

THE NORTHWESTERN

# Lutheran

January 19, 1969

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# BRIEFS by the Editor

THE EPIPHANY SEASON inevitably calls to mind the missionary task the Savior has laid upon His Church. Epiphany is the Church's Mission Festival. The Gospel lesson for Epiphany relates how the Wise Men from the East—Gentiles—were led by God to the Christ Child, the Savior of the world. The Epistle lesson, an Old Testament reading, draws our attention to Isaiah's prophecy that the Gentiles would come to Zion's light in great numbers.

Epiphany reminds us that God manifested His only-begotten Son as a Light to lighten the Gentiles and as the Glory of His people, Israel. Now He has set His Church as a beacon upon a hill. He calls upon His Church to arise and shine. "Ye are the light of the world," Jesus says to us. We are to let the saving light of His Gospel radiate to all corners of the earth, breaking the power of sin, death, and hell and dispelling the darkness of fear, guilt, and despair.

A report in this issue of *The Northwestern Lutheran* tells of a number of urgent appeals for help that have

recently been addressed to our Synod (see page 24). How these Macedonian calls ought to spur us on to greater and greater efforts in letting our light shine! What a privilege is ours! What a responsibility has been laid upon us!

Not only do we have the light of life which men so desperately need, but God has also placed into our hands the financial resources which are needed to respond to the call of those who are turning to us for help. We are living in an affluent society. In comparison with the poverty-stricken masses of India, for example, we who are Americans of average means are rich, unbelievably rich! Our problem is not a lack of the means needed to do the Lord's work. Our problem is overcoming the miserliness and selfishness of our Old Adam!

By God's grace we have been called out of darkness into His marvelous light. We have been called, however, not to hide our light under a bushel, but to serve! Will we not, then, like the Wise Men of old, bring the costliest offerings and

place them in grateful devotion at our Savior's feet? Will we not work and pray and give unstintingly for missions that Christ, the bright and morning Star, the Sun of righteousness risen with healing in His wings, the Dayspring from on high that hath visited us to give

light to them that sit in darkness and in the shadow of death, may yet rise in the hearts of many men before the hour of Judgment strikes? Together with us then those who have heard the Gospel through us will look "for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" at His final, great Epiphany on the Day of Judgment. Then, when He shall appear, both we and they "shall see Him as He is"!

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In a recent letter to Pastor Edgar Hoenecke, the executive secretary of our Board for World Missions, Mr. T. Paul Mitra of the India Rural Gospel Mission expresses his gratitude on behalf of the Mission for a gift of \$450 from the student body of our Seminary. In this connection he writes of the difficulties and hardships resulting from the lack of a motor vehicle for going into the interior parts of the country to reach those who are not reached by others with the Gospel of salvation in Jesus Christ.

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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. I Kings 8:57

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# Editorials

**Half-God or Still Man?** This past Christmas the attention of the world was divided between two amazing events. One was being relived after almost 20 centuries. The other was being broadcast live as the world watched and listened. The one commemorated God's descent to earth; the other, man's ascent to the moon.

Christians marveled at the second, even while they stood in awe of the first. Fantastic, almost incredible, was the thought of inhabitants of the earth hurtling hundreds of thousands of miles through space to orbit the moon and then returning to a precisely designated spot on the globe. The scientific knowledge and technological skill involved in this stupendous undertaking stagger the minds of us who have not yet even adjusted to the time-distance ratio comprehended in modern airplane travel. So historic was this event that broadcasters dared even to interrupt the telecast of a professional football game as the attention of the fans was diverted momentarily to a shot of the earth from a hundred thousand miles away.

So impressed was a newspaper columnist who witnessed the successful launching of Apollo VIII that he exclaimed in print, "Never have the half-god powers of man been more convincingly demonstrated than in yesterday's flawless launch of men toward the moon."

The powers of men were indeed convincingly demonstrated in the planning and execution of this spectacular space mission. Without doubt man is endowed with tremendous power and skill, and never has this become more evident than in the space program. At the same time and in the light of this demonstration of man's power and skill the admonition of St. Paul takes on renewed urgency: "I say . . . to every man that is among you, not to think of himself more highly than he ought to think."

It is well for us to remember that man did not create himself nor the earth nor the moon nor the space in between. He did not develop the principles according to which the lunar spacecraft was designed and operated. The success of the flight depended upon flawless utilization of principles already existent and established by Another, and which remain constant. Perhaps this is best illustrated by a remark of one of the three astronauts, who, when asked who at the moment was piloting the spacecraft, responded wryly, "Sir Isaac Newton." The Law of Gravity, postulated by Newton, was one of the principles which had to be taken into account. This, like the other principles upon which the calculations were based, was instituted by God. If these principles established by God had been misinterpreted or misapplied, or if they had suddenly varied, we would today be mourning the death of three courageous astronauts instead of celebrating the success of their venture.

Man is exploring, not inventing, the wonders of God's creation. And as he does so, he is employing, not creating, powers with which the Lord endowed him. The

achievements of man only serve to emphasize the glory of God, who "in the beginning . . . created the heaven and the earth"; and they make him no less dependent upon God, by whom man is "fearfully and wonderfully made."

Despite this latest in the long list of human achievements, God still remains the Creator, and man His creature.

IMMANUEL G. FREY

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**Knowledge Is Power** That knowledge is power has been a proverb ever since the beginning of civilization. But whether that knowledge is a power for good in a world that walks in darkness depends on who has the knowledge, how, and to what purpose he uses it. "Moses," we read, "was learned in all the wisdom of the Egyptians." Now, Moses sympathized from the bottom of his heart with his fellow Hebrews who were being oppressed by the Egyptians. Learned as he was in all the lore of the Egyptians, he knew no better way to show his love for his brethren than to kill an Egyptian whom he saw maltreating a Hebrew. The result of that was that he had to flee for his life to the land of Midian, where he spent the next 40 years tending Jethro's sheep. No doubt, when Moses later led the people for 40 years through hostile territories to the Promised Land, he could make use of what he had learned in Egypt, but that is not what made him a great man. His Egyptian knowledge was of no use to his people until he submitted wholly to the Lord's guidance.

So also Paul the Apostle had received the best education that it was possible for a Jew to receive in his day. He had sat at the feet of Gamaliel, "a doctor of the law, had in reputation among all the people." As a native of Tarsus in Cilicia, a city renowned as a place of education, Paul may also have acquired considerable knowledge of the Greek poets and philosophers. The knowledge of the Hebrew Scriptures that Paul had acquired under Gamaliel made only a high-class Pharisee of him. He was the most powerful of the persecutors of the early Christians. The knowledge that he had up to this time made a killer of him and an enemy of Christ. What Paul later called his "knowledge in the mystery of Christ," made him a power in the world. There is no name among the philosophers, poets, generals, and wise men of the world that is known to all men like the name of Paul of Tarsus, the apostle of Christ the Savior.

We need knowledge in the Church, knowledge of languages, of history, of literature, of the arts and sciences, but that very knowledge can become nothing but a power to destroy, unless, as Paul wrote to the Corinthians, God transforms it by "the light of the knowledge of the glory of God in the face of Jesus Christ."

ERWIN E. KOWALKE

(Continued on page 34)





## Studies in God's Word

### Learning From the Past—II Peter 2, 3b-9

. . . whose judgment (that is, that pronounced upon the false teachers) now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, . . . bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; . . . the Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished.

The days we live in are tremendously exciting. Man has orbited the moon, a feat once thought possible only in the science-fiction of Jules Verne. Yet man has not become God, nor has God abdicated in favor of man. In fact, God so moves the minds of men even in our day, that the three astronauts while circling the moon broadcast the words of Genesis One, "In the beginning God created the heaven and the earth," as their Christmas message to the world. The Christian will always see the hand of God in this.

#### The Scriptures Are the Word of God!

That is a great comfort, for our days are not only tremendously exciting, but also tremendously evil. The old as well as the young ridicule the words of the Bible and look upon them as a creation of the "establishment," designed to keep man in subjection.

How differently we who confess, "I believe in God the Father Almighty, Maker of heaven and earth," view the Scriptures! For us Scripture is what it claims to be: the Word of God. And it is by means of that Scripture that Peter sought to strengthen his readers, as well as to warn them against the false teachers to come. For Peter, the past was a textbook of the future, teaching man that God will always remain the final Judge.

In the passage discussed in the last issue of *The Northwestern Lutheran*, Peter informed his readers that the false teachers would "bring upon themselves swift destruction (damnation)." Not only is the verdict already determined; but when it is enacted, it will be swift—with no time to reconsider, no time to repent. Naturally, false teachers who deny the Lord that bought them will not heed such a warning. Therefore, as a true apostle of Jesus Christ, Peter, in taking up the battle for the souls of the believers, must expose both the theology and the motives of the false teachers and dwell at length on their fate. He does so.

#### God Is Not Dead!

It is fatal, Peter tells them and us, to think that perhaps God does not mean what He says, or perhaps does not even exist. Modern false teachers have persuaded themselves that "God is dead." However, their conscience does not always oblige their reason. Otherwise, why would one of the "God-is-dead" theologians a few years ago have administered emergency baptism to his son who was born prematurely? God was just a little too alive for his conscience after all. And that same God in these words of Peter asserts that His judgment on the false teachers is absolutely sure. He says: "Whose judgment now of a long time linger-

eth not, and their damnation slumbereth not." The Judge has determined the sentence. No appeal is possible. Nor has He fallen asleep on the job. He is merely awaiting the hour in which He will pronounce the sentence.

Lest the false teachers try to persuade their hearers that Peter was talking through his hat, the Holy Spirit moved Peter to emphasize the certainty of God's judgment by referring to three acts of judgment God carried out in the past.

#### God's Judgment on the Devil and His Angels

The first of these pictures an event no man witnessed, and which Peter could have known only by direct revelation from God. It is God's judgment upon Satan and his angels, who invented sin and rebelled against God. The nature of their sin is not told us expressly. However, judging by the way in which Satan tempted Eve, it may well have been pride or envy, a desire to be like God. But no matter what its nature, God was not ready to make a compromise with this first perverter of the truth. We read: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." When we remember that angels (good and bad) are spirits, we realize that these chains can not be chains made of iron and steel. The word "darkness" indicates that these are chains that keep Satan and his angels forever separated from God. Surely, the false teachers, who walk in Satan's footsteps, can only expect identical treatment. God, after all, is a righteous God!

#### God's Judgment in the Flood

Some object that, since God in this case dealt with the originator of



sin and false doctrine (and he a spirit at that!), Peter's words do not actually fit the situation. Such are invited to consider the next case cited by Peter. "And (God) spared not the old world, . . . bringing in the flood upon the world of the ungodly."

