



THE NORTHWESTERN

# Lutheran

October 1, 1967

IN THIS ISSUE —

Convention Reports — Second Group

"Luther and Worship"

"Luther and the Singing Congregation"





# BRIEFS by the Editor

AN EXTRA EIGHT PAGES were needed for this issue. It isn't only that the Convention reports require considerable space. As we have noted in this column from time to time, we have found ourselves short of space in issues that contained no space-gobbling reports. What the long-range solution will be, we do not know. But something will be done, we are sure. We have men contributing regularly for permanent features, special series of articles, and District news columns. We should not discourage both them and the readers anticipating their contributions by not publishing their material on schedule.

We want to thank the District reporters especially. They waited patiently to see their reports in print, as we were trying to get caught up.

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**CONVENTION REPORTS** (second group) occupy a number of pages in this issue under the caption "Proclaim the Everlasting Gospel." We were bent on getting all the reports into two numbers. That was a compelling reason for this 24-page

issue, as well as the need for "getting caught up."

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*THE SPECIAL 450TH REFORMATION ANNIVERSARY ISSUE will be that of October 29. To whet your appetite for it, we mention that it will bring the companion articles "The Issue in 1517" and "The Issue in 1967." Another article bears the title "The Mass—the Heart of Romanism," and a fourth is entitled "Luther and His Coworkers." There will be other features to set this off as a special issue.*

*Why not send copies of this issue to relatives, friends, and acquaintances who you think would benefit from it or would appreciate receiving it? It would be good to order well in advance of the publication date.*

\* \* \*

"ALL SEATS FREE"—We saw this in a *Milwaukee Journal* advertisement placed by an evangelistic temple. It strikes one as odd, of course. Who would think of charging for seats in a church? But the phrase set us to thinking thoughts not con-

nected with that and the people who placed it.

"All seats free!" Doesn't that aptly describe our blessed condition? We have free seats in the kingdom of Christ and of God. Not that they came cheap. They cost our Redeemer a price no computer can calculate, His precious divine blood. But still all seats are free to us, and so we sing: "Glory be to Jesus, Who in bitter pains Poured for me the lifeblood From His sacred veins."

"All seats free!" Does the phrase describe our attitude and spirit as we strive to gain the unchurched? Or do we ask them to pay a high price, a price often impossible to pay? Do we say: Raise your economic or social status! Change the color of your skin! Then we'll consider admitting you to our membership. Or we may ask a price by standing on ceremony, saying: "You show yourself friendly when you come to our church, and then we'll speak to you." Such things should be impossible for real heirs of the Reformation, for those who confess—and mean it: "I believe that Jesus Christ . . . is my Lord, who has redeemed me, a lost and condemned sinner, purchased and won me . . . not with gold or silver, but with His holy precious blood. . . ."

As God in His grace, for the sake of Christ, proclaims: "All seats

*(Continued on page 330)*

*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*

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## PARISH EDUCATION

"Ye fathers," the Lord says, "bring up your children in the fear of God." And He has given each father a helper—the mother of his children. To these parents God has assigned the task of bringing up their children as children of God.

His promise to be with them He carries out not only with His presence in the home through His Word but also through the church and its agencies which provide formal training of the children. Such agencies are, for example, the Sunday school, the pastor's instruction class, and the vacation Bible school, but best of all, the Christian day school and the Lutheran high school.

This matter of Christian education also occupied the attention of the delegates at Saginaw. A matter of such vital importance evoked a lively interest.

### Blessings and a Will to Move Forward

With gratitude to God it was noted that He has continued to pour His blessings upon the Christian day schools and high schools in our Synod. These are schools where the Word of God is supreme, where the children are under the influence of Christian teachers, and where all teaching is done from the Christian point of view. The Convention resolved to encourage the establishment of Christian day schools by such congregations as have none as yet and to encourage such as do have one, to make efforts to get more parents to use it for the Christian training of their children. A similar encouragement was given in regard to area Lutheran high schools.

### Teachers' Salaries Studied

A disturbing bit of information came to the attention of the Synod in regard to the salaries of teachers. The Board of Education had made a survey of such salaries and reported to the Convention that quite a few of our parochial school teachers are receiving inadequate compensation. What is your congregation paying your teachers? Is it adequate to live on? These salaries ought to be reviewed annually. Therefore the Synod is urging congregations to do just that.

### Governmental Aid to Education

Of particular interest to many of the delegates was the problem created by our government in its offer of aid to parochial schools. Such questions arose as these:



Presenting the new Wisconsin Synod Sunday-school course to President O. J. Naumann (r.) is Mr. Adolf Fehlauer, Secretary of Schools and editor of the course. (Secretary Hanke to the right.)

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Can we take such aid? Should we take it if it is not contrary to Scriptures? Would accepting such aid be a violation of the separation of Church and State?

The Advisory Committee on Education and the Board of Education of our Synod had made a thorough study of the problem. Their printed reports, especially "Governmental Aid to Education by the Advisory Committee," were before the Convention for study. These brought out the Scriptural principles involved and showed that accepting such government aid was not in itself wrong. After lengthy discussion the convention endorsed the Scripture-based findings of these two bodies charged with concern for matters affecting educational policy.

However, because of possible complications that could result if such aid were accepted, all our church-supported schools were earnestly urged "to heed the warnings to 1) avoid any aid that would hinder our Christian schools from carrying out their objectives, 2) avoid any aid that would lead to dependency upon the government and would undermine our Christian stewardship, 3) avoid any aid that would bring with it improper government control, and 4) avoid any aid that would jeopardize our unified Christian education." It is vital to heed the admonition given by Paul: "All things are lawful unto me, but all things are not expedient; all things are lawful unto me, but I will not be brought under the power of any" (I Cor. 6:12).

### The New Sunday-School Course

It is a pleasure to be able to report that the first quarter of our Synod's new Sunday-school course being produced under the direction of our Board of Education is now available. It is called "The Story of God's Love." This promises to be an expert tool for our Sunday schools in aiding parents to give their children a knowledge of their loving Savior—God and His plan of salvation for lost mankind.

### How the Board of Education Office Is Organized

The editor, Mr. A. F. Fehlauer, who is Secretary of Schools of our Synod, and all the others who worked so diligently in producing this first series of "The Story of God's Love" richly deserve the gratitude of the Synod. May this new Sunday-school course, produced under the gracious blessing of God, serve only to His glory!

In addition to Mr. Emil Trettin, Executive Secretary of the Board of Education, who last year was privileged to complete 50 years of service to the Lord in Christian education, and Mr. A. F. Fehlauer, the Secretary of Schools, Pastor William E. Fischer is serving since last November 1 in a full-time capacity in our Synod's Board



of Education office. He is Secretary of Part-Time Education.

This addition of a worker relieves in a small degree the terrific pressure of work for this office. It should also help the Synod provide materials for part-time educational agencies as well as for work in adult education.

#### What Other Departments Are Doing

The following departments of our Synod serve the Synod and all its members in various ways in the matter of parish education.

1. The Commission for Christian Literature has published some tracts ("Justification" and "Marriage Is Sacred," available from our Northwestern Publishing House) for general distribution, group study, and individual counseling, and other materials are in the process of being produced.

2. The Commission on Liturgy, Hymnody, and Worship has published an explanation of the liturgy, entitled "The Service." It has trained men to conduct workshops throughout our Synod on the use of the

hymn for the benefit of our organists and other church musicians and the pastors.

3. The editorial boards that publish our Synod's periodicals, such as "The Northwestern Lutheran," which you are reading now, and the "Junior Northwestern," regularly offer edifying material for the education of our people.

4. The Board for Information and Stewardship has done its part "to edify Christ's holy people, exhorting them to love and to good works." They have produced many printed materials as well as filmstrips and slide lectures for the sake of making our Synodical membership better informed.

5. Likewise the Audio-Visual Aids Committee has made many useful materials available for parish education.

The Lord is interested in the Christian education of the youth and of adults. He has assigned this task to the Christian parent, the Christian congregation, and our Christian Synod. May He give each of these the willingness and the ability to carry it out!

HENRY G. MEYER

## HOME MISSIONS

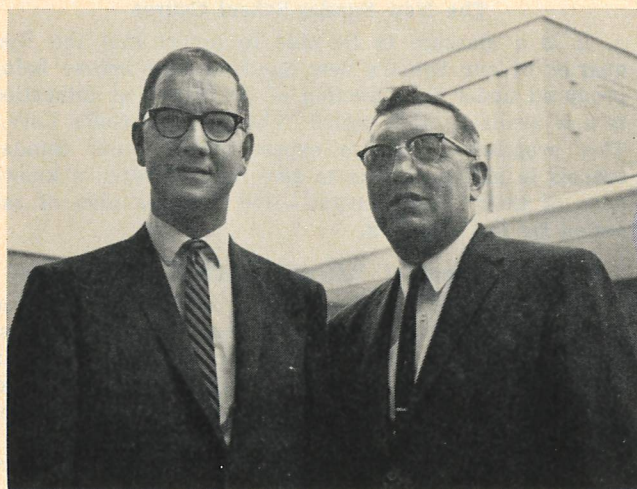
"Carried Gospel into three additional states of our Union" (now working in 27 of the 50 states) . . . 15 new missionaries added last year" . . . "seven missions became self-supporting" . . . "147 adults baptized and 382 adults confirmed by our missionaries" . . . "22 new chapels built" . . . "work begun in 17 new areas" . . . "chapel for student work at University of Wisconsin to be dedicated in October." These are just a few of the wonderful blessings of God reported by the District Mission Boards. Our mission work being done here in the United States and in Canada is bearing fruit. Our Lord is blessing this work, as He promised.

These same Mission Boards told of many "thirsting souls still coming to us asking for the Water of Life." The Lord is opening door after door to us. He is giving our beloved Synod countless opportunities to serve Him

by bringing the pure Water of Life to souls dying of thirst.

But the lament is heard time and again — "insufficient funds, insufficient manpower." The Home Mission Board reported a backlog of requests for Church Extension Fund loans of almost \$3 million. To enter the doors open before us, our Church Extension Fund must nearly double. Increased budgetary receipts, a certain percentage of all offerings set aside for this purpose, would add \$240,000 to the Church Extension Fund each year. All congregations, conferences, and Districts were urged to place the offerings from 450th Reformation Anniversary observances into this fund.

But offerings alone will not spread the Gospel throughout our land. Pray the Lord of the harvest to send forth more laborers into His harvest, and ask His continued blessing upon our Home mission program.



Both missions boards have new chairmen. Pastor John Jeske (l.) is chairman of the Board for World Missions, while Pastor George Boldt heads the Board for Home Missions.



Pastor Raymond Wiechmann (l.), Executive Secretary for the Home Missions Board until last January, and the outgoing chairman of the Board, Pastor Hilbert Engel, exchange pleasant memories.



## Lutheran Spiritual Welfare Commission

Part of the report of the Lutheran Spiritual Welfare Commission was given on tape direct from Vietnam by Pastor Luther Voss. Pastor Voss has just completed an 18-month tour of duty there as our Synod's full-time military contact pastor. So that the Means of Grace might better reach our more than 4,000 military personnel, a second full-time military contact pastor will be called. Regular monthly mailings to servicemen (*Meditations, The Northwestern Lutheran*, festival services, newsletters) and the use of part-time contact pastors will continue.

All congregations and pastors were again urged to send the names of servicemen and college students to our Lutheran Spiritual Welfare Commission office.

DONALD MEIER

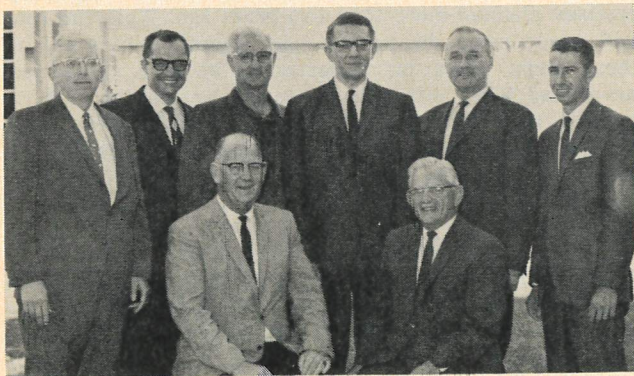
## CONSTITUTIONAL MATTERS AND PUBLICATIONS

### Good Order in the Church

Any visitor to the Synod Convention would soon have realized that the work and welfare of God's kingdom need sound planning and good order. What are the necessary procedures for budget control? Does a Mission Board have enough members to do its God-given task? Again and still again the Convention considered proposals for changes in the daily conduct of the Synod's work.

The Administration Survey Commission has the duty of constantly studying the interrelation of the various boards and committees in the church. The delegates encouraged this Commission to continue its work. They urged a study of a budget-control program. They also approved the study of a plan to coordinate and unify the many programs of the Synod.

The demands of present-day mission work also received attention. The Convention recognized the demands placed on members of various mission boards.



Representing world mission fields at the Convention were (l. to r., standing): Pastor Richard Poetter, Japan; Pastor Robert Sawall, Central Africa; Pastor Venus Winter, Spanish American (Arizona); Pastor Richard Seeger, Chinese Mission (Hong Kong); Pastor Karl Wengenroth, Germany; Pastor Kermit Habben, newly commissioned for Japan. Seated are Pastor Raymond Zimmermann, Field Secretary for the Apache Mission (I.), and Pastor Edgar Hoenecke, Executive Secretary for World Missions. (Absent from the picture: Pastor Roger Sprain, Puerto Rico, and Pastor Peter Chang, Hong Kong.)

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Mission boards of Mission Districts were authorized to increase their membership. The mission congregations were urged by Synod action to send the usual delegates to their respective District conventions. Should these congregations be unable to stand the expense, they were authorized to requisition the expense from the District mission board.

But what should be done for those congregations whose pastors are District presidents or Synodical vice-presidents? These pastors must take time and effort from their own flocks in order to perform the unending tasks of their offices. These congregations are to be remunerated. The amount shall be determined by these congregations in consultation with the Synod Board of Trustees.

