

THE NORTHWESTERN
Lutheran

January 7, 1968



BRIEFS by the Editor

Only the Christian can really look ahead into the new year with assurance and peace of mind. His mind is untroubled and serene because his heart is at peace with God. Need we ask how it is possible for him to enjoy such peace—right after we have celebrated Christmas? We again saw the full meaning of the fact that the Son of God became flesh. It was not only that God gave His Son to be one with us as a true human being. That was only the starting point. God gave His Son so fully to be one with us that He took our place under the Law to fulfill it perfectly and that He bore the penalty of that Law. God gave Him into the suffering and death, the dread punishment, that was our due. Now what follows? "He that spared not his only Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Christmas has again given us—what is that fine old English word for it?—oh, yes, *heart's ease*. Having set our hearts at ease in regard to our sin and guilt, Christmas has set us at ease regarding anything that the future may bring—no, that's the wrong way to say it. We meant

to say: anything that a wise, gracious God, *our Father in Christ*, may send into our lives in the days that lie ahead. Though they be the things that are pleasant and easy to accept, or though they be experiences that we do not like to go through, yet the hand of a loving Father dispenses them all to us, His children. Therefore they must be, nay more, *are* for our temporal and eternal good. What enviable people you and I are—with this heart's ease poured into us by the only one who can do it, the great God of peace Himself!

The church pictured on the cover has something unique in its history. Salem Ev. Lutheran Church of Ann Arbor (Scio), Michigan, was the first Lutheran congregation to be established in Michigan. The date of its founding is 1833.

Not only congregations have difficulty when it comes to calling a man to serve them. This fact is illustrated by the item from our News Bureau in this issue. It reports that Pastor Norman Berg has accepted the call as Executive Secretary to the Board for Home Missions. The

Board had issued this call to four other men before extending it to Pastor Berg. So the office will have been vacant more than a year before the Secretary-elect is installed.

The liturgy that we use in our Sunday morning services will be treated in a series of articles to begin in the January 21 issue. Professor Martin Albrecht of Wisconsin Lutheran Seminary is the author of the articles.

An administration seminar was conducted in Madison, Wisconsin, in mid-November. About 60 Wisconsin Synod administrative officials attended the five-day meeting.

The 1965 Synodical convention had authorized the appointment of an Administration Survey Commission to study the structure of the Synod with a view toward achieving a greater efficiency. This Commission has been at work under the chairmanship of Pastor James Schaefer. To assist in the study, a management consultant firm has been engaged.

The seminar was concerned with objectives, policies, control, communication, goals, and leadership as these relate to the Synod. An \$18,000 grant from the Aid Association for Lutherans made possible the seminar.

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

Dialogue to Rock the Boat Protestants and Marxists meet in a university hall, Jews and Episcopalians fraternize in a rectory lounge, Catholics and Lutherans gather in a neighbor's living room—to carry on dialogues. Before the word became popular, we would have said that they got together to talk religion.

Much religious dialogue, to be sure, is just talking things over, inquiring about each others' religious views, learning what the other person believes, and becoming acquainted with his church's ways. Such conversation broadens religious knowledge and understanding.

Complete dialoguists, however, aren't satisfied with a mere exchange of information and viewpoints. "No man," writes an advocate of religious dialogue, "should enter dialogue unless he is prepared to 'rock the boat.'" That means that he must be prepared to do collective bargaining, to give up some of his beliefs, to sacrifice his certainty of being right; he may even need to reckon with leaving his church altogether. Like the Catholic boy and the Lutheran girl who are deep in their courtship, one may be persuaded to join the other's church.

If we have become convinced from God's Word and from history that we have the truth, we have no warrant to participate in collective bargaining dialogues with the heterodox where the risks of yielding up our God-given faith are built in. Our Lord held no such dialogues. When He spoke to those who did not possess the truth, He did so only to lead them to the truth He came to reveal. Elijah held no such dialogues with the priests of Baal, nor did Paul with the priests of Diana.

We can understand and respect the firm position of Rabbi Joseph Soloveitchik, a deeply committed Orthodox Jew who is convinced of the rightness of his belief. He holds that God's Word is to be obeyed rather than discussed or speculated upon. He is convinced that he lives a life of obedience to God's Commandments. He is unable to see what purpose dialogue with Christians would serve. He is aware that both Christians and Jews cannot be correct in their religious commitments. At the deepest level, each one must reject what the other holds most deeply. Why, then, enter dialogue?

We cannot accept Rabbi Soloveitchik's Jewish beliefs, but we can admire his sturdy confessional stand. You and I have the saving truth he rejects. If he feels that he cannot afford to expose his false faith to compromise, then interfaith collective bargaining dialogue is an activity in which we, the heirs of salvation, certainly cannot take part.

CARLETON TOPPE

* * *

100 Years Ago The years 1866 to 1868 were three crucial years in the development of our Wisconsin Synod. In 1866 the more conservative synods in eastern United States joined in a protest

against the laxness and liberalism of the General Synod. At a meeting in Reading, Pennsylvania, near the end of 1866 the decision was made to leave the General Synod and to organize a new synod to be called the General Council. The Wisconsin Synod and the Minnesota Synod became charter members of the new Council at its first meeting in Fort Wayne, Indiana, in 1867. The Missouri Synod, although it was represented at both meetings did not join the new body, because some disputed questions of doctrine and practice had been left undecided. The Wisconsin Synod also withdrew when it became clear that the General Council would not commit itself in regard to such questions as pulpit and altar fellowship with members of church bodies characterized as "dissenters and heterodox." At the same time, in 1867, the Wisconsin Synod severed connections with the unionistic Langenberg Society in Germany with which it had had very close relations. These steps led to discussions with Missouri Synod theologians, which established that the two synods were in doctrinal agreement and resulted in the formation of the Synodical Conference a few years later, a fellowship agreement which continued for 91 years, and ended in 1963.

When the Wisconsin Synod withdrew from the General Council, its action had quite unexpected effects on the fortunes of Northwestern College. The College had only partly been serving as a preparatory school for the theological seminary and the ministry; it was being conducted mainly as an academy serving the community. The president of the school, Adam Martin, was ambitious to make a great college or university of it, to serve the general public. When the Synod withdrew from the General Council, President Martin, in protest against that action, severed his connection with the Synod and the College and returned to the East. During the brief term of his successor, President Thompson, no great change took place, but the next president, Prof. A. F. Ernst, completely rebuilt the course of studies and gave the College a new direction. It now became what Prof. Ernst liked to call it: A workshop of the Holy Spirit. The congregations now recognized and accepted the school as their own and rallied to its support, saving it from imminent financial collapse. The year 1866 was also one of great change in the theological seminary. In that year, Dr. Moldehnke, our first professor of theology, returned to Germany, having completed his five-year term as missionary in Wisconsin to which he had been pledged by the Berlin Mission Society. It was then that Prof. Ad. Hoenecke became the professor of theology in our Seminary and began a career that had such a profound influence on the confessional stand of our Synod. It would be too much to say that the formation of the General Council in protest against confessional laxness was the cause of all these changes, but it was a first step that led quite logically along the path that our Synod and our College have been following.

ERWIN E. KOWALKE



Studies in God's Word

The King and the Kingdom

Having knelt at the manger in Bethlehem, we now re-enter the workaday world, and perhaps wonder what all the festivities really mean to us in January 1968. Someone has well said that if at Christmas we never progress beyond the manger, our celebration is just so much sentimentality. We must never forget that He who once was born of a virgin now sits at the right hand of the Father, ruling over all things in the interest of His own. What we therefore need to do is to ask the Epiphany question of the Wise Men, "Where is he that is born King of the Jews? For we have seen his star in the east and are come to worship him" (Matt. 2:2). Micah answered the "Where?" In Bethlehem. Isaiah speaks of His kingdom, and it is to Isaiah's prophecy that we would turn our attention again.

The Prophecy of a Great King

In his prophecy, which we discussed in part in the Christmas issue, Isaiah goes beyond the manger, and speaks of Christ as our King. He says: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" (Isa. 9:6, 7). This prophecy exhibits our King and the way into His kingdom.

The words, "And the government shall be upon his shoulder," tell us that the child that is to be born, and the son that is to be given, is to be a great King. But who is He? None other than the virgin-born Immanuel of Isaiah 7:14. Gabriel the messenger of God, identified Him as King in his words to Mary in Luke 1: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

A Mighty and Majestic King

Some commentators speak of this kingship as being a great burden for this child, since Isaiah speaks of the government as being upon his shoulder. It is true: to be our King, Jesus was reviled and spit upon; He suffered and died. But Isaiah comes to speak about that in chapter 53. Here the word "government," standing alone as it does, emphasizes the greatness, the glory, the majesty, the responsibility of this kingship. These words find their parallel in the words of the risen King: "All power is given unto me in heaven and in earth." (Matt. 28:18). Here, then, is your King: Christ Jesus, the Son of God and Son of Man. Isaiah spoke of Him as such 740 years before He became man.

Why the Prophecy Was Needed Then

It was important that God spoke of Him as King just at that time. With wicked king Ahaz on the throne, and the fortunes of David's royal house rapidly going downhill, it seemed as though God had forgotten all about His promise to establish an eternal throne and kingdom for David (II Sam. 7:12, 13). In fact, after the Babylonian Captivity the descendants of David no longer ruled in Judah. The believers who faced that calamity needed a revelation from God to sustain them, lest their faith suffer shipwreck. Here it was: No matter what would happen, God would not forget. He would keep His word, and give them a great King.

We Need This Revelation

We need God's revelation, too. In our day God is being declared dead,

and His kingdom falsely identified with a renewed society, or the millennium, or the ecumenical church, or Zionism. False hopes, all of them! But they are so constantly kept before our eyes that they could shake our faith. We therefore need to examine these words of Isaiah for our own sakes.

Though the King of whom Isaiah speaks was to be a King on the throne of David, His kingdom was not to be bounded by the Lake of Galilee on the north, the Jordan on the east, the Dead Sea on the south, or the Mediterranean on the west, for Isaiah speaks of the "increase" of his government. The kingdom was not even to be restricted to the children of Israel, for Isaiah states (11:10): "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek." Jews and Gentiles alike were to come under this King's rulership. When Isaiah then adds "from henceforth even forever," it is clear that this rulership was not even to be limited in time. It is thus a kingdom that must exist today, and be open to all men.

A Royal Activity, But Not a Matter of Territory and Subjects

We begin to see why Jesus said to Pilate, "My kingdom is not of this world." It is something quite different from ordinary kingdoms. Yet, when Pilate asked, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." His kingdom, it is evident, is a royal activity. It is not a matter of territory and subjects, but Christ coming to men with His saving grace. That is why no contemporary son of Israel raised to the kingship would be a fulfillment of God's prophecy given

through Isaiah. This prophecy is fulfilled in Christ Jesus.

How Christ Alone Wields This Royal Power

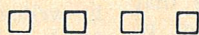
In fact, in Christ only. The basis on which this kingdom is established is evidence for that. This King is "to order it, and to establish it with judgment and with justice." Since the word "justice" is actually "righteousness", the Prophet Jeremiah helps us to understand these words. He writes: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby

he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6). This kingdom comes to us when for Christ's sake we are declared righteous and granted forgiveness of sins. This agrees totally with the way Christ indicated that He exercises the power given to Him in heaven and earth: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20). Wherever He comes in Word and Sacrament, there He is wielding His kingly power, and there we enter into His kingdom. Even death will not topple it, for Christ the Resurrection will destroy death.

Peace an Outstanding Mark of Christ's Kingdom

Not to be overlooked is a final word in this prophecy: *peace*. It should be clear by now, that this is not national or international peace. It is the peace of God which is an expression of the Gospel of Jesus Christ. This peace is the outstanding mark of Christ's kingdom, for through the forgiveness of sins we are at peace with God. And we are at peace with the brethren, for we have learned to pray: "Forgive us our trespasses, as we forgive those who trespass against us."

Permit me to borrow the words, but not the spirit of Pilate: "Behold your King!" By faith live under His kingly rule in this world, and you will rejoice as you enter the next world. HAROLD E. WICKE



Sanctification?

NO COOPERATION WHATEVER IN GAINING SALVATION

"Just a Little Good Works"

Ever since the New Testament was written there have always been those who have in one way or another insisted that man must have something to do with his salvation, that his good works must count at least a little bit toward his salvation. This false idea, that man does in some way cooperate with God in his conversion or regeneration, is called in theological language synergism. Shortly after Luther's death his faithful coworker, Phillip Melancthon, who was always trying to bridge the gap between the Lutherans and those who followed the other Reformers, Zwingli and Calvin, fell into this same error himself. Though we must recognize as well as honor him as one of the truly great lights of the Reformation era, especially in this 450th anniversary year, we dare not, however, overlook or condone his error. For unfortunately he has had his followers in our own Lutheran Church as well as among other Protestant bodies. Consequently, this false notion that God could not possibly justify man unless there were some good in man, a notion that is inherent in us all because of the weakness of our own sinful flesh, is as much in vogue today in every branch of the *visible church*.

Our Responsibility

We of the Wisconsin Synod today are among the few church bodies which still stand on the *sola gratia* principle of the Reformation, that it is because of God's grace, and His grace alone, that He justifies the sinner! What, then, must be our responsibility in an age that is becoming more and more man-centered and less and less God-centered? Not only must we continue to hammer home the Biblical truth—that salvation is by grace alone—

we must also refute the satanic lie that man can help in either attaining or retaining his salvation. And this we must do with all the vehemence which the Word of God demands of us, or we are not fit to call ourselves the children of the Reformation, much less have we the right to make a big show of loyalty to God's Word in this 450th anniversary year of the Reformation. This means we may have to be polemical at times, but when the Word of God calls for it, we can't do otherwise. Of course, we will not be popular when we do this, but we are not running a popularity contest in the church. Rather, we must not only defend the truth, we must refute all error, especially today when modern wolves in sheep's clothing use the same phraseology and terminology as we do, but who mean just the opposite, with the result that even those who have the truth may be deceived, if they have not been warned in advance. Remember, forewarned is to be forearmed.

Mark Those Who "Deceive Others With Their Nonsense"

This is exactly what Paul advised young Titus, a future pastor, and what he urges upon all pastors today, "Hold firmly to the message, which can be trusted and which agrees with the doctrine. In this way he will be able to encourage others with the true teaching, and also show the error of those who are opposed to it. For there are many who rebel and deceive others with their nonsense, especially the converts from Judaism. It is necessary to stop their talking, for they are upsetting whole families by teaching what they should not, for the shameful purpose of making money" (Titus 1:9-11—*Good News For Modern Man*). This sounds modern and up to date, doesn't it?

Whoever, therefore, teaches the true doctrine, but doesn't warn against false doctrine, and against wolves in sheep's clothing, is not a faithful steward of the mysteries of God, not a faithful watchman on the walls of Zion. Rather, as the Word of God says, he is a wicked servant, a dumb dog, a traitor. Certainly, none of our

pastors want to be traitors to their Savior, who placed them into the ministry.

So don't criticize your pastor when he does his job, which also includes labeling a lie a lie, but thank God for him, and follow his advice, and avoid all false teachers and false teachings.

KENNETH W. VERTZ



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: What Does the Bible Say About Speaking With Tongues?

"Please explain what is really meant by 'talking in tongues.' There is much talk of it now even among Lutherans and all claim a Biblical basis for the practice or 'gift,' as they feel it is. My understanding has always been that the occurrence related in the Bible meant that all assembled were given a common language, enabling them to understand each other as they had come from diverse places and each had his own language until the miracle occurred. The present belief seems to be that it is a special communication with God and a sort of 'transported' feeling." This is not the first reader to inquire about this subject.

We shall not be able in a brief article to examine everything that Scripture says about speaking with tongues nor how Scripture has been understood by various people. We shall, however, take note of some points it will be well to remember.

What Happened on Pentecost

On Pentecost Day the outpouring of the Holy Spirit was accompanied with the gift of speaking "with other tongues" (Acts 2:4). In a miraculous manner it happened that "every man heard them (the disciples) speak in his own language" (v. 6). This is not called a special language different from other human language. It was that each heard what was said *in his own language*.

Other Instances of Speaking With Tongues

Speaking with tongues is also referred to in two other places in the Book of Acts. When Peter preached to Cornelius in Caesarea, the Holy Ghost fell on those who heard him, and Peter and the others with him "heard them speak with tongues and magnify God" (10:46). Later when Paul preached at Ephesus to some people who had never before heard of the Holy Ghost and knew only the baptism of John, "The Holy Ghost came on them; and they spoke with tongues and prophesied" (19:6). These two examples, however, tell us nothing as to what this "speaking with tongues" was like.

In his First Letter to the Corinthians Paul refers to the gift of tongues at greater length. There are various references throughout chapters 12 to 14.

All the Same Kind of Speaking?

One question that arises is whether these other occasions of speaking with tongues refer to the same kind of speaking as occurred on Pentecost Day. Some believe they do. Others point out that in I Corinthians we are told that "he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him"

(14:2). If the congregation is to benefit from his "speaking," either he himself or someone with the gift of interpretation must explain what he said (vv. 5, 6, 27). This gives the impression of a speaking that does not involve the mere use of any ordinary human language.

How Important Was This Gift?

How important a spiritual gift was this? St. Paul makes no reference to it in any other letter. Even when he writes to the Romans about spiritual gifts in chapter 12, he says nothing of speaking with tongues. And in writing to the Corinthians he mentions it last among the gifts listed (I Cor. 14:27, 28). Although he recognizes this as a gift of the Holy Spirit, yet he is concerned that the Corinthians should not value it above prophesying (vv. 5, 19). "But covet earnestly the best gifts," Paul tells the Corinthians (v. 31).

"Tongues Shall Cease"

Furthermore, we are told that "charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (13:8). In the following verses it is evident that prophecies will fail, that knowledge shall vanish away "when that which is perfect is come" (v. 10), that is, at Christ's return on the Last Day. But concerning tongues we are simply told that they shall cease. There is nothing to indicate that they will, however, continue until "that which is perfect is come."

Some Questions We Must Ask

In view of what we can learn from Scripture about speaking with tongues, these are some valid questions we must ask about those who claim such gifts today. Is the description in the Scriptures so clear that the unintelligible gibberish that is considered speaking with tongues can without doubt be recognized as this spiritual gift? Can there be certainty that this gift is continuing in view of the statement that it would cease? Do not those who claim to have this gift usually view it as a special, higher gift? Does not that make it suspect? Does it not tend to downgrade the simple, clear proclamation of the Gospel?

Rather than concerning ourselves about this lesser gift, may we covet earnestly the best gifts. Not some unintelligible sounds, but the clear, simple, understandable words of Scripture will thrill our hearts. Not vague, doubtful, meaningless sounds uttered in a state of high emotionalism, but the sure proclamation of the Gospel of forgiveness in Christ will strengthen faith, comfort the sinner, lead to salvation.

ARMIN SCHUETZE

We Begin in Little Fire Village Malawi, Africa

There are people who are lovable and loving. There are groups of people in some villages that fill a missionary with joy. The spirit of love seems to bubble forth and one looks forward to every visit with such people. Such a description can be applied to our most recently established congregation at Kamoto (which means "Little Fire") Village in the Cholo District of Malawi.

We Had to Say "Yes"

It was in July of 1965 when two men walked about 20 miles to meet with the Malawi missionaries. They had learned of the Lutheran Church and wanted us to begin work in their village. It was not possible to begin work at that time. The people from Kamoto did not give up, however. Time and again they asked us when we could come to them. In December 1965, Mr. Mutarika of Kamoto visited Missionary Cox again. He said, "We have many children who have not yet been baptized. They need to be baptized. Will you do it? Will you come and teach us?"

To say "No" brings a quick end to many things. To say "Yes" is often the beginning of a great work and life. Therefore we felt that we must say, "Yes!" We had to begin. That same month work began in Kamoto Village.

The People Were Willing

So often in Africa the missionary has to wait for the people to come. Kamoto was an exception. If the mis-

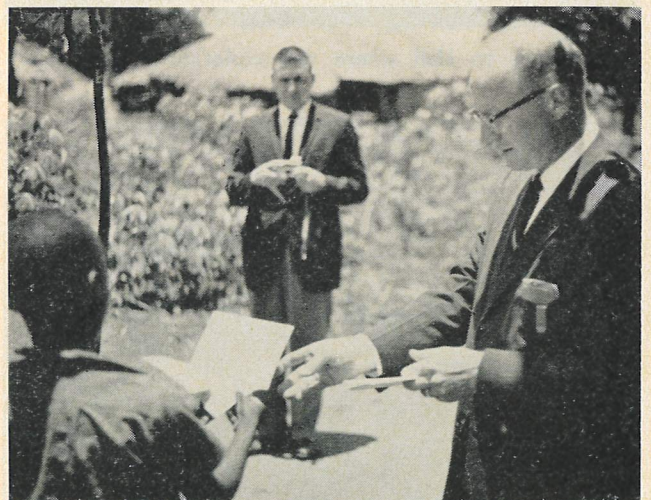
sionary was late, it was the people who reminded him that he was behind schedule. Often, the missionary must beg the people to give their offerings to the Lord. It was after a few months of Bible instruction that these people said, "When can we bring our gifts to God?" Oh, to be sure, the gifts are small. A few pennies. But



The confirmation class at Kamoto, Malawi. Back row (l. to r.): H. Maturika, T. Sambo, Mrs. Maturika, J. Matarika, Mrs. Chilumpha, Mr. Chilumpha. Front row: Missionary John Janosek, Z. Maturika, S. Chilumpha, Missionary Raymond Cox.



Missionary R. G. Cox and the 13 members baptized at Kamoto Church in Cholo District, Malawi.



Missionaries Janosek and Cox giving a confirmation certificate to a newly confirmed member at Kamoto.

the Lord did not judge the love of that widow on the basis of the mite which she offered. It was Mr. Mutarika and Mr. Chilumpha who took the time and effort to teach the little children the Ten Commandments. What a wonderful experience to work in such a village!

After we had completed the doctrine of baptism, 11 children, a young man and a young woman were baptized. Then, on December 4, 1966, this "little fire" congregation was established. On that day eight members were received into communicant membership. Today there are nine communicant members.

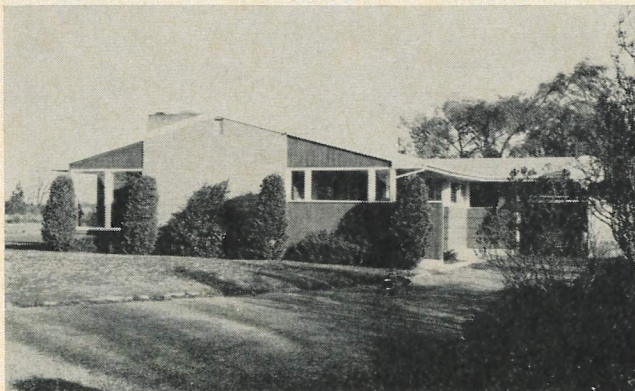
They have no church building. But to them that doesn't really matter a great deal. They have God's Word. For special days—for baptism and confirmation—the members built a grass thatch covering outside Mr. Chilumpha's home. On other days we meet in the shade of a mango tree.

A Little Flame Burning in the Dark

There is something else which is interesting about Kamoto Church. This young congregation is like a little flame which is beginning to burn in a spiritually dark village. Kamoto Village is filled with people who belong to the heathen sect called the Ethiopian Church. They baptize and begin their services in the name of Ham, Cush and Nimrod. To them the Sixth Commandment is a law to be broken. They welcome polygamists into their group. To the Ethiopian sect, glory is to be given to man, for they revel in the lusts of man's desires.



The Deephaven Hall where the exploratory services are being held.



The pastor of Good Hope Ev. Lutheran Church, Ellensburg, Washington, occupies this recently acquired home.

The members of Kamoto Congregation realize that they must let their light shine before their fellow men round about them. Recently the members distributed 2,000 tracts welcoming people to come to our church and our instruction class. A class is now meeting as a result of the tracts.

There is much work which still needs to be done at Kamoto Village. In this village live 400 men, not counting the women and children. In fact, your two Malawi missionaries can never say, "There is nothing for us to do." In this little country of Malawi live four million Africans. The average population per square mile is 60. This is higher than any other country in Central Africa.

We can never do this work alone. We need you. We need your support, your prayers. We need above all God and His Word. When we look at a little congregation like Kamoto, we are convinced that we have all these things. Otherwise we could do nothing. Without your prayers, without God's blessings, the love of Christ would never have entered the hearts of these people.

Oh, may God keep this congregation faithful to Him! May God give us more Kamotos—more "Little Fires"—which will burn brightly throughout this land!

RAYMOND COX

Exploratory Services — Excelsior, Minnesota

Three families, 17 souls, from two congregations in Minneapolis and St. Louis Park, Minnesota, were in attendance at the first exploratory service held in Excelsior, Minnesota, at 8:45 A.M. on October 22, 1967.

Excelsior is approximately 14 miles west of Minneapolis. On the eastern edge of the city and on the west shore of Carsons Bay, the Deephaven Village Hall was rented for a nominal fee in which these interested families could gather for worship services.

The place of worship is quite centrally located and can be conveniently reached by worshippers from the surrounding towns of Deephaven, Wayzata, Chaska, and Chanhassen.

It is our hope that these three families, together with others who have expressed an interest, will be the nucleus from which a congregation will grow to such proportions that the calling of a full-time missionary will be warranted.

May the God of grace, in whose name the services were begun, continue to prosper the work in the Excelsior area!

WILLIAM WIEDENMEYER

RELOCATION PROJECT

Ellensburg, Washington

The first phase of a relocation project was completed for Good Hope Ev. Lutheran Church of Ellensburg, Washington, this past year when money was received from our Synod's Church Extension Loans and Parsonage-Teacherage funds for the purchase of an acre of land in the Valley Vista area of the city. Also included with this purchase was a 3-bedroom home with full basement, which is now being occupied by the pastor. It is the hope and prayer of the members of Good Hope that in the near future a new chapel will be erected on this site for the glory of God in this new and growing area.

PAUL G. ALBRECHT

Looking at the Religious World

INFORMATION AND INSIGHT

CHANGE THE CREED?

The November *Lutheran Forum* in its lead editorial, "Let's Change the Creed!" urges Lutherans to drop from the Nicene Creed and its statement on the Holy Spirit's procession the familiar words, "and the Son." The stated reason for the proposal is that the deletion serve "as an ecumenical gesture" that will remove a "historic obstacle to understanding" before Lutherans and Eastern Orthodox Christians begin formal discussions in the very near future.

The bulk of the lengthy editorial is devoted to the history of the insertion of the phrase into the Creed by Western church councils; the exegetical, historical, and dogmatical objections of the Eastern Orthodox Church to the phrase; and the contention that the phrase isn't as much a difference as it seems since it was not considered divisive of fellowship for centuries before 1054, the year of the Schism between West and East, and since it merely wants to say that the Spirit proceeds out of the Father *through* the Son, a formula on which both sides could agree.

It would take a page and more to discuss all the details involved in the *Forum's* arguments for deleting "and the Son." We do not intend to discuss them. The point this piece wishes to make is that the *Forum's* whole approach to dialog and discussion between church bodies seems to us to be "from left field."

Leaving out of consideration the question whether the Eastern Orthodox Church might have a case or not, isn't the whole purpose of dialog to discuss existing difference, whether real or imaginary? It is a historical fact that from 1054 on, if not before, "and the Son" was regarded as a major heresy by the Eastern Orthodox Church. If a lack of understanding has been the cause, then let dialog discover and remove misunderstanding. If a real disunity exists, let dialog serve as a tool of the Holy Spirit in creating unity.

Dialog is a means to unity and not an end in itself. If dialog were to bring improvement to a creed of a certain church body or were to lead to a new God-pleasing statement of doctrine, well and good. But to change a creed in advance so that

dialog might have a smoother pathway, that's putting the cart before the horse or, what is even worse, that's letting overemphasis on the means justify an undermining of the end.

GREAT EXPECTATIONS

Recent issues of the ALC *Lutheran Standard* have been carrying editorials by G. H. Muedeking based on a commencement address at Pacific Lutheran Seminary on "Expectations Confronting New Pastors—Their Own, Those of the Church, Those of Laymembers." The item on the Church's expectations in the November 14 issue contains excellent thoughts that merit reproducing.

The editorial asserts that the basic expectation of the church is that "its pastors shall practice Lutheran theology . . . as a matter of simple honesty." Using as his stalking-horse a favorite of many modern theologians, the writer puts into Kierkegaard's mouth the imaginary quote: "If you don't like the Lutheran understanding of God's Word, then pick up your marbles and go home, find yourself a church that does agree with you."

Three major forms of present-day deviation from Lutheran theology are then listed. The first is "failing to distinguish between Law and Gospel." Instead of making the distinction, many pastors "harangue their battle-weary parishioners as though the way they live could put a condition upon the forgiveness of God."

Also scored is the tendency to demean the work of Jesus Christ by giving the title of "unitarian of the Second Person" to those who believe the words, "No man cometh to the Father but by me." The third deviation is the error of those who no longer want to "ride the dead horse," as they call it, of salvation which is given to man in spite of his total spiritual failure, by God's grace alone.

The editorial concludes: "That a man who claims to be a Lutheran pastor should be Lutheran in his theology—this certainly the church expects of its ministers." The editorial contends for a vital and valuable truth that cannot be forgotten by any church body without great harm to its spiritual life.

LUTHERAN UNION POLL

The Iowa District of the American Lutheran Church is carrying on a study of ecumenism in which an elaborate opinion poll of Lutheran pastors of various synods is playing a large role. Some preliminary results of the poll have been published. Those dealing with Lutheran merger are of special interest.

In response to the question, "Do you forecast one major Lutheran organization or synod in the U. S. within 30 years?" affirmative replies came from 59 per cent of the LCA pastors, 48 per cent of the ALC pastors, and 10 per cent of the Missouri pastors. To the question, "Do you favor two major Lutheran organizations instead?" 60 per cent of the Missouri pastors answered affirmatively.

AMISH SOLUTION

One gain in the area of church-state relations that the year 1967 brought was an easing of the tense situation confronting the Iowa Amish in their educational endeavors since 1961. This is the conflict that several years ago produced the sad spectacle of civil officials chasing Amish youngsters trying to take refuge from them in the tall corn.

The Amish endeavor to lead a very pristine and pious type of life and to provide an appropriate education for their children which, however, fails to conform to state requirements, especially in teacher training.

Just before adjourning its 1967 session the Iowa House by a 2-1 vote granted the Amish a two-year exemption from the state's education laws with the possibility of subsequent one-year renewals pending the demonstration of satisfactory achievement in arithmetic, reading, writing, grammar, spelling, United States and Iowa history, and civics.

Not all Amish will be ready to submit to such state evaluation and not all educationists will be satisfied with this minimal control. But, all in all, the outcome seems to be a workable compromise between two legitimate but conflicting concerns: the state's goals in education and the religious convictions and liberties of a minority.

EDWARD C. FREDRICH

Church and Parsonage Dedication Kent, Washington

First it was a gymnasium. Then a community clubhouse. Then another gymnasium. Now it is this new church and parsonage.

This might well be the pattern experienced by many fellow Christians throughout our Synod. Sometimes the waiting period lasts for years. But eventually plans materialize, construction is begun and completed. And then there is a day of joy.

For the members and friends of Holy Trinity, Kent, Washington, this day came on June 25, 1967. The dedicatory service was conducted by the undersigned. In the evening service of thanksgiving, District President Elmer Zimmermann addressed the gathering on the basis of Genesis 28:16, 17.

Our new House of God is basically an A-frame building, but with a basement that is amply lighted by large windows on both sides. The highlight of the church is the simple, but rich beauty of the chancel area. The altar hangs on a reredos wall, above which is suspended a cross. Proper spotlighting casts the shadows of two crosses on the wall behind the reredos. This end wall

is further beautified by a 4' x 4' art glass window which contains the triangle and the three intertwined circles, which represent the Holy Trinity, the name of our church.

Constructed mainly of cedar, the church measures 34' x 86'. This includes a 12' x 34' partially enclosed porch on the narthex end of the church. Two window dormers on each side of the building give additional beauty with colored glass. A 40' free-standing cross attracts attention on the outside. The church seats 200.

The parsonage is a split-level building. A 13' x 21' room in the basement serves as the church office. The basement also includes a spare bedroom, fruit cellar, and recreation room. On the main floor are three bedrooms, a good-sized kitchen, utility room, living-dining room, and a bath and one-half. Each floor has 1440 square feet of living space, plus a garage off the main floor.

The parsonage was built for \$19,862. The church, furnished with pews, a Conn organ, and red carpeting in the chancel and main aisle areas, came to approximately \$72,500, of which \$68,900 came from CEF and CEL.

Added to these figures is the value of \$9,000 in volunteer labor contributed for stripping forms, shingling, tile laying, chancel furniture, painting and staining on both church and parsonage, which were constructed simultaneously.

The members and friends thus showed appreciation to the Triune God for all the blessings of eternal salvation. To God be the praise for the buildings dedicated to the proclamation of His everlasting Gospel!

We also take this means to thank the District Mission Board members and the Synod's executive secretaries for their liberal advice prior to and during construction. We are also deeply indebted to the rest of you for your offerings which have made possible our new edifices. We, in turn, shall not forget your need for church buildings in other places.

May the Lord give strength, courage, and faithfulness to those who study, preach, and listen to His eternal Word in these new buildings!

DAVID E. BODE



Holy Trinity Lutheran Church of Kent, Washington.

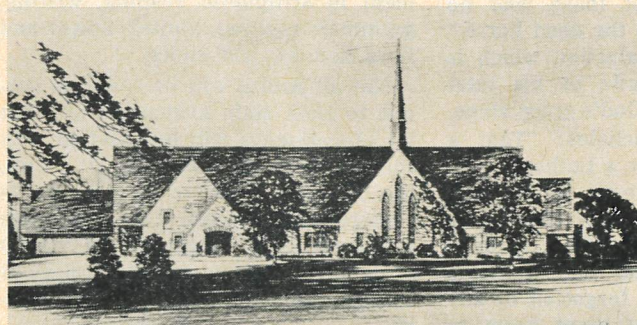
Golden Anniversary of Founding Martin Luther Church, Oshkosh, Wisconsin

This year was observed as the Golden Anniversary by Martin Luther Church, Oshkosh, Wisconsin. Services were held on April 30 commemorating the organization of the congregation on April 29, 1917. E. Arnold Sitz

of Grace Church, Tucson, Arizona, first pastor of the parish till May 1918, delivered the message at the 8 and 10:30 o'clock morning services. President Oscar J. Naumann spoke words of encouragement at the 2:30 service.

On August 6 and 20, two sons of the congregation, Pastor Donald D. Laude of Trinity Church, Jenera, Ohio, and Pastor David A. Krenke of Good Shepherd Church, Sioux Falls, South Dakota, reminded the congregation of its great privilege and grave responsibility in preaching the Gospel of salvation at home and abroad.

Pastor Martin J. Nommensen of Hillsboro, Wisconsin, served the parish from June 1918 to November 1923. The undersigned was ordained and installed as third pastor on July 13, 1924. He conducted the final anniversary services on October 29 in conjunction with the observance of the 450th anniversary of the Reformation.



Martin Luther Ev. Lutheran Church, Oshkosh, Wisconsin.

From a humble beginning of eight families the congregation has grown to exceed 1,000 souls. The first church home was a Tudor-Gothic red brick structure purchased from the Episcopal diocese in the fall of 1917 for \$13,700. It served as a house of worship till 1960. Then the congregation relocated to its present site on Algoma Boulevard. The property consists of four acres with adequate parking facilities and spacious grounds. The total cost was \$487,600.

The \$150,000 first mortgage was burned at an evening service on November 5. The present total indebtedness is \$50,000.

May the Lord God, the Head of the Church, without whom we can do nothing, continue to bestow His loving-kindness and tender mercy upon this parish, so that through His Word and Sacraments many souls may be brought to know their Savior and be kept in Him!

HEROLD O. KLEINHANS

Direct from the Districts

Dakota-Montana

Building Activity

Zion Ev. Lutheran Church of Zeeland, North Dakota, held a special service on June 18 as its members observed the laying of the cornerstone for a new church and education-fellowship unit. Speaker at the service was Pastor H. Birner of Mobridge, South Dakota, first vice-president of the District. On October 22 the new building was dedicated. The three dedication services were attended by more than 1,200 people. Speakers at these services were: Pastor Arthur Kell, Watertown, South Dakota, District president; Pastor E. O. Schulz, Redwood Falls, Minnesota, a former vacancy pastor at Zion; Pastor Ernst Klaszus, St. Albert, Alberta, Canada. The resident pastor, A. E. Lemke, served as the liturgist. The total cost of the project was \$62,380. This building gives Zion Congregation a church with a basic seating capacity of 160, a multipurpose area for overflow, Sunday-school classrooms, a kitchen, study, and an additional large meeting room.

Northwestern Lutheran Academy

The annual meeting of the Northwestern Lutheran Academy Auxiliary was held at the Academy in Mobridge on October 12. Approximately 150 ladies were in attendance. Prof. K. G. Sievert addressed the assembly in behalf of the Academy. Plans were made during the business meeting to obtain several items for the dormitories. Newly elected to the Executive Committee were: President, Mrs. Harold Gall, Watauga, South Dakota; Secretary, Mrs. Elton Kemmet, Tappen, North Dakota; pastoral advisor, Donald Krause of Morristown, South Dakota. Following the business meeting the ladies of the Auxiliary were entertained by the students of the school. A mass chorus sang selections from "The Sound of Music." The sophomore class pre-

sented a one-act comedy and the band concluded the entertainment with several lively numbers. The Auxiliary meets once each year for the purpose of creating more interest in the Academy throughout the District and of assisting the school in every possible manner.

Our Academy, at this writing, is still without a president. Following the retirement of President R. A. Fenske at the end of the school year in 1966, the Board of Control began calling for a man to fill this important position. During the vacancy the administrative duties are being carried out by Prof. K. C. Sievert of the faculty and the classroom duties have been assumed by other members of the staff. May the Lord of the Church bless all those who have taken upon themselves additional loads during this vacancy, and may He soon send to our school a faithful servant to end this need!

Anniversaries — Personal

In recent months there have been reports of anniversaries of all kinds. To Mr. and Mrs. D. H. Schmidt of Estelline, South Dakota, go the best wishes of all the District as they have observed the 60th anniversary of the marriage last June.

Zion and St. Jacobi Congregations of Mobridge and Glenham, South Dakota, joined in a special observance of their pastor's 25 years of service in the ministry. On November 19 an anniversary service was held in honor of Pastor Herbert Birner. Pastor Martin Birkholz of Mankato, Minnesota, a classmate of the celebrant, was the guest speaker. Pastor Birner's entire ministry has been in the Dakota-Montana District, serving congregations in Faulkton, Ipswitch, Estelline, and Sioux Falls, prior to coming to Mobridge.

Church Anniversaries

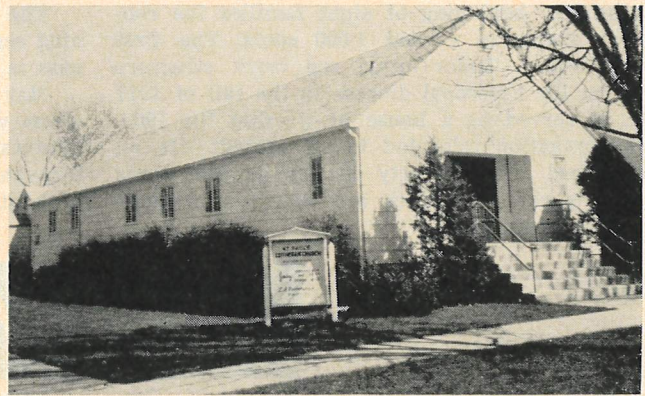
On June 9 the members of Peace Ev. Lutheran Church, Clark, South

Dakota, gathered for special worship services on the tenth anniversary of the dedication of their church building. In the morning service the sermon was delivered by the resident pastor, D. P. Ninmer. The guest speaker for the afternoon service was Pastor Marlyn Schroeder of Arlington, Wisconsin, who served the Peace Congregation when the structure was built and dedicated. At noon the ladies of the congregation served dinner for the members and many friends that were present. In the evening Pastor Schroeder presented a slide lecture on his work while he was the Friendly Counselor to the Chinese Ev. Lutheran Church in Hong Kong.

On June 11 St. Paul's Ev. Lutheran Church of Rapid City, South Dakota, marked its 25th anniversary with special services. L. Dobberstein is the present pastor. Guest speaker in the morning service was Pastor A. Eberhardt, St. Paul, Minnesota, who served St. Paul's at the time of its organization. Speaking in the afternoon was Prof. Donald Sellnow, Northwestern College, Watertown, Wisconsin, who served St. Paul's from 1954-1962. A notable event during the afternoon service was the burning of the church mortgage. The humble beginnings of St. Paul's, as the members worshiped in homes and rented quarters, have been blessed abundantly by the Lord of the Church. Problems resulting from frequent vacancies, five pastors in 11 years, were overcome, and there has been substantial growth. A milestone for the congregation was passed in 1961 when St. Paul's was able to take the step all mission congregations eagerly await. The congregation voted unanimously to become self-supporting. In the following six years the increase in membership, church attendance, Sunday-school enrollment, and offerings doubled or tripled the

growth of the previous six years. The church building, built in 1950 was extended to supply additional seating in 1964. A new 2-manual, 32-pedal Baldwin organ was purchased in 1966. The special anniversary booklet concludes, "The Lord gave success to humble beginnings. Through the years He has given strength and stability to the growing membership. Above all He has preserved among us in truth and purity His saving Word. He continues to come and bless us through His precious Means of Grace. Let us rejoice and give thanks."

JAMES SCHNEIDER



St. Paul's Ev. Lutheran Church, Rapid City, South Dakota.



Participating in the groundbreaking at Gethsemane, Davenport, Iowa, were (l. to r.) Pastor Eugene Ahlswede, Mr. Kenneth Thompson, chairman of the congregation, and Mr. Larry Knutson of the building committee.

Western Wisconsin

Davenport, Iowa, Mission Breaks Ground

Groundbreaking ceremonies for Gethsemane Ev. Lutheran Church, Davenport, Iowa, were conducted at 2:00 P.M., October 15, by Pastor Eugene Ahlswede. Gethsemane is the first Wisconsin Synod church in Davenport and only the second in the Quad-City area. Pastor Ahlswede conducted the first exploratory service at Davenport on July 31, 1966. In October 1966, the congregation was granted mission status. By the date of the groundbreaking the congregation numbered 40 members. Construction of Gethsemane's first unit, a parsonage-chapel combination, is expected to be completed in January. Until that time the congregation will continue to worship at the Plaza Bowl, 1831 State Street, Bettendorf, Iowa.

* * *

District Anniversary Booklet

The 50th anniversary of the Western Wisconsin District is being marked by the production of a booklet describing the history of the District and the congregations. Attention will be focused on the activities of the congregations by means of pictures showing the "church in action". Pastor F. Mutterer, 104 E. Green, Fox Lake, Wisconsin, urges members of the District to send their action photographs to him for inclusion in the booklet.

* * *

Wedding Anniversaries

Mr. and Mrs. John Schalow, Sr., of St. Peter's Lutheran Church, McMillan, celebrated their 63rd wedding anniversary September 23.

Mr. and Mrs. Frank Nehring, Zion Lutheran Church, Cambria, celebrated their golden anniversary on September 24. DARVIN RADDATZ

Michigan

Orlando Charter Sunday Observed

Orlando, Florida, has become the eighth Florida city to support a WELS mission. King of Kings Ev. Lutheran Church in suburban Maitland recently celebrated its Charter-Membership Day and a nucleus of 22 communicants pledged themselves to the support of the new congregation. Pastor James Berger of Pompano Beach preached the sermon entitled, "God's Blessing Is Always Bestowed on Faithfulness." Richard L. Wiechmann, pastor of the new mission, reports that "the bright Florida sun beaming through the windows clearly revealed a look of thankfulness on the faces of the 57 people in attendance." Another congregation has been born. New Christians have been added to the fold. Another parsonage is being constructed. Another group of Christians is now planning and praying for the day when the Church Extension Fund will enable them to

sing praises in a church building of their own.

Florida Mission Committee Active

A motion was made and seconded at the 23rd meeting of the Florida Pastoral Conference on October 3 authorizing the Florida Advisory Mission Committee (FAMCO) to request the Michigan District Mission Board for permission to take a closer look at the metropolitan area of Atlanta, Georgia. The Florida Advisory Mission Committee will also be seeking authorization to examine localities that appear promising as reported by the pastors in attendance at the Pastoral Conference. Some of these areas include Clearwater, Cypress Gardens, West Palm Beach, and Gainesville.

Cornerstone Laid at Sodus

On November 12, 1967, St. Paul's Ev. Lutheran Church, Sodus, laid the cornerstone for its Christian day school. The two-classroom building will be completed in time for the

1968-69 school year, according to Pastor Henry J. Peter.

RICHARD MACKAIN

Pacific Northwest

Central Washington Sunday-School Conference

The Sunday-school teachers of Cle Elum, Ellensburg, Zillah, and Yakima churches met for their first conference on October 3, 1967, at Grace Lutheran, Yakima, Washington.

Pastor T. R. Adascheck conducted the opening service. Mrs. Adascheck demonstrated the use of the flannelgraph with Bible stories. Pastor Paul Albrecht gave an essay entitled "The Sunday-School Teacher — A Tool of God."

Pastor Valerio held the closing service.

In a business meeting officers were elected. After the conference the teachers were served a fine dinner by Yakima's Grace Lutheran ladies.

MELVIN TESKE

The One-Hundredth Anniversary of Salem Lutheran Day School

Ann Arbor (Scio), Michigan

Salem Ev. Lutheran Church, Scio (Township), Ann Arbor, Michigan, organized September 20, 1833, observed the 100th anniversary of its Christian day school on September 10, 1967. Pastor Stephan Klingmann taught the pupils from the beginning and for the first 14 years of the school's existence. The first teacher was called in 1881. From 1893 to 1910 two schools were maintained several miles apart to serve the children in those horse-and-buggy days. In a booklet published at the 100th anniversary of the congregation in 1933, it is stated:

"In true Christian attitude Salem has always heeded the Savior's injunction to His Church: 'Feed My lambs.' Always it has been conscious of the fact that such feeding cannot and is never adequately given by mere Sunday-or Saturday-school training or during the short period of catechetical instruction. Salem saw its duty and responsibility. It would be faithful in observing the Savior's plea. As soon as conditions made it possible, intensive training of Salem's youth was established through the best possible medium: the Christian day school."

In that spirit Salem has maintained its day school uninterrupted for 100 years. Since 1961 it has had a staff of two teachers.

Salem Congregation observed this anniversary in thanksgiving to God for enabling and making it willing to support its school in the face of the rising costs of

this inflationary time, and, pledged itself anew to the task its forefathers so wisely began in the interest of the souls of children.

A building fund has been established toward the erection of an auditorium and all-purpose addition to the school.

ALVIN H. BAER



The school building at Ann Arbor (Scio), Michigan, which has observed its 100th anniversary.

ITEM FROM OUR NEWS BUREAU

Berg Named to Mission Executive Post

Norman W. Berg, pastor of St. Peter's Lutheran Church, Plymouth, Michigan, and first vice-president of the Wisconsin Ev. Lutheran Synod, has accepted the appointment as executive secretary of the Synod's General Board for Home Missions.

The announcement was made by Pastor Oscar J. Naumann, president of the Wisconsin Synod.

As executive secretary of the board Pastor Berg will coordinate the Synod's domestic mission work which is supervised by 11 District mission boards. He will also participate in the administration of the church extension funds.

The Wisconsin Synod has 214 missions and preaching stations located

in 27 states and Canada, with a \$1.2 million annual domestic mission budget.

Pastor Berg is a 1941 graduate of Northwestern College, Watertown, Wisconsin, and in 1944 was graduated from Wisconsin Lutheran Seminary, Mequon, Wisconsin.

After serving as instructor at Northwestern Lutheran Academy, Moberg, South Dakota, from 1944-1946, he served parishes in Globe and Tucson, Arizona, and Benton Harbor, Michigan. Since 1960 he has been pastor of St. Peter's Lutheran Church, Plymouth, Michigan.

He has served as secretary and second vice-president of the Synod, and from 1955-1962 he was chairman of its Board for Information and Stewardship. Since 1962 he has been

president of the Michigan District and since 1966 first vice-president of the Synod.

In accepting the post as executive secretary, he will resign as president of the Michigan District and as first vice-president of the Synod.

Pastor Berg is married to the former Eleanor Martin of Benton Harbor and is the father of five children: Peter, 19, a student at Northwestern College; Mary, 15; John, 14; Margaret, 12; and Miriam, 10.

He will live in Milwaukee and maintain his office at the Synod Administration Building, 3512 West North Ave.

He is expected to assume his duties February 1, 1968.

Golden Anniversary

St. John's, Mazeppa, Minnesota

On August 20, 1967, St. John's Church observed its 50th anniversary. Two festival services were conducted. The Rev. M. J. Lenz, Minnesota District president, preached in the forenoon; Prof. Delmar C. Brick of Dr. Martin Luther College spoke the Word in the afternoon.

The first Lutheran services were held in the village of Mazeppa by Pastor David Metzger of Christ Lutheran Church, Zumbrota, Minnesota. In 1917 the congregation

was organized under the leadership of Pastor W. C. Limpert, who was called to serve St. John's, Bear Valley, and St. John's, Mazeppa.

The congregation erected its church edifice in 1925 under the pastorate of W. P. Sauer. The parsonage is in Bear Valley. The undersigned has served the parish since 1930.

All glory be to the Triune God who has caused His Gospel to be preached and the Sacraments to be administered for 50 years. Our prayers ascend to the Lord's throne of grace for His abiding blessing.

THEO. HAAR

COPIES AVAILABLE—CHRISTMAS ISSUE

Extra copies of the special Christmas (1967) issue are available at 10c each. However, orders should be for no fewer than four (4) copies so that we do not sustain a loss. Order from:

NORTHWESTERN PUBLISHING HOUSE
3616-32 West North Avenue
Milwaukee, Wisconsin 53208

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTORAL CONFERENCE

Dates: Jan. 23 and 24, 1968.
Time: 9 a.m.

Place: Grace, 400 N. Cameron Ave., Casa Grande, Ariz.

Agenda: Incarnation and Inspiration, E. A. Sitz; The Person and Work of the Holy Ghost, D. Schultz; Exegesis of I Cor. 3 (With Sermon Hints), P. Seiltz; Heb. 1, E. Zimdars; The Message to the Congregation at Pergamos (Rev. 2:12-17), W. Winter; Communism and the Bible, R. Neumann.

Preacher, Tues. evening service: P. Seiltz. V. H. Winter, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: Jan. 22 and 23, 1968.
Time: 9 a.m. Communion service.

Place: St. John, Bay City.

Preacher: R. Waterstradt (J. Brenner, alternate).

Agenda: Preparing Appropriate Devotions for Children, D. Stindt; Preparation of Ministers, F. Blume (Bring 1961 Proceedings); Christ's Descent Into Hell, W. Voss; Faith, J. Ehler; Bonhoeffer, J. Fricke.

Only the noon meal will be served. Any-one needing housing should notify Pastor John Brenner no later than Jan. 17, 1968.
Edwin C. Schmelzer, secretary

* * *

SOUTHEASTERN CONFERENCE PASTOR-TEACHER CONFERENCE

St. Stephen's Lutheran Church

Adrian, Michigan

January 22, 23, 1968

Agenda: The Values and Perils of Christian Scholarship; The Lake Mendota View of Administration; Exegesis of I Pet. 4:1-19; Initial Views on the Concept of Synod's Newest Executive Office; The Teacher's Stewardship of Summer Time.

Host pastor: Daniel Gieschen.

Preacher for the communion service: Edward Binchoff; Glenway Backus, alternate.
Keith Haag, Secretary

SOUTHWESTERN PASTOR-TEACHER DELEGATE CONFERENCE

Place: St. John's Church, Sturgis.
Date: Monday, Jan. 22, 1968.

Time: 9 a.m. Communion service.

Preacher: J. Olsen (ELS) (E. Bickel, alternate).

Agenda: "The Idolatry of Jeroboam, Its Hold on Israel, and Its Modern Counterparts," D. Sievert; "Devotional Study—School and Home," R. Manthe.

E. R. Bickel, Secretary
* * *

FLORIDA DELEGATE CONFERENCE

Date: Jan. 30, 1968.

Time: 9 a.m. Communion service.

Place: Peace Lutheran, Bradenton.

Agenda: Exegesis of Zeph., James Berger; Round-table discussion of the topic, "Are We Fast Becoming a Churchless Church?" led by Ken Strack.

Richard Wiechmann, Secretary

MINNESOTA

RED WING PASTORAL CONFERENCE

Date: Jan. 16, 1968.

Place: Lincoln Trinity, Rural Lake City.

Host Pastor: Wm. Ziebell.

Time: 9 a.m. Holy Communion service.

Preacher: T. H. Albrecht (D. G. Bruemmer, alternate).

Agenda: Exegesis of Eph. 6:1-9, R. Zehms; (Eph. 6:21-24, K. Gawrisch, alternate); "From Whom Did Jesus Christ Redeem and Ransom Us?" N. Sauer; "History of the Separation of Church and State," E. Leyrer; A book review of "The Stewardship Call" by Werning, R. Kant.

Darryl G. Bruemmer, Secretary

**MANKATO CONFERENCE
CHURCH MUSIC WORKSHOP**

Date: Jan. 28, 1968.
Time: 2 p.m., registration; 2:30 Session.
Place: St. Peter's, St. Peter, Minn.

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: Feb. 19, 1968.
Time: 9 a.m. Communion service.
Place: Grace, Oshkosh, Wis.
Preacher: W. Zickuhr (J. G. Albrecht, alternate).
Agenda: Isa. 1, C. Rosenow; Eph. 4, J. Petrie; "This We Believe," M. Janke.
P. Kolander, Secretary

SOUTHEASTERN WISCONSIN

SOUTHEASTERN WISCONSIN DISTRICT

Date: Jan. 9, 1968.
Place: Trinity, Franksville, Wis.
Time: 9 a.m. Communion service.
Host: Pastor A. D. Capek.
Preacher: O. A. Lemke (I Cor. 14).
Agenda: Discussion of the Lutheran High School, Racine; Stewardship and Its Implementation, J. C. Jeske and N. J. Barenz.
L. A. Nolte, Secretary

**METROPOLITAN NORTH PASTORAL
CONFERENCE**

Date: Jan. 22, 1968.
Place: Siloah, 2112 W. Nash St.
Host pastors: W. G. Hoffmann and R. F. Westendorf.
Preacher: A. W. Schuetze (Harry Shiley, alternate).
Agenda: Board for Information and Stewardship.
Mark L. Liesener, Secretary

WESTERN WISCONSIN

**MISSISSIPPI VALLEY
PASTORAL CONFERENCE**

Date: Jan. 17, 1968.
Place: Trinity, Wilson, Minn.
Time: 9 a.m., Opening Communion service.
Papers: Exegesis of Jude, R. E. Berg; What Do the Lutheran Confessions Say About Private Confession?, R. Beckmann; Commercialism in the Church, F. H. Miller.
Alternate Papers: A Comparison of the Teachings on Church and Ministry as Found in the Brief Statement and the Four Essays of the 1965 Synod Convention, G. F. Albrecht; What Does One Do in a Sunday-school Teachers' Meeting? L. I. Zessin; When Is a Pastor Acting as a Missionary and When as a Sheep-stealer as He Seeks Souls Among the Liberal Church People of Our Day? L. L. Lambert.
Larry Zessin, Secretary

CENTRAL PASTORAL CONFERENCE

Date: Feb. 20, 1968.
Time: 9 a.m. (Communion service at 11 a.m.)
Place: Eastside, Madison, Wis.
Preacher: Harmon Krause (alternate, Henry Paustian).
Agenda: Exegesis of Acts 5, I. G. Uetzmann; How Can The Board for Information and Stewardship Best Serve Our Congregations, Paul Wilde; Discussion of "This We Believe" led by Prof. Armin W. Schuetze.
Wernor E. Wagner, Secretary

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CURRENT BUDGETARY FUND**

1967 Prebudget Subscription Performance

	Subscription Amount for 1967	11/12 of Annual Subscription	Eleven months ended November 30			
			Offerings Received in 1967	Per Cent of Subscription	Offerings Received in 1966	Per Cent Increase for 1967
Arizona-California	\$ 75,481	\$ 69,191	\$ 61,368.43	88.7	\$ 62,058.82	1.1*
Dakota-Montana	105,451	96,663	93,630.13	96.9	100,112.55	6.5*
Michigan	507,155	464,892	458,080.44	98.5	421,638.91	8.6
Minnesota	560,698	513,973	531,961.18	103.5	505,237.72	5.3
Nebraska	103,184	94,585	86,584.80	91.5	92,514.76	6.4*
Northern Wisconsin	591,401	542,118	540,009.66	99.6	530,919.21	1.7
Pacific Northwest	24,555	22,508	22,283.87	99.0	19,174.40	16.2
Southeastern Wisconsin	735,046	673,792	610,728.42	90.6	613,698.36	0.5*
Western Wisconsin	655,531	600,904	552,427.30	91.9	563,388.74	1.9*
Total	\$3,358,502	\$3,078,626	\$2,957,074.23	96.0	\$2,908,743.47	1.7

* Indicates a decrease

MISSIO DEI CONTRIBUTIONS

Total to November 30, 1967

Arizona-California	\$ 105,403.97
Dakota-Montana	118,589.31
Michigan	462,470.54
Minnesota	494,885.45
Nebraska	108,100.08
Northern Wisconsin	725,279.56
Pacific Northwest	34,397.30
Southeastern Wisconsin	873,169.92
Western Wisconsin	596,244.81
Gifts sent to Treasurer's Office	31,090.51
Total	\$3,549,631.45

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Five months ended November 30, 1967 with comparative figures for 1966

	Five months ended November 30		
	1967	1966	Increase Decrease*
Income			
Prebudget Subscription Offerings	\$1,312,840.46	\$1,243,385.36	\$ 69,455.10
Gifts and Memorials	38,358.95	30,035.81	8,323.14
Pension Plan Contributions	24,362.55	29,211.61	4,849.06*
Other Income	1,006.16	1,076.63	70.47*
Total Income	\$1,376,568.12	\$1,303,709.41	\$ 72,858.71
Expenditures			
Home Missions	\$ 465,595.53	\$ 418,928.25	\$ 46,667.28
World Missions	240,123.65	219,416.14	20,707.51
Worker-Training	582,778.52	536,594.89	46,183.63
Benevolences	289,411.77	225,996.77	63,415.00
Administration and Services	141,994.96	101,420.83	40,574.13
Total Expenditures	\$1,719,904.43	\$1,502,356.88	\$217,547.55
Operating Gain or Deficit*	\$ 343,336.31*	\$ 198,647.47*	
Deficit carryover from June 30, 1967	\$ 199,962.70*		
Net Operating Gain or Deficit*	\$ 543,299.01*	\$ 198,647.47*	

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

Voss, Luther M.
Apt. 138
936 Rockbridge Ave.
Norfolk, Va. 23508

NOTICE

The next regular meeting of the full Board of Trustees is scheduled for Jan. 23 and 24, 1968.

Business to be acted upon should be in the hands of the Chairman of the Board of Trustees or its Executive Secretary at least 10 days before the meeting.

Norbert E. Paustian, Secretary
Board of Trustees

NOTICE OF SUSPENSION

Pastor Herold A. Schulz of Golden, Colo., was on Dec. 5, 1967, suspended from Synodical fellowship for cause. This action was taken by Pastor Hugo Fritze, president of the Nebraska District, in concurrence with First Vice-President Gerald E. Free and Second Vice-President Herbert F. Lichtenberg and Visiting Elder of the Colorado Conference, Henry G. Meyer.

Hugo Fritze, President
Nebraska District

NOTICE OF APPOINTMENT

Pastor Herbert F. Lichtenberg of Omaha, Nebr., has been appointed to serve as second vice-president of the Nebraska District.
Hugo L. Fritze, President
Nebraska District

**CALL FOR CANDIDATES
Northwestern Lutheran Academy**

Whereas the Board of Control of Northwestern Lutheran Academy has for valid reasons decided to ask for a new list of candidates for the office of president of the Academy, the Board herewith invites the members of the Wisconsin Ev. Lutheran Synod to nominate such candidates.

The candidates should be ordained pastors qualified to assume the administrative duties of the office and to teach in the fields of English, history, and religion. It will be necessary to renominate candidates named on previous listings, if they are to be considered for the position hereafter. All nominations and pertinent information regarding the nominees should be in the hands of the undersigned by January 26, 1968.

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

YEARBOOK '68

THE OFFICIAL DIRECTORY
of the
WISCONSIN EV. LUTHERAN SYNOD

Contents:

- ★ Feature: 21 symbols, with explanation, symbolizing the words of the Apostles' Creed.
- ★ The complete official directory:
Names, addresses, and telephone numbers of all pastors; names and addresses of all professors and teachers; name, address and time of service of all congregations; listing of all officers, committees and boards; listing of all missions, foreign missionaries, camp and campus pastors, day schools, high schools, radio broadcasts, and District officers and committees.
- ★ Date of installation of pastors in 1967.
- ★ Pictures of 1967 graduates of our Seminary and Dr. Martin Luther College.
- ★ Calendar of the Church year, including all festivals and civil holidays.

Price: 85 cents per copy; 5 or more copies: 68 cents each.

ON CASH orders of \$5.00 or less, please add 25 cents to cover postage and handling. ON CASH orders over \$5.00 add 5 cents for each dollar or fraction thereof to cover postage and handling. Order from:

NORTHWESTERN PUBLISHING HOUSE
3616 - 32 West North Avenue, Milwaukee, Wisconsin 53208

CALL FOR NOMINATIONS

Professorships at Wisconsin Lutheran College

The Synod in its last convention authorized establishing five professorships in this biennium at Wisconsin Lutheran College. The Advisory Committee on Education had recommended that authorization to fill the five professorships be given by the Board of Trustees to effect an orderly separation of the faculties of Wisconsin Lutheran College and Wisconsin Lutheran High School. The five positions involve replacements for part-time staff members for which the Synod already is providing funds through its contract with the WLHS Conference. The College Board of Control has received proper authorization by the Board of Trustees and therefore requests that members of the Synod nominate men qualified in the following areas:

1. Art—appreciation, history and media.
2. English—composition and literature.
3. Mathematics—basic college mathematics.
4. Music—course work and instrumental.
5. Science—physical and biological.
6. Geography—political and elements of geography.
7. American History.
8. Physical Education.
9. Librarian.

Nominations should specify in which area or areas the nominees are qualified. Nominations and pertinent information concerning the nominees must be in the hands of the secretary no later than January 26, 1968.

Mr. H. O. Ihlenfeldt, Secretary
WLC Board of Control
330 North Glenview Ave.
Milwaukee, Wis. 53213

NAMES REQUESTED

New mission stations which the Wisconsin Ev. Lutheran Synod is systematically opening are listed periodically in **The Northwestern Lutheran**. Names, addresses, time of services, etc., of older, established congregations appear in the Synod's **Yearbook**.

Pastors, church secretaries, relatives or friends are asked to send names and addresses of moving members immediately to the Synod's Soul Conservation office if the location of the nearest WELS church is not known.

Information regarding any of the above may be obtained by writing to the address below.

WELS SOUL CONSERVATION
10729 Worden
Detroit, Mich. 48224

NOMINATIONS FOR PROFESSORSHIP

Northwestern College

The following have been nominated for the science professorship at Northwestern College, Watertown, Wis.:

- Mr. Robert Adickes—Lake Mills, Wis.
Mr. Glen Bode—Mankato, Minn.
Mr. Verlin Boeder—Tucson, Ariz.
Mr. Paul Boehlke—Jefferson, Wis.
Mr. Robert Glaeser—Berkeley, Calif.
Mr. James Huhn—Watertown, Wis.
Mr. Dennis Oldenburg—Appleton, Wis.
Mr. Ronald Pape—South St. Paul, Minn.
Mr. Ralph Rabenburg—Watertown, S. Dak.
Mr. Heine Schnitker—Manitowoc, Wis.
Pastor Melvin Schwark—
Rt. 3, New Ulm, Minn.

Pastor Robert Sievert—Montrose, Minn.
Mr. Walter Sievert—Manitowoc, Wis.

Prof. Milton Spaude—Saginaw, Mich.
Mr. John Tomhave—Red Wing, Minn.

Correspondence concerning these nominees should be in the hands of the undersigned not later than Jan. 27, 1968.

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

WELS SERVICES AT FT. LEONARD WOOD

Our Wisconsin Synod camp pastor for Ft. Leonard Wood, Missouri, is Pastor Roger R. Zehms [home address: 4111 Robert Koch Rd., St. Louis, Mo. 63129—Tel. (314) 892-7311]. Pastor Zehms conducts worship services for our servicemen at Ft. Leonard Wood on the second and fourth Sundays of the month. Time of service: 7:30 p.m. (19:30) in chapel No. 10.

WELS SERVICES IN TOKYO, JAPAN

Wisconsin Synod servicemen and civilians stationed in Tokyo or visiting there, are urged to get in touch with our WELS missionary in Tokyo, Pastor Norbert R. Meier, regarding worship services. His address and telephone number are given below.

If you desire to have him call on a patient in a hospital or on a base, be certain to give him the exact location and name of same, since there are many army installations in the Tokyo area.

Pastor Norbert R. Meier
1134 Minamisawa,
Kurume Machi,
Kitatama-Gun,
Tokyo, Japan
Telephone 0424-71-1855