



THE NORTHWESTERN

Lutheran

November 9, 1969

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BRIEFS by the Editor

SOME OF OUR READERS may be planning a trip to Florida this winter. Our cover picture, showing Ocean Drive Ev. Lutheran Church of Pompano Beach, serves as a reminder that our nine Florida congregations extend a warm and cordial welcome to visitors from other parts of the country. Covering the state from north to south and from east to west, they are located in Bradenton, Cutler Ridge, Largo, Maitland (Orlando), Merritt Island, Pompano Beach, St. Petersburg, Tampa, and Tarpon Springs. These sister congregations invite you to include worship with them in your vacation plans. Further information is available in our Synod's Yearbook or from your pastor.

* * *

ARE YOU BEGINNING TO THINK ABOUT CHRISTMAS? Perhaps not yet, but your Editorial Staff has been thinking about it for some time, since the planning of the Christmas issue of *The Northwestern Lutheran* began back in September. Writers are already at work on the articles, and the art department of the Northwestern Publishing House is already pre-

paring the illustrations that will appear in that special issue.

It is not too early then, perhaps, to suggest including a subscription for *The Northwestern Lutheran* for those on your Christmas gift list who are not presently receiving it. It is a gift that will continue to give a wealth of spiritual blessings all through the year. A convenient self-addressed envelope for such gift orders is included with this issue. An attractive card telling of your gift will be sent by the Publishing House to the recipient of your gift subscription.

* * *

THE ORDINATION OF WOMEN is being given serious consideration by the American Lutheran Church and the Lutheran Church in America. Dr. Fredrik A. Schiotz, president of the ALC, has announced that the 1970 convention of his church body, scheduled for October 21-27 in San Antonio, Texas, will be asked to decide whether it will ordain women. The issue has arisen because three women were graduated last spring from the ALC's Luther Seminary in St. Paul, and one or more of them

may seek ordination. The LCA also seems likely to take up the question at its convention next year. It has at least one possible woman candidate for ordination. According to Dr. Schiotz, the Lutheran Council in the USA likewise is expected to act on the matter at its annual meeting early in 1970.

In a study of the issue, the faculty of Luther Seminary states, "We can see no valid reason why women candidates for ordination who meet the standards normally required for admission to the ministry should not be recommended for ordination."

At its Denver convention this past summer The Lutheran Church — Missouri Synod granted suffrage to women. It asserted that "Scripture does not prohibit women from exercising the franchise in congregational or synodical assemblies." It interpreted the passages of Scripture which direct women to keep silent in the Church and which prohibit them from teaching or exercising authority over men to mean "that women ought not to hold the pastoral office or serve in any other capacity involving the distinctive functions of this office." The resolution maintained that the principles set forth in such passages of Scripture do not prohibit full membership of women on boards and committees of congregations, Districts, or the Synod.

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

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The Acting Editor
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Editorials

Is It Relevant? As in clothes and manners, there are also fashions in words. Some words are popular for a season and then lie buried in a dictionary, forgotten and unused. "Relevancy" and its adjective "relevant" are words that have been enjoying popularity for some time now, particularly in religious circles. People who like these words will say that preaching must be relevant to the needs and problems of the people to whom the Church speaks. If the Church fails to solve the problems of the nation, like war, poverty, inflation, riots, burnings, public immorality, then say some, the Church's preaching has not been "relevant."

If the Church has not been fulfilling that one purpose for which it was founded by the Lord of the Church, if it has not been giving the people what in God's view the people are most in need of, then indeed the Church's preaching has not been relevant.

What is it that the people need, and has the Church been offering something relevant to that need? The need of the people can be summed up in the one word *sin*. The Son of God would never have been made flesh, would never have come into the world as a Savior to suffer and die, and there would never have been a Church, if there had not been sin. Christ is the Lamb of God that taketh away sin. Without sin the world would still be the Paradise that it was on the day of creation, and preaching would not have been needed. Christ's sole mission was to take away that sin by bearing it in His own body, and the sole mission of the Church is to be the bearer of Christ's Gospel and to proclaim forgiveness of sin and salvation to a lost generation.