Constitutional matters also directly affect individual members of the Synod. In a carefully considered matter, the Convention stated that all suspended parties or persons shall be thoroughly informed of their rights of appeal.

The Prebudget Subscription System was also scrutinized by the delegates. Some re-alignment in the circuits of some conferences is to be made. But the system was found to be evangelical, and a practical method for raising budgetary funds.

As God blesses our church; as the membership grows; as new demands are placed on the church to preach and to teach the pure Word of God, this becomes ever more evident: whatever form of organization is used, it must serve to the glory of God. The delegates sought out procedures that are reasonable, practicable, yet consistent with the Word and will of God.

### Publicizing the Word

Ever since the days of Martin Luther, the church has used the printing press to spread the Gospel of salvation. In our Synod there are many agencies which use the printing press and other modern tools to tell of the Savior. The Board for Information and Stewardship produces many printed works to inform our membership. This Board reaches into our homes to inspire us and to move us to do the Savior's work. The delegates gave approval to this Board and expressed its appreciation for their labors.

The Convention heard about one of its most faithful servants, the Northwestern Publishing House. This Synod-owned concern has been putting into printed form various publications, pamphlets and Synod projects for many years. The delegates heard of some problems which are facing our Publishing House, and others in the country. They heard of some new plans and ideas. They ex-



pressed sincere thanks and encouraged the Publishing House. It was a special joy to hear of the publication of the new Sunday-school course.

In order to publicize the Word and work of God, our church publishes a number of official periodicals. A Circulation Committee has the duty of encouraging subscriptions to these periodicals. The Convention restudied the function and make-up of this Committee. The Convention decided that each periodical should have one representative on the Circulation Committee. This man shall be nominated by the respective editorial board, subject to final appointment by the Conference of Presidents. All of this study ought to remind all of us that one or more of these periodicals should be in our homes. We are publicizing God's Word and the church's work if we will read that which is produced.

The Convention listened to the plans of another publications committee, the Commission for Christian Literature. This Commission is empowered to seek a unified publishing program in our church. This Commission also has the duty of promoting and publishing, on its own, such Christian literature as the church may need. Already pamphlets and tracts for personal counseling and study have been produced. A series of paperback books is in preparation. Consider the needs of our teen-agers, of the university students, of the aged! This Commission has a very solemn duty. The Convention asked them to expedite their work.

Our Synod has a Public Relations Committee. Why? To make clear to the public around us the practices and

beliefs of our Synod. The Convention understood this modern-day need. They commended the Committee for its work.

When the Commission of Liturgy, Hymnody, and Worship presented its report all realized that we Christians "publicize" God's Word every Sunday morning. But do we do it intelligently, sincerely, properly? If we make use of this Commission's work, as the delegates urged, we shall give greater glory to the Savior; we shall more thoughtfully "publish" His Word as we participate in the order of service and sing the great hymns of our church.

In addition to the printed word, there is another often-used means of spreading the message of the Savior: audio-visual aids. The Convention heard about the work of our Audio-Visual Aids Committee. The Convention also heard about one great problem: many materials not produced by our Synod often contain false doctrine or other objectionable elements. These materials—films, filmstrips, records—are screened by this Committee. The delegates were permitted, at various times during convention days, to view some of the Committee's own recent productions. In its action, the delegates expressed gratification over the work of this Committee. Materials produced outside our Synod need to be carefully previewed. But how thankful we should be to have another method of teaching and informing ourselves and our members about the work of the church!

JEROME SPAUDE

## FINANCIAL MATTERS

An editorial in *The Northwestern Lutheran* of August 6 explains in some detail why a dollar sign hangs over every Synod Convention. The editorial pleads that the dollar ought to be kept in its place. No doubt every delegate present at this year's Convention found the observations made in this editorial very much to the point. Not that money was the chief subject dealt with by the Convention or that there was an undue emphasis on the dollar. Far from it. The essays delivered, many of the reports given, and the resolutions passed hardly so much as mentioned money. And yet the dollar did hang over this Convention rather prominently, too.

### There Was the Deficit

For one thing, the Treasurer had closed the past fiscal year with a deficit of \$200,000. A deficit in itself could hardly be called surprising. After all, we must be quite accustomed to closing a Synodical fiscal year with a deficit. And yet, this was different. On past occasions, there had been a safety valve for such eventualities. That safety valve had been the Synod's institutional building fund. When there was a deficit, the Synod had simply directed the Board of Trustees by resolution to use a part of this building fund to wipe out whatever deficit there was. But now there is no longer such a fund. As a result, last year's deficit in the amount of \$200,000 heads the new budget adopted by the Synod. That means, that the Synod must raise \$200,000 more this fiscal year to pay the deficit of the last.

### The Deficit Was Much Larger Than What Met the Eye

In reality, as several speakers pointed out from the floor, the deficit was much larger than the amount included in next year's budget. Two years ago the Synod

had voted many projects which had appeared on that budget as "If-and-When Items," to be carried out if and when there would be sufficient funds. Those items had added up to about \$900,000. Had the Synod raised these additional funds, we should have been able to send much-needed missionaries to Africa and Japan, opened several new Home Missions fields, provided additional professors so urgently needed in our institutions, and begun operations planned more than two years ago. Well, the time had never come during the past biennium that any of these steps could be undertaken, because there just never had been sufficient funds. Therefore the fact remained that the real deficit was much closer to \$1 million in men not sent out and operations disallowed. The figures clearly showed it. And the delegates were never permitted to forget about this our failing.

### There Was Also a Plus

The whole Synod was aware of this plus. When the Convention of 1965, in the fear of God, had voted a \$4 million *Missio Dei* Collection to provide the necessary facilities for training sufficient numbers of teachers and pastors, there had been many a doubting Thomas who simply did not believe that it could be done. But it did come to pass. The Lord had greatly blessed our humble efforts. He had made the hearts of our Christians willing to do their share in raising this greatly needed collection to enlarge our training institutions, so that men and women might be trained in greater numbers as pastors, missionaries, and teachers.

### The Plus Was Much Larger Than We Had Dared to Hope

How richly the Lord had blessed us, how eagerly our membership had reacted to the need, had been

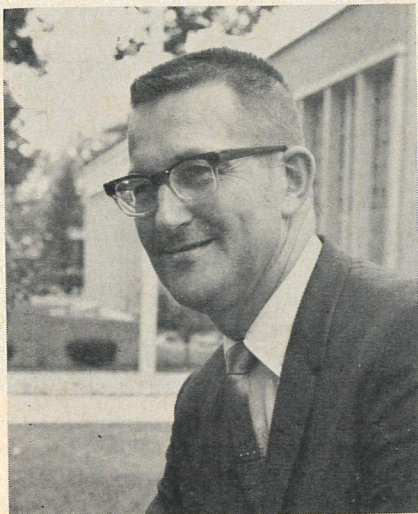


known for some time from the periodic reports of the director of the Missio Dei Collection. It remained only to be announced to the Synod in Convention. This happened when the chairman of Committee 11 appeared on the platform to read into the record that "firm commitments for the Missio Dei Offering from the congregations of the Synod now stand at \$5.5 million, and that total offerings of \$2.7 million have been received at the half-way point in the offering." The delegates rose and praised and thanked God for His bountiful goodness in blessing this special offering by singing,

Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heav'nly host:  
Praise Father, Son, and Holy Ghost.

### The Problem

The problem is the budget. Our budget has risen gradually throughout the years. It will rise more sharply at this juncture. There is the rise in the cost of living. Like everyone else, the Synod pays higher prices prac-



The Convention elected Pastor Elton Huebner, Beaver Dam, Wisconsin, as chairman of the Board of Trustees.

tically across the board. The Standing Committee on Salary Review gave its first report to the Convention. It recommended an increase of \$30.00 a month, beginning with September 1, 1967, for its missionaries, both pastors and teachers, and professors, and an additional increase of \$20.00 per month as of September 1, 1968. This recommendation was accepted by the Synod without dissent. Then there are the facilities added to our household as a result of the Missio Dei Collection. They will add approximately 15 per cent to the operating cost of these institutions. Last, but not least, there is the expansion column. Every field in our World Mission Department is facing open doors which beckon to us to come in. Because of the kind of Gospel proclaimed by the Wisconsin Synod by the grace of God, and because of the great mobility of our people, there are many calls for help, some from unexpected quarters. But the great deterrent to a greater outreach is the budget.

Many a delegate asked himself, no doubt: Why is it that the Missio Dei effort brought fruits beyond the fondest hopes of many, while we have failed for a number of years to raise the amounts necessary to carry out

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the work which lay before us? Even the Presubscription System adopted a few years ago has not greatly changed our performance. Here it was pointed out from the floor that some of our congregations are making very unrealistic subscription pledges with the explanation that if they feel they could do better later, they would certainly increase their contributions. But there have not been many such increases. Another speaker called attention to the fact that we have congregations who do not exceed five dollars average per communicant per year as their contribution toward the budget of the Synod. This, of course, pulls down the Synod-wide average. As a result, much of the work we have voted on as a Synod remains undone.

### Some Answers

The evangelical approach was emphasized. It is God who gives the increase. The prayer, "Thy kingdom come," should be accompanied by the plea for the means to send out laborers into the vineyard. But our activity should not stop there.

It appears that not all our people understand what is comprehended by the term "budget." It is necessary, therefore, that the budget be continually interpreted for our people. The executive secretaries of some of the departments of the Synod have done some of this work in their lectures before the student bodies of our institutions and before other groups of people. The Board for Information and Stewardship has pursued the same course in print. Here is a field in which the delegates to our conferences and conventions should play a much greater role within their own sphere of influence. And the pastors have the greatest opportunity to take the budget before their people. The Synod went a step farther in its endeavor to raise the budget when it authorized the Conference of Presidents to call a full-time Stewardship Secretary to assist this body, whose constitutional responsibility it is "to supervise the raising of the Synod's budget."

The Synod also recognized again that "A Method of Organization, Control, Subscription Procedure for the Raising of Budgetary Funds" is an evangelical and satisfactory procedure necessary for proper administration uniformity, and that we ought to use this method more faithfully in helping our congregations make their subscriptions and encouraging them in follow-up work. In too many instances there has been little, if any, follow-up.

The Synod has the tremendous responsibility of proclaiming the everlasting Gospel in all the world. The entire Synod work program calls for increased offerings



by the members of the Synod to carry out the mission, with which a gracious God has charged us.

<b>The Budget</b>			
	1967-1968	1968-1969	Biennium
Current Operations .....	\$4,549,591	\$4,365,000	\$8,914,591
"If-and-When" .....	388,509	530,117	918,626
Total Budget .....	4,938,100	4,895,117	9,833,217
Anticipated Income .....	4,063,509	4,355,117	8,418,626
Excess of Budget over Income .....	874,591	540,000	1,414,591

This does *not* include the projects voted by the Synod over and above those presented by the Board of Trustees.

The Coordinating Council will meet early in October to review and establish these facts and figures. You and I should ponder them, too, and, with the help of God go to work in the place and station God has assigned to each of us.

ARTHUR P. C. KELL

## CONVENTION SIDELIGHTS

### Two Pinnacles

A bird's-eye view of this biennial convention would include two pinnacles. These would stand in sharp contrast to many other features of the convention. The one pinnacle would be labeled *Worker-Training* and the other *Missions*. These phases of Synodical work were emphasized in much of the actual work of the convention reported in other articles of this church paper. It is the purpose of this article to take a few side glances at these two pinnacles as well as some of the other peaks of the convention.

### Accents Repeated in Varied Form

Many devotions and special services were conducted during the convention. Each had its proper place and special emphasis. In the devotions repeated stress was laid upon Worker-Training and Missions. In the opening service the delegates were urged to heed this motto: "Be Strong In The Lord And In The Power Of His Might." The 450th Reformation Anniversary Service sounded the admonition to some 1400 people assembled in the Civic Auditorium on Sunday afternoon: "Hear the Word Of The Lord." A climax was reached in the closing service. The hearers at this service were forcefully reminded of this truth: "We Must Work The Works Of God." Concrete evidence that some are willing to work in faraway places was presented in the service in the commissioning of Pastor Kermit Habben. Recognition was also taken of 50 years of service as missionaries in Apacheland by Pastor Henry E. Rosin and Pastor Alfred Uplegger.

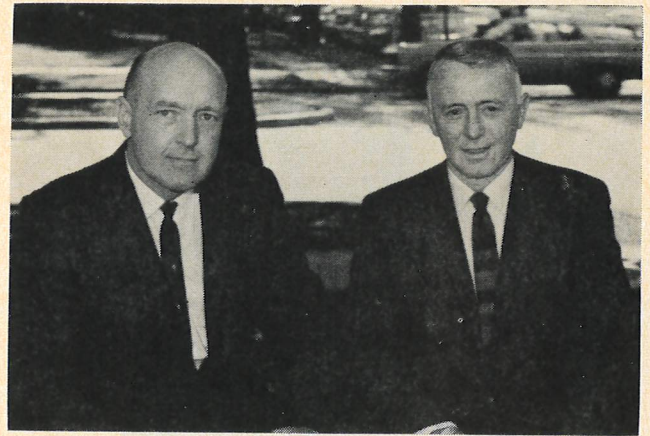
### The Meaningful Displays

As one toured the Convention Building many displays presented the various phases of Synodical work such as Evangelism, Student-Work, Lutheran Spiritual Welfare Commission, Institutional Missions, Northwestern Publishing House, the Committee On Relief, and the Missio Dei Offering. Here again the side glances from the two pinnacles of the convention dominated the scene. One could not view the Worker-Training and Mission displays without being deeply impressed with these phases of Synodical work. In addition to these, a large area

was covered by clothing and articles placed on display by the Chinese Evangelical Lutheran Church. An additional treat in the Convention Building was the Reformation Art exhibit. Twelve original water colors and oils were commissioned by the Aid Association for Lutherans for this anniversary year of the Reformation. The exhibit was insured for \$25,000.

### Visual Aids Showings

The time between convention sessions was well filled with many excellent showings by the Audio-Visual Aids Committee. These presentations included films, filmstrips, and slides. Among these were segments of a new film showing the present situation in Apacheland, narrated by Pastor E. Hoenecke; an up-to-date film from the Japan field presented by Missionary Richard A. Poetter and "Hong Kong: Gospel Gateway Into The Orient." Other viewings included "Collegians, Christ And The Inner City" which described the work of the Luth-



The "East and West of it" is represented in this photo. Mr. Norbert Loeper (l.), a member of the Board of Trustees, is from Phoenix, Arizona. Mr. Delmar Ruthig, a delegate representing our Colonial Conference, is from Falls Church, Virginia.

eran Collegians in the summer of 1966 in Chicago's inner city. The origin and activities of the Lutheran Women's Missionary Society were presented in a new offering of slides which is now available to congregations.

### A Salute to the Arrangements Committee

In spite of limited facilities for this large convention group, the committees in charge of arranging and carrying the convention through to a successful close performed a noteworthy task. The meals served in shifts in the dining hall were well planned and prepared. They contributed much to the physical comfort and well-being of the delegates. Limited facilities made it necessary for many of the delegates to be quartered in three different motels. These accommodations for them were arranged for the most part so that all the members of a given committee were housed in one place. These lodgings were well chosen and provided the necessary comforts for the delegates.

The committees in charge of the Convention Hall also performed valuable service to the delegates. The seating in the Convention Hall was so arranged that the

(Convention Reports Are Continued on page 325)



# A Lantern to Our Footsteps

**Topic: Should We Make a Show of Our Good Works?**

"So many times when we are discussing or studying the Bible in our witnessing, it is difficult to explain the passage, Matthew 5:16, to others. I'm confused about 'good works' when talking with other friends from different denominations." The passage about which this reader is concerned reads: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This passage raises the question about our good works: Should we make a show of them?

## **Good Works Are to Be Seen**

When Jesus tells Christians to let their light shine before men "that they may see your good works," it is evident that He does want the good works of Christians to be seen. They are not simply to remain hidden. Peter also speaks similarly about the good works of Christians. He bids Christians have their "conversation (way of life) honest among the Gentiles that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Pet. 2:12). In humility to attempt to hide good works may become false humility. In fact, it may become a form of pride, pride over not having displayed one's good works.

## **Don't Do Good Works for the Purpose of Display**

But doesn't Christ in the next chapter of Matthew warn against displaying one's good works? Jesus says: "Take heed that ye do not your alms before men, to be seen of them. . . . And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men" (6:1,5). There is no question but that Jesus does not want us to make a show of our good works. Simply to do them "to be seen of men" Jesus calls hypocrisy.

## **No Contradiction**

Surely in these two statements Jesus does not contradict Himself. If we fit the two together, this is what we find. On the one hand, Jesus does not want us to hide our good works; on the other hand, neither are we to make a show of them. In other words, we are as Christians simply to go about our life in a normal manner, striving to do God's will as occasion requires. As we do that, our good works will become evident. We are not to make a special effort to hide them, nor are we to seek to display them before men.

## **Not Man's Glory, But God's Is to Be Sought**

What was wrong with the "good works" of the Pharisees, their display of alms and of their prayers, was

that they wanted to be seen of men. They wanted to receive the reward of man's praises. They wanted people to say: What wonderful persons the Pharisees are! They sought their own glory. Over against that Jesus says in our verse: "That they may see your good works, and glorify your Father which is in heaven." There is the key thought. This points to the motive behind what we do. Not man's glory, our glory, but God's glory is to be our motive. When I give a gift to the church, the concern is not simply whether that is seen or not seen by men, but that I do that so that men may because of it glorify, not me, but my heavenly Father. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." God wants the works done to His glory, not that man may glorify us.

## **Sinful Motives Will Intrude**

How difficult this is! Yes, while we are still possessed of our sinful flesh in this world, this will be impossible. All kinds of sinful motives and thoughts will force themselves upon even the best that I as a Christian want to do. I want to give to the church for the glory of God, but in my heart I know that thoughts of self-righteousness, of self-glorification, also force themselves upon me. I keep my gift anonymous so that I may avoid the glorification of myself by men and want to do that in all sincerity, but soon I find that I say to myself: You really did a wonderful thing in such a humble way, and I begin to glorify myself in my own eyes. I help my neighbor. If he is not particularly thankful to me and fails to acknowledge properly what I have done, I begin to think evil of him and judge myself so much better than him. Indeed, although as a Christian I want to do all things to the glory of God, as a work truly pleasing to my God, yet my experience is the same as that of Paul: "I find, then, a law that, when I would do good, evil is present with me" (Rom. 8:21).

## **Despair? No, Turn to Christ!**

What to do? Shall we despair? Shall we give up all hope for salvation? Not at all. We turn to Christ, knowing that also these imperfections in our attempts to perform good works will be forgiven by Him. We turn to Christ, knowing that we can do all things through Christ, who strengthens us. We will not despair, knowing that our salvation is a free gift of God's grace. But we will pray God to strengthen us through Christ. We will strive to serve Him ever more faithfully in our lives. And our prayer will ever be that as men see the power of the Gospel working in our lives, they may glorify God for His wondrous works among men.

ARMIN SCHUETZE



# The District Missionary

The term "District Missionary" has been appearing quite frequently in reports of the Synod's mission boards. Synonymous terms are "Missionary-at-large" and "General Missionary." Various District mission boards have found it advantageous to call a missionary without restricting him to one small field. The District mission board assigns him to a promising field. He is directed to develop this field to the point of organizing a congregation and acquiring facilities for worship and for the maintenance of a pastor. As soon as a pastor has been installed there, the District missionary's efforts are concentrated elsewhere. Should a field prove unfruitful, he may be withdrawn. Then he does intensive work in another place. This practice has been adopted by several of our Districts as a measure to make the most efficient use of manpower and funds at their disposal. It has been successful.

Pastor John Raabe serves the Southeastern Wisconsin District Mission Board in this capacity. He resides at Mequon, Wisconsin, and serves Our Savior's Mission in Grafton, Wisconsin. With the help of the General Mission Board's Library of Recorded Services he serves a number of families in Indianapolis, Indiana. Writing against the background of his experience as chairman of the Minnesota District Mission Board, and from the standpoint of such a District Missionary, Pastor Raabe offers his evaluation of this office:

## Divine Blessing

In His grace God causes people in many parts of our land to ask for our services. He points out large concentrations of population in our nation. He has blessed us with a Church Extension Fund-Church Expansion Loan program which has allowed more expansion than we have ever had before. Not only has He given us the privilege of serving in many foreign fields, but He has permitted us to preach in 28 states.

God has opened the hearts and the hands of our Christians so that they have brought offerings which we never dreamed were possible. Through our stewardship and evangelism programs people have found new joys in speaking about their Savior. Sorely needed school buildings are being erected and financed with our Missio Dei offerings. New fields are constantly beckoning and saying, "Come over and help us too."

## Wise Stewardship

Serving the Savior demands wise stewardship on our part. Our mission boards often do not have the time

to investigate new fields, to preach to newly formed congregations, and to serve vacancies that exist. Some Districts have vast areas to cover. Our two newest states, Alaska and Hawaii, call for exploration. The South-eastern Wisconsin District has seven states in its jurisdiction. The Michigan District has an even larger area. Our most populous state, California, beseeches us to preach the Gospel to more and more areas. It takes time to investigate new fields, to look for suitable sites, to canvass and organize canvasses, and to serve the people. Vacancies exist for many and they often continue for many months. Several Districts have sought to alleviate this situation by calling a District missionary.

## The Extent of the Work

If you will look at the map of our country which lists our Home Missions (1967 Yearbook), you will find red dots showing the missions and preaching stations we are now serving. Others should now be added, such as Indianapolis, Indiana, and Fayetteville, Tennessee. Every one of these dots is a miracle of grace. Let the red dots remind us that here people are hearing the Message they need—that of the Savior who cleansed them of sin by His blood. If the calling of a District missionary in some small way helps to further this message, then it is worthwhile.

## Some Dangers and Safeguards Against Them

It is well to note some dangers that exist in the calling of such District missionaries. We do not like to see too many pastors called out of the pulpits in our congregations, especially in view of a shortage of pastors. There is always the temptation to expand too rapidly, far beyond our ability to finance and to supply manpower. We should not yield to the urge to build the Synod or the District rather than the kingdom of God; nor are we in competition with other synods. There are safeguards against these dangers and others, however. The District missionary serves under the District Mission Board; the District Mission Board is under the General Board for Home Missions; the General Board for Home Missions with its chairman and executive secretary is the servant of the entire Synod; and the Synod with all of the souls belonging to it is the servant of Christ, the Church's Head.

## One Hundred Years of Grace

### St. Peter's Ev. Lutheran Church Town of Hamburg, Wisconsin

Under God's blessing, St. Peter's Congregation, established in 1867, has been privileged to celebrate the 100th anniversary of its organization. Special anniversary services were held on August 13, 1967. At the morning service a former pastor,

Pastor Marvin Hanke, delivered the sermon. At the afternoon service Pastor Wayne Schmidt, principal of Luther High School, Onalaska, Wisconsin, was the guest speaker.

The official organization of the congregation took place on February 17, 1867. On that day nine charter members and Pastor W. Hass, who had come to this area from Watertown, Wisconsin, signed the constitution. Pioneer work was begun by Pastor Hass, who also served other groups in the area.

The first church was built in 1871 in the valley below the site of the present church. This was used until 1891, when the present church was built on the ridge, from which it can be seen for miles.

Records show that as early as 1874 the congregation in Chaseburg, St. Matthew's of Stoddard, and St. John's of Genoa, were all served through the Hamburg Parish. This arrangement continued until 1923, when the Stoddard and Genoa con-



gregations became an independent parish.

Under Pastor R. Baartz, who served the congregation from 1871 until 1880, St. Peter's Lutheran Church of Chaseburg was begun. He lived in the parsonage which had been built at Hamburg. In 1885 a parsonage was built in Chaseburg, and the pastor at that time, O. Oerding, took up residence there, serving the Hamburg congregation from Chaseburg. This arrangement continues today.

In 1891 the present church building was erected. At this time Pastor E. Palechek was called to serve. He served the congregations until 1939.

In 1895 the congregation applied for membership in the Wisconsin Evangelical Lutheran Synod and was accepted into membership the same year.

Since Pastor Palechek's retirement, the following have served this congregation; Pastor Harold Backer,

1939-1947; Pastor G. Horn, 1947-1955; Pastor M. Hanke, 1955-1963; and the undersigned, since 1964.

A number of young people have prepared themselves to serve in the work of the church, especially the teaching ministry. For this we are very grateful.

May the Lord ever continue to bless the members of St. Peter's Lutheran Church, and may the church on the ridge ever point souls to heaven!

ELMER J. ZEHMS

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## What do you mean . . . Sanctification?

### ARE GOOD WORKS NECESSARY?

The clear-cut answer of our Bible, which we believe is God's Word and, therefore, unchangeable, is a loud "Yes!" Good works are necessary, they are a "must"! Paul states this very simply yet very emphatically in I Thessalonians 4:3 "This is the *will* of God, even your *sanctification*." So sanctification or good works is what God not only expects, but demands of every Christian. Sometimes, however, we forget this, for we may let our thoughts dwell so one-sidedly on living with Christ in heaven, that we neglect living *under* Him and *for* Him here on earth in His Kingdom of Grace. However, Christ has redeemed us that "we should be His own, and live under Him in His kingdom, and *serve* Him [here and now] in everlasting righteousness, innocence, and blessedness." So says the great Reformer and teacher, Martin Luther, in keeping with Paul's exhortation to the Christians at Corinth: "He died for all so that all who live—having received life from Him—might no longer live for themselves, to please themselves, but to spend their lives pleasing Christ, who died and rose again for them" (II Cor. 5:15—Taylor's "Living Letters").

#### Good Works Are, Therefore, Not Optional

In fact, it is one of the purposes for which the Holy Ghost has called us by the Gospel to faith in Christ, that we should show our faith by our good works, as Paul states in Ephesians 2:10: "We are his workmanship, created in Christ Jesus *unto good works*, which God hath before ordained that we should walk in them." As the children of God, redeemed by the blood of Christ, we have no choice but to dedicate our lives to the service of that Christ by walking before Him in righteousness and holiness all the days of our life. Yet, it is God's will as well as our privilege to live according to God's holy Ten Commandments, and not according to our own whims and fancies, which the so-called "situation ethics" preachers of our day are trying to make us believe. This is certainly what St. Paul had in mind when he wrote to young Titus, words which are applicable to you and me today (Titus 2:12-14): "Denying ungodliness

and worldly lusts, we should live soberly, righteously, and godly in this present world." Why? Because "Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works*." It sounds as though Paul were living in our own age of godlessness and immorality, with its so-called "new morality." Those who advance it insist that what is right or wrong depends entirely upon a given situation, that man is a law unto himself, as Professor Gawrisch wrote in this column in a past issue of *The Northwestern Lutheran*.

#### Good, Not in the Abstract, but Good for Something, Someone

A story is told about a monk, who was eager to show his love for God by illustrating the pages of the Book of Revelation with pictures. He became so absorbed in this work of art, which he, of course, considered a good work, that he neglected the sick who were dying of the plague all around him like flies. When he came to painting the face of Christ at His Second Coming, he found he had lost his skill. Suddenly he realized for the first time that he had neglected to do "real" good works. So he devoted himself unselfishly in alleviating the suffering among his fellow men. As a result he himself was struck down by the plague, from which he later died. But before he died, he tried to finish his beloved picture. As he knelt in prayer, asking God for His help, he saw that an angel's hand had completed the picture.

This is only a legend, but its lesson is plain. Christ's face can't be painted in its full beauty upon our souls as long as we neglect our service of love to Him and our fellow men. Not only are we to be good people, "zealous of good works," we are to be good for something—good for service to our fellow men who are in need of our love. Good works, we must remember, are always necessary, but they are good, that is, pleasing to God, only when done out of love for Christ, in whom we believe, and whom we seek to glorify.

KENNETH W. VERTZ



# By the Way

Henry C. Nitz

## Startling Statistics

Statistics recently released are so startling that the associate editor of *The Lutheran* (July 19, 1967) thinks somebody ought to be sounding the alarm. Only "tiny gains" have been reported for the three major Lutheran churches in America, the average increase being eight-tenths of one per cent.

He comments: "Population growth in the United States in 1966 was down to a near-record 1.15 per cent, but even that was well ahead of the growth of the churches. . . .

"Poorest showing — once again — was made by our Lutheran Church in America. With our 3,250,000 members, we could show a net gain of only 13,000 or four-tenths of one per cent. That means a gain of one member for every 250 people on the roll. If 250 people really put their minds to it, they ought to be able to produce or win more than one additional member in the course of a whole year.

"There may be some bitter satisfaction in the fact that all churches are going through similar difficulties. The Lutheran Church — Missouri Synod, which only a few years ago seemed to be growing by leaps and bounds, has slowed down along with the rest of us. Roman Catholics report fewer converts and fewer baptisms than in previous years. But the pain that others feel doesn't help to relieve our own."

After pointing out several possible reasons for this dangerous failure, he goes on to say:

"There are some things we can and must do. One is to increase benevolence giving, so that the church's mission work isn't starved into weakness. Everything costs more today and will cost still more tomorrow. Our giving must recognize this fact, even if it means that we have to put off painting the church steeple or renovating the kitchen.

"A second obligation that rests on each of us is to make the winning of new members a personal duty. Even to report to the pastor when a new family moves into the neighborhood or into the apartment house is a way to help. Still better is to tell those newcomers about your church and invite them to attend. Best of all is to be ready and willing to

speak up for the faith which binds you in loyalty to your church and your Savior.

"From the beginning, every Christian has been on the membership committee of the church. The command to 'Go and make disciples of all nations' applies to everybody. Andrew brought Simon to Jesus and Philip brought Nathanael. The line stretches down to you. It shouldn't require 250 of us to bring just one additional person into the church."

\* \* \*

## State and Church In Public Schools

The graduation exercises at the high school in Moundsville, W. Va., were conducted without a valedictory because the valedictorian and 20 of his classmates had been barred from the exercises by the school board. They got their diplomas later in the evening by calling for them at the principal's office.

The school board has a rule that students who fail to attend the baccalaureate sermon on the Sunday evening before the graduation may not take part in commencement. The services were held this year in a Methodist church. A Roman Catholic priest instructed his student parishioners that they should not attend services in a church of another denomination.

The incident illustrates the embarrassment that school officials court whenever they attempt to make regulations that touch on religious observance. Many public schools have baccalaureate services, and if students wish to attend them voluntarily, few people will take exception to them. But when school authorities attempt to dictate to students that they must attend a particular church, even for a nondenominational service, they are courting just such trouble as the Moundsville board encountered.

\* \* \*

## Israel's Immigration Crisis

While Israel is in the limelight, it is especially interesting to learn of its immigration crisis as reported in the June 1967 issue of *The Chosen People*:

"Come Home is Israel's fervent plea to the world's Jewish population. But something has happened to the motivation to return home to the land. Whatever the reasons, social, political, economic, that have contributed to

the diminished flow of immigrants, the facts are that Israel is face to face with a full scale economic crisis. At the close of 1966 the Israeli economy was producing at only 70 per cent of capacity; construction was down 50 per cent; sale of alcohol down 40 per cent and auto imports down 30 per cent, to name a few problem areas.

"Sun and sand are the only two commodities which abound in Israel. Because of this it is scientifically estimated that approximately 4 million inhabitants are needed to maintain a well-developed technological base. Today there are 2.2 million Jews in the homeland. According to the Jewish Agency, Israel needs one-half of 1 per cent of world Jewish income, about \$500 million, plus a minimum of 40,000 Jewish immigrants per year to build and maintain the land; 25,000 returned in 1966.

"Compounding her troubles related to inadequate immigration, Israel is suffering from a brain-drain. In 1959 only 10,000 Jews emigrated from the land, while in the first nine months of 1966 more than 35,000 left. Most of that number were engineers, doctors and specialists.

"For Israel this drain is a matter of life and death since 'only through scientific research can the country hope to compete in the European market and survive in a sea of hostile Arab states.' Nor is this the whole story. Jewish birthrate in Israel has fallen off sharply in the last 15 years, while the Palestinian Arabs have doubled their population every 15 years. If this trend continues, within 50 years Jews will be a minority in Israel with a predominantly Arab population.

"An amazing aspect of the immigration crisis is that Jewish people from affluent nations are *not* challenged to return to the land and give of themselves with their educated skills. Rather, they choose to remain in the countries of their birth, live less austere than the life in Israel demands, make big money and send some of it to Israel."

(*The Chosen People* is published by the American Board of Missions to the Jews with headquarters in New York. It is nondenominational and is a so-called "faith mission." It solicits no funds, yet has an annual budget of \$700,000.00. It has branches in Canada, France, and Latin America.)



## Must Peter's Pentecost Sermon Be Revised?

The leader of a prominent Jewish conservative community in New York has said that "deep layers of Christian tradition infiltrated with anti-Semitic bias" impede dialogue between Christian and Jews. Rabbi Ben Zion Bokser of Forest Hills Jewish Center made the charge before 500 rabbis at the 67th annual Rabbinical Assembly in Washington, May 30. Dr. David R. Hunter, National Council of Churches' associate director, and Msgr. George G. Higgins, director of the Social Action Department of the United States Catholic Conference, shared the platform.

The Rabbi maintained that "some of the basic doctrinal positions which have fed Christian anti-Semitism remain unchanged," including "the conventional version of the Crucifixion." He said modern documents on the Crucifixion still imply Jewish guilt, keeping alive "the historical distortion which treats the Crucifixion as a crime perpetrated by the Jews, ignoring the findings of historical scholarship which show clearly that the Crucifixion was a political action perpetrated by the Romans."

The Roman Catholic spokesman responded by admitting that many Christians have given up the "mission to convert the Jews," and agreeing with "those Catholic scholars who think that an effort to convert Jews to Christianity is not permissible in the light of sound theology."

The National Council of Churches' spokesman asked:

"How can any Christian have the unutterable gall to invite a Jew to accept what has been the cruelest kind of hell to him and his forebears through all these years? When we add to this the fact that conversion itself has brought to the Jew far more misery than joy, how can we possibly be so callous and unthinking?"

Dr. Hunter said the "Christian community and Christian Church have harbored anti-Semitic convictions from the Fourth Century until the present day." The National Council of Churches is on record, however, he said, as asking Christians to view "the Crucifixion honestly and accurately with reference to the guilt of our common humanity rather than of any one race or community."

Another Rabbi speaking at the convention, cited the ecumenical movement as a "unique opportunity

to establish real contact with our Christian neighbors," to "reassert and emphasize the unique relationship between the two religions as faiths both based on the Bible."

(*Christian Beacon*, June 8, 1967)

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## Every Lutheran a Missionary

*We like to call the Lutheran Church "the Church of the Word." That is meet and right. "Sola Scriptura," the Word alone shall determine the teaching of our church, nourish our faith, and motivate our life and acts as Christians. What God's Word says is authoritative. But this is true not only of the proclamation of grace and of the dispensing of comfort, but exactly to the same extent of the demands and commands with which it calls us to service. We do not listen to the many sermons just for our "edification." Definitely not, for according to Ephesians 4:11, 12 we are thereby to be perfected "in order to get His holy people ready to serve as workmen and build the body of Christ" (Beck tr.)*

*If we as members of the Lutheran Church call her—and permit her to be called—the Church of the Word and are even proud of it, there ought to result from this for all her members without exception a simple but weighty conclusion. For then this church, because of her emphasized adherence to the Word of God, because of her knowledge and the faith-experience of her members would perforce do all in her power to spread this prized Word of life. Then there would not any longer dare be the introversion which thinks first of all of the preservation of its own body and its own Christian existence.*

*This church and her members would then be intent that all men be enabled to hear and also read this Word. The Word would constrain the Lutherans to distribute the Word among those who have not yet been reached by the Gospel of salvation or have not been approached properly, who do not believe in Christ the Lord and are not yet baptized. Of such heathen there are more today than at any time in the history of the Church: over two and one half billion people!*

*In such zeal the Lutheran Church should not be surpassed by anyone. Such activity the Word aims to promote.*

Thus, in part, writes Prof. Arnold Lehmann, D.D., of Halle in the February 1967 *Missionsblatt* of the Bleck-

mar Mission, promoted by the Ev. Lutheran Free Churches of Germany.

In the rest of the article he points out that, while the Lutheran Church is statistically the largest Protestant body, its mission activity in terms of men and money compares very unfavorably with that of other groups. And the saddest failure, he points out, is that of the Lutheran Church in the Land of the Reformation.

As we celebrate the 450th anniversary of the Reformation this year, sober self-study is in place. If we will not listen to our critics, we cannot expect our critics to listen to us. We do well to rejoice over our heritage, remembering that a heritage is never earned. But while rejoicing let us penitently recall our neglected opportunities. Let us resolve, by the grace of God, to become Lutherans worthy of the name.

Prof. Lehmann says that one cannot say of the Lutheran Church: "She hath done what she could." "Every Lutheran a missionary!" That, says the Halle professor, ought to be a self-evident verdict on the basis of God's Word. But the only slogan currently true is: "Every Mohammedan a missionary."

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## Dubious Strategy

The dubious strategy—to put it charitably—of trying to upgrade a more or less delinquent church member by electing him as elder, trustee, or deacon is quite effectively discouraged in the following item in "Peter Parson's Log" (*The British Weekly*, May 11, 1967):

"We are engaged in drawing up a slate of officers for the Church Board, and someone proposed the name of a man who has been very lax in attendance and interest, on the ground that, if he were appointed, he would become more involved in church affairs. I recalled the famous incident of a noble Lord who was invited to become president of the Norwich Bible Society many years ago. He replied, 'I have long been addicted to the gaming table. I have lately taken to the turf. I fear I frequently blaspheme. I have never distributed religious tracts. All this is known to your Society. Notwithstanding which you think me a fit person to be your president. God forgive your hypocrisy!'"

\* \* \* \* \*

## Snowed Under

A man once said to Robert Dick Wilson: "Dr. Wilson, how can you



hold the position that the Bible records are absolutely dependable? They are not in keeping with what I conceive to be scholarship."

Dr. Wilson said to him: "Do you read Hebrew?"

"No."

"Do you read Greek?"

"A little."

"Have you read the original records?"

"No."

"Do you read Sanskrit?"

"No."

"Do you speak French?"

"No."

"Do you speak German?"

"No."

"Do you speak Persian?"

"No."

"Do you know astronomy?"

"No."

"Are you a chemist or physicist?"

"No."

"What is the claim of scholarship you are making? I read Hebrew; I read Greek; I speak French; I speak German; I speak Persian. I know Sanskrit; I know astronomy. I know most of the sciences. I claim to be something of a scholar. On what basis of scholarship do you put your doubt of these records? On my basis of scholarship I put my affirmation that these records can be depended upon."

By the time Dr. Wilson got that far, the man had sneaked out of the room. Do not let anybody claiming

scholarship scare you away. (William M. Anderson, Jr., in *The Conqueror*).

Dr. Wilson was undoubtedly one of the greatest Biblical scholars America has produced. He was professor of Semitic Philology in Princeton Theological Seminary. He asked and roundly answered the question: "Is the Higher Criticism Scholarly?" During his student days in Germany he proposed, according to the *Sunday School Times*, "to spend 15 years in language study, 15 years in Biblical textual studies in the light of the findings of his studies in Philology, and then, God willing, 15 years of writing out his findings, so that others might share them with him."

## Direct from the Districts

### Arizona-California California

#### General Picture

The California Conference began the year with 1328 communicants, now served by 14 pastors in 19 congregations. Four of these are self-supporting: at Lodi, Pomona, Garden Grove and, as of April 1, Los Angeles. The last three have Christian day schools with 140 pupils under six teachers. Twenty students were enrolled in Synod worker-training schools. Contributions averaged \$134 per communicant, of which \$15 went for the Synod budget.

#### Mission Activity

Installed within the past 12 months were Pastors Joel W. Prange in Redding, William E. Godfrey in Whittier, A. Keibel in Concord, Victor C. Schultz in Los Angeles, Charles E. Found in Thousand Oaks, and Paul Heyn in La Mesa and Alpine. Teachers installed were Mr. David Sauer in Pomona, Mrs. Bette Feiock and Miss Barbara Biesmann in Garden Grove, and Miss Anita Rupprecht in Los Angeles.

Men are being called to our churches in Pomona and Yucaipa. New work has been undertaken in Thousand Oaks and Salinas. Vicar Gerald Geiger served under the California Mission Board during the past year, will be replaced by Student Carl Otto. Vicar Keith Haberkorn will assist in Garden Grove. Student Paul Ziemer aided the Mission Board during this summer.

Chapels have been dedicated in San Jose and San Diego. One is under construction in Citrus Heights (Sacramento); another is being planned at La Mesa. Property has been acquired in Whittier and some is in escrow at Alpine.

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#### Meaty Meetings

The California Delegate Conference met in January in Belmont, where it heard essays on the Prophet Amos by Pastor Gotthold F. Zimmermann and on "Sunday School Goals" by Pastor Robert H. Hochmuth. The state pastors, meeting in San Diego in April, were addressed by Pastor G. Zimmermann on our position with the Aid Association for Lutherans and by Pastor A. Keibel on the prophecies of the Book of Daniel. At the Golden Gate Circuit session in May in San Jose, presentations were given by Pastor A. Keibel on establishing Christian day schools in mission congregations and the members' relation to their District by Pastor Robert O. Waldschmidt.

#### Chorus Impact

The 42-member choir from Northwestern College under Dr. Arnold O. Lehmann rendered five heartily received concerts in California this spring. While acquainting the students with the Synod's mission program in the Far West, the tour edified our young congregations and, particularly, bound them closer to their Synod and veteran kindred churches in the Midwest.

#### Courier Afoot

The Conference newsletter and directory, the Courier, has been reactivated as a bimonthly. Mr. Harold R. Riechers is editor and Mr. Ronald S. Brunner is manager; both are from Garden Grove.

#### Mountain Camp

Camp Peaceful Pines to the north of Yosemite Park furnished recreation to 10-18 year old youngsters from our churches August 19-26. Topics were: "How to Defend Your Faith," "The Pros and Cons of Patriotism," and "Temptations which Beset Boys and Girls." Pastor R. Waldschmidt of Belmont was camp director.

#### Reformation Series

"A God-wrought Reformation" is the theme of a six-week series of talks and pictures in observance of the 450th Anniversary of the Reformation to be presented by the mid-California churches on Sundays beginning September 17 at 7:00 P.M. Joint services on Sunday October 29 at 4:00 P.M. will provide the climax: at Gloria Dei Church in Belmont, with District President Immanuel G. Frey as guest speaker, and at St. Mark's Church in Citrus Heights, with District Vice-President Joel C. Gerlach preaching. Mr. Carl R. B. Schwertfeger of Bethany Church in Concord is chairman of the committee.

ARMIN K. E. KEIBEL

### Michigan

#### 125th Anniversary

Because of a change in District reporters the following article was just recently received.



During September, 1966, the 125th anniversary of St. Jacob Ev. Lutheran Church, Grass Lake, Michigan, was observed and celebrated in special services of praise and thanksgiving. A mission festival, confirmation re-union service, and special 125th anniversary service were scheduled during the month. The Rev. R. Koch, Pickett, Wisconsin, a former pastor, preached on the theme "God's Blessings" at the special anniversary service on September 25.

St. Jacob Ev. Lutheran Church is one of the oldest Wisconsin Synod churches in Michigan, following only Salem, Scio Township, and St. Paul, Monroetown. The congregation had its beginning in 1841 and was organized by the Rev. Friederich Schmid. The first permanent pastor was the Rev. C. Spring of Marshall. Twelve other servants followed before the present pastor, the Rev. Andrew Bloom, was installed on September 16, 1945. The first services were conducted in a log house until 1853. The church building erected in that year is still in use by the congregation today after 114 years.

\* \* \*

#### Colonial Conference News

A memorable occasion for the "far eastern" missions in the Michigan District was the Pastoral Conference of the Southeastern Conference held April 4, 1967 at Grace, Falls Church, Virginia. Papers were delivered by Pastors Ronald Uhlhorn, King of Prussia, Pennsylvania, Alvin Baer, Ann Arbor, Michigan, and George Tiefel, South Lyon, Michigan. Pastor Fred Zimmermann, Lansing, Michigan, delivered the sermon at the evening Communion service. "The keen interest in our work and the willingness to travel so far by a great number of men provided real encouragement to the missionaries of the Colonial Conference," was the sentiment of our eastern missionaries.

Attendance continues to be good at our newest Colonial Conference field, the Baltimore mission. The highest attendance has been 39.

The congregation at North Brunswick, New Jersey, has purchased six acres of land in East Brunswick Township. The property, which includes a well-built home, cost \$51,500. On Easter Sunday 62 attended the worship service.

A new two-story colonial style home has been purchased to serve as the parsonage at King of Prussia,

Pennsylvania. Sunday attendance has been averaging about 26.

Two oak crosses to be used on altars were recently received as gifts by the Baltimore mission and the mission in King of Prussia. These were made by Pastor Donald Laude, Jenera, Ohio.

\* \* \*

#### Rededication at Sebewaing

Special services of rededication, re-consecration, and thanksgiving were held at New Salem Ev. Lutheran Church, Sebewaing, Michigan, the Rev. Walter Voss, pastor, on June 11, 1967, after renovation of the interior of church building. Pastor William Fuhlbrigg, St. Paul's, Mayville, was guest preacher for morning services. The Rev. David Schmeling, Yale, was guest preacher at a special evening service. Combined choirs of Trinity, Elkton, St. John's, Pigeon, and New Salem rendered several selections under the direction of the guest organist, Teacher Robert Scherzer of St. John's.

In their completely renovated edifice the members of New Salem delight to "enter into His gates with thanksgiving, and into His courts with praise."

\* \* \*

#### Wedding Anniversaries

Mr. and Mrs. Albert Greunke, lifelong members of Zion Ev. Lutheran Church, Toledo, Ohio, celebrated their 60th wedding anniversary on April 28, 1967.

Mr. and Mrs. Carl F. Schulz of Bethel Ev. Lutheran Church, Bay City, Michigan, celebrated their 50th wedding anniversary on June 12, 1967.

\* \* \*

#### \$100,000 for Church Buildings

The Lutheran Association for Church Extension, Inc. (LACE), reports that it now has assets of well over \$100,000.00. These funds are loaned to self-supporting congregations for their building programs.

LACE was founded as a nonprofit corporation in October 1960 by pastors and laymen of the Wisconsin Synod. Its purpose is to gather and invest the savings of members of Synod in church building programs.

People who are interested in putting their savings to work for the Savior receive interest at a rate comparable to the rates paid by savings institutions. Such funds are then loaned to churches by this organization.

Using the motto, "Savings for Our Savior," the organization has grown steadily and has made four loans to congregations.

For more information write to: The Lutheran Association for Church Extension, Inc., % Pastor R. W. Scheele, 5496 Lippincott, Flint, Michigan.  
RICHARD MACKAIN

## Pacific Northwest

### Alaska

At the request of a number of our Wisconsin Synod families, the Mission Board of the Pacific Northwest District began work in Anchorage earlier this year. Services for the present are being conducted once a month. They are being held in a Seventh Day Adventist church located on the corner of A and 6th Streets. The attendance has been from 12 to 18 and there are at present 10 Wisconsin Synod families from which to draw. The men of the Mission Board who have gone up have also been serving the men stationed at Elmendorf Air Force Base and the army base at Fort Richardson. A call has been extended for a resident missionary for Anchorage.

\* \* \*

### Renton, Washington

Since the aero space industry is attracting more and more people and one of the areas most directly affected by the expansion is that of Renton, Washington, work has been begun there by two of our missionaries. Beginning with the first Sunday in March, Pastors Paul Pankow and David Bode have been alternating in conducting services in the Renton Park School auditorium, which is located in the fast-growing suburban area southeast of Renton. Sunday school is also being conducted under the direction of Wisconsin Synod members in the group. At present attempts are being made to locate land suitable for a future building site. In light of the rapid development of this area and the corresponding rise in the cost of land, it is considered imperative that a suitable site be purchased in the very near future.

\* \* \*

### Youth Camps

All three geographical areas of the District are conducting youth camps this summer. This is the first year for the Oregon churches. They appear to be off to an excellent beginning with approximately 70 campers. The



camp will be held at White Branch Youth Camp in the McKinzie Pass area east of Eugene. Camp director Pastor Warren Widmann reports that the facilities even include an indoor swimming pool. "Camp Four Star" which is annually held at Miller-sylvania Youth Camp just south of Olympia, had a new high of 90 campers this year.

\* \* \*

#### Vacancy

Grace Congregation of Zillah, Washington, which had a vacancy for somewhat over a year, was assigned Arthur Valerio from this year's graduating class. Thus a vacancy was filled, but another one was created when Pastor Charles Tessmer of Redeemer Congregation of Yakima, Washington, accepted a call to serve two parishes in Wisconsin. The District as a whole is much richer for Pastor Tessmer's ministry in its midst. Pastors E. Zimmermann and Lee Sabrowsky, District president and chairman of the District Mission Board respectively, took the occasion of our delegate conference to express sincere thanks to Pastor Tessmer for his ministry in our midst and wish him God's richest blessing in his ministry in the future. Pastor Tessmer served Redeemer Congregation for seven years.

\* \* \*

#### New Congregation

On May 7 our mission in Salem, Oregon, organized as Immanuel Lutheran Church. The congregation which was begun by our missionary at large, Pastor Warren Widmann, numbers 21 communicants and 33 souls. A call for a resident pastor has been extended. M. F. TESKE

### † Mr. Frank J. Redeker †

The Lord of life and death called Mr. Frank J. Redeker, principal of St. Paul Ev. Lutheran Christian Day School, Tomah, Wisconsin, out of this life on August 19, 1967. He suffered a stroke.

He was born the son of Wilhelm Redeker and his wife, Augusta, nee Hoffmann, on January 27, 1910, at Salt Lake City, Utah.

He received his training for the teaching ministry in the church at Dr. Martin Luther College, New Ulm, Minnesota.

The deceased served as Christian day school teacher at St. James, Min-

## Northern Wisconsin

### Church Anniversary

On May 7, Grace Ev. Lutheran Congregation of Manitowoc, of which Pastor Theodore Sauer is minister, was privileged to celebrate the 25th anniversary of church dedication. Guest pastors for the occasion were Dr. Henry A. Koch of Morrison, Wisconsin, and Pastor Carl W. Voss of Green Bay.

### Cornerstone Laying

On June 29, St. Mark Ev. Lutheran Church of Green Bay was privileged to lay the cornerstone of a new church edifice. Pastor Carl Voss performed the ceremony. Pastor A. W. Voigt of St. Paul's, Green Bay, preached the sermon on this joyous occasion.

Services were begun here in 1960 when Pastor A. Voigt installed Pastor Voss as missionary. The first church was dedicated in June of that year, with a membership of 68. Growth has been steady, with 422 souls on the list of members this year. There are 243 communicants. In 1964 it became advisable to plan a new church structure, the first building to be used as Sunday-school space. Plans were approved last fall and excavation began in April of this year.

### Anniversary

Pastor and Mrs. William A. Wojahn, members of Grace Lutheran Church of Manitowoc (Theo. Sauer, pastor), observed their golden anniversary on June 1, 1967.

### Area High Schools

At Winnebago Lutheran Academy commencement exercises on June 6,

47 were graduated. Eleven intend to go into the work of the church. Three plan to attend Dr. Martin Luther College and eight Milwaukee Lutheran Teachers College. Others are enrolled at Bethany Lutheran College, Mankato, Minnesota, state universities, and technical schools. All commercial students found ready employment. The speaker for the commencement evening was Pastor Joel Sauer of rural Peshtigo.

The principal of the Academy, T. W. Zuberbier and Mrs. Zuberbier and Pastor and Mrs. Walter Hoepner of the faculty were on a three weeks' tour of Europe this summer. Instructors Raymond Seibel, Walter Otterstatter, and David Lauber attended summer school.

At Fox Valley Lutheran High at Appleton 100 young people were graduated on June 9. Of these, 15 intend to enter the work of the church as teachers. Some intend to go to Milwaukee Lutheran Teachers College, while others will go to Dr. Martin Luther College, New Ulm, Minnesota. Three will be going to Northwestern College, Watertown, Wisconsin. The commencement speaker was Pastor Lyle Koenig of Appleton.

Attending summer school this summer were Messrs. Stephen Boehm, Gerald Mallmann, Martin Steffel, David Umnus, and Miss Lois Hellermann. Two new teachers have been added to the staff. They are Mr. Gerald Jacobsen, formerly of Bethel Congregation of Menasha, and Mr. Walter Bock, Owosso, Michigan.

LEROY RISTOW

nesota, from 1931 to 1933; at Fairfax, Minnesota, from 1933 to 1941; and at Tomah, Wisconsin, from 1942 to 1967. Not only did he serve as principal of St. Paul School at Tomah, but he also served the Western Wisconsin District of our Synod on its Board of Education for some 20 years.

On September 1, 1936, he married Miss Jeanette Grunke, who remains to mourn the death of her husband. This union was blessed with two sons: John of Rolling Meadow, Illinois, and Robert of Omro, Wisconsin. Also surviving are six sisters: Mrs. Ludwig Joseph of St. Paul, Minnesota; Mrs. Laura Schmitt of Oakland, California; Miss Clara Redeker of

New Ulm, Minnesota; Mrs. George Brauer of Paradise, California; Mrs. Alfred Kuester of Motley, Minnesota; and Mrs. Roland Hoenecke of New Ulm, Minnesota.

The deceased was preceded in death by his parents and two brothers.

The funeral service was held at St. Paul Church of Tomah on August 22, 1967, and was conducted by Pastor O. W. Heier. The sermon was based on Revelation 2:10, "Be thou faithful unto death, and I will give thee a crown of life". The committal service was held on August 23 by Pastor Thomas Henning. Interment was made at New Ulm, Minnesota.

O. W. HEIER



## CONVENTION SIDELIGHTS

(Continued from page 316)

members of the various committees were seated in a group. Each committee was designated by a letter of the alphabet. The seat for the delegate was indicated by number. As each delegate registered and located his permanent seat for the convention, he found his convention material. This included a black leather ring binder for preserving the various reports and other materials presented during the convention. On the desk was a large blotter emphasizing the theme of the convention: "Proclaim The Everlasting Gospel." This theme was also emphasized in a large scratch pad placed into a red leather binder provided through the courtesy of the Aid Association for Lutherans.

The stage in the Convention Hall was so arranged that at times it served as a chapel for devotions and at other times as a speaker's platform. Here one was impressed with the very beautiful floral decorations which were viewed from day to day. In line with a special campaign in Michigan, the stage also featured in addition to the American flag and a church flag, the state flag of Michigan.

### Volunteers Served Delegates Well

On the convention floor proper as well as in the Convention Building and on the campus of Michigan Lutheran Seminary, pages and parking attendants were always at the service of the delegates. In most cases these were boys and girls who volunteered their services to the Convention. They are to be commended for the efficient service which they gave.

A project of the Michigan District was a visit to the Convention by the laity of the District on Saturday morning. A special meeting of this group was held on

# PROCLAIM THE EVERLASTING GOSPEL

## CONVENTION REPORTS

Saturday afternoon in the Convention Hall. More than 400 lay people were in attendance. In their meeting the group heard reports from their representatives in the world and home mission programs.

### Valuable Literature Made Available

Much incidental literature was passed out and made available to the delegates. Outstanding in this area was a 16-page booklet presented by the Board For World Missions. This booklet contains the story in pictures of each phase of the world mission program. It is a valuable tool for presenting the cause of world missions to congregations and individual groups.

While the actual work of the Convention was conducted during the sessions, the interesting and inspiring aspects of these sidelights of the convention also served in their own way to send the delegates home with the renewed determination to: "Proclaim The Everlasting Gospel."

EMIL F. PETERSON

## ELECTION RESULTS

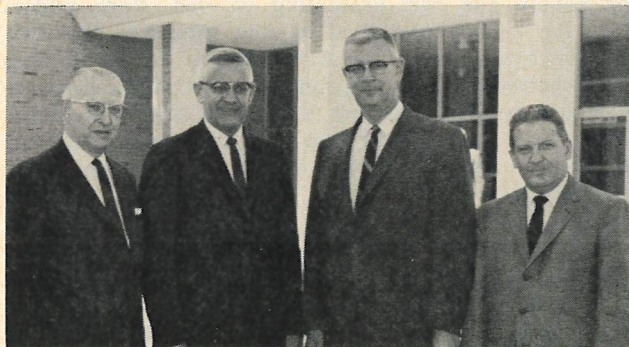
### OFFICERS OF THE SYNOD

President:	Pastor Oscar J. Naumann
First Vice-President:	Pastor Norman Berg
Second Vice-President:	Pastor Carl Mischke
Secretary:	Pastor Paul Hanke

### *Elected from the District Nominations*

Wisconsin Lutheran Seminary Board  
Pastor Hoge Bergholz — Mr. Erdman Kugler  
Dr. Martin Luther College Board  
Pastor Harold Johne — Mr. Harold Just  
Michigan Lutheran Seminary Board  
Pastor Roland Scheele — Mr. Fred Muehlenbeck  
Northwestern Lutheran Academy Board  
Pastor David Krenke — Mr. Calvin Frey —  
Mr. Paul Arndt  
Home for the Aged, Belle Plaine  
Pastor Roy Hoenecke — Mr. Louis Lieske  
Northwestern College Board  
Pastor Reginald Siegler — Mr. Arthur Hintz —  
Mr. Forrest Winter  
Wisconsin Lutheran College Board  
Pastor Edward Stelter — Mr. John Dornfeld  
Dr. Martin Luther Academy Board  
Pastor Gerhard Birkholz — Mr. Ervin Walz —  
Mr. Henry Hasse

Nebraska Lutheran Academy Board  
Pastor William Wietzke — Mr. Paul Bader  
Board of Support  
Pastor Harvey Kahrs — Mr. Robert Kaschinske  
The Board of Education — Wisconsin Synod  
Prof. Arthur J. Schulz — Dr. Siegbert Becker  
Mr. John Isch — Pastor David Kuske  
The Board of Trustees  
Pastor Marcus Nitz (Ariz-Calif.)  
Pastor Erhart Schultz (Mich.)  
Mr. Arthur Hirsch (Neb.)



The officers of the Wisconsin Synod are (l. to r.): President Oscar J. Naumann; First Vice-President Norman W. Berg; Second Vice-President Carl H. Mischke; Secretary Paul R. Hanke.



*Elected from the Nominations of Nominating Committee*  
Chairman, General Board for Home Missions  
Pastor George Boldt  
Executive Board Apache Mission  
Pastor Elmer Mahnke  
Executive Board for Latin American Missions  
Mr. Robert Grebe  
Executive Board for Central Africa  
Dr. Howard Vogel  
Northwestern Publishing House Board  
Prof. Irwin Habeck — Mr. John Metzger —

Dr. Edmund Sauer  
Chairman for World Missions  
Pastor John Jeske  
Executive Board of the Japanese Mission  
Pastor Martin Janke  
Executive Board of the German Mission  
Pastor Erwin B. Froehlich  
Executive Board, Chinese Ev. Lutheran Church  
Mr. Adolph Froehlke  
Chairman of the Board of Trustees  
Pastor Elton Huebner

# OUR REFORMATION HERITAGE

*to Have, to Hold, and to Share*

## LUTHER AND WORSHIP

The greatest blessing of Luther's Reformation was the restoration of God's Word. This is a blessing which we should appreciate every Sunday morning as we attend our church services. The fact that the Church at the time of Luther conducted services was nothing new. Believers have worshiped God as long as they have existed. When Eve gave birth to her first child Cain, she exclaimed: "I have gotten a man from the Lord!" With these words she gave evidence that God had kept His promise. When Abel brought a sacrifice of the firstlings of his flock, he worshiped, showing in his worship that he believed in that bloody sacrifice who was to come, namely, Jesus Christ, the Messiah.

### A Distorted Form of Worship

And so the Church has continued to worship. As we think of the worship of the Church previous to the Reformation, we are confronted with a form of worship which has become so distorted that it became very difficult for the believers to recognize God's gracious promises and fulfillments. There were many services in which no sermon was preached. Many sermons contained little or no Gospel. The overwhelming emphasis was on the idea of a sacrifice, something that the priest was doing for the people and was presenting to God. Very seldom were the laymen permitted to sing hymns in the service; the hymns that they were singing in their homes had acquired so many legendary and unbiblical stories that they certainly did not strengthen the faith of the worshippers. Furthermore, the services were conducted in Latin, a language which the common people could not understand.

### Luther's Method of Making Changes

What effect did the nailing of the 95 Theses have on the church service? At first there was no change in the service. In fact, Luther was very reluctant to demand drastic changes immediately. He felt that the Christians would make changes as their faith dictated to them. Before long the Church was thrown into confusion; every congregation devised its own order of service. For this reason Luther finally consented in 1523 (six years after

the publishing of the 95 Theses) to arrange an order of service. But as this order made its appearance, Luther made it very clear that he was not forcing anyone to use the order; it was merely to be a suggested order. It soon became clear that he never intended to abolish the liturgical service to which he had become accustomed. But he realized that it had to be purified, so that the Gospel would be heard in all its truth and purity.

Luther's concept of the service became entirely different from what had developed by 1517. The service had become a meritorious deed by which one could earn eternal salvation. Luther looked upon the service as a privilege to hear and to study God's Word. According to his concept, God came to His people, and the believers in turn gave thanks to God. This faith also showed itself in the believer's Christian life in that he was interested also in the welfare of his fellow man.

Let us now consider some of the aspects of our church service, as Luther also taught them.

### The Preaching of the Word

Do we become tired of hearing the Word preached to us every Sunday morning? Perhaps a look at the pre-Reformation church will help us to appreciate what a blessing we have in our services. The people who attended church services previous to 1517 had very few opportunities to hear sermons in the Sunday morning services. This was one change which Luther made very boldly. He felt that every church gathering should include a study of the Word and prayer. Furthermore, he insisted that this be done in the language of the people. It was for this reason that he spent much time and effort in translating the Bible into German. He knew Christ's exhortation to hear and study the Word, for only through the precious Word can the Holy Ghost enter the hearts and create faith in the believers.

It may surprise us to know that Luther did not favor long services. He felt that a one-hour service was sufficient, lest the people be wearied. He did, however, conduct two services every Sunday—one in the morning, in which he preached on the Gospel, and the other in the evening, when he usually based his sermon on the Epistle. In addition to this he conducted daily services; these were intended especially for the priests and the students, in particular those students who were preparing themselves for the ministry.



### The Reading of the Word

Luther laid great stress upon the hearing of the Word. He commended those church fathers who recited Psalms in the service. He devised a plan whereby the entire Bible would be read systematically year after year. In Luther's day it was customary to chant the Epistles and the Gospels. Since the chants had been written for the Latin language, he and his collaborators devised chants for the German language, for he felt that the Word had to be used in the people's language. Luther also encouraged the use of the Introit, the Kyrie, the Gloria in Excelsis, the Sanctus, and the Agnus Dei, for they all were the Word of God and would be a great blessing to the people.

### The Singing of Hymns

Luther knew his German people well and knew, therefore, that they loved to sing. He knew also that singing would get the people to participate in the service, if he could introduce it into the service. This was another form of participation which had been lost when the service became a sacrifice, conducted entirely by the clergy. He knew the exhortation of the Apostle Paul to "teach and admonish one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Luther also realized that the liturgical responses had been taken away from the people and had been given to trained choirs. As soon as he possibly could, he gave the congregation some of the liturgy in hymn form. Once the people had a taste of this, there was no return to the former service. Within the next ten years many hymnals appeared; Luther and his collaborators spent many hours, composing and arranging hymns for the Church. Since that time the Lutheran church has been the singing church.

### Holy Communion

Before the Reformation the "mass," as Holy Communion was called, had been looked upon as a sacrifice; it was performed by the priest. People participated by receiving the bread only. Masses were celebrated even without the presence of a congregation. The celebration of the mass was considered a meritorious deed; it was even possible to have masses celebrated for the dead. In connection with the mass the "canon prayer"

was prayed by the officiant. This prayer, which was offered silently, contained the Words of Institution; but in addition to these words there were many anti-Scriptural elements, as the adoration of Mary, the veneration of saints, and prayers for the dead. It was particularly this part of the service that turned the mass from a sacrament (something that God has done for man) into a sacrifice (something man does for God).

In the celebration of Holy Communion Luther had to make changes. He could not permit the unscriptural canon to remain. In its place he kept the Words of Institution and the Lord's Prayer.

Luther also discontinued the practice of celebrating mass without the presence of the congregation. He celebrated the Lord's Supper only when members of the congregation had announced their intention personally. This gave him an opportunity to question the members in regard to their understanding of the Word.

Luther, on the basis of the Word, had to reject the doctrine of transubstantiation, the doctrine which taught that when the priest had consecrated the bread and wine, they became the body and blood of Christ and remained so. According to the Scriptural teaching he believed, and we believe, that as Christians receive Holy Communion, they are receiving the true body and blood of Jesus Christ, according to His words of institution. The elements left after Communion are bread and wine, not body and blood of Christ.

Nor did he make a law to tell his members how often they were to commune. He believed that frequent communing was pleasing to God only if Christians were moved to it by a hunger and thirst for that which is received at the Lord's Table, namely, forgiveness of sins. Fasting and prayer had been demanded by the Church as preparation for Holy Communion, but Luther held that prayer and fasting were a matter of Christian liberty.

Do we appreciate our Lutheran church service? Let us thank God for this heritage, which is ours because of Luther's concept of the true church service—a service in which we can worship God in spirit and in truth.

MARTIN ALBRECHT

[Martin Albrecht is professor of Church Music and Christian Education at Wisconsin Lutheran Seminary.]

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## LUTHER AND THE SINGING CONGREGATION

### Learning to Sing, 1967 and 1527

As Lutherans review their Reformation heritage in this 450th anniversary year, Catholic congregations in America are experiencing something akin to that of the evangelical congregations of Luther's day: They are learning to sing in church. As a result of the Constitution on the Sacred Liturgy promulgated in 1963 and Vatican II, Catholics are, for the first time ever, singing hymns in the Sunday Mass with official sanction and encouragement. How is it going?

#### A Predictable Reaction

Though some congregations are singing reasonably well, Rhea Felkner, managing editor of the *U.S. Catholic*, reports that "Most Catholics don't like the hymns."

Perhaps this was predictable, considering that Catholic congregations have been conditioned by a lifetime of training and 15 centuries of tradition to consider reverent silence in church as the ideal. Added to this are the difficulties of being largely without hymnals, having to learn nearly all the hymns from scratch, and doing with organists who are not trained to accompany congregational singing.

#### A Remarkable Reaction

In contrast, the evangelical churches of Luther's day, which had the same tradition of silence and faced much the same obstacles, welcomed the introduction of hymn singing with a remarkable enthusiasm. As the new Ger-



man hymns left the hands of Luther and others and rolled off the printing presses in the form of hymnals, leaflets and hymn sheets, they were eagerly snatched up by the people. They took them home, committed them to memory, and sang them at their work, at social gatherings, and very soon also in church. There they joined the choir as it sang the hymns in unison or alternated stanzas with the choir. On occasion the choir accompanied the congregation with a four- or five-part harmonization by Luther's composer-friend, Johann Walter, or another composer. The organ was not used to accompany the congregation until nearly a century after Luther's death.

### 100,000 Hymns

The amazing popularity of the new chorales, as they came to be called, and of congregational singing is attested to by the flood of hymnals that followed the publication of the first Lutheran hymnal, the *Achtliederbuch* of 1524. This modest volume had only eight hymns, four by Luther. A second was issued in the same year, containing 25 hymns, of which 18 were by Luther. Others followed quickly. By Luther's death in 1546 a hundred different hymnals had been published. The hymnals grew in size as well as number. By the end of the century hymnals with as many as 600 hymns were in use. By 1775 nearly 75,000 hymns had been written and German hymnody eventually approached the 100,000 figure.

### Question

To what should we attribute the success and popularity of Reformation hymnody? The German people, of course, loved to sing, almost any time, any place. In this respect at least, they were less inhibited than today's American, who is usually somewhat self-conscious about singing outside the privacy of his shower. At least three other factors, however, seem more important:

- 1) The stimulating power of the Gospel;
- 2) The excellence of the new hymns;
- 3) The leadership of Luther.

#### 1) "Christians, One and All, Rejoice!"

To people who were used to striving for an ever-uncertain righteousness through the performance of penances and other works of supposed merit, the Gospel of full and free forgiveness through faith in Christ came with the urgency and freshness of Good News. It was Gospel preaching and teaching that made the people feel like singing and gave them something to sing about. And as soon as they had something to sing (Luther's hymns), they sang, willingly and joyfully.

#### 2) "Sing unto the Lord A New Song"

The first-rate excellence of the new hymns, especially Luther's, was a second factor in assuring the Lutheran Church the name of "The Singing Church." Under Luther's hand, the hymn texts came forth breathing the spirit and content of the Gospel, joyfully proclaiming the mighty works of God in Christ. There is a bigness about them, concerned as they are not with the little worlds of our individual aches and pains, but rather giving voice to our deep spiritual needs and pointing to the wide mercy of God in filling those needs. Luther's hymns seem to speak in a universal way to every Christian and for every Christian, and such hymns make for ideal congregational song.

The chorale *tunes* of Luther were likewise a truly "new song," ideally suited to their purpose. Though the chorale was a "newborn babe," its "parents" were familiar to the people. The mother was the music of the church, Gregorian or plainsong melodies—cultured and graceful, richly ornamental, yet gentle and reserved. The peasant father was popular German folk song—simple and down to earth, hearty and cheerful, moving with a solid gait and occasional exuberant leap. Some of the hymn tunes composed or revised by Luther favor their plainsong mother, as for instance, "We All Believe in One True God" (LH 251) or "Isaiah, Mighty Seer" (LH 249). Others take after their folksong father, as for example "From Heaven Above" (LH 85) and "Dear Christians, One and All, Rejoice" (LH 387). Still others, like "A Mighty Fortress" (LH 262), show a wonderful blending of the two kinds of song. With tunes like these illuminating the Gospel texts and "giving life to the words," as Luther put it, it was no wonder that the people responded when he sang out:

Dear Christians, one and all, rejoice,  
With exultation springing,  
And with united heart and voice  
And holy rapture singing,  
Proclaim the wonders God hath done,  
How His right arm the victory won;  
Right dearly it hath cost Him.

### 3) Luther's Influence

As is already obvious from the foregoing, the third factor and most important figure in the story and glory of congregational song is Luther himself. His own creative example, his sound ideas on music and worship, and his practical leadership gave a firm direction and powerful stimulus to congregational singing. Luther was motivated by three considerations. First of all, he loved music intensely and considered it a marvelous gift of God. "Next to the Word of God," he writes, "the noble art of music is the greatest treasure in this world." Here he stood in contrast to Calvin. He feared the pleasure and power of music and restricted its use to simple, unaccompanied Psalm singing in the Reformed churches. Luther thought that the best thing that could happen to music was that it be put into the service of the Gospel and wed to the Word of God.

He also believed that singing was a natural expression for a Christian who was persuaded that God had redeemed him: "He who believes this sincerely and earnestly cannot help but be happy; he must cheerfully sing and talk about this, that others might hear it and come to Christ." Therefore Luther made room in his revision of the Liturgy for the congregational singing of the Creed, Sanctus and Agnus Dei, and for additional hymns between Epistle and Gospel and during the Distribution. A third motivation for Luther was practical and instructional. He writes, "I am willing to prepare spiritual hymns in order that the Word of God may be set going among the people through singing also." In this he was enormously successful. His enemies complained that his hymns were converting more people than his sermons.

### The Singing Church, 1967

It is disappointing, though not surprising, that the fledgling movement for congregational song in the Catholic Church is not reaching for the Gospel-oriented



Lutheran hymnody. What is more disturbing, however, is that a book like the *Service Book and Hymnal*, serving two thirds of America's Lutherans and fine in many ways, has found no room for the bulk of Luther's hymns! Though Luther's hymns and other Reformation age chorales have not disappeared from *The Lutheran Hymnal*, they are often conspicuously absent from our hymnboards. If we do not use them, we shall lose them and be the poorer for it. In the centuries since Luther, we have been enriched by many other kinds of hymns and certainly the early Lutheran chorales are not *all* that we can sing, but they should be *first of all* what we sing—not just because they belong in the very first rank of Christian hymnody, but especially because they sound the distinctive confessional note of Lutheranism, the theme of justification by faith in Christ. Though they

are not as easy to sing as some others, they reward the effort to learn them and keep on satisfying like slices of good, crusty, homemade bread. This anniversary year should call forth more than loyal lip-service to the chorales. Lack of space in this article precludes consideration of a practical congregational program, but we could begin in this year by once more learning to sing well the songs of Luther, hymns like "God the Father, Be Our Stay," "Now Do We Implore God the Holy Ghost," and "We All Believe in One True God." This is the only kind of "lip-service" worthy of the Singing Church and our heritage of song.

KURT EGGERT

[Kurt Eggert is professor of music at Wisconsin Lutheran College, Milwaukee, Wisconsin.]

## A Sample of the Synod's Program in Action

### Bethany Lutheran — Saginaw, Michigan

The story of Bethany Lutheran Church in Saginaw, Michigan, is a story of our Synod's Mission program in action. It is a story in which most of the readers of this article have played a part through their consecrated gifts to the Church Extension Fund and the mission endeavors of our synod.

It is also a story of contrasts—a story which emphasizes on the one hand the weakness of spreading ourselves too thin in beginning a project, and, as well on the other, to offer demonstrable proof of God's abundant blessing upon a group that has proceeded on faith in the Savior's words: "Seek ye first the kingdom of God. . . ."

#### Growing But Not Meeting the Potential

Bethany Congregation had its beginnings in the summer of 1954. On the anniversary of the Reformation in that year 14 families numbering 34 communicants became charter members. For two years services were held on the stage area of our Synod's Michigan Lutheran Seminary. God's blessing upon the completion of a chapel in a rapidly growing area in the outlying metropolitan district, and upon the diligent work on the part of the first pastor, had about doubled the number of communicants by the end of 1957. We were fortunate to have been one of the very first denominations to enter this "boom" area.

Up until now the growth of the congregation had kept up proportionately with the growth in population. But then other denominations came into the area—not with just a temporary chapel, but with permanent wor-

ship facilities having a clearly "churchly" atmosphere. Our congregation continued to show yearly growth, but it was slow. It took another eight years, until the end of 1965, to double the communicant membership for the second time. In that same period the area population had grown four to five times. These denominations with more "churchly" facilities grew at about the same rate as the population. It was commonplace for prospects to visit us just once and then to show no further interest. Such experiences were discouraging.

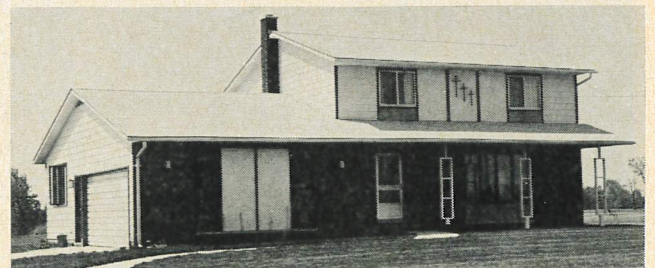
#### Relocating and Building a New Plant

As early as 1961 the congregation saw that something drastic would have to be done to enable them to meet their potential. They decided to sell their property and relocate with an entirely new plant. The District Mission Board and the Synod's Board of Trustees agreed. With the sale of the property and loans of \$17,000.00 from the Parsonage-Teacherage Fund and \$60,000.00 through the Chapel-Expansion Loan program of the Synod, a complete set of facilities at a total cost of about \$150,000.00 was completed and dedicated in January of 1966. To avail themselves of the needed loans, the members committed themselves to what at that time amounted to \$4.50 per communicant per month for debt retirement alone.

God's blessing upon these efforts has been apparent. In the 18 months since Bethany has been in her new home, 40 adults have been enrolled for instruction and the communicant membership has grown by 43 per cent, in spite of the fact that the new location is one mile



The exterior of Bethany Church, Saginaw, Michigan. The educational wing extends to the left.



Bethany of Saginaw, Michigan, built this parsonage at the same time that it erected its new church building.



beyond the present growth of the suburbs. The thought of what our potential for serving the interests of our Savior's kingdom will be within the next three to five years, when a new series of subdivisions is expected to have grown up around us, is overwhelming.

#### Congregation Becomes Self-Supporting

On Sunday, April 16, of this year, the members of Bethany gathered in a special service of thanksgiving over the fact that God had enabled them to assume the role of a self-supporting congregation. Pastor H. C. Buch, representing the Michigan District Board for Home Missions, preached the sermon on I John 3:1, using as his theme: "The Church's Work Is God's Love Reflected."

In this day when our church is in such urgent need

of manpower, and in a time when we are enjoying a scale of prosperity never before known, is it proper that the work of the men we do have in our mission fields should be hindered in so many of those fields with inadequate facilities? The members of Bethany Congregation have witnessed firsthand what wonders the proper facilities can do to foster the work for which we are all called, and they are grateful to God and their fellow Christians in the Synod for having given them this start. But we also know of countless others who are in need of this same backing. May we call upon you to join in a *serious* and *dedicated* effort to truly extend ourselves and our Savior's kingdom with regular, liberal, and consecrated gifts to the Church Extension Fund?

V. W. THIERFELDER

### Dedication—Mission Church St. Mark Ev. Lutheran

#### Brown Deer, Wisconsin

About 350 joyous Christians joined the members of St. Mark in a day of thanksgiving on the occasion of the dedication of the new St. Mark Church and School on June 11, 1967. In the morning Pastor Adolph Buenger, president of the Southeastern Wisconsin District, preached, basing his sermon on Psalm 87. In the afternoon Professor Irwin Habeck of our Seminary in Mequon addressed the congregation, using Psalm 26 as his text.

The combination school and chapel, erected with your Church Extension Fund monies, is all under one roof and consists of two classrooms for a Christian day school, a chapel which seats 160 and is so designed that at a later date it can be con-

verted into two additional classrooms, and a spacious office.

On September 25, 1965, exploratory services began in the Brown Deer area. The first service and all services from that time on until the day of dedication were held in the Brown Deer Village Hall, with the exception of Lenten services, which were held in the basement of a member's house. On December 12, 1965, the congregation incorporated, and St. Mark Lutheran Church was born. The congregation now numbers around 100 souls.

In September of 1967, St. Mark opened its doors to operate the only Christian day school within the boundaries of Brown Deer. Miss Doris Heidtke, St. Mark's first teacher and four-year graduate of New Ulm, class of 1967, teaches grades K-4.

The dedication booklet was headed with the words, "All Glory Be To

God Alone." The members of St. Mark pray that the Lord of Hosts will ever keep them mindful of this that their lives may be dedicated and lived to our gracious Lord and that their new building may be ever used to preach and teach the Gospel of Jesus and always redound to His glory.

THEODORE OLSEN

#### Briefs

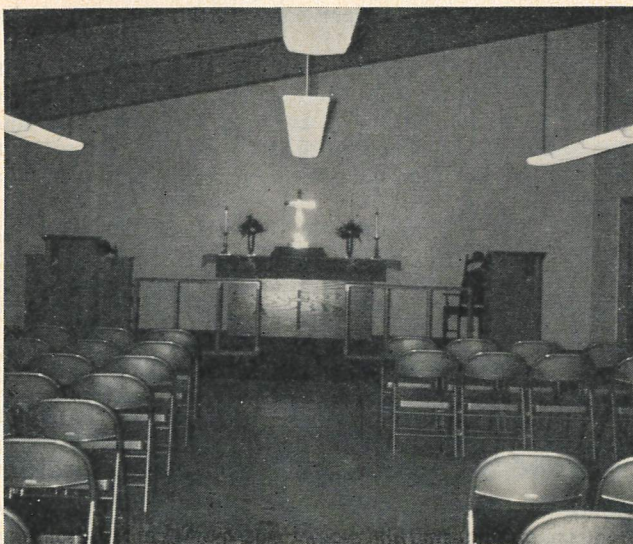
(Continued from page 310)

free," so let us give honored places in our churches and in our hearts to all who confess their faith in the all-atoning sacrifice of Christ and in the Scriptures, which have the Redeemer as their heart and core.

\* \* \*

**THE TWO REFORMATION ANNIVERSARY ARTICLES** in this issue are:

"Luther and the Singing Congregation," by Professor Kurt Eggert; "Luther and Worship," by Professor Martin Albrecht.



(Above) The new St. Mark Church and School, Brown Deer, Wisconsin.

(Left) This is now the worship center for members of St. Mark Lutheran Church, Brown, Deer, Wisconsin.



**WISCONSIN EVANGELICAL LUTHERAN SYNOD  
CURRENT BUDGETARY FUND**

**1967 Prebudget Subscription Performance**

Seven months ended July 31

	Subscription Amount for 1967	7/12 of Annual Subscription	Offerings Received in 1967	Per Cent of Subscription	Offerings Received in 1966	Per Cent Increase for 1967
Arizona-California .....	\$ 75,481	\$ 44,303	\$ 40,444.88	91.9	\$ 39,693.81	1.9
Dakota-Montana .....	105,451	61,513	50,185.32	81.6	58,808.10	14.7*
Michigan .....	507,155	295,840	270,491.06	91.4	250,058.68	8.2
Minnesota .....	560,698	327,074	344,726.59	105.4	366,225.97	2.5
Nebraska .....	103,184	60,191	50,533.79	84.0	52,252.62	3.3*
Northern Wisconsin .....	591,401	344,984	345,139.34	100.0	355,953.58	3.0*
Pacific Northwest .....	24,555	14,324	12,590.70	87.9	11,231.71	2.1
Southeastern Wisconsin ..	735,046	428,777	366,130.26	85.4	404,296.74	9.4*
Western Wisconsin .....	655,531	382,393	361,655.54	94.6	382,855.51	5.5*
<b>Total .....</b>	<b>\$3,358,502</b>	<b>\$1,959,126</b>	<b>\$1,841,897.48</b>	<b>94.0</b>	<b>\$1,891,376.72</b>	<b>2.6*</b>

\* Indicates a decrease

**MISSIO DEI CONTRIBUTIONS  
Total to July 31, 1967**

Arizona-California .....	\$ 88,531.13
Dakota-Montana .....	92,212.81
Michigan .....	373,452.36
Minnesota .....	395,823.96
Nebraska .....	85,545.06
Northern Wisconsin .....	574,781.00
Pacific Northwest .....	27,193.95
Southeastern Wisconsin .....	680,385.29
Western Wisconsin .....	465,021.86
Gifts sent to Treasurer's Office .....	22,564.56
<b>Total .....</b>	<b>\$2,805,511.98</b>

**CURRENT BUDGETARY FUND**

**Statement of Income and Expenditures**

One month ended July 31, 1967 with comparative figures for 1966

One month ended July 31

	1967	1966	Increase Decrease*
<b>Income</b>			
Prebudget Subscription Offerings .....	\$197,663.71	\$226,018.61	\$28,354.90*
Gifts and Memorials .....	7,810.15	2,719.69	5,090.46
Pension Plan Contributions .....	3,656.54	5,771.52	2,114.98*
Other Income .....	176.76	265.89	89.13*
<b>Total Income .....</b>	<b>\$209,307.16</b>	<b>\$234,775.71</b>	<b>\$25,468.55*</b>
<b>Expenditures</b>			
Home Missions .....	\$ 77,101.88	\$ 78,880.75	\$ 1,778.87*
World Missions .....	44,720.53	40,128.34	4,592.19
Worker-Training .....	74,173.19	73,562.68	610.51
Benevolences .....	53,610.50	40,049.37	13,561.13
Administration and Services .....	23,495.67	28,225.60	4,729.93*
<b>Total Expenditures .....</b>	<b>\$273,101.77</b>	<b>\$260,846.74</b>	<b>\$12,255.03</b>
Operating Gain or Deficit* .....	\$ 63,794.61*	\$ 26,071.03*	
Deficit carryover from June 30, 1967 .....	199,963.00	—	
Net Operating Gain or Deficit* .....	\$263,757.61*	\$ 26,071.03*	

**June 1967 Report**—This report did not appear in The Northwestern Lutheran. At the close of our fiscal year ended June 30, 1967 the Current Budgetary Fund expenditures were \$199,963 in excess of the income. This information was included in the Treasurer's Annual Report which was distributed to the delegates attending the Convention in Saginaw. We have a limited number of copies of this report on hand. If you wish a copy, please write to us, and we will gladly send you one as long as our supply lasts.

Norris Koopmann, Treasurer  
3512 W. North Ave.  
Milwaukee, Wisconsin 53208

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

**PASTORS' INSTITUTE**

Please note the change of dates. Lectures begin on Oct. 23, instead of Oct. 16. The change was made necessary by the WELS-ELS Forum meeting on Oct. 16 and 17, at which the presence of both Institute lecturers is required.  
(Change second date from Oct. 23 to Oct. 30.)

**ELS 450TH REFORMATION  
ANNIVERSARY OBSERVANCE**

For this notable anniversary the Evangelical Lutheran Synod has engaged Pastor Kurt Marquart of Toowoomba, Queensland, Australia. He is to give four lectures on Luther at Bethany Lutheran College, Mankato, Minn., the first is scheduled for 10:15 a.m. on Oct. 30 and the last at 1:30 p.m. on the 31. Moderate charge for those desiring meals and lodging. Send reservations to M. H. Otto, Bethany College, 734 Marsh St., Mankato, Minn. 56001.

**ST. OLAF COLLEGE AND  
CARLETON COLLEGE STUDENTS  
Northfield, Minn.**

Beginning this fall I will attempt to serve Wisconsin Synod students on the above campuses. But since the names of these students will not be available to me from the college registrars until mid-October, I must depend now on pastors, parents, and students themselves to send me names of those who will attend.

Pastor Stephen Valleskey  
204 N. Gibbs St.  
Prescott, Wis. 54201

**RIVER FALLS STATE UNIVERSITY**

A full WELS campus program will be offered. Pastors, parents, students, please send names of those who will attend to the undersigned.

Pastor Stephen Valleskey  
204 N. Gibbs St.  
Prescott, Wis. 54201

**NAMES REQUESTED  
for our Missions**

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

Alabama	Huntsville
Alaska	Anchorage
California	Alpine-Le Mesa Concord (Oakland) Fort Ord Lancaster Monterey (Salinas) Redding Sacramento (Citrus Heights) Salinas San Jose Thousand Oaks (Ventura Co.) Whittier (La Habra, Montebello)
Colorado	Yucaipa (Redlands)
Connecticut	Fort Collins*
Florida	Hartford* Cutler Ridge (Miami) Orlando West Palm Beach*
Illinois	Belvidere Mundelein Tinley Park (S. Chicago)
Indiana	Indianapolis
Iowa	Davenport (Quad City)
Kansas	Hays-Stockton Kansas City (Overland Park) Topeka Wichita
Maryland	Baltimore
Michigan	Jackson* Kalamazoo Portland Utica
Minnesota	Duluth-Superior Faribault* Moorhead St. Cloud* St. Louis*
Missouri	Columbus
Nebraska	North Brunswick
New Jersey	Albuquerque*
New Mexico	Cleveland Grove City (Columbus)
Ohio	Stow (Akron) Oklahoma City Salem
Oklahoma	Oklahoma City Salem
Oregon	Brookings
Pennsylvania	King of Prussia (Philadelphia)
South Dakota	Brookings
Texas	Dallas-Duncanville El Paso* Fort Worth* Houston San Antonio
Virginia	Falls Church (Wash., D.C.)

**CHANGE OF ADDRESS**  
Pastor Erwin Scharf  
c/o Wis. Ev. Lutheran Synod  
Box 25 APO 96243  
San Francisco, California

**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.



Washington Renton  
 Wisconsin Eau Claire  
 Lancaster  
 Little Chute  
 New Berlin\*  
 Prairie du Sac  
 Shawano  
 Waupun

Canada St. Albert-Edmonton, Alberta  
 \*Denotes exploratory services.  
 (New Missions in cities already having a  
 WELS church are not listed.)

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

WELS MEMBERSHIP CONSERVATION  
 10729 Worden, Detroit, Mich. 48224

**NEW PLACE OF WORSHIP**  
 East Brunswick, N. J.

Name: Our Savior's Ev. Lutheran Church  
 Place: Memorial School, Innes Rd. off  
 Ryders Lane, East Brunswick, N. J.  
 08816.

**CALENDAR OF CONFERENCES**

**ARIZONA-CALIFORNIA**

**DISTRICT PASTORAL CONFERENCE**

Date: Tues., Oct. 31, beginning at 10 a.m.  
 with a Communion service, through  
 Thurs., Nov. 2, at noon.

Place: Zion Church, 9th Ave. at Woodland,  
 Phoenix, Ariz.; Phillip K. Press, pastor.

Agenda: Exegesis of I Tim. 3 (Perilous  
 Times), D. Valleskey; Interpretation of  
 Old Testament Prophecy, Dr. Paul Peters;  
 St. Paul's Approach to the Unchurched,  
 Part II, Edgar Hoenecke.

Phoenix area churches will hold a special  
 Reformation Service in connection with  
 the conference on Tuesday evening, Oct.  
 31, with V. Winter as the speaker. The  
 confessional service speaker will be D.  
 Valleskey. Conferees are responsible for  
 their own meals and lodging.

D. K. Tomhave, Secretary

**DAKOTA-MONTANA**

**WESTERN PASTORAL CONFERENCE**

Date: Oct. 17 and 18, 1967.

Place: St. John, Tappen, N. Dak.

Time: 10 a.m. C.D.T.; evening Communion  
 service; (L. Dobberstein, W. Sprengeler,  
 alternate).

Papers: The Gift of Tongues, D. Krause;  
 The Care of Conscience, N. Engel; Exe-  
 gesis of James 2, W. Schulz; Book Re-  
 view, W. Oelhafen.

Arnold Lemke, Secretary

**MICHIGAN**

**FLORIDA PASTORAL CONFERENCE**

Place: Faith Lutheran Church, St. Peters-  
 burg, Fla.

Date: Tues., Oct. 3, 1967. Opening service  
 at 9 a.m. sharp.

Program: Exegesis of I Tim. 2 by Wm. Steih.  
 Report on the Synod's Convention by  
 Delegate. The pastors of this confer-  
 ence are reminded to have their surveys  
 on possible new mission sites in written  
 form.

Richard Wiechmann, Secretary

**MINNESOTA**

**RED WING PASTORAL CONFERENCE**

Date: Oct. 24, 1967.

Place: Good Shepherd, Cedar Rapids, Iowa,  
 D. A. Seifert, host pastor.

Time: 9 a.m. Wm. Ziebell, preacher (D.  
 Bruemmer, alternate).

Agenda: Exegesis: Eph. 6:1-9, R. Zehms  
 Eph. 6:10-20 (F. Mueller, alternate); Award  
 Systems in Sunday School—Pro and  
 Con, L. Lillegard; From Whom Did Jesus  
 Christ Redeem and Ransom Us? N. Sauer;

History of the Separation of Church and  
 State, E. Leyrer.

Darryl G. Bruemmer, Secretary

\* \* \*

**NEW ULM DELEGATE CONFERENCE**

Where: Nicollet, Minn.

Time: 9:30 a.m. Oct. 4, 1967.

Agenda: Reports on the Synod Convention;  
 Reformation Music, M. Zahn; The Chris-  
 tian as Citizen, F. Nitz.

Melvin Schwark, Secretary

\* \* \*

**NEW ULM PASTORAL CONFERENCE**

Where: St. Paul's New Ulm.

When: 9:30 a.m. Nov. 1, 1967.

Preacher: H. Jaster (R. Hoenecke, alternate).

Agenda: Sermon Critique, C. Trapp; Formu-  
 la of Concord, O. Siegler; Mormonism,  
 L. Schalow.

Melvin Schwark, Secretary

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**MANKATO PASTORAL CONFERENCE**

Date: Oct. 3, 1967.

Place: St. Paul's Church, North Mankato,  
 Minn.

Time: 9:30 a.m. Communion service at  
 11 a.m.

Preacher: P. Hanke (D. Lindloff, alternate).

Agenda: Exegesis of I Tim. 3 and 4, E.  
 Peterson; Casuistry.

D. Begalka, Secretary

**NEBRASKA**

**COLORADO MISSION DISTRICT**

**PASTORAL CONFERENCE**

Date: Oct. 3, 4, 1967; opening devotions,  
 10 a.m.

Place: Zion Ev. Lutheran Church, Denver,  
 Colo.; W. H. Wietzke, pastor.

Communion service: Tues. Oct. 3, 1:30 p.m.;  
 Preacher: A. K. Hertler (E. Kuehl, alter-  
 nate).

Agenda: Reports; Synod Convention review  
 by delegates; Panel Discussion of Cur-  
 rent Church History, W. H. Wietzke, mod-  
 erator, W. Krenke, H. Schmidt; The Sig-  
 nificance of St. John's Description of  
 Jesus, Rev. J. H. A. Schulz; Exegesis of  
 I Tim. 5, 17ff., V. Bittorf; Article III, Augs-  
 burg Confession, W. F. Wietzke.

V. Bittorf, Secretary

\* \* \*

**NEBRASKA DISTRICT**

**TEACHERS' CONFERENCE**

Place: Mission, S. Dak.

Time: Oct. 12 and 13, 1967.

Program: Opening service, Pastor Edgar Her-  
 man; An Effective Way of Teaching  
 Hymnology, Linda Wendt; Teaching and  
 Controlling Good Study Habits, Watertown  
 Panel; Report of Synod Convention, Daniel  
 Southard; The Pastor and His Relation-  
 ship to the School, Pastor G. Free; Using  
 Educational TV in the Classroom, Patricia  
 Allerheilgen; Book Reviews: Some of the  
 Best in Children's Literature in 1967, Rol-  
 land Menk; District Board of Education  
 Report, Pastor G. Free; Report of the  
 Executive Secretary, Mr. Emil Trettin.

Howard Maertz  
 Program Committee Chairman

**NORTHERN WISCONSIN**

**FOX RIVER VALLEY AND WINNEBAGO  
 LUTHERAN SUNDAY-SCHOOL  
 TEACHERS' INSTITUTE**

Date: Oct. 8, 1967.

Place: Bethany Lutheran Church, Appleton,  
 Wis.; Lyle Koenig, pastor.

Time: 2 to 4 p.m. A light lunch will follow.  
 All Sunday-school teachers, pastors, and  
 day-school teachers are invited.

Please announce to the host pastor.

H. A. Kahrs, Chairman

\* \* \*

**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 Conven-  
 tion; 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 in-  
 formation to the host pastor. Each pastor  
 will arrange for his own lodging. If help  
 is desired, contact the host pastor.

S. Kugler, Secretary

**PACIFIC NORTHWEST**

**THE JOINT TEACHERS CONFERENCE  
 OF THE WISCONSIN AND  
 EVANGELICAL LUTHERAN SYNODS**

Date: Oct. 12 and 13, 1967, beginning at  
 8:30 a.m.

Place: Parkland Ev. Lutheran School, Ta-  
 coma, Wash.

Agenda: "A History of Church School in  
 America" and "Reading, Writing, and Re-  
 citing Poetry," Prof. Sigurd K. Lee, Beth-  
 any Lutheran College; "A Refutation of  
 Evolution," Dr. Chittick, the University of  
 Puget Sound, Tacoma; a discussion of  
 Federal Aid, led by Pastor Teske.

Judith A. Winter, Secretary

**WESTERN WISCONSIN**

**CENTRAL WISCONSIN**

Date: Oct. 24, 1967.

Place: St. Paul's, Marshall, Wis.; A. Nico-  
 laus, host pastor.

Time: 9 a.m.

Program: Exegesis of Acts 4, Ardin Laper;  
 Biblical Basis for our Mission, Darwin  
 Raddatz; Congregation Self-Study, Elton  
 Huebner; The Practice of Evangelism,  
 Ronald Roth.

Wernor E. Wagner, Secretary

**THE NORTHWESTERN LUTHERAN**