.
Pastor Paul Wilde, Lake Mills, Wis.
Pastor Elmer J. Zehms, Chaseburg, Wis.
Prof. William G. Zell, Watertown, Wis.

Correspondence regarding any of these candidates should be in the hands of the undersigned by September 23, 1967.

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

CALL FOR CANDIDATES

The 1967 Convention of the Wisconsin Ev. Lutheran Synod has authorized the Conference of Presidents to call a full-time Stewardship Counselor responsible to the Conference of Presidents. The man called is to supply the necessary supportive administration in the area of the Missio Dei follow-up and to assist the Conference of Presidents in developing an effective program of Gospel-motivated giving for the over-all work of the Synod. The Conference of Presidents will meet on October 9, 1967, for the purpose of calling a man for this new office. All members of the Synod are hereby invited to submit nominees to the undersigned by October 1, 1967.

The Rev. Oscar J. Naumann
President, Wisconsin Ev. Lutheran Synod
3512 West North Avenue
Milwaukee, Wisconsin 53208

**CALL FOR NOMINATIONS
Friendly Counselor—C.E.L.C.**

The Executive Committee for the Chinese Ev. Lutheran Church herewith requests nominations for the position of Seminary Professor—Friendly Counselor to the C.E.L.C. (Far East Ltd.) in Hong Kong. All nominations should be in the hands of the undersigned by Oct. 3, 1967.

L. J. Koeninger, Chairman
909 N. Chestnut St.
Lansing, Mich. 48906

CORRECTION

The correct address of Pastor Vilas R. Glaeske is: 6132 Carew, Houston, Texas 77036.

CORRECTION

In the notice of ordination for Kermit Habben (Aug. 20) Pastor Arthur Kell should have been given as the ordaining clergyman, not K. G. Bast.

**ANNIVERSARY BOOKLET
NOTICE****Northern Wisconsin District**

In commemoration of the 50th anniversary of the Northern Wisconsin District (1917-1967) an anniversary booklet containing pictures of churches, schools, parsonages, and area high schools in the Northern Wisconsin District was printed. Copies of the anniversary booklet are available for one dollar each plus mailing cost. If interested, write to Pastor A. F. Schultz, Rt. 1, Kiel, Wis. 53042.

ATTENTION — COLLEGE AND UNIVERSITY STUDENTS!

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

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

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

UNIVERSITY OF MICHIGAN AND EASTERN MICHIGAN UNIVERSITY STUDENTS

Please specify "Wisconsin Synod" on your registration and/or religious preference cards. Pastors and parents, please notify the undersigned of students from your congregation who are attending either the University of Michigan or Eastern Michigan University.

Pastor Robert A. Baer
3523 Terhune
Ann Arbor, Mich. 48104
Phone: 971-1317

PASTORS' FALL INSTITUTE

This Institute is scheduled at the Seminary at Mequon, Wis., for five successive Mondays, beginning with Oct. 16 and ending Nov. 13, 1967. Two lectures will be presented between the hours of 1:30 and 4:30 p.m. Ample time for discussion will be allowed.

Professor Martin Albrecht will lecture on the topic "Liturgy in the Lutheran Church from 1517 to the Present," and Professor Gerald Hoenecke on the topic "450 Years of Lutheran Preaching."

The registration fee is \$5.00. Reservations are to be sent to Prof. Carl J. Lawrenz, President, 11831 N. Seminary Dr., 65W, Mequon, Wis. 53092.

Adolph C. Buenger, Secretary
Seminary Board of Control

LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONVENTION

The 38th annual Lake Superior Sunday School Teachers' Convention will be held at St. John's Ev. Lutheran Church, Route 2 (Town of Grover), Peshtigo, Wis., Sept. 24, 1967 at 3 p.m. The host pastor is Joel Sauer. Mrs. John Kallman, Secretary

SCHOOL VISITORS' MEETING — WESTERN WISCONSIN

The school visitors of the Western Wisconsin District will meet from 9 a.m. to 3:30 p.m. at St. Paul's Lutheran School, Tomah, Wis., on Sept. 23, 1967.

James L. Raabe, Secretary
Western Wisconsin District
Board of Education

CALENDAR OF CONFERENCES

MICHIGAN

NORTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Sept. 25 and 26, 1967.

Place: St. Paul's, Manistee, Mich.

Preacher: Walter C. Voss (R. Yecke, alternate).

Agenda: Reports on the Synod Convention; Discussion of essay, "A Christian Viewpoint of Current History"; Descensus Ad Infernos, Walter C. Voss; Exegesis of Eph. 1, Gary Scheuerlein.

Edwin C. Schmelzer, secretary

MICHIGAN DISTRICT TEACHERS' CONFERENCE

Time: Oct. 4-6, 1967.

Place: Salem Lutheran School, Owosso, Mich.

Agenda: The Third Use of the Law in Our Religious Instruction, Dr. S. Becker; Teaching Patriotism, O. Mammel; Teaching the Reformation, J. Birkholz; Initial Teaching Alphabet, H. Johannsen; The Mental Health of the Lutheran Teacher, Miss M. Spaude.

Milton Bugbee, Secretary

MINNESOTA

MANKATO DELEGATE CONFERENCE

Date: Sept. 24, 1967.

Place: Friedens, New Prague, Minn.

Time: 2-5:30 p. m.

Agenda: Report by the delegates to the Synod Convention; election of Conference Officers.

D. Begalka, Secretary

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REDWOOD FALLS

PASTOR-DELEGATE CONFERENCE

Date: Tuesday, Sept. 26, 1967.

Place: Zion Church, Morton, Minn; G. Maas,

host pastor.

Time: 2 to 9 p.m.

Send excuses to host pastor.

Reports of Convention delegates.

Jerome H. Braun, Secretary

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MINNESOTA DISTRICT TEACHERS' CONFERENCE

Time: Oct. 19, 20, 1967.

Place: St. John's Church, Goodhue, Minn.

Program: Principles of Teaching the Catechism, Darrell Knippel; Art in the Elementary School, Prof. Herbert Sitz; A Slide Lecture on Hong Kong, Pres. Conrad Frey; Parent-Teacher Consultations, Richard Sonntag

Sectional Discussions:

Practical Suggestions for Teaching Work-Study Skills; Parent-Teacher Consultations; Various Reports.

Paul Fritze, Program Chairman

NEBRASKA

SOUTHERN DELEGATE CONFERENCE

Date: Sept. 25-26, 1967.

Place: St. John, Firth; A. Werre, host pastor.

Sermon: E. Miller; alternate, D. Plocher.

Papers: Augsburg Confession—Article 25; K. Plocher; The Doctrine of the Church—Local Congregation and Synod, G. Haag.

Convention Reports.

Please announce to the host pastor.

Ronald N. Tischer, Secretary

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CENTRAL PASTORAL CONFERENCE

Date: Sept. 26, 27, 1967.

Place: Grace Lutheran Church, 814 First Ave., East, Newton, Iowa.

Time: 10 a.m. C.S.D.S.T.

Agenda: Rom. 13:1-7—Exegesis and Application with Special Reference to the American Revolution and the Fourth Commandment, G. Free; Ezek. 3:17-21—The Concept, Watchman, H. Russow; Isagogical and Homiletical Study of Nahum, M. Weishahn; Formula of Concord—Articles LV and V, W. A. Wietzke.

Communion service on Tuesday evening; the preacher will be H. Fritze. Please make announcements to the host pastor, G. Flunker.

D. Gray, Secretary

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ROSEBUD PASTORAL CONFERENCE

Date: Oct. 10 and 11, 1967.

Place: Witten, S. Dak. (St. John's).

Host Pastor: Wm. Leerssen.

Preacher: M. Doelger (alternate, N. Paul).

Devotions: Wm. Leerssen.

Papers: "A Series of Lenten Devotions," Wm. Leerssen; "Combating Evolutionism as Taught in our Public Schools," J. Engel.

M. F. Doelger, Secretary

NORTHERN WISCONSIN

WINNEBAGO TEACHERS' CONFERENCE

Time: Sept. 28, 29, 1967.

Place: Grace Lutheran School, Oshkosh, Wis.

Program: Evangelism, Pastor David Kock; Christian Higher Education, Pastor Martin Janke; Geography, Wm. Kuether; History, Gerald Jacobson; Civics, Henry Gruenhagen; Church History, Adair Moldenhauer.

Earl Brassow, Program Chairman

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DISTRICT PASTORAL CONFERENCE

Date: Oct. 30 and 31, 1967.

Place: Martin Luther Church, Oshkosh, Wis.;

host pastor, H. O. Kleinhaus.

Time: 10 a.m., Oct. 30, Communion service (Fred Brandt, alternate, Alf. Engel).

Agenda: 1. Reports on the Synod Convention; 2. Psalm 46 by Prof. Paul Eickmann; 3. Missions, especially in Fox River Valley—round-table discussion led by M. Radtke. Addenda: Send excuses and requests for information to the host pastor. Each pastor will arrange for his own lodging. If help is desired, contact the host pastor.

S. Kugler, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: Sept. 18, 1967.

Time: 9 a.m. Communion service.

Place: Christ Church, Big Bend, Wis.; W. T. Krueger, host pastor.

Preacher: E. Lehninger (D. Malchow, alternate).

Agenda: Exegesis of James 3:1ff, P. Behn; Report on the Synod Convention by delegates W. Krueger, C. Krug, E. Lehninger and H. Witte.

John F. Murphy, Secretary