If people are impatient at mention of sin, do not want to hear it, perhaps do not even believe that any action is sinful, then nothing that Christ has to say to them will seem relevant. Those who believe that the business of Christ and His Church should be the settlement of the Vietnam war, and the abolition of poverty, will say that the Church says nothing relevant to the world's needs when it preaches grace and forgiveness to sinners. They are like the man who came to Jesus and asked Him to settle a dispute between him and his brother over an inheritance. Christ's answer was: "Man, who made me a judge or divider over you?" This man wanted his money, and whatever else Christ had to say did not seem relevant to him.

What the Church has to say to us will not seem relevant unless it can be agreed that Christ came into the world for no other purpose than to save sinners. St. Paul wrote that "the preaching of the cross is to them that perish foolishness," that is, it is not relevant.

ERWIN E. KOWALKE

Ecclesiastical Gobbledegook

"Gobbledegook" — that pseudo-scientific language so dear to government agencies — is not the exclusive tool of bureaucrats. Educators are very adept, and very free, in its use also, to the chagrin of the nonpro-

fessional, who is thereby automatically categorized among the ignorant through his difficulties in comprehending its mystifying terminology.

In modern times the Church also has developed a sort of ecclesiastical gobbledegook. By implication every knowledgeable churchman is familiar with its terms and agrees with the thoughts it is intended to convey, provided he understands them.

A recent letter sent out by an organization billing itself as "The Ecumenical Institute" is replete with such expressions as "the realities of our urban setting" . . . "the living images that speak to today's man" . . . "intensive involvement with the 20th-century theological revolution" . . . "reformulate the stance of faith" . . . "the imperative to renew the church in our time." The whole tenor of the letter, if we can trust our interpretation of the language, is that the Church must change its methods of operation if it is to meet the needs of modern man.

The terminology may be new but the thought is not. It advocates a changing Word for a changing world. We have heard it many times before: The ancient Gospel is outmoded and inadequate in a modern setting.

We can only repeat something that isn't new either. In 300-year-old English it reads, "The Word of the Lord endureth forever." Basically man does not change. His needs do not change. The answer to his needs — the Word — does not change either. "The stance of faith" does not need to be "reformulated." It deals with "the realities of our urban setting" — and with the realities of our rural setting, too — as far as the eternal and continuing needs of man are concerned.

As others call for a "theological revolution" and organize seminars to find new direction for the Church, we direct our efforts to preserving the theological status quo after the example of the faithful disciples of Jesus, who upon being offered the opportunity to join in the wholesale defection from their Master, refused to adopt a new stance of faith. They stated their reason — and ours — in language simple and free of gobbledegook: "Lord, to whom shall we go? Thou hast the words of eternal life."

IMMANUEL G. FREY

* * *

Giving Made Easier

The income of most major church denominations is down. Churches like the Presbyterians, the United Church of Christ, the American Baptists, and the Methodists are dismayed by their declining incomes. Large Lutheran bodies are also worried about slowdowns in contributions.

Rising costs are blamed for this decline. Inflation is pointed to as the villain, and villain it is. The dollars that are being put into the collection plate are shrunken dollars. Inflation is particularly harsh to those who are living on fixed incomes or on savings.

(Continued on page 411)



Studies in God's Word

ECHOES OF LOVE — Philemon 4-7

I thank my God, making mention of thee always in my prayers,

Hearing of thy love and faith which thou hast toward the Lord Jesus and toward all saints,

That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

For we have great joy and consolation in thy love, because the bowels (the inward parts: "heart and soul") of the saints are refreshed by thee, brother.

Honest Praise

It is generally agreed that "flattery's the food of fools." We would hardly suspect the Apostle Paul of flattery; his epistles display honesty and forthrightness. Here, too, his praise and thanksgiving ring true. He was not playing Philemon for a fool.

