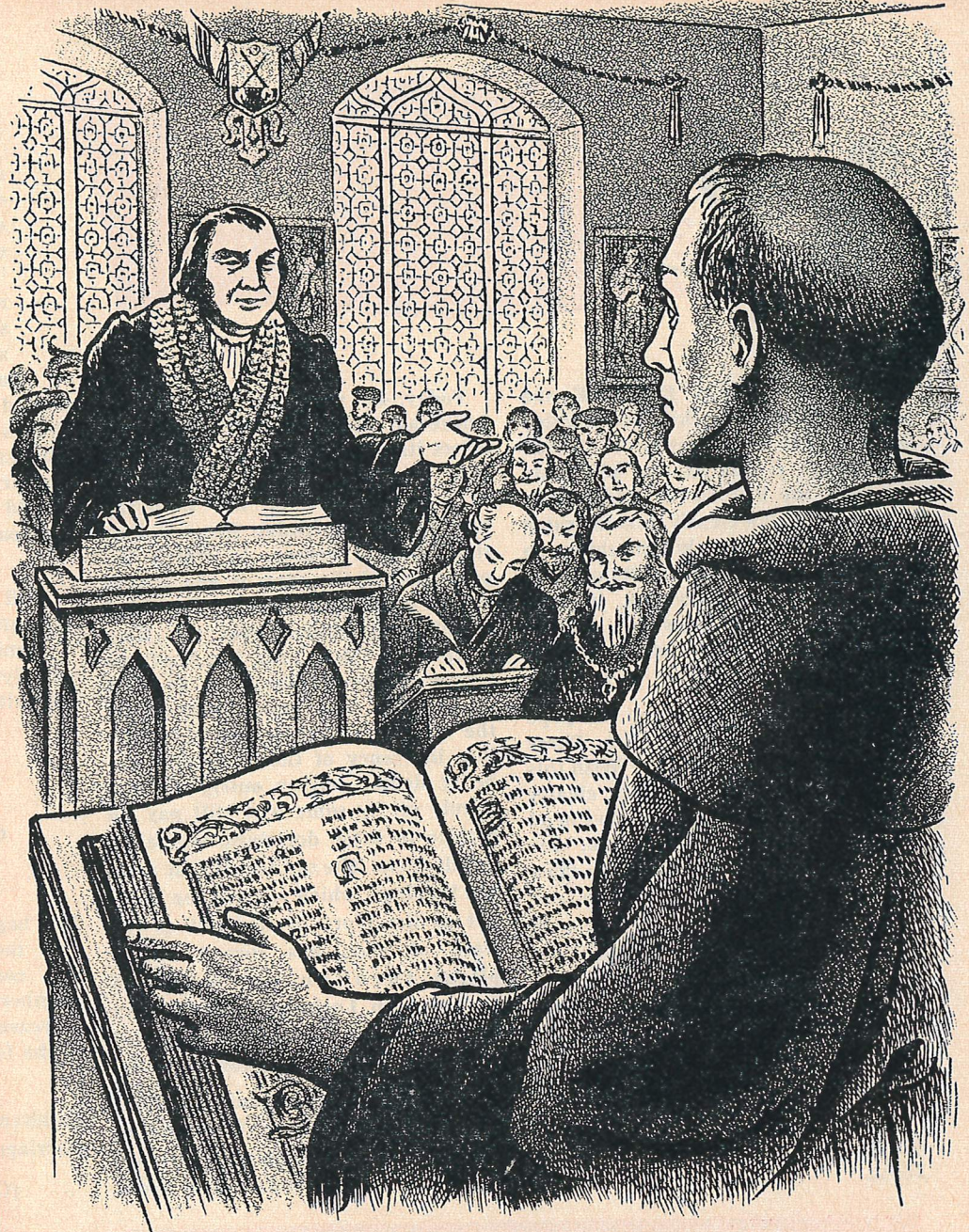


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Luther at Leipzig 1519

THE NORTHWESTERN Lutheran

In This Issue —

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Seminary Enrollment Reaches All-Time High	Page 390

October 26, 1969



BRIEFS by the Editor

AS THE COVER PICTURE and several articles in this Reformation issue of *The Northwestern Lutheran* remind us, it was exactly 450 years ago that the historic Leipzig Debate was held, which clearly demonstrated that Luther based his teaching on Scripture alone, whereas Rome, represented by Dr. John Eck, its fire-brand champion, drew its dogmas from the decrees of church councils and the pronouncements of popes.

"Neither the Church nor the pope can establish articles of faith. These must come from Scripture." With this declaration at Leipzig Luther clearly enunciated the so-called formal principle of the Reformation, the principle that Scripture alone must determine all matters of faith and life. This principle, sola Scriptura, is one of the three pillars of Lutheranism. The other two pillars, sola gratia and sola fide (salvation "by grace alone" and "through faith alone") constitute the so-called material principle of the Reformation, the doctrine that we are justified before God by grace through faith in Christ Jesus.

Today, 450 years after Leipzig, the Lutheran Church formally still professes its adherence to the sola Scriptura principle. Tragically, however, in a large part of the Lutheran Church this profession has a hollow ring. Human reason, to which the preaching of the cross is and always will be foolishness, is being permitted to sit in judgment over the Holy Scriptures. "Thus saith the Lord" no longer settles questions of doctrine or practice. The verbal inspiration, the binding authority, and the absolute inerrancy of the Scriptures are being denied, either outrightly and openly or, by some who still pay lip service to these doctrines, indirectly but de facto. The sad fact is that modern theology, which regards the Bible not as the Word of God but as the word of man, has spread like a plague through vast sectors of Lutheranism. Lutherans affected with this blight have, in reality, endorsed and embraced the theology of Eck.

The position Luther took at Leipzig was later embodied in the Lutheran Confessions. The Smalcald Articles drafted by Luther state: "The Word

of God shall establish articles of faith, and no one else, not even an angel." The Formula of Concord likewise declares: "The Holy Scriptures alone remain the only judge, rule, and standard, according to which, as the only test-stone, all dogmas shall and must be discerned and judged." By God's grace, this is still the firm conviction and confession of our Wisconsin Ev. Lutheran Synod. God forbid that we should ever surrender or betray this precious Lutheran heritage!

* * *

OUR SYNOD'S STATISTICS FOR 1968 are now available. Pastor Walter E. Zank of Beaver Dam, Wisconsin, our Synod's statistician, reports the following figures:

Baptized Members

1968 — 371,802

1967 — 371,048

Communicant Members

1968 — 259,954

1967 — 256,776

Our baptized membership has therefore increased this past year by .2 per cent, while the communicant membership increased by 1.2 per cent. Increases are also recorded for 1968 in the following categories:

	1968	1967
Children Confirmed	7,462	7,152
Marriages	3,411	3,145

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

The Northwestern Lutheran

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COVER — In July 1519, 450 years ago, Luther took his stand firmly on the Holy Scriptures in the famous debate with John Eck, Rome's most learned theologian. An eyewitness has left a description of the contestants: "Martin is of middle height, emaciated from care and study, so that you can almost count his bones through his skin. Eck is a heavy, square-set fellow with a full German voice supported by a hefty chest."

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Editorials

Turning On The pot and acid festival, accompanied by the incessant beat of rock bands, which drew 400,000 young people to Woodstock, New York, in August, was a mass demonstration that untold numbers of American youth have accepted drugs as a way of life. They are using marijuana, LSD, barbiturates, amphetamines, mescaline, pelote, to "turn themselves on," not only to sensitize themselves to manic rock beat, but to extract more meaning and pleasure out of life.

What hasn't been turning these young people on, that they have taken to drugs? Work—solid, productive, satisfying work—gives life meaning and purpose as God intended it to, but too many young people do not have to do real work. An affluent society that pampers its young has caused many to believe that work is for "squares" and that the world owes them a living.

Education was once a prize for which young people strove. Now that it is increasingly looked upon as a right rather than as a privilege, youth no longer finds as much satisfaction in gaining an education as it once did. The children of junk dealers and rag peddlers needed no drugs to turn them on; they were determined to get an education.

Much of our youth is also too blase, too sophisticated, too cynical to become absorbed in a cause. Young communists who believe that it will be their destiny to inherit the earth, young nationalists who are imbued with zeal to serve their country, young conservationists who dedicate themselves to preserving unspoiled nature don't need drugs to turn them on. They are not aimless or bored or frustrated as so many drug takers are.

Most alarming of all, most of these drug takers lack the steady and also the stimulating influence of Christianity. If Jesus Christ were a living reality in their lives, they would need to look nowhere else for the true meaning of life. If they were His disciples, they would not have only false guides to follow, and they would not be pursuing a will-o'-the-wisp. If they were on fire for Christ and His cause, they would need no cheap and artificial stimulus of drugs to turn them on.

What empty, confused, misdirected lives these young people must lead if they must rely on drugs to capture life for them!

CARLETON TOPPE

* * *

Love Originates in God Love has long been the favorite word of those who write the lyrics of popular songs; and it is the dominant theme, with few exceptions, of modern novels and short stories. Boy-meets-girl is the setting, and the word is used almost exclusively in this context.

In recent years renewed emphasis has been placed on the word love, particularly by members of the younger generation. The word is emblazoned conspicuously with spray cans on walls and jalopies. But oddly enough in a

sex-oriented society it is not necessarily meant to refer to romantic relationships. The word is often used in a different connotation. Serious-minded young people are deeply disturbed by the hostility between nations, races, cultures, and individuals. They sincerely feel that there ought to be more love and less hate in the world.

Love in this sense has been given so much emphasis by troubled youth of the day that it may appear as if the concept originated with them. A few weeks ago a revivalist, appealing to a motley gathering of youth in a public park, spoke of love as "your word," in effect almost crediting modern youth with its discovery.

However, the word love, or its equivalent in other languages, has been around for a long time. As a matter of fact, the concept goes back before the origin of the human race. It originated with God. Love is the essence of God: "God is love," writes St. John. God's Word is a message of love: "God so loved the world that he gave his only-begotten son." God's Law requires nothing but love: "Thou shalt love the Lord thy God . . . Thou shalt love thy neighbor as thyself." "Love," writes St. Paul, "is the fulfilling of the law." The "new commandment" which Jesus gave is "that ye love one another."

Lack of love is indeed what is wrong with the world, as many perceptive young people of today have correctly noted. But they are not the first to have discovered this. God's Word points it out, and believers have confessed it since man first sinned. Lack of love—for God and man—constitutes sin, the curse of the human race. This is why Jesus Christ came into the world 2000 years ago.

In seeking to correct the sorry state of today's world concerned young people could accomplish a good deal more by throwing away their spray cans and picking up their Bibles. The Bible is a story of love in the pure sense of the word. By looking at the world they can only find reason to protest. By looking at the Word they can find the remedy.

IMMANUEL G. FREY

* * *

Dr. Moldehnke When German immigrants by the thousands and tens of thousands streamed into the middle western States between 1840 and 1870, there was naturally a great shortage of pastors and teachers to serve them. Their difficulties in the matter of spiritual care for themselves and their children were made all the greater by the fact that they were scattered in tiny groups through the forests of eastern and central Wisconsin and southern Minnesota, and they would not have been easily reached even if there had been passable roads through this virgin country.