A detailed discussion of the Deluge will be reserved for chapter three. Three points, however, ought to be emphasized in this connection. The first, that the Deluge was sent by God as a judgment upon mankind because mankind had set God and His Word aside. The second, that though they deserved His immediate judgment, God in grace gave the ancient world 120 years in which to repent. The third, that if God did not see fit to spare a world whose population may well have equalled the present population of the world, these false teachers really have no reason to hope that the same God will spare them or condone their sin.

### The Judgment on Sodom and Gomorrah

With that Peter turns to the familiar, but tragic story of Sodom and Gomorrah, cities known for the sexual perversions practiced there. "And turning the cities of Sodom and Gomorrah into ashes (God) condemned them with an overthrow, making them an ensample unto those that after (in the future) should live ungodly." Peter's choice of this judgment as an illustration was especially appropriate, for in the latter part of this chapter Peter indicates that the false teachers who were coming would also be adulterers and sexual perverts, thus indulging in the very sins which brought fire and brimstone down upon Sodom and Gomorrah.

Peter could have enumerated many other examples of God's judgments from history. The fact that he did not allude to the destruction of Jerusalem foretold by Christ shows that his Epistle was written before 70 A.D., the year the Roman armies destroyed that city. What Peter did write, how-

ever, is enough to support his summary statement: "The Lord knoweth how to . . . reserve the unjust unto the day of judgment to be punished."

### Heresy, Too, Brings God's Judgment

It is clear that among the unjust in the eyes of God are also the heretics, even though our age no longer looks upon heresy as sin. If our Lord said of His own teaching, "My doctrine is not mine, but his that sent me" (John 7:16), and therefore refused to compromise it, how can we afford to be unconcerned about such who teach false doctrine or such who heed false doctrine? If God through Peter warned the believers of that day against false teachers to come, and stated that He would bring swift judgment upon such men, then surely we cannot afford to take a passive attitude toward doctrinal error, but must (in the words of Jude 3) "earnestly contend for the faith which was once delivered unto the saints." Make no mistake: that is tremendously important!

HAROLD E. WICKF

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## ITEM FROM OUR NEWS BUREAU

### Synod's Civilian Chaplain Arrives in Saigon

The Rev. Melvin A. Schwark arrived in Saigon, Sunday, December 15, to continue a civilian chaplaincy ministry to the 825 servicemen of the Wisconsin Ev. Lutheran Synod stationed there. He is the fourth pastor of the Synod to serve in that capacity.

The announcement was made by the Rev. Arnold H. Schroeder, Milwaukee, chairman of the Synod's Lutheran Spiritual Welfare Commission which supervises a ministry to the Synod's members in the Armed Forces and on university and college campuses.

Pastor Schwark, 29, a native of Markesan, Wisconsin, is a 1961 graduate of the Wisconsin Lutheran Seminary, Mequon, Wisconsin. For three years after his graduation he served

as assistant instructor at Northwestern College, Watertown, Wisconsin, and for the past five years as pastor of Zion Lutheran Church, Brighton, and Courtland Lutheran Church, Courtland, Minnesota. The congregations granted him a year's leave of absence to accept the appointment.

Pastor Schwark, like his three predecessors, will set up headquarters in Saigon, holding services there and "circuit riding" the other military bases and hospitals in Vietnam. He held his first service in Saigon on Christmas day.

"According to reports from returning civilian chaplains," said Pastor Schroeder, "we are reaching proportionately more of our members in this way than we would with a military chaplain attached to a specific unit."

Pastor Schroeder also reported excellent cooperation from military authorities. "We have nothing to complain about," he said. "They readily recognize the right of the serviceman to be served by the ministry of his choice if at all possible."

In a decision dating back to pre-World War II days, the 371,000-member Wisconsin Synod has declined to participate in the government chaplaincy program convinced that the Synod's doctrine and practice would be compromised by the anomalous nature of such an association with the government. Its civilian chaplaincy is wholly supported by the Wisconsin Synod.

Pastor Luther Voss, the Synod's other civilian chaplain, is presently maintaining a roving ministry on domestic military bases in the east and south from headquarters in Norfolk, Virginia.



# The Christian and the World

## IN IT, BUT NOT OF IT

### THE COLLEGE STUDENT AND THE NEW MORALITY

Riots, anti-Vietnam War demonstrations, racist demonstrations, protest movements of all kinds, drug addiction, suicide attempts, free love—these are the sort of things which saturate news reports, the sort of things which reflect the sad state of affairs of our troublesome times. While most of us are reading and hearing reports about these deplorable conditions, our Christian students on a secular college or university campus are living in the midst of such conditions.

#### Current Unrest Is Concentrated on a College Campus

There are few places where so much unrest is concentrated in a comparatively small area as on the campus. Walking across the campus the student is apt to encounter several demonstrations by agitating groups. He may find entrance to the Administration Building barred by some protest organization. It is conceivable that within the past week there were several suicide attempts in his dormitory alone. Or he may find that there are a surprising number who are employing the use of various drugs.

It is in this same environment that the Christian student is led to an unavoidable encounter with what has become widely known as the "New Morality." If the term "New Morality" meant what it seems to say, we might hope that our students would benefit by their encounter with it. Unfortunately, the label is an erroneous one.

#### What the New Morality Actually Is

The New Morality is simply a modern term for the age-old practice of setting up one's own standard of morals, something people have been doing since the inception of sin. This common practice is designed for man's convenience and is motivated by the supposedly logical conclusion that moral principles of the past are antiquated, that God's laws in specific are archaic, and that thus man must establish moral codes which are more in keeping with our advanced and progressive age. This, of course, is prompted by the assumption that man is free to do his own establishing, that he is not obligated to be guided by a divine moral law.

In its widest sense, the New Morality covers every situation where one might expect certain moral principles to be applied. In its narrowest sense, the New Morality is popularly associated with matters pertaining to man's sex life.

#### Immorality Is More Open Today

As was mentioned, the New Morality is not really new. If there is anything new to the modern version at all, it is only that people have become more broad-minded in their attitudes. In the past, what was done with at least a certain amount of secrecy is now done more openly. What was once looked upon as being rather shameful is more and more being treated with an air of indifference. Something is considered immoral only

if you feel bad after you've done it, or if you happen to be caught doing it. Otherwise, the guiding principle is, do whatever you want to do so long as you enjoy yourself. To put it in the words of one writer: "You have to keep in mind, pretty constantly, that your main goal in life, in the seventy-five or so years that you have to exist on this earth, is enjoyment. . . . You are not here primarily to achieve something wonderful during your lifetime, to be of great service to others, to change the course of the world, or to do anything else but to enjoy yourself."<sup>1</sup>

Nowhere is the New Morality more noticeably applied and put into every day practice, than on the secular campus. This makes it cause for our serious concern. The reason is that today's campus code could well be tomorrow's national morality.

#### The Pressures of Student Life

The Christian student on a university campus today lives in a world of pressure. His course of studies requires considerable concentration and consumes much of his time. Some of his subjects are highly technical and deeply involved, and he must maintain the best of grades if he is to compete successfully in our computerized age. Rather than to apply himself industriously, it is not uncommon for a student to try and slip through his courses by playing the percentage game, by buttering up the professors, or by using every method of cribbing devised. The Christian student is often hard put to avoid indulging in the same and to adhere to God's code of honesty.

#### Defiance of Authority Is in the Air

Disrespect for elders and for those who are in authority is constantly manifested on the campus today. You see, the Fourth Commandment is looked upon as just another one of those moral codes that is old fashioned. Perhaps there have always been those who have thought this. But we presently live in an era which encourages self-expression, and one of the readiest forms of self-expression is to openly defy any moral code which calls for respect toward those in authority, respect for parents, pastors, or any of God's representatives. Since proper respect is being treated as outmoded by increasing numbers, and since there is often an air of excitement surrounding these violations, the Christian student is not immune to being enticed to participate in this activity of so-called modern advancement.

#### Chastity Is Considered Out of Date

Needless to say, the practice of premarital relationships is fast becoming the accepted norm in the collegian's sex life. In the minds of many the word 'chastity' has a sort of prissy sound, a mothballs-and-liniment connotation. It recalls to their minds a caricature of some maiden aunt, all prim and rigid. Principled abstinence



from intercourse before marriage is losing its status as a governing ideal among young people. To quote another writer: "Few students say they insist strictly on chastity in their potential mates . . . few students say they consider 'no previous sex experience' as an important criterion for choosing a mate. Less than one college man in a hundred—and not one college woman (in a hundred)—selected this as the most important criterion. Fewer than one out of five men, and one out of seven women, said it was important at all."<sup>2</sup>

In an ever-growing way, the moral code as prescribed by God is treated as something that perhaps was applicable at one time, but no longer is. And the number of adherents to this belief is becoming legion. We would like to think that all our WELS students are strong enough in the true faith to resist the manifold temptations that confront them. To be sure, there is no intention of giving the impression that all our WELS students on secular campuses automatically become immoral. But we dare never minimize how intense the immoral environment is in which they live. Nor can we forget that many of them are encountering their first experience at "going it alone," without having the benefit of parental guidance readily at their disposal. The challenge of being on one's own can at times tend to make a student careless and daring.

#### The Vital Importance of a Christian Training

Is there no way to safeguard them and preserve them in the saving faith? Well, if they are to be guided by God's code of morals, it's obvious that this code must be deeply implanted in them. And it is equally obvious that this training must begin years before they ever reach a campus. Much ground is lost if parents fail to bring their children up in the nurture and admonition of the Lord, ground that is difficult to regain. If, in addition to a conscientious Scriptural training program

by the parents, children are also brought to benefit by the educational agencies of our church—particularly Christian day schools—this is certainly in their best interests.

#### Our Campus Ministry Offers Assistance

A question also arises. Must we not perhaps admit that there is a lack of interest on the part of some of our WELS members in the spiritual welfare of our students on secular campuses? It is encouraging that our Synod has made great strides in the area of campus work in recent years. But much remains to be done. Your prayers, your concern, your support of this work are needed.

Students, make active use of the Lutheran Collegian chapters which have been established! Parents, encourage your children to do this! Pastors, inform the campus pastors of WELS students who are attending schools in their areas! While our Lutheran college organizations are not sure cures, they do afford our young people an opportunity to assemble with those of their own faith. Even more important, they afford them many opportunities to be enriched and edified with the pure Word of God. And no matter how one looks at it, this Word is the only effective weapon against the alarming dangers of the "New Morality."

ROBERT A. BAER

Former Campus Pastor at the University of Michigan and Eastern Michigan University, Ann Arbor, Michigan

1. Quoted in Richard F. Hettlinger, *Living With Sex: The Student's Dilemma*, pp. 52-53.
2. Quoted in Lester A. Kirkendall, *Premarital Intercourse And Interpersonal Relationships*—New York: The Julian Press, Inc., 1961—p. 249, n7.

#### Briefs

(Continued from page 18)

"Some of the young people we train in evangelism," Mr. Mitra reports, "are young mothers with newly born babes, and these mothers are so keen to witness that they bring their babies with them, for we cannot find baby-sitters here, and it looks so cruel on our part to make them walk mile after mile with their babies in their arms (no prams [baby buggies] in this country). Our work is much, but our time is so short, and the time wasted in reaching places appears to us as a criminal waste for want of a transport of ourselves."

Missionary Mitra also writes that the building in which he and his wife and his two sisters live and which serves as the center of their work is in such poor condition that as a result of the recent heavy rains the possibility of its collapsing has become a very real danger. They trust, however, that faith will hold the walls and roof together until

such time as the Lord enables them to find alternative accommodations.

Pointing out that in India the trials people must endure for becoming Christians are very great, this undaunted ambassador for Christ makes the urgent request, "We want all our friends to pray for those we contact with the Gospel, for it is not our preaching that converts and holds them to the Lord—it is indeed the work of the Holy Spirit." In conclusion he writes, "Once again thanking you for evincing such keen interest in this once-an-orphan Mission (of course, except for God), I close praying that God may bless you and yours and use you amazingly in taking the vital message of salvation to all corners of this earth."

To this Secretary Hoenecke appends the remark, "I keep remembering that these people are witnessing for the Lord Jesus in the same faith as we are! What immeasurably greater sacrifices are being asked of them!"

FREE COPIES OF THE NORTHWESTERN LUTHERAN will be furnished to congregations that wish to promote this official publication of our Wisconsin Synod among their members. We mention this because some may not be aware of this standing offer.

The beginning of a new year is an appropriate time to encourage a greater interest in the Synod's work by means of a wider circulation of The Northwestern Lutheran. One pastor has written us, "Beginning in January The Northwestern Lutheran will be going into every home in our congregation." An every-home subscription is being recognized by more and more congregations as an indispensable tool in an effective information and stewardship program. We have been informed that several recently organized mission congregations have begun their life as a congregation with an every-home subscription. If your congregation has not yet taken this step, why not bring it up at the next meeting?





## *Indian and Indonesian Missions*

This picture story is not an appeal for financial help for these missions — our first concern must be to overcome the large deficit in our treasury which is hampering progress in all of our already established work — but it is a report on the open doors which the Lord is setting before us. This is to encourage us to assert our spiritual leadership which the Lord has laid upon us with His gift of perseverance in Scriptural doctrine and practice.

It is inevitable that confessionally concerned churches and individuals in our own country and in the world at large will turn to us for leadership, fellowship, and assistance.

This is the story told by the correspondence with the Rev. Martinus Tan Ing Hien of the Lutheran churches of Sukabumi and Bali, Indonesia:

The liberalism and unionism are propagating in the Lutheranism circle. Our little church was established when the Council of Churches in Indonesia was fervently planning to establish a superchurch — and the Lutheran World Federation is an important factor in its success. We feel very lonely, that we run towards Wisconsin with our Macedonian Call from Indonesia.

### **Two Such Groups Already Supported**

As reported earlier in *The Northwestern Lutheran*, the work among the Chinese people of Hong Kong and Taiwan was begun in 1964 as the result of a similar plea from Pastor Peter Chang. The Lord has blessed this work richly with over 1600 members today!

During 1968 the reception into our membership of the former president and another pastor of the Mexican Lutheran Church for confessional reasons led to the extrabudgetary support of the Mexican Mission. Until our 1969 Convention can officially decide its future, many of our members are helping to maintain this work with gifts over and above their regular contributions.

### **Other Groups**

How clearly the importance of the present *Called To Serve* program is underscored by the fact that your Board for World Missions now has on file the appeals for fellowship of four other worthy mission groups, three of them Lutheran and another, the mission in Liberia, which through correspondence has expressed its full agreement with our doctrinal position!

#### *South Africa*

One of the Lutheran groups is the newly organized Lutheran Church in Southern Africa (the former Bleckmar Mission) which, beside its work among the Zulus and Betsuanas, has worked among the Indian (Hindu)

people in South Africa since 1963. At Durban this most difficult mission work has gained 57 Hindu converts and presently has 42 prospects under instruction! The group has become too large to worship together in the small homes of the members, but there are no funds to build even a modest chapel. Without a proper place to worship in the city of Durban, the work will surely suffer.

#### *India*

The other Indian mission is that of the Lutheran India Rural Mission in the Madras area of India itself. This work has been conducted for the past 19 years by Mr. T. Paul Mitra, a Lutheran university graduate, his wife, who is a licensed physician-surgeon, and his two sisters, who are licensed schoolteachers. They have dedicated themselves and their combined incomes to the work without outside help "because the burden of the poor, spiritually neglected, rural people of India is upon our hearts for Christ." Now the little church feels the encroachment of the superchurch in India because their extreme poverty makes regular contact and visitation impossible. Above all, these "lonely Lutherans" seek fellowship with our Synod which they have come to know and cherish as a church with which they have found themselves to be in full agreement. Mr. T. Paul Mitra has also requested that we help him to receive further theological training.

#### *Indonesia*

The final group consists of two small churches in Indonesia, referred to above, which have approached our Synod for a missionary to serve the church at Bali. This church is now under the care of a layman. Pastor Tan Ing Hien urges us to take advantage of this open door "to spearhead truly orthodox Lutheranism in Indonesia which is overrun by the unionistic ecumenical movement."

As you read these words and look at the pictures, your reaction may well be that predicted by Isaiah in the fifth verse of chapter 60. You may become apprehensive over the many open doors which the Lord in His faithful fulfillment of His promise and of our prayers is now setting before us to go through. But joy will also fill your heart at the thought that the Lord has not forsaken us, but is entrusting His pure Word and the means to enlarge His borders to us in this latter age.

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought" (Isa. 60:11).

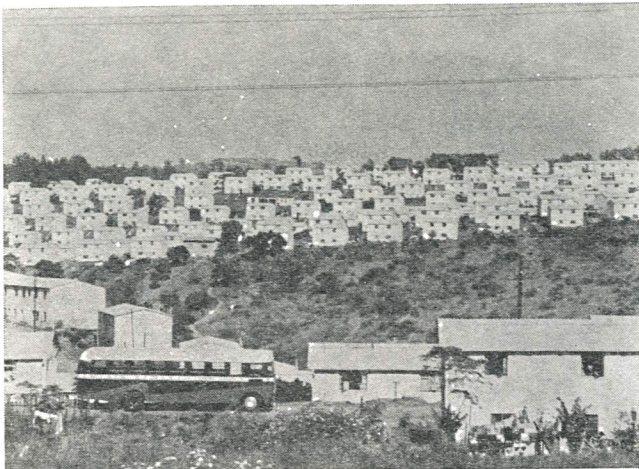
EDGAR HOENECKE

Executive Secretary, Board for World Missions

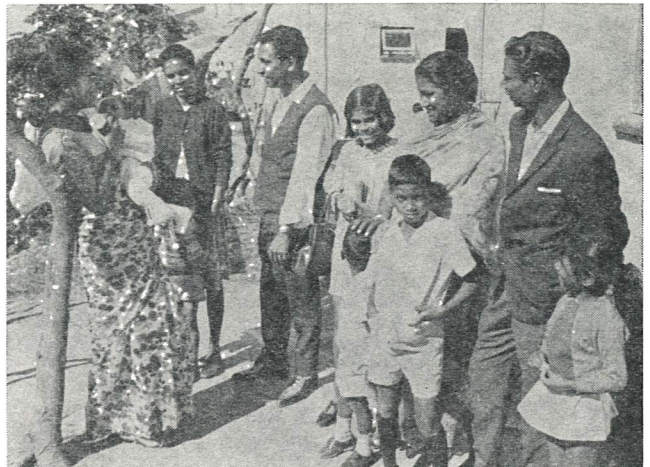


# *"Behold, I Have Set Before Thee An Open Door"*

## An Open Door In South Africa



Indian Township Chatsworth (Durban), South Africa, has 100,000 inhabitants. This new section was built in the last five years.



Some of the members of the congregation in Durban, South Africa, after a service.



(Right) Mrs. Sheila Caetty studied the Scriptures diligently in her preparation for Christian Baptism. She was baptized in December 1967.

(Left) Missionary J. Schulz points to the fields white unto harvest in the densely populated Durban area.



This is a Sunday-school class which meets in a 6x8 foot room in a private Hindu-school in Durban—North. The home is on Temple Road. The missionary calls these children "my Temple sparrows."

*From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.*

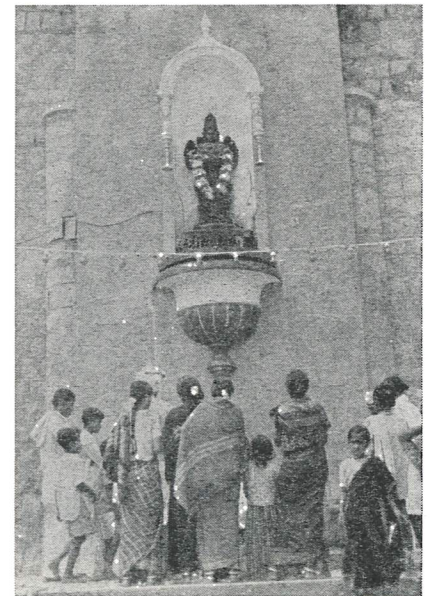


## An Open Door In India



Mr. T. Paul Mitra (extreme left, back row) and Dr. Mitra, his wife (extreme right, back row), with one of their Lutheran rural groups at Royapettah, near Madras, India.

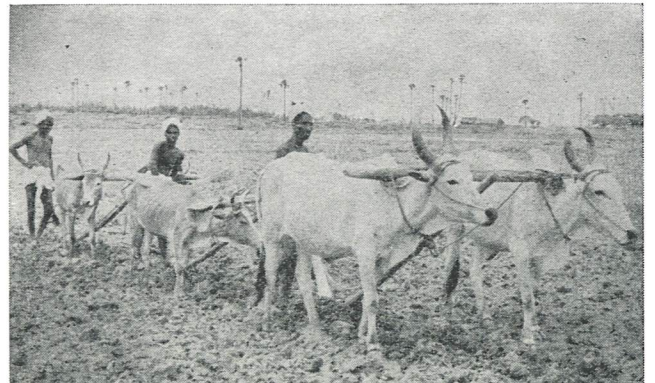
*Can we whose souls are lighted  
With wisdom from on high,  
Can we to men benighted  
The lamp of life deny?*



A Hindu idol and its devotees.  
The heathen in his blindness  
Bows down to wood and stone.



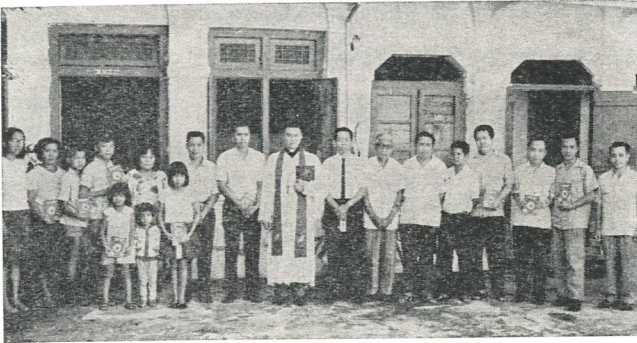
A group of lepers among whom Mr. T. Paul Mitra and his wife are working. Some of them are in extreme physical need. The Gospel of Jesus Christ is the balm of Gilead that heals their souls of the leprosy of sin.



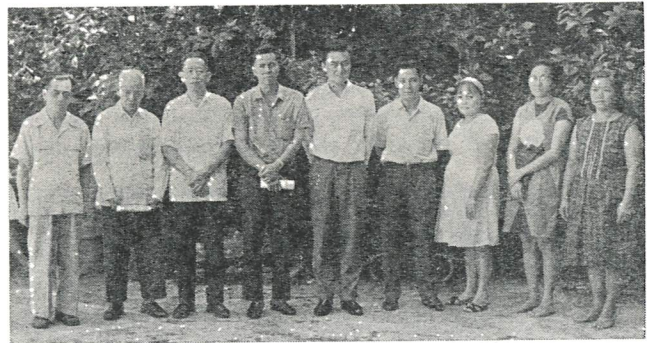
Primitive farming methods in the Madras area of India where the India Rural Gospel Mission is at work are illustrated in this plowing scene.



## An Open Door in Indonesia

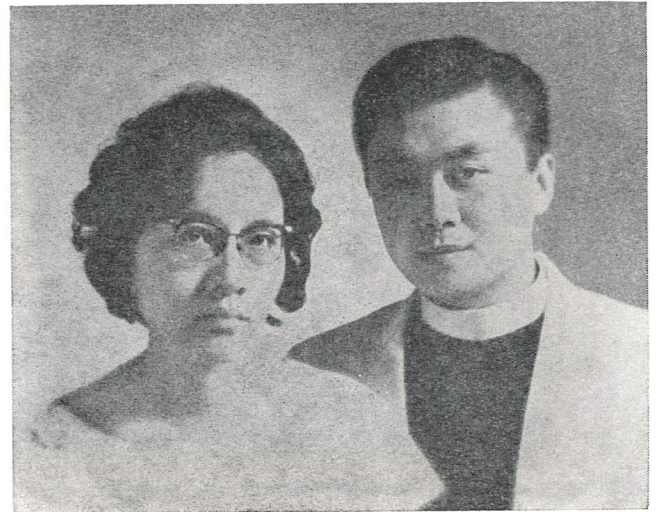


Members of Pastor Martinus Tan Ing Hien's congregation in Indonesia gathered outside their temporary worship quarters, Mr. Sim Yauw Nen's house, on the Festival of the Augsburg Confession, June 25, 1968.



This picture was taken on September 29, 1968, after the services.

The Rev. Martinus Tan Ing Hien and his wife. He is a confessional Lutheran pastor in Sukabumi, Indonesia, who is appealing to our Synod to enter an open door in his land.



*"Go ye into all the world, and preach the Gospel to every creature!"*

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## Thoughts On Returning To A Foreign Field

— By Missionary Ernst Wendland

### Home Is Where You Live—Not Where You Travel

Another furlough is just about over. There is still some last minute packing to do, some farewells to be said, and then the jet will wing us back to Lusaka, Zambia, for another three years. We are looking forward to our return to the field. Many experiences here in the States have been pleasant and will be remembered fondly. But our home is now in Africa. It will be good to be settled again in a familiar routine after several months of travel, much of the time living out of suitcases.

We can hardly believe it, but our speedometer indicates that we travelled nearly 17,000 miles in the U.S. during our stay. Additional trips were made by plane. Our appointment book lists about 60 services and lec-

tures during this time, with an estimated 15,000 to 20,000 people in attendance. Even though this may seem to be a lot of places covered, we know of other missionaries on furlough who have exceeded this amount.

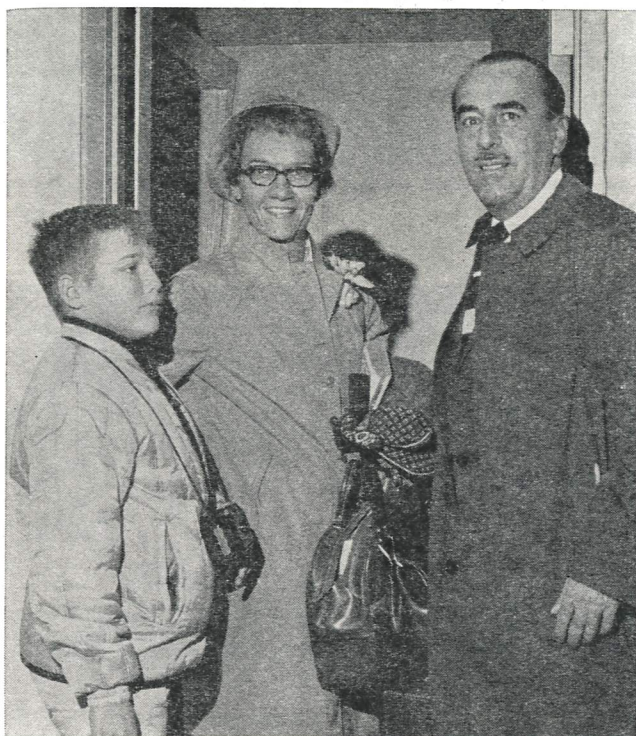
### A Busy "Vacation"

This interest on the part of our people in hearing reports from missionaries on furlough is as it should be. It would be a sad day, indeed, if this desire for first-hand information from the field would lag. And the missionary gets as much encouragement out of a positive reaction as the people to whom he lectures or preaches. Speaking engagements may cut in considerably to the alleged period of "rest and rehabilitation" one is supposed to experience on furlough, but one wonders how much rest anyone can get away from a home environment. People who are happy to get back home to rest up from their "vacations" will know what is meant.

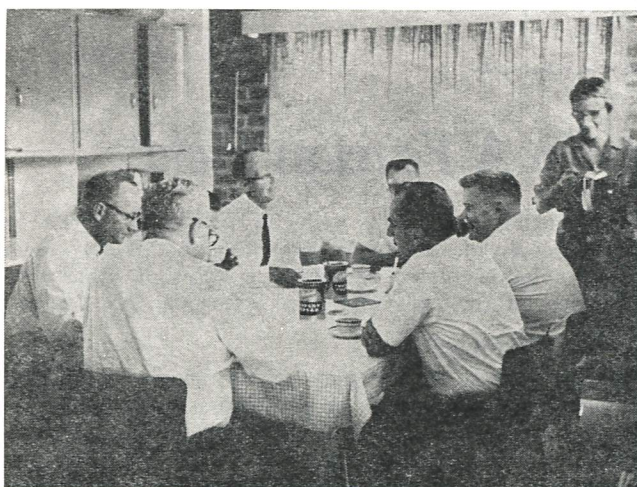


### Furloughs Are Necessary

Perhaps one might be justified in questioning the value of extended furloughs, especially if they don't seem to offer too much opportunity for relaxation. The expense of returning the family of a missionary thousands of miles is no small item. Absence from the field for months on end certainly affects the continuity of the



Missionary and Mrs. Ernst Wendland with their son, John, at Mitchell Field in Milwaukee as they prepared to board a plane for their return flight to Lusaka, Zambia, on November 17, 1968.



A "coffee break" at a missionaries' conference in Central Africa will be a good time to relay greetings and bring back news from the states — (l to r: Missionaries Cox, Scheppe, Kretzmann, Sawall, Wendland, Mueller; Mrs. Wendland). This picture was taken before the Wendland's furlough in the States and before Missionary Scheppe's death in an auto accident in Africa.

work on the field. Are these expensive trips really necessary? It may be well to point out certain factors which speak strongly for the furlough system.

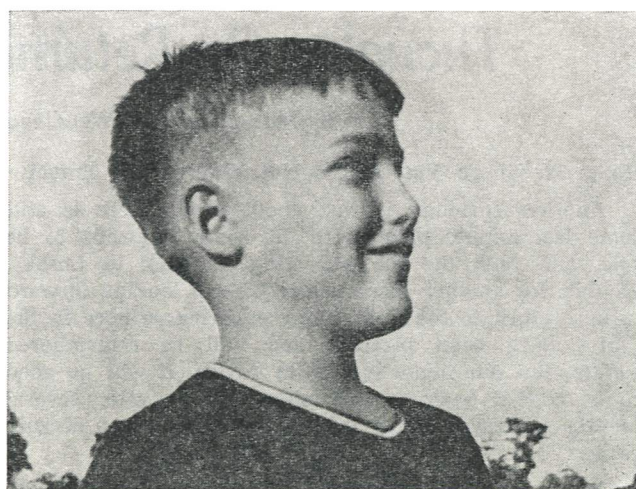
### The Roots Are Still Here

While a missionary's home may have been transferred to the country in which he lives and works, his roots still lie very much in his country of origin. His citizenship has not changed. Most of his close relatives — including possibly some of his own children — are Stateside residents. The agency which sets the policies and provides the funds for his work is based in the States, as well as the people who have sent him. It is necessary to maintain personal contact with all these or else lose touch completely.

### A Sense of Balance Must Be Kept

In the isolated circumstances of a foreign situation one can easily imagine one's own problems to be the only problems that really matter. It's good to realize again that the parent synod with its boards and committees has its problems, too, which often reach into every local parish. It's good to know that the concerns of those on a foreign field are very much matters of concern at the home base. This is something which can't always be communicated via long distance.

It may be worth observing in this connection how much things can change in three years' time. Actually we've never run across so many problems — both on the part of individuals as well as entire parishes — as we have found on our recent furlough. It seems unreal that this can happen in a country so richly blessed as this one. The affluence of our society hits us with tremendous force as we return from countries far less privileged. But affluence in itself has never seemed to solve anything at all. Abundance simply demands that everything must be bigger and better. Pressures to keep up with the increasing demands of a rich society seem even more difficult to cope with than to struggle for the bare necessities. Our churches, too, are finding this to be a real problem. Programs are inaugurated calling for budgets that fairly stagger the imagination of one accustomed to thinking in figures of a few years back.



John Wendland is happy to be returning with his parents, Missionary and Mrs. Ernst Wendland, to his home in Lusaka, Zambia.



The local pastor must find it difficult, indeed, to cope with the stewardship needs of our day here at home and still keep his people alive to the needs of fields thousands of miles away

The growing restlessness of people searching for things which are new and different also seems to have grown at an astonishing pace. Spiritual truths and values once deeply cherished are questioned with a glibness that one can scarcely follow. One must sympathize with the conservative pastor who is finding it increasingly difficult to hold the line with Scripture.

#### Reassurance Is Found

But it's reassuring to see how many are doing just that! At a time when most churches are trying to prove that they are not only *in* this world, but *of* it, too, we are happy to find that our churches are not engaged in this frantic effort to achieve "relevancy" at the expense of Biblical truth. At a time when seminaries are terribly concerned about keeping in step with every new trend of current "theological" thought, we have found it refreshing to be with theological students who still ap-

preciate a sound heritage which sparks as strongly today as it did many years ago.

Particularly inspiring has been the spontaneous reaction to mission appeals presented to elementary schools, high schools, and colleges throughout our Synod. Our coming generation is still very much with it where it counts. It doesn't ask whether or not preaching the Gospel in all the world to every creature is still necessary. It rather wants to know how it can become more personally involved in the greatest work in the world.

#### A Worthwhile Experience

Such memories will be cherished as we return to the field. The aged grandmother who pressed ten dollars into our keeping "for the work in Africa"; the eager faces of students who asked many questions; the brethren in the ministry who did so much to show their deep concern for the work abroad; the inspiring services attended everywhere; the friends and members of the family who were so happy to see us again and who demonstrated this in so many ways; these are all things which will be remembered in the months to come. We're glad to be returning home. But we're also happy for the opportunity of having visited our base of operations again.

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## Dedication of St. John's Ev. Lutheran Church, Stanton, Nebraska

"This is the day which the Lord hath made, we will rejoice and be glad in it" (Ps. 118:24). The day which the Lord made for the St. John's Ev. Lutheran Church of Stanton, Nebraska, was October 20, 1968, when with rejoicing and gladness a new church building was dedicated to the praise and glory of the Triune God.

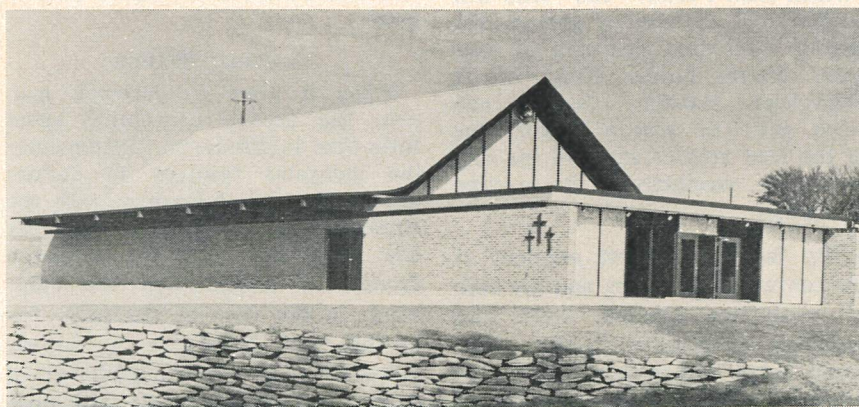
In the morning service the undersigned addressed the congregation on the basis of Haggai 1:3-8 and performed the rite of dedication. In the afternoon service Pastor John Martin, son of the sainted Pastor

Philip Martin, who was the pastor of St. John's from 1907 to 1927, addressed the congregation on the basis of I Peter 1:23-25. He explained the waxing and waning power of the pulpit and encouraged the congregation not only to hold fast to the Word of God in its truth and purity, which makes for a strong pulpit, but also to proclaim the same in all the world. In the evening service Pastor Gerald Free, first vice-president of the Nebraska District and chairman of its Board of Education, extolled the value of the house of God in the educational program of

the congregation on the basis of Genesis 28:16,17. He pointed out that because of its sacred acts and rites, and the teaching and preaching of the Word of God the church is the "gate of heaven."

St. John's Congregation was founded in 1872. It has supported a Christian day school since 1880. Even though the congregation has suffered three major splits in its history, yet its faithful membership continues to prosper mightily under the grace and mercy of the Triune God. Realizing that its 1890-vintage church building was vastly outmoded and in ill repair, the congregation resolved to build a new one. A full city block was purchased diagonally across from the present school building, and construction began in October of 1967.

The building is 110' x 45' and consists of two long masonry-and-steel walls which are bricked inside and out with a beautiful antique type of brick. Upon these walls rest the laminated wood arches which form the main structure of the sanctuary. The arches are inverted from their usual form to present a medium-low profile, to allow no part of them to rest on or near the ground, and to take up no space within the build-



The new St. John's Ev. Lutheran Church in Stanton, Nebraska.



ing. Thus formed the arches present a long, deep overhang. The decking above is insulated and consists of three-inch tongue-and-grooved pieces stained to complement the dark reddish-brown arches. The end walls of the structure are glass, plastic, and wood slats which are canted to diffuse light on the altar and chancel area. The building features hydronic heating and air conditioning, as well as wall-to-wall and door-to-door carpeting. There are no steps to enter the building, with the exception of a curb at the unloading area in front of the building.

The seating capacity of the nave

is 300 in the pews, with expanded seating possible for 500. The narthex has three entrances and features plenty of space for comfortable visiting and expanded seating. This area also provides for easy access to the all-purpose room, the restrooms, and the storage areas. The cost of the structure including land, furnishings, driveway, a separated bell-tower, and fees was almost \$125,000.00. All of the work was done by contract, except for some grading and cement work which was energetically undertaken by the members.

The faithful membership of the 300-communicant congregation is hap-

py over their new church building and appreciates the grandeur and comfort in which they may hear the Word of God in all of its truth and purity. In grateful thanksgiving for that Word, besides surpassing their *Missio Dei* goal, supporting the Synod budget, and supporting their pastor and teachers, the members of the congregation also brought together an offering of over \$60,000 from May of 1967 to October of 1968 for their new house of worship. With the Psalmist they say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

EDWARD W. LINDEMANN

## Looking at the Religious World

### INFORMATION AND INSIGHT

#### THE ALC'S OMAHA CONVENTION

Two years ago this column called attention to the American Lutheran Church's growing preoccupation with social and secular concerns as borne out by that body's third biennial convention at Minneapolis in October of 1966. That was the convention, you may remember, which condoned certain forms of civil disobedience for dramatizing social injustices and almost got a taste of its own medicine when the Lutheran Students Association threatened to picket the sessions in an effort to secure a strong antiwar statement from the convention.

#### Love Beads and Kisses

This past October the ALC continued its emphasis on social concerns at its fourth biennial convention held at the Civic Auditorium in Omaha, Nebraska. Once again student pickets — from the ALC's Dana College of nearby Blair, Nebraska — showed up, but this time they cheerfully demonstrated for the convention by displaying signs bearing such messages as "Grace Is Groovy" and "Baptism Is Wet and Wild." President F. A. Schiotz personally invited a group of students to be his luncheon guests and the general consensus among them was that the convention "was great." In fact, the students were so appreciative of the courtesies extended to them that they delegated one "comely" young lass to step be-

fore the convention, plant three kisses on President Schiotz, and hang a set of "love beads" about his neck. By way of explanation Dr. Schiotz informed the delegates: "If you were Orthodox, you would know that a threefold kiss is a sign of the Holy Trinity."

#### A Revealing Picture

A rather extensive report of the Omaha convention was carried in the November 12 issue of the ALC's own official periodical, *The Lutheran Standard*. The general tone of the convention was immediately indicated by the *Standard's* front cover photograph of a convention worship service. Prominently displayed behind the altar was an eye-catching art reredos bearing the Lord's questions (recorded in Isaiah 6:8), "Whom shall I send?" and "Who will go for us?" By way of answer, the reredos presented portraits of four men: Martin Luther King, Albert Schweitzer, Mahatma Gandhi, and — oh, yes — Dr. Martin Luther. One of the lead articles summed up matters quite succinctly in its opening paragraph:

"By far the greatest segment of the convention program, and the bulk of resolutions adopted, dealt with problems of concern to the entire world today, rather than just church affairs. The longest and most heated debate centered around resolutions

related to the war in Vietnam and selective conscientious objection" (emphasis is ours).

#### Social Concerns

A statement was adopted which commended the U. S. government for de-escalating the war and urged church members not to become impatient with the Paris peace talks. A statement on selective conscientious objection, after much debate, was referred back to a commission for further study following a moment of silent prayer suggested by a woman delegate whom Dr. Schiotz had asked to lead the convention in prayer at that point. Other convention resolutions and discussions dealt with such matters as interracial marriage, church employment practices, traffic safety, involvement in politics, and abolition of capital punishment.

#### Doctrinal Matters

When it came to doctrinal matters, the Omaha convention spent little time in discussion. Unanimously the delegates resolved to declare altar and pulpit fellowship with the Missouri and Slovak Synods on the one hand, and with the Lutheran Church in America on the other hand. In the case of the LCA, fellowship was based on "a 50-year precedent of *de facto* interchange of pulpits and communicants, and close cooperation in national Lutheran



agencies. . . ." In the words of a reporter for *Christianity Today* (Nov. 8, p. 137), "One wag said this just legitimized a common-law marriage." Apparently no one asked whether there might be some Scriptural objection to this action. It was simply a case of "We've been doing it all along anyway, so let's make it legal!"

Postponed for two years was a decision to join the National Council of Churches. A motion to apply immediately for membership in the

NCC was withdrawn after President Schiotez warned that "intense and uninstructed feelings against the NCC were widespread in the ALC." A delegate added that immediate affiliation with the NCC might harm the ALC's chances for fellowship with the Missouri Synod. Everything in due time!

#### Doctrinally at Sea

On one occasion when the delegates were drenched by pouring

rains in Omaha, the chairman of local arrangements quipped, "We've been sending out the raven, but it keeps coming back!" Without his realizing it, that official's little joke came uncomfortably close to describing the ALC's current theological trend. Caught up in the social gospel tide, the ALC is drifting doctrinally more and more to sea, and it's high time she found her way back to the sure and solid ground of Scripture!

MARTIN W. LUTZ

## Direct from the Districts

### Michigan

#### Allegan Church Observes "Century of Grace"

On September 8 and 15, the congregation of St. John's Ev. Lutheran Church, Allegan, Michigan, observed its centennial. On both Sundays members and friends gathered to commemorate a century of grace in which a gracious God blessed them with His saving Gospel and Sacraments. For these inestimable blessings the congregation gave thanks through hymns, sermons, and prayers.

On September 8, in a morning service, the present pastor, Karl J. Vertz, based the centennial sermon on Hebrews 13:8, reminding all present that "Jesus is Still The Same." In an afternoon service, Pastor Waldemar Zarling, president of the Michigan District, addressed the congregation on the basis of I Kings 8:57, 58 and urged them to pray that God be with them as He was with their fathers.

On September 15, the Confirmation Reunion Sunday, the guest speaker for the morning service was Pastor Harold Zink, Stevensville, Michigan. His sermon was based upon the Word of God found in II Timothy 3:14 and encouraged the congregation to "continue in those things, the Word of God and the Sacraments, which we had learned." In an afternoon service, Pastor John Meyer, a son of the congregation, preached a sermon from Psalm 100, reminding the members once more to "Praise the Lord."

The history of St. John's begins in the early nineteenth century when a few Lutheran families settled in Allegan County. They were not only united in seeking a livelihood, but above all were united in Christian faith and devotion. They realized that they needed help and strength from God's Word, which gladdened their hearts and gave them added courage. They first gathered around the family altar and on occasion con-



St. John's Ev. Lutheran Church, Allegan, Michigan.

ducted reading services. But they yearned not only for the hearing of God's Word, but also for the Sacraments. Finally, after numerous requests, Pastor F. Schmid, Ann Arbor, Michigan, came and ministered to these Lutheran families. Through him, the Michigan Synod was asked for help. In 1860 Pastor C. L. Eberhardt, then a missionary-at-large, took care of the Lutheran families in Allegan County.

Later under the guidance of Pastor John Baumann, with the title, "Evangelical Lutheran St. John's Congregation," this congregation was organized. On September 1, 1868, the constitution was drawn up and accepted.

On October 25, 1874, the church building, which is still being used today, was erected and dedicated to the glory of the Triune God.

Up to the year 1903, the congregation of St. John's constituted one parish with Hopkins, Dorr, and Salem, with the pastor residing in Hopkins. In that year the congregation decided to sever its connections with the others, and it called its first resident pastor, the Rev. Oscar Frey. Since that time this congregation has been privileged, by the grace of God, continually to hear the pure Word of God preached and taught in its midst.

St. John's Ev. Lutheran Church therefore gives all glory to a gracious God for allowing them 100 years of grace in which He has permitted the blessed Gospel of salvation in Christ to be proclaimed from the pulpit and the Sacraments to be administered at the altar. It is the prayer of the congregation that through the proclamation of the pure Gospel many more souls may be brought to the knowledge and acceptance of their Savior.

To this end St. John's Ev. Lutheran Church, Allegan, Michigan, declares, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen" (Rev. 7:12).

RICHARD MACKAIN



## We Turn to the Psalter . . .

### . . . As We Wait Patiently for God to Perform His Will

How long the people of Israel waited for the "fullness of the time"! As he was blessing his sons, Jacob himself said, "I have waited for thy salvation, O Lord" (Gen. 49:18). How many years passed by, after the birth of the first child, Cain, before the Son of God finally became incarnate to fulfill the promises and the prophecies of the Old Testament! Jesus once said to His disciples, "Many prophets and kings have desired to see those things which ye see, and have not seen them" (Luke 10:24). Waiting was indeed part of the way of life for the believers in Israel.

In a sense one could say the same thing about the life of a child of God today also. Like Simeon in the Temple, who was "waiting for the consolation of Israel," Christians still often find themselves waiting — waiting not for the coming of the Savior, but waiting for an answer to prayer, for relief from illness, for release from anxiety, for strength to overcome weakness. Sometimes time

seems to pass very slowly, as though that for which we are waiting will never come to pass. Often, when we are carrying some unusually heavy burden, the pressure just seems to become more and more intense. The waiting for relief of some kind becomes ever more difficult to endure.

It is at times like these that we can find encouragement and hope in the Psalter, as in other portions of God's Word. Consider, for example, how the Lord in Psalm 126 comforted, strengthened, and encouraged captive Israel of old.

"When the Lord turned again the captivity of Zion . . ." The fact that the Lord did send aid to Israel is not in question at all; the fact that He helps us also is never in doubt. ". . . We were like them that dream. Then was our mouth filled with laughter, and our tongue with singing."

Here on earth already we can catch glimpses of our eternal salvation in heaven, and of our glorious Savior-God. These precious prom-

ises of God to us can not be taken from us; in faith we can rely on them completely and patiently wait for their fulfillment.

"Then said they among the heathen: the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad." This is something that the Psalmist could say concerning the return of Israel from its captivity in Babylon. How much more can it not be said of us, whom our God has brought back from the captivity of sin and Satan! God "sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." God "spared not his own Son, but delivered him up for us all." He did all this so that we who believe in Him might inherit life and everlasting joy in heaven.

This is the glorious prospect which is ours as a result of God's love to us. That is why we can join the Psalmist in praying, "Turn again our captivity, O Lord, as the streams in the south." So, even though there may be times in our lives when the waiting seems endless, when the relief we are praying for never seems to come, when our "captivity" does not seem to cease — we *can* find relief and joy in the prospect that "they that sow in tears shall reap in joy."

That makes the waiting easier. That makes the journey shorter.

PHILIP R. JANKE

# oh, come, let us worship!

## Our Lutheran Liturgy

### CONCERNING THE HOLY COMMUNION

In our last articles we discussed the General Prayer and the Lord's Prayer. We now come to the point in our service from which the service will proceed into a rather abrupt close or will continue into the Communion. The close of the service without Communion consists of a hymn, a collect, and the Benediction; the other possibility is that the service will be concluded by celebrating the Lord's Supper.

#### Holy Communion Is A Very Personal Matter

We can sense, of course, that the celebration of the Lord's Supper is a much more personal thing than the "Service of the Word" (the service without Communion).

Even though the Confession of Sins and the Absolution are spoken by the individual members of the congregation and pronounced to all who are assembled, it is the entire congregation as a group which is confessing its sins and receiving absolution. Likewise with the preaching of the sermon — it also is spoken to the congregation, but the individual Christian will apply the contents of the sermon to himself. On the other hand, the celebration of Holy Communion becomes a very personal thing in that each believer individually receives the Body and the Blood of his Savior and thus the assurance of his forgiveness.



### The Hymn That Follows the General Prayer

Our Hymnal states that after the General Prayer a hymn *may* be sung. The purpose of this hymn is different from the hymn we ordinarily sing at this point when Holy Communion is not being celebrated. In that case the hymn is to reflect or to review the thoughts of the sermon. When Holy Communion is being celebrated, this hymn looks ahead to what is coming; it is a preparation for the Sacrament. Therefore, it usually takes the nature of confession and absolution (Nos. 317 to 331 in *The Lutheran Hymnal*). In many congregations this hymn is omitted in order to shorten the service.

### What About Closing the Service Before the Celebration of the Communion?

This last thought, namely, "shortening the service," usually raises the following question: Should we or should we not excuse the members from the service who do not intend to receive the Sacrament? Really the question concerns itself also with the question: What is the orderly thing to do? One can sense the difficulty which certain large congregations have when they have several hundred coming to receive the Sacrament whenever it is celebrated. Should we expect the members to "sit through" the long distribution, which may be especially long when there is only one pastor to distribute Communion?

### Some Alternatives

The desirable thing, of course, is to have all members remain for the entire service. (This is one of the blessings which the small congregation enjoys.) Certain arrangements can be made, however, to shorten the service, as having someone assist with the distribution; dropping

the hymn which we have referred to above; singing shorter hymns before the sermon. Another practice which would be in place especially for the larger congregation would be the celebration of Holy Communion oftener than once a month. This practice would make it possible for more of our members to attend; sickness or working hours may keep a person from receiving the Sacrament because it may happen on the particular Sunday when Holy Communion is being celebrated. More frequent Communion services would shorten the distribution in that the number of participants would be fewer in each service. Some larger congregations which have multiple services have made the arrangement to have the celebration of Holy Communion every Sunday, alternating between the early and the late services.

### An Orderly Procedure Is the Essential Thing

If the congregation should decide, however, because of its size, to excuse those who are not participating, then certain things should not be overlooked. The Confession of Sins and the Absolution should *not* be omitted for those who do not intend to receive the Sacrament. Furthermore, a benediction should be spoken when a break in the service is being made.

We still prefer, however, to encourage our members not to leave the service. There is mutual value in seeing one's fellow members kneeling at the altar to receive the Body and the Blood of our Savior. It seems to bind us together in a mutual feeling of love. But again, let us never overlook that our God is a God of order; let everything be done "decently and in order." Therefore, if certain large congregations feel that they should for valid reasons divide the service, they should not be faulted for doing so.

MARTIN ALBRECHT

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## LA PALOMA

By *Gustav Harders*

Translated by H. C. Nitz

Paperback — 206 pages — \$2.00

Order from Northwestern Publishing House

When our grandfathers were in their prime, a missionary was dispatched to the Arizona Apaches, who were not many years removed from Geronimo. In this novel of his toil and labor, all the warmth and compassion of his mission are bared. He became an Apache to the Apaches so that he might win some.

Weaving through the book is the Spanish song *La Paloma*, The Dove. The plaintive melody gripped the missionary when first he heard it. His love for it was shared by those he came to serve. And finally it brought the missionary to both tragedy and understanding.

As you read the book, you will love each one of them: gracious Antonio, wavering Klagge, tragic Marcella, stubborn Andrew, all of them God's children to be received as God had received them.

There is no attempt to clothe this man of God in saint's raiment. He makes mistakes and frankly admits it. He worries about what the mission board back home will say because of his lack of success. He too, in anguish and doubt, asks the "why" of suffering and evil.

It is also a commentary on the times. We get an insight into the problems of a neglected, unfortunate minority group. The missionary was way ahead of his time when he impatiently denounced Washington for its unenlightened Indian policies.

This little book will make a pleasant evening's reading for anyone. It will be a diversion from disorder, crime, student rebellion, politics, and war—not because it is a world of phantasy, but because it shows what man can be—in his Lord and Savior Jesus Christ.

The novel, first published in Germany in 1913, was a best seller in its day and has been translated into fluent English by a talented veteran of the Apache mission, the late Rev. Henry C. Nitz.

JAMES P. SCHAEFER



## Editorials

(Continued from page 19)

**Genesis from Space** From a quarter million miles out in space came the voice of the first of the three American astronauts reading from Genesis: "In the beginning God created the heaven and the earth." As their spacecraft circled in its orbit, like one of the thousands of celestial lights wheeling about in the starry heavens, another voice continued: "And God said, Let there be light, and there was light." The three voyagers saw the distant earth with its brown continents, its oceans of royal blue, and its clouds of dazzling white; and a third voice took over: "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good."

The words were clear, as if the Creator Himself had assured the transmission of Moses' account to the listening world. Moses' testimony to the awesome power

of God's creating Word was brought to the world of men as this first of the holy writers himself might have approved—with voices from the heavens declaring that this world and this universe came into being as God said they did.

The astronauts offered no commentary on the words, nor did the studio announcer. Moses' account was allowed to stand as it was written. What this perhaps largest single audience for the reading of Genesis in the history of the world heard was the Word of God undistorted, unedited, unadulterated. No symbolic explanation intruded; there was no accommodation of divine creation to popular evolutionism, no representation of God's history as ancient folklore. The first book of Moses spoke its truth unchanged as God wanted it to speak.

The moon voyage of Apollo VIII was an amazing feat. In some respects the proclamation of the Word from Genesis was even more amazing.

CARLETON TOPPE

## SYNODICAL SCHOOL ENROLLMENTS

1968 - 1969

<b>Wisconsin Lutheran Seminary Mequon, Wisconsin</b>	
Total in attendance*	134
Juniors	52
Middlers	43
Seniors	39
Increase compared with 1967	22
Total enrollment	171
Serving as vicars or tutors	36
Doing graduate work elsewhere	1
Number of instructors	9
*Does not include students serving as vicars or tutors, or enrolled students studying elsewhere.	

<b>Dr. Martin Luther College New Ulm, Minnesota</b>	
Total in attendance*	586
Freshmen	115
Sophomores	119
Juniors*	187
Seniors*	165
Increase compared with 1967	2
Number serving as teachers for one year	23
Juniors	15
Seniors	8
Number of full-time instructors	39
Number of part-time instructors	2
*Does not include students serving as emergency teachers.	

<b>Northwestern College Watertown, Wisconsin</b>	
Total in attendance	529
Enrollment in high school	231
Decrease in high school compared with 1967	27
Enrollment in college	298
Increase in college compared with 1967	23

Total in attendance ..... 2234

### LUTHERAN HIGH SCHOOL ENROLLMENTS

Name of School	Enrollment		+ Increase - Decrease
	1967-1968	1968-1969	
Fox Valley, Appleton, Wis.	450	455	+ 5
Winnebago Luth. Academy, Fond du Lac, Wis.	233	272	+ 39
Lakeside Luth., Lake Mills, Wis.	308	314	+ 6
Manitowoc Lutheran, Manitowoc, Wis.	214	238	+ 24
Wisconsin Lutheran, Milwaukee, Wis.	1015	1051	+ 36
Luther High School, Onalaska, Wis.	276	256	- 20
Lutheran High School, Racine, Wis.	107*	92*	- 15
St. Croix Luth., West St. Paul, Minn.	170	169	- 1
Total	2773	2847	+ 74

\*Wisconsin Synod enrollment only

[These statistics were compiled by the Board of Education—Wisconsin Synod.]

Number of full-time instructors	27
Number of part-time instructors	1
Number of tutors	4

<b>Wisconsin Lutheran College Milwaukee, Wisconsin</b>	
Total in attendance	228
Freshmen	113
Sophomores	115
Enrollment compared with 1967	same
Number of full-time instructors	11
Number of part-time instructors	15

<b>Michigan Lutheran Seminary Saginaw, Michigan</b>	
Total in attendance	319
Increase compared with 1967	5
Number of full-time instructors	14
Number of part-time instructors	6
Number of tutors	3

<b>Martin Luther Academy New Ulm, Minnesota</b>	
Total in attendance	272
Decrease compared with 1967	18
Number of full-time instructors	17
Number of part-time instructors	4
Number of tutors	3

<b>Northwestern Lutheran Academy Mobridge, South Dakota</b>	
Total in attendance	100
Increase compared with 1967	10
Number of full-time instructors	7
Number of part-time instructors	1
Number of tutors	1

<b>East Fork Lutheran High School Whiteriver, Arizona</b>	
Total enrollment	66
Decrease compared with 1967	2
Number of instructors	4

## ORDINATIONS AND INSTALLATIONS

### Installed

#### Pastors

**Dallmann, Roger**, as pastor of First Ev. Lutheran Church, La Crescent, Minn., by E. G. Hertler, assisted by J. Parcher, F. Mueller; Dec. 15, 1968.

**Knickelbein, Paul**, as pastor of a new mission, Oklahoma City, Okla., by H. Lichtenberg, assisted by H. Fritze, D. Plocher; Dec. 8, 1968.

### CHANGE OF ADDRESS

#### Pastor

**Dallmann, Roger D.**  
409 Main St.  
La Crescent, Minn. 55947

### NOTE!

Mailing Address of our Pastor in Vietnam (first class only):  
Rev. Melvin Schwark  
% Wisconsin Ev. Lutheran Synod  
Box 56 APO SF 96243  
Street address in Saigon (for servicemen in Vietnam):  
329 VO TAHN Telephone: PTT 22429

### 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  
2-17 Saiwai-Cho, 3 Chome,  
Kurumi Machi, Kitatama-Gun  
Tokyo 188, Japan

### NOTICE!

Congregations that have members residing temporarily at the

VETERANS' ADMINISTRATION HOSPITAL  
Wood, Wis.

CENTRAL STATE HOSPITAL  
Waupun, Wis.

WISCONSIN STATE PRISON  
Waupun, Wis.

WISCONSIN CORRECTIONAL INSTITUTION  
Fox Lake, Wis.

please notify:

Pastor A. H. Schroeder  
7131 Auburn Ave.  
Wauwatosa, Wis. 53213  
Tel: (414) 453-5413



**NOTICE FROM YOUR AUDIO-VISUAL AIDS COMMITTEE**

**AVAC NOTICE OF FEE CHANGE:** In 1969 the annual use fee for audio-visual materials will be as follows for those congregations which want to have unlimited access to our Synod's library; \$6.00 for congregations up to 100 communicant members; \$12.00 for churches with 101-400 communicants; \$18.00 for churches with 401-750 communicants; and \$25.00 for churches with 751 or more communicants. In 1970 the AVAC will receive no Synod Subsidy, so a fee increase will be necessary also at that time. Even with this increase your committee believes that our congregations are getting a good audio-visual aids bargain, especially if they make good use of the available materials. The Board for Information and Stewardship intends to make regular additions to our AV library so that the newest material can be offered within budget limitations.

**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)  
Escondido  
Fort Ord\*  
Lancaster  
Salinas (Monterey)\*  
Santa Barbara  
Thousand Oaks (Ventura Co.)  
Yucaipa (Redlands)
- Colorado Fort Collins
- Connecticut Hartford
- Florida Cutler Ridge (Miami)  
Orlando  
Tarpon Springs  
West Palm Beach\*
- Illinois Aurora\*  
Belvidere  
Mundelein  
Palatine\*  
Tinley Park (S. Chicago)
- Indiana Fort Wayne\*  
Indianapolis
- Iowa Davenport (Quad City)
- Kansas Overland Park (Kansas City)  
Topeka (Ft. Riley)
- Louisiana Slidell (New Orleans)\*
- Maryland Baltimore
- Michigan Jackson  
Kalamazoo  
Montrose
- Minnesota Alexandria\*  
Excelsior  
Faribault  
Prior Lake  
St. Cloud
- Missouri St. Joseph  
St. Louis
- Nebraska Seward\*
- New Jersey East Brunswick
- New Mexico Albuquerque
- Ohio Cleveland  
Grove City (Columbus)  
Stow (Akron)
- Oklahoma Oklahoma City  
Guymon\*
- Oregon Salem
- Pennsylvania King of Prussia (Philadelphia)
- South Dakota Brookings  
Pierre\*  
Spearfish
- Texas El Paso  
Houston  
San Antonio
- Virginia Norfolk
- Washington Kennewick\* (Richland-Pasco)  
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 Worden, Detroit, Mich. 48224

**NAMES REQUESTED**

New mission stations which the Wisconsin Ev. Lutheran Synod is systematically opening are listed periodically in **The North-western 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

**OKLAHOMA CITY, OKLA.—Names Requested**

If you know of members, former members, students, or servicemen, who have moved to the Oklahoma City area, including Oklahoma City, Midwest City, Del City, Bethany, Moore, Edmond, Nichols Hills, The Village, or Warr Acres, please send their names and addresses to:

Pastor Paul W. Knickelbein  
2628 NW 27th St.  
Oklahoma City, Okla. 73107  
Ph: 946-9293

**EXPLORATORY SERVICES Fort Wayne, Indiana**

Sunday school at 2:30 p.m., Worship Services at 3 p.m. on the second floor of the YMCA, Fort Wayne, Ind.

Contact: Pastor F. C. Kneuppel, P.O. Box 297, Sturgis, Mich. 49091 or call 651-5308. Or call Hugo M. Wiebusch, 6356 Stellhorn Rd., Fort Wayne, Ind., Telephone 485-3660. Listen to "Here I Stand", 8:15 a.m. Sundays, WIFF (1055 on your dial) Auburn, Ind. Wednesdays 5:45-6 p.m., WSTR (1230 on your dial) Sturgis, Mich.

**WELS EXPLORATORY SERVICES**

are being held in the New Orleans, La., area. If you know anyone who might be interested please notify: Mission Board Chairman L. Gruendeman, 2845 Starr St., Lincoln, Nebr. 68503. In the New Orleans area call: 643-9877 or 643-5527 or write: J. C. Langston, 538 Maine, Slidell, La. 70458.

**EXPLORATORY SERVICES Alexandria, Minnesota**

Exploratory services are being held weekly at 10:45 a.m. Sunday mornings, with Sunday School at 9:45 a.m. in the IOOF Building, 117 8th Ave E., Alexandria, Minnesota. Please send names of prospects to:

Missionary J. B. Erhart  
411 2nd Street S.E.  
Glenwood, Minn. 56334

**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.

**NEW PLACE OF WORSHIP**

Martin Luther Evangelical Lutheran Church, St. Louis County, Missouri, now has regular worship services at the Kennerly Elementary School, 10025 Kennerly Road, St. Louis County, Kennerly Road is just south of New Interstate 244 and the Tesson Ferry (Highway 21) exit. Sunday School, 10 a.m. Sunday worship, 11 a.m. Roger R. Zehms, Pastor, 892-7311.

**NAMES REQUESTED**

Please send the names and addresses of persons moving into the St. Cloud, Minn., area to the undersigned. WELS services are being held at 400 5th Ave. South. A dozen used folding chairs would be of great help to the mission in carrying on its work.

John C. Ibsch, Vicar  
400 5th Ave. South  
St. Cloud, Minn. 56301

**REQUEST FOR NAMES**

Please send the names of WELS families or prospects living in the Peoria, Ill., area to Pastor Eugene Ahlswede, 163 19th Ave., Moline, Ill., who is exploring the area in behalf of the Western Wisconsin District Mission Board.

Henry Paustian, Chairman  
Western Wisconsin DMB

**WELS EXPLORATORY SERVICES**

**Lake Minnetonka Area Excelsior, Minn. 55331**

Regular services are being conducted in the Deephaven Village Hall at 8:45 a.m. Sundays. Sunday school at 10 a.m. Wm. H. Wiedenmeyer, pastor. For further information phone Excelsior 474-6643.

**SERVICES — HARTFORD, CONNECTICUT**

Services of the Wisconsin Synod mission in the Hartford area are conducted every Sunday morning at 11, at Pleasant Valley School, 591 Ellington Rd., South Windsor, Conn. Names of interested people may be sent to Pastor Karl R. Gurgel, 28 Casabella Circle, East Hartford, Conn. 06108.

**EXPLORATORY SERVICES Pittsfield, Massachusetts**

Exploratory services will be conducted every other Sunday at 7 p.m. in Pittsfield, Mass. The services will be held in the Pittsfield Girls' Club, 165 East Street. The undersigned is conducting the services. Pastor Karl R. Gurgel  
28 Casabella Circle  
East Hartford, Conn. 06108

**SANTA BARBARA, CALIFORNIA**

Morning Services are now being conducted regularly at the Veterans' Memorial Building at 11 a.m. These services replace the evening services held irregularly at Vandenberg Village. The missionary serving the field is Pastor Charles Found, 109 Wendy Drive, Newbury Park, CA 91320. Ph. (805) 498-6214.

**BETHESDA LUTHERAN HOME**

Immediate openings for individuals desiring employment in a family atmosphere. Applicants may be either male or female, single or married. No previous experience required. On-the-job training is provided.

The following positions are available:  
1. Ward Parents and Nurses' Aides  
2. Registered Nurses  
3. LPN'S

Benefits include group insurance, paid holidays, paid sick leave and two weeks of paid vacation annually.

For more information, contact:  
Personnel Manager  
Bethesda Lutheran Home  
700 Hoffman Drive  
Watertown, Wis. 53094

**EXPLORATORY SERVICES Palatine, Illinois**

The Southeastern Wisconsin District is considering starting exploratory services in Palatine, Ill., early in 1969. Please send names and addresses of prospects in the Palatine, Arlington Heights area to:

Pastor H. Wackerfuss  
1108 Darrow Ave.  
Evanston, Ill. 60202



## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### CALIFORNIA DELEGATE CONFERENCE

Date: Jan. 25, 1969; 9 a.m. to 8 p.m.  
Place: Apostles Ev. Lutheran Church, 8001 Blossom Rd., San Jose, Calif.; D. Valleskey, pastor.

R. Waldschmidt, Secretary

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#### GADSDEN DELEGATE CONFERENCE

Date: Jan. 31, 1969.  
Time: 9 a.m.  
Place: Grace Lutheran Church, Warren, Ariz.; host pastor, W. F. Winter.  
Agenda: Gal. 3:1-14, E. Zimdars; A Home Visitation Program, W. Winter; Basic Teachings of the Council of Trent, E. A. Sitz; How to Recruit Children of the Church as Workers in the Church, K. Moeller.

V. H. Winter, Secretary

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#### BLACK CANYON DELEGATE CONFERENCE

Date: Mon. and Tues., Feb. 3 and 4, 1969.  
Time: 10 a.m.  
Place: St. Thomas Lutheran Church, 52nd Ave. and W. Thomas Rd.; Pastor William Meier.  
Communion service: Tues., 9 a.m. Vicar Harry Hagedorn, speaker.  
Agenda: Isagogical Study of Isaiah, William Bein; Is There a Conflict Between Modern Medicine and the Word of God? William Meier; Mormonism: A Christian Looks at its Claims, Hugh Reaume.

Hugh Reaume, Secretary

### MICHIGAN

#### NORTHERN MICHIGAN PASTOR-TEACHER CONFERENCE

Date: Jan. 20 and 21, 1969.  
Time: 9 a.m., Communion service; J. Brenner, preacher.  
Place: Christ Ev. Lutheran Church, Saginaw, (Swan Creek), Mich.; H. C. Kuske, pastor.  
Program: Exegesis of Eph. 2, H. C. Kuske; Christ's Descent into Hell, W. Voss; Canon of Scripture, G. Struck; Communicating the Gospel in the 20th Century, K. Vertz.  
E. Schmelzer, Secretary

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#### SOUTHEASTERN CONFERENCE PASTOR-TEACHER CONFERENCE

Place: Trinity Lutheran Church, Jenera, Ohio.  
Date: Jan. 20 and 21, 1969.  
Time: 10 a.m.  
Agenda: Is Memorization Important and Necessary? How to Get Children to Memorize Effectively; How to Teach Children to Sing Two-part Harmony—Teacher and pupils, Trinity; Wedding Regulations, J. De Rutter; The Moral Aspects of Heart Transplants, R. Mueller; Isagogics of the Book of James, With Special Reference to Activism, R. Stieve.  
Note: Teachers are expected to attend the first day only. Information on lodging and meals will be sent.  
Communion service: Monday at 7 p.m. (F. Jungkuntz, C. Palenske, alternate).  
K. Haag, Secretary

### MINNESOTA

#### RED WING PASTORAL CONFERENCE

Date: Jan. 21, 1969.  
Place: Grace Lutheran Church, Nelson, Wis.; R. T. Beckmann, host pastor.  
Time: 9 a.m. Holy Communion service.  
Preacher: T. Haar (W. Henrich, alternate).  
Agenda: Soll Gospel Series Homiletical Study: Mark 13:1-8, R. Sachs; Luke 7:18-26, P. Otto; Alternate, Luke 1:56-66, C. Serwe.  
Papers: "How A Wisconsin Synod Pastor Will Witness Evangelically in a Liberal Lutheran Community," R. Zehms; Alternate, "This We Believe" Part I—God and His Revelation," H. Muenkel.  
Book Review: "The Stewardship Call," by W. Werning, D. Bruemmer.  
Darryl G. Bruemmer, Secretary

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#### REDWOOD FALLS PASTORAL CONFERENCE

Date: Feb. 11, 1969.  
Time: 9 a.m. Communion service.  
Place: St. John's Ev. Lutheran Church, Red-

wood Falls; E. O. Schulz, pastor.  
Preacher: L. Hohenstein (alternate, A. Janusch).  
Agenda: Gen. 2:1-11, L. Hohenstein; I Tim. 1:3-11, O. Engel; This We Believe, E. Carmichael; Eighth Commandment from Large Catechism, H. Hackbarth.  
Please, send excuses to the host pastor.  
D. W. Arndt, Secretary

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### NEW ULM CONFERENCE

Date: Feb. 12, 1969.  
Place: St. John's, New Ulm.  
Time: 9:30 a.m. (Communion service 11 a.m.).  
Preacher: L. Hanke.  
Agenda: Isagogical study of Malachi, W. Borgwardt; Exegetical study of Matt. 11:12-15; I Cor. 15:35-49, L. Huebner.  
Ralph J. Polzin, Secretary pro tem

### NEBRASKA

#### SOUTHERN DELEGATE CONFERENCE

Date: Feb. 10 and 11, 1969.  
Place: Zion, Garrison, Nebr.; E. Miller, pastor.  
Sermon: K. Plocher (G. Haag, alternate).  
Papers: Augsburg Confession, Article XXVIII, "Of Ecclesiastical Power", P. Soukup; The Joy of Christian Giving, Mr. A. Richert; The Sabbath Command: To What Extent Ceremonial, To What Extent Moral? D. Plocher; Importance of Christ's Resurrection for Our Salvation, W. Goehring. Alternate: When and How Does a Person Become "Joined Together by God"? R. Roth.  
Please announce to the host pastor in sufficient time.

R. Tischer, Secretary

### NORTHERN WISCONSIN

#### WINNEBAGO PASTORAL CONFERENCE

Date: Feb. 10, 1969.  
Time: 9 a.m.  
Place: Faith, Oshkosh; J. Ruege, pastor.  
Preacher: J. Dahlke (G. Ehlert, alternate).  
Agenda: Eph. 6, G. Meyer; discussion of "Called To Serve."  
Paul Kolander, Secretary

### SOUTHEASTERN WISCONSIN

#### METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: Jan. 20, 1969.  
Place: Messiah, 2015 E. Fernwood Ave.; V. Vogel host pastor.  
Time: 9 a.m.  
Preacher: K. Otto (J. Raabe, alternate).  
Exegesis: Malachi 4, A. Schupmann; James 5, J. Chworowsky; Mission Activity in the Old Testament, V. Thierfelder.  
Paul G. Eckert, Secretary

### WESTERN WISCONSIN

#### WISCONSIN RIVER VALLEY—CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Jan. 21, 1969.  
Time: 9 a.m. Communion service.  
Place: St. Andrew, Goodrich.  
Speaker: W. G. Voigt (R. E. Vomhof, alternate).  
Agenda: Exegesis of I Tim., by H. M. Schwartz; An Appraisal of the Personality of the Seven Churches in Asia Minor, by H. Heckendorf; The Advantage or Disadvantage of Being Synod-Conscious, by G. E. Schmeling; Terminal Illness: How Long Should A Person Be Kept Alive?, by R. E. Vomhof; The Validity of the Sacrament, by Wm. Lange; Ministering to the Grief Sufferer, by J. P. Meyer; Lutheranism and Society, by R. F. Weber; Mission Report by Wm. Lange and H. M. Schwartz; Synodical Information by E. E. Prenzlow; Questions of Casuistry.  
Kent E. Schroeder, Secretary

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#### MISSISSIPPI VALLEY PASTORAL CONFERENCE

February 4—Mt. Calvary, La Crosse, Wis. (Morning)  
9:00-10:15—Communion service, E. Zehms, preacher, (G. Albrecht, alternate).  
10:30-10:45—Minutes, Roll Call.

10:45-11:45—Exegesis—I John 1-3, J. Braun.  
11:45-1:00—Noon Recess. (Afternoon)  
1:00-1:10—Devotions.  
1:00-2:15—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. Albrecht.  
2:15-2:30—Recess.  
2:30-3:30—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. Lambert.  
3:30-3:45—Relations Between Synod and A.A.L., W. Schmidt.  
3:45-4:00—Financial Reports, Conference Business, etc.  
Alternate Papers:  
Evaluation of Some Modern Translations, E. Zehms; The Divine Call—Doctrine and Practice, T. Kuske.  
L. Zessin, Secretary

#### CENTRAL PASTORAL CONFERENCE

Date: Feb. 11, 1969.  
Place: Northwestern College, Watertown, Wis.  
Preacher: Henry Paustian (alternate, Richard Balge).  
Time: 9 a.m.  
Agenda: Exegesis on Acts 7, James Thrams; Our Synod's Home Mission Policies, Norman Berg; The Use of Modern Bible Translations In Public Worship, Victor Prange.  
Wernor E. Wagner, Secretary

#### REQUEST FOR COLLOQUY

N. R. Carlson, Jamestown, North Dakota, CLC, has applied for a colloquy by way of preparing himself for re-entering the Wisconsin Evangelical Lutheran Synod and its public ministry.  
Arthur P. C. Kell, President  
Dakota-Montana District