Admittedly, Paul was leading up to an appeal in behalf of the runaway Onesimus. Always fitting, sincere commendation had its place in preparing Philemon for a positive response. The matter Paul was broaching was delicate. His approach was warm, but it was no tender trap.

Praise and Prayer

Paul practiced what he preached: ". . . in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Prayer and thanksgiving go hand in hand, not only in personal matters but also in the realm of the common good. This was Paul's

practice — always. Intercession by name must have occupied much of Paul's prayer life. In this his prayers serve as an example to us.

Philemon's faith toward the Lord Jesus and its fruit, love for all saints, was the basis of Paul's thanksgiving. Paul's manner of expression seems to indicate a skip in thought. Yet, he could have been fully aware of his sentence structure and indeed wished to convey the truth that faith and love are so intimately linked that they are inseparable. Further, love "toward the Lord Jesus" finds its expression in love "toward all saints." And, since true love is the outgrowth of faith — its evidence and its proof — faith, too, is exercised in the direction of and among all saints.

"The Communion of Saints"

Who are meant by "saints"? Readers of Paul's letters can hardly escape the reference to all believers. But Christians are lifelong sinners. The Scriptures are clear on this point. How can believers be both?

The basic concept that lies in the term "saint," as used by the inspired writers, is: "set apart for a holy purpose." By the bestowal of faith all Christians have been culled from the mass of unbelievers and set apart from the world as a "chosen generation, a royal priesthood, a holy nation, a peculiar people" (I Pet. 2:9a). The final purpose for which God has set them apart is eternal life.

In God's eyes, moreover, His children are clean and holy. He views them through His perfect Son as ones in whom His ultimate purpose already has been achieved. What a powerful inducement to live as such who have been fully cleansed by the forgive-

ness of sins and set apart for life eternal.

Faith at Work

Paul's prayer for Philemon is that the faith which he shares with all saints may be operative, effective, energetic, productive. The blossoming of Philemon's faith was to be with full knowledge and recognition of all the good that is bestowed on the fellowship of saints by Christ and that is their possession in Christ. Specifically, it was a prayer that Philemon would recognize the good involved in receiving his runaway slave as a brother and that his faith would go to work with that in mind.

It was a joy and an encouragement to Paul that Philemon had in the past shown an energetic faith. He had refreshed and stimulated the saints by former deeds of kindness. He would again, Paul was sure — as a brother.

The word "bowels" had a more noble connotation to the Greeks than our English term has to us. The term referred to the inner parts, the heart, the liver, the lungs, etc. The ancients regarded the interior members as the seat of emotion. The tender affections of kindness and compassion were stressed by the Hebrews. Anyone who has had "butterflies" could agree.

Thus with sincere commendation, prayer, and thanksgiving Paul prepared Philemon for the tender appeal that followed. May our approach to fellow saints, whatever the reason, follow a similar pattern of sincere praise, fervent prayer, and thanksgiving to God, giving full recognition to all the good that we share in Christ Jesus — "for love's sake"!

PAUL E. NITZ



Our District Mission Boards – Michigan District Missions *Called to Serve* (Michigan and Ohio)