At the same time, Germany had a large surplus of young candidates for the ministry. Some of these young men had to wait many years before being finally assigned to a parish in the State Church. The church authorities

(Continued on page 398)

"I Believed, and Therefore Have I Spoken" A Devotion for the Festival of the Reformation

"I believed, and therefore have I spoken; we also believe, and therefore speak" (II Corinthians 4:13)

Four-hundred and fifty years have passed since Martin Luther took his difficult but courageous stand at the Leipzig Debate, an event more fully described elsewhere on these pages. Why do you suppose Luther took this stand? St. Paul gives us the answer, in a word originally spoken by the Psalmist. Martin Luther lived according to this word, and God asks that you and I make it our Reformation motto:

I BELIEVED, AND THEREFORE HAVE I SPOKEN

What Luther did 450 years ago he did not because he thought it was a good idea; he did what he did because he had no choice. With St. Paul, Luther said: "I believed, and therefore have I spoken." Luther firmly believed that the Scripture is God's Word.

God Is the Author

This simple belief has to be the basis for any God-pleasing Reformation celebration today. The mere fact that we have God's Word is testimony to the condescending love of God. We sinners were separated from God, cut off from all communication with Him. Since we were helpless to establish contact with Him, God made contact with us. He put the good news of heaven into words and sentences and paragraphs. He used human writers to do this, but He is the Author. It is this conviction which brought about a reformation in Luther, and a Reformation through Luther.

The Very Word of God

We bear Luther's name not because we worship the man, but because we share his commitment to the Scriptures of the Old and New Testaments as the very Word of God. Like Luther, we are convinced that the message of the perfect life and innocent death of Christ is the only solution to our sin problem. Without the assurance of God's love in Christ the past is only a trail of unforgiven sin, the present is only a meaningless jumble of people and events, and the future is a ghastly nightmare.

Sole Authority

At the Leipzig Debate Luther for the first time publicly declared that the Scripture is the sole authority in the Christian Church. "No church council has the authority to establish new articles of faith," he maintained. "These must come from Scripture."

Are you a true heir of the Reformation, or just an onlooker? Do you believe that the Scriptures are the *true* Word of God, but also the *only* Word of God? Are you glad that the final authority in our church rests with no human, but with God's written Word? Do you thank God each Sunday that your pastor is able to say "Thus saith the Lord!" instead of "It seems to me"?

Two Martins

History tells us of an interesting contrast between two sixteenth-century European monks. A Swiss monk named Martin of Basel came to a knowledge of the truth, but was afraid to say so publicly. He therefore wrote on a leaf of parchment: "Most merciful Jesus Christ, I know that I can be saved only by the merit of Thy blood. I acknowledge Thy sufferings for me. I love Thee!" He removed a stone from the wall of his chamber and hid the note there, where it was discovered a hundred years later.

About the same time a German monk named Martin Luther discovered the truth of the Gospel. He said, "My Lord has confessed me before men; I will not shrink from confessing Him before kings." Luther was re-echoing the sentiment of St. Paul, who in turn was quoting the Psalmist: "I believed, and therefore have I spoken."

Our God-Given Assignment

Here is the God-given assignment of the Christian Church. There is something pathetically dishonest about people (and congregations) who show interest in pure doctrine only to keep it for themselves. As the Holy Spirit takes over in our heart, He leads us to say with St. Paul and with Martin Luther: "I believed, and therefore have I spoken!"

Speaking for Christ may not always be easy, but it is critically needed. God has placed into our hearts and onto our lips the only message which can solve the deepest problems of man. Through us God wants to announce: "I have not only canceled something which stood as a debit in the hopeless account of man; I have also entered something which will stand as an eternal credit: the holiness of My Son!"

God knows that another problem ruining the lives of countless millions is the meaninglessness of life. By salvaging the truth that every Christian is a priest of God, Luther helped people to understand that a life spent close to Jesus Christ has dignity and worth. Only such a life hangs together and makes sense. Only when a man lives to the glory of God can he live with real meaning, and die with real peace. This is the word we owe a guilty and confused world.

Our Reformation Task

God has not called us to be eyewitnesses of the Savior; He gave that job to His first-century disciples. God has not called us to rediscover the truth of the Gospel and to restore it to the Church; God accomplished that work through Martin Luther. But God has called us to say with the Apostle Paul and with Martin Luther: "I believed, and therefore have I spoken."

This is our Father's business, and it's our business, and He asks that you make it your business.

JOHN C. JESKE

[The author has recently accepted a call as professor of Old Testament and homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.]

"Sola Scriptura" . . . Luther at Leipzig, 1519

This year marks the 450th anniversary of the Leipzig Debate, during which three champions of theology debated for 18 days on the chief doctrines of the Christian faith. Of the three, Martin Luther was the most important. Yet the other two men, John Eck and Andreas Carlstadt, were listed as the chief contestants because they had been the challengers, and it was they who began the debate on the afternoon of June 27, 1519.

Eck, a brilliant but blustering doctor of theology at the University of Ingolstadt, had been Luther's friend until he read the 95 Theses two years previously. He immediately set down his objections in an abusive pamphlet titled "Obelisks" (daggers). Luther, stung at this attack by a friend, replied in kind in a pamphlet titled "Asterisks" (stars). He hoped that his "stars" would provide enough light to show Eck that he had been "extremely treacherous and abominable" in acting as he did. The war of the pamphlets was on.

Eck's Challenge

Dr. Carlstadt, Luther's colleague at the University of Wittenberg, now entered the fray. A long-winded, opinionated little man who wanted to out-Luther Luther, he concocted 406 theses against Eck, and was promptly challenged by the latter to a public debate. When Carlstadt accepted, Eck persuaded the University of Leipzig to stage the contest. At first the theological professors of that institution demurred, especially after they heard that Luther would participate, but Duke George of Saxony forced them to yield. "A theologian who may not debate is like a sheep dog that may not bark," he said. He would rather spend his money "to support old women who can knit than theologians who cannot discuss."

The three contestants prepared strenuously for the disputation. Luther plunged into the study of church history to furnish himself with facts about the supposed supremacy of the pope. Both he and Eck drew up 13 articles to be used as bases for the discussions. The thirteenth, concerning papal claims, was considered the most important and actually was the first to be debated by the two men.

Preparations in the City

In the meantime great preparations were being made at Leipzig, and prominent visitors began to pour into the town. When it became apparent that the crowds could not be accommodated in the largest lecture room of the university, Duke George offered the great hall of his Pleissenburg for the tournament and decorated it appropriately. Behind the seats to be occupied by Luther and Carlstadt, hung a large banner displaying the emblem of St. Martin. Another banner behind Eck's chair flaunted the victory of St. George over the dragon.

Eck arrived nine days early and hobnobbed with influential citizens. He was plainly the favorite of the Leipzigers. How they felt toward Luther may be gathered from the following incident. One morning after his arrival

Luther chanced to visit the church of the Paulinians while the clergy were busy with the mass. When his presence became known, the priests grabbed the holy vessels and skurried into the sacristy, evidently afraid that the "heretic" might contaminate them.

The Wittenbergers arrived some days after Eck. A contemporary described their entry. Carlstadt rode alone in the first wagon. As principal speaker he carried the passports and a stack of books from which he hoped to read during the debate. Behind him in a second wagon rode Luther, Melanchthon, and other doctors. The rear was brought up by 200 students armed with battle-axes. The professors were lodged in private homes, Luther staying with his printer, but the students were quartered in public inns, where they soon got into so many skirmishes with Leipzig students and townsmen that the town council stationed constables on the streets and at the castle door and gave Eck a bodyguard.

The Wittenberg procession had hardly entered the city when a wheel bounced off Carlstadt's wagon, tossing him and some of his books into the mud. This was not the end of his troubles. When Eck noticed how much Carlstadt depended on his books, he forced through a ruling that neither books nor notes should be brought into the arena. This gave Eck a distinct advantage, for he had a phenomenal memory and an uncanny skill in overwhelming an opponent with a torrent of words. But Carlstadt won out on another point, that notaries should take down everything that was said. Eck protested that this would chill the heat of the discussions, but Melanchthon rejoined that "the truth might fare better at a lower temperature."

The Opening Ceremonies

On the opening day, June 27, the assembly attended mass in St. Thomas Church, where J. S. Bach two centuries later functioned as organist and choirmaster. For this occasion the resident musician, George Rhaw, arranged a musical setting that was presented by a choir of 12 trained voices. After mass, the assembly marched to the castle, where they listened to a two and a half hour welcoming address and then adjourned for dinner. Eck had received a deer from the duke and Carlstadt a roe. Luther got only the customary guest allotment of wine. The debate between Eck and Carlstadt over the depravity of man and man's ability to do good works finally got under way in the afternoon and continued for four days, with time out for holidays. It was generally conceded that Eck outshone his opponent.

On July 4, Luther began to speak. A friendly eyewitness described him at the time as

of middle height, emaciated from care and study so you can almost count his bones through his skin. He is in the vigor of manhood and has a clear, penetrating voice. He is learned and has the Scripture at his fingertips. . . . A perfect forest of words stands at his command. He is

affable and friendly, in no sense dour or arrogant . . . (but) everyone chides him for the fault of being a little . . . more caustic than is prudent. . . .

The two contestants were evenly matched. Luther was most concerned about establishing the truth of his views on the basis of Scripture; Eck was more intent on upholding traditional Catholic doctrine and showing how far Luther had departed from it. Eck had the easier task, especially in the first part of the encounter. It was not difficult to show that Luther's views on the papacy differed from those held by the church. The better Luther argued, the more he proved Eck's contention.

Eck Links Luther with Huss

Through his intensive study of church history Luther had discovered that some of the decretals, or documents, on which popes based their claims to be successors of St. Peter were forged. But the Leipzig audience was not ready for this disturbing truth, and Eck shrewdly intimated that Luther "was espousing the pestilent errors of John Huss." The Bohemian reformer Huss had been condemned by the Council of Constance and burned at the stake a century before. Luther himself felt uneasy about the insinuation. "I repulse the charge of Bohemianism," he cried.

Yet after further study he boldly asserted that some of Huss's teachings had been Scripturally correct and should not have been condemned. It was at this point that Duke George angrily placed his arms akimbo and uttered his favorite curse: "The plague take that!" Eck asked: "Do you really mean to say that the holy council of Constance erred?" Luther replied that not only this council but others also had occasionally erred. "I tell you, reverend father," roared Eck, "if you say that a council

legitimately called errs or has erred, be then to me as a Gentile and a publican."

Luther's Notable Statement

Part of the dispute turned on the interpretation of Matthew 16, where Jesus declared: "You are Peter, and on this rock I will build my church." Luther rightly argued that this passage says nothing about the pope as successor of Peter, but Eck quoted a cloud of theologians who said it did. He wanted to know how Luther dared to attach more weight to his own interpretations of Scripture than to those of popes, councils, doctors, and universities. Luther replied that a simple layman armed with Scripture is to be believed above a pope or council without it. All articles of faith must be grounded in Scripture. And that statement, as it turned out, was the most notable thing said during the whole debate.

Luther and Eck debated on various other topics—purgatory, indulgences, priestly absolution, and satisfactions (church punishments) for sin. Yet most of the long arguments accomplished little except to accentuate the differences between the disputants and to set the battle lines for the future, for the pamphlet war not only continued but grew more acrimonious after the debate. To his dying day Eck remained Luther's most formidable Catholic adversary.

Yet the Leipzig debate was significant if for no other reason than that it gave Luther a chance to declare and clarify his principle that the Scripture must be the source and norm of Christian doctrine. "Sola Scriptura"—the Scripture alone—became the rallying cry of his followers. It is still one of the watchwords of the Lutheran Church.

E. C. KIESSLING

[Dr. E. C. Kiessling is professor of English at Northwestern College, Watertown, Wisconsin.]

Luther's Reformation, A Worldwide Missionary Effort

Luther's Reformation was a worldwide missionary effort because of his discovery of justification by faith as the heart of the Gospel. A Gospel which declares all men, Jews and Gentiles alike, justified and offers them for Christ's sake the forgiveness of sins without the works of the Law, has to be preached to all men. Even if Luther and his coworkers were far from being able to reach all men, nevertheless, by his discovery of the justification by faith the groundwork for a worldwide missionary effort was laid and the seed was sown for our present-day worldwide missionary activity.

Luther's worldwide mission-mindedness was instrumental in bringing about this worldwide missionary activity. Already in his day the influence of the Reformation did not only extend throughout all of Germany, but from Scandinavia to Spain, from the Balkans to Brittany. And beyond these already Christianized European coun-

tries the Reformation was not without the effort to carry the Gospel of the justification by faith to non-Christian peoples, to the Jews and the Turks.

The First Lutheran Missionaries

The first Lutheran missionaries were trained in Wittenberg. Of the 16,000 theological students which the University of Wittenberg admitted between 1520 and 1560, one third came from northern Germany, one third from southern Germany, and one third from foreign countries. These devoted missionaries did not only carry the true Gospel message into the very centers of Germany's Roman Catholic strongholds, but northward into the Scandinavian countries, eastward into the Baltic and Balkan states, southward into Italy, France, and Spain, and westward into the Netherlands and Brittany.

We can speak of these emissaries as missionaries, because they went out from Wittenberg and all other

Lutheran circles into near and distant countries and cities, over waters and islands through the endless forests of the northern and eastern coastal regions of the Baltic preaching the Gospel Word of justification by faith from the housetops. In part and in essence these missionaries were already fulfilling Luther's prophecy: "Preachers shall fly round the globe and find those who are awaiting them and also receive them joyfully."

Luther Left It to the Word Alone

This remarkable spread of the Gospel Luther ascribed solely to the Word, in no way to himself. "I simply taught, preached, wrote God's Word; otherwise I did nothing . . . I did nothing," he repeats; "the Word did it all . . . I did nothing," he says for the third time, "I left it to the Word."

Indeed, Luther did nothing except to teach, preach, and write. He taught God's Word as Doctor of the Holy Scripture to thousands of students and thus trained them to be devoted missionaries. His preaching of God's Word was echoed by hundreds of fellow preachers. Making new inroads into the hearts of the people, the Gospel burst forth once more and let Jesus Christ shine into the hearts of Luther's many hearers.

He wrote — and how did he write — by translating the Bible from the original into the idiom of his people, making it fully meaningful to ordinary men and women. He wrote his Postils, brief sermons, which were read from the pulpits by the many emergency preachers to the multitudes congregating in their houses of worship to hear the new Gospel message. He wrote his two Catechisms, the Large and the Small, whereby he introduced religious instruction in both school and church, an instruction "in which the heathen who want to be Christians are taught and guided in what they should believe, know, do, and leave undone, according to the Christian faith." He wrote innumerable *Flugschriften*, tracts replete with words of instruction and edification, carried by missionaries and booksellers from house to house in the countryside, villages, and cities to be read by young and old. He wrote over 3000 letters, which were international in scope, advising and exhorting and exerting a widespread missionary influence.

Luther wrote some 37 hymns, inviting the worshipers to participate in the services on a scale unknown in pre-Reformation times. Among these hymns we find the mission hymn: "May God bestow on us His grace" with the words: "And also to the heathen show Christ's riches without measure and unto God convert them . . . Let all the world praise Him alone." Our readers' attention must also be called to the closing verse of Luther's hymn: "Dear Christians, one and all, rejoice," which reminds one of the last words of the Great Commission in Matthew 28:20: "Teaching them to observe all things whatsoever I have commanded you," and which reads:

*What I have done and taught, teach thou,
My ways forsake thou never:
So shall My kingdom flourish now
And God be praised forever.*

By writing thus Luther himself could declare his writings to be a means of a worldwide missionary activity, as they indeed were.

Luther's Writings Read in All the World

Whenever missionaries left Wittenberg to go back to their native countries, they not only translated Luther's writings into the languages of their respective countries, but followed their exemplar in writing their own works and above all in translating the Bible as Luther had done into their mother tongue for their own people to read and study.

This constant and progressive course of the Gospel Luther compared with a stone thrown into the water: "It makes ripples and circles around itself which move farther and farther outward, the one pushing the other, until they reach the water's edge. Although it may become quite still in the middle, yet the ripples do not rest but move outward. So it goes with the preaching of the Gospel: it began with the apostles and continues on and on. Preachers carry it forward; it is hunted and persecuted from place to place, yet continues to be made known to those who have not heard it before." Thus "the new Word, the Gospel will be preached in all lands, nations, and languages, not only among the Jews, not only in Jerusalem, but in all tongues." In short, "God's grace will be preached everywhere."

Preaching in Public and Not in a Corner

This trust in the missionary power of the Word did not blind Luther to the fact that preaching in public and not in a corner is hard work for us. To dare to proclaim the mercy of God in public and not in a corner Luther declares to be "boldness above boldness, strength above strength, and courage above courage." There are various factors that close our lips. "Sometimes the fear of danger, sometimes the hope of gain, often the advice of friends intervene." All this makes it quite evident why the Psalmist in his 51st Psalm prays "that his lips be opened by God Himself . . . to bear the name of the Lord before the devil, the world, kings, princes, and all flesh."

To bring this about Luther also turns to individual Christians and speaks to them of mission work among heathen: "All Christians should bear much fruit by means of the Word among all heathen, convert and save the souls of many. Thus they should spread the Word as a fire, which burns in the midst of dry wood or straw. Even thus the fire of the Holy Ghost shall devour the heathen according to the flesh, and make room everywhere for the Gospel and the Kingdom of Christ." Christian slaves among the Turks did this very thing by their confession and good works, including those Christians who because of the military advances of the Turks suddenly found themselves in genuine mission territory.

Luther's Worldwide Mission-mindedness Bears Fruit

Not long after Luther's death an Austrian nobleman and a Slavonic clergyman directed their efforts to the spread of the Gospel not only among the southern Slavs, but also among the Turks by providing the former with

Lutheran literature and the latter with a catechism in Slavic letters. The New Testament was translated in 1559 in the Slavic alphabet and recommended by a committee of ecclesiastical and secular experts as "a means of also bringing the true Christian religion and the saving Gospel into all of Turkey." Duke Louis of Wuerttemberg in 1583 sent a scholar to Morocco to learn the Arabic language and the Moslem religion that missionary work might be carried on among "these barbaric peoples." King Gustavus Vasa of Sweden, from 1559 on, encouraged mission work among the pagan Lapps, to be continued by Gustavus Adolphus.

These were the first worldwide missionary efforts of Luther's Reformation. Others followed. They call forth the question in how far we as members of true Lutheran churches have been and are following the missionary zeal and example set by Luther and the first Lutheran missionaries. If we have been amiss, let us repent and bear the fruits of repentance, those of a worldwide missionary effort at home and abroad.

PAUL PETERS

[Dr. Paul Peters is Professor Emeritus of Old Testament and Church History at Wisconsin Lutheran Seminary, Mequon, Wisconsin.]

Briefs

(Continued from page 382)

Burials	3,731	3,473
Congregations	923	913
Pastors Serving Congregations	711	694
Christian Day Schools	236	235
Teachers	989	957
Day School Enrollment	26,073	25,571
Sunday School Enrollment	54,766	54,149
Bible Classes High School	5,673	5,669
Adult	10,034	9,568
Attending Synodical Schools	2,008	1,897
Attending Area Lutheran High Schools	3,002	2,689
Average Contributions for Synod's Budget	15.15	13.76
Average Contributions for Home Purposes	73.09	68.91
Average Contributions for All Purposes	98.38	95.02
Decreases are reported in the following areas:		
	1968	1967
Children's Baptisms	7,930	8,128
Adults Baptized	568	571
Congregations with German Services	60	72
Pastoral Vacancies	41	47
Part-time Weekday Schools	4,554	4,889
Average Contributions for Nonbudgetary Synodical Purposes	6.21	8.74

The average Communion attendance per year remained the same at 3.9.

A SINGLE UNITED LUTHERAN CHURCH IN THE U.S.A. was proposed on September 3 by the Rev. Dr. George F. Harkins of New York, secretary of the Lutheran Church in America. Addressing a convocation of pastors of the American Lutheran Church, Dr. Harkins asked, "Hasn't the time come when all four bodies participating in the Lutheran Council in the U.S.A. will begin talking openly, cordially, energetically, and optimistically about the possible necessity as well as the evolutionary possibility of a single united Lutheran Church in the U.S.A.?"

Preliminary steps called for by Dr. Harkins include joint control and support of theological seminaries, joint administration of world mission endeavors, cooperative planning of home mission endeavors to avoid all unnecessary duplication of effort and all semblance of competition, a single campus ministry, and consolidation of neighboring congregations for the purpose of strengthening the Lutheran community and a common Lutheran witness.

"Cooperative Lutheranism," Dr. Harkins stated, "needs to move forward in this country to united Lutheranism, and I genuinely hope that you and I will live to see the day when unity becomes reality."

Working together in the Lutheran Council in the U.S.A. (LCUSA) are the Lutheran Church in America with 3,279,517 members, The Lutheran Church — Missouri Synod with 2,870,355 members, the 2,575,300-member

American Lutheran Church, and the Synod of Evangelical Lutheran Churches with 20,556 members. Together they represent about 95 per cent of the Lutherans in the United States.

Referring to the July convention action by the Missouri Synod establishing pulpit and altar fellowship with the ALC as "a significant step," Dr. Harkins added, "Naturally, I had hoped that a similar action might have been taken vis-a-vis the Lutheran Church in America, but the time was apparently not ripe for that kind of far-reaching move." Dr. Harkins also noted that in July formal action was completed by the ALC establishing pulpit and altar fellowship between its congregations and those of the LCA. "The fact is," he pointed out, "that the Lutheran Church in America, having acknowledged 'as one with it in faith and doctrine all churches that likewise accept the teachings' of the unaltered Augsburg Confession and Luther's Small Catechism, which we all recognize as 'true witnesses to the Gospel,' now waits for The Lutheran Church — Missouri Synod to act reciprocally."

In theory the Missouri Synod holds that its fellowship principles do not presently permit the practice of fellowship between it and the LCA. In reality, within the framework of LCUSA it already is practicing fellowship with the LCA. When Lutheran church bodies no longer determine their fellowship relations according to Scriptural principles, and when they practice a de facto fellowship such as that within LCUSA, one must admit that the logic of Dr. Harkins' proposals is compelling.

Consider the Alternatives

When parents casually allow their children the swill of this world, while we make every effort to guide them in the way of life and edge them away from the vile and vain, we cannot help wondering if it is worth the trouble. With even church leaders advocating that we can be content to get along with minimum agencies, one catches himself asking if there is any point in exhorting parents and congregations to upgrade and expand. When we see others blithely putting their own ease and satisfaction ahead of doing the best for children for whom they are responsible, a natural (and fleshly) reaction is, "Why should I knock myself out?"

Such doubts and discouragements can be allowed to fester only if the alternatives to the best in Christian training are now acceptable to us. If we let down, how many of the influences in those children's lives will tend to hold before them God's real Truth about life: Where did we come from? What are we here for? What is the way? Any inclination that we may have to lower our sights or relax our efforts in a program of Christian education ought to be resisted strenuously, if we consider the alternatives.

Godless Humanism from the Outside

Children can be led to understand that "babies are in the mind — cells are in the womb." Thus a prominent educator has expressed on TV the conclusion to which sixth-graders are to be brought in leading them to formulate an attitude on the question of abortion.

This is an expression of the man-centered, animalistic outlook on life that threatens to fill any vacuum left by retrenching in Christian education. If the Bread of Life is provided in stingy portions, count on children being filled with a diet of Darwin, Diana, and Dewey. In some sections of the country these ingredients are now attractively packaged in a new format labeled "Family Life Education."

Proponents acclaim it as the remedy to halt delinquency, illegitimacy, mental illness, and broken homes. It is hailed as the wave of the future in "total education." The idea is being sold that now we have a kindergarten-to-twelfth-grade program

that will "develop attitudes and values, honesty, respect, faith, reverence." When parents ask, "Respect for what? Faith in what? Reverence for what?" no satisfactory answer is provided. But the answer cannot be overlooked; it is vital in assessing this alternative.

Firsthand experiences already provide a basis for some evaluating. With the Creator eliminated (second-grade indoctrination graphically originates life in the sea), human consensus is the only gauge for behavior. Teachers are briefed on how to steer discussions about what is good or right in such a way that the findings turn out to be inconclusive. For their emotional well-being, the thinking of fifth-graders is deliberately directed to bypass parental authority.

Then comes the area of the biological. Eliminate the First Article, and any point in the Sixth Commandment has gone out the window too. The alternative is a position that is amoral and animal. The highest objective in pushing sex information turns out to be the elimination of disease and unwanted pregnancies. Gone is any recognition of the gift of sex and marriage from the hand of a Creator. Gone is any sense of partnership with Him in raising up another generation through His design in procreation. The alternative is mere biological recreation. Even unbelieving psychologists are alarmed about the danger of destroying our whole way of life by instilling an animalistic view of sex that devastates any genuine regard for marriage and the home.

Here then is one of the alternatives ready to take over our children's thinking about life, if we concede. But it is not the only one; look at another.

Perpetual Self-righteousness from the Inside

"If we do good and pray . . ." How sad and disappointing that we so often get answers like this to questions about how to get to heaven, even from children who have been in our classes quite frequently! Or noncomprehending statements like, "He died to save our sins." Or misbeliefs like, "Our uncle died yesterday, but Mommy says he's in heav-

en, 'cuz he was a very good man."

These are symptomatic of the natural man who is not ready to relinquish his hold. None of our children was born a Lutheran. They were all born trusting in merit, and it doesn't take any effort for them to revert to the religion of merit. It comes naturally. Analyze it. It minimizes sin. It easily replaces the cross with a totem pole assurance: I'm not tops, but there are others below me, so I guess I'll get by. It closes an eye to what God condemns, and substitutes a more flexible attitude toward right and wrong. It takes the mercy of God in Christ and recasts it into a home-made lenient god. Relax in Christian education, hold back in making plain the Law of God day after day, and the effect of the pressure from the inside can already be predicted.

The Truth is needed consistently and constantly, to wit: Every disregard for God's will is as great as the God we insult. One offense damns. God has a right to get rid of sinners. The consequences of sin can never be evaded through the merit of some decency. Now, if we let up on hammering the Law, who is going to show sin for what it is? Do not count on today's world to point to a desperate need for daily contrition and repentance.

The next concern is: Where are they going to be asked to believe the impossible? A holy God did not become lenient. He carried out His justice, and yet unholy people can have a place in His family; He substituted His own Son. Unheard of! Heaven on a pass! The foolishness of preaching! Will the world inculcate it? To the degree that we yield in emphasizing this Gospel in season and out of season, we can look for the alternative — the natural and popular influences that want to seep back into the mind: reliance on some merit, toleration for less than grace alone. The result — "Christ becomes of no effect."

To reach the destiny for which they were created and ransomed, the children in our communities need to be reached with the best we can offer — God's unchanging Truth.

ROBERT HOCHMUTH

[The author is pastor of Peace Lutheran Church, Santa Clara, California. This article is reprinted from THE LUTHERAN EDUCATOR, February 1969.]

Wisconsin Lutheran Seminary Begins A New School Year

Enrollment Reaches an All-Time High

With a record enrollment Wisconsin Lutheran Seminary in Mequon, Wisconsin, opened its door for its 106th year of service to the Church on September 9. The opening service was conducted by Pastor Paul Nitz of Milwaukee, chairman of the Board of Control. He served in this capacity in the absence of President Carl Lawrenz, who, together with Professor Gerald

He will teach in the fields of New Testament and church history.

As the text for his sermon for the occasion Pastor Nitz chose the fitting words of the Apostle Paul, a "seminary professor," to his spiritual son, Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his king-

try, provides them with the message they are to deliver, and prescribes the method they are to use in presenting His message.

"Every properly called pastor-teacher knows that he is God's man in God's place, commissioned to do God's work," Pastor Nitz stated. "Not only is this true of our professors, but also of the students, who are here by the will of God in answer to the prayers of parents, relatives, pastors, former professors, and the Church at large. Our Seminary is a community of God-picked men, here to do God's work." The message that is to be taught, and learned, at the Seminary is "the Word." Pre-eminently, it is the Gospel. This Word is to be *preached*; it is to be delivered as by heralds. "God does not send men to argue with men. God's men are simply to announce and proclaim His message, also in a Seminary classroom."

With thankful hearts we are able to report that God has granted Professor Frederic Blume renewed health and strength, permitting him to take up his classroom duties again at the beginning of the new school year.

For the eighth year in a row Wisconsin Lutheran Seminary has a record number of students preparing for the Holy Ministry. The steady increase the Lord has granted is clearly shown in the following table:

Year	Enrollment
1961	74
1962	95
1963	115
1964	134
1965	140
1966	145
1967	154
1968	171
1969	193

This represents an increase in eight years of 260 per cent! In the same period the faculty was increased from seven professors to ten. Happily, the eleventh professorship has now been



Pastor Paul Nitz (left), chairman of the Board of Control, installs Dr. Siegbert Becker as professor at our Theological Seminary.

Hoenecke, was unable to return from an assignment in Germany on behalf of the Commission on Doctrinal Matters until the close of the opening week.

In the opening service Dr. Siegbert Becker was installed into office as a member of the Seminary faculty.

dom; preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:1, 2). Emphasizing the thought that the ministry of the Word has God's command, the preacher pointed out that God picks His men whom He places into the minis-

filled, as reported elsewhere in this issue of *The Northwestern Lutheran*. The Synod has authorized an increase in the faculty strength to 14 in order to relieve the overload. Hopefully, the calling of the additional men will soon be made possible.

Of this year's total enrollment of 193, 145 are in residence and 48 are off campus. The corresponding figures at the close of the last school year were 163 enrolled and 126 in attendance. The figures for the individual classes are as follows: Seniors, 33; Middlers, 47; Juniors, 65. Three men who would have been in the Senior class consented to step out for an ad-

ditional year of vicaring to fill emergency needs. Of the 48 students who are not in residence this year, seven are serving our Synodical schools as instructors or tutors, two have been given permission to pursue graduate study abroad, two are teaching at area Lutheran high schools, and 37 are serving congregations as vicars.

The continued rise in the enrollment at the Seminary is an answer to our prayers for which we ought to be deeply grateful. It places before us a twofold obligation, however. On the one hand, we need to provide the additional dining and dormitory facilities and the additional professors

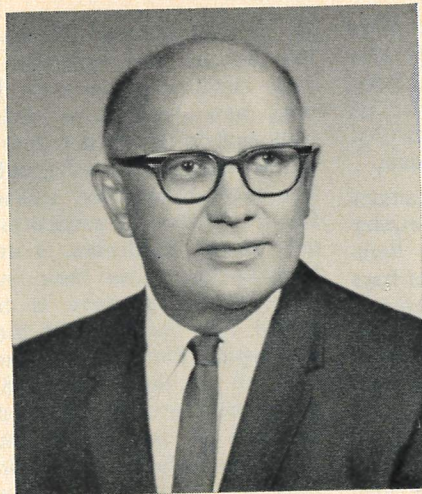
needed to train properly the students the Lord is sending to us. On the other hand, we as a Synod need to prepare to place these men into service when they have completed their studies. The Lord is giving us the workers needed to answer the many appeals that are coming to us for pastors who will preach the Gospel in all its truth and purity. He has also given us the financial resources to send them out and to support their work. Will we now also willingly and cheerfully put these resources at the Lord's disposal? For hearts that love the Savior the answer is obvious.

WILBERT R. GAWRISCH

Pastor Harold E. Wicke Installed as Literary Editor-in-Chief of the Northwestern Publishing House

On Sunday, September 28, Pastor Harold E. Wicke was installed at Good Shepherd Ev. Lutheran Church, Milwaukee, as editor-in-chief of the Northwestern Publishing House.

Pastor Melvin C. Schwenzen, chairman of the Board of Directors, performed the rite of installation, and Professor Irwin J. Habeck of the Wisconsin Lutheran Seminary and a member of the Board preached the sermon. Also assisting in the installation were President Oscar



Pastor Harold E. Wicke

J. Naumann; Pastor Siegfried H. Fenske, associate literary editor; Pastor Henry E. Paustian, associate pastor of St. Mark's Ev. Lutheran Church, Watertown, Wisconsin; and Pastor D. H. Kuehl of Hartford, Wisconsin, also a member of the Publishing House Board.

"You have not been called," Professor Habeck said, "to let the world know what Pastor Wicke thinks — although you may have some good ideas. But you have been called to be a servant of the Word."

He said the cry is often heard in the Synod "we must publish more! The days are past when we can let 'George' do it. We are living in an age in which even Lutherans dare to mutilate the Bible and contend that they are able to separate God's Word in the Bible from what is not God's Word."

"We must publish. Our people need Christ-centered, Bible-centered literature. To write and edit requires labor. But you will undertake it as a labor of love for Christ's people."

Pastor Wicke, 57, was confirmed at St. Peter's Ev. Lutheran Church, Fond du Lac, Wisconsin, and graduated from Northwestern College. In 1937 he was graduated from Wisconsin Lutheran Seminary and served Bethlehem Lutheran Church, Hortonville, Wisconsin, until 1950.

In 1950 he accepted a call to St. Peter's Ev. Lutheran Church, Weyauwega, Wisconsin, and served there until 1958, when he accepted a call to St. Mark's Ev. Lutheran Church, Watertown, Wisconsin. From St. Mark's he was called as literary editor-in-chief.

Pastor Wicke was a member of the Synod's Board of Trustees from 1957 to 1963 and its chairman from 1963 to 1967. He is the author of the popular *Catechism of Differences*, which has gone through a revision and three printings. He is presently serving as a contributing editor of *The Northwestern Lutheran*.

As literary editor-in-chief, Pastor Wicke is responsible for planning and editing *Meditations*, a quarterly booklet of daily devotions with a circulation of 55,000. He will also plan and edit manuscripts for the Northwestern Publishing House and for the Commission on Christian Literature, of which he is an ex officio member.

Pastor Wicke is married to the former Thekla Hanke. There are two children, Ann (Mrs. Robert Swanson, Minneapolis) and Timothy, 16, a student at Northwestern Prep, Watertown.

JAMES P. SCHAEFER

Pastor John C. Jeske Accepts Call to Wisconsin Lutheran Seminary

Pastor John C. Jeske of Milwaukee, Wisconsin, has accepted the call to the new professorship in the fields of Old Testament and homiletics at our Wisconsin Lutheran Seminary in Mequon, Wisconsin. Professor Jeske's acceptance brings the number of men on the faculty to eleven. Fourteen have been authorized by the Synod, but the three additional staff members authorized have not yet been called because the necessary funds are not presently available.

Professor Jeske, 45, graduated from Northwestern College, Watertown, Wisconsin, in 1945 and from Wisconsin Lutheran Seminary in 1948. He had previously studied also at Concordia College, Milwaukee, and Concordia Seminary, St. Louis, Missouri. He taught Latin and history at Wisconsin Lutheran High School, Milwaukee, and at Martin Luther Academy, New Ulm, Minnesota. He has had 20 years of experience in the parish ministry, having served St. Marcus Congregation in Milwaukee from 1949 to 1953 and St. John's of Milwaukee (Root Creek) from 1953 to the present. Professor Jeske has served the church at large as visiting elder of the Metropolitan South Conference, as chairman of the Board for Information and Stewardship from 1961 to 1967, and as chairman of the Board for World Missions from 1967 to the present.

The son of Pastor and Mrs. J. G. Jeske, the new Seminary professor is married to the former Eleonore Pieper, a daughter of the late Pastor Paul Pieper and his wife and a granddaughter of Professor August Pieper, who taught at the Seminary from 1902 to 1943. The Jeskes have five children: Mark, a senior at Wisconsin Lutheran High School; Kristine, a sophomore; Thomas, Mary, and Lisa, presently attending St. John's School.

According to present plans, Professor Jeske will be installed at the graduation service on June 2, 1970. He is spending the current school year in graduate study in Semitics at the University of Wisconsin in Madison.



Professor John C. Jeske

SCHOOL OPENING — NORTHWESTERN COLLEGE

The 105th school year began at Northwestern College with an opening service in the gymnasium the afternoon of September 3. For the college department 291 students registered; for the high-school department, 217. Forty of the latter are girls. Two late registrants have brought the enrollment in the college department to 293.

Four dormitory assistants were inducted into office at the opening service: Kenneth Edenhauser, a Mequon graduate; Eric Hartzell, a New Ulm graduate; Martin Schwartz, a Seminary vicar; and Richard Kugler, who has completed one year at Mequon. Mrs. Allen Krause, the wife of a day school teacher at St. Mark's is the new piano and organ instructor.

The Rev. John Chworowsky was installed as Dean of Men in a chapel service on September 10, a week after school opening. Pastor Jonathan Mahnke, a member of the Board of Control, preached the sermon and per-

formed the rite of installation. Dean Chworowsky comes to us from Wisconsin Lutheran High School. Prior to his period of service at the high school he was a pastor at Mason City, Iowa, and at Caledonia, Wisconsin.

The major change on the campus has been the realignment of dormitory occupancy. East Hall is now a high-school dormitory. All high-school boys staying on campus are being housed in this residence hall, which was once occupied by college men. Twenty-four college juniors serve as monitors, each pair of monitors being responsible for about five student rooms. West Hall, the 1905 dormitory, houses all college freshmen and some sophomores. Upper classmen in college continue to occupy Wartburg Hall, the newest of the residence halls.

During the summer a concentrated effort was put forth to make West Hall more livable, since it must, apparently, continue to serve the school

for at least the next decade. The entire interior was repainted, showers were installed in the third-floor lavatory, new desks have replaced the wall models that had barely survived six decades of thumping and carving. The most dilapidated lockers ("coffins") will soon be retired in favor of new double wardrobes. A number of lowboys have also been purchased. New lounge furniture is being replaced into the TV and the recreation rooms. Paneling and burlap wall covering in the office and in the square have greatly improved the appearance of the public area. West Hall is more livable now. How much more can be done to refurbish this dormitory will depend on Building Fund priorities.

For this improvement we are grateful. May the Lord also continue to supply all the other blessings we need for the school year!

CARLETON TOPPE

News FROM OUR Missions

SYNOD CONVENTION, THE LUTHERAN CHURCH OF CENTRAL AFRICA

August 20-22, 1969

In many ways synod conventions in America and in Central Africa are quite similar. Delegates arrive from all parts of the country. They are assigned to dormitory quarters and eat in a common dining room. Boards and committees meet prior to the convention. Participants register and receive their convention badges. Church services are held, essays are delivered, reports are given, and officers are elected. The business of the Synod is discussed, matters are resolved, and the delegates return to their respective tasks mutually strengthened and encouraged for the work that lies ahead.

Central Africa, of course, has its differences in outward form. Many travel on dusty, crowded buses for days in order to take part. Delegates sleep on mattresses wherever floor space can be found. Meali meal and relish make up the bulk of daily fare, and meals must be served in shifts. The average cost of providing food, lodging, and travel expense for a week comes to less than six dollars per delegate.

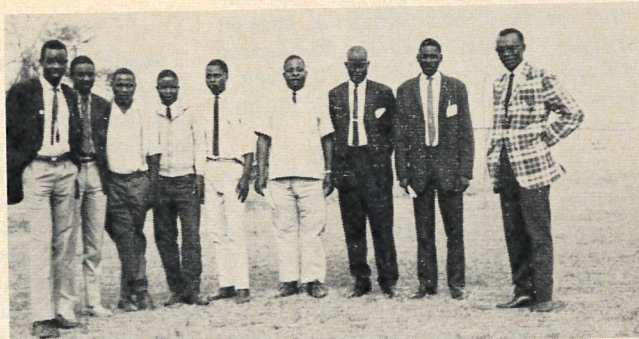
As the delegates register, they bring the synod offerings from their congregations and also pay toward their expenses. This year, for example, these offerings, brought in Pounds,

Shillings, Pence, Kwacha, or Ngwee, amounted to over \$200. Convention badges are pieces of cardboard affixed with pins.

Services and sessions are conducted in a mixture of English and vernacular. Every evangelist is expected to report on his work to the entire convention. Africans do this with poise and often with a flair for the dramatic. Discussions of essays is lively. Decisions on major items, however, come slowly. Often a recess period, where the delegates can gather into smaller groups for an exchange of opinions, helps to bring matters to a decision. It isn't always wise to



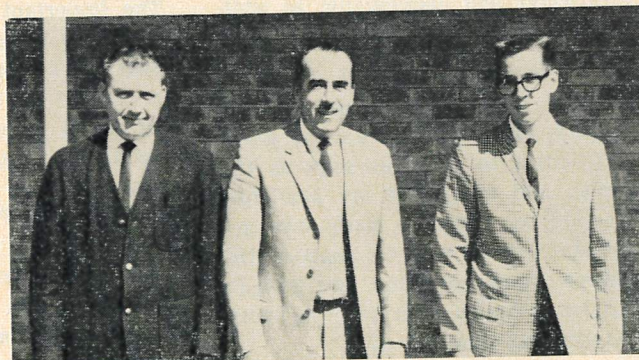
Most of the delegates came a week ahead of the August Convention of the Lutheran Church in Central Africa to attend courses in Bible Study, the Lutheran Confessions, and practical church work. The Bible Institute building serves as a background.



Officers elected at the Convention (from left to right) are Benson Mavika, Secretary, James Chasya, Treasurer, John Chapidza, Daniel Kasepa, Joseph Njamba, Cylice Bowman, Jonah Mweene, Aaron Luwisha, and Pastor A. S. Muyangana, members of various boards of control.



Discussions carry on into the recess periods. The Lutheran Press building in the background helped to house many of the delegates.



Missionary J. M. Janosek, Superintendent E. H. Wendland, and Mr. E. R. Wendland conducted the pre-Convention study courses.

become too technical about following precise rules of procedure.

This August over 60 delegates, religious workers, and missionaries met at the Lutheran Bible Institute just outside Lusaka, Zambia, for several days. Most of those present came ahead of time to attend a solid week of study sessions, an annual event in the Lutheran Church of Central Africa. Lessons in Bible study, the Lutheran Confessions, and church organization were conducted by Missionary J. M. Janosek, Mr. E. R. Wendland, and Superintendent E. H. Wendland.

Seventy-five delegates and visitors received Holy Communion at the service which opened the Convention on August 20. Evangelist Joseph Mpofu

preached the Chinyanja sermon and Missionary O. Wraalstad served as liturgist. An evening service was also held during the Convention, in which Missionary Kirby Spevacek reminded the delegates of five years of blessing as a Synod. Special choirs sang anthems in Chinyanja and Tonga. Missionary D. Fastenau conducted the anniversary service.

Two essays were heard, one by Missionary R. G. Cox on "The Doctrine of Marriage according to the Sixth Commandment," and the other on "Dealing with the Problem of Witchcraft" by Pastor A. S. Muyangana. A committee chaired by Missionary T. Kretzmann recommended a new offering system, which was adopted without dissent. The Convention resolved that

further steps be taken to develop the Synod's organizational structure. In a final resolution it invited the President of the Wisconsin Evangelical Lutheran Synod to visit its 1970 Convention.

When we recall our humble beginnings of five years ago in attempting to organize a synodical body in Central Africa, we have reason to be thankful to God for the obvious blessings He has so richly granted. Many problems still face us as we try to establish a truly indigenous organization. We pray that the Lutheran Seminary, which is to be opened this year with three students, will be a help in this direction.

E. H. WENDLAND

Florida Granted Mission District Status

The August convention of our Synod granted the request of our nine Florida congregations for Mission District status. At their fall conference in St. Petersburg, these congregations expressed humble appreciation for their new status. A Mission District has the privilege of electing its own mission board and is given a great deal more autonomy in its mission planning.

Florida's newly elected Mission Board consists of Pastors Raymond Wiechmann and Edward Renz, and laymen Gerald Pautz of Pompano Beach and Robert Ferraro of Orlando. These men were greeted by the good news that exploratory services will soon begin in Fort Myers and in West Palm Beach. Plans are being made to consider the areas of Clearwater and Jacksonville as additional sites for exploratory services.

The situation in Florida is similar to those in many other areas of the country; that is, there are many promising cities to enter as soon as the money and manpower are available. We add our voice to those who are already urging you to support the Church Extension Fund and Synod's mission program with your heartfelt prayers and generous gifts.

RICHARD WIECHMANN

We Turn to the Psalter . . .

. . . In the Hour of Personal Grief (Psalm 23)

When the Christian experiences grief at the loss of a loved one, he has centuries of precedent for this emotion. Long periods of mourning followed the deaths of the patriarchs of old. Jesus wept when Lazarus died, and the Jews said, "Behold how he loved him!" (John 11:36.) If you have not recently had reason to grieve because of the death of someone you loved, it is quite probable that you will sooner or later. Grief is an emotion that also the believing Christian is not immune to.

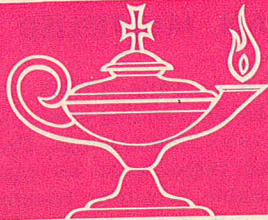
The important thing to remember in times of sorrow and bereavement is that God's Word is full of strength and comfort for the sorrowful. When grief seeks to engulf you as a depressing fog, what better Scripture passage is there to turn to than the beautiful 23rd Psalm? If you have lost a loved one who died as a child of God, remember how graciously the Lord guided him as a Shepherd even through the valley of the shadow of death. Remember how that departed friend or relative needed to fear no

evil, and how you need to fear no evil, because "Thou art with me; Thy rod and Thy staff, they comfort me."

We have a Shepherd who leads His lambs and His sheep not only here but also hereafter; not only in time but through all eternity. Our Shepherd sees to it that goodness and mercy follow His flock through life on earth into His eternal heavenly home.

If you do not know it from memory, turn to the 23rd Psalm. Read its message and apply it to yourself. It is a Psalm which answers a variety of spiritual needs. It is a source of strength, hope, comfort, encouragement, peace, joy, and glorious anticipation. Those who know what this Psalm teaches, namely, that the Lord is their Savior and Shepherd, are never alone. Men may forsake us and forget us, but we are known to God; we are wanted by our Shepherd; we have been set by Him into His own elect flock. In the circle of that flock we are forever comforted.

PHILIP R. JANKE



Studies in God's Word

AFFECTIONATELY YOURS — Philemon 1-3

Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved and fellow laborer,

And to our beloved Apphia and Archippus our fellow soldier, and to the church in thy house:

Grace to you, and peace, from God our Father and the Lord Jesus Christ.

A Neglected Book?

"It is long on charm but short on doctrine." "It is a lovely epistle but not very edifying." Such expressions seem to be the sentiments of many who admire the Epistle of Paul to Philemon as a gem of rare literary sparkle but seem to do nothing but ignore it.

Almost all students of the Bible agree that the letter is the product of Paul the Apostle. Down through the ages it has been regarded as one of the "universally acknowledged epistles of the canon." Those who subscribe to the doctrine of Inspiration recognize it as the Word of God. But for many it could very well be a page torn out of the Bible — so little use is made of it.

It must be because of its brevity that references to Philemon are few. Our Catechism has not a single Scripture passage from the letter. There is but one reference to the epistle in the Lutheran Confessions. A book that lists several thousand sermon texts for special occasions, festivals, seasons, and the church year offers a single selection from Philemon, a text for a special occasion. Even in our circles it is possible that we shall never have occasion to hear a sermon based on a text from Paul's Epistle to Philemon.

Praised by All

If such is the case, it hardly seems fitting for the "Idyl of the New Testament," which has elicited glowing tributes from all quarters. Luther spoke of it as showing a "right noble and lovely example of Christian love." The Bible scholar Lightfoot, in awarding the palm to the epistle, stated that it "stands unrivaled as an expression of simple dignity, of refined courtesy, of large sympathy, and of warm personal affection." Not only is the epistle praised by those who regard Paul as the writer, but even one who rejected its authenticity was compelled to refer to its content as "those sweet utterances of an author deeply imbued with the Christian spirit."

Surely, we who believe that "all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16) will not wish to slight this book. It is worthy of our attention, perusal, and appropriation.

The "Cast"

The address and salutation (vv. 1-3) name two of the principals in the drama revealed by this letter. Appropriately, Paul later identifies the third, Onesimus, the runaway slave who carried the letter from Rome to Colossae in the company of Tychicus, who also was bearing a letter of Paul, the Epistle to the Colossians.

Paul, when he wrote the letter, was a prisoner of (or for) Jesus Christ." Undoubtedly, this refers to his imprisonment at Rome under Emperor Nero. For the truth of the Gospel Paul had been put into bonds. Far from considering his arrest beneath the dignity of an Apostle, he uses the expression in such a way that suggests his bonds are his badge of office.

Philemon, the wealthy Colossian slave-owner, would have occasion to reflect that he, too, was not free to do as he might please — "for love's sake" (v. 9). As one "dearly beloved" by his "fellow laborer" and by his Lord, he would be urged to do what was right.

Helping him to act in the best interest of the kingdom in which he labored would be the wholesome influence of fellow believers, both far and near. "Brother" Timothy, for instance, though in Rome, would anxiously await word of the outcome of this letter. In a supporting role at home were "Sister" Apphia (probably Philemon's wife), "fellow soldier" Archippus (interim pastor at Colossae, most likely, and possibly his son), and "the church in thy house," the congregation that met in his home.

The "Director"

But most important in directing Philemon's decision and action would be God's grace and peace, which flows to sinful man only through the Fount of all spiritual blessings, Jesus Christ.

The "Audience"

Acting before the invisible presence of his Father and of his Lord, Philemon would respond to Paul's appeal also under the scrutiny of the "church in thy house." Whether this referred to an assembly of Colossians in general or to the Christian community of family, slaves, and servants who lived under his roof is not clear. But it is suggestive of the "house-church" which every Christian family ought to be. After all, the head of the household is the "prophet and priest" in his home. It is his privilege to hold forth the Word, around which the family gathers, to lead them in prayer and supplication, and to bring up his children "in the nurture and admonition of the Lord" (Eph. 6:4).

Grace and peace to the church in thy house!

PAUL E. NITZ

THE LOVING PROVISION OF THE SHUNAMMITE WOMAN, MULTIPLIED

Because Elisha was a holy man of God, a great woman of Shunem, with the consent and assistance of her husband, lovingly provided a furnished home away from home for that great prophet. (Read the whole account in II Kings 4:8-37.)

This Old Testament expression of provision for one of God's preachers was multiplied when 75 families and 25 women of the Lutheran's Women's

contribute funds and provide publicity for obtaining furnishings for the Furlough House, as it is called. Actual furnishing of the flats would involve the Metropolitan Circuits only, while *all* circuits would be given the opportunity to provide funds for the furnishing project.

So it was that Project Furlough House began. Decorating and carpeting of the duplex was undertaken by

the Synod, while LWMS members from the surrounding area saw to the necessary furnishings. The heartwarming response to an appeal for good usable furniture resulted in a flow of gifts sufficient in quality and quantity to furnish the two flats comfortably and in good taste. In addition to the furniture, more than \$800 was contributed by circuits and individuals, which was used for purchasing such items as refrigerators, shades, curtain rods, and for making certain repairs.

During the week of June 8 more than 25 women representing 14 area congregations, descended on the Furlough House armed with pails, detergents, waxes, and the like. When they had finished their work, every corner of the duplex sparkled with cleanliness. In addition to the labor of these women, a group of men also donated their time and energy to such tasks as repairing locks, painting storms and screens, and trimming shrubs. The combined result was a job well done. Inside and out, the Furlough House stands as testimony to what Christian love can accomplish.

The house itself consists of two five-room apartments with two extra bedrooms on the third floor. It is equipped with two baths, adequate closet space, and a two-car garage. Its location is conveniently near schools, buses, and shopping facilities.

July 19 was an especially meaningful date, for it was on that day that



This is the new Furlough House in Milwaukee, Wisconsin, to be used by our World Missionaries and their families when they return to the States periodically for a furlough.

Missionary Society set about meticulously cleaning and beautifully furnishing a large duplex at 2229 North 52nd Street, Milwaukee, Wisconsin, which is to serve as a home away from home for foreign missionaries as they return to the States for a brief furlough.

After an extended study of the need for accommodations to house these missionaries and their families, who return home for a three-month furlough approximately every three years, the Board for World Missions, with the approval of the Board of Trustees, voted to purchase the aforementioned duplex for this purpose. It was suggested that the Lutheran Women's Missionary Society, specifically the area circuits, take on the project of furnishing the home. On March 3 the National LWMS Board of Directors adopted a resolution to



Some of the volunteers who helped to prepare the Furlough House for our missionaries' use.

the Rev. and Mrs. Theo. Kretzmann, Zambia, Africa, arrived to make the Furlough House their temporary home. Additional reservations have come in for some time ahead, so that from all appearances it would seem that both flats will be actively utilized and enjoyed.

May God continue to bless this new endeavor of love by His servants — Operation Furlough House!

ELMER MAHNKE

50th Anniversary in the Ministry

Pastor Theodore Bauer

On Sunday afternoon, August 10, 50 years to the very day from the time he was ordained into the holy ministry, St. Peter's Ev. Lutheran Church of Ellsworth Township, Darwin, Minnesota, honored its pastor, Pastor Theodore Bauer, in a service of thanksgiving and praise to God for His many years of blessing to

His servant. Pastor M. J. Lenz, president of the Synod's Minnesota District, addressed the jubilarian and the assembly on the basis of I Corinthians 15:10, using the example of the ministry of the Apostle Paul to guide them to be mindful that all of our service to God is given under His wonderful grace.

The service, which was held out of doors in the shade of the trees on the church lawn, was attended by about 300 persons. It was a very opportune day for a celebration which was to be a surprise, it being the Sunday of the Synodical convention, when Pastor Bauer's family, attending the convention in New Ulm, would quite naturally spend the weekend 55 miles to the north at the home of the family patriarch. The very opportune nature of the day also made it possible for the Synod president, Pastor Oscar Naumann, and the first vice-president, Pastor Carl Mischke, to be in attendance, Pastor Naumann bringing the official greetings of the Synod. Also numbered among the guests were

the members of his family, members of former congregations served by Pastor Bauer, members of neighboring congregations, neighboring pastors, as well as the members of his present charge.

After the service there was a short program in which various anniversary greetings, sketches calling to mind events of his 50 years in the ministry for the benefit of everyone present, and best wishes by representatives of St. Peter's Congregation, were given. This was followed by a lunch served by the ladies of the congregation.

Pastor Bauer served congregations in: Mission, South Dakota, from 1919-1928; Akaska, South Dakota, from 1928-1936; Hettinger, North Dakota, from 1936-1938; Echo, Minnesota, from 1938-1951; Smith's Mill, Minnesota, from 1951-1958, and Ellsworth Township, Darwin, Minnesota, from 1958 to the present.

May the Lord continue to shower rich blessings on His servant!

REUBEN REIMERS

† Pastor Paul Spaude †

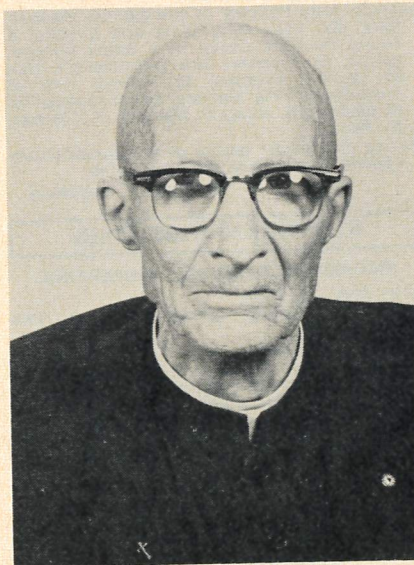
The Rev. Dr. Paul Spaude died at New Ulm, Minnesota, after a prolonged illness on September 16 at the age of 78. Funeral services were conducted in St. Paul's Lutheran Church of New Ulm on September 19. Interment was in the church cemetery.

Paul Spaude was born February 19, 1891, on a farm in Carver County near Chaskam, Minnesota. He was received into the family of God through the Sacrament of Holy Baptism on April 19 of the same year. After attending parochial school in Annandale, he was confirmed in 1906.

The departed received his high-school and college training at Dr. Martin Luther College. After his graduation in 1915, he served two years as teacher in St. Paul's Christian Day School of Green Bay, Wisconsin.

Intending to enter the holy ministry, he enrolled in Western Theological Seminary at Fremont, Nebraska, graduating in 1920. He was ordained the same year. After a colloquy he entered the ministry in the Wisconsin Evangelical Lutheran Synod and served the following parishes: Bethlehem of Mason City, Iowa, until 1922; St. John's of Lake Benton, and Immanuel of Verdi, Minnesota, until 1946; Salem of Newport, Minnesota,

until 1951; St. John's of Ridgely Township, and Zion of Essig, Minnesota, until 1957; Trinity of Norton Township, Minnesota, until 1965, when he retired and moved to New Ulm, where he



Dr. Paul Spaude

served our Lutheran Chapel Hour as translator.

Pastor Spaude's special interest was in the field of higher education. As a result of post graduate work, he received a Bachelor of Arts degree from Augustana College, a Master of

Arts degree from the University of South Dakota, Bachelor of Divinity and Master of Sacred Theology degrees from Hamma Divinity School, and finally a Doctor of Theology degree from Temple University. His doctoral thesis was published under the title: *The Lutheran Church Under American Influence*.

Pastor Spaude was married to Helen Bade on July 9, 1920, at Immanuel Lutheran Church of Gibbon, Minnesota. The Lord blessed their union with four sons and four daughters. Pastor Spaude is survived by his wife, his four sons: Luther, who teaches at Wisconsin Lutheran High School at Milwaukee; Milton, who teaches at Michigan Lutheran Seminary at Saginaw, Michigan; Jerome, pastor at Flint, Michigan; Cyril, who teaches at Northwestern College at Watertown, Wisconsin; and four daughters: Mrs. Lillian Werner of St. Paul Park, Minnesota; Mrs. Virginia Backer of New Ulm; Mrs. Victoria Ulrich of Burnsville, Minnesota; and Marie, who teaches in our Christian day school at Westland, Michigan. Pastor Spaude is also survived by three brothers and three sisters. There are 32 grandchildren. "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!"

W. J. SCHMIDT

Editorials

(Continued from page 383)

in Germany devised an interesting scheme to relieve their own surplus and at the same time supply some of the most urgent needs in this country. Young men who had completed their theological training at the university were offered the promise of a parish in Germany if they would first serve five years as missionaries in Wisconsin.

Some of the first pastors in our Wisconsin Synod came here under this agreement, among them Pastors Kittel and Vorberg and Dr. E. Moldehnke. Dr. Moldehnke made his headquarters in a community a short distance west of Fort Atkinson. From this center he did mission work on foot and on horseback throughout central Wisconsin and into Minnesota. He arrived in Wisconsin in 1861. In 1863 he was made the professor in our newly established seminary in Watertown, although he did not entirely give

up his missionary activity. In 1866, he returned to Germany in spite of earnest pleas that he remain here as our theological professor. There is no clear record of the reasons that he gave for resisting these pleas, but his five-year term was then at an end, and that may have been his chief reason for deciding to return to Germany. He had kept his part of the agreement with the church in Germany, and on his return the authorities there now kept their part by assigning to him a large parish near the Polish border. He remained there only a few years, then returned to America and for many years served a parish in New York city. His contribution to our Synod was that he got our Seminary on its way during its infancy and also kept many Lutheran families in widely separated groups in spiritual touch with one another and with the synod from which they could some day hope to be supplied with pastors and teachers.

ERWIN E. KOWALKE

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

ARIZONA-CALIFORNIA LUTHERAN TEACHERS' CONFERENCE

Place: Grace Lutheran Church, Glendale, Ariz.
Time: Nov. 6 and 7, 1969.
Agenda: Our Attitude Toward Liberalism in the Lutheran Church, Pastor Richard Paus-tian; The Growth and Re-enforcement of the Christian Teacher's Faith, Pastor Wil-liam Meier; Practical Ways to make Phon-ics Interesting, Miss J. Johannpeter; Panel Discussion—Encouraging Children to be Candidates for the Preaching and Teaching Ministry, Moderator—Chester Jaehnig.
Kenneth Moeller, Chairman

DAKOTA-MONTANA

EASTERN PASTORAL CONFERENCE

Date: Nov. 4 and 5, 1969.
Time: 9 a.m. Opening service with a Com-munion service in the evening.
Place: St. Paul, Valley City, N. Dak.; host pastor, N. Carlson.
Preacher: From Sioux Falls (E. Werner, 1st alternate; N. Carlson, 2nd alternate).
Agenda: Does the Scripture Allow Changes in State Laws Concerning Abortion (When Does the Soul Enter the Body)? G. Bunde; Exegesis of I Tim. 3, E. Werner; The Es-tablishment of the Canon of Scripture, G. Geiger; Legalism, E. Habermann; The New Hermeneutic, M. Schulz; Exegesis on Rom. 8:18-23, W. Herrmann; How Shall We Deal with Indifferent and Delinquent Members? L. Schroeder.
Raymond Ziebell, Secretary

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Date: Nov. 11 (Tuesday), 1969.
Place: Trinity, Bangor, Mich.; E. Schaeewe, host pastor.
Time: 9 a.m. Holy Communion service.
Preacher: Richard Shimek (David Sievert, alternate).
Agenda: Exegesis of Eph. 1, R. Welch; Isa-gogical Treatment of Nahum, E. Bickel; Marriage and Divorce, R. Freier.
Richard Shimek, Secretary

MINNESOTA

NEW ULM PASTORAL CONFERENCE

Date: Nov. 5, 1969.
Time: 9:30 a.m.
Place: St. Paul's, New Ulm.
Speaker: Prof. C. Frey.
Agenda: Art. V, Formula of Concord, Prof. V. Voecks; Are Our Confirmation Practices

Valid? Prof. H. Jaster; Exegesis of Rom. 5:1-11, Prof. T. Hartwig.

Ralph J. Polzin, Secretary pro tem

* * *

ST. CROIX PASTORAL CONFERENCE

Date: Nov. 11, 1969.
Time: 9 a.m.
Place: St. Paul's, Prescott, Wis.
Preacher: C. Sengbusch (I. Johnson, alter-nate).
Agenda: Exegesis of Titus 2, D. Kempf.
F. Fallen, Secretary

NEBRASKA

DISTRICT MISSIONARIES CONFERENCE

Date: Nov. 4 and 5, 1969, beginning at 9 a.m.
Place: St. Paul, North Platte, Nebr.; Paul Soukup, host pastor.
Communion service: Tuesday 7:30 p.m. Pas-tor N. Berg, preacher.
Agenda: New Policies of the GBHM, Norman Berg, Ex. Sec.; Organizing and Leading a Young People's Group in a Small Congre-gation, D. Plocher; The Missionary's Use of Laymen (women) to Relieve Him of Time-Consuming Matters, panel discussion of pastors: G. Haag, P. Soukup, R. Tischer, N. Paul.
Please notify host pastor of accommodations needed. Guests are most welcome.
C. Flunker, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: Nov. 17, 1969.
Place: Our Savior Lutheran Church, Two Rivers, Wis.
Preacher: W. Geiger.
Agenda: Sermon study, G. Unke; LCUSA Proposals for Communion and Confirmation, E. Stelter; Right and Wrong of Pri-vate Judgment, A. Schultz; Soul Conserva-tion and Soul Accounting, C. Reiter; Diffi-cult Funerals (Emphasis on Suicides), N. Kock.
Paul V. Borchardt, Secretary

SOUTHEASTERN WISCONSIN

EVANGELICAL LUTHERAN SUNDAY-SCHOOL TEACHERS INSTITUTE

Date: Nov. 9, 1969.
Place: Messiah Ev. Lutheran Church, Mil-waukee, Wis., 2015 E. Fernwood.
Time: 2-4:30 p.m.
Topics: "Properly Motivating Sunday-school Children to Diligent Study and Preparation of Their Lessons"; and the new Sunday-school course presented with slides by Pastor William Fischer.
Fellowship Supper: 5 p.m.
The Executive Board would like to invite congregations not belonging to the Insti-

tute to attend the meeting. Please notify the secretary before Nov. 1 if you wish to stay for the fellowship supper.

Evelyn Drews, Secretary
4625 S. Lake Drive
Cudahy, Wis. 53110
Tel: 481-8390

* * *

WISCONSIN STATE HIGH SCHOOL TEACHERS CONFERENCE

Dates: Nov. 6 and 7, 1969

Place: Wisconsin Lutheran High School

Thursday

9:00 - 9:50 — Opening Service — Pastor Paul Wilde. Organist: Edward Meyer
9:50 - 10:00 — Announcements
10:00 - 11:30 — Doctrinal Paper—Prof. T. Hart-wig
11:30 - 1:30 — Noon Hour and Displays
1:30 - 1:40 — Devotion
1:45 - 2:30 — Personal Experiences with Com-munion — A Cuban Refugees' Views — Efraim Arrastia
2:30 - 4:30 — Sectional Meetings

Friday

9:00 - 9:15 — Devotion
9:30 - 11:45 — Analysis Of The Classroom Learner—Dr. Hoye Director — UWM Instructional Media Labo-ratory (Alternate for those who have heard Dr. Hoye: Dr. Fred Wiegman — advanced workshop in writing behavioral objec-tives)
11:45 - 1:00 — Noon Hour
1:00 - 1:15 — Devotion
1:15 - 2:00 — Board of Education and Busi-ness Meeting
2:00 - 3:00 — Sectional Meetings
3:00 - 4:00 — Contemporary Social Problems — Judge Christ T. Seraphim, Judge of the County Court Branch 4, Milwaukee
4:00 — Closing Devotion

* * *

JOINT METROPOLITAN NORTH AND SOUTH PASTORAL CONFERENCE

Date: Nov. 17, 1969.
Time: Communion service 9 a.m. (Preacher, A. Schupmann; alternate, M. Schwenzen).
Place: St. Paul's at Swift and Cudahy, Cuda-hy, Wis.; host pastor R. W. Brassow.
Agenda: Exegesis: I Pet. 3:1-12, H. Lange; Evaluation of "Communion before Confir-mation," L. Lindloff; Paper: Stewardship, Sanctification and Pietism, D. Kolander; Recommendation: Toward Uniformity with regard to transfers and releases, E. Pankow and R. Seeger.
If unable to attend, please excuse to host pastor.

G. Schroeder, Secretary

THE NORTHWESTERN LUTHERAN

**REQUEST FOR NOMINATIONS
BOARD OF DIRECTORS —
WELS FOUNDATION**

The term of office of three directors of the WELS Foundation expires on Jan. 1, 1970. The Board of Trustees requests nominations for the Board of Directors. All pertinent information on nominees should be in the hands of the Executive Secretary no later than Oct. 29, 1969.

Board of Trustees
Harold H. Eckert
Executive Secretary

CALL FOR ADDITIONAL NOMINATIONS

The Board of Control of Michigan Lutheran Seminary herewith requests the members of the Synod to submit additional names of theologically trained men for the position of Dean of Students at Michigan Lutheran Seminary. The dean will also be expected to teach some academic subject.

Nominations should be in the hands of the undersigned no later than Nov. 15, 1969.

Daniel B. Kirk, Secretary
319 W. Taylor St.
Flint, Mich. 48505

CLOSING DATE FOR DISTRICT CASHIERS

The closing date for remittances of offerings by congregations to their District Cashiers is:

Nov. 23, 1969
Norris Koopmann, Treasurer

**REFORMATION LECTURES BY
DR. W. M. OESCH**

The 1969 Reformation Lectures at Bethany Lutheran College, Mankato, Minnesota, are to be delivered by Dr. W. M. Oesch of Frankfort/Main, Germany, on October 30 and 31.

The general theme of the lectures will be THE PRESENT STATE OF CONFESSIONAL LUTHERANISM IN AMERICA AND IN THE WORLD. This will cover three points: I. The Background of the Present Situation; II. An Analysis of the Present Situation; and III. A Prophetic Look at the Future.

Dr. Oesch will be assisted in the development of this theme by four panelists. They are the Rev. Vernon Harley, an LC-MS pastor from Fairmont, Minnesota; the Rev. J. B. Madson, President of the ELS, from Cottonwood, Minnesota; Prof. Oscar Siegler, principal of Martin Luther Academy, WELS, of New Ulm, Minnesota; and the Rev. Tauno Salonen of the Lutheran Free Church in Finland.

Dr. Oesch, now retired, was professor of Dogmatics at the Oberursel Seminary near Frankfort/Main from 1947 to 1968.

The schedule for the lectures is:

Thursday, October 30

9:30 - 10:00 — Coffee Hour
10:00 - 11:15 — Lecture I
11:15 - 12:15 — Discussion
12:30 - 1:30 — Luncheon — College cafeteria
1:30 - 3:00 — Lecture II
3:00 - 3:15 — Coffee Hour
3:15 - 4:15 — Discussion
7:00 — Informal presentation by Dr. Oesch for student-body and visitors in college chapel: "East and West Germany Today"

Friday, October 31

9:30 - 9:55 — Coffee Hour
9:55 - 10:15 — Reformation Cantata — Chapel
10:20 - 11:30 — Lecture III
11:30 - 12:30 — Luncheon — College cafeteria
12:30 - 2:30 — Symposium by panelists
2:30 - close — Coffee Hour

Charges for registration will be \$2.00. Copies of the lectures will also be available for purchase. The noon day lunch may be had for \$1.00. A few rooms are available in the Men's and Women's dormitories and will be reserved on a first-come-first-served basis. Bed linens and towels will be furnished; cost, \$2.50 per night. Meals at nominal charge.

These lectures are meant for lay people as well as pastors and will be presented in the Memorial Library at Bethany College.

M. H. Otto

**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. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Arkansas	Little Rock*
Alabama	Birmingham
Arizona	Yuma*
California	Escondido Marin County* Oceanside Santa Barbara Torrance*
Colorado	Fort Collins Grand Junction
Connecticut	Hartford
Florida	Holiday (Tarpon Springs) West Palm Beach*
Illinois	Aurora Palatine* Peoria*
Indiana	Fort Wayne Indianapolis
Louisiana	Slidell (New Orleans)
Massachusetts	Pittsfield*
Michigan	Howell Jackson Montrose
Minnesota	Alexandria Brainerd* Excelsior Faribault Prior Lake St. Joseph*
Missouri	St. Joseph*
Montana	Bozeman*
New Mexico	Albuquerque
North Dakota	Jamestown*
Ohio	Cuyahoga Falls (Akron)
Oklahoma	Oklahoma City Tulsa*
Oregon	Corvallis*
South Dakota	Huron* Pierre* Spearfish
Texas	Austin Fort Worth* El Paso
Virginia	Norfolk
Washington	Kennewick (Richland-Pasco)

CANADA

British Columbia	Kelowna
Ontario	Wallaceburg*

*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
Bozeman
Torrance
Marin County

WORSHIP SERVICES IN PEORIA AREA

Wisconsin Synod worship services are held each Sunday at 1:30 p.m. Place of worship is now Bob Aswege Insurance Office, 109 S. Main St., Creve Coeur.

NEW TIME OF SERVICE

Divine Savior Ev. Lutheran Church
Indianapolis, Indiana

Sunday School and Adult Bible Study —
9:30 a.m.

Worship Service — 10:30 a.m.
Services are conducted at the Lawrence Lions Community Building, 4749 Richardt Ave., Indianapolis.

Thomas C. Spiegelberg, Pastor
1540 W. 72nd Street
Indianapolis, Ind. 46240

NOTICE TO SERVICEMEN IN SAN ANTONIO

Servicemen stationed in the vicinity of San Antonio, Texas, are to be informed that Our Savior Lutheran Church is now worshipping in its own facilities at 133 Zachry Drive at 10:30 a.m.

**EXPLORATORY SERVICES
Marin County, California**

Across the Golden Gate, north of San Francisco, the WELS has begun to conduct services every Sunday through its California Mission Board. Services are being held at the Novato Community House in Novato at 8:30 a.m. with Sunday school following. Contact regarding the fledgling group can be made through either:

Mr. Irwin Swett (USAF Major Ret.)
458 Calli Arboleda St.
Novato, Calif. 94947

or:

Mr. Bruce Margraf
364 Mountain View, Ave.
San Rafael, Calif. 94901

The missionary serving the group is:
Pastor Robert Waldschmidt
2600 Ralston Ave.
Belmont, Calif. 94002

**ORDINATIONS AND
INSTALLATIONS**

Pastors

Ordained and Installed

Krenke, David A., as pastor of Zion Ev. Lutheran Church, Moberge, S. Dak., by D. Malchow, assisted by V. Weyland, W. TenBroek; and as pastor of St. Jacobi Ev. Lutheran Church, Glenham, S. Dak., by D. Malchow, assisted by V. Weyland; Sept. 21, 1969.
Scheele, Roland W., as assistant pastor of St. Paul's Ev. Lutheran Church, Arlington, Minn., by M. J. Lenz, assisted by J. G. Bradtke, M. J. Scheele, L. A. Hohenstein, F. H. Nitz, P. R. Kuske and E. L. Carmichael, Sept. 28, 1969.
Tabbert, Frederic H., as pastor of Grace Ev. Lutheran Church, Nye, Wis. (RFD Osceola, Wis.), by P. R. Kurth, assisted by F. Fallen, L. Meyer, Sr., R. Weeks; Sept. 21, 1969.

Teachers

Gross, Ronald, as teacher in Bethesda-Gethsemane Ev. Lutheran School, Cibecue, Ariz., by A. Krueger; Aug. 10, 1969.
Jesseritz, Rudolph E., as principal of St. John's Ev. Lutheran School, St. Paul, Minn., by M. Petermann; Aug. 24, 1969.
Kolander, Kenneth, as Minister of Christian Education, Mt. Olive Ev. Lutheran Church, Appleton, Wis., by M. Schroeder; Sept. 14, 1969.
Lau, John, as teacher in Salem Ev. Lutheran School, Edmonds, Wash., by R. N. Baur; Aug. 31, 1969.
Schachtschneider, James, as teacher in Redemption Ev. Lutheran School, Milwaukee, Wis., by K. Kruck; Sept. 2, 1969.
Stelter, Dale, as teacher in Redemption Ev. Lutheran School, Milwaukee, Wis., by K. Kruck; Sept. 2, 1969.
Wichmann, Michael, as teacher in Gethsemane Ev. Lutheran School, Los Angeles, Calif., by V. Schultz; Aug. 3, 1969.

CHANGE OF ADDRESS

Pastors

Arndt, Dale W.
615 W. Division St.
Newburg, Wis. 53060
Gray, David
13420 North 31st Ave.
Phoenix, Ariz. 85029

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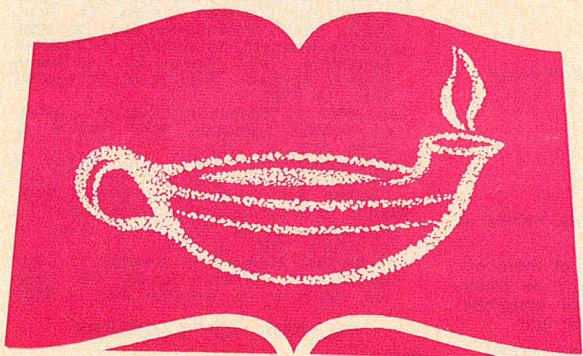
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The Personnel Manager
Bethesda Lutheran Home
700 Hoffman Drive
Watertown, Wis. 53094

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By Prof. Armin Schuetze
Wisconsin Lutheran Seminary



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