

THE NORTHWESTERN Lutheran

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December 8, 1968



BRIEFS by the Editor

season as a visual reminder of the significance of Advent.

* * *

"HE IS COMING!" That is the Advent cry. To His Old Testament people the Savior came in His prophetic Word. With the eye of faith they beheld His coming as through long centuries they waited with eager expectation for the fulfillment of God's prophecy and promise, "Behold, thy King cometh unto thee; he is just, and having salvation!" Let us also note it well!

"He is coming!" That is the Advent message. That was the thrilling announcement made to Zion as Jesus held His royal entry into Jerusalem. With joyous anticipation we look forward to Christmas, the festival celebrating God's coming into the flesh. "Behold, thy King cometh unto thee; he is just, and having salvation!" Let us prepare to go in spirit to Bethlehem and see this thing which is come to pass!

"He is coming!" That is the Advent promise. The Scripture lessons appointed to be read in Advent assure us that the incarnate Son of God is even now coming to us with all His grace and favor in His Word and in His Sacraments "that we

through patience and comfort of the Scriptures might have hope." "Behold, thy King cometh unto thee; he is just, and having salvation!" Let us welcome Him into our hearts!

"He is coming!" That is the Advent prophecy. He who once came in meekness and lowliness will come again in majesty and glory. The Advent prophecy is, therefore, a summons to earnest preparation, a call to sincere repentance and faith, an exhortation to constant watchfulness and prayer. "Behold, thy King cometh unto thee; he is just, and having salvation!" Let us then look up and lift up our heads, for our redemption draweth nigh!

* * *

PURPLE, OR VIOLET, the color of the cover for this issue of The Northwestern Lutheran, is the liturgical color for Advent. As a liturgical color, purple stands for repentance. It is also the color of royalty. Advent is a season of penitent preparation for the coming of a great King, our Lord Jesus Christ. Many of our churches change their paraments to purple or violet in this

"Upon the earth distress of nations"—this is one of the signs of Christ's Second Advent and of the end of the world mentioned in the twenty-first chapter of Luke's Gospel. "Distress of nations," or "nations in agony," in the apt translation of the *Jerusalem Bible*, is surely a fitting description of the times in which we are living!

Throughout the world we are witnessing the breakdown of society, the threat of anarchy, the collapse of public and private morality. Huge cities like New York and Paris are virtually paralyzed by groups of workers who refuse to perform essential services until their demands are met. Policemen, firemen, garbage men, teachers, students—all have learned how to use the powerful weapons of organized slowdowns, sit-downs, sit-ins, and strikes. Mass lawlessness, civil disobedience, unrestrained violence, and bold defiance of authority in any and every form are the order of the day. Government authorities are at a loss to know how to cope with insurgent, rioting mobs, with conflicting economic interests, with racial tensions, with continuing wars and threats of wars. "Upon the earth distress of nations!"

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

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COVER—Seen through the leaded glass of a window in the entrance to the new library at Wisconsin Lutheran Seminary at Mequon, Wisconsin, is a part of the assembly that gathered for the dedication service on October 13. The architecture of the Seminary buildings is in the style of the Wartburg Castle, where Luther was sheltered by Elector Frederick the Wise.

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Editorials

National Well-being An assortment of reactions comes in the wake of a general election. Some may be trivial, such as the relief which John Q. Public feels when the garish political signs which have been defacing the landscape are consigned to the ashcan and he is no longer subjected to a seven-day-a-week barrage of political harangues in place of his favorite television and radio programs.

More serious and less personal are the reactions experienced by sober-minded citizens who are genuinely concerned about the welfare of their country. Those whose candidates were voted into office face the future with rather high expectations and hopes. Their counterparts, whose candidates have been returned to the political graveyard, are considerably less optimistic in their outlook.

It does make a difference who is elected. But in a democratic society it is the people who decide this. An apathetic citizenry creates a healthy climate for political opportunists. A corrupt people will be afflicted with corrupt political leaders. It has been said that the people get the kind of government they deserve.

But there is one factor which is often left out of consideration, and that factor is the part which the Almighty God plays in the affairs of men and nations. It is He who "determines the times before appointed and the bounds of their habitation," as Paul told the Athenians. It is He who "is able to save and to destroy." Without His blessing it makes no difference how an election goes or who holds office.

It is therefore important, and vital to the welfare of our country, that we turn to God and seek His blessing as we look to the future of our nation. "Supplications, prayers, and giving of thanks . . . for all that are in authority" are not a vain exercise. They have a practical purpose, and they are accompanied by a divine promise: "that we may lead a quiet and peaceable life in all godliness and honesty." At the same time we do not want to thwart the purposes of God by ungodliness and impenitence so that our prayers become an abomination to Him, always bearing in mind that "righteousness exalteth a nation, but sin is a reproach to any people."

"Blessed is the nation whose God is the Lord," declares the Psalmist. This is the sole guarantee of national well-being.

IMMANUEL G. FREY

* * *

A Worried Suitor At its convention in Omaha in October, the American Lutheran Church (ALC) offered pulpit and altar fellowship to the Missouri Synod. To the Lutheran Church in America (LCA) it was able not only to offer such fellowship; it could declare it because the ALC had been practicing it with that church body for many a year. Another resolution approved of talks leading to full union with Missouri and with the LCA "as soon as both are interested," according to the report in *Christianity Today*.

If the Missouri Synod, at its Denver convention next summer, does not vote yes on pulpit and altar fellowship with the ALC, the ALC may be expected to take steps to strengthen its alliance with the LCA. The LCA has long since showed that it, like Barkis, "is willin'." It has no confessional principles to lose in establishing closer ties with the ALC.

The ALC's decision to proffer its hand to any interested Lutheran suitor may well raise cries of anguish from Missouri Synod leaders. Missouri proponents of union with the ALC know that the ALC is just a step away from Missouri now. If the ALC moves closer to the LCA, it will be at least two steps away.

There is fear that at Denver there may be sufficient residual confessionalism in the Missouri Synod to block even a single step toward the ALC. The odds against persuading the delegates to take two steps later on will perhaps be as great as those against persuading France to vote Britain into the Common Market.

Those who are promoting the Missouri-ALC alliance have reason to be alarmed that the golden fruit of union, now tantalizingly close at hand, will recede farther from their grasp. We shall not be surprised if their distress manifests itself in fervent appeals to the constituency of the Missouri Synod not to forfeit their glorious opportunity to become a part of "greater Lutheranism." Official Missouri Synod periodicals and undisciplined publications in its midst can be expected to heat up their presses to secure a favorable decision next summer. The wheels of the machinery of church politics will hum more audibly. For Missouri Synod unionists it would be death to think that Missouri should stand confessionally alone, exposed, a jesting-stock to the church world—like Wisconsin, yet.

CARLETON TOPPE

* * *

An Anniversary During the early years of our Synod, while we had no training schools of our own, we were wholly dependent on three mission societies in Germany for pastors to serve our congregations. Our Synod was deeply indebted to the Berlin Mission Society, the Langenberg Society, and the Basel Mission Society for nearly all of the pastors who served our Synod between 1850 and 1868, and also for the gift of considerable sums of money. For example, Dr. A. Hoenecke and Dr. E. Moldehnke were sent to us by the Berlin Society, and Pastor G. Phil. Brenner was an emissary of the Basel Society.

In the course of these years, however, these pastors began to see more and more clearly that as Lutheran pastors committed to preaching in accord with the Lutheran Confessions they could not continue to be dependent on the unionistic societies that had sponsored them and could not maintain fellowship with the United Church in Germany. Accordingly, in 1868, they made known their confessional stand to the German societies and

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Studies in God's Word

Links In The Chain — Ruth 4:13-22

So Boaz took Ruth and she was his wife; and when he went in unto her, the Lord gave her conception, and she bore a son.

And the women said unto Naomi, "Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

"And he shall be unto thee a restorer of thy life and a nourisher of thine old age; for thy daughter-in-law which loveth thee, which is better to thee than seven sons, hath born him."

And Naomi took the child and laid it in her bosom, and became nurse unto it.

And the women, her neighbors, gave it a name, saying, "There is a son born to Naomi." And they called his name Obed; he is the father of Jesse, the father of David.

Now these are the generations of Pharez: Pharez begat Hezron,
And Hezron begat Ram, and Ram begat Amminadab,
And Amminadab begat Nahshon, and Nahshon begat Salmon,
And Salmon begat Boaz, and Boaz begat Obed,
And Obed begat Jesse, and Jesse begat David.

"The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Ps. 16:5, 6).

Redeemer to the Rescue

The lines fell pleasantly for Boaz and Ruth. The Lord heard their prayers and fulfilled their desires. They were made one. The Lord responded to their hopes and to the good wishes of the townspeople. He blessed the union with the gift of a son.

With this gift the Lord wiped out the sorrows of the past for Naomi and Ruth. Elimelech's inheritance was rescued. The family line was preserved. And the Lord's purposes were carried along.

Ruth had her redeemer in Boaz. Naomi was given hers in Obed. He would be her "restorer" to refresh and cheer her soul. As a dutiful child, he would support her in her old age, her "nourisher." The bitter

days would be forgotten and she could be "Naomi" (meaning "pleasantness") again.

Ruth had proved to be more comfort to Naomi than her two sons. It was enough to have had her sorrow shared and halved. It was more than she could ask to have her joy doubled. Truly, in bearing her redeemer, Ruth had become "better . . . than seven sons."

God's Servant

Obed ("one who serves") was a fitting name. He served Naomi in her old age. He served to perpetuate a family line which otherwise would have died out. In God's plan he served as another link in the chain leading to the greatest Servant of all, God's dutiful, obedient Son.

The list to which Obed is added is noteworthy. Compared with a similar listing in Matthew 1:3-6, it becomes suggestive of some grand truths. Represented in the lineage of Christ are different sorts and conditions of men, famous and not

so famous, elevated and humble, sinners all! And three strange women! The mother of Pharez was Tamar of Canaan. The wife of Salmon was Rahab of Jericho. The wife of Boaz was Ruth of Moab.

Naomi's next of kin, her redeemer, was not a fullblooded Hebrew! Gentiles had been taken under Israelite wings. More important, Gentiles had been brought under the protecting wing of the Lord God of Israel. They too were included in His promise of a Savior. And the Lord saw fit to insert them also into the ancestral line of His Son.

The Redeemer Related to All Men

Think of it, coursing through the veins of David's greater Son was Gentile blood. This qualifies Him as the next-of-kin Redeemer for all sinners, Jew and Gentile alike. He is our Life-Restorer and our Nourisher.

Thus the Book of Ruth closes with a significant genealogy which leads to David and carries us in through to Christ. "Search the scriptures . . . they are they which testify of me" (John 5:39).

We have seen in this book how God carried His purposes along in the commonplace life of weal and woe. In a period of turmoil God was putting to use the ordinary happenings of a family in preparing for the advent of His Son and His kingdom.

The living theme which God wishes to apply through this book to the history of His Church and to the life of individual Christians is: "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

The living One whom God wishes to commend to us through this book is the Bethlehemite who issues from the bloodline of Boaz and Ruth and whose birthday we shall soon celebrate: Jesus Christ, our Redeemer.

PAUL E. NITZ

News FROM OUR Missions

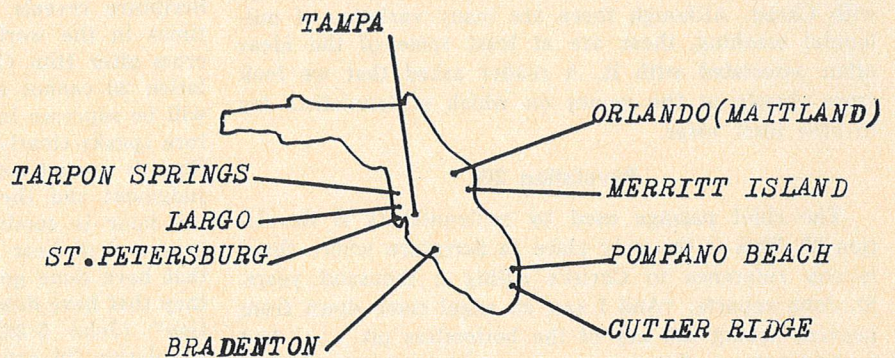
When You Visit FLORIDA, Then on SUNDAY Visit...

Florida, once considered to be only a vacationland, has developed into a state where thousands of people, young and old, every year are beginning to make their year-round home. This has been reflected in some of your congregations here in Florida where more transfers than ever before have been received from northern congregations.

However, we here in Florida oftentimes wonder whether all of our Wisconsin Synod people who may vacation here or move here permanently have as a prime consideration the location of our churches in which they may worship and work. Jesus' injunction to "seek first the kingdom of God and his righteousness" applies also when we vacation or when we are contemplating a complete move to a different locality.

Your Florida churches therefore urge you to take note of the location of your churches in Florida. Already now, we are located in most of the major population areas in Florida and are seeking continually to expand as the Lord leads us and bestows His blessing. The newest of our mission stations is in Tarpon Springs, 30 miles north of Largo. Here, Pastor Ray Wiechmann has been conducting weekly services with an average attendance of 29 souls. A complete report on this new mission will appear in a subsequent issue of *The Northwestern Lutheran*.

Before you plan your vacation, before you move to Florida, why not then first ask yourselves, "Where are our churches, so that we may continue in regular worship?" We here in Florida are committed to proclaiming the Gospel of our Savior to all the people of Florida. But



we are also here to serve you, our fellow members of the Synod. We are eager to do that if you will let us.

Tampa

Mt. Calvary Lutheran, 2828 W. Kirby St.; Worship Service—10:00 A.M.; Pastor E. Renz, (813) 935-3076

Tarpon Springs

Lutheran Chapel—Wisconsin Synod, located on Highway 19, two miles northeast of Tarpon Springs; Worship Service—8:30 A.M.; Pastor Ray Wiechmann, (813) 391-1810

Largo

Bay Pines Lutheran, 11335 77th Ave. N; Worship Service—10:30 A.M.; Pastor Ray Wiechmann, (813) 391-1810

St. Petersburg

Faith Lutheran, 2519 N. 49th St.; Worship Services—8:30 and 10:45 A.M.; Pastor J. Anderson, (813) 347-6323

Bradenton

Peace Lutheran, 1611 30th Ave. W; Worship Service—10:00 A.M.; Pastor J. Vogt, (813) 743-1331

Orlando (Maitland)

King of Kings Lutheran, Pastor Richard Wiechmann, (305) 831-2100

Merritt Island

Redeemer Lutheran, 560 S. Tropical Trail; Worship Service—10:30 A.M.; Pastor L. Zwieg, (305) 632-4635

Pompano Beach

Ocean Drive Lutheran, 109 S.E. 10th Ave.; Worship Service—10:30 A.M.; Pastor J. Berger, (305) 942-1216

Cutler Ridge

Cutler Ridge Lutheran, Community Center—Shopping Plaza; S.S.—9:30 A.M., Worship Service—10:30 A.M.; Pastor W. Steih, (305) 235-0322

THE FLORIDA COMMITTEE



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: Does Revelation 20 Teach Millennialism?

Jesus has promised that He is going to return. Millennialists say that He will return to set up an earthly kingdom and rule for 1000 years. During this time evil will be suppressed; the Church will prosper. At the beginning of this time martyred believers will rise to reign with Christ. Although there are many varieties of millennial teaching, these are at least some of the ideas often associated with it. A reader asked that we look more closely at the verses on which millennialists try to base their ideas.

Revelation 20

The chief passage used by millennialists is Revelation 20. This is the only place in Scripture where there is any reference to Christ's ruling a thousand years. St. John reports: "And I saw an angel come down from heaven, having the key of the bottomless pit. . . . And he laid hold on the dragon, . . . which is the Devil, . . . and bound him a thousand years, . . . and after that he must be loosed a little season . . . , and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again. . . . This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, . . ." (Rev. 20:1-6). Millennialists arrive at their ideas by a literal interpretation of these verses. We need to ask, however, whether this is the correct understanding of them.

A Prophetic Vision

To begin with, we must remember that St. John is reporting a vision. This vision is prophetic. The vision doesn't state directly what will happen, but it presents a picture that symbolizes certain truths. For this reason the words that describe the vision are not to be taken literally. We recognize it as wrong to explain symbolically a passage where Scripture speaks literally of what happened, as, for example, when it speaks of Jesus' resurrection. It is equally wrong to explain literally passages where Scripture clearly is speaking in pictures and symbols. Scripture must always be understood on its own terms. In Revelation 20 we have prophetic vision, not literal statements.

In seeking to understand the meaning of such visions, which in their very nature are somewhat veiled, we must be careful that we do not see something in them that directly contradicts other clear words of Scripture.

What Revelation 20 Cannot Mean

Jesus clearly says: "My kingdom is not of this world" (John 18:36). So the reign of Christ spoken of in Revelation 20 cannot refer to a kingdom set up in this world. Scripture reveals that the Church can expect difficult times in the world, that it will have to bear Christ's cross after Him (Matt. 24:6-14; Mark 8:34-38). So Revelation 20 cannot speak of a time when Christ's Church will be supreme in the world, suppressing all evil. Scripture speaks clearly of the resurrection of all the dead at Christ's second coming. This is at the time of the final judgment and the end of the world. Jesus said: "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28,29). So the "first resurrection" in Revelation 20 cannot refer to a *bodily* resurrection of certain believers at the beginning of a millennial kingdom on earth. Thus we must let the clear passages of Scripture speak to us first and then not understand symbolic, somewhat veiled passages in ways that contradict what is clear.

Scripture Sheds Light on Scripture

It will not be possible here to examine everything in Revelation 20 and attempt to explain it verse by verse. Let us also admit that we may not be able to determine with certainty what everything in the vision means. However, other clear statements of Scripture can help us. Just a few examples.

Jesus says: "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31). Paul points out that God "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13,14). These and other passages that speak of the victory of Christ over Satan can well throw light on the binding of Satan in Revelation 20.

Without using the expression "first resurrection," St. Paul speaks of a "resurrection" that precedes the bodily resurrection on judgment day. Paul writes: "And you hath he quickened (made alive), who were dead in trespasses and sins" (Eph. 2:1). This is the spiritual resurrection from spiritual death to spiritual life. Only those who have experienced this resurrection will escape eternal death in hell. This can well throw light on the "first resurrection" of Revelation 20, particularly when we note that v. 6 points out that the second death

(Continued on page 412)

What's Going on in

PROTESTANTISM? A LOOK AT THE NCC

In the previous article in this series, attention was focused on the World Council of Churches. A look at the National Council of Churches of Christ in the U.S.A. is a look at the WCC in miniature. The WCC represents ecumenism on an international level while the NCC represents ecumenism on a national level. The WCC is the ecumenical major league; the NCC is an ecumenical minor league.

Members of the NCC

The NCC was formed in 1950 when representatives of 29 Protestant and Orthodox churches merged 12 interdenominational agencies into one body. The principal merging unit was the old Federal Council of the Churches of Christ in America, established in 1908. Presently there are 34 church bodies which hold full membership in the NCC, representing 41.5 million members. Thirty-six other denominations cooperate in one or more of the Council's activities but are not full-fledged members of the Council. The NCC also cooperates with 984 state and local councils of churches within the United States.

Purpose and Structure

The purpose of the NCC according to its Constitution is "to manifest the common spirit and purpose of the cooperating churches in carrying out their mission to the world." Supposedly it does for the churches such cooperative work as the churches authorize the Council to carry out in its behalf. In answer to the question, "What Does the National Council Do?" a Council brochure states, "First, it works constantly to make Christians more aware of the central unity of their faith. It aids Christians to direct their faith into channels of action."

Governmental authority for the NCC is vested in its triennial General Assembly consisting of 875 voting representatives, two thirds clergymen, one third laymen. In the interim a General Board acts as a supervisory body through its 260 members, 165 clergy and 95 laymen. It meets three times a year to make policy decisions affecting the life and work of the organization and to issue reports to member churches. The last meeting of the General Assembly was held in Miami in December 1966. The most recent meeting of the General Board was held earlier this year in San Diego. In Miami, Arthur S. Flemming, former Presidential cabinet member, was elected NCC president in place of outgoing president, Rueben H. Mueller.

Its Theological Position Fuzzy

The theological position of the NCC is at best a fuzzy one. The Preamble to the Constitution states, "In the Providence of God, the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as divine Lord and Savior, by the creation of an inclusive cooperative agency." Precisely what is meant by "oneness in Jesus Christ" is not defined, nor is the basis of that oneness explained. The NCC embraces such individuals as former Episcopal Bishop James Pike, who openly denies the virgin birth of Christ, as well as others, such as evangelist Billy Graham, who confess the deity of Christ. It ought to be evident that those who confess Christ as God are not "one" with those who deny Christ as God.

In Article II of the Constitution, entitled "Purposes," two references are made to the Bible. One of the purposes is expressed thus: "To manifest more fully the oneness of the Church of Christ according to the Scriptures and to further the efforts of the member churches in proclaiming the Gospel of Jesus Christ to the end that all men believe in him." That could be a laudable statement if it were not so ambiguous. It must be understood in the light of the many public pronouncements made by the NCC through its General Board. A survey of the 68 policy statements set forth by the NCC reveals that only one concerns itself primarily with the Scriptures.

Proclamations Issued on Social, Political, and Economic Problems

While the NCC purposes to be guided "according to the Scriptures," that fine-sounding statement of intent gets lost in the smog of its position papers—documents which are notable for their lack of references to the Scriptures. The NCC seems to equate "proclaiming the Gospel of Jesus Christ" with issuing proclamations on social, political, and economic problems. It is a demonstrable fact that the Council's statements follow a remarkably consistent line of political philosophy.

As an example of this tendency, consider the major policy statement issued by the General Board following its San Diego meeting earlier this year. The statement contained these "imperatives": 1) "Stop bombing North Vietnam as a prelude to seeking a negotiated peace. 2) Press for the admission of Mainland China into the United Nations. 3) Create conditions for cooperation between the United States and the Communist countries of eastern Europe, the Soviet Union and Cuba. 4) Recog-

nize the government of Cuba and acknowledge the existence of the East German Democratic Republic. 5) Remove restrictions on imports from the Communist countries and on cultural exchanges between the United States and the Soviet Union."

It is easy to understand why book, chapter, and verses were not cited from the Scriptures in support of those five imperatives. What they have to do with "proclaiming the Gospel of Jesus Christ to the end that all men may believe in him," was not explained in the General Board's policy statement.

Little Effort Is Made to Encourage Bible Study

The second reference to the Scriptures in Article II states that it is one of the NCC's purposes, "to encourage the study and use of the Bible." That, too, is a commendable purpose. But it is one thing to state that as a Council purpose, and quite another to follow through on it. An examination of the literature published by the NCC offers little evidence of a fulfillment of that noble purpose. As a matter of fact and quite to the contrary, the NCC published an infamous recommended reading list in 1957 which endorsed the reading of books of highly questionable moral background containing vile and filthy language. The list encouraged the reading of the works of such authors as Langston Hughes, Victor Perlo, W. E. B. DuBois, and Herbert Aptheker, an avowed communist and Marxist theoretician.

The Charge That the NCC Is Sympathetic to Communism

The NCC's preoccupation with things social and political, as well as the socialistic orientation of the political philosophy of its policy statements, have laid the organization open to the charge of being sympathetic toward communism. That is a charge that is frequently and publicly made against both the WCC and the NCC by representatives of fundamentalist churches not aligned with either of the organizations.

It is a charge for which we have no great amount of sympathy because it is not pertinent to the issue. The truth is that the NCC has gone on record as being unalterably opposed to communism. The General Board, meeting in Seattle, June 4, 1959, reaffirmed "the consistent position of the National Council of Churches expressed in many official actions opposing the evils, the violence, and the violation of human rights by communist and other tyrannies." That its words and actions do not always coincide with its public position statement is beside the point. It is simply erroneous to assume as so many do, that those who attack the same social and economic problems must share the same principles. When a council of churches takes to attacking social and economic problems in this nation, it reveals that it has lost sight of the mission Jesus has given to His Church, not necessarily that it has "gone communistic." We do the cause of Christ no good when we make wild, unfounded charges against His adversaries.

The charge that the NCC is sympathetic toward communistic ideology may well be valid. Certainly if I

were a communist, I would not need to be particularly shrewd to conclude that nothing would serve my sinister purposes better than to infiltrate churches with my philosophy. That this is happening is beyond serious question, but it is also a pointless issue in determining our relationship to an organization. To illustrate the point, observe that we do not disassociate ourselves from a Christian congregation because it has been infiltrated by hypocrites. We disassociate ourselves from it when it abandons the Word of God. The NCC is guilty of such abandonment, as is the WCC. They stand self-condemned because of their false theology, not because of their questionable ideology. The Christ of those organizations is not the Christ who has introduced Himself to us in the Bible. Their concept of the Church does not coincide with Christ's teaching about His Church. It is regrettable that so many well-meaning Christians oppose the NCC and the WCC on the grounds of their alleged communistic sympathies while these same critics are seemingly unaware of the false doctrine involving Christ and His Church promulgated by these Councils. They make the all too common error of dealing with symptoms rather than causes.

Conciliar Movements

Something should also be said about the appeal of movements to set up councils of churches such as the WCC and the NCC. It is probable that part of that appeal results from the insecurity which is the inevitable consequence of putting question marks into the Bible. When the authority of Scripture is called into question, something must be substituted in its place. The Roman Catholic Church offers the Pope as a substitute authority for Scripture. The NCC and the WCC offer the authority of consensus theology, which is simply the authority of the majority. Conciliar churchmen thus offer the security of numbers in place of the security of God's promises.

"There Shall Arise False Christs"

In summary, then, the NCC falls under the indictment of that passage of Scripture which tells us that false Christs shall arise (Matt. 24:24). When the NCC calls itself a Council of the Churches of Christ, it misrepresents the Christ whom it claims to represent. It presents a false Christ to the world.

We can only regret that so many Christian churches have become entangled in this tentacle of the octopus of ecumenism. And we can thank God that in His grace and by His Spirit He has kept us free from such entanglements. May our grateful response be a more zealous and determined effort to share the Christ of the Scriptures with a world estranged from God! It is the nature of the truth we confess that to preserve it for ourselves, we must proclaim it to others. The world desperately needs our witness as a church of Christ.

JOEL C. GERLACH

[The writer is pastor of King of Kings Lutheran Church, Garden Grove, California.]

Pastor Theodore Jaeckel, A Man of Sound Christian Integrity

(The First of Two Installments)

Theodore Jaeckel, former pastor at Grace Evangelical Lutheran Church of Milwaukee (1868-1906), could claim fame for two things: his interest in the Seminary Library and the introduction of the Wisconsin Synod "new" hymnbook. However, unless you are a book lover and a faithful reader of our Synod literature you may never have heard of him.

A Lover of Books

If there is one word which describes Pastor Jaeckel to our generation it is the word "books"! He was almost from the beginning until the end of his pastorate in Milwaukee a member of the Seminary Board and cared faithfully for the welfare of this theological institution. His will made the Wisconsin Evangelical Lutheran Synod the beneficiary of a sizable bequest. Not only did he bequeath substantial sums in the form of endowments for our Synod's work in general, but Wisconsin Lutheran Seminary fell heir to his valuable library.

It pleased him to have his choice theological books, which were in part the source of his spiritual life, to be placed there where they would be useful for the theological training of students in future years and would thus, in a certain measure, carry on his work. For all pastors of our Synod they are now a precious reminder of the man who, quietly and without much fuss, provided for generations to come by the bequest of his valuable library. We want to honor his memory! We may do so whenever we use our privilege of browsing through these books in the new Library of our Wisconsin Lutheran Seminary at Mequon. Many members of our Synod found joy in participating in a service of thanksgiving at the dedication of the new library building, which our gracious God has through the Missio Dei Offering provided for our Seminary.

His Training

God in His grace provided our Synod over a century ago with a man of sound Synodical integrity in the person of Pastor Theodore Jaeckel. He was born October 20, 1829, in Harthau, near Hirschberg, Silesia, Germany. In his youth he became thoroughly acquainted with the Holy Scriptures. His father was his teacher. After his high-school training in Hirschberg, he enrolled in the University of Breslau, in Silesia, where he studied from 1852 to 1855. During this period he also served his year of military training. He completed his studies at the Lutheran seminary at Muensterberg and then entered the ministry in Prussia, Germany. In 1860 he married Alwine Theodora Genthe, a teacher in Silesia, Germany.

Zittau-Winchester Parish, 1864-1867

While Pastor John Bading, the president of the Wisconsin Synod, was in Germany from 1863-1864 to arouse interest in the work of the Lutheran Church in America, he made the acquaintance of Theodore Jaeckel and

succeeded in gaining him for work in the far-flung harvest field in Wisconsin. Pastor Jaeckel was assigned to the Winchester parish, 16 miles west of Neenah, a field which was still in the early stages of development.

Pastor Jaeckel was officially accepted as a member of the Wisconsin Synod at Watertown, June 22-27, 1865. The Synod at that time numbered 40 pastors. On Sunday afternoon Pastor Jaeckel preached the convention sermon, basing his words on Luke 27:24-30, "I am among you as he that serveth." A matter of business at this convention was the opening of the new Seminary and setting the date for the dedication of the Seminary building then in process of being erected. Eleven students were enrolled.

Meanwhile, Pastor Jaeckel served his first parish for four years, working out of Zittau, where the pioneer work of a large mission field was undertaken. Here he had difficulty getting to his preaching stations because of the undeveloped lowlands along the Rat River, which flooded its banks in early spring. Eventually he reached the early settlers over a wide territory. With wisdom and foresight he chose the center of Wisconsin as a place from which the Gospel might radiate in all directions, filling the area between Oshkosh and New London with preaching stations and extending his labors to Medina. At first he attempted reaching people on foot but soon made use of an Indian pony and thence made his rounds on horseback. He could report serving six congregations and three preaching stations in 1867, in Winnebago, Outagamie, and Waushara counties. He encouraged new settlements to build modest churches of their own.

This man had integrity and succeeded in reaching the Lutherans residing in the area west of the Wolf River in the northwestern township of Waushara County. St. John's Congregation at East Bloomfield came under his spiritual care. Soon this pioneer circuit rider extended his work along the Wolf River country northward to the present site of New London. This preaching station was 18 miles from his home base. It was reached by primitive roads that were not easy to travel. Here he found two distinct groups of Lutherans. One church, known as old St. Paul's, was affiliated with the Wisconsin Synod, while the other group, called old St. John's Church, was affiliated with the Missouri Synod.

A deep love for the Savior and the Gospel of grace was nurtured in the hearts of the people in this area by Pastor Jaeckel, but his work was soon to continue in another part of the Lord's Vineyard. Pastor John Muehlhaeuser, the first president of the Wisconsin Synod, and the pastor of Grace Lutheran Church in Milwaukee, after a long life to the Lord, entered his eternal rest on September 15, 1867. Theodore Jaeckel was summoned to become the shepherd of Grace Congregation as Muehlhaeuser's successor.

ARMIN ENGEL

The Chicago Area Inner City Mission Project

St. Paul's Ev. Lutheran Church is a member of the Evangelical Lutheran Synod, a sister body of the Wisconsin Evangelical Lutheran Synod. St. Paul's, the site of the Chicago Area Project, is about three miles northwest of Chicago's main business section, the "Loop."

A Changed Neighborhood

St. Paul's is not a new church. It was organized in 1873 by Norwegian Lutheran immigrants, men who built their church in the heart of their Norwegian neighborhood. The congregation has always maintained a firm doctrinal stand. Along with 11 other congregations, it was a charter member of the ELS when this synod was formed in 1917 as a result of the reorganization of the former Norwegian Synod.

Presently the people in the neighborhood of St. Paul's are of many nationalities with a wide variety of cultural backgrounds. Polish, Puerto Rican, Negro, Slavic, Italian, German, Scandinavian, and Southern white families, all live within the radius of a mile and a half of the church.

Lutheran Collegians Cooperate

In 1966 St. Paul's requested the cooperation of the Lutheran Collegians in a Vacation Bible School project. Pastor Theodore Kuster of St. Paul's worked with the volunteers who responded in sowing the seed of the Gospel among the children of the neighborhood. It was difficult, however, to carry through an effective followup because of the limited staff at St. Paul's.

During the next year a joint committee for innercity mission work was established, with representatives from Jerusalem Ev. Lutheran Church of Morton Grove, Illinois, a congregation of the WELS, and from St. Paul's. One of the first actions of this committee was to sponsor a weekend vicar program in cooperation with Wisconsin Lutheran Seminary at Mequon. This program was

initiated in the fall of 1967, after a second successful VBS project. The vicar program again reflected the blessing of the Lord. Sunday-school enrollment increased and some of the children began to attend church regularly. The seed that was sown was beginning to bear fruit.

This Year's VBS

Even though Pastor Kuster accepted a call to establish an ELS mission in Lima, Peru, the Innercity Committee went ahead with plans for a third VBS this year. The Lutheran Collegians again supplied manpower, sufficient financial support for the project was obtained, and the Lord's blessing was abundantly in evidence.

The outstanding characteristic of this year's project was the enthusiastic devotion displayed by the volunteers. All who came felt an added sense of responsibility because there was no resident pastor. Volunteers began arriving in June, and by the time classes began in July, 30 dedicated workers were on hand. Eight were Lutheran Collegians from various campuses in the Midwest; six were volunteers from St. Paul's; six came from Gloria Dei and Trinity, WELS congregations on Chicago's far south side served by Rev. R. W. Shekner; five were from Bethany Lutheran College and Seminary in Mankato, Minnesota; one from Northwestern College, Watertown, Wisconsin; two came from Jerusalem Congregation (Rev. George Boldt, pastor); and two were from St. Timothy's, an ELS congregation in Lombard, Illinois (Rev. E. Unseth, pastor).

Rev. Shekner conducted the opening service and the early morning devotions for the staff. He also provided the needed guidance and led the Bible study for the teachers. Vicar Ronald Mathison and Miss Mary Pechie served as staff directors. Over 400 children were enrolled. The average attendance was 150 in the morning sessions and over

30 in the afternoon. In addition to the study of the Word in the classrooms, there were street corner projects, field trips, and evening canvasses. The VBS course was three weeks in length, with each class meeting for half a day. Several volunteers stayed on till Labor Day, however, to work with the children.

A Further Development

In late August, the interest generated by the VBS led 15 of the children to apply for enrollment in the Christian day school of Jerusalem Congregation. Jerusalem waived the tuition, and St. Paul's provided the transportation to make it possible for these children to attend. Mr. Melvin Schwartz, the principal of Jerusalem's School, and the entire faculty have cooperated wholeheartedly in making this outgrowth of the innercity mission project a reality. After almost a month the 15 children are reasonably well adjusted and are making progress in the school.

Although St. Paul's still does not have a resident pastor, the work of the Lord is progressing. The Sunday school, the confirmation class, the Lutheran Pioneers, and the Young People's group, all reflect a mixture of Northern European, Appalachian white, Negro, and Puerto Rican stock. Students from Mequon are serving as weekend vicars, and students from Northwestern College in Watertown as weekend parish workers. Other congregations from the Chicago area have asked to be included on the Innercity Committee. Guidelines for the work in the future are being proposed and are being sent to all of the ELS and WELS congregations in the Chicago area.

Through the grace of God all who have had a part in the Chicago Innercity Mission project have been led to see the privilege and the joy of following Christ's mission command, "Go ye therefore and teach all nations."

DUANE D. ANDERSON

School Dedication, Sodus, Michigan

On Sunday, July 14, 1968, St. Paul's Congregation of Sodus, Michigan, 52 years after its founding, was privileged to dedicate to the glory of God its new Christian day school.

The familiar story of Jesus blessing the children (Mark 10:13-16) was the text chosen by the undersigned for the dedication sermon. In this service the two teachers whom the congregation had called from the field, Mr. Wesley Plath and Miss Frances Sill, were installed and inducted into their respective offices. Immediately after the service the congregation proceeded to the school building for the dedication rite. In an afternoon thanksgiving service, Pastor Ronald Freier of St. Joseph, Michigan, visiting elder of the conference, addressed the worshipers. Speaking on Psalm 96:5-8, he exhorted the congregation on this festive occasion, "Give unto the Lord the Glory".

In its infancy St. Paul's Congregation conducted a school, with its first pastor, the Rev. E. Walter Hillmer, serving as teacher. But not too

long after his leaving to accept another call, the school was discontinued. During the years that followed, however, the Lord kept interest in a Christian day school alive in the congregation through members who desired such a school and through faithful shepherds who were convinced of the value of a Christian day school.

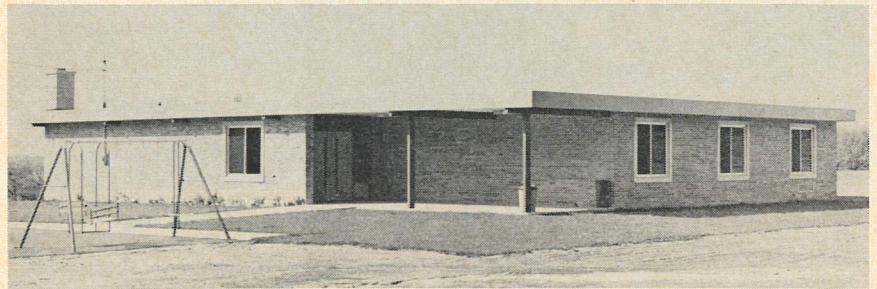
Shortly after the erection of a new house of worship in 1955, positive steps toward the establishment of a Christian day school were taken. Additional land, nearly 5½ acres, was purchased for school purposes. In

the spring of 1967 the congregation voted to build and construction began in July.

The \$78,000 structure consists of two 30' x 30' classrooms, each with an attached 14' x 12' workroom; an office; and lavatories. The building has been designed to adapt itself readily to possible future expansion.

On September 3, 1968, the Lord graciously permitted St. Paul's School to open with two teachers and 37 pupils. All grades, kindergarten through eighth, are represented. St. Paul's Congregation numbers 290 communicants and 425 souls.

HENRY T. PETER



St. Paul's Congregation of Sodus, Michigan, opened a Christian day school in September in this fine new building.

Briefs

(Continued from page 402)

For the thoughtful Christian all these social and political upheavals are earnest reminders that the end of all things is at hand. In loud, clear tones they preach a sermon which has as its theme the words of Jesus, "Behold, I come quickly!"

* * *

WHAT IS THE BUSINESS OF THE CHURCH? In this issue Prof. Carl Lawrenz brings to a close his relevant series of articles on this important topic (see page 413). In the Church today there is a great deal of confused and wholly false thinking on this subject, even among Lutherans. It is vital that we always bear in mind that the one, all-important task which Jesus has assigned to His Church is embraced in His great mission command, "Go ye into all the world, and preach the gospel to every creature!" (Mark 16:15.) A

church that loses sight of that is either dead or dying.

DO YOUR CHILDREN READ THE JUNIOR NORTHWESTERN? This attractive and interesting magazine for boys and girls is published once a month by our Synod. With the current December issue The Junior Northwestern is celebrating its 50th birthday.

From the very first issue in January, 1919, until now The Junior Northwestern has provided wholesome reading for our youth. It has also given them the opportunity to search the Scriptures for their spiritual growth. For a half century it has served the children of God in our Synod well.

The Junior Northwestern was begun with the intention that it should eventually become a substitute for its German precursor, Der Kinderfreund. Except for the first few years of its publication, when he was associated with Pastor Otto

Hagedorn in the work of editing, Mr. Charles G. F. Brenner of Beaver Dam, Wisconsin, was sole editor of The Junior Northwestern for a period of 35 years. Mr. Brenner was a brother of the former president of the Wisconsin Synod, Pastor John Brenner.

At present Prof. C. J. Trapp of Dr. Martin Luther College, New Ulm, Minnesota, is the editor. He is ably assisted by Professors Roland Hoenecke and Arthur J. Schulz. We join the Editorial Staff of The Junior Northwestern in the prayer that the purpose and tone of the magazine will ever serve to glorify God, who has graciously preserved it for the past 50 years in the service of His children.

Subscriptions for The Junior Northwestern may be sent to the Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wisconsin 53208. The subscription price is \$1.00 per year.

The Centennial of St. Paul's Ev. Lutheran School Fort Atkinson, Wisconsin

For 100 years the children of St. Paul's Lutheran Church, Fort Atkinson, have had the privilege of daily Christian instruction in a Christian day school. The first school, a room in the church, was opened in August of 1868. The present school, constructed in 1957 and enlarged in 1965, is the third building to house the congregation's school. It is a

large, 14-room, two-story structure, this year accommodating 366 students.

The beginning of the second century of Christian education was noted by a grateful congregation in special services October 20. Prof. Martin Albrecht, chairman of the Board of Education — Wisconsin Synod, preached the festival sermon in the

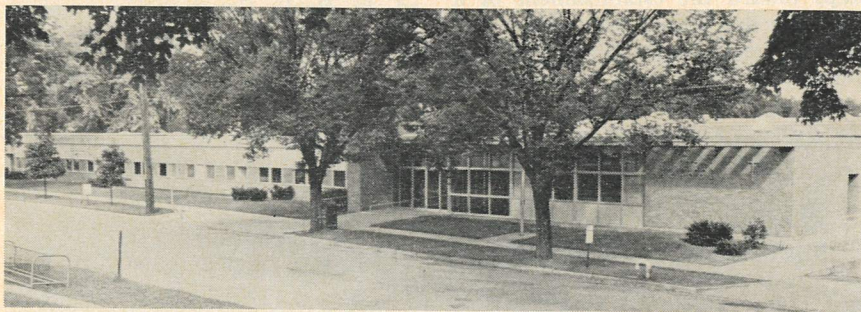
morning services. He reminded the members of the blessings of a Christian school. In the evening service, which included a Reformation presentation by the children of the school, the undersigned spoke on the centennial theme, "Preserving our Heritage."

An open house at the school featured Reformation displays in the classrooms to carry out the theme "Preserving our Heritage."

The congregation gave thanks to the Triune God for enabling it to maintain its school for 100 years and besought His continued blessing in the future.

R. H. Sievert has been principal of St. Paul's Lutheran School since 1948. E. Wehausen is the senior member of the faculty in years of service. He has been teaching at St. Paul's since 1944.

D. F. BITTER



St. Paul's Ev. Lutheran School, Fort Atkinson, Wisconsin.

Twenty-Fifth Anniversary of Grace Ev. Lutheran Church, Le Sueur, Minnesota

On Sunday, October 6, 1968, present and former members of Grace Lutheran gathered together to commemorate their 25 years as a congregation in Le Sueur with special services of thanksgiving. In the morning service the present pastor addressed the hearers on the basis of Isaiah 55:10, 11, pointing out that the reason Grace Lutheran has prospered has been the promise of God that His Word will not return unto Him void. God's Word has purpose and it has power. In spite of changes in the world today, God's Word still has the same purpose and the same power it has always had.

After an anniversary dinner at the local high-school cafeteria at-

tended by 270 people, the hearers were addressed in the afternoon service by the Rev. O. J. Naumann, the president of the Wisconsin Ev. Lutheran Synod. Pastor Naumann spoke on the basis of Revelation 1:5, 6, emphasizing that the reason for joy at Grace Lutheran is that our Savior has washed us from our sins in His blood and has made us Kings and Priests unto God. Therefore our response should be to give all glory to Him that loved us.

After the coffee hour that followed the afternoon service, Pastor M. J. Wehausen, a former pastor at Grace, spoke briefly about his work with the Apache Indians in Phoenix, Arizona.

In its 25-year history Grace Lutheran has been served by three pastors. The Rev. F. Traub served from November 5, 1944, to June 16, 1948. The Rev. M. J. Wehausen served from September 5, 1948, to August of 1966, and the Rev. Steven Stern has served from August 6, 1967, until the present. The initial service at Le Sueur was held on December 5, 1943, by the late Pastor G. Albrecht of St. Peter, Minnesota. The Rev. O. J. Naumann served the parish briefly from June until November of 1944 when the first resident pastor came. The present membership of Grace Lutheran totals 270 souls, 170 communicants, and 45 voters.

STEVEN G. STERN

A Lantern to Our Footsteps

(Continued from page 406)

has no power on such who have a part in the first resurrection. Paul's quotation from the Psalms: "For thy sake we are killed all the day long" (Rom. 8:36) can help us understand what is meant by the "souls be-headed for the witness of Jesus."

More such passages could be mentioned to illustrate how clear words of Scripture must be used to shed light

on those less clear in Revelation 20. Let these suffice by way of example.

We await the second coming of Jesus, as foretold. Scripture assures us that "unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28); "unto salvation"—not an earthly salvation during a millennial kingdom in this world, but eternal salvation in the presence of God in heaven.

ARMIN SCHUETZE

The Christian and the World

IN IT, BUT NOT OF IT

THE CHURCH'S BUSINESS: AN ARGUMENT THAT NEEDS TO BE MET

(The Final Installment in a Series of Articles on the Church's Business)

Did not the Savior minister to more than spiritual needs? There is indeed a very close relation between our Savior's completed mission and the specific mission which He has entrusted to His Church. The Savior pointed this out as He told His believing disciples: "As my Father has sent me, even so send I you." We understand that the Lord is thereby saying that even as the Father had sent Him to redeem the whole world of sinners, so His Church of believers is now to proclaim the faith-engendering Gospel of His finished redemption to this same world. Through the Gospel sinners are to enjoy forgiveness of sins, a new spiritual life, and eternal salvation.

The close relation between our Savior's completed mission and that of His Church is, however, being used to support the claim that the Church has a mission to serve the whole man. Those who make this claim say that the Church is not solely to serve man's spiritual need; it is to give wholehearted attention likewise to man's physical, emotional, social, and political problems. They assert that inasmuch as the Savior Himself served the whole man this is the only way in which the Church can fully reflect His concern for man. Let us carefully examine this argumentation in the light of Scripture.

The Savior Wrought Many Miracles

Every Christian who is at all acquainted with the Gospel accounts knows, of course, and has noted with much joy and comfort how the Savior healed the sick, how He cleansed the lepers, how He gave sight to the blind, how He granted speech to the dumb, how on several occasions He even fed thousands who lacked the means to still their hunger. From summary statements—like the one in Matthew 4:23, 24—we note that the Savior's ministry of mercy and healing was indeed a very extensive one.

These Miracles Were Not an Independent Ministry

The mere fact that the Savior restored many to physical health, that He frequently removed the outward cause of human anxiety, grief, and sorrow, and that on occasion He supplied food for the hungry does not yet establish that this ministry of mercy and healing was an independent part of His great mission. This offers no proof that His miracles of healing were something separate and distinct from His great task of bringing man redemption from sin and its curses, no proof that these activities were merely coordinated.

We are repeatedly told that it was out of deep compassion that Jesus supplied miraculous help and relief to the sick, to the handicapped, to the sorrow-stricken, and to those who were faint with hunger. We look for such compassion in our perfect Savior from sin. Just in this He revealed Himself as our perfect Substitute

that His heart was indeed moved to perfect compassion as often as He came upon great distress and sorrow. The perfect love which He rendered in our stead is revealed to us just in this that we find Him acting in this compassion, ever supplying the appropriate help. Yet the fact that the Lord wrought these miracles of help and healing out of true compassion also does not establish that they formed an independent ministry.

They Were Bound Up With His Savior's Work

Instead, the Gospels are very explicit in letting us realize that all these miracles of mercy and healing were not wrought as something apart from the one Savior's mission for which Jesus had come into the world. We are given to see that these miracles were definitely subordinated to this mission, always wrought within its scope and in its interest. The Lord healed the daughter of the Syro-Phoenician woman whose humble faith cheered His Savior's heart. Yet He did so only after He had made very clear to her how this boon could come to her within His Savior's mission. Or take the very first miracle of Jesus in which He turned water into wine and compassionately shielded a bridal couple from the embarrassing stigma of inhospitality. St. John lets us hear how Jesus reminded His own mother that any action which He took was not determined merely by the fact that there was some problem at hand. Rather, He was guided by the consideration that His hour for such action had come. In closing the account of this miracle St. John testified that through it Jesus manifested His Savior's glory so that His disciples believed in Him. With a summarizing reference to all the other miracles of Jesus recorded in John's Gospel, this evangelist writes (20:31): "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The Lord's miracles of compassion and mercy served as His credentials. They had the purpose, and still have, of attesting that He was and is indeed the very Son of God, the promised Redeemer of men.

These Miracles Directed Men to His Savior's Message

Jesus found a ready ear for His Gospel particularly among those who felt the evil consequences of sin, who were weighed down by the troubles and sorrows which sin has brought into this world. Through His miracles of compassionate help Jesus drew such people to Himself and awakened confidence in their hearts to listen to His message of spiritual redemption and deliverance.

When in their spiritual callousness men, however, frustrated this purpose Jesus expressed disappointment and sorrow: "Except ye see signs and wonders, ye will not believe" (John 4:48). He earnestly exhorted even the unbelieving Jews: ". . . believe the works that ye

may know and believe that the Father is in me, and I in him" (John 10:38). We are told how His miraculous feeding of the 5000 stirred up a false faith and hope in many hearts. They endeavored to set up Jesus as an earthly king who would free them from the tensions of poverty and political oppression. When this happened, Jesus immediately dismissed the multitude. He recognized no independent program of social and economic betterment or of political change and reform as a coordinated part of His Savior's mission.

All of His Testimony Likewise Served His One Mission

In His preaching and teaching and in His conversations with groups and individuals Jesus had a great deal to say about God's holy will. He made His hearers aware of the deep spiritual meaning of God's holy will. Again and again He let God's holy will cast its illuminating light upon evidences of human injustice, selfishness, and hypocrisy, upon man's preoccupation with material things, upon man's exploitation of his fellow men, also upon God's ordinances of government and marriage, and man's responsibility in and toward these institutions.

Yet all this testimony never aimed at mere outward reform, but it was given likewise in the interest of His

Savior's mission. On the one hand Jesus sought to awaken consciences to a fuller realization of their great plight of sin in order to prepare them for His Gospel invitation. This, for example, was the purpose of His parable of the Good Samaritan. Jesus undertook to sharpen the conscience of a man who still sought to justify himself. On the other hand Jesus unfolded God's holy will to aid His believing disciples in their new life of sanctification. This was the real purpose of His sermon on the mount. With it Jesus did not endeavor to implement a program for a new social order in human society. He was offering guidance to His believing disciples, who in their joyful faith and thankful love wanted to please their heavenly Father. He gave them help in their struggle with their Old Adam to see clearly what His holy will really is.

A Scriptural understanding of the Savior's mission offers no basis for an expanded conception of the Church's mission. It rather urges the Church to keep all of its testimony and activity somehow related to its mission of winning sinners with the Gospel and of furthering those who are won in their life of sanctification.

CARL LAWRENZ

We Turn to the Psalter . . .

. . . To Voice Our Advent Joy

Among the many ancient songs in the Psalter—songs expressing penitence, sorrow, joy, hope, gratitude, love, faith, trust—there are a number of Psalms which are definitely Messianic in character. This means that in these Psalms the coming and the activity of the Messiah, Christ Jesus, are described in words of inspired prophecy. Psalm 24 is one such Messianic hymn of Advent joy.

As a very important and significant part of Israel's hymnal, this Psalm originally served as an Old Testament Advent hymn in honor of the Lord who should come into His Temple. This event is also de-

scribed by the Prophet Malachi: "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts" (3:1).

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty . . . The Lord of hosts, he is the King of glory!" This cry of anticipation in Psalm 24 had a meaning for Old Testament Israel similar to that of the voice of the crier in Isaiah 40:3: "Prepare ye the way of the Lord,

make straight in the desert a highway for our God." The Messiah, the Lord of Hosts, the King of Glory, was coming to His people to save them from their sins.

In this 24th Psalm, then, Israel sang of the coming Immanuel, who made His appearance in "the fullness of the time." "Gates of Zion, swing open for the Lord!" "People of God, prepare for your King!" For us in the Year of Our Lord, 1968, this Psalm is a call to humble repentance (we need "clean hands and a pure heart" to enter Zion) and joyful anticipation.

"Saints of God, open your hearts to receive your Savior and King! He has come as your Savior; He is coming to His Church, His spiritual Temple; He shall come again as your eternal Deliverer!" This is our Advent joy.

PHILIP R. JANKE

Editorials

(Continued from page 403)

severed the bonds that had previously held them in fellowship with the principle of unionism. Those who had been their brethren in Germany were understandably indignant and deeply hurt by this act, which looked like sheer ingratitude toward a benefactor. Our pastors were keenly and sadly aware that they must appear as shameless ingrates to people to whom they owed so much. But they had to bow their heads and accept the abuse and accusations which were heaped upon them in articles that appeared in the periodical of the Berlin Society.

This is their answer as it appeared in the *Gemeindeblatt* of July 15, 1868:

"We gladly acknowledge our great indebtedness to the Berlin Society for the pastors sent to us in our time of need. Since they have since become our faithful and trusted brethren, we are sincerely sorry that we must now forego this help in building our Lutheran Synod. We have learned by experience that growth in members by addition of disparate elements is not real growth. The way to growth and edification is through unity in faith and in spirit, and we are determined to follow this course in seeking the future growth of our Synod, and may God bless our efforts."

ERWIN E. KOWALKE

Direct from the Districts

Dakota-Montana

Visitor from Japan

Members of Faith Lutheran Church of Billings and Holy Trinity Lutheran Church of Lavina were able to hear of the spreading of the Gospel in Japan by means of a firsthand report. On Sunday, June 16, Missionary Norbert Meier, former pastor of this Montana parish, was the guest speaker at a special mission service in Billings. Following the noon meal, Missionary Meier addressed the assembly of both congregations and many visitors on aspects of his labors in Tokyo. Aided by a very interesting collection of color slides, he brought to all present an awareness of the great multitudes who do not know their Savior from sin. The entire Meier family was present. This made possible the renewing of many friendships. By now they have returned to the Land of the Rising Sun to continue testifying of God's love for all mankind

through Jesus Christ. Our prayers go with them that the Lord will watch over them and continue to bless their labors.

Bible Camps

During the recent summer Bible camps were again conducted by the pastors for the youth of our District. Reports of these camps have been received from their directors.

Pastor L. Ellenberger of Elkton, South Dakota, reports on Camp Luther in the Dakota Eastern Conference. "On Sunday evening, July 28, 47 campers arrived at our camp. The camp is located on the northern shore of Lake Kampeska at Watertown, South Dakota. Pastor R. Heins of Brookings presented a study of the first nine chapters of Acts, centered on the theme 'Building the Church'. After the Bible study the days were filled with a variety of sporting activities and handicraft. Pastoral advisors included J. Brandt

of Clear Lake and D. Krenke of Sioux Falls."

Pastor A. Lemke of Zeeland, North Dakota, reports for the camp of the Dakota Western Conference. "Camp Oahe was again held this year on the campus of Northwestern Lutheran Academy, using the Academy facilities. Ninety campers were in attendance from June 23-28. The Bible study, conducted by Pastor M. Putz of Mandan, North Dakota, was a study of the Lord's Prayer. Although rain curtailed some of the activities, the campers were able to take a nature trip by bus to some areas outside Mobridge. Pastoral counselors included M. Putz and W. Schulz of Aberdeen, South Dakota."

Pastor K. Lenz of Livingston, Montana, reports for the summer camp of the Montana congregations. "Camp Luther, held in the Absaroka Mountains just north of Yellowstone National Park, was attended by 42 campers, plus the Montana pastors



- A. (Above, left) One of the mountains which surround the Montana Bible Camp heavily covered with clouds. A rough-hewn cross is in the foreground.
- B. (Above, center) Campers at Camp Luther playing a volleyball game on the athletic field.
- C. (Above, right) The campers after hiking to one of the waterfalls in the Absaroka Mountains
- D. (Right) Campers from our Montana congregations starting out on one of their hikes.

and their families. Bible study each morning concentrated on 'The Christian and His World.' The campers were led by the pastors in discussing in the light of God's Word the Christian and his education, his parents, his recreation, his government, and his pastor. A handicraft project of religious significance was the center of interest following Bible study in the morning. Various athletic contests were held in the afternoons and early evenings. Hiking up canyons where abandoned gold mines still exist and lessons in panning for gold were among the highlights of one afternoon. We thank God for His being with us all and keeping us. Pastoral advisors included all of the Montana pastors."

Dedication

Pastor Arnold Lemke reports that St. Paul's Lutheran Church of Mound City, South Dakota, observed the dedication of its renovated and remodeled church building on Sunday, May 19. Two special services were held, in which former pastors served as guest speakers. Pastor Henry Juroff of Sheboygan Falls, Wisconsin, and Pastor Donald Lindloff of St. Clair, Minnesota, returned to their former charge to lead in addressing thanks to the Lord of the Church. This year, 1968, also marks the 60th birthday of the present church structure.

Sunday School Institute

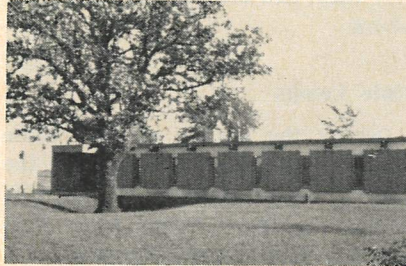
Trinity Lutheran Church of Elkton, South Dakota, served as host for the Sunday-school teachers and pastors of the Dakota Eastern Conference on Sunday, September 29. This marked the thirteenth annual Sunday-school Teacher's Institute of the Conference. After registration, which was held late in the afternoon to permit the long distances to be covered, the institute was addressed by Prof. Iver C. Johnson of Bethany Lutheran College, Mankato, Minnesota. Prof. Johnson's topic for discussion was "Dealing with Unbiblical Ideas about Man and His Origin." Following a supper served by the ladies of Trinity, the business meeting of the institute was conducted. A closing devotion shortly before eight o'clock included an address by Pastor Ronald Heins of Brookings.

JAMES SCHNEIDER

Northern Wisconsin

New Education Unit

Immanuel, Town of Clayton (eight miles west of Neenah, Wisconsin), dedicated an education building on September 22 in an afternoon service. Pastor Orvin A. Sommer preached on Luke 19:5-7: "Today I



The new education building of Immanuel Ev. Lutheran Church near Neenah, Wisconsin.

must abide in Thy House". There is an urgent need for His presence. There is likewise a need for His presence to continue. Let us joyfully entertain His presence.

The building is of frame construction, 30'x70'. It contains a large room, divided by Pella doors into six 9'x12' teaching areas; rest areas; a small kitchen; a cloakroom; hallway, and storage rooms. The total cost was \$45,000. The architects were Boettcher and Ginnow of Neenah.

Conferences

The 39th annual Lake Superior Sunday School Teachers' Convention was held at St. Paul's Ev. Lutheran Church, R. 1, Bark River (Hyde), Michigan, on September 22, 1968.

The devotions were led by the host pastor, Rev. Philip Kuckhahn.

Pastor Waldemar Zink of Coleman, Wisconsin, presented a paper entitled, "Presenting the Gospel Through Our Sunday-School Lessons." Prof. H. E. Warnke of Fox Valley Lutheran High School, Appleton, Wisconsin, spoke on, "Discipline in Our Sunday Schools."

The 1969 convention will be held at Abrams, Wisconsin.

Pastor A. Gentz of Marinette, Wisconsin, conducted the opening devotion for the Winnebago Lutheran Teachers' Conference, which met at Trinity Lutheran School, Marinette, on September 26 and 27. The closing

devotions were conducted by Pastor G. Kionka of Menominee, Michigan. A paper was read by Prof. E. Scharf of Northwestern College, Watertown, on "Some Common Denominators in the Study of Comparative Religions." Mrs. E. Scharf read a paper on "Dealing with the Mentally Retarded." On the second day of the conference Prof. G. Barnes of Dr. Martin Luther College, of New Ulm, Minnesota, spoke on "The Education of the Masses and its Effect on American Standards of Education." Studies in art were presented by the faculty of Trinity Lutheran School of Neenah and a paper was given by Mr. Robert Moldenhauer. A study in music was the work of the Grace Lutheran faculty of Oshkosh, and a paper was read by Prof. Otto Schenk of Dr. Martin Luther College. Miss Elaine Fehlauer, Mr. Robert Schierenbeck, and Mrs. G. Lanphear were elected to the program committee. Mr. Paul Willems was chosen as assistant secretary. Next year's conference will be held at Neenah, Wisconsin.

Area High Schools

Manitowoc Lutheran High School, the latest of our area high schools, reports a gain of 28 students over last year, bringing the total enrollment to 238. There were 70 freshmen and nine new upper classmen.

At Fond du Lac, Winnebago Lutheran Academy reports an enrollment of 272, with a freshman class of 78. This represents a gain in total enrollment of 39.

Mr. Terrance Vassold, a native of Saginaw, Michigan, and a member of the senior class of Dr. Martin Luther College, New Ulm, was called for the year as a teacher and as coach of the basketball team.

At Fox Valley, Appleton, three new additions were made to the faculty in the person of Mr. Eugene Baer, a native of Edmond County, South Dakota, whose classes include English and history; Mr. Sheldon Fiedler, a native of Racine, who is teaching in the fields of stenography and business education; and Mr. David Pelzl, a native of New Ulm, who is teaching mathematics. The total enrollment for the year is 455. Last year's was 458. The freshman class this year numbers 121 students.

LEROY RISTOW

oh, come, let us worship!

Our Lutheran Liturgy

THE LORD'S PRAYER

"After this manner therefore pray ye." With these words Jesus introduced the Lord's Prayer according to the sixth chapter of St. Matthew. When we look at the verses preceding these words of Jesus, we see that He gives serious warnings which are directed especially against hypocrisy. He says, "When thou prayest, thou shalt not be as the hypocrites are." To help ward off hypocrisy He says, "Pray to thy Father in secret." Furthermore: "Use not vain repetitions."

The Danger of Praying the Lord's Prayer Thoughtlessly

Thus Jesus points out the real danger in praying this well-known and often-used prayer, namely, the danger of thoughtlessness and of hypocrisy. At the time preceding the Reformation many people were using this prayer superstitiously, for they thought that by repeating the prayer often they would be able to satisfy God. The rosary was used as a guide to prayer; after a certain number of "Ave's" were spoken, a special bead served to remind that the Lord's Prayer was to be prayed. Now we realize that not every Lord's Prayer spoken in connection with the use of the rosary was necessarily hypocritical. Surely, there were devout Christians who spoke even the often-repeated prayer with understanding. However, the system certainly made many a well-meaning person feel that the effect of the prayer depended on the number of times he could speak it. This was "vain repetition."

Luther Often Paraphrased the Prayer

Luther was well aware of this problem. It was for this reason that he often paraphrased the Lord's Prayer for his members just before the prayer was spoken in the Communion service. Actually his paraphrasing served two purposes. Since, because of its false doctrine he had to eliminate the Canon (the prayer spoken before the distribution, containing also the Words of Institution and leading into the Lord's Prayer), he felt that he had to fill in something, lest the people be disturbed by a "void" in the service. His more weighty reason, however, was that he realized how this prayer was misused.

By explaining the petitions he felt that the people would get a better understanding of the real purpose of the prayer and would then speak it thoughtfully.

We Need to Learn to Pray This Prayer With Sincerity and Understanding

This warning is in place for us also. How easy it is for us to let our thoughts wander when the Lord's Prayer is spoken! Concentrating on the words and meaning of the prayer is a matter that must be taken care of by the individual Christian. He must learn to speak this prayer with sincerity and understanding. But what can we do to help the individual to do this?

The pastor may preach a sermon series on the various parts of the prayer to make his members aware of the meaning of these parts. Wherever possible, references could be made to the meaning and use of the prayer in the sermons. Furthermore, Matthew 6:9-13 should become the basis for Bible study, for the YPS, Ladies' Aid, Men's Club, and the like. A series of articles could be put into the Sunday bulletins. Whatever the method may be, it certainly would help to make this prayer more meaningful.

The Lord's Prayer Is a Model Prayer

The Lord's Prayer is unique. Jesus covered every phase of a Christian's life by means of it. In it He reminds the child of God to trust in God, to pray for missions, to submit to the Lord's will, to pray for sustenance, to pray for a forgiving heart, to plead for strength to overcome the power of Satan, to remind himself to give all glory to God.

Indeed, the Lord's Prayer is unique, for it is a prayer that fits any and every occasion. For that reason the warning is all the more in place that we make every effort to use the prayer thoughtfully. Then it will truly be a blessing for us, for then we shall not neglect it or misuse it, but will "with all boldness and confidence ask Him (our Father) as dear children ask their dear father."

MARTIN ALBRECHT

✠ Pastor F. A. Naumann ✠

In the midst of the sorrow caused by the untimely death of Pastor Frederick A. Naumann, the Word of God in II Corinthians 12:9—"My Grace is sufficient for thee: for my strength is made perfect in weakness"—together with the triumphal songs by the congregation and school children, raised the

thoughts of the worshipers at the funeral service above the obvious sorrow to the glorious victory won for us by Christ. This note of victory and triumph was sounded also in the postlude, the resounding "Hallelujah Chorus."

Thus the Lord of the Church brought to an end the ministry of Pastor Naumann after almost 25

years of faithful service. On Saturday morning, September 7, 1968, he was stricken with a heart attack and departed this life having attained the age of 50 years, 6 months, and 28 days. He received a Christian burial on Tuesday, September 10 at Bethany Lutheran Church, Kenosha, Wisconsin, which he had served for 16 years. The Rev. D. Kuehl of Hartford,

Wisconsin, officiated at the cemetery, while the undersigned conducted the service.

Pastor Naumann was born February 10, 1918, to the Rev. and Mrs. William T. Naumann. He was received into the Lord's kingdom through Baptism, being baptized by his father at West Bloomfield, Wisconsin. He received a Christian train-



Pastor Frederick A. Naumann

ing and was graduated from St. John's Lutheran School in Watertown, Wisconsin. He received his high-school and college education at Northwestern College at Watertown, graduating in 1940. This education was continued at Wisconsin Lutheran Seminary in Mequon, Wisconsin, from which Pastor Naumann graduated in 1943.

On August 22, 1943, he was united in holy wedlock to the former Dorothy Henning, the daughter of the Rev. and Mrs. John Henning of Wausau, Wisconsin. This marriage was blessed with four children.

His public ministry began when he was ordained and installed at Grace Ev. Lutheran Church, Nelson, Wisconsin, on October 10, 1943. In 1947 Pastor Naumann accepted the call as pastor of St. Paul's Lutheran Church in Platteville, Wisconsin, and served there until 1952 when he became the pastor of Bethany Lutheran Church, Kenosha, Wisconsin. He served here until the time of his death.

During the years of his ministry, Pastor Naumann served on the Northwestern College Board, the Racine Lutheran High School Board, and as national chaplain to the Lutheran Boy Pioneers. At the time of his death he served as a member of the Lutheran Women's Missionary Society Board.

He leaves to mourn him his widow, Dorothy; two sons, James and John; one daughter, Mrs. Roger (Dawn) Ferch of Kenosha; two brothers and four sisters, and other relatives and friends. He was preceded in death by one daughter, Mrs. Jeannine D. Albright on August 21, 1968.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

GEORGE W. BOLDT

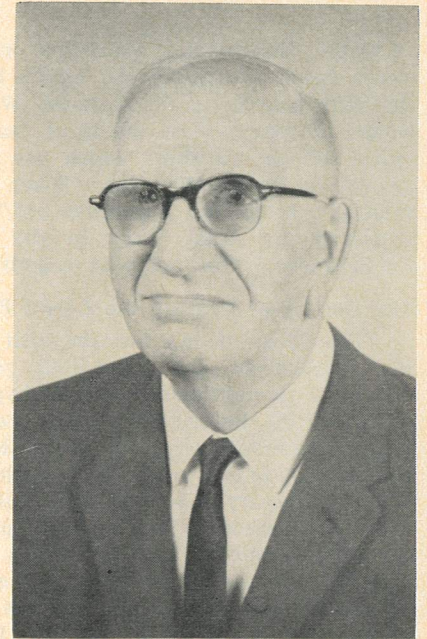
† Pastor G. Theo. Albrecht †

On July 22, 1968, our gracious Lord called one of his veteran servants, Pastor G. Theo. Albrecht, to his eternal rest. He had served his Lord 49 years in the active parish ministry, and died during the 61st year of his ordination. Services were conducted at St. Peter's Ev. Lutheran Church, St. Peter, Minnesota, on Thursday, July 25, 1968. Interment was in St. Peter, Minnesota.

Gustav Theodore Albrecht was born October 12, 1882, in New Ulm, Minnesota, the son of Pastor and Mrs. C. J. Albrecht. He spent his boyhood in New Ulm where he attended Dr. Martin Luther College. His ministerial training was begun at Northwestern College, Watertown, Wisconsin, and was completed at the Wisconsin Lutheran Seminary, which was then located at Wauwatosa, Wisconsin. He entered the parish ministry in 1907 after accepting a call to Holland, Minnesota. Four years later, January 15, 1911, he was installed as pastor of St. Peter's Ev Lutheran Church, St. Peter, Minnesota, where he served until the time of his retirement in July, 1956.

His years in the ministry were shared by his wife, Martha, nee Braun, with whom he entered into holy wedlock on June 10, 1908. The Lord granted them the privilege of

celebrating their 60th wedding anniversary one month before his death. On that occasion their pastor addressed them on the basis of the words of Luke 24:29, "Abide with us: for it is toward evening, and the day is far spent." His wife remains to mourn his departure together with their four children. They are Verona, Theodora (Mrs.



Pastor G. Theo. Albrecht

Clifford Kurseth), Courtney, and Lyle. Other survivors are a sister and nine grandchildren.

The funeral service was conducted by the undersigned. His sermon text was Psalm 121, chosen by the deceased himself.

PAUL R. HANKE

CORRECTION

The following last paragraph from the obituary of Pastor Victor I. Bittorf in the issue of October 27, 1968, was inadvertently omitted:

Another service was conducted on September 4 in Zion Ev. Lutheran Church, Osceola, Wisconsin, by Pastor Richard Weeks. Pastor Chester Zuleger, a Seminary classmate of the departed, preached the sermon, basing his words on Isaiah 55:8, 9. The body was laid to rest in the Lutheran Cemetery there to await the day of resurrection.

HENRY G. MEYER

REQUEST FOR COLLOQUY

Harold A. Wood, Billings, Montana, LCMS, has requested a colloquy preparatory to applying for membership in, and entering the public ministry of, the Wisconsin Ev. Lutheran Synod.

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

ENGLISH PROFESSORSHIP NOMINEES Wisconsin Lutheran College

The following have been nominated for the English professorship at Wisconsin Lutheran College.

Mr. Eugene M. Baer
Fairfax, Minn.
Mr. Wayne Baxmann
Wauwatosa, Wis.
Mr. Gerald Berger
Milwaukee, Wis.
Pastor Kermit Biedenbender
Benton Harbor, Mich.
Pastor Donald F. Bitter
Fort Atkinson, Wis.
Mr. Arlyn Boll
Milwaukee, Wis.
Pastor Martin Bradtke
Hancock, Minn.
Prof. Richard Buss
Moberidge, S. Dak.
Mr. Frederick Fehlauer
Milwaukee, Wis.
Prof. James Fricke
Saginaw, Mich.
Pastor Joel C. Gerlach
Garden Grove, Calif.
Pastor Max N. Herrmann
Mauston, Wis.
Prof. Harris Kaesmeyer
Saginaw, Mich.
Pastor Silas Krueger
Tucson, Ariz.
Mr. Gerald Lanphear
Brillion, Wis.
Pastor Paul Nitz
Milwaukee, Wis.
Mr. Gale Peterson
La Crescent, Minn.
Prof. J. R. Petrie
Fond du Lac, Wis.
Mr. James Raabe
Wonewoc, Wis.
Dr. Wayne Schmidt
Onalaska, Wis.
Pastor Kent E. Schroeder
Marshfield, Wis.
Mr. Carleton Sitz
Wauwatosa, Wis.
Mr. Allen Treichel
Wauwatosa, Wis.
Pastor Wernor Wagner
Janesville, Wis.
Mr. Rollin Westendorf
Milwaukee, Wis.

The Board of Control will meet at 12700 West Bluemound Road on December 17, 1968, 4:30 p.m., at which time correspondence concerning the nominees should be in the hands of

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

CHRISTMAS CONCERT— WISCONSIN LUTHERAN COLLEGE

The choirs of Wisconsin Lutheran College, under the direction of Prof. Kurt J. Eggert, will present the annual Christmas Concert on Thursday, 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

CHRISTMAS SONG SERVICES

The annual Christmas Song Services will be held in the chapel of Wisconsin Lutheran Seminary, Mequon, on Sunday, December 15, at 3:00 p.m. and on Tuesday, December 17, at 7:30 p.m.

Martin Albrecht, Music Director

SEMINARY MALE CHOIR RECORDS

Recordings of the 1968 choir tour are now available. These are stereo records, but they can be played also on a monaural system. Price: \$3.50 postpaid. Order from:
Prof. Martin Albrecht
11840 N. Luther Lane 65W
Mequon, Wis. 53092

NORTHWESTERN COLLEGE CONCERT DATES

December 15—8:00 p.m.
Christmas Concert
February 23—4:00 p.m.
Band Pop Concert
March 31—7:30 p.m.
Easter Concert
May 4—8:00 p.m.
Spring Concert
June 4—7:30 p.m.
Commencement Concert
(Because of conflicting dates the Easter Concert will again be given on Monday of Holy Week.)
The Northwestern College Touring Male Chorus will present concerts in our Michigan District during the Easter recess, April 2-13.

Dr. Arnold O. Lehmann
Music Director

NAMES REQUESTED for Our Missions

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

Alabama Birmingham*
Alaska Anchorage
California Concord (Oakland)
Fort Ord*
Lancaster
Salinas (Monterey)*
Santa Barbara
Thousand Oaks (Ventura Co.)
Yucaipa (Redlands)
Fort Collins
Colorado Hartford
Connecticut Cutler Ridge (Miami)
Florida Orlando
Tarpon Springs
West Palm Beach*
Aurora*
Belvidere
Mundelein
Palatine*
Palatine Park (S. Chicago)
Fort Wayne*
Indiana Indianapolis
Davenport (Quad City)
Overland Park (Kansas City)
Iowa Slidell (New Orleans)*
Baltimore
Jackson
Kalamazoo
Montrose
Minnesota Alexandria*
Excelsior
Faribault
Prior Lake
St. Cloud
St. Joseph
St. Louis
Missouri Seward*
Nebraska East Brunswick
New Jersey Albuquerque
New Mexico Cleveland
Ohio Grove City (Columbus)
Stow (Akron)
Oklahoma Oklahoma City
Guymon*
Oregon Salem
Pennsylvania King of Prussia (Philadelphia)
South Dakota Brookings
Pierre*
Texas Spearfish
El Paso
Houston
San Antonio
Norfolk
Virginia Kennewick* (Richland-Pasco)
Washington Renton
Wisconsin Eau Claire
Prairie du Sac
Waupun

CANADA

British Columbia Kelowna
*Denotes exploratory services.
(New Missions in cities already having a WELS church are not listed.)

Note. All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our
WELS MEMBERSHIP CONSERVATION
10729 Warden, Detroit, Mich. 48224

EXPLORATORY SERVICES Alexandria, Minnesota

Exploratory services are being held weekly at 10:30 a.m. Sunday mornings in the Garden Center, 503 Hawthorne St., Alexandria, Minn. Please send names of prospects to:
Missionary J. B. Erhart
411 2nd St. S.E.
Glenwood, Minn. 56334

WELS IN SAN ANTONIO

Please send the names of WELS families or prospects moving into the San Antonio, Texas, area to:

Pastor William Krueger
4542 Lyceum Drive
San Antonio, Texas 78229

TRI-CITY AREA, WASHINGTON

Exploratory Services are being held in the Y.M.C.A., Kennewick, Washington, at 2:30 p.m. Sundays. Names of WELS members and prospects in the Kennewick-Richland-Pasco area near the Hanford Atomic Energy Works may be sent to Pastor A. Valerio, Box 207, Zillah, Wash. 98953.

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN

RHINELANDER PASTOR-TEACHER CONFERENCE

Date: Jan. 6, 1969.
Place: Zion, Rhinelander, Wis.; D. E. Kock, pastor.
Time: 9 a.m., beginning with Holy Communion.
Preacher: E. A. Kock (R. Oswald, alternate).
Agenda: Topics — "Pastor Recruitment"; "Value of extra-curricular activities in relationship to our total school program."
T. C. Spiegelberg
Secretary pro tem

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Beckmann, Robert T., as pastor of Our Redeemer Ev. Lutheran Church, Wabasha, Minn., by N. E. Sauer, assisted by G. Horn, R. Goede, E. Schulz, Th. Albrecht, L. Zessin, H. Winkel, A. Hanke, J. Braun; Nov. 3, 1968.
Beckmann, Robert T., as pastor of Grace Ev. Lutheran Church, Nelson, Wis., by N. E. Sauer, assisted by E. Schulz; Nov. 3, 1968.
Gieschen, Edgar, as pastor of St. Paul's Ev. Lutheran Church, Mayville, Mich., by O. Maasch, assisted by D. Gieschen, W. Balza, W. Voss; Nov. 3, 1968.
Lindemann, Edward W., as pastor of Salem Ev. Lutheran Church, Loretto, Minn., by W. E. Neumann, assisted by M. J. Lenz, R. Reimers, M. Scheele, N. Kuske; Nov. 3, 1968.
Press, Gerhard L., as pastor of St. John's Ev. Lutheran Church, Westland, Mich., by Robert A. Baer; Nov. 10, 1968.

Teachers

Gurgel, Donald, as teacher in Jordan Ev. Lutheran School, West Allis, Wis., by F. Gilbert; Sept. 15, 1968.
Maertz, Howard, as principal of Jordan Ev. Lutheran School, West Allis, Wis., by F. Gilbert; Sept. 15, 1968.

CHANGE OF ADDRESS

Pastors


Tetzlaff, D. A.
413 Indiana Ave.
South Haven, Mich. 49090
Zwieg, L. G.
560 S. Tropical Trail
Merritt Island, Fla. 32952

Teachers

Gurgel, Donald
1624 S. 77th St.
West Allis, Wis. 53214
Maertz, Howard
2567 S. 91st St.
West Allis, Wis. 53237
Moldenhauer, Adair
R. 1
Baraboo, Wis. 53913
Sauer, David A.
621 E. Richbrook Drive
Claremont, Calif. 91711

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