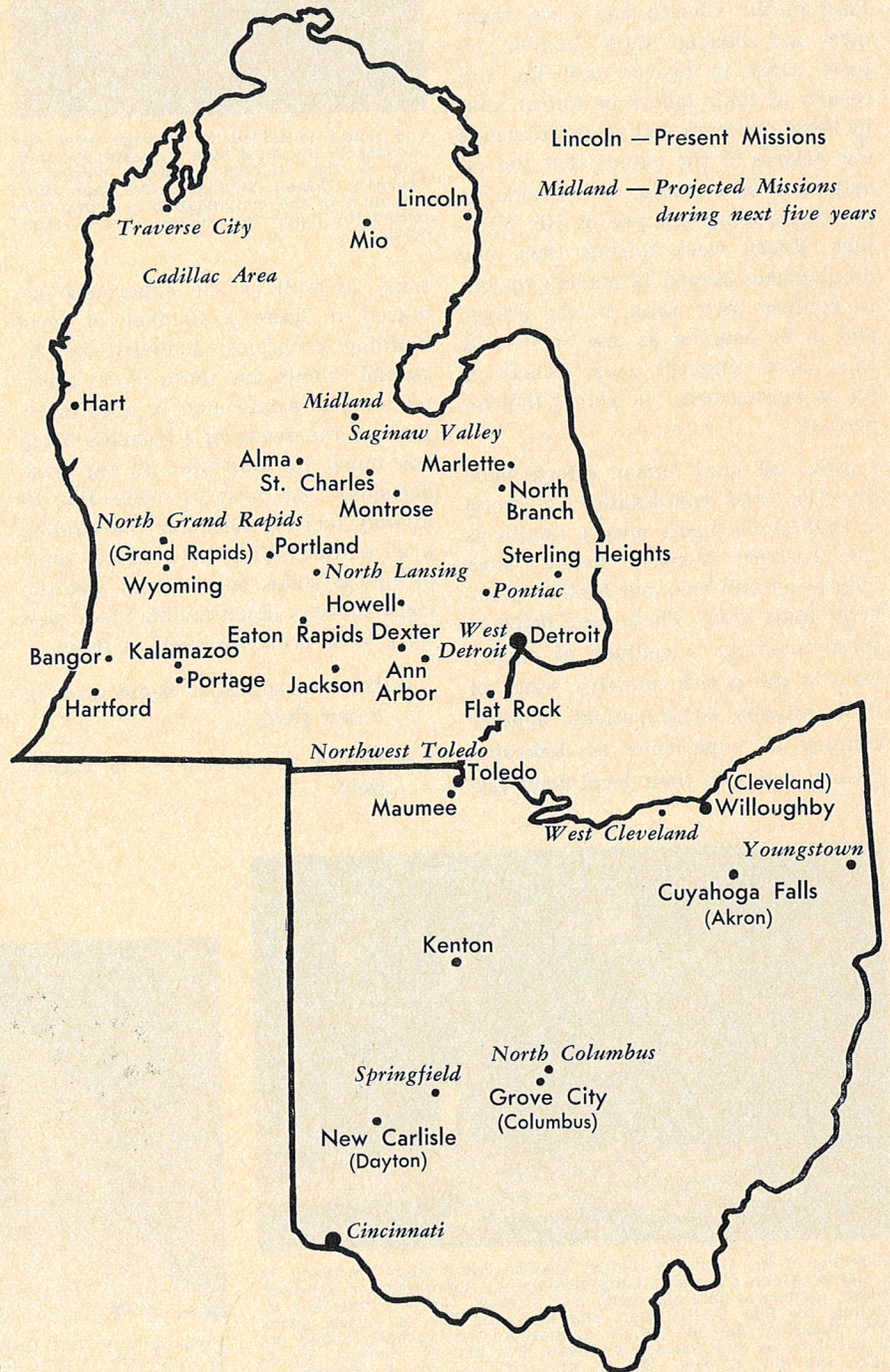
The Field

To the 37 missionaries and eight members of the Michigan District Mission Board has been assigned an area of responsibility which includes a population of nearly 100,000,000, 16 of our country's largest cities, and 140 cities with a population of more than 50,000. It includes megalopolis and northwoods, suburbia and small towns. It includes areas where conservative Lutheranism is highly respected, and areas where Lutheranism is scarcely known. It includes poverty and wealth, young people and old and all between, the highly educated and the illiterate, debilitating ghettos and exclusive subdivisions. But whatever the external circumstances may be, these areas teem with millions of blood-bought souls, many of whom have not yet accepted Jesus Christ as their personal Savior from sin. God alone knows how many have not yet even heard the Good News of salvation.

For administrative purposes this vast field is divided into four distinct areas: Michigan, Ohio, Florida, and Colonial, in the order of our entrance into these areas. In this issue we will speak of the Michigan and Ohio areas. The remaining two areas will be covered in more detail in subsequent articles.

