



THE NORTHWESTERN

Lutheran

February 16, 1969

In This Issue —

- The Importance of the Doctrine of Fellowship Page 60
- The Danger of Offending One of Christ's Little Ones . . Page 60
- How Do We Wash One Another's Feet? Page 62



BRIEFS by the Editor

A READER IN SWEDEN has requested permission to translate articles from *The Northwestern Lutheran* for publication in a confessional Lutheran Swedish paper, a weekly called *Kyrka och Folk*. Permission was, of course, gladly given. Our interest is to disseminate the Word of truth and life as widely as possible.

The same reader, noticing from Prof. G. Hoenecke's report in *The Northwestern Lutheran* of October 13, 1968, that representatives of our Synod who were in Europe last summer in the interest of strengthening our fellowship overseas had met also with Dr. Gustav Adolph Danell, the Dean of the Cathedral at Växjö, Sweden, sent us a translation of an article by Dr. Danell that appeared in a confessional Lutheran monthly called *Nya Vaktaren*. We pass it on to our readers as a fitting reminder of what is all too often forgotten in this ecu-maniac age:

"Over against the fine-sounding slogan, 'All dissension is sin,' we have every reason to put the apostolic: 'We can do nothing against

the truth, but for the truth' (II Cor. 13:8). Truth both separates and unites, both divides and brings together. Every denomination claiming to be a church and not a sect has the obligation to proclaim the whole Biblical truth and nothing else.

"It sounds humble to recognize that one's own church does not have the whole truth, and, of course, it may be true in many cases. But all the same, every church *ought* to subject itself to the divine command to teach all, and not only a selection of what the Lord has taught and commanded.

"Arrogant as it may seem, it is still evident that the Lutheran Confessions make an absolute claim to setting forth not merely the special views of a particular denomination, but the teachings of the Church Universal ever since the apostles. Therefore true and original Lutheranism has always opposed syncretistic ecumenism, which mixes together truth and error. In that sense it is still unecumenical—not from stubbornness, not from conservatism, not from obstinacy or confessional pride—but for the sake of divine truth.

"Let us remember in this age of ecumenism that the decisive difference between a church and a sect is not the number of members. The catholic, universal, apostolic Church is at the same time narrow—*i.e.*, against errors—and universal—as truth itself is universal. Not mass, not size but the truth, the pure Gospel, is its mark."

* * *

THE YEARBOOK AND DIRECTORY of our Synod is a handy and useful source of information, as those of our members who are acquainted with it well know. The 1969 edition, edited by Pastor S. H. Fenske, is now available. Its features include, among others, the church calendar, highlights in our Synod's history, a complete list of all officers, boards, and committees of the Synod, the names and addresses of all pastors, professors, teachers, and missionaries, and a directory of all the churches in our Synod and in our sister synod, the Evangelical Lutheran Synod, giving not only the location but also the time of services. This latter feature makes the Yearbook an indispensable companion when traveling.

Recently we received the inquiry, "Why doesn't the Synod publish the time and station of radio services sponsored by our congregations?"

(Continued on page 65)

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

Pay Attention Church members and prospects have been known on occasion to excuse their nonattendance at church with the plea that they "don't get anything out of the service." The blame for this is generally placed upon the form of the service, and sometimes—at least tacitly—upon the dullness of the preacher's sermons. The order of service may be subject to change and improvement, and few preachers imagine themselves to be perfect in their presentations from the pulpit. But those who make this complaint might well look in a third direction for an explanation of the dullness of the church services.

Once the service begins, external cooperation requires little effort. The experienced participant can say and do all the right things at all the right times on cue without thinking, his responses taking on the form of a conditioned reflex. While his body is enclosed within the walls of the church, his mind can roam freely outside the building.

All of us are undoubtedly guilty of inattention at times. And to the degree in which we allow ourselves to indulge in it, the benefits of the service are lost to us.

This, of course, makes the service dull so that one awaits the final amen as a harbinger of relief from the boredom.

We note, however, that in life few benefits are achieved without putting forth effort. We may be entertained this way but seldom edified. For example, no student, striving for an education, ever accomplished this purpose simply by sitting through the classes. And if he fails to pay attention, the subject becomes to him a grinding bore.

Our order of service could conceivably be changed for the better, and conscientious pastors rightly strive for continuing improvement in their preaching. But pending perfection, the thing for us to do is to make the most of what we have.

Applied to the churchgoer, this would mean, "Pay attention"—to the Scripture readings, to the sermon, to the prayers, to the liturgy, to the words of the hymns. It takes effort to clear our minds of unspiritual distractions, but it will reveal these distractions to be a major contributing factor in the dullness of our devotions. And to the person who "doesn't get anything out of the service" it may well expose inattention as the real culprit.

IMMANUEL G. FREY

* * *

Foul-mouthed Women —the University of Wisconsin regents penalize the *Daily Cardinal* for printing four-letter words;

—young people of both sexes protesting the war, racial conditions, and police brutality voice much of their protest in words that used to be reserved for washroom walls;

—a svelte Hungarian movie actress learns that her pet dog will not be exempted from customs quarantine regulations, and she spews out a torrent of gutter words that make the reaction of the customs official sound amazingly restrained.

Obscenity is nothing new. Like profanity, it has long been befouling the language. What is new, however, is its increasing use by women, from college girls to "proper matrons," following the lead of female movie stars whose moral rottenness is glossed over, but not inhibited, by their beauty and glamor.

Hearing a stream of outhouse-wall words issuing from the lips of a woman is shocking. It has amazed and angered even veteran policemen whose ears have often been assailed by vile language.

More gentle and refined by nature, women have long been regarded as representatives of the values of civilized societies. We expect them to uphold the decencies, the proprieties, the niceties of life. When they descend to the coarse obscenities and profanities of men, our natural feelings are offended and outraged.

In Christian circles it is more than natural feeling that sets the standards for women's speech. It is not merely natural refinement or instinctive modesty that guards their lips. It is the knowledge that the sanctifying power of Christ that has cleansed the hearts has also cleansed the lips.

Christian women have sung to their Savior, "Guard Thou the lips from sin, the hearts from shame, That in this house have called upon Thy name." Such women can never, without shame, use the same lips to mouth obscenities. Nor, for that matter, can Christian men.

CARLETON TOPPE

* * *

God's "No" While Paul was on his second missionary journey, he had in mind to stop in the city of Ephesus. But the Lord said "No" to that plan, and Paul continued westward across to Macedonia and Greece. On his homeward way he stopped briefly in Ephesus, but on his third journey he made a long stay in that city, two or three years. We are not told just how the Lord communicated His will to Paul through the Holy Spirit, nor why the Lord did not wish him to stop at Ephesus in Asia before crossing over into Europe. But Paul knew it was the Lord's will, and he did not question it. For the time being it was "No," but in the Lord's good time Paul did get to Ephesus and made a longer stay in that city than in any other city that he visited as a missionary.

The Lord sometimes says "No" to our cherished plans for a time, but if the plans are sound and useful for the welfare of God's kingdom, the time may come when He removes His restraining hand and gives His blessing to our plans. As a Synod we had what we thought was a sound plan to supply urgent needs in the work of our Synod, particularly at our Synodical training

(Continued on page 67)



Studies in God's Word

Modern Theology: Not Modern — II Peter 2: 9-12

The Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption.

Perhaps you have been impressed by the big-name theologians of our day. After all, these men have written books and have been widely quoted in the press! The very boldness of their ideas is intriguing. They tell us that they are helping us to come of age religiously, and that their theology helps us avoid a pie-in-the-sky religion. By contrast your pastor doesn't seem to be living in the twentieth century, does he? Why, he still insists that the only guide for Christian living is a collection of documents called the Bible, the last words of which were written about 95 A.D.

Such arguments may appeal to "modern" man, but they aren't modern! Peter would have had no trouble recognizing them. They were the very ideas he warned against in his Second Epistle. The only difference is that he didn't give them the sympathetic treatment they are accorded today. He simply stated: "The Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished."

These False Prophets "Use Their Tongues and Say, He Saith"

The false teachers against whom Peter warned and those among whom we live have even gone a step farther than the inhabitants of Sodom and Gomorrah. At least we are not told that they claimed that God approved of their perversions. But these claim that their Christless religion has the full sanction of the Lord. Having lost the image of God, they have refashioned God into their own image, and by the use of tricky language seek to take the unwary captive. They claim that God's Ten Words are not "absolute." They say that God isn't concerned just as long as no one gets hurt. Some have even come up with a "Theology of Violence." It's no wonder that God's anger burns against such especially, and that He had Peter write: "But chiefly them (do I reserve unto the day of judgment) that walk after the flesh in the lust of uncleanness, and despise government."

It is evident that the controlling factor in the life and teaching of such false teachers is not Christ and His Gospel, but their own sinful flesh. They, of course, try to hide this fact behind Scripture phraseology. They may succeed in deceiving many of their fellow men, but they can never deceive God! He holds them guilty of twofold aberration: of seeking to undermine Scripture morality and the Scripture teaching on authority.

Fornication and Adultery Are Defended

Would you believe it? In the name of religion these men defend premarital and extramarital sex. Of course, that doesn't sound as bad as calling it fornication and adultery, but it's quite the same thing. Scripture condemns such immorality as sin, even though a prominent Lutheran was recently quoted in *Playboy* as saying that adultery and fornication

might help some sexually repressed person join the human race and become a better human being for it; and a prominent Episcopalian stated that homosexuality by freely consenting adults should not be judged a criminal offense.

When clergymen defend such actions, it's no surprise that there is scarcely a movie or stage production presented today which a Christian can view without an uneasy conscience. Some try to defend themselves by stating that there is pornographic material even in the Bible itself. The Bible does "tell it as it is," but never to arouse the reader sexually. Read Romans, chapter one, to get the right perspective.

The Authority of Scripture Is Denied

Of course, as soon as we quote Scripture, false teachers dispute its authority. Christ, they say, spoke to a different set of circumstances and to men of a different age. So did Moses, didn't he? Yet Moses and Christ agree. Their words remain valid despite false teachers who "despise government," or, in simple words, who do not want Christ to rule over them, who "deny the Lord that bought them."

Peter's words are broad enough to include all defiance of authority, for he who dares defy Christ isn't worried about defying Caesar, the police, a university president, or anyone else. They have discarded Romans 13:1, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Paul wrote this when Nero (of all people!) was emperor. He knew of only one exception, that mentioned by Peter in Acts 5:29, "We ought to obey God rather than men." That's a far cry from claiming that civil disobedience is Biblically correct as a last resort. Why make God a companion in crime?

They Set Themselves Up in the Place of God

Just what's at the bottom of it all? Let Peter tell you. He uses some choice words to expose such men. He calls them "presumptuous," that is, darers. Anything for a dare! The more outrageous the better! They are "self-willed," that is, self-pleasing. The measure of their theology is not the Lord, but themselves.

"They are not afraid to speak evil of dignities." They do not tremble to attack God's honor or the dignity of those whom He has placed in authority. Where, for example, is the fear of God when a prominent bishop, now twice-divorced, can speak of the Holy Trinity as a "committee God"? But that's the way of false teachers: Nothing's too blasphemous!

By contrast Peter points to the angels who as holy beings would

have every cause to accuse us human beings before God. They do not even accuse these false teachers. "Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." Rather, they are concerned about the salvation of man, even of the heretic, and rejoice when he repents. What audacity it is when false teachers present the sins of the flesh and defiance of authority as something God-pleasing! It's the understatement of this book that Peter says of them: "(They) speak evil of the things that they understand not."

Animal Behavior

Did the thought occur to you, while reading about these false teachers, that they are behaving like animals, not like men? Peter says the same. "But these, as natural brute beasts, made to be taken and destroyed,

... shall utterly perish in their own corruption." Phillips translates: "But these men, with not more sense than the unreasoning brute beasts which are born to be caught and killed, . . . will most certainly be destroyed in their own corruption." Peter is not supporting evolution in these words, but is saying that these men have practically sunk to the level of the beast. Strong language? Yes! But true of all who blaspheme God and despise the things of God. And especially true of such who instruct others in their evil ways!

Thank God that He has given us "old-fashioned" pastors who base their words on Holy Scripture and lead us in the way of righteousness. They teach us to respect our bodies as the temple of the Holy Ghost and to obey our government for the Lord's sake. Are we listening?

HAROLD E. WICKE



Church Dedication St. Mark, Duncanville, Texas

When more than 175 worshipers gathered on December 15, 1968, for the dedication of St. Mark Lutheran Church of Duncanville, Texas, it is hard to believe that just five years ago there were no churches of our Synod in the state of Texas. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

The guest preacher for this occasion was the Rev. I. G. Frey, president of the Arizona-California District and also pastor of Good Shepherd and Zion Congregations in Phoenix, Arizona. The liturgist was the Rev. Walter Diehl, District Mission Board chairman and pastor of Calvary Congregation in Dallas. The

host pastor read the rite of dedication. Also greeting the congregation in behalf of the Texas Conference was the Rev. Wm. Krueger, pastor of our newest mission in San Antonio. Special music for the service was provided by the choir of Calvary, Dallas, and by the children of St. Mark and her sister congregation, Mt. Zion of Hillsboro.

A Synod loan of \$36,300 made possible the construction of this house of God, and for this the congregation thanks the members of our Synod. The congregation added some \$7,200 of their own, and many, many hours of labor, for a total cost of \$43,500. This is a rather modest cost for a church, complete with all furnishings

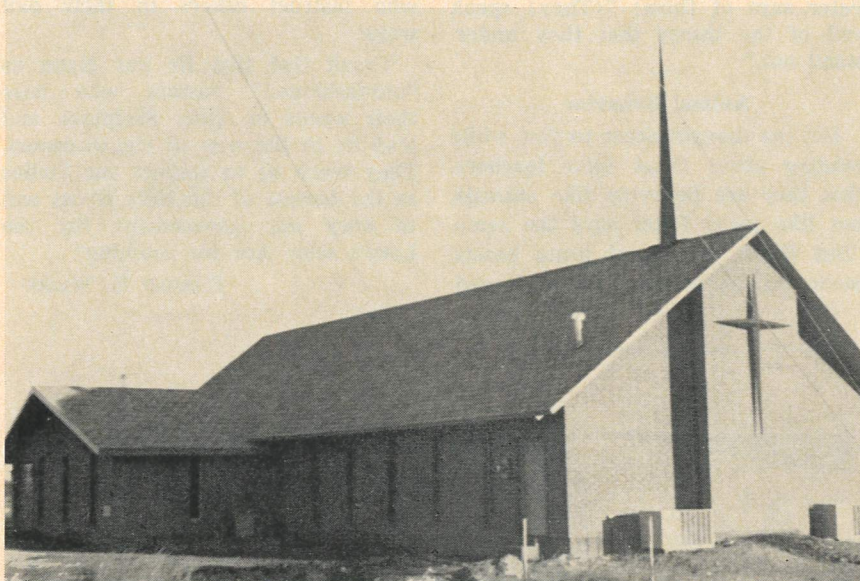
and a paved parking lot, which will seat 220 worshipers. The sanctuary measures 32' by 80' and is a harmonious blend of native brick and wood. The entry wing contains the entrance and a spacious church office. The other wing contains the restrooms, meeting rooms, and a kitchenette. At present, the rear third of the sanctuary is also being used for additional Sunday-school and fellowship space. Future plans call for an extension of the one wing for increased educational and fellowship room. The total area of the present building is 3750 square feet.

The groundwork for St. Mark and her sister congregation, Mt. Zion of Hillsboro, was laid in the summer of

1964 when survey work was done by Myrl Wagenknecht, a student at that time in the Seminary, but now pastor of our Synod's mission in Huntsville, Alabama. This work was done under the supervision of the Rev. Robert Neumann, who was then pastor of Calvary, Dallas. In January of 1966 the first resident pastor, the Rev. Robert C. Hartman, was installed and began his work. Permission to build the church, with the congregation serving as its own

general contractor, was granted by the Mission Board and the Board of Trustees early in 1968. Plans were drawn, the groundbreaking ceremony was held on June 16, and the cornerstone was laid on September 22. The first service in the new church was held on November 10, a most joyous day for a congregation that had worshiped for more than four years in a local school auditorium.

The Duncanville-Hillsboro parish



St. Mark Lutheran Church of Duncanville, Texas, dedicated this new edifice to the glory of God on December 15, 1968.

was the second parish organized in Texas. Our present work in Texas began in February of 1964, when Pastor Neumann came to organize Calvary of Dallas. Since this time missions have also been established in Edna, where under Pastor James Neffendorf the congregation is presently constructing a church; Houston, Pastor Vilas Glaeske, which congregation is in the process of obtaining its building plans; and San Antonio, which is eagerly waiting for the day when the congregation can obtain land and build its church. Work is also being done in El Paso. Future missions are being planned for Fort Worth and Austin.

A historic first took place on January 14 and 15, at Mt. Zion, Hillsboro, when the congregation hosted the first Texas Conference. Included in this conference was our newest district missionary in Albuquerque, New Mexico, Pastor Paul Siegler.

As we labor here to provide church homes for our many Wisconsin Synod people who move to this area as well as for concerned Christians who are seeking a church which preaches the Gospel in its truth and purity, and above all, as we, in Jesus' name, seek those who will still sit in darkness, we urge you to "pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you."

ROBERT C. HARTMAN

We Turn to the Psalter . . .

. . . For our Lenten Devotions

The lives of many people are not appreciably affected by the fact that we are, during these coming weeks, about to observe the season of Lent. There are probably relatively few who bring Lent into their everyday routine of living. But this can be done, and doing it can result in spiritual benefits for all concerned.

Lent can be something edifying in *your* life. Pattern your family devotions around the Lenten theme. Use the devotional booklet *Meditations* to guide you in doing this. And

"turn to the Psalter," for in it you will find a number of prophetic utterances depicting the suffering and death of our Savior.

Psalm 22 is an illustration of this point. Here we have a Psalm of David which describes the most excruciating suffering being endured in the most perfect innocence. The first portion of this Psalm portrays the suffering of Jesus Christ, and the second portion the results that have been brought about by His resurrection. Being reminded of this will help us to focus upon the tre-

mendous price which our Lord has paid for our redemption, and to seek His pardon and His help as we witness unto Him "unto the uttermost part of the earth" (Acts 1:8).

See the agonizing situation of the Crucified One presented to us with such prophetic faithfulness in verses 15-18. Described here is the spreading out of the limbs of the naked body, the torturing pain in hands and feet, the burning thirst which the Redeemer felt as He cried, "I thirst" (John 19:28), in fulfillment of the Scriptures.

Can you see and hear the blasphemers and those who shake their heads at Jesus as they passed by His cross? Compare Matthew 27:39 with verse 7 of this Psalm. Scoffers cried out to Him: "He trusted in God; let him deliver him now, if he will

have him" (Matt. 27:43). This is just what verse 8 says. His garments were divided and lots were cast for His coat in order that verse 18 of this Psalm might be fulfilled. (Read John 19, 23ff.) The fourth of the seven words from the cross (Matt. 27:46; Mark 15:34) is the first verse of the Psalm. And the Epistle to the He-

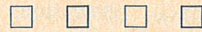
brews (2:11) says that the words of verse 22 are the words of Christ; He is not ashamed to call them brethren whom He has sanctified.

Psalm 22 not only sets before us the sufferings of Christ, but also the salvation of the world resulting from His death and resurrection. It actually seems more like history than

prophecy. So in a miraculous way Christ is here speaking through David of His great Passion and its fruits. Let us use the Lenten season to be reminded of all that Christ's suffering and death means to us, and may He dwell within our hearts forever!

PHILIP R. JANKE

What do
you mean..



Good Works?

GOOD WORKS ARE FRUITS OF FAITH

In his Second Letter to the Christians at Corinth Paul writes (*Living Letters*) 8:3: "They gave me not only what they could afford, but far more; and I can testify that they did it because they wanted to, and not because of nagging on my part." In the same vein Paul states in II Corinthians 9:7 (*Living Letters*): "Everyone must make up his own mind as to how much he should give. Don't force anyone to give more than he really wants to, for cheerful givers are the ones God prizes."

Cheerful Willingness Marks the Christian's Service

Though Paul is here speaking of Christian giving in particular, what he says here applies to all the good works a Christian does. His good works are done willingly; they are never forced, they are never squeezed out of him. He does good works because he is ready and willing to obey God's command.

An example of this is young Samuel. When the Lord called to him in a dream, "Samuel, Samuel," he immediately responded, saying: "Speak, thy servant heareth." In the same way a true Christian shows his faith by gladly and willingly doing whatever God wants him to do in whatever station or calling God has placed him.

For example, in the marriage estate, the wife submits herself to her husband because God says so. The husband, on the other hand, loves his wife as he loves himself because God says so. Likewise, a Christian gladly and willingly obeys his government, whether it be democratic or republican, a democracy or a dictatorship, because God says so.

Above all, the Christian brings forth the beautiful fruits of faith since he has Christ, his Savior, as his example. As Jesus said of His redemptive work (John 4:34): "My meat (my job) is to do the will of him that sent me, and to finish his work," so too the Christian

says, "My only job is to do what my Savior asks me to do, and to do it well."

A Thankful Heart

It can't be otherwise, for a Christian's heart is brimful with gratitude for all that his Savior has done for him. Out of faith in that Christ, out of love for that Christ who loved him first, he offers himself as a living sacrifice to God.

When you stop to think what Christ has done for you, can it be otherwise?

God Provides the Strength and Ability

And all that the Christian does out of love for Christ, be it as small a thing as giving a cup of cold water to someone who needs it, or the giving of his whole life to Christ's service as a minister or teacher of the Gospel, all of it is done with the strength and the ability which only God can give. With the great Apostle Paul the Christian gladly acknowledges this fact, saying, "For there is nothing in us that allows us to claim that we are capable of doing this work. The capacity we have comes from God" (II Cor. 3:5, TEV).

To God Alone Belongs the Glory

So obviously, if our strength and capacity to do good works come from God, we can't pat ourselves on the back every time we do something that is pleasing to God. On the contrary, every time we show our love for God or for our neighbor in our daily life, in whatever calling God has placed us, we have to admit, as did Christ's greatest servant, Paul, "Whatever you do, whether you eat or drink (and we could add, whether you work or play, whether you are a farmer or a housewife, a lawyer or a minister, no matter who you are, no matter where you are), you do it all for God's glory" (I Cor. 10:31, TEV).

KENNETH W. VERTZ

The Christian and the World

IN IT, BUT NOT OF IT

THE IMPORTANCE OF THE DOCTRINE OF FELLOWSHIP

The Blessings of Christian Fellowship

"Count your blessings!" For no one is this reminder more fitting than for the Christian. And one blessing which we are often inclined to overlook is the precious blessing of Christian fellowship. Are there times when we are troubled with doubts and misgivings, times when our trust in God's grace and mercy seems to waver and falter? How fortunate if at such times we don't have to stand alone but find ourselves in the company of fellow Christians whose very presence tends to encourage and strengthen!

Or take the case of the Christian who has fallen into sin or error and stands in grave danger of walking down a path that can only lead away from Christ. Who will measure the blessing for such a person—to have fellow Christians on hand who are willing to put forth a hand to restore such a person, to admonish where necessary, and to do all this in true Christian love and concern for the erring!

Fellowship as Confession

Christian fellowship shows itself in many different ways. Joining a Christian congregation is, of course, a fundamental expression of fellowship. Worshiping with a congregation, partaking of Holy Communion in its midst, supporting such a congregation in its work of proclaiming and spreading the Gospel—all this is an expression of fellowship. At the same time it is a confession on our part, a loud and clear confession to all those about us, as to what we think of Christ.

Needless to say, what we think of Christ and His Word will also determine what kind of congregation we join and support. As Christians we cannot forget the Savior's words: ". . . teaching them to observe all things whatsoever I have commanded you." It will be a matter

of deep concern to us that the congregation we join, the congregation we support, does just that. The congregation may be a small one. Its building and furnishings may be very simple. The important question, however, is: What does the congregation teach? How faithfully does it adhere to God's Word? What is its public confession? These are the questions which will determine whether we can in good conscience join such a congregation, whether our fellowship with such a congregation would be pleasing in God's sight or not.

The Importance of God-pleasing Fellowship

No Christian who values his faith, his soul's salvation, can ever treat God's Word lightly or think indifferently of false doctrine. To do so would mean to ignore all the warnings which God has voiced regarding the dangers that accompany any and all deviations from His life-giving Word. Who will estimate the spiritual harm that has befallen such as have carelessly made common cause with those who have departed from God's Word? Not only does such fellowship pose a constant threat to the person involved therein; it may also lead others astray whose faith God would have us strengthen and not weaken by our example.

God-pleasing fellowship upholds the truth, not error. It is an expression of faith that trembles at God's Word and will not knowingly violate that Word at any cost. And even as we look ahead to the day when the Savior will confess us before His Father in heaven, so may we confess Christ before men—by the God-pleasing expressions of fellowship that we demonstrate here on earth!

OSCAR SIEGLER

[Prof. Oscar Siegler is the president of Martin Luther Academy, New Ulm, Minnesota.]

The Danger of Offending One of Christ's Little Ones

There are many dangers threatening our children every day. They may be hit by a car, abducted by a stranger, or fall ill to a fatal disease. We do not like to think of such tragedies, but they are present. And yet none of them are as disastrous as the danger which threatens our souls.

Jesus' Warning

Jesus was aware of this danger. Time and again He revealed His saving love and abiding concern for little children. He rebuked His disciples when they tried to prevent mothers from bringing their children to Him that He might bless them. One of His sternest warnings came to anyone who might spiritually and eternally harm them: "Whoso shall offend one of these little ones

which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

The word "offend," as Jesus uses it here, means to cause one to stumble into sin. It means to set a death-trap for him, to tempt and mislead him. A child who has been misled into sin may as a result of such sin forsake Christ altogether and be doomed for eternity. "I wouldn't think of doing that to my child," we may protest, but it can be done more easily than we may realize.

A Warning for Parents

It would be well for us as parents to examine ourselves, particularly our attitude toward the Word of

God, lest we be guilty of standing in the way of our children's salvation. Are we vitally interested in hearing the Gospel? Do we diligently search the Scriptures? We may feel that it is more important for our children to hear the Word than ourselves. We want our children to "Remember the Sabbath Day" while we consider it perfectly in order to forget it whenever we please. What if even one of our children would develop a similar attitude toward the Word, until his faith in Christ died out altogether? Have we not helped set the eternal deathtrap for him?

The same can be true of any part of our life as our children see it. Where mother and father are constantly quarreling, the children will hardly be taught to love one another. Where cursing and swearing are part of every day speech, children will not be taught to praise God with their lips. "Out of the same mouth proceedeth blessing and cursing. My brethren, those things ought not to be" (Jas. 3:10).

These sins and others may not be commonplace in our homes, and we may faithfully lead our family to hear the Word. But we can still offend one of Christ's little ones by teaching them the wrong values in life. They may learn by what we say or do that it is more important to gather earthly treasures than it is to seek the riches of God's grace. Jesus tells us, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also" (Matt. 7:19-21). Let our children be warned that "the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves

through with many sorrows" (I Tim. 6:10). In these days of prosperity our children can easily be led astray by the love of money. Let us beware that our attitude does not teach them to love the things of the world.

A Warning for Teachers

Not only parents, but teachers as well, are in danger of giving offense to children. We who are teachers in the Church are in a position to exert great influence over the lives of our children. God has called us to teach them His Word faithfully, so that they might believe on the Lord Jesus Christ and be saved.

We should always be certain that our "Thus saith the Lord" is in complete harmony with the holy, inspired Scriptures. Subtly the Scriptures can be given a little twist to make them conform to carnal notions. Repeatedly the children might be told what they should be doing while little or no mention is made of what God has done and still does for them through their Lord and Savior. By discrediting the Holy Scriptures their minds can be filled with doubts (and let it not be said that this will never be done in our church). This may cause them to lose their confidence in God's Word and His sure promises. What a tragedy it would be if we, in any way, taught them that they are able to save themselves! By trusting in their own goodness and merits the deathtrap of God's eternal judgment would snap shut on them.

Parents, teachers in Christ's Church, Jesus is also speaking to us when He warns, "It is impossible but that offenses will come; but woe unto him through whom they come" (Luke 17:1)!

WILLIAM E. FISCHER

[Pastor William E. Fischer is the Secretary of Part-Time Education of the Board of Education — Wisconsin Synod.]

Trinity Congregation, Crete, Illinois, Dedicates School Building

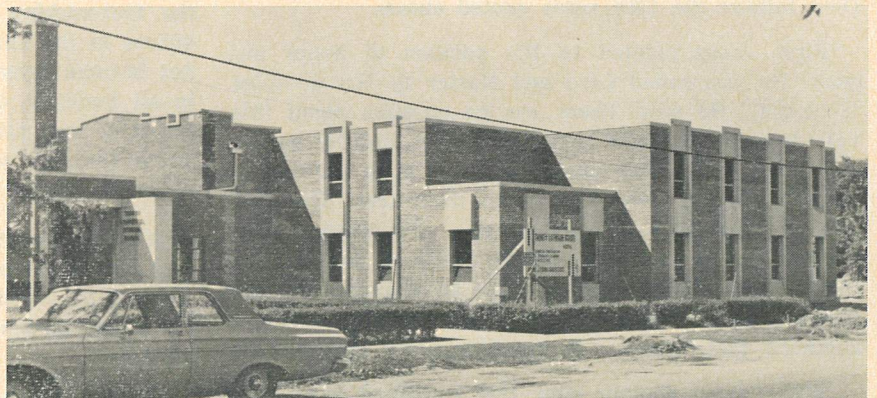
On November 24, 1968, the recently completed addition to Trinity Lutheran School in Crete, Illinois, was dedicated. This building, erected at a cost of approximately \$150,000, replaces a two-story brick structure and basement which comprised the two-room school built in 1922. The first floor of the new addition contains two classrooms, a library, washroom, and connections to existing corridors and to the gym. The second floor includes two additional classrooms, a records room, and storage rooms. The basement contains a large meeting room, mechanical equipment room, washroom, locker room, shower room, and a storage room. All parts of the structure have been fire-proofed.

The guest speaker at the afternoon service, attended by an overflow crowd of members and guests, was the Rev. George Boldt, Jerusalem Ev. Lutheran Church, Morton Grove, Illi-

nois, and one of the vice-presidents of the Southeastern Wisconsin District. He based his sermon on Proverbs 22:6, "Train up a child in the way he should go and when he is old, he will not depart from it." In his sermon he pointed out that the

responsibility for the training of the child rests primarily on the parents, but that the Church also has an obligation. He reminded the congregation that we know of no better way in which to carry out this obligation

(Continued on page 67)



The new addition to Trinity Ev. Lutheran School, Crete, Illinois, in the process of construction.



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: How Do We Wash
One Another's Feet?**

A reader asks: "How do we explain John 13:15?" This passage reads: "For I have given you an example, that ye should do as I have done to you." The exemplary action to which Jesus refers was the washing of His disciples' feet as He observed the Passover with them on the eve of His death. What Jesus did was to serve as an example to His disciples, to all of us. This raises the question: How do we wash one another's feet? Did Jesus here institute a rite of foot-washing?

Another Sacrament?

There are those who claim that Christians should wash one another's feet in a literal sense, that this should be done even as the church baptizes and celebrates the Lord's Supper. Prominent among these are the Mennonites, some Baptists, as well as some of the so-called Holiness Bodies like The Church of the Living God. Likewise in Roman Catholicism a literal foot-washing has at times been carried out by popes, bishops, and abbots. This was, however, not in the sense of another sacrament enjoined by Christ. Neither the Lutheran Church nor the great majority of Protestant churches practice a foot-washing. Are we perhaps failing to heed Jesus' word in John 13:15?

Jesus' Explanation

After Jesus had finished washing the feet of His disciples, He again sat down and asked them: "Know ye what I have done to you?" He wanted them to understand the significance of what He had done. He continued: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Then follows the 15th verse quoted above.

First, Jesus pointed to His position of honor and glory. He was called Lord and Master by His disciples. "So I am," He says. There was no question about this. Yet what did He, their Lord and Master, do? He washed their feet. Those who entered a house upon walking on the dusty paths needed to wash their feet. This task was assigned to a servant. It was considered a very humble service. And this Jesus rendered for His disciples. They should take Him as an example in their relations to one another; they, too, should wash one another's feet, that is, in humility serve one another.

When Jesus shortly after this instituted the Lord's Supper, He gave a direct command: This do. What He did here, He holds up as an example for them to follow

in their Christian lives as His disciples. To follow Christ's exemplary action is hardly the same as observing a sacrament that He very directly instituted with a command.

Jesus Taught Humility

Jesus at another time when the mother of Zebedee's children requested that her two sons, James and John, might sit at Jesus' right and left hand in His kingdom, pointed out: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26-28). In His foot-washing Jesus visually taught them this truth. St. Paul also directs his readers to Jesus' humiliation, admonishing them: "Let this mind be in you, which was also in Christ Jesus: who . . . made himself of no reputation, and . . . humbled himself" (Phil. 2:5ff.).

Quotations From Luther

In a sermon on this text for Maundy Thursday Luther variously describes what this means. He writes: "Hence this is carried out not with a foot-washing that is done with water. . . . If you wish to follow Jesus' example and wash the feet of your neighbor, then see to it that you humble yourself with all your heart. Use all your gifts and graces, not for your own benefit and honor, but for your neighbor's welfare. See to it that you despise no one; put the best construction on his weaknesses and help him toward improvement."

Luther applies this particularly to those who serve as leaders and pastors in the church. "This example of the foot-washing applies especially to those who hold offices in the church. They are to serve diligently and not become proud over their office, but should serve in all humility. God placed them into their office, not for their own sake, but for the sake of His Christians. These they are to serve faithfully, without complaining about the danger or hard work."

Finally, Luther points out that "to wash another's feet means not only to serve him gladly with our gifts and not to become proud; it means to forgive another his errors, and as St. Paul says, to bear one another's burdens."

How important that we "wash one another's feet" in this sense!

ARMIN SCHUETZE

oh, come, let us worship!

Our Lutheran Liturgy

THE PREFACE

The Service of the Word has now ended, and we are preparing ourselves for the presence of the Lord in Holy Communion, the Sacrament of the Altar. The "Preface" is that part of the service which serves as a preparation. It consists of the Salutation and its Response, the prefatory sentences, "Lift up your hearts," "We lift them up unto the Lord," and "Let us give thanks unto the Lord, our God," "It is meet and right so to do," the "Proper Prefaces," and the "Sanctus." In our present writing we shall limit ourselves to the prefatory sentences and the Proper Prefaces. The Sanctus will be the topic of our next writing.

The Prefatory Sentences

After the singing of a hymn ("Then *may* a Hymn be sung"), the pastor begins this part of the service with his salutation, "The Lord be with you," to which the congregation responds, "And with thy spirit." This salutation with its response shows that a new part of the service is to begin.

The salutation is followed by the prefatory sentences. These sentences express joy and thanksgiving "Lift up your hearts" calls for the elevation of the soul over earthly things. The words are taken from Lamentations 3:41: "Let us lift up our heart with our hands unto God in the heavens." The response is based on Psalm 86:4: "Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul."

These sentences have been used by the Christian Church since its earliest days. The *Apostolic Constitutions*, describing early church practices, indicate that this sentence with its response had been in use before the 4th Century already. The purpose of the sentence is to direct our attention heavenward, away from this earth. As our thoughts are directed heavenward, we express our thanks to God for what is about to take place; we do this by means of the sentence, "Let us give thanks unto the Lord, our God," and the response, "It is meet and right so to do."

The spirit of thanksgiving expressed in the Preface

is different from the spirit expressed in the Roman Catholic service. The Catholic church looks upon this celebration as a sacrifice. The spirit in the Lutheran Church is one of thanksgiving for God's gifts of grace which come to us as a result of the life and death of our Lord and Savior. In the Catholic service the priest offers an unbloody sacrifice; in our service we are thanking God for what He has done for us.

The Proper Prefaces

The "proper" prefaces are woven into the preface to call attention to the phase of Christ's redemptive work stressed in the various times of the church year. The term "proper" means that this part of the sentence is used only at definite times of the church year.

We notice that the proper prefaces contain more than praise and thanksgiving; they are at the same time commemorative and doctrinal—commemorative in that our attention is called to the act which Jesus performed during the respective part of His life which is observed at a special time of the year (Christmas: His birth; Easter: His resurrection); doctrinal, in that the meaning or the application of this act is called to mind.

Thus, the Advent proper preface stresses the preparation for the coming of Jesus; at the same time it tells us that our preparation should be one of repentance. The Easter preface reminds us of the fact that Jesus has risen from the dead; the doctrine brought to our attention is that Jesus Christ is the Paschal Lamb offered for us, thus taking away the sins of the world; furthermore, we are reminded that His death has destroyed death; His resurrection has restored everlasting life to us.

The conclusion of the preface unites us, who are still in the Church Militant (living on earth) with the angels, archangels, and all the company of heaven, the Church Triumphant. In this sense the entire Christian Church unites in praising and thanking God by singing the "Sanctus," which now follows as the final step of the preparation.

MARTIN ALBRECHT

WISCONSIN LUTHERAN CHAPEL AND STUDENT CENTER

La Crosse, Wisconsin

For a number of years the Mission Board of the Western Wisconsin District explored ways and means of reactivating a campus ministry among the students at Wisconsin State University in La Crosse. It was felt that the work could best be carried out if our Synod had a build-

ing on campus from which to direct the program.

In late summer of 1966 a very desirable property became available and was purchased by the Synod through its Board of Trustees. The home at 1530 Main Street required

very little remodeling to serve the purposes of the campus ministry and has continued to provide adequate facilities for a growing program.

The basement area of the building gives the students a convenient and comfortable fellowship hall with kitchen. The main floor has an at-



The student center where our Synod's campus ministry at Wisconsin State University, La Crosse, is conducted. The address is 1530 Main Street, La Crosse.



The chapel area of the student center. Vesper services held here every Wednesday from 9:00 to 9:30 P.M. regularly attract more than 50 students.

tractive chapel with seating capacity for 70 students and an office. The second floor of the building provides an apartment for the family of Mr. and Mrs. Selle, who serve as the supervisors of the property. There is also a large room on the third floor which could be converted into a committee room.

Since the home at one time had been used as a rooming house, its present facilities still make it possible to provide dormitory rooms for four students. At the present time

four graduates of Fox Valley Lutheran High School in Appleton are renting the rooms.

The home was purchased for \$40,000. The available living quarters make the operation of the program at La Crosse State nearly self-sustaining. The Rev. Wayne Schmidt is the campus pastor and is assisted by Wayne Vogt, the vicar at First Lutheran in La Crosse.

The best attended activity at the campus house is the vesper service held Wednesday evenings from 9:00-9:30. During 1966-67 the average at-

tendance was 20; during 1967-68 it increased to 43; in the present year the attendance has averaged over 50, with a record high of 69.

The program of activities at the chapel and student center is directed by the local chapter of Lutheran Collegians, the Wisconsin Synod national student organization. This group plans and arranges programs of Christian worship and fellowship and periodically contacts some 400 students on the La Crosse State campus through a mailing program.

WAYNE SCHMIDT

By the Way

Frederic E. Blume

Two Thoughts on the Sunday School

It is now almost 50 years ago that Professor Herman E. Meyer of Wisconsin Lutheran Seminary, then in its "old" location in Wauwatosa, Wisconsin, published an article in the *Theologische Quartalschrift*, now the *Wisconsin Lutheran Quarterly*, that is very worth being reread today. It was entitled, "Why Not the Sunday School Alone?" and was written against the background of the difficulties encountered in maintaining a Christian day school in the situation that obtained at that time, the insidious propaganda that was being directed against our Christian day schools.

In the heat of the enthusiasm of World War I our schools were being considered by many of our fellow citizens as a foreign element since

the German language was still being taught in them. They were being looked upon as institutions fostering the German "kultur." This latter as well as various other odious epithets were being heaped on them. It would have been very much in the spirit of the times to have closed our Christian day schools and to be satisfied with the Sunday school.

Against this background Professor Meyer wrote the article from which the following paragraphs are taken. The first thought he stresses is that, even where there is a day school, the congregation will wish to maintain its Sunday school, as, among other things, a prime missionary agency. The other thought is that the Christian teacher in the Christian day school as *the Christian adult* in the eyes of our children can fos-

ter their Christian growth in a way not possible anywhere else. We quote from pages 31, 32, 41 and 42, *Theologische Quartalschrift*, January, 1919:

"Even where there is a parish school, it may clearly be the duty of a congregation to conduct also a Sunday school. To my knowledge, the cases are exceedingly rare where every child of the congregation in the school age is to be found in the Christian school. There may be perfectly legitimate reasons why some of them are not there. With others, the parents perhaps cannot see the necessity of just such schooling. There it would evidently be neglecting a debt the congregation owes to such children, if it had no Sunday school.

"Besides, we are, especially in the

cities, surrounded by people with whom the attendance of children at Sunday school is looked upon as something self-evident, if they are at all religious. It is entirely natural that our children, who hear of this from their playmates, also feel a desire to attend Sunday school, and if they cannot attend a Lutheran Sunday school, there is great danger that they drift into the sectarian institutions, whose pupils are even urged to bring their friends along. And are not many of our Lutherans weak enough to yield to the wishes of their children? Who would under these circumstances dare to censure a congregation for establishing a Sunday school just to keep its children out of the hands of sectarians, even though it has a good day school and does everything in its power to have all its children attend there?

"And does the mission of the church include nothing more than the ministering to the members of its own household? Our Lord Jesus Christ says, Go ye, and teach all nations. Where there are such as are not affiliated with any church and could not be induced to send their children to the regular school of the Lutheran congregation, while they could consent to have them attend the Sunday school, it is clearly given what a congregation must do. Let it

conduct a Sunday school and give to these children as much of the doctrine of saving grace for their salvation as it possibly can and trust to the Lord that He will prosper the work as He sees fit. Some of the pupils thus gotten into the Sunday school may even, after they have thus once felt the power of God's Word, be won for the parish school to enjoy the benefits of religious education in a fuller measure. It certainly were folly to carry on mission work in distant lands and to neglect this piece of mission work lying at our very doors. No, we are not hostile to the Sunday school. . . .

"Finally, in the education of the parochial school, the element of the teacher's personality plays an important part, which it cannot play in the Sunday school. All instruction is in the hands of one man, of one man who has found rest unto his soul in his faith in Christ, in whom he has found forgiveness of sin and the hope of everlasting life, from whom he daily receives strength to walk on the paths of love toward God and his fellow men, with whom he daily converses in fervent prayer. He may be teaching any of the secular branches, history, geography, arithmetic, literature, or even penmanship; *the weight of his personality as a Christian makes it a lesson in religion* (emphasis ours — F.E.B.).

The children at all times see in him a man whose whole life is governed by his faith in Christ; they are constantly in contact with him, and this can not do otherwise than educate them.

"In the Sunday school, however, the children, who are instructed in the secular branches by infidels, with whom they are daily in contact, are under the influence of the teacher for one short hour a week. This teacher may be ever so strong a Christian character; the influence he could have over the child may be ever so good; he cannot exert this influence, not having the opportunity to do so. And thus one of the strongest agencies in the education of a child can not be utilized in the Sunday school. . . .

"Even though also our parochial schools are not perfect (there is nothing perfect in this vale of tears), they are by far the best means for giving our children a Christian education, and it would be an irreparable loss if we should lose them. The Sunday school alone can never make up for this loss. Oh, that we might all clearly see this, labor for our schools with all our might, and pray to the God of love that He permit us to keep them and that He prosper them for the salvation of our dear church and the glory of His name."

Briefs

(Continued from page 54)

The Yearbook has all this information—and much more! The 1969 Yearbook may be ordered from the Northwestern Publishing House, 3616-32 W. North Avenue, Milwaukee, Wisconsin 53208. The price is \$1.00.

* * *

Watch our column, "The Christian and the World," for some interesting articles that are coming up. Future issues will bring articles with these titles: "Responsible Parenthood," "Temptations to Immorality for a Christian in Service," "The Christian Student in a Secular Classroom," and "Movies for Mature Audiences."

* * *

"A JOYFUL EXPERIENCE" is what the members of the Dorcas Society of St. Paul's Ev. Lutheran Church of Brownsville, Wisconsin, had to say about a project which they carried

out this past November. Their idea is one that might well be copied by others. To encourage others to do just that is, in fact, one of the reasons that prompted them to write us about it. We'll let them tell their story in their own words. Mrs. Arnold Ewerdt, the secretary, writes:

"Upon the encouragement of our pastor and the approval of our Church Council, we decided to visit the homes of our congregation to encourage subscribing for *The Northwestern Lutheran*. We found this project to be a most rewarding experience. It gave us an opportunity to visit and become better acquainted with our fellow members. We were graciously received by all. Some remarked that they had subscribed in the past but failed to renew their subscription. Others said they had intended to subscribe but just never got around to it. A few were not familiar with the paper and were happy to learn more about it.

"However, it was the end result that made us most happy. We devoted the month of November to this project, visiting the homes in pairs or alone. At a special meeting to report and tabulate the results, we were overjoyed to hear that 66 new subscriptions had been received. We also learned that 21 families were already receiving *The Northwestern Lutheran*. In addition to this, the Lutheran Spiritual Welfare Commission mails copies to our 18 servicemen and students. This means that approximately 56 per cent of the family units of our congregation are now receiving this faith-strengthening publication, thereby becoming better acquainted with the work of our Wisconsin Evangelical Lutheran Synod.

"This project took very little time and effort on our part, but with the Lord's blessing it became a successful undertaking."

Direct from the Districts

Michigan

Trinity, Jenera, Ohio, Observes 125th Anniversary

The 125th anniversary of the founding of Trinity Ev. Lutheran Church, Jenera, Ohio, was celebrated on Sunday, November 3, 1968, with two special services. The present pastor of the church, the Rev. Donald D. Laude, preached the anniversary sermon in the morning jubilee Communion service. Pastor Henry Peter, St. Paul's Lutheran Church, Sodus, Michigan, a son of Trinity, preached at the evening jubilee service.

The first church was organized by a small group of immigrants who came to the United States from Bensheim County, Germany, near Darmstadt, in 1831, and settled in Van Buren Township. As long as these people had no pastor, they held services in private homes, most of the time in the home of Jacob Vollhart, sometimes in Funk's Mill near Eagle Creek, and later in a schoolhouse built at that time.

Rev. J. G. Burger, a Lutheran minister sent from Bavaria by an Evangelical Lutheran Mission Society, was secured as the first resident pastor in 1843. He remained for three years. The church was without the services of a resident pastor until 1850 when Rev. F. Schamber was called. It was under his pastorate that the first church building was constructed.

In 1875 the name of the church was changed from the original "Zion Lutheran Church" to "the German United Lutheran and Reformed Congregation." This was done in an effort to satisfy a few Reformed families. However, this unionistic fellowship was unsatisfactory to both parties, and in 1888 it was found necessary to reorganize. The name was then changed to Trinity Evangelical Lutheran Church of Jenera.

A small parsonage was built in Jenera in 1883. Five years later the congregation resolved to erect a new church in the village. Work was begun early in 1889, and on Christmas of the same year the new church was dedicated. The church served the congregation as its house of worship until 1923, when the present church was built.

In 1886 the Rev. Andrew Beyer, of Buffalo, New York, was called as pastor of the congregation. He served the congregation until 1894 when the Rev. E. K. Schmidt was called. Pastor Schmidt served until 1897 and directed the congregation to the Michigan Synod to seek a new pastor. On August 22, 1897, a call was extended to Rev. John Gauss. Pastor Gauss served the congregation faithfully for 52 years with the Word and Sacrament. In 1946 Pastor Walter Voss accepted the call to become assistant to Pastor Gauss, and at the latter's death in 1949, took charge of the duties. Pastor Voss served until 1960, when Pastor Martin Bradtke accepted the call. He served until 1963. Pastor Donald D. Laude has served since 1964.

During the past 25 years a number of important events have shaped the thinking and the work of the congregation. Already during the pastorate of Rev. John Gauss, great emphasis was laid upon the thorough indoctrination of the young in the Word of God. Plans were being made to some day establish a parochial school where even the secular subjects would be taught in the light of God's holy Word by consecrated Christian teachers.

In 1948 these hopes became a reality when a Christian day school was begun in the church basement. In 1952 the new school building consisting of three classrooms was dedicated. In 1960 a new teacherage was built across the street from the school. Early in 1968 a new addition to the school was dedicated, consisting of another classroom and a combination principal's office and kindergarten room. The enrollment today stands at 104.

During the past 25 years Trinity Ev. Lutheran Church has been instrumental in helping organize two new missions, Immanuel Ev. Lutheran Church, Findlay, Ohio, in 1943, and Grace Ev. Lutheran Church, Kenton, Ohio, in 1952. At present Trinity Ev. Lutheran Church numbers 492 communicant members, 679 baptized souls.

During its 125-year history, Trinity Ev. Lutheran Church has stood as a bulwark of confessional Lutheranism. In its early years the congregation

accepted and confessed all the canonical books of the Old and New Testaments as the inspired inerrant Word of God and declared the same to be the only rule and norm of faith and life. This principle was steadfastly maintained in spite of a constant pressure and temptation to surrender it. This congregation exists today as a living testimony to the Savior's Word, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32).

Mrs. Clara Walther

Mrs. Clara Walther, widow of the sainted Pastor Emil H. Walther, was called out of this life to her heavenly home on November 2, 1968, at the age of nearly 89 years. Clara Krienitz was born November 28, 1879, in Milwaukee, Wisconsin. After her marriage to Pastor Walther in 1915 she was his faithful helpmeet as he served parishes in Marathon City, Doylestown, Randolph, and Wisconsin Rapids, Wisconsin. Approximately the last 29 years of their married life was spent in the latter city, where her husband was the pastor of St. Paul's Ev. Lutheran Church. After the death of her husband in 1956 she made her home in Saginaw, Michigan, with her daughter and son-in-law, Mr. and Mrs. B. C. Schulz. In Saginaw she was a faithful member of St. Paul's Ev. Lutheran congregation. She was privileged to enjoy good health until the last year of her life. But even then she was still able to be up and around until she underwent surgery six weeks before her death.

Surviving her are two daughters and two sons: Mrs. Gertrude Schulz, Saginaw, Michigan, and Mrs. Doris Johnson, Falls Church, Virginia; Pastor Alfred Walther, Milwaukee, Wisconsin, and Pastor Herbert Walther, Van Wert, Ohio. She also leaves 14 grandchildren and two sisters: Mrs. Anna Wendland and Mrs. Marie Lessmann.

Funeral services were conducted in Saginaw by Pastor Richard A. Gensmer on November 4. Thereupon the body was taken to Wisconsin Rapids where services were conducted by Pastor William Lange on November 6. Her body now rests in Forest Hill Cemetery, awaiting that glorious day when the Lord shall return and call it forth to eternal life.

RICHARD W. MACKAIN

† Pastor R. J. Palmer †

"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption . . ." (Acts 13:36). These words which were first used by the Apostle Paul in reference to King David were used once again by Pastor W. F. Dorn in reference to Pastor R. J. Palmer. They became the basis for the sermon which offered comfort to both the family and the members of Pilgrim Congregation where Pastor Palmer had served so long and so faithfully.

David himself once said: "But truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death" (I Sam. 20:3); and in this same spirit we sing: "In the midst of earthly life snares of death surround us" (LH 590). Pastor Palmer was keenly aware of these truths, particularly since in 1960 he had suffered a very serious heart attack. But the Lord allowed him to labor for still another eight years, so that it was indeed in the midst of his ministry, which was his life, that our Lord suddenly called him home.

Pastor Palmer was born in Fairfax, Minnesota, on September 20,



Pastor R. J. Palmer

1901. He was reborn by Baptism and through faith became an heir of eternal life. On Sunday evening, January 5, as he was preparing to instruct others in this saving faith, he suffered a fatal heart attack and laid hold of his inheritance. His time of grace reached 67 years, 3 months, and 15 days.

He used his time of grace well. For 43 years he labored in his Lord's vineyard. After receiving his formal training at Dr. Martin Luther High School, Northwestern College, and the Seminary at Wauwatosa, he was called to serve in Willow Lake, South Dakota, from 1925 to 1936. Then and until 1940 he cultivated souls in Alma City, Minnesota. In 1940 he accepted the call to Pilgrim Congregation in Minneapolis where for the last 28 years he served God in his generation, and those acquainted with his ministry know that he served God well.

The church at large benefited from his longtime membership on the Board for Home Missions both in the Dakota-Montana and the Minnesota Districts. Of late he had also served as a member of the WELS Board of Trustees. In the Twin City area he will perhaps best be remembered for his untiring efforts in behalf of the Saint Croix Lutheran High School.

He is survived by his wife, Ellen; two sons, John R. and Paul C., and two daughters, Mrs. David Schempp and Mrs. Jerry Walters, all of Minneapolis.

DANIEL D. WESTENDORF

Editorials

(Continued from page 55)

schools for pastors and teachers. Suddenly we find ourselves thwarted by a serious lack of funds. We wonder if this means that the Lord has said "No." Can we be sure that He has said "No" to us? Or have we perhaps said "No" to Him? Either of these possibilities could

be true. No one is able to speak for all of us and declare that the Lord has said "No" and put a stop to our plans. This is a case where each of us must search his own mind and conscience and decide for himself whether God has said "No" to him or whether he has said "No" to God.

ERWIN E. KOWALKE

Trinity, Crete, Illinois

(Continued from page 61)

than by means of a Christian day school.

Pastor R. W. Shekner, Gloria Dei Ev. Lutheran Church, Tinley Park, Illinois, served as liturgist, and the dedication ceremony was performed by the undersigned. The church choirs and children of the school sang several selections.

Trinity Lutheran School is one of the oldest Lutheran schools in the northern part of Illinois, having been established in 1849. The school was held at first on the second floor of a home that is still standing near Crete. The present enrollment of the school in kindergarten through grade 8 is 191 pupils. Trinity Lutheran

Church became a member of the Wisconsin Synod in June of 1966.

Members of Trinity Congregation have always shown a great love for Christian education, especially by means of the Christian day school, and have continued to give their moral and financial support to the school throughout the years.

The present faculty is composed of seven teachers, under the leadership of Mr. John H. Schibbelhut, principal.

A. T. KRETZMANN

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

NOTICE

CHANGE OF MEETING DATE

The Board of Trustees Meeting scheduled for March 17th and 18th has been changed to April 14th and 15th, 1969.

Norbert E. Paustian, Secretary
Board of Trustees

LAKE LUTHERAN TEACHERS CONFERENCE

Zion Lutheran Church
1610 S. Main St. Crete, Ill.

Feb. 27 and 28, 1969

Thursday, Feb. 27, 1969
8:30- 9:00 — Registration
9:00-10:00 — Opening Devotion
10:00-10:15 — Recess
10:15-11:00 — "A Christian Teacher's Professional Attitude" — Pastor George Boldt
11:00-11:30 — Report from the Board of Education
11:30-12:00 — Business Meeting
12:00- 1:30 — Noon recess
1:30- 3:45 — Workshop Groups — Arts, Language Arts, Science
3:45- 4:00 — Closing
Friday, Feb. 28, 1969
9:00- 9:15 — Opening Devotion
9:15-12:00 — Workshop Groups
12:00- 1:30 — Noon Recess
1:30- 2:15 — Workshop Groups
2:15- 2:30 — Closing

Mildred Pipkorn, Acting Secretary

INFORMATION REQUESTED

We urgently request all pastors and parents to submit the names of all mentally retarded persons at Northern Wisconsin Colony, Chippewa Falls, Wis.; Southern Wisconsin Colony, Union Grove, Wis.; Central Wisconsin Colony, Madison, Wis.; Bethesda Lutheran Home, Watertown, Wis.; and all other similar institutions throughout our Wisconsin Ev. Lutheran Synod. If possible also give their ages and the degree of their mental deficiency—mild, moderate, or severe. May we have your cheerful and willing cooperation in this important matter.

Pastor Louis A. Winter, Secretary
Mission to the Mentally Retarded
1535 Evans St.
Oshkosh, Wis. 54901

ATTENTION PASTORS!

Have you ordered the braille materials available for your blind members? If not, please do so NOW. Please consult the brochure you received. Only you received this information. Order now from Pastor D. Grummert, 1435 Adams St. N.E., Minneapolis, Minn. 55413.

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
Minnesota	Montrose
	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
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*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

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Hertler, Alfred K., as pastor of St. Paul's Ev. Lutheran Church, Montrose, Minn., by R. Reimers, assisted by W. Wiedenmeyer, N. Kuske, W. Neumann, M. Lenz, M. Scheele; Jan. 19, 1969.

Hertler, Alfred K., as pastor of Trinity Ev. Lutheran Church, Buffalo, Minn., by N. Kuske; Jan. 19, 1969.

Humann, James, as pastor of St. John's Ev. Lutheran Church, Stanton, Nebr., by W. R. Gabb, assisted by J. E. Lindquist, M. Weishahn; Jan. 19, 1969.

Koch, Henry F., as pastor of St. John-St. Peter Ev. Lutheran Church, Cleveland, Wis., by P. V. Borchardt, assisted by Dr. H. A. Koch, T. A. Sauer, A. T. Degner, R. Carter, C. Weigel; Jan. 19, 1969.

Lauersdorf, Richard, as pastor of St. John's Ev. Lutheran Church, Jefferson, Wis., by R. W. Mueller, assisted by C. Spaude; Jan. 5, 1969.

CHANGE OF ADDRESS

Pastors

Koch, Henry F.
P.O. Box 246
Cleveland, Wis. 53015

Lauersdorf, Richard
202 N. West Ave.
Jefferson, Wis. 53549

Seifert, Donald A.
2850 42nd St. N.E.
Cedar Rapids, Iowa 52402

ACKNOWLEDGMENT AND THANKS

It is with gratitude to God that we acknowledge the gifts toward the Lord's work by the Christians who through their wills made bequests to the Wisconsin Evangelical Lutheran Synod.

The bequests received by Wisconsin Evangelical Lutheran Synod during the year of 1968 are as follows:

Estate of Herbert Woelffer	
Synod Administration Building Fund	\$31,538.17*
Synod Residence Building Fund	31,538.14*
Estate of Anna Ahrens	
Synod Administration Building Fund	150.00
Estate of Gustave A. Vandree	
Student Mission Building Fund	2,191.63*
Estate of Otto Stoltz	
World Mission Building Fund — Mexican Mission	20,000.00
Church Extension Fund	60,000.00
Estate of Fred W. Riek	
World Mission Building Fund	2,000.00
Church Extension Fund	3,000.00
Estate of Minnie Hopp	
World Mission Building Fund	10,000.00
Church Extension Fund	15,838.20
Estate of Mathilda Koerner	
Church Extension Fund	2,500.00

Estate of George C. Richert		1,000.00
Church Extension Fund		
Estate of Meta Meisler		12,259.80
Church Extension Fund		
Estate of Arthur C. Schlei		500.00
Church Extension Fund		
Estate of Emil H. Stueber		120,390.24
Church Extension Fund		
Estate of John J. Minners		1,000.00
Church Extension Fund		
Estate of Rev. John B. Bernthal		
Central Africa Literature Fund		1,389.51
Current Budgetary Fund — Home Missions		555.81
Current Budgetary Fund — Indian Mission		833.72
Current Budgetary Fund — General Support		1,389.51
Estate of Martha Lochner		
Current Budgetary Fund		500.00
Estate of Marie B. Sitz		
Current Budgetary Fund		10,733.16
Estate of Arthur C. Schroeder		
Current Budgetary Fund		39,013.61

*This is an addition to the amount previously reported.
Norris Koopmann, Treasurer
3512 West North Avenue
Milwaukee, Wisconsin 53208