



THE NORTHWESTERN

Lutheran

November 26, 1967



BRIEFS by the Editor

ANOTHER FIRST in the history of our Synod occurred with the creation of the office of Stewardship Counselor. The office was established by resolution of the Synodical convention last August. Acting on this resolution, the Conference of Presidents issued a call, and the man called has accepted. You will find more details under the News Bureau item "Milwaukee Pastor Takes Synod Post." From that release you will also learn what the duties of the Stewardship Counselor are.

* * *

AS WE EDITED the two Reformation anniversary articles in this issue, we were struck by the fact that one article supplements and illuminates the other. We noted particularly that both articles brought out this point: No matter how lowly, unpleasant, or monotonous the duties of our profession, trade, or calling in life may be, they are not beneath the notice of our God. Rather, as we discharge those duties faithfully, simply out of faith and love toward the Savior, God honors us as such who serve Him in what-

ever we do and is pleased with us. The knowledge of this truth makes us patient and cheerful in performing even the most tedious jobs that are a part of our calling, and it helps us overcome the sin which consists in everlastingly complaining and grumbling because we have to do "the same old thing day after day."

* * *

THE TWO CONCLUDING ARTICLES in our series marking the 450th anniversary of the Reformation will appear in the next issue. Professor Oscar Siegler, president of Martin Luther Academy, will treat the subject "Trent." Professor Armin Schuetze, of our Wisconsin Lutheran Seminary, will write on the theme "Here We Still Stand!"

* * *

"A MESSAGE FROM SERVICE PASTOR ERWIN SCHARF" is found in this issue. Professor Erwin Scharf is on leave from Northwestern College for this semester of the school year. He was sent to Vietnam in August to replace Pastor Luther Voss, who returned to the States that same month after serving 18

months in Vietnam. Be sure to read his article. It will give you a better picture of the work which a service pastor does in our name under conditions which exist in Vietnam. As he pictures the difficulties, disappointments, and frustrations under which he must labor, you will better understand why not more of our servicemen can be reached with personal visits. As he shares his satisfactions and joys with you, you will see that the work of our service pastor in Vietnam is very much worthwhile.

* * *

AN INTERESTING STORY is that of the ALC congregation which joined the Wisconsin Synod and is now being served by our pastor in Brodhead, Wisconsin.

* * *

CONTRIBUTING EDITOR HENRY C. NITZ has written us a letter in which he tells us that his health is so much improved that he is returning to the pulpit. We are thankful to God with him.

* * *

A PRAYER OF THANKSGIVING:
Praise to God, immortal praise,
For the love that crowns our days;
Bounteous Source of every joy,
Let Thy praise our tongues employ.
All to Thee, our God, we owe,
Source whence all our blessings flow.
(LH 572:1)

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

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Editorials

Numbers Without Sin Members of the Wisconsin Evangelical Lutheran Synod in southeastern Wisconsin and northern Illinois could have observed the 450th anniversary of the posting of the 95 Theses without a mass service in the Milwaukee Auditorium on October 22, which produced one of the largest gatherings of Lutherans in the city in recent years. It would have sufficed to have each congregation celebrate the anniversary in its own house of worship—as, indeed, each congregation did.

Making much of numbers can be a liability. In a lapse of vainglory David numbered his people, and 70,000 Israelites were struck down by a plague. Pride in our own strength and power is idolatrous. Furthermore, equating numbers with truth, as the ecumenicists do today, is a vain delusion. Their ecumenical algebra, borrowed from the mathematics of democracy, adds up to a spiritual zero. Vain pride in numbers is an abomination before God.

Still, the Bible glories in numbers. The seed of Abraham, unnumbered as the stars; the propagation of Jacob's children in Egypt; the multitude of the Gentiles whom Isaiah foresaw as coming into the church; the heaven-filling hosts of angels at the Savior's birth; the amazing growth of the church after our Lord's ascension; John's vision of the great multitude "which no man could number"—from Genesis to Revelation, Scripture delights in numbers.

There could be a proper pleasure in contemplating the thousands that gathered in Milwaukee and in other centers of our Synod to remember the blessings of the Reformation. There was a lifting of the spirit when many voices joined in a common confession of faith, an exhilaration of the soul to sing a hymn with a great throng of fellow Lutherans who have learned to love it as we do.

When fellow Christians of many walks and conditions of life, of different races and nationalities, from many cities and towns, and villages and countrysides, unite in a great service of praise and thanksgiving, they have a foretaste of membership in the congregation of the blessed in heaven, where "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb . . . and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."

Our Reformation services were a time to be grateful for our faith, and also to rejoice in it—but humbly, not with foolish pride and boasting.

CARLETON TOPPE

* * *

Come As You Are The "Come As You Are" sign in a restaurant window is a welcome invitation to warm and tired and hungry tourists, but it is also an invitation to the unwashed, unshaved, underdressed, unashamed exhibitionist. Still, the cus-

tomers and the proprietor have no just cause for complaining about the state and condition of the people who appear at the tables. After all, they were invited to come just as they were.

In Christ's parable of the feast that a king prepared for his son's wedding, even though servants went out into the streets and invited as many as they found, that feast was still not a Come-As-You-Are affair. Wedding garments were provided for all. But there was one who came in garments of his own choosing, disdainfully to clothe himself in the garments provided for him. "Bind him hand and foot, and take him away, and cast him into outer darkness," said the king.

We have a hymn that begins "Just as I am," but continues, "without one plea but that Thy blood was shed for me." The Lord's invitation to us is not a Come-As-You-Are summons. He bids us come to Him, not decked in any finery of our own righteousness with our sins varnished over with our own hypocrisy, but dressed in His righteousness, washed clean in the blood of the Lamb, sanctified and justified in the name of the Lord Jesus. All this is a free gift of grace, offered to us as the wedding garment that makes us fit guests at the Lord's great feast.

We indeed come to the wedding feast just as we are. But we see ourselves as Isaiah saw himself and us: "We are all as an unclean thing, and all our righteousnesses are as filthy rags." And we look to the angel to say to us as He said to the Prophet Zechariah: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech. 3:4).

ERWIN E. KOWALKE

* * *

Opportunities for Investment A church in a large city recently made an attempt to apply to the lives of its members the Parable of the Talents related in Matthew 25:14-30. A sum of money was entrusted to each member. He was to manage it judiciously for the purpose of increasing it.

One wag in the congregation announced that he was going to use his talent to buy a piece of land so that he could rent out small plots to those who wanted to bury their talents. Like most humor, his proposal struck close to the truth. Most congregations do include potential customers for such an enterprise.

In our recent observance of the 450th anniversary of the Reformation repeated and extensive reference was made to the spiritual talents which have been entrusted to us. It should not be forgotten, however, that these talents have been committed to us for a purpose—to be used, not buried, lest we fall into the accursed classification of unprofitable servants.

At the same time it is worth noting that the practical distribution of our heritage to needy sinners throughout the world requires other talents, not the least of which is money. This is a talent which our Lord has also en-

(Continued on page 389)

"Let your loins be girded about, and your light burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching! Be ye therefore ready also; for the Son of man cometh at an hour when ye think not" (Luke 12:35-37a, 40).

At the end of the church year our attention is directed to the end of time when our Lord "shall come to judge the quick and the dead." Here we are urged to watch and wait for His return with all readiness of mind and heart.

Loins Girded About

It was the style in the orient to wear long, loose-flowing outer garments, but when it was necessary to be actively engaged in some kind of work or to be ready to run or to march, then that outer garment was either discarded altogether or else it was drawn up about the waist and fastened there with a belt for free and easy movement. Thus prepared, a servant was ready for the return of his master. Whenever his master returned, he was ready to go into action, ready to open the door and greet him, ready to serve him and to carry out his every wish.

Thus our Lord would have us be prepared for His return with loins girded about. Knowing that He is a good and gracious Master who paid the highest price possible to make us His own, we will want to become so intimately acquainted with all that He has done for us and with all His marvelous promises that, when He returns, there will be no reason to fear Him or to hide from Him, but every reason to welcome Him with open arms. This is possible, however, only if we are carefully and properly prepared, only if our loins are girded about with the truth of His holy Word and we are faithfully occupied with our high and holy calling.

Lights Burning

To be ready for our Lord's return it is imperative that we be awake and at our posts. The servant that turns out the light and falls asleep when he is on duty is a faithless servant and may be caught unawares.

Many, it appears, have carelessly abandoned their stations by turning off the light of God's saving Word and are drowsily snoozing in the darkness of complacency at a time when the predicted signs of the Lord's return are clearly and unmistakably being fulfilled before our very eyes. Whoever prefers to settle back and take his ease and allows himself to doze off as though there were nothing to be concerned about and nothing to occupy his time, such a one is in extreme danger. The devil has lulled him to sleep and is getting ready for the kill. No one can be a faithful and watchful servant of his Lord without applying himself regularly and diligently to his Lord's Word and being wide-awake to his Lord's will.

The Word of the Lord alone can keep us awake and ready. It alone can make us sure and certain of a glorious meeting at His return.

Ever Ready

It would be presumptuous, furthermore, and the height of folly to suppose that readiness can safely be postponed to a more convenient season or that it is not a matter of extreme urgency at any given moment. "The Son of man cometh at an hour when ye think not." To those who claim a more enlightened insight into the Lord's time schedule these words of the Savior stand in crushing contradiction: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). This information the Lord has wisely kept from us in order that we might be ever ready and constantly prepared. Because He may come at any time, yes, at the moment when we least expect Him, it is essential that we be prepared not just from Sunday to Sunday, but from day to day and from hour to hour.

Still, there are many who go through life blissfully unconcerned, as if they were sure that the Lord will never return to judgment, or as if the Lord God were not serious in His condemnation of all ungodliness and unrighteousness of men. Even professing Christians are at times under the delusion that they may indulge themselves with reckless abandon in worldly pursuits throughout the week, and somehow make up for it on Sunday morning by making an appearance in church. How contrary such views are to the earnest admonition of our Lord here and everywhere throughout the Sacred Scriptures!

For all Christians, therefore, there is an urgent call to be ready and prepared, to be waiting and tirelessly watching for the sudden and unexpected return of their Lord, that they might be found steadfast in the faith and about the Father's business until He either calls them out of this vale of tears or sends His Son to gather them into the eternal mansions above.

With our loins girded about and our lights burning brightly, may we ever cling to our precious Lord and Savior, our only hope in life and death and the rock of our salvation. Ever ready and prepared, we may look forward to His return with joy and confidence and with hope supreme.

So teach us, O Lord, to number our days, that we may apply our hearts unto wisdom.

Nearer is my soul's salvation;
Spent the night, the day at hand.
Keep me in my lowly station,
Watching for Thee till I stand,
O my Savior, O my Savior,
In Thy bright, Thy promised land.

With my lamp well trimmed and
burning,
Swift to hear and slow to roam,
Watching for Thy glad returning
To restore me to my home.
Come, my Savior, Come, my Savior,
O my Savior, quickly come.

(LH 606:3, 4)

MILTON M. BURK

Dedication of Chikwakwata Lutheran Church

It does not happen very often that a congregation is ready to dedicate their church before the missionary even knows building has begun. Seldom does it happen, at least on the Mission field, that our Executive Secretary of the Board for World Missions steps off a plane and is whisked out into the 'bush' to attend a dedication service. It is a wonderful blessing when any church is filled to its capacity, but it is a rare occasion when 200 people come to attend the dedication service of one of our village churches.

Congregation Relocated

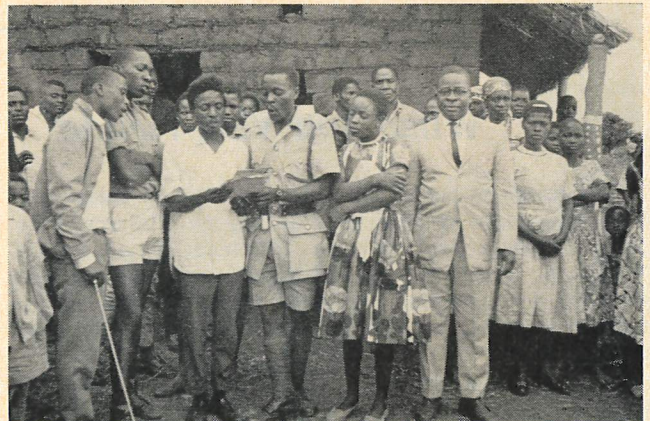
This is exactly what happened at Chikwakwata Lutheran Congregation, which is located 25 miles from the city of Blantyre, Malawi.

The history of this congregation is sprinkled with problems and sorrows among the joys. When this congregation was organized on July 26, 1964, it was called Balala Lutheran Church (the congregations are often named after the village in which they are located). Rivalry for congregational positions among some of the members of Balala finally led to a schism in the congregation. Those who remained faithful to the Lutheran Church relocated to another area and began holding services in the home of a prospective member at Chikumba Village.

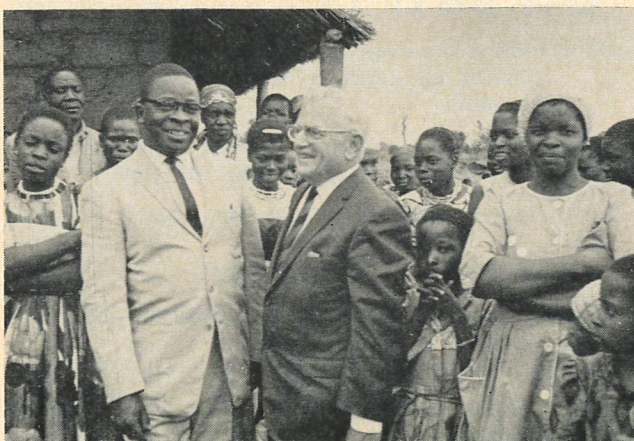
Time and again members of the congregation spoke to Missionary Cox, the supervising missionary of this congregation, about building a church. They were encouraged to collect funds for a new church, and also



Interior of the Chikwakwata Church. Missionary Janosek is seated in front, to the right.



One of the choirs which sang at the dedication of the Chikwakwata Church.



Mr. C. Bowman (left) with Pastor Edgar Hoenecke. Mrs. Bowman is at the right.



Here are a few of the 200 people who gathered for the dedication.

to try and do some of the work themselves rather than request a loan from the CEF for the total cost of a new church. After that, little more was discussed concerning the matter. It almost seemed that the congregation was a bit discouraged about building.

Three-week Project

In August, the Malawi missionaries together with congregational delegates went to Lusaka, Zambia, to attend our Synod Convention. We were gone about three weeks. During that time the congregation had gone to work on their project. Men made mud blocks. Women and children cut long dry grass with which to thatch the roof of their church. Lumber for door and window frames and poles for the roof were purchased. In three weeks this congregation built their own house of God, with their own hands, their labor, their gifts of love. The cost of materials was three pounds, five shillings—less than \$10!

A Special Visitor

So it was that on September 17, 1967, Chikwakwata Lutheran Church was dedicated to the Lord. How wonderful that Pastor Edgar Hoenecke, our Executive Secretary for the Board of World Missions, could be with us that day! He arrived at the Blantyre airport at 1:00 P.M. At 2:30 P.M. we were 25 miles out in the bush at Chikwakwata, ready to begin the service. The members of the

congregation are still talking about the 'stranger from America' who traveled all that way to be with them on the day of their dedication.

This little church was built to seat about 70 people. More than 200 worshiped the Lord on that day. Eighty-four members, many from the Khanyepa and Blantyre congregations, knelt on the mud chancel step to receive the Lord's Supper.

A Mud Temple

Mr. Bowman, the lay religious worker of Chikwakwata and Khanyepa congregations, was the liturgist. Missionary Janosek assisted Missionary Cox with the Lord's Supper. Missionary Cox based his sermon on I Kings 9:1-9. In outward appearance this 'temple' could not be compared with the glorious temple of King Solomon. But the God whom we praised and will continue to praise at Chikwakwata is the same God to whom King Solomon prayed and sang praises. The message which will be proclaimed in this humble 'temple of mud' will be the pure Word of God, which will show forth Jesus Christ as the crucified and risen Savior.

Because of these truths, the Lord promised to Chikwakwata Lutheran Congregation, even as He promised to Solomon: "I have hallowed this house, which thou hast built, to put my name there for ever; and my eyes and my heart shall be there perpetually!"

Missionary R. G. Cox

When You Visit Florida . . . Then on Sunday Visit Us!

Thousands of people are moving to Florida every year. Thousands more vacation here during the winter months. Many of these are our own Wisconsin Synod people. To you we extend this special invitation to worship with us when next you visit our state. When you take a vacation in Florida, you do not have to take a vacation from church.

In 1955, our Wisconsin Synod began its first mission in Florida in the area around St. Petersburg. Since that time, seven more missions have been established, so that today we have four congregations on each side of the state. The congregations are located in or near areas which are most frequently visited by vacationers and where industrial potential is evident. Because of the great influx of people into Florida, it is certain that industry will follow. Your missionaries are watching the industrial development grow, with the hope of establishing new congregations in these areas also.

We hope that all of you will take note of the cities where our congregations are located and that you will make it a point to worship with your fellow Synod members while you are here. It is always a privilege for us to have our Northern friends worship with us. We will be looking for you, then, during the coming months. We should like to show you the work that you are doing here in the Sunshine State.