The Laborers

In this vast mission field our few laborers are scattered widely so that the Gospel may be made available within a reasonable distance to as



many people as possible. Our laborers are cast from many different molds. Some are older, some are middle-aged, and the greater number are young men, who are in their first field of labor. They have differing gifts of physical stamina and appearance, of mental abilities and personalities. Their special aptitudes and interests vary widely. But in the most important characteristic they are united — a humble faith in their Savior and a sincere desire and zeal to be His witnesses to their fellow man. The Lord of the Church has taken these men and blessed their humble efforts. Only in heaven will the full results of their labors be known. But by those numbers that we use to gauge our efforts to the extent that the results are measurable, God grants us an encouraging glimpse of His blessings. Every week during 1968, our missionaries helped 12 persons openly to confess their faith in the Savior and to be counted as one of His. Of this, Jesus Himself says, "There is joy in heaven over one sinner that repenteth."

Since all joint human efforts need direction and coordination, a group of eight men meets once a month as the District Mission Board. Most months a ninth man, our District president, joins them. These men bring to these meetings a century of experience in the parish ministry, much of it in mission congregations, another century of experience as dedicated laymen active in their local congrega-



The pulpit is folded for storage after the services in the most recently organized mission of the Michigan District, Prince of Peace in Howell, Michigan. Mr. Dean Hart, president of the congregation is shown preparing the pulpit for storage after a recent service.

tions, as well as the experience acquired in quite a number of local building programs. Included in the special talents are those of an architect, a real estate man, a sales director, and the owner of a business. Each has much to contribute to the hard decisions that must be made. But all humbly feel the need for the guiding hand of God. With the priceless souls of men at stake, only He can give the right answers. Each month these men work with problems such as these:

- Hear an appeal to begin work in a new field.
- Call a missionary for a vacant field.

- Counsel a mission congregation as it develops a building suitable for its needs and at reasonable cost.
- Help a mission find land in an area of exorbitant land costs.
- Redirect the laudable zeal of a missionary for the greater benefit of the entire mission program.
- Serve as the balm of mercy and human concern, which alone can make necessary rules and regulations serve well.
- Counsel with a missionary in personal problems or congregational difficulties.
- Help a group of isolated Lutherans find a pastor who will serve them with Word and Sacrament.
- Encourage a congregation which has become weary and faint-hearted to run with renewed zeal.
- Rejoice with the congregations which have reached maturity and declared themselves independent.

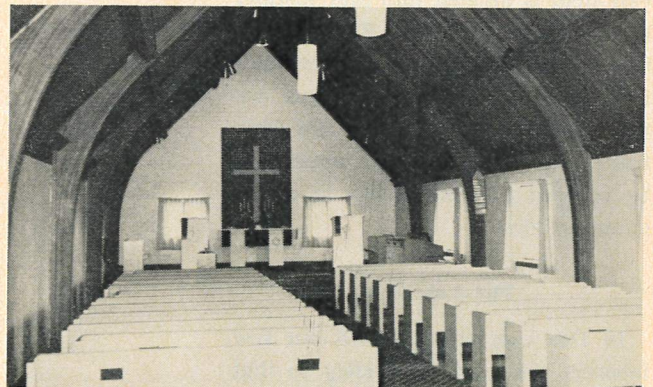
The Fruits

On the accompanying map we list the mission congregations in Michigan and Ohio. We also locate the areas where under the directing hand of God we hope to begin new missions in the next five years.

HERBERT C. KUSKE



Members of the Michigan District Mission Board study the plans for a chapel which a mission congregation has submitted for approval. Board members (left to right) are, seated: District President W. Zarling, the Rev. D. Gieschen, chairman, the Rev. H. Kuske, secretary; standing: the late Mr. H. Schuessler, just recently called out of this life by the Savior he served, the Rev. H. Hempel, Mr. L. Leitz, the Rev. E. Frey, