

THE NORTHWESTERN Lutheran

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March 16, 1969



BRIEFS by the Editor

They may be ordered from the Northwestern Publishing House.

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THE MILWAUKEE SENTINEL in its issue of October 19, 1968, carried an article by James M. Johnston, religious editor of the *Sentinel*, reviewing Pastor Oscar J. Naumann's 15 years as president of the Wisconsin Ev. Lutheran Synod. Referring to Pastor Naumann as "the voice of conservatism," the article gave a clear and accurate presentation of the Synod's views on some current issues. We cull a few paragraphs from this article that will perhaps be of interest to our readers:

"With the escalation of protest, the bearded clergyman carrying a picket sign and riding off to jail, after willfully disobeying a law in a demonstration, may come to symbolize the turbulent changing church of the late 1960's.

"But the Rev. Oscar John Naumann, president of a large conservative branch of Lutheranism with headquarters in Milwaukee, sees an unhealthy trend in this type of clergyman.

"Rounding out 15 years as head of the Wisconsin Evangelical Lutheran Synod, Naumann still holds the view he expressed in his first press conference after election as synod president in 1953 at Watertown, Wisconsin—that the church should stay out of politics, stick to its business of 'preaching the Gospel as ambassa-

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THE CHRISTIAN'S OBSERVANCE OF LENT is sober and serious, as the penitential purple on the cover of this issue of The Northwestern Lutheran indicates. The crucifixion and death of Christ, the Holy One of God, makes us deeply conscious of our sin and guilt. In the words of one of the best-loved of all Lenten chorales, "O Sacred Head, Now Wounded," we must all confess:

For it was my transgression
Which bro't this woe on Thee.

Yet the Christian's spirit in meditating on the death of Christ is by no means morbid or melancholy. The 40 days of Lent are but a preparation for the joyous Festival of the Resurrection. Good Friday's darkness and gloom are dispelled by the rising Easter sun. The Lamb that was slain is the Lamb that lives and reigns. This glorious truth with its assurance of forgiveness lends to our observance of Lent a quiet, inner peace, a confident note of hope and joy.

* * *

WHAT IS PLANNED FOR THE EASTER ISSUE of The Northwestern

Lutheran? Our readers often ask this question, knowing from the past that they may expect something special in the Christmas and Easter issues.

The theme selected by the Editorial Board for this year is "Death Is Swallowed up in Victory." Guest writers will treat various aspects of this theme in three brief meditations. There will be a special Easter message from our Synod's president, Pastor Oscar J. Naumann. Several pages of pictures will tell the story of the work in Hong Kong and Taiwan. Some Easter poetry and a cover in full color that focuses attention on the risen Lamb through whom death is swallowed up in victory will lend a festive appearance to this year's special Easter number. The publication date, March 30, is actually Palm Sunday, but the events of that momentous week beginning with Palm Sunday are all directed toward the climax that is reached in the announcement of the angel, "He is risen!"

Extra copies of the Easter issue will be available at 10 cents each.

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

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Editorials

Redemption Is the Cure The label attached to a medicine bottle customarily includes certain specific information for the user: the ingredients contained therein, the purpose for which the medicine is intended, and the recommended dosage. It is not unusual for a warning to be added also—something to the effect that “if the symptoms persist, see your doctor.” The obvious reason for this warning is the fact that underlying the symptoms there is a cause, which, if not removed, can result in serious consequences.

This, in a way, illustrates our reason for continuing to preach redemption at a time when the attention of the churches is being diverted from this assignment and directed to the social evils which persist in the world in such forms as racial discrimination, poverty, injustice, and oppression.

It is self-evident that concern for the poor and down-trodden is not foreign to the Christian faith but that it is a reflection of God's love and concern for us. At the same time it must be remembered that in attempting to lessen the evils of society we are treating symptoms rather than getting at the cause. The fact that pain is alleviated does not necessarily mean that the disease is cured. And if all the rampant evils of society were obliterated, man's basic problem would still remain.

The problem—the cause of all the world's evils—is man's separation from God through sin. The remedy is reconciliation with God. The means is redemption through Jesus Christ.

Programs for the betterment of society, desirable and necessary as they are, are at best a kind of social aspirin. They are the social equivalent of relieving the symptoms without curing the disease. The patient may die in comfort, but he dies just the same.

It is not the Church's mission to make sinners as comfortable as possible as long as they live. Its mission is to save them from death. And that mission is accomplished only by proclaiming the Gospel of redemption.

IMMANUEL G. FREY

* * *

Comfortable Percentages Should Missouri Synod liberals be apprehensive about next summer's decision on fellowship between the Missouri Synod and the American Lutheran Church? Are they fearful that the delegates will reject the offer of fellowship at Denver in June? Reports of intensive efforts by old-line Missourians to control the convention and to block the fellowship move would suggest that the liberals might well be anxious about the outcome.

If the liberals are apprehensive about the vote of the upcoming convention (and it is not certain that they are), they can hardly be uneasy about the eventual decision by their synod. That, they know, will go their way. It may be a bit embarrassing if the Denver Convention tables final action on fellowship with the ALC in order to keep peace in the synod; some volatile liber-

als may then become publicly impatient and may demonstrate exasperation and frustration, but the cool and calculating ones will not be alarmed.

They are playing comfortable percentages. They can count on the results of informal polls at two synodical schools, as published in the *Lutheran Witness Reporter*. Of 243 students, graduate students, and professors at Concordia Seminary in St. Louis, 204 voted in favor of fellowship with the ALC, 26 were opposed, and 13 were undecided.

At Concordia Senior College in Fort Wayne, Indiana, 116 students favored an affirmation of fellowship, 5 opposed, 22 urged a delay on the decision, and 10 wanted a referendum of congregations. Of 33 ballots cast by faculty members, 27 favored fellowship, 2 were opposed, 2 were for a delay, and 3 were for a referendum.

These two schools are the mold in which the theology of most of the pastors in the Missouri Synod is formed. This is where most of their parish leaders have been coming from; and, except for a miracle of divine intervention, this is where they will be coming from.

Will the Missouri Synod affirm fellowship with the ALC? Will water flow uphill?

CARLETON TOPPE

* * *

The Ten Commandments and The Lord's Prayer There are points of similarity between the Ten Commandments and the Lord's Prayer. The Ten Commandments were given to us by the Lord our God, and the Lord's Prayer was given us by our Lord, the Son of God. We commonly divide the Commandments into two Tables. The first of these, containing the first three Commandments, bids us love the Lord our God above all things; the second, that we love our neighbor as ourselves. In the first Table God commands that we have no other God than the Lord Jehovah, that we honor His name, and that we give due honor to His Word and His worship. The second Table commands that we love and honor our parents, that we do our neighbor no harm, that we be honest and chaste in all our dealings with him, that we be truthful, and free of all envy and covetousness.

The Lord's Prayer could be divided into two somewhat similar parts. The first three petitions, “Hallowed be Thy name, Thy kingdom come, Thy will be done,” have to do with our relation to God our Father, just as the first three Commandments defined that relation. The rest of the petitions have to do with our daily life, with our dealings with our neighbor and our attitude toward him, in general with our life and conduct as we go about our affairs among our fellow men. If we compare these petitions with what the Commandments tell us is the will of God, we see that we ask of God that He lead us by the Holy Spirit to the kind of life that agrees with His good will and pleasure.

(Continued on page 92)



Studies in God's Word

Peter's Apostolic Concern—II Peter 2: 17-22

These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clear escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

Did you chuckle at the slip of the pen which caused this writer recently to ascribe the building of the ark to Moses? My apologies to you and to Noah. Forgive me! The fact that this error slipped by the watchful eyes of two seminary professors and the proofreader also doesn't make them false teachers. However, if in this present article we now informed you that that had been written intentionally, and that we did not believe the record of Genesis on this point, then you would have to deal with us as false prophets, for no man has

the right to place his own speculations above the inspired Word of God. If we were to do so, Peter would be the first to warn you, even as he warned his own readers against false teachers who were to appear on the scene shortly after his death.

A "New" Theology

These men, Peter said, would bring a new gospel, not that preached by Peter. Theirs would be a new "theology of liberty" — permissiveness, if you will. Peter, who had been taught by Jesus, and on one memorable occasion had heard Moses and Elijah converse with the Lord, did not hesitate to label this new theology a fraud, and these men "wells without water"—what earthly good are such for the thirsty?—and "clouds that are carried with a tempest" and thus do not drop their rain. Don't be misled, he says, by their promise of "liberty." They have discarded both the Law and the Gospel, and teach that the only rule of thumb applicable is the situation, and that you (not God's Word) are the judge.

Well, what if someone would suggest that in a certain situation adultery was called for? I think I know your answer. But what about the more subtle argument that by joining your "pagan" neighbors in their lodge ceremonies you can bring witness to bear and possibly win them for Christ? Don't believe it for a moment.

Peter has something to say about such who come with arguments similar to that. He says, "They themselves are the servants (slaves) of corruption, for of whom a man is overcome, of the same is he brought in bondage." Don't fall for "great swelling words of vanity" (high-sounding nonsense) or "the lusts of the flesh" and "wantonness" (excesses), which so many paint in glowing colors. Think twice before you go along with a "good news" which is not THE GOSPEL.

God's Verdict

Remember, too, that God has already pronounced His verdict upon such purveyors of another gospel. Peter says: "To whom the mist of darkness is reserved for ever." He echoes the dread words Jesus voiced on numerous occasions. Remember the man without a wedding garment? The unprofitable servant? "Cast him into outer darkness: there shall be weeping and gnashing of teeth."

If our Savior used words as sharp as those, can we blame His apostle for similarly warning his fellow believers, especially the newly converted? People who have just recently escaped the pagan way of life face special dangers when false prophets come in the name of Christ.

Of course, no one is out of danger. All of us have blind spots, which Satan knows all too well. Let's be on guard personally, and then lend our aid in warning our youth and the recent converts to the Christian faith. After all, neither are veterans in the fight. We must teach them that liberty is no longer liberty when it sets aside God's Word. Then it's become license.

The Terrible Consequences of Apostasy

Peter was especially concerned, because he was aware of another aspect of the situation—true, but terrifying. He writes: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.."

Peter had been an attentive disciple. He remembered Jesus' words about the unclean spirit who returned with seven other spirits more wicked

than himself, and so the last state of that man was worse than the first; also the Lord's words in Luke 12: "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."

Christ, The Only Way to Salvation

It would be a perversion of these words to suspend mission work lest those converted lapse again and their end be worse than the beginning. Suppose we, on that basis, had refused to open missions in Hong Kong, Japan, Central Africa, or Apacheland? We would have robbed thousands of their eternal salvation, and ourselves have become disobedient servants. It simply is not true, as Vatican II implied, that non-Christian religions have a salvation value. All of them leave their adherents without Christ, and thus without hope. The world needs more, not less, true mission work!

"Fire in La Crosse kills three children." "Father of six dies in highway crash." "Young mother dies of cancer." "Tornado flattens village." The possibility of tragedy striking one of us with sudden fury is never remote. The philosophy, "It could never happen to me!" is just not realistic. We are living in a world of sin; and sin brings with it violence, destruction, pain, and death.

It has been so ever since Satan succeeded in his plot against Adam and Eve. It was so at the time of the Psalmist David. When he composed the 57th Psalm he was on King Saul's "most wanted" list. He was forced to flee from Saul, evade his troops, keep his whereabouts a secret. For a time David even used a cave as his hiding place to avoid being killed by his ruthless enemy (I Sam. 22).

But David did not give way to despair. He trusted in the Lord. In the midst of calamity and danger he turned to God for help and strength. And in so doing he also guides us in our thoughts and actions when tragedy strikes close to home. Despair need not haunt our lives, either, because we, too, as David does in Psalm 57, can cry out in fervent faith, "Be merciful unto me, O God,

Many theologians of our day, however, disregard the words of Peter and his Lord in still another way. Not satisfied with soft-pedaling mission work, they are working feverishly to erase the difference between Christianity and the world. Observing what is happening in so many denominations, we're afraid they're succeeding only too well. Do they realize that secularizing the church is a big step in the direction of practical atheism? Such a "Christianity" simply cannot stand in the Last Judgment.

Remember Your Confirmation Vow!

Let me ask you whether that is what you want for yourselves and your children, your congregation and your synod. God forbid, that we should ever turn away from the holy commandment delivered unto us, from the way of righteousness which leads to eternal life. During these very days we ask our confirmands: "Finally, do you intend faithfully to conform all your life to the rule of the divine Word, to be diligent in the use of the means of grace, to

walk as it becometh the Gospel of Christ, and in faith, word, and deed, to remain true to the Triune God, even unto death?" The answer: "I do so intend, by the grace of God." And then you gave your hand at the Lord's altar—remember?

Our Lord most certainly did not suffer, die, and rise again that it might happen to us as expressed in the proverbs at the close of this chapter. They speak for themselves. "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Are we shocked to find such words in Scripture? By this time we ought to know that Peter can speak very bluntly.

But his heart is filled with boundless hope—hope that rests in Jesus Christ. That's why, as he begins the third chapter, he turns to us with the endearing term "beloved." We shall take up the study of the third chapter later. Until then may Jesus Christ and His Word be your guide on the pathway of life!

HAROLD E. WICKE

We Turn to the Psalter . . .

. . . To Ward Off Despair

be merciful unto me; for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast" (v. 1). When we are oppressed by the consequences of sin in this world, we, too, can find our refuge in the shadow of God's wings.

"I will cry unto God most high," says the Christian (v. 2); "unto God that performeth all things for me." A true child of God will instinctively turn to God in times of distress. He knows the mercy of God. "He shall send from heaven and save me" (v. 3). The Lord in His mercy provides rest for weary and afflicted souls. We can with complete confidence place our trust in His supreme goodness.

David knew this, and knowing it he could say: "Be thou exalted, O God, above the heavens; let thy glory be above all the earth" (v. 5). "I will praise thee, O Lord, among the peo-

ple; I will sing unto thee among the nations. For thy mercy is great" (vv. 9, 10).

How wonderful it is that we can still give thanks to God and praise Him for His mercy even when calamity or danger or grief enters our lives! Still today the Lord envelops His people in the protecting folds of His love. In that hiding place no evil can befall us, no foe can do us harm.

"Until these calamities be overpast" (v. 1) we can rest in our Lord's promises of true security. Calamitous as the woes and perils of this life may seem sometimes, they will not continue forever. Sin will lose its power; death will lose its sting; the grave will not be victorious. But the promises of God do endure forever. His protection keeps us safe. His salvation makes us free.

PHILIP R. JANKE

The Christian and the World

IN IT, BUT NOT OF IT

TEMPTATIONS TO IMMORALITY FOR THE CHRISTIAN IN SERVICE

It seems unlikely that there are many among our readers who are not acquainted with the Old Testament story of young Joseph in Egypt. What a great temptation it was that confronted him in the indecent invitation of Potiphar's wife! It was undoubtedly even greater because of the setting in which it was presented to him. He was alone in a strange land, far away from his homefolk. They might never know of the incident. Furthermore, the suggestion was an offer. He might salve his conscience with the fact that the temptation did not stem from a desire on his part. And finally, the offer came to him in a setting into which he had not invited himself. He could justly consider the setting a misfortune as far as his personal plans were concerned.

You will understand, to be sure, our thinking of this story of Joseph when writing of the "Temptations to Immorality for the Christian in Service." The points of comparison are indeed many and obvious.

Such Temptations Do Exist

That such temptations, particularly to immorality, do surround our men in the Armed Forces is all too pathetically true. Anyone with a sense of decency who has spent any time around a camp community, either in our own country or in a foreign country, comes away heartsick, ashamed, and even disgusted because of what he has seen going on almost openly.

It is small comfort, surely, but we know that it has always been that way around military forces from time immemorial. Even undertakings with some spiritual motivation, like the Crusades in the Middle Ages, had their hosts of hangers-on who offered opportunity for immorality. Sometimes one is sadly inclined to conclude that immorality becomes the most attractive target for temptations, and the most used, where large groups of men on the move are concerned.

After spending some time in a foreign war zone, one finds that in foreign lands the comparisons with the story of Joseph become particularly striking. How obvious it is that a kind of abandon takes hold simply because of being on the opposite side of the globe, far away from all to whom it will make any difference! One notices, too, a thought of justification for such behavior because being in that unfortunate "predicament" was not of one's own choosing. Furthermore, the temptation is offered at every hand by people toward whom so many feel no responsibility, people who offer it suggesting that it might even help them economically.

But recognizing a fact and deploring it are not the points at which a child of God stops. There is more to consider. How can our young men best deal with such a situation? And what can we do to help them? There are good answers to each of these questions.

God Has Provided Spiritual Weapons to Overcome Temptation

If some of our young men are reading these lines while still in the settings of such temptations, let them be reminded that they carry with them the full armor with which to meet their spiritual foe. Let them recall the occasion of our Savior's temptation at the hand of Satan in the wilderness. It was with the very Word which we have in our possession and in our hearts by faith that He overcame His dread foe. Turning to it and to prayer will never fail.

Let them remember, too, that though they are on the opposite side of the globe, in danger and surrounded by woeful temptations, they are not alone. They will find their Savior at their very side, if they but seek Him. They will find genuine joy and strength, even in such a setting, in the rare comfort that they are His own. He will help the days, the weeks, the months to pass so that, if it is His will, soon they will be back home where it will be good to remember the victories won with His help in the spiritual battle. How bitter the memory would be then, if the behavior should have been otherwise!

A Personal Observation

At this point, dear reader, permit your writer a personal observation. Let him assure the parents and other loved ones of our church's young men in Vietnam that they do make use of such weapons against the temptations of Satan. It was one of your writer's most heart-warming experiences while serving as a service pastor in that war-torn country to find that all of the young men of our church with whom he came into contact gave him sufficient reason to believe that they were remaining faithful to their Savior, trusting cheerfully in His care, and continuing in an inspiring love for His Word and the Sacrament.

What We Who Are at Home Can Do

And what can we do for our young men in the service where such temptations are concerned? The list of suggestions may seem short, but they add up to "much."

We all know of our Savior's many assurances concerning the power of prayer. When He expressed such assurances, you may be sure He was speaking also of intercessory prayer. Let our young men in the service be the objects of such prayers on our part. And to that let us add the matter of letting them know of our prayers in their behalf. It is a strengthening experience, indeed, when in real danger and surrounded by woeful temptation, to know that others, even though they are far away, are in spirit and in prayer with you.

Our readers have heard the next suggestion often. It bears repeating, however. Our church is carrying out a good program in the interest of the spiritual needs of our young men in the service. It is doing so under the leadership of our Synod's Lutheran Spiritual Welfare Commission. This program is full, effective, and deeply appreciated. But more than that, it has shown itself to be the right approach to the spiritual needs of the serviceman, even in the war zone. How wonderful it would be if that program could be expanded and strengthened with the addition of more men in the field! But that, like every endeavor in the church, calls for support. Let our gifts for missions be such that the work of the Lutheran Spiritual Welfare Commission might receive its proportionately larger share.

A Thorough Christian Training Prepares for the Future

There is another thing we can do, though we must admit that this thought points to the rather distant future with its help. Let us support at every turn the

thorough Christian training of our young people. May the parents, the pastors, the teachers, the congregations realize that by doing so they will be training the serviceman of tomorrow well today! That is and will always remain the best and really only good answer to the question: "How can we best provide for our young men in the service?" Never has your writer seen thorough Christian training show itself more plainly as the priceless treasure it is than when he saw it put to severe test amidst grave danger and woeful temptation. If we could all learn that lesson from an experience like the one afforded us in Vietnam, we should have benefited much and would, indeed, be in a better position to help many.

ERWIN SCHARF

[Prof. Erwin Scharf of Northwestern College, Watertown, Wisconsin, served as our Synod's Civilian Chaplain in Vietnam, 1967-1968.]

Letters of Appreciation Received by Your LSWC

The Lutheran Spiritual Welfare Commission (LSWC) is an agency of our Wisconsin Ev. Lutheran Synod which serves our members in the Armed Forces and in college. It carries on its Gospel ministry through two civilian chaplains, Pastor Melvin Schwark in Vietnam and Pastor Luther Voss in the States, through contact pastors serving military bases, through campus pastors, and by means of a systematic mailing program.

Regularly scheduled mailings of newsletters and devotional materials, *Meditations* and *The Northwestern Lutheran* are sent to over 4100 servicemen and women and to over 1800 students on the mailing list. Parents or other relatives and the home pastors are a vital link in this program since the LSWC is to a large extent dependent on them for both the names and the addresses of those it aims to serve.

Are these efforts to keep in touch with these members of our Church who are away from home and from their home congregations successful? Are they appreciated? A great many letters received by the LSWC office testify to the fact that the LSWC program is well received.

Through your mission gifts you, the members of the Wisconsin Ev. Lutheran Synod, are supporting this ministry. The LSWC is *your* agency. You will be happy to hear, then, that this arm of your Synod's mission outreach is effective and is deeply appreciated by those who are served. For this reason we are culling some comments from letters recently received:

I have very much appreciated receiving the sermons, hymns, and newsletters from our Synod these past four years. I was especially thankful to get this literature during the time I was in Vietnam. One's religion becomes very dear to him when he is in such a position.

I have inclosed this donation so that it might help in some way for you to continue this fine service to others who are away from home. Thank you so much.

— A serviceman in New Jersey

My husband and I want to thank you for the sermons, devotional books, and all the Wisconsin Synod is sending us. It has helped us tremendously in our worship.

My husband and I are especially excited about the Christmas book that you sent. We really appreciate getting the literature well on time, and would like to thank you once again for your trouble.

— A serviceman's wife in California

During the time I was stationed in Spain your organization helped me keep in touch with my own church through newsletters and other literature. I would like to thank you for this service, and from what I have learned your work is appreciated by many servicemen the world over. Thank you again.

— A serviceman reporting his discharge

I would like to thank you for the many services you have rendered to me during my time in the Navy. May the Lord continue to bless your work that you are doing for those away from home!

— A serviceman from Minnesota

I wish to thank you so very, very much for the newsletters, Meditations, sermons, and The Northwestern Lutheran, which I have been privileged to receive for the past 2½ years since I've been in the United States Air Force.

I appreciate the concern which our Synod shows for the spiritual welfare of me and all my fellow servicemen and also the students. May God's richest blessings be with you all!

— A serviceman in Michigan

I am grateful for the work you are performing throughout the world. Please accept this small token of my gratitude. May God bless your work always!

— A serviceman in the navy

I am asking you to send me your small Meditations booklet. It has one page of literature for every day of the month, for a period of three months. I did receive them while I was attending college, and I enjoyed them. I would surely appreciate it if you would send this booklet to me as soon as possible.

I am sending along one dollar to cover part of the expenses. I would gladly send more but our monthly pay is very limited and must be budgeted very closely. I want to thank you very much for your time and effort.

— In training with the reserves

I just wanted to state how happy I am to be receiving the many pieces of literature from you. In December I must serve in the Republic of Vietnam. I will be certain to send my new address at that time. I feel I will indeed enjoy your services even more than—to receive more comfort and to strengthen my faith while there.

I have always enjoyed The Northwestern Lutheran and the devotions sent regularly. Another piece of good cheer is the newsletter by Pastor Krug. There is much to thank the Lord for, where our Synod is concerned. Again I say thanks, and pray God will continue to shower His blessings on you all.

— An M.P. from Georgia

I wish to write a small note of appreciation for the many fine devotional materials you have been sending me these past months. They have been a great comfort and strength to me. I am especially grateful for the excellent services that have been conducted here at Ft. Campbell by Pastor Zehms of St. Louis.

Please accept this small check as a token of my appreciation for all you have done in ministering to my spiritual needs. God bless you all!

A serviceman in Kentucky

I've been in Vietnam for two years now, and I would like to send you this little note to show you that I for one and all the other people you send this literature to really thank you for it. I will be leaving here next month, but I know there will be other GIs here who will benefit from the Word of God being sent to them. Again I say thank you for sending the Word of God to a GI who really needed it.

— A serviceman from Wisconsin

I just got your letter and the devotion today, so while I still have the time, I'm writing you back right away so you have my address. I'm not too good on writing business letters, so I'll just make this a friendly note, okay? The letter you sent was to my last address at Ft. Gordon, Georgia, but I was really happy to get it, even if it was forwarded. Over here mail is more looked for and appreciated than C-rations, at least by me it is. Since I'm in the infantry, I'm out in the field just about all of the time. Our area is close to Chu Lai right now, but from what I heard, we'll be moving to a hotter A.O. in the near future. I've got to get this letter to go out on the next chopper, so I'll close for now.

— A serviceman in Vietnam

In the past five months that I have been absent from my home, there have been many Sunday mornings which

likewise found me absent from my church and the Word and Sacrament administered there. Yet I have had faithful correspondence from my home and from the LSWC.

Perhaps these Sunday mornings have come without the familiar ringing of church bells, but I was not to be found without sufficient spiritual literature. This is why I am writing to you, to thank you with all my thanks for everything which you have sent my way. Especially appreciative am I of my Meditations, for they are my daily companion. And the copies of The Northwestern Lutheran are always a welcome sight, as I enjoy reading the latest church news and the editorials. The life of a serviceman can indeed be a very lonely one. But that loneliness need not include his Lord. It is my sincere wish that you will continue to minister to me.

— A serviceman leaving for Vietnam

Have been wanting to write and thank you for the literature you have been sending me. I appreciate it very much. I remember when my brother was in the service. He also received this material and was very thankful for it. It really helps when you are a far way from home.

— A student at Eau Claire, Wisconsin

I want to thank the Spiritual Welfare Commission for the letters, The Northwestern Lutheran, and especially the Meditations booklets. I appreciate the service and what that service does.

It is often hard and difficult in the modern university world, and I believe it is also difficult for a pastor to understand the many problems that face the college students today. It's not just academic problems; it's the moral and anti-religion questions of today's free-wheeling world.

I found myself all tied up and interwoven with cares and lack of time. However, upon picking up a Meditations from my mail box, I realized I was missing the daily basis of my life. I thank the Synod for these booklets. The passages slow down my world, so with God's help I can grasp it.

— A student at Whitewater, Wisconsin

Editorials

(Continued from page 87)

By the grace of God the Christian has been born again and is a new creature created unto good works. And what are good works but those that God expressly commanded? In the Lord's Prayer we pray that the Holy Spirit sanctify us and lead us into all good works. If the petitions of the Lord's Prayer are fully granted and realized in our lives, it will amount to a fulfillment of what the Ten Commandments require. The same Lord who gave the Commandments also gave the Lord's Prayer.

That is the wonder of the grace of God, that what He demands He also gives in Christ the Savior through the work of the Holy Spirit in those who believe. "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

ERWIN E. KOWALKE

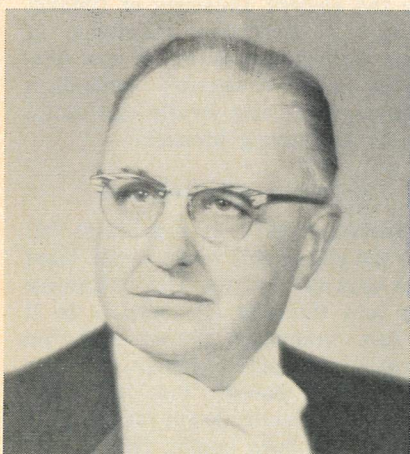
Northwestern College Male Chorus Plans Tour



The Male Chorus of Northwestern College, Watertown, Wisconsin

Left to right—Front row: Ph. Lehmann, D. Haeuser, D. Haberborn, J. Schuppenhauer, W. Stuebs, C. Sulzle; 2nd row: R. Kovaciny, T. Bauer, W. Schauble, K. Kappel, D. Linn; 3rd row: D. Schottey, E. Fredrich, J. Tiefel, L. Wiedmann, R. Lehmann, J. Moldenhauer; 4th row: J. Zarlning,

W. Hartmann, P. Metzger, P. Huebner, D. Fleming, E. Karow, A. Geiersbach; 5th row: D. Lemke, R. Baerbock, D. Schwartz, T. Westendorf, P. Kruschel, M. Harstad, A. Beyersdorf; 6th row: K. Kuschel, A. Ballenberger, L. Fager, T. Schumann, F. Zimmermann, G. Thompson, T. Lowry.



Dr. Arnold O. Lehman
Director of the Music Department of
Northwestern College.

The Male Chorus of Northwestern College, Watertown, Wisconsin, is planning a spring tour which will include appearances in Wisconsin, Illinois, Michigan, and Ohio.

The program will consist of chorales, hymns, anthems, and carols written and arranged by composers from the 16th through the 20th centuries. The College Brass Quartet will perform with the Chorus and will play several selections between two of the choral sections. A student organist, James Schuppenhauer, will present a 15-minute preconcert musicale and will also play the voluntary. On the program is an arrangement also by the chorus director, Dr. Arnold O. Lehman, of the hymn "The Church's One Foundation" for children's chorus and male chorus.

Northwestern College is a pretheological college operated by the Wisconsin Evangelical Lutheran Synod. It grants a BA degree in liberal arts upon graduation from the college. The Chorus extends a cordial invitation to all who find it possible to attend one or the other of these services or concerts.

1969 TOUR ITINERARY

March 20	Thursday	7:30 p.m.	Oconomowoc, Wis.; St. Matthew Ev. Lutheran Church
March 26	Wednesday	8:00 p.m.	Johnson Cheek, Wis.; Immanuel Ev. Lutheran Church
April 2	Wednesday	7:30 p.m.	Crete, Ill.; Zion Ev. Lutheran Church
April 3	Thursday	7:30 p.m.	Muskegon, Mich.; Reeths-Puffer Auditorium
			Host: Grace Ev. Lutheran Church

April 4	Friday	1:30 p.m.	Monroe, Mich.; Zion Ev. Lutheran Church
		8:00 p.m.	Detroit, Mich.; Mt. Olive Ev. Lutheran Church
April 5	Saturday	7:30 p.m.	St. Joseph, Mich.; Grace Ev. Lutheran Church
April 6	EASTER SUNDAY	6:30 a.m.	Grace Ev. Lutheran Church service (participation only)
		10:45 a.m.	Stevensville, Mich.; St. Paul Lutheran School Auditorium
		7:30 p.m.	Frankenmuth, Mich.; St. John Ev. Lutheran Church
April 7	Monday	7:30 p.m.	Toledo, Ohio; Zion Ev. Lutheran Church
April 8	Tuesday	7:30 p.m.	Westland, Mich.; St. John Ev. Lutheran Church
April 9	Wednesday	7:30 p.m.	Tecumseh, Mich.; Grace Ev. Lutheran Church
April 10	Thursday	7:30 p.m.	Kawkawlin, Mich.; St. Bartholomew Ev. Lutheran Church
April 11	Friday	7:30 p.m.	Saginaw, Mich.; St. John Ev. Lutheran Church
April 12	Saturday	7:30 p.m.	Lansing, Mich.; Zion Ev. Lutheran Church
April 13	Sunday	11:00 a.m.	Saline, Mich.; Trinity Lutheran Church
		3:30 p.m.	Adrian, Mich.; St. Stephen Lutheran Church
April 14	Monday	7:00 p.m.	Watertown, Wis.; Northwestern College Chapel

Looking at the Religious World

INFORMATION AND INSIGHT

ARMSTRONGISM: THE "PLAIN TRUTH" OR PLAIN FALSEHOOD?

Among the hundreds of religious programs crowding the radio airwaves these days one of the most widespread and frequently heard is *The World Tomorrow* broadcast. Produced by a group known as The Radio Church of God, it is one of the older religious radio programs in the country, having recently celebrated its 35th birthday. *The World Tomorrow* program was founded in January of 1934 in Eugene, Oregon, by the man who is still its head, an "evangelist" named Herbert W. Armstrong. Today it is being aired coast to coast over some 100 domestic stations as well as being beamed to other countries via shortwave outlets.

Impressive Sounding

For most of its 35-year history *The World Tomorrow* program has had Herbert W. Armstrong himself as its regular speaker, but today the bulk of the broadcasts are handled by his son, Garner Ted Armstrong. The casual listener can be easily impressed by the younger Armstrong's intimate, folksy style of speaking; in fact, his voice sounds remarkably like that of Paul Harvey, the popular news commentator. Much of what is said

during Garner Ted Armstrong's half-hour, six-days-a-week broadcasts may sound very orthodox to unsuspecting Christians. His talks tend to center on the growing immorality of our day and the need for modern man to listen once again to the timeless teachings of the Bible concerning true morality.

Something's Missing

After listening to several of the Armstrong broadcasts, however, the alert listener will begin to realize that he is being robbed of something very vital. He is being fed a steady diet of Law, Law, and more Law, but has heard precious little, if any, Gospel! His suspicions would be confirmed if he were to take the bait dangled so disarmingly by this smooth talker and write in for a free copy of the *Plain Truth Magazine*, along with other free Armstrong pamphlets. (The *Plain Truth*, like its counterpart radio broadcast, dates back 35 years to the year 1934). After comparing the contents of this literature with the teachings of Scripture, the discerning Christian should soon discover the "plain truth" that the Armstrongs, father and son, are legalistic

false prophets who seek to undercut the heart of Scripture: the doctrine of justification by grace through faith. In its place the Armstrongs, like the ancient Judaizers of Galatia, attempt to substitute a religion of sheer work-righteousness. A few quotations from Armstrong pamphlets illustrate this quite vividly (all italics are by Armstrong himself):

Salvation Not Complete

"Salvation, then, is a *process!* But how the god of this world would blind your eyes to that! He tries to deceive you into thinking all there is to it is just 'accepting Christ' with 'no works'—and presto-chango, you are pronounced 'Saved.' But the *Bible* reveals that *none* is yet 'saved . . .'. People have been taught, falsely, that 'Christ *completed* the plan of salvation on the Cross'—when actually it was only *begun* there. The popular denominations have taught, 'Just believe—that's all there is to it; believe on the Lord Jesus Christ, and you are that instant *saved!*'

"That teaching is false! And because of deception—because the true *Gospel* of Jesus Christ has been blotted out, lo these 1900 years by the

preaching of a false gospel *about the person of Christ*—and often a false Christ at that—millions today *worship Christ*—and all in vain!

Christ's Blood Not Enough— Works Are Necessary

"The *blood* of Christ does not finally save any man. The death of Christ merely paid the penalty of sin in our stead—it wipes the slate clean of past sins—it saves us merely from the *death penalty*—it removes that which separated us from God and reconciles us to God. But we are *saved*—that is, given immortal life—by Christ's life, not by His death (Rom. 5:10).

"It is *only those* who, during this Christian, Spirit-begotten life, have grown in knowledge and grace, have overcome, have developed spiritually, done the works of Christ, and endured unto the end, who shall finally be given *immortality*—finally changed from mortal to *immortal* at the time of the Second Coming of Christ.

"So, being, as we say, converted—receiving the Holy Spirit of God—is *merely the beginning!* Then begins a lifelong of *living* under the *government of God*—by God's laws which express His will, instead of by self-will and desire. . . .

"God *only* has eternal life. *Life* can come only from life—not from death. Christ's *death* paid the penalty of your guilty *past*—it reconciled you to God—gave you access direct to God. But it *did not* give you eternal *life*—did not, yet, *save you!* Now what?

No Imputation of Righteousness

"Some religious teachers tell you Christ lived a righteous life *for* you 1930 years ago, and since you *'can't* keep the Law,' as they claim, God *'imputes'* Christ's righteousness of 19 centuries ago to you—by sort of *'kidding himself'* that you are righteous, while you are given license to still be a spiritual *criminal* breaking His law. God does not impute to you something you do not have. . . .

"So it is not only *possible* but *obligatory*—that we obey God's spiritual law, the *ten commandments* as they are magnified throughout the Bible."

There you have it: a flat denial of the atoning value of Christ's death and a denial of the gracious imputation of Christ's righteousness to the believer. Instead, man's own keeping of the Law is made obligatory for salvation.

More Denials and Distortions

In addition, many other basic doctrines of Scripture are denied or distorted by the Armstrongs. They deny the personality of the Holy Spirit, referring to Him merely as "divine, spiritual love." The doctrine of the Trinity they denounce as "heresy." They deny that man's soul is immortal. Jesus is depicted as having *sinful* human flesh—the first human being ever to be *saved* by keeping the Law and eventually *achieving* a perfect character. He did not keep the Law in our stead; His obedience merely served as our *example*. Among the laws that must be kept the Armstrongs include the many Old Testament dietary regulations and the festival laws, especially the Sabbath and Passover laws.

Believers Are Begotten Not Born Again

One of the weirdest of the Armstrong teachings is their distortion of the Scriptural teaching of the new birth. The Armstrongs vehemently deny that a Christian is "born again" at the moment of conversion. Instead he is merely *conceived* or *begotten*; he becomes a spiritual embryo. His whole lifetime from that point on is one long period of spiritual pregnancy during which, by means of good works, he develops into a full-grown fetus. Only when he is raised from the dead at Christ's Second Coming will the Christian experience the "new birth" even as Christ was supposedly "born again" at His resurrection. At that moment the born-again Christian will allegedly become an immortal spirit just like God. As Herbert W. Armstrong puts it:

"Do you really grasp it? The purpose of your being alive is that finally you will be born into the kingdom of God when *you will actually be God* even as Jesus was and is God and His Father a different person also is God! . . . You are setting out on a training to become Creator, to become God!"

Sources of Information

For a more complete presentation of the aberrations of Armstrongism (including the fantastic claim that the citizens of England and America are descended from the "ten lost tribes" of Israel) our readers are urged to investigate one or more of the following inexpensive pamphlets: *Herbert W. Armstrong, a False Prophet*, by Robert L. Sumner (Sword of the Lord Foundation, Box 1099, Murfreesboro, Tennessee 37130—copyright 1961, 24 pages, \$.10); *Herbert W. Armstrong and His World Tomorrow*, by Noel Smith (Baptist Bible Tribune, Box 106, Springfield, Missouri 65801—copyright 1964, 61 pages, \$1.00); *Herbert W. Armstrong and Anglo-Israelism in the Light of the Bible*, by Walter R. Martin (Bethany Fellowship, Inc., 6820 Auto Club Road, Minneapolis, Minnesota 55431—copyright 1968, 32 pages, \$.60).

The pamphlet by W. R. Martin is especially valuable and informative. It is a reprint of one chapter from the revised 1968 edition of his book *The Kingdom of the Cults*, which is available from the same publisher for \$5.95. Those who are familiar with Mr. Martin's previous writings about the Mormons, Jehovah's Witnesses, and other cults may want to purchase the whole book. In concluding his treatment of Armstrongism Mr. Martin makes the following appropriate comment:

". . . The theology of Herbert Armstrong and his Radio Church of God contains just enough truth to make it attractive to the listener who is unaware of the multiple sources of heretical doctrine he has drawn upon for the balance of his theological system, enough of which permeates both his radio programs and his publications to insure the uninformed listener a gospel of confusion unparalleled in the history of American cultism. The Radio Church of God is all the more dangerous as it makes profuse use of the Bible and professes to swear allegiance to only 'the plain truth of the Scripture,' while, in reality, its allegiance is to the interpretations of the Scripture propagated by Herbert W. Armstrong whom one magazine has aptly described as 'Mr. Confusion.'"

MARTIN W. LUTZ

Minnesota

Dedication of Facilities

Two years ago on November 6, 1966, the first Wisconsin Synod service was held in St. Cloud, Minnesota. On November 17, 1968, the members of Petra Ev. Lutheran Church dedicated a church "home" which will serve the group until land and permanent buildings may be acquired. Pastor M. J. Lenz, president of the Minnesota District, conducted the simple dedication service for the 17 members present. Pastor Lenz's theme, "I love the Church" was based on the first and second verses of Psalm 84.

This church building, actually a small two-story home, serves during the week as the campus house for the nearly 100 Wisconsin Synod students at St. Cloud State College and other schools in the city. The Lutheran Collegians chapter holds weekly vesper services as well as social functions in the home. It also serves as a residence for three college students as well as the seminary student serving the congregation and Collegians group as vicar.

Petra Ev Lutheran Church took its name from Matthew 16:18, "Thou art Peter, and upon this rock (Greek — petra) I will build my church." St. Cloud, the "Granite City" and a predominantly Roman Catholic town, is, in this way, being confronted with a testimony to the true rock of our salvation, "the Christ, the Son of the Living God." May many people in St. Cloud come to make this same confession with St. Peter! Petra Lutheran welcomes also others who may be visiting St. Cloud. The congregation would be pleased to have

you worship with them in their 9 A.M. service at 400 5th Avenue South.

Parsonage Dedication

On June 9, 1968, the members of St. John's Lutheran Church of Vesta, Minnesota, came together to rejoice over the blessings which they have experienced at the hands of their gracious Lord. On that day the congregation gathered for a special afternoon service to dedicate a new parsonage to the service and glory of the Lord. Pastor emeritus O. K. Netzke of Redwood Falls, Minnesota, was the guest speaker. He based his address on Ps. 127:1, 2. Pastor Netzke helped the congregation in planning this parsonage during the time that he served as vacancy pastor. The dedication service was followed by an open-house celebration, giving the members and guests an opportunity to inspect the new home. Pastor and Mrs. Alfred Jannusch moved into the parsonage on March 18, 1968.

The parsonage is a one-story ranch-type home with three bedrooms, a bath and a half, an office with private entrance, living room, dining room, kitchen and utility room. The house was built at a cost of about \$21,000.00. The members of St. John's donated over 1,800 hours of volunteer labor in building the new home for their pastor.

35 Years in the Ministry

On December 1, 1968, Zion Lutheran Congregation of Winthrop, Minnesota, observed the 35th anniversary of Pastor Walter Oelhafen, Sr., in the ministry with a special service in the evening. The service was a com-

plete surprise to Pastor Oelhafen. The congregation showed its appreciation for the faithful work of its pastor by presenting the jubilarian with a monetary gift. The children's choir and the senior choir also sang appropriate numbers. A classmate of Pastor Oelhafen, the Rev. W. F. Vatt-hauer of Fairfax, Minnesota, delivered the anniversary sermon.

Martin Luther Academy Observes Anniversary

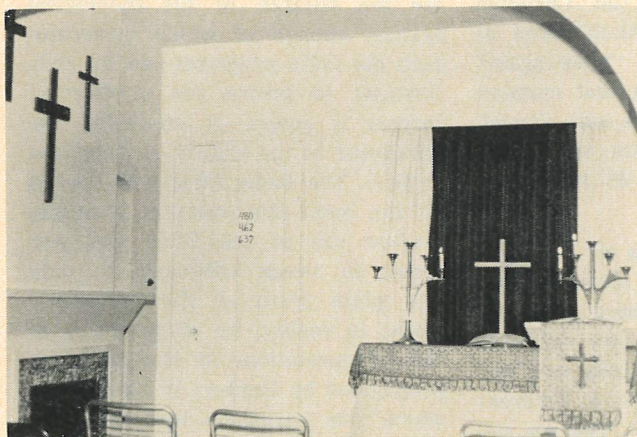
On Sunday, November 10, 1968, the Board of Control, faculty, student body, and friends of Martin Luther Academy, New Ulm, Minnesota, commemorated 25 years of service in the ministry on the part of Professor Delmar Brick of the Academy.

An anniversary service was held in the College auditorium. Professor Paul Kuehl of Northwestern College, Watertown, Wisconsin delivered the sermon and Pastor E. O. Schulz of Redwood Falls, Minnesota, served as liturgist. The Academy Choir, under the direction of Professor E. Hirsch, sang "Praise To The Lord" and "The Benediction."

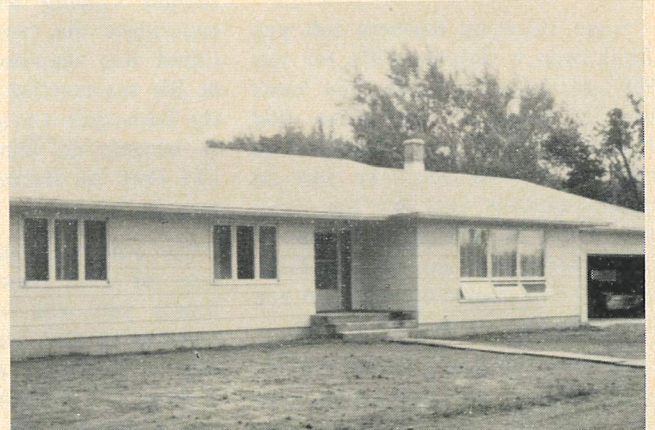
After the service, congratulatory messages for Professor Brick were read by Professor Harold Kaiser. The jubilarian was also presented with several gifts. A reception for friends and guests was held in the cafeteria of Luther Memorial Union.

Professor Delmar Brick, a graduate of Wisconsin Lutheran Seminary at Mequon, Wisconsin, began his ministry as a tutor at Northwestern College, Watertown, Wisconsin. Later he served as assistant pastor at St. John's Lutheran Church, Jefferson, Wisconsin, and from 1945-1953 as

(Continued on page 98)



The worship center in the campus house at St. Cloud, Minnesota.



St. John's Lutheran parsonage, Vesta, Minnesota.

The Seven Last Words

*"Forgive them, Father," Jesus said,
"They know not what they do."
They know not whom they crucified —
Who died for their sins too.*

*"Indeed, indeed, I say to you
On this day shalt thou be
With me in Paradise above
Throughout eternity."*

*"Behold thy son," the Savior said;
"Behold thy mother, too."
With kind and sympathetic hearts
Your saddened lives renew.*

*"I thirst," the dying Savior said.
A sad and plaintive cry!
In sorrow and in bitter pain
They left Him there to die.*

*"Oh, why hast Thou forsaken me?"
The dying Savior said.
And thus in utter loneliness
He bowed His weary head.*

*" 'Tis finished now," the Savior said,
The suffering and the pain,
That we through His great agony
Eternal life may gain.*

*"Into Thy hands," the Savior said
"My spirit I commend."
And so the shameful suffering
Came to a blessed end.*

*These words the dying Savior spoke
When nailed upon the Tree.
And so for us atonement made
Unto eternity.*

(Tune: LH 10; 286)

ERNA WESTPHAL

Briefs

(Continued from page 86)

dors of Christ,' and let the government govern.

"While other church bodies make pronouncements on public issues, the Wisconsin Synod remains silent. While other church groups tend toward cooperation, if not merger with their sister denominations, the Wisconsin Synod insists on strict doctrinal harmony first. Without 100 per cent agreement on the meaning of Scripture, and that includes belief in inspiration and inerrancy of the Bible, the Wisconsin Synod will have no part of the present ecumenical movement."

Quoting the Synod's president, the article continues, "'The Lord has placed us in a privileged position,' he said. 'He has held us in our confession to the inerrancy of His word. This is His gift to us, and not our accomplishment in any way.

"'The Bible is God's word, and not man's. We are not free to alter it or do with it as we see fit. We feel we have no choice but to bring to men the truth of God's word that saves men's souls.'"

"The synod's 'hands off' viewpoint in secular affairs does not mean its members remain aloof from the day's news." Editor Johnston cites as evidence the statement of Pastor Naumann upon the election of John F. Kennedy as president in 1960:

"We believe God has given us a president-elect through a free elec-

tion by the citizens. Our God exhorts us in His holy Word: '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.' Romans 13:1.

"As loyal citizens we intend to support our rulers and to obey them in all matters in which they have jurisdiction over us by God's ordinance.

"As our congregations have done in the past, so they will continue to intercede for the president and for all public officials that the Lord would make them a blessing to our land and to all the world."

Continuing with his presentation of Wisconsin Synod views, Johnston writes, "In the school boycotts of 1965, when whites and blacks protested alleged de facto segregation in public schools, Wisconsin Synod Lutherans concurred with the charge that the boycott was against the law and would have no part of it.

"Noninvolvement as a church, however, does not leave the Wisconsin Synod Lutheran free to embrace racism or to remain aloof from public affairs personally.

"Members of this church take part in government at many levels and participate in political activities in various shades of the liberal-conservative spectrum. But each member, said the synod president, is taught to make up his own mind about public affairs 'on the basis of God's word.'

"Furthermore, the synod, while

concentrating on 'saving men's souls,' is not deaf to man's physical needs, Naumann explained.

"The church is not primarily a social agency, but we carry on our social work as a byproduct of the Gospel," Naumann said. "We do it out of love for God and man, as the faith of the Christian manifests itself."

"The synod has long opposed Boy Scout troops for its members, because it believes the religious program is not suitable for Lutheran trained youngsters. So the synod adopted a similar program for its own youth, called Lutheran Pioneers.

"It also opposed the military chaplaincy because it believes no church pastor should be under military control. But it provides its own military chaplains—even in Vietnam combat zones—and picks up the tab itself."

Referring to the debate that led to the break in fellowship with the Missouri Synod in 1961, Johnston notes, "Some observers predicted, in 1953 as the debate quickened, that the synod 'will gradually die out' because of its conservatism.

"But death for the Wisconsin Evangelical Lutheran Synod seems to be taking a long holiday. In the last 15 years it has gained nearly 50,000 members, built high schools and new buildings, started new missions, and is still getting requests for new congregations here and abroad. The synod looms as a refuge, according to Naumann, 'from today's ecumenism and modernism.'"

A Nurse for Zambia

On a cold winter night, December 29, 1968, a sizable group gathered at St. John's Ev. Lutheran Church, St. Paul, Minnesota, to participate



Miss Kathryn Bushaw, R.N.

in the consecration service of Miss Kathryn Bushaw as nurse in the Lumano dispensary, Zambia, Africa. She has a two-year assignment. The sermon was preached by the Rev. Martin Peterman, and the Rev. A. L. Mennicke, chairman of the Executive Committee for Central Africa, read the rite of consecration. Also in attendance were the Rev. Gerhard Horn, a member of the committee, and Mrs. Herbert Speekin, executive secretary of the Medical Missions Committee.

Miss Bushaw studied at the University of Minnesota and pursued a course in nursing at Mounds-Midway School of Nursing. After her graduation in June of 1968 she worked at Mounds Hospital. She is the daughter of Mr. and Mrs. Robert Bushaw, long-time members of St. John's Ev. Lutheran Church.

Following the consecration service refreshments were served by the Ladies' Aid.

A. L. MENNICKE

MINNESOTA

(Continued from page 96)

pastor of Calvary Lutheran Church at Kimberly, Wisconsin. In 1953 he was called as dean of students and professor of Latin and religion at Dr. Martin Luther College and Academy. He served as dean of students until 1958. At present, Professor Brick heads the Latin department of the Academy and instructs in religion. In addition he holds the office of vice-president of the Academy and serves as recruitment director and choir manager for the College and Academy. Professor Brick received his M.A. Degree in Latin at the University of Wisconsin in 1965. He has also done graduate work at the American Academy at Rome and the University of Kansas. During the past three summers he has traveled extensively in Europe.

May our Lord and Savior continue to bless Professor Brick in the ministry of the Church!

D. BEGALKA

† Teacher W. H. Huber †

The Lord called Mr. Walter H. Huber, the seventh grade teacher and vice-principal of St. Lucas Lutheran School, Milwaukee, Wisconsin, to his eternal rest on Thursday, February 13, 1969, two days after suffering a severe heart attack, at the age of 60 years, 9 months, and 25 days.

Born on April 18, 1908, at Artas, South Dakota, Mr. Huber was made a member of God's Kingdom of Grace on May 3, 1908, by the Sacrament of Holy Baptism, administered at Zion Ev. Lutheran Church of Artas, South Dakota. It was at the same church that his covenant with God was reaffirmed by the rite of confirmation on July 9, 1922. Our brother in Christ became a communicant and voting member of St. Lucas Ev. Lutheran Church, Milwaukee, Wisconsin in August of 1964 when he accepted the call to teach at St. Lucas.

Mr. Huber was united in holy wedlock on May 31, 1933, with Wilhelmine Boerger in Springfield, Illinois. This union was blessed with two children, both of whom survive.

Walter Huber graduated from Dr. Martin Luther College in 1931. He entered the full-time teaching ministry of the church when he accepted

the call extended to him through the Synodical Assignment Committee, to the school of our East Fork Apache Mission, Whiteriver, Arizona, where he served until 1943. Mr. Huber then accepted the call to New Salem Lutheran School in Sebawaing, Michigan. Beginning in 1945 he served in the teaching ministry at St. Matthew's Ev. Lutheran School, Iron Ridge, Wisconsin, where he served until February of 1955, when he resigned from the teaching ministry because of his health.

The Lord granted Mr. Huber improvement in his health over the years, so that he was able again to return to the full-time teaching ministry in 1964, at which time he accepted the call to St. Lucas Ev. Lutheran School of Milwaukee, Wisconsin. From 1964 to 1969 Mr. Huber taught the sixth grade. Last September he assumed the teaching responsibilities of the seventh grade and was called as the vice-principal of the school. Over the past 4½ years of consecrated service to the Christian day school and congregation, Mr. Huber also served as faculty advisor for the congregation's Boys' Club and as coach for the school basketball teams.

Mr. Huber was given a Christian burial on Sunday, February 16, 1969. The burial service was held at St. Lucas Ev. Lutheran Church, Milwaukee, Wisconsin, with Pastor Carl S. Leyrer delivering the sermon on the text, Romans 14:8,9. Pastor Robert G. Johnston served as liturgist. Committal services were held the same afternoon at the cemetery of St. Matthew's Ev. Lutheran Church, Iron Ridge, Wisconsin.

Mr. Huber is survived by his wife, Wilhelmine; one son, Norman; one daughter, Mrs. Phyllis Elsner; one daughter-in-law, Mrs. Carlene Huber; one son-in-law, Mr. Keith Elsner; two brothers, Emil and Arthur; two sisters, Miss Adelheid Huber and Miss Erna Huber; five grandchildren; nephews; nieces; and other relatives and friends.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). To him the Lord has said: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

ROBERT G. JOHNSTON

**NAMES REQUESTED
for Our New 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
Massachusetts	Pittsfield Howell Portage
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

SERVICES — RUSSELL, KANSAS

Exploratory services are now being held at the National Guard Armory Building in Russell, Kansas at 4 p.m. each Sunday. For further information write to Mr. John Ulrich, RFD 1, Russell, Kansas, or Rev. G. P. Eckert, 1502 W. 7th St., Hastings, Nebr.

**EXPLORATORY SERVICES
Palatine, Illinois**

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

Pastor H. Wackerfuss
1108 Darrow Ave.
Evanston, Ill. 60202
Phone: 864-5230

REQUEST

A mission congregation is in need of Communion ware. Any church having a used set and willing to give it to Our Savior Ev. Lutheran Church, Birmingham, Ala., is asked to contact:

Pastor Myrl Wagenknecht
7605 Holland Drive, S.W.
Huntsville, Alabama 35802

AN OFFER

To any congregation for the cost of transportation: one or all adult black choir robes (20); one or all children's blue choir robes (20). Contact:

Mr. Eugene Pursell
Route 2, Box 162
Battle Creek, Mich. 49017

**ORDINATIONS AND
INSTALLATIONS**

Installed

Pastors

Henke, Howard N., as pastor of St. Bartholomew Ev. Lutheran Church, Kawkawlin, Mich., by E. Kasischke, assisted by J. Brenner, J. Kurth; Feb. 10, 1969.

Kempf, Dennis E., as pastor of Cross of Christ Ev. Lutheran Church, Coon Rapids, Minn., by W. F. Dorn, assisted by D. Grummert, R. Drewns, D. Westendorf, R. Weeks; Feb. 9, 1969.

CHANGE OF ADDRESS

Pastors

Henke, Howard N.
2471 Fraser Rd.
Kawkawlin, Mich. 48631

Kitzerow, Eugene
Box 116
Big Bend, Wis. 53103

CALL FOR CANDIDATES

The Board of Control of Wisconsin Lutheran Seminary invites the members of the Synod to nominate candidates for the tenth professorship at the Seminary.

The tenth professor will be expected to teach in the fields of New Testament and Church History.

Please send all nominations no later than April 4, 1969, to:

Pastor Emil G. Toepel, Secretary
614 East Street
Baraboo, Wis. 53913

CALL FOR NOMINATIONS

Michigan Lutheran Seminary

Since Prof. William Arras has accepted the call to Dr. Martin Luther College, the Board of Control of Michigan Lutheran Seminary requests the members of the Synod to submit names in nomination for the vacant professorship.

The nominees should be qualified to teach in the field of social science (social studies, history, civics, and economics).

Nominations should be in the hands of the secretary no later than April 5, 1969.

Gerald R. Cudworth, Secretary
34235 Blackfoot Lane
Westland, Mich. 48185

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 8 and 9, 1969.
Place: Northwestern Lutheran Academy, Mo-bridge, S. Dak.
Opening Communion service: 10 a.m., C.S.T.
Preacher: E. Klaszus (D. Krenke, alternate).
Essays: A Sermon Series on the Apostles, W. Loescher; Unionistic Practices at Weddings and Funerals, W. Sprengeler; Mormonism—History, Doctrine, Practice, M. Hahm; Isa-gogical Review of Malachi, N. Engel.
Please bring own bedding for lodging in the dormitory.

L. A. Dobberstein, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH CONFERENCE

Time: Mon., March 24, 1969; 9 a.m.
Place: Bethel Church, N. 24th Place and W. Vine; H. Lange, pastor.
Preacher: A. Walther (C. Weigel, alternate).
Agenda: An Analysis of Stewardship in Other Church Bodies, J. Schaefer; Exegesis: Isa. 52:13-53, H. Winterstein.
G. Schroeder, Secretary

DISTRICT PASTOR-TEACHER CONFERENCE

Date: Tuesday and Wednesday, June 10 and 11, 1969.

Place: Peace Lutheran Church, Hartford, Wis.

Essay: The Divine Call into the Ministry of the Word, Pastor Robert J. Zink.

All pastors, professors, and male teachers of the District are expected to attend.
Heinrich J. Vogel, Secretary

WESTERN WISCONSIN

**METROPOLITAN SOUTH
PASTORAL CONFERENCE**

Date: March 17, 1969.
Time: 9 a.m. Holy Communion.
Place: Zion, South Milwaukee, Wis.
Host: Rev. Paul Hartwig.
Preacher: Exegesis of James 5 by J. Chwo-rowsky; Mission Activity in the Old Testa-ment by V. Thierfelder.
D. A. Witte, Secretary

**SOUTHWESTERN AND MISSISSIPPI
VALLEY JOINT CONFERENCE**

Date: April 15, 1969.
Place: First Lutheran, La Crosse, Wis. (F. Miller, host pastor).
Communion service: 9 a.m.
Preacher: A. L. Mennicke (J. P. Meyer, alternate).
Agenda: "Of the Holy Supper" (VII Formula of Concord) by F. Werner; Panel discus-sion, "How to Foster Bible Study in Our Congregation" by L. Zessin, W. Koepsell, E. Vomhof and R. Siegler, as moderator.
E. Vomhof, Secretary

FORTIETH BIENNIAL CONVENTION

The Fortieth Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held at Dr. Martin Luther College, New Ulm, Minn., August 6 to 13, 1969.

All delegate certification forms should be completed and returned to the office of their respective District Secretaries no later than April 1, 1969. This is essential, in order that the names of all certified delegates may be submitted to the office of the President by April 15, 1969. Ample time must be allowed for the assignment of floor committees and their subsequent publi-cation in *The Northwestern Lutheran*, as prescribed by the Constitution and By-Laws of the Synod (Section 1.05a).

We also call attention to the fact that all matters to come before the convention shall be presented in writing to the Presi-dent not later than the May meeting of the Synodical Council (Constitution and By-laws, Section 2.01e).

Paul R. Hanke, Secretary

APPOINTMENT

Pastor Elwood C. Habermann as Visiting Elder of the Eastern Conference to fill the unexpired term of Pastor John P. Brandt, who has accepted a call into another Dis-trict.

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

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended January 31, 1969, with comparative figures for 1968

	Twelve months ended January 31			
	1969	1968	Increase or Amount	Decrease* Per cent
Income				
Prebudget Subscription Offerings	\$3,637,552	\$3,379,084	\$258,468	7.6
Gifts and Memorials	138,339	98,222	40,117	40.8
Pension Plan Contributions	103,759	85,327	18,432	21.6
Bequest	53,026	1,000	52,026	
Income from NWPB	16,562	16,562	—	
Proceeds from sale of land	—	10,988	10,988*	
Other Income	1,855	4,820	2,965*	61.5*
Total Income	\$3,951,093	\$3,596,003	\$355,090	9.9
Expenditures				
Worker-Training	\$1,404,958	\$1,262,417	\$142,541	11.3
Home Missions	1,171,582	1,082,340	89,242	8.2
World Missions	646,095	565,733	80,362	14.2
Benevolences	688,977	599,512	89,465	14.9
Administration and Services	328,842	308,959	19,883	6.4
Total Expenditures	\$4,240,454	\$3,818,961	\$421,493	11.0
Operating Deficit**	\$ 289,361**	\$ 222,958**		

Accumulated Deficit, July 1966 through January 1969, \$571,798

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

BUDGETARY FUND OFFERINGS FOR 1969

One month ended January 31, 1969

	Prebudget Subscription	Pension	Gifts and Memorials	Total
Arizona-California	\$ 14,106	\$ 1,024	\$ 1,844	\$ 16,974
Dakota-Montana	15,165	300	10	15,475
Michigan	63,911	470	1,546	65,927
Minnesota	58,549	3,775	1,298	63,622
Nebraska	14,778	345	14	15,137
Northern Wisconsin	122,378	5,817	417	128,612
Pacific Northwest	3,055	685	—	3,740
Southeastern Wisconsin	103,501	6,828	842	111,171
Western Wisconsin	106,486	3,652	8,497	118,635
Sent Direct to Treasurer	—	—	3,087	3,087
Total — 1969	\$501,929	\$22,896	\$17,555	\$542,380
Total — 1968	\$445,594	\$19,173	\$13,867	\$478,634

1969 PREBUDGET SUBSCRIPTION OFFERINGS

Subscription and Pension Offerings for One Month ended January 31, 1969

Arizona-California	\$ 15,130
Dakota-Montana	15,465
Michigan	64,381
Minnesota	62,324
Nebraska	15,123
Northern Wisconsin	128,195
Pacific Northwest	3,740
Southeastern Wisconsin	110,329
Western Wisconsin	110,138
Total — 1969	\$524,825
Total — 1968	\$464,767(A)

Note (A) — The information for 1968 has been adjusted to include Pension Offerings for comparison purposes.

MISSIO DEI CONTRIBUTIONS

Total to January 31, 1969

Arizona-California	\$ 163,034
Dakota-Montana	175,811
Michigan	679,159
Minnesota	748,665
Nebraska	167,074
Northern Wisconsin	1,099,805
Pacific Northwest	50,624
Southeastern Wisconsin	1,342,452
Western Wisconsin	935,246
Sent Direct to Treasurer	62,225
Total	\$5,424,095
Total Subscription	\$5,525,000
Percent received	98.2%

NEW MATERIAL FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

THE CHOICE IS YOURS is a series of 65 color slides and a 25-minute tape recording that was written and produced by the Young People's Society of St. Mark's Lutheran Church, Watertown, Wis. Several discussion questions are included. The story tells of the problems faced by a teen-age girl when she must make a choice between going out with friends or attending church. In addition to showing young people how to face some of the problems that life poses, the slide series also shows what can be accomplished through a youth-group project. Although THE CHOICE IS YOURS is primarily pointed towards teen-agers, it would also be of interest to upper elementary students, parents, and other adult groups. Order by number S-10-C1Y.

BUSINESS MANAGER WANTED

Wisconsin Lutheran Seminary is interested in engaging the services of a man with the ability to supervise nonacademic personnel (custodial, maintenance, and food service), to assist in executing building projects, and to manage the business office of the Seminary. He should be capable in the areas of accounting and purchasing.

An application blank will be sent to those who signify their interest. A personal interview will be arranged with those who qualify.

Recommendations of prospective candidates are welcomed.

Please write:

Wisconsin Lutheran Seminary
Board of Control
11831N Seminary Drive 65W
Mequon, Wis. 53092

NOTICE

The next regular meeting of the full Board of Trustees is scheduled for

April 14 and 15, 1969.

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

Norbert E. Paustian, Secretary
Board of Trustees

REQUEST FOR COLLOQUY

The Rev. C. A. Rathjen, Muscoda, Wis., now serving in The Lutheran Church—Missouri Synod, has requested a colloquy preparatory to entering the public ministry of the Wisconsin Ev. Lutheran Synod. Inquiries or comments regarding the applicant may be directed to the undersigned who, together with Vice-Presidents Harold Wicke and Donald Bitter, conducted the initial interview.

Carl H. Mischke
Western Wisconsin District President