So that you can find us, here is a directory:

WEST COAST—all of our churches are located within a 45-mile radius of St. Petersburg.

Tampa—Mt. Calvary Lutheran—2828 West Kirby St.
Service: 10:00 A.M. E. Renz, pastor (813) 935-3076.

Largo—Bay Pines Lutheran—11335 77th Avenue N.
service: 10:30 A.M. Ray Wiechmann, pastor (813) 391-1810.

St. Petersburg—Faith Lutheran—2519 N. 49th St.
Services: 8:30 & 10:45 A.M. W. Steih, pastor (813) 347-6323.

Bradenton—Peace Lutheran—1611 30th Avenue W.
Service: 10:00 A.M. J. Vogt, pastor (813) 743-1331.

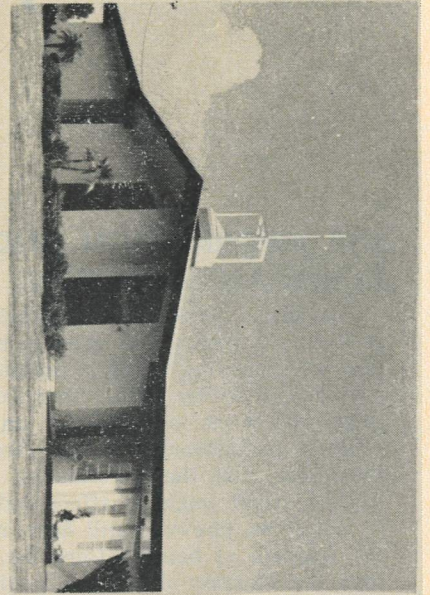
EAST COAST—our churches are stretched out from Orlando on the north to Cutler Ridge, 260 miles to the south.

Orlando (Maitland)—King of Kings Lutheran.
Richard Wiechmann, pastor (305) 647-8992.

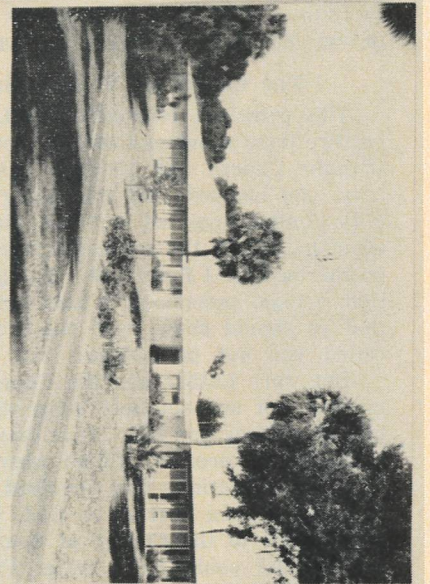
Merritt Island—Redeemer Lutheran—560 S. Tropical Trail.
Service: 10:30 A.M. K. Strack, pastor (305) 632-4635.

Pompano Beach—Ocean Drive Lutheran—109 S.E. 10th Avenue.
Service: 10:30 A.M. J. Berger, pastor (305) 942-1216.

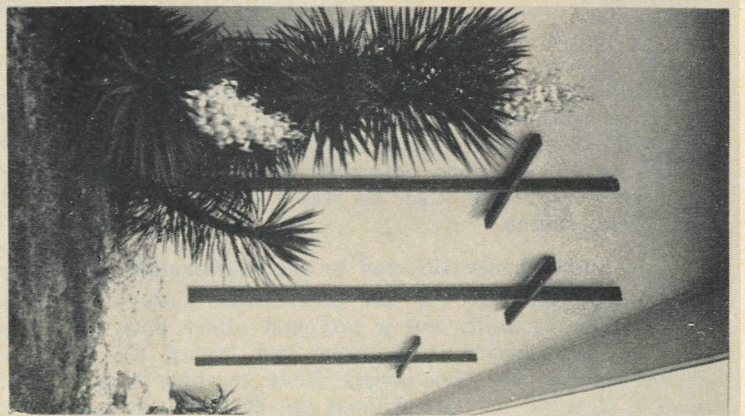
Cutler Ridge—Cutler Ridge Lutheran—Community Hall-Shopping Center.
Service: 10:15 A.M. K. Fuhlbrigge, pastor (305) 238-7428.



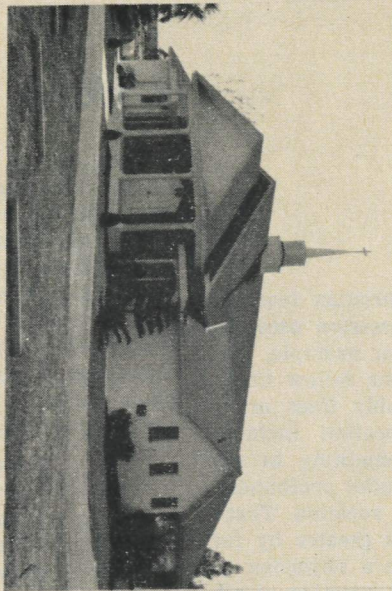
BAY PINES - LARGO



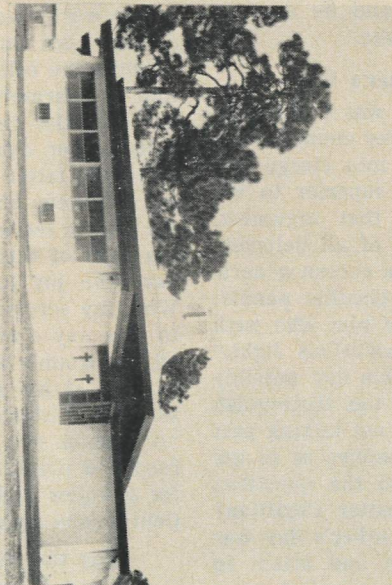
KINGS OF KINGS - MAITLAND CIVIC CENTER



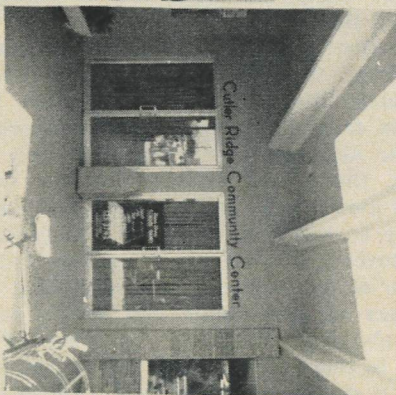
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OCEAN DRIVE - POMPANO BEACH



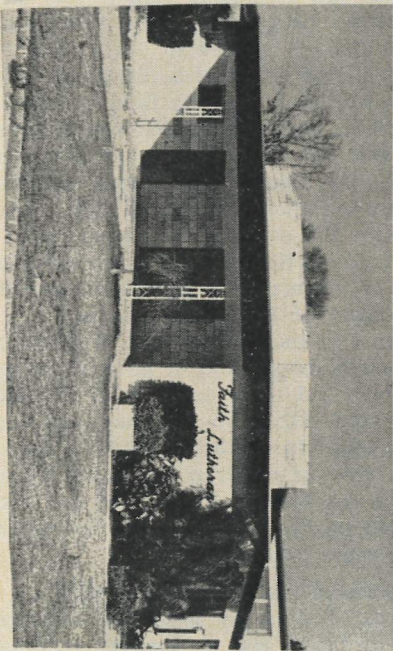
REDEEMER - MERRITT ISLAND



CUTLER RIDGE LUTHERAN



PEACE - BRADENTON



FAITH - ST. PETERSBURG

OUR REFORMATION HERITAGE

to Have, to Hold, and to Share

THE REFORMATION AND CHRISTIAN VOCATION

We often speak of our pastors or Christian teachers as having a vocation. A tract in my possession uses the term as synonymous with a profession, for example, law, medicine, teaching. What, then, about our fellow Christians who work in offices or on assembly lines or in business establishments? The word vocation includes them, too; and the Reformation has something to say to them which ought to affect their attitudes profoundly.

All of us, however, still have another vocation. That's the vocation of being a Christian. That's greater by far than the vocation of being a minister or a physician or a typist. To be a Christian is the greatest vocation of all, for only a Christian truly serves God, and he does so in any honorable vocation he may pursue.

The Church on Vocation in Luther's Day

This principle, enunciated by Luther, was a basic departure from previous Catholic thought. For centuries the Catholic Church had divided Christians into clergy and laity, and insisted that the clergy were superior to the laity. Luther pointed out the flaw in that argument, when he taught the universal priesthood of all believers on the basis of I Peter 2:9: "But *ye are* a chosen generation, a *royal priesthood*, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

But were Luther and the Church of his day possibly talking past one another? After all, we, too, distinguish between clergy and laity. That they were not talking past one another becomes evident when we inquire as to the basic consideration. This revolved around the question: How can a man best serve God, be a better Christian? The answer of the Church of Rome in Luther's day was that a man could be a better Christian and attain to a greater state of holiness by becoming a priest or a monk. This answer put Luther into the monastery at the age of 22. He hadn't planned that. He had planned to be a lawyer. But on July 2, 1505, on his return from a vacation he was almost struck by lightning. In his terror he cried out: "Help, Anna, beloved Saint! I will be a monk." Fifteen days later he entered the monastery. There he left no stone unturned in his frantic search to become right with God. He was a child of his time and of his church.

A Basic Change Effected by the Reformation

Luther's discovery of the great Bible doctrine of justification by faith had a profound effect upon his attitude both toward monasticism and toward the so-called secular life. The simple Bible teaching that a man is justified by faith without the deeds of the Law (Rom. 3:28) once again dignified "secular" vocations as a service to God. The man who possesses free and full forgiveness through Christ no longer has to merit for-

giveness. He is God's dear child. As such the Scripture assures him that God is pleased with his "secular" employment, when he does his work faithfully and to the best of his ability. The new principle that guides his life is Ephesians 6:7: "With good will doing service, as to the Lord, and not to men." This truth assures him that God is just as well pleased with the work of those of His believers who are employed as clerks, stenographers, drill-press operators, farmers, butchers, soldiers, judges, pilots, as with the work of those who are pastors and seminary professors.

Luther Himself on the Subject

Luther's works contain numerous statements to this effect. In a sermon preached in 1532 he said: "To serve God simply means to do what God has commanded and not to do what God has forbidden. And if only we would accustom ourselves properly to this view, the entire world would be full of service to God ('Gottesdienst'), not only the churches but also the home, the kitchen, the cellar, the workshop, and the field of town-folk and farmers. For it is certain that God would have not only the church and the world order but also the house order established and upheld. All, therefore, who serve the latter purpose — father and mother first, then the children, and finally the servants and neighbors — are jointly serving God; for so He wills and commands. In the light of this view of the matter a poor maid should have the joy in her heart of being able to say: . . . Why, my service is equal to cooking for God in heaven! In this way a man could be happy and of good cheer in all his trouble and labor; and if he accustomed himself to look at his service and calling in this way, nothing would be distasteful to him." In another sermon he says: "A woman who takes care of children by giving them food and drink, wiping and bathing them, need not ask for a holier and godlier position in life." The Lutheran Confessions speak the same language.

Has the Roman Church Changed Since 1517?

Vatican II has a great deal to say about the working man and the dignity of labor. Has it perhaps at long last espoused the Biblical principles brought to light by the Reformation? Not at all! For the purpose of gaining God's favor, the religious life is still considered superior to family life and any other vocation. Here are a few samples from the *Decree on the Appropriate Renewal of the Religious Life*: "From the very infancy of the Church, there have existed men and women who strove to follow Christ more freely and imitate Him more nearly by the practice of the evangelical counsels (celibacy, poverty, obedience). . . . A life consecrated by a profession of the counsels is of surpassing value. . . . The members of each community should recall above everything else that (they) . . . have handed over their entire lives to God's service in an act of special consecration which is deeply rooted in their baptismal consecration and which provides an ampler manifestation of it. . . . They brighten God's people with the richest splendors of sanctity." That makes the rest of us, who

do not happen to follow such a vocation, but are, say, capable merchants or janitors, or farmers, second-class Christians. There has been no real change in the Roman Church.

What, Then, Does the Reformation Mean for Us?

With our own great shortage of pastors and teachers, there is a real danger that young men and women, hearing us exalt the ministry, might begin to question their Christianity if they have no real inclination in those directions. Let's be careful not to becloud the Reformation principle that men can truly serve God in every vocation into which they are led.

A greater danger is that we might lose sight of the fact that, whatever our work may be, we are to be the servants of God. We are to apply our Christianity in that vocation in which we are placed. The emphasis of our day on pensions, fringe benefits, and working conditions—as important as all of these are—could very well cause us to forget that we are God's stewards, and not just employed by men. We are accountable to God. Have we ever considered how often God has put the lives of our fellow men into our hands? The safety of an astronaut rests on the reliability of safety equipment we may have helped to manufacture. Safety on our highways depends to a great degree on the faithfulness of the

man who fastens the bolts on our cars. A careless surgeon—his lack of care could mean your life! Let's keep God in mind whatever our vocation! Believers are to be servants of God always and everywhere! That's a Reformation principle.

A statement made by a journalist in a recent issue of *Christianity Today* serves as a good summary of the way God would have us live our work lives: "Well, I'm not involved in religious writing as such on Capital Hill, which is 100 per cent pure politics. But I feel that as a Christian I have a moral obligation to report the news honestly, fairly, and objectively. And as a Christian I do not think my life is divided between the secular and the sacred. I feel that everything I do is sacred. But that doesn't mean I have to be a crusader in my hard news copy for theology or religion. I think I am setting an example as a Christian by reporting the hard news honestly, fairly, and objectively." This man may not be a Lutheran, but he is following good Reformation (Bible) principles. What about us and the vocation into which God has placed us? Here's Luther in his 1520 *Treatise on Good Works*: "All things whatsoever that are done, spoken, and thought in faith serve God."

HAROLD E. WICKE

[Harold E. Wicke is associate pastor of St. Mark's Ev. Lutheran Church, Watertown, Wisconsin.]

HIDDEN GEMS IN OUR HYMNS

"Wake, Awake, For Night Is Flying"

Will you pause for a moment at this point for a brief appreciative look at "The King of Chorales"? That is the title which has been given to Hymn No. 609 in *The Lutheran Hymnal*. When originally published this hymn appeared under the heading: "Of the Voice at Midnight and the Wise Virgins who Meet Their Heavenly Bridegroom." It is obvious that the Parable of the Ten Virgins (Matt. 25:1-13) is one of the Scripture passages on which Philipp Nicolai based this hymn, but he has also brought in other references to God's Word. This makes the hymn so much richer with the joyous harmonies of a Christian's hope as the Judgment Day approaches.

In his 52nd chapter (v. 8) Isaiah prophesies: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Compare this to the first lines of stanza 2. Again the joy of a Christian as he awaits eternity is the theme.

Editorials

(Continued from page 383)

trusted to us—in abundance, as attested by the comfortable houses we in America live in, the labor-saving appliances we own, the stylish clothing we wear, the tasty food we regularly eat, and by all the other evidences of material prosperity which we have come to expect and to demand as our national heritage and personal birthright.

In this sort of environment one would hardly expect a shortage of financial means with which to carry on the work of the Master—unless, that is, one also takes into account the sinful flesh which afflicts Christians as well as unbelievers. Under this influence professing Christians may not only fail to increase the Lord's talents which have been assigned to them; they may even misappropriate them for their own selfish use.

Right at this time our Synod is confronted with the distinct possibility of not only foregoing attractive oppor-

Then read Revelation 19:6-9. "Allelujah: the Lord God omnipotent reigneth . . . The marriage of the Lamb is come. . . Blessed are they which are called unto the marriage supper of the Lamb." This beautiful description of heaven's joy and glory for the saints of God is also reflected in the hymn, as is Revelation 21:21 (in stanza 3). "The twelve gates were twelve pearls; every several gate was of one pearl." Stanza 3 puts it this way: "Of one pearl each shining portal, Where . . . we gather 'round Thy radiant throne."

Finally, the indescribable glory of our eternal home as described in the last part of stanza 3 is first spoken of in this way by Paul (I Cor. 2:9): "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

God grant that we might "Eternally sing hymns of praise and joy to Thee!"

PHILIP R. JANKE

tunities to expand its work, but of actually having to cut back work that is now being done—of recalling missionaries or placing them under even greater handicaps, of delaying or canceling plans for training native pastors and teachers in foreign mission fields, of denying help to understaffed faculties, of failing to back up our home missionaries with desperately needed facilities—all for lack of funds.

It's easy for us to dispose of our talents. We don't even have to find a plot to bury them in. We can simply appropriate them to selfish purposes. But it would help if we would remind ourselves that these talents are only a trust and that they really belong to the Lord.

With that in mind, we ought to be looking around for opportunities to put them to work. And in view of the needs and opportunities confronting our Synod in its work of spreading the Gospel right at this time, we are in a position to suggest some excellent investments.

IMMANUEL G. FREY

New Lutheran Intersynodical Organization Formed

At a meeting of representatives of the Wisconsin Ev. Lutheran Synod and the Ev. Lutheran Synod in Minneapolis, Minnesota, on October 16 and 17, a new intersynodical organization was formed. The organization was provisionally named the Ev. Lutheran Confessional Forum.

According to a statement of purpose adopted by the participants, the objective of the new forum is "to manifest in a tangible and practical way the unity of faith and confession which exists between the two Synods and to strengthen each other in our endeavor to remain faithful to the Holy Scriptures and the Lutheran Confessions."

Such mutual encouragement is necessary, the statement pointed out, "in a day of increasing doctrinal indifference and confessional laxity."

Organization of the forum was authorized by the conventions of both Synods, which met this summer.

In 1963, both the 360,000-member Wisconsin Synod and the 15,800-member Ev. Lutheran Synod withdrew from the Lutheran Synodical Conference "in solemn protest against the departure of The Lutheran Church—Missouri Synod from the historical position of the Lutheran Synodical Conference."

The two Synods specifically charged the Missouri Synod, with whom they had been associated in the Conference since 1872, with unionism. The Missouri Synod at the time was engaged in negotiations with the American Lutheran Church and the Lutheran Church in America which terminated in the formation in 1966 of the Lutheran Council in the U.S.A., described as a "cooperative agency for ongoing theological study and Christian service."

Historically, the Synodical Conference had defined unionism as "joint worship and work of those not united in doctrine. Its essence is an agreement to disagree. In effect, it denies the doctrine of the clearness of Scripture."

The remaining members of the Lutheran Synodical Conference—the Missouri Synod and the Synod of Ev. Lutheran Churches—voted this summer to dissolve the Conference since "there is no useful pur-

pose to be served" by continuing the organization.

The Ev. Lutheran Confessional Forum will meet annually in October with the 24 representatives at the meeting to be named by the Synodical presidents.

Pastor Norman W. Berg, Plymouth, Michigan, was elected chairman; and the Rev. Walther C. Gullixson, Princeton, Minnesota, was elected secretary.

Pastor Berg is the first vice-president of the Wisconsin Synod and president of its Michigan District. Pastor Gullixson is secretary of the Ev. Lutheran Synod.

"Although our contacts are many and cordial," said Pastor Berg, "the degree of cooperation at the present time is limited, since each Synod has been carrying on its own program. But we are hopeful that the new forum will permit us to draw even closer together and share services, counsel, and materials in the areas of missions, stewardship, education, and publications."

* * *

Veteran Educator Retires

Emil Trettin, Milwaukee, Wisconsin, will retire as executive secretary of the Board of Education of the Wisconsin Ev. Lutheran Synod, a position he has held for the last 19 years, as soon as his successor has been named.

The announcement was made today by Pastor Martin Albrecht, Mequon, chairman of the Synod's Board of Education.

Mr. Trettin, 71, is a native of Kaukauna, Wisconsin. In 1916 he graduated from Dr. Martin Luther College, New Ulm, Minnesota, and in 1920 he was also graduated from Wayne State Teachers College, Wayne, Nebraska.

Prior to accepting the post as executive secretary in 1949, he served parish schools of the Wisconsin Synod at St. John's Lutheran Church, Stanton, Nebraska, and at Jerusalem Lutheran Church, Milwaukee.

During his 19 years as executive secretary, enrollment in the Synod's parish schools rose from 14,100 to 25,200; the number of teachers from 423 to 948; and area high schools from two to seven.

The 368,000-member Wisconsin Synod with 232 parish schools maintains the third largest parish-school

system among Protestant church bodies in the United States.

Mr. and Mrs. Trettin, whom he married in 1929, will make their home in the Milwaukee area.

* * *

Milwaukee Pastor Takes Synod Post

The Rev. James P. Schaefer, 44, associate pastor of Atonement Lutheran Church, Milwaukee, Wisconsin, resigned to accept the call as Stewardship Counselor of the Wisconsin Ev. Lutheran Synod.

The office of Stewardship Counselor, a new staff position for the Wisconsin Synod, was created by the 1967 convention of the Synod which met this summer in Saginaw, Michigan.

As Stewardship Counselor, Pastor Schaefer will assist the Conference of District Presidents in its responsibility for developing a "program of giving to realize more fully the giving potential of the Synod's members."

In addition for the immediate future the Stewardship Counselor is "to supply necessary supportive administration for the Missio Dei Offering."

The Missio Dei Offering which ends June 30, 1968, is a \$5.5 million special offering for the expansion of the Synod's schools which educate its pastors and teachers. Pastor Schaefer has served as executive director of the Offering since November 1965.

Pastor Schaefer, a 1947 graduate of Wisconsin Lutheran Seminary, Mequon, Wisconsin, has been assistant and then associate pastor of the 1700-member Atonement Lutheran Church since his graduation.

Since 1961 he has also served the Wisconsin Synod as director of public relations, a part-time office.

In 1947 he married Ruth Eggert of Watertown, Wisconsin, and is the father of six children: Paul, 18; Ruth, 16; William, 12; Grace, 10; James, Jr., 5; and Pency, 3.

He will live in Milwaukee and maintain his office at the Synodical headquarters, 3512 W. North Avenue.

The 368,000-member Synod has 900 congregations in 27 states and maintains missions in Africa, Germany, Puerto Rico, Japan, Hong Kong, and among the Apache Indians of Arizona. Its annual operating budget is in excess of \$4 million.

OUR REFORMATION HERITAGE

to Have, to Hold, and to Share

THE REFORMATION AND THE CHRISTIAN HOME

The just shall live by his faith. Certainly this Scriptural principle has been quoted repeatedly in discussions of the Reformation and its influences; and it cannot be overemphasized. It was through this Scripture passage that the Holy Ghost led Dr. Martin Luther to know that he received the grace of God by faith alone. By faith alone could he live a God-pleasing, Christian life. This is the doctrine on which the Reformation is based and by which it became a great influence among men. Faith is the receiving hand by which true believers receive the grace of God, forgiveness of sins, life, and salvation. Faith is the motivating force in the lives of Christians. Its influence is felt in every walk of life.

The Reformation also re-established the Scriptural principle that every Christian is a royal priest. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9). Where could a man better exercise his royal priesthood than in his own home, nurturing his family in the true faith!

Marriage a Sacred Thing but not a Sacrament

It is obvious that a Christian home with its family circle and family life begins with marriage. Already at this point the influence of the Reformation is felt.

The Council of Trent correctly stated the Roman Catholic attitude toward marriage, saying, "Matrimony is a sacred thing and is to be treated in a sacred manner." The Lutheran Reformation heartily endorses this principle. But in the Roman Church before 1517 marriage was regarded as a sacrament. This is still taught in the Catholic Catechism, "Christ sanctified marriage by his death on the cross and turned it into a source of grace; he raised it up to be a sacrament." To be a sacrament it must have an earthly element, God's command, and God's promise of forgiveness of sins. Nowhere in Scripture do we find that God promised forgiveness of sins through marriage. It is not a sacrament. Though Rome teaches that marriage is a sacrament, at the same time she teaches, "God loves particularly those who live virginal lives." These doctrines are contradictory.

Adorned and Sanctified by God's Word

Luther taught, "God has most richly blessed the married state. . . . It is an excellent thing, and married life is a matter of divine earnest. . . . One should view it according to God's Word, by which it is adorned and sanctified. . . . I say such things only for this reason, that men may constrain the young people to acquire a

love for married life and to know that it is a blissful and God-pleasing estate. . . . Therefore parents and magistrates are hereby obliged to supervise youth so as to bring them up to decency and propriety, and when they are grown, counsel them (to marry) honorably in the fear of God. God would add his blessing and grace to this so that one would have joy and gladness from it."

Marriage contracted in the fear of God is consistent with a life of faith. It is a lifelong union of man and wife as one flesh. "What therefore God hath joined together, let not man put asunder" (Matt. 19:6). This holy estate is defiled when either husband or wife is unfaithful to or separates from the other. Divorce is caused by acts contrary to the faith by at least one of the two married people. Since this condition does not stem from faith, it is an aberration. It is not a product of the Reformation. Luther in his Explanation of the Sixth Commandment taught, "We should fear and love God that we lead a chaste and decent life in word and deed, and each honor and love his spouse."

The Joys of Marriage

Through marriage God blesses people with the joys of home life and gives them their children. "Children are a heritage of the Lord; and the fruit of the womb is his reward" (Ps. 127:3). The Lord brings children into the home; and parents live a faith which says, "He who gave us these children will also provide for them through our work and industry."

How Faith Regards the Menial Tasks

Along with the joy of having children there comes much tedious work. Husband and wife who have become father and mother will perform these tasks in faith. Luther has this to say in his Sermon on Married Life: "Natural reason says, 'Aw, should I rock the child, wash the diapers, make the bed, . . . wake up at night, listen for its cry, heal its scabs and pimples? . . . Tell me, why should I be tied down to this? . . . But what does the Christian faith say about this? Faith opens his eyes, and looks with spiritual eyes at all these menial, distasteful, despised works, and becomes aware that they are all adorned with divine favor. . . . If a man would go and wash the diapers, or would do some other menial work for the child, just so he does it in Christian faith, God would rejoice with all angels and creatures, not that he washes the diapers, but that he does it in faith."

Fathers and Mothers Exercise their Royal Priesthood

As a royal priest the father will bring up his children in the nurture and admonition of the Lord. He will see to it that his children are baptized into Christ very soon after their birth. In his family circle he will conduct family devotions. Father and mother serve their children well when they accustom them to God's Word,

show them a good example and nurture them in the fear of God. Luther, in his preface to the Large Catechism insists, "One should let young people learn thoroughly and perfectly such parts as belong in the children's catechism, and also drill and exercise them in it with diligence." He wrote the Small Catechism for use in the households of plain people in instructing their children. He gives the heading of each chief part, adding the words, "As the head of the family should teach them in all simplicity to his household."

It still is the joyful duty of the father to teach his children the pure doctrine contained in simple form in the Catechism. Certainly his wife will aid him in this most important labor of love. They will not neglect reading the full Gospel in the Bible translated into their native tongue.

"Sing unto the Lord"—in the Home!

Under the influence of the Reformation, the people exercised their royal priesthood by singing hymns of faith. This influence reached into the homes. The families had much to sing about. Joy in the Savior had replaced the demand for penances and satisfactions. Luther

thought of his hymnal in terms of the 96th Psalm, "Oh, sing unto the Lord a new song! Sing unto the Lord, all the earth." He urged gifted people to set doctrines and Scripture passages to verse and music to make them more appealing and easier to remember. Children learn much through music. Luther wanted the youth of the church to be trained in music and the arts to serve Him who gave and created the arts.

Luther's family learned to sing. After catechetical instruction, he led his household in devotions. The singing of hymns was an important part of this worship.

Our Lutheran Hymnal is well suited for use in church, school, and home. It contains the best of the hymnodical treasures of the Church in accord with the highest standards of Christian worship.

May we in our homes cherish the influence of the Reformation and its treasures! May we exercise our royal priesthood in our family circle and tenderly nurture our households in the true faith! ARNOLD C. MEYER

[Arnold C. Meyer is pastor of St. John Ev. Lutheran Church, Appleton, Wisconsin.]

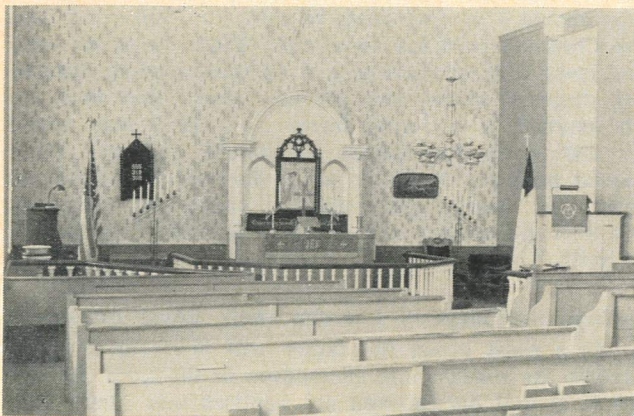
FORMER ALC CHURCH JOINS THE WISCONSIN SYNOD

It is rather difficult for a congregation which has learned to love its former church body to leave it and join another. It isn't too often that a historic church of one synod decides to join another synod. Yet Bethany Ev. Lutheran Church (formerly West Luther Valley) of Route 3, Brodhead, Wisconsin, chose to join the Wisconsin Synod after being served by the American Lutheran Church for 96 years. Since 1960 Bethany was unable to be served by an ordained American Lutheran pastor; so a lay pastor filled the pulpit until 1966. After many unsuccessful attempts to get a pastor, Bethany decided to join with St. Peter's Ev. Lutheran Church (WELS) of Brodhead to form a parish and call a pas-

tor together. In May, 1966, the undersigned was called to serve these two churches.

The historic church was one of the first Norwegian Lutheran churches in southern Wisconsin and was formerly a part of a parish with the East Luther Valley Church. Bethany Church and cemetery are located on a picturesque hillside three and a quarter miles southeast of Brodhead. The building has many unique old Norwegian features, such as compartments near the altar. These were originally designed for the deacon on one side and the pastor's family on the other side. The pews were built by Pastor C. L. Clausen, the first Norwegian missionary to Luther Valley. It was men sitting in these pews who organized the Norwegian Synod in 1851 and planned the establishment of Luther College, Decorah, Iowa. The altar and pulpit were also built by Pastor Clausen. A kerosene chandelier dating back to 1846 hangs near the altar and is traditionally lighted only for weddings and Christmas. In 1956, the congregation completely redecorated the interior and exterior of the building.

This rural congregation now numbers 130 souls and has 40 children in its Sunday school. On July 5, 1967, the Lord moved the hearts of the members of Bethany and St. Peter's to become a self-supporting parish after being served together for one year. May the Lord continue to bless this arrangement as the two congregations work together in Christian harmony and as witnesses for confessional Lutheranism! WAYNE SCHNEIDER



The interior of Bethany Lutheran, Brodhead, Luther Valley, Wisconsin.

A Message from Service Pastor Erwin Scharf

Saigon, Vietnam
November, 1967

No Story of Glowing Successes

I can tell you no story of glowing successes. I can tell you only of hard work which seems to be going almost unnoticed in Vietnam. I can tell you of frustrations which give way to rewarding and gratifying experiences only soon enough and often enough, it seems, to revive one's faith in the Lord's promise that His Word will never return to Him void.

An Unusual War — and What That Means

Why is this the case? Giving a satisfactory answer to that question, an answer which American readers at home are going to understand, is one of the difficulties confronting your service pastor when starting this article. For one thing, this work is being carried on in the midst of a most unusual war, one vastly different from any our country has ever engaged in before. It is a guerilla war. There is no organized battle front, with more or less systematic supply systems of men and materials behind that front. It is being carried on literally throughout the whole country of Vietnam and in greater or less extent and obviousness in every community.

The results of that fact are numerous. It means, for instance, that there are numerous encampments of men scattered throughout the country of Vietnam, a long country, incidentally. After being at work here for nearly three months, your service pastor is still hearing of encampments new to him every now and then. It means, too, that there are many men stationed on board ship along the vast extent of coastline, but frequently taking positions on the mainland. Perhaps the most bewildering result of this situation is the fact that since this kind of war is being fought between two native peoples similar in appearance and in many communities living together, it is almost impossible to know where or when one is in great danger. The terrorist on the very streets of Saigon may be as dangerous to the American civilian as the recognized Vietcong along the highways of the North.

Another reason for finding it difficult to describe this work to our American readers at home is the fact that it needs to be carried on with some assistance from native facilities. These facilities are handled by a people whose language, customs, personalities, and ways are so foreign to ours that quite often one's best efforts to accomplish a certain goal end in disappointment.

Still the Work Goes On

But in spite of all this the work goes on. It does so with enough by way of rewarding and gratifying experiences to make one sure that the Lord's blessing rests on it, that it is the only way our church could pursue this work in keeping with the doctrines of His Word, and that it surely should be continued.

Visiting Encampments

The work is being carried on particularly in three ways. The most challenging and time-consuming of these three ways is the task of visiting as many of the encampments as possible and looking for the men whose names are furnished the service pastor by our Lutheran Spiritual



Pastor Erwin Scharf

Welfare Commission. At this point let it be said that in this phase of the work we enjoy maximum cooperation from the Armed Forces. Only the longer distances between South and North need to be traveled by Air-Vietnam at our own cost. All other transportation is furnished for the asking, very often even offered, by military bus, helicopter, jeep, or truck. To be sure, there is much walking necessary, once one is within an encampment. By the time one has found a given lad, one may have walked miles. But the visit at the end of that search is almost always a heart-warming experience. Quite usually it becomes the setting for a brief devotion, sometimes including the celebration of the Lord's Supper.

Keeping Contact by Correspondence

Another of the ways in which the work is carried on here — this may surprise you — is by correspondence. When your service pastor arrived in Vietnam, to succeed Pastor Luther Voss, who had done this work for the preceding 18 months, he got out circular letters to all of the men, some 700 of them, on the lists he had received from the Lutheran Spiritual Welfare Commission. He announced his arrival, acquainted the men with his plans and desire for serving them, and encouraged them to be of help toward his finding them by replying to tell him where they happened to be located. Since that time he has continued the practice of sending an introductory letter to each new arrival in the country reported to him by the LSWC.

Gratifying Replies

Replies to these letters have become a complete joy to the service pastor. They still arrive in numbers every day. Many of these letters prove to be more than efforts to get acquainted. In many cases men at the front or on board ship are fully aware of the fact that they are not soon going to be able to travel to see the service pastor, nor is the likelihood great that he will travel to see them. Yet they write to express their pleasure with the fact that their church has someone around in case of grave misfortune. Others write, it seems, just to share

their faith in the Savior in time of danger with someone else. Others write to ask about the matter troubling them most as they face danger. Some simply want help in using their Bible when facing danger. Such letters call for replies. Your service pastor finds himself involved several evenings a week and occasionally throughout a rainy day in nothing else than answering these letters. It is true, they might write of the same matters to their pastor at home. No doubt, many do. But the fact that their service pastor is "in country" seems to make them feel that they may write in the hope for a little more ready understanding.

Sunday Services in Saigon

Of course, there is a third way in which the work in Vietnam is being carried on. Though we mention it last, it is by no means to be thought of as least in the program. Surely, we are in Vietnam to preach the Gospel whenever possible to our men. And that we try to do. As intimated above, sometimes we accomplish that in private devotions when finding the man in camp, when visiting him in a hospital, or when he finds it possible to visit the service pastor at his hotel during the week. But on Sunday morning we hold a fuller service, always with the Lord's Supper, for those who can attend. This service is conducted in the sixth-floor hotel room occupied by the service pastor. The average attendance at the last eight services was exactly five servicemen.

No doubt, you find such a setting and such an attendance disappointing at first thought. When you consider, however, that these gatherings vary personnel from Sunday to Sunday, that the men attending have traveled dangerous distances in some cases, that they have had to do some careful planning to obtain permission to attend, yes, that they are there because they want the

Sacrament in a service of their very own faith, as they know it should be, then such an attendance becomes truly gratifying.

The Sergeant's Fine Gift

While I am writing of these services, it might be in place to mention that one faithful sergeant, when he left the area after quite a long stay, donated a fine four-track, stereo tape recorder for use at the services. Your service pastor has contacted the choral directors at our Seminary and three Colleges for tapes of hymn-singing to be used at our services. The gift and the tapes are deeply appreciated. Both are proving a wonderful help in giving a churchly atmosphere to our Sunday-morning gatherings.

How You Can Help

So goes the work of 'Reaching out in Vietnam'! It is a work that needs and, we believe, deserves our prayers as well as your aid through mission giving. We pray that we might have them.

There is one other way in which the members of the Wisconsin Synod could help. It happens too often, after spending hours to find a given servicemen, that the locator at an encampment explains that that man has returned home months ago. What a help it would have been if someone had reported that change of address to the Lutheran Spiritual Welfare Commission! Much time and effort might have been saved, to say nothing of the expense connected with the Commission's having sent valuable literature in vain all those months to an unused address. You might speak of this matter to the parents of the servicemen in your respective congregation. May we count on your help?

PASTOR ERWIN SCHARF

NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

The Christian View of Lodges—These two 10 to 12-minute filmstrips with 33 1/3 rpm record offer a study of the tenets of the world's largest fraternal organization, Freemasonry, and also examine the religious pronouncements and practices of typical non-Masonic lodges in order to determine whether these foster or suppress the Christian witness to the central teachings of the Bible: Salvation by the grace of the Triune God, through faith in Jesus Christ alone. For the most part we would agree with the statements and conclusions offered in these Concordia productions, but in the Freemasonry filmstrip tacit approval is given to the Scouting movement, even though it obviously promotes many of the same unscriptural errors found in Masonry. Order as follows: **Freemasonry** (FS-308-FM) cl. with 33 1/3 rpm record. Time 12 minutes. This filmstrip zeroes in on the Masonic Lodge, concluding with these pointed, pertinent questions: "Are we giving effective witness to Christ when we join an organization with these religious features? Are we acting in harmony with our Christian belief concerning Holy Scripture, the Triune God, Jesus Christ, and God's plan of salvation? And, can we some day face our Lord with a good conscience as a member of such a lodge?" Of course, we in the Wisconsin Synod would direct the same questions to those who support, belong to, and believe in the Scouting organization.

Lodges—Confession or Compromise (FS-309-LCC) cl. 33 1/3 rpm record. Time 10 minutes. This filmstrip refers to the Elks, Eagles, Moose, etc. It also contains this interesting information: "The Lutheran Church—Missouri Synod maintains a Commission on Fraternal Organizations which not only supplies accurate information and sound advice concerning various lodges, but also meets regularly with national lodge officials in an effort to persuade the lodges to drop or modify objectional religious features." We wonder how much modification or dropping has been done by the lodges as a result of such meetings. The Missouri Synod's activity in the Scouting movement and in the military chaplaincy does not seem to have promoted any change for the better in these organizations.

CALL FOR NOMINATIONS Northwestern College

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

The nominees should be qualified to teach the physical sciences (with emphasis on chemistry) in the high-school department. The letters of nomination should also contain the qualifications and experience of the men named and should be submitted to the undersigned no later than December 6, 1967.

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

TYPIST NEEDED IN TREASURER'S OFFICE

The Treasurer's Office has an opening for a lady to do typing and clerical work. This includes writing checks, preparing deposits and reconciling bank statements. The work also includes operating an NCR bookkeeping machine. This is a full-time position. Our work week is five days, Monday through Friday. Call or write to Norris Koopmann, 3512 W. North Ave., Milwaukee, Wis. 53208. Phone 445-4030.

REQUEST FOR NAMES

The Dakota-Montana Mission Board has decided to look into the field in and around Pierre, South Dakota. Exploratory services will begin in the near future. Please send

all names of WELS members and other interested people to:

Pastor Nathan Engel
Box 184
Faith, S. Dak. 57626

ACCEPTANCE OF CALL

Friendly Counselor to the CELC

Pastor Paul Behn has accepted the call as Friendly Counselor to the Chinese Evangelical Lutheran Church. He will be commissioned at Fairview Ev. Lutheran Church, 137 N. 66th St., Milwaukee, Wis., on December 10, 1967, at 7:30 p.m.
Marlyn Schroeder, Secretary
Executive Committee for the CELC

RESULT OF COLLOQUY

In a colloquy which was held on Oct. 30, 1967, Pastor Roland Welch, Arenzville, Ill., a member of The Lutheran Church—Missouri Synod, was found to be in agreement with our Synod in doctrine and practice. He is herewith declared to be eligible for a call into the public ministry in the Wisconsin Ev. Lutheran Synod.

Second Vice-President Carl H. Mischke
District President Adolph C. Buenger
Professor Irwin J. Habek

SERVICES IN ST. JOSEPH, MO.

Sunday afternoon services have been started in St. Joseph, Mo. The place is the Shangri-La Motel, 2201 N. Belt (Oriental Room); the time is 3:30. For information and names please contact Pastor Karl M. Plocher, 9234 W. 100th St., Overland Park, Kans. 66212.

MONTEREY—FORD ORD—MOFFETT FIELD SALINAS, CALIFORNIA

The group of civilians and service personnel forming Grace Lutheran Church now meet at the Salinas Women's Club, 215 Lincoln Ave., at 7 p.m., 1st, 3rd, and 5th Sundays. Pastors Robert Hochmuth and David Valleskey are serving the group.

AN OFFER—A RETIREMENT "PARSONAGE"

In January, 1967, the pastor of Grace Lutheran Church in Warren, Arizona, accepted a call to another congregation. Since then the congregation has been served by the pastor of St. Paul's Congregation in Douglas. This arrangement will now be permanent, and there is now a vacant parsonage in Warren.

The parsonage is on the upper level of a combination parsonage-parish hall building. Each level of the building has a ground-level entrance. The parsonage is three years old. It has three bedrooms, 1½ baths, a large living room, large screened porch. There is also a closed two-car garage under the porch. The living room and hallway are carpeted. Drapes are included also.

The members of Grace Church still want the parsonage to be used for church purposes. They are offering it to any retired pastor or teacher of the Wisconsin Synod free of charge to live in as long as he likes. The only expenses the occupant will have will be for water, heat, and light.

Anyone interested is invited to write for further information to:

Pastor W. F. Winter
1829 6th St.
Douglas, Ariz. 85607

CHRISTMAS CONCERTS Wisconsin Lutheran College

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

Robert J. Voss, President
* * *

Northwestern College

December 17
8:00 p.m. Christmas Concert
February 25
4:00 p.m. Band Pop Concert
March 24
8:00 p.m. Easter Concert
May 5
8:00 p.m. Spring Concert
June 5
7:30 p.m. Commencement Concert

Other concerts or recitals will be announced when dates are established.

Dr. Arnold O. Lehmann
Director of Music
* * *

Wisconsin Lutheran Seminary

Wisconsin Lutheran Seminary, Mequon,
Sunday, December 10 at 3:00 and 7:30 p.m.
Martin Albrecht, Director

AN OFFER

Free to any mission congregation willing to pay the transportation charges: a medium-sized, dark pulpit, altar, and 16 nine-foot pews; a lectern, baptismal font, altar cloths, a Bible, Communion vessels, and an electrified reed organ. A fine large bell is available at a price. Contact: Mr. Ralph Meyer, R.R. 1, Fairfax, Minn. 55332.

CALENDAR OF CONFERENCES

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: Dec. 5, 1967.
Place: Grace Church, Le Sueur, Minn.
Time: 9:30 a.m. Communion service at 11 a.m.
Preacher: D. Lindloff (L. Lothert, alternate).
Agenda: Exegesis of I Tim. 3:7-16, I Tim. 4, E. Peterson; Casuistry.
D. Begalka, Secretary

SOUTHEASTERN WISCONSIN

JOINT METROPOLITAN NORTH-SOUTH PASTORAL CONFERENCE

Date: Tuesday, Nov. 28, 1967.
Time: 9 a.m.

WISCONSIN EVANGELICAL LUTHERAN SYNOD

CURRENT BUDGETARY FUND

1967 Prebudget Subscription Performance

	Subscription Amount for 1967	9/12 of Annual Subscription	Offerings Received in 1967	Per Cent of Subscription	Offerings Received in 1966	Per Cent Increase for 1967
Arizona-California	\$ 75,481	\$ 56,611	\$ 50,356.20	89.0	\$ 47,879.62	5.2
Dakota-Montana	105,451	79,088	66,126.07	83.6	71,743.07	7.8*
Michigan	507,155	380,366	361,731.95	95.1	319,294.55	13.3
Minnesota	560,698	420,524	429,378.33	102.1	408,699.65	5.1
Nebraska	103,184	77,388	66,563.78	86.0	69,194.64	3.8*
Northern Wisconsin	591,401	443,551	426,058.01	96.1	421,786.04	1.0
Pacific Northwest	24,555	18,416	15,279.81	83.0	14,310.71	6.8
Southeastern Wisconsin ..	735,046	551,284	481,579.71	87.4	496,795.81	3.1*
Western Wisconsin	655,531	491,648	433,338.10	88.1	452,195.70	4.2*
Total	\$3,358,502	\$2,518,876	\$2,330,411.96	92.5	\$2,301,899.79	1.2

* Indicates a decrease

MISSIO DEI CONTRIBUTIONS

Total to September 30, 1967

Arizona-California	\$ 99,086.77
Dakota-Montana	106,227.69
Michigan	424,052.49
Minnesota	451,778.90
Nebraska	99,591.56
Northern Wisconsin	645,693.18
Pacific Northwest	30,695.00
Southeastern Wisconsin	785,875.96
Western Wisconsin	524,232.29
Gifts sent to Treasurer's Office	26,917.66
Total	\$3,194,151.50

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Three months ended September 30, 1967 with comparative figures for 1966

	Three months ended September 30		
	1967	1966	Increase Decrease*
Income			
Prebudget Subscription Offerings	\$686,178.19	\$636,541.68	\$ 49,636.51
Gifts and Memorials	18,723.27	8,233.49	10,489.78
Pension Plan Contributions	13,412.89	15,305.60	1,892.71*
Other Income	433.72	636.28	202.56*
Total Income	\$718,748.07	\$660,717.05	\$ 58,031.02
Expenditures			
Home Missions	\$275,694.23	\$245,648.74	\$ 30,045.49
World Missions	145,563.71	125,571.87	19,991.84
Worker-Training	260,025.10	251,106.74	8,918.36
Benevolences	171,474.65	133,182.59	38,292.06
Administration and Services	98,701.23	60,867.45	37,833.78
Total Expenditures	\$951,458.92	\$816,377.39	\$135,081.53
Operating Gain or Deficit*	\$232,710.85*	\$155,660.34*	
Deficit carryover from June 30, 1967	\$199,962.70	—	
Net Operating Gain or Deficit*	\$432,673.55*	\$155,660.34*	

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

INSTALLATIONS

Pastors

John, Hermann, as pastor of Seward Mission, Seward, Nebr., by Elmer I. Miller; Oct. 15, 1967.

Schroeder, Marlyn, as pastor of Mt. Olive Ev. Lutheran Church, Appleton, Wis., by R. E. Ziesemer, assisted by S. Johnson, H. Shiley, F. Thierfelder, E. Greve, A. Wood, H. Warnke; Oct. 15, 1967.

CHANGE OF ADDRESS

Pastors

Horneber, Theodore J.
3402 N. 46th St.
Milwaukee, Wis. 53216

Lau, Herbert
3033 Oak Road
Fond du Lac, Wis. 54935

Westendorf, Rolfe F.
4542 N. 23rd St.
Milwaukee, Wis. 53209

Place: Opening Communion service at Apostles of Christ, Milwaukee, H. Witte, pastor. Sessions will be held at Wisconsin Lutheran College.

Preacher: D. Malchow.

Agenda: "This We Believe," Prof. Armin Schuetze; Various reports and business.

John F. Murphy, Secretary

WESTERN WISCONSIN

PASTORAL CONFERENCE SOUTHWESTERN CONFERENCE

Date: Nov. 28, 1967.

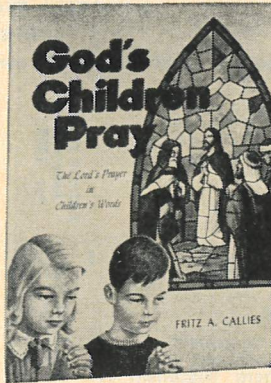
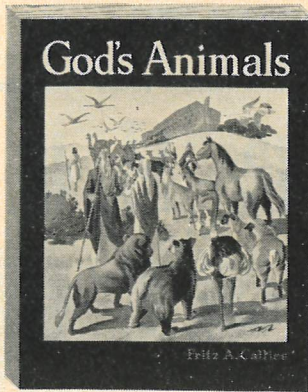
Time: 9:30 a.m. Communion service.

Place: St. John's, Baraboo, Wis.

Preacher: D. Kempf (alternate, R. Lauersdorf).

Agenda: Exegesis of Rom. 3:21-31, O. Heier; Isagogics of Ezra, A. Schubring; Luther's Attitude Toward Church Union, E. Toepel; Luther As Pastor and Preacher, M. Herrmann; Existentialism, E. Lehmann.

J. M. Mumm, Secretary



GOD'S ANIMALS

By FRITZ A. CALLIES

This is not just another children's book about animals of the Bible! It is filled with astonishment. And it is simple and uncomplicated.

Some of the profoundest doctrines of the Bible turn up in the most unexpected places in a most delightful way. With Bible references unobtrusively on the margin, the author lets you follow him as he picks his way through the Bible.

The original watercolors which face the text are a pure pleasure. They will catch the attentive eyes of children—from the bright button eyes of a rooster to an Audubon-like covey of quail.

If you want to add a little game to the reading, there is a brace of questions under each illustration to lead the youngsters on. At the end of the book there is a quiz section which can be turned into another game for the children. For children of any age. 64 pages. Paper cover.

No. 16N15\$2.25

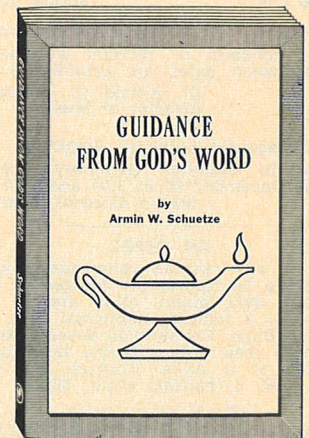
GOD'S CHILDREN PRAY

By Fritz A. Callies

The Lord's Prayer in Children's Words

In 14 brief chapters this attractive booklet describes the learning experience of Karen, age 12, and Steve, age 7, in their bedtime discussions with father or mother. The subject is the Lord's Prayer. These are not lectures by the parents, but informal discussions between parent and child, relating Scripture truths to the everyday experiences of the child. Children of any age will recognize the true-to-life experiences of Karen and Steve, and will at the same time recognize the value and importance of learning how and why God's children pray. Attractive illustrations, simple memory verses, and Scripture references are included. Full-color hard-bound cover. 32 pages. 8x10½.

No. 16N14\$1.25



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By ARMIN W. SCHUETZE

A compact, convenient guide for those who seek an answer to questions of doctrine and practice. The book contains 48 questions, including questions on Woman Suffrage, Civil Rights, the Creation Account in Genesis, Space Travel, Cremation, etc. The special value of the book lies in the fact that the author does not presume to offer his personal opinion or the "official stand" of the Wisconsin Synod. The book is what its title implies—answers from God's Word. The 48 answers contain more than 200 Scripture references! The answers are not veiled in technical theological terms. The language is simple, forthright, clear and concise. It lets the Bible speak. Paperback. 148 pages. 5x7½.

No. 3N30\$1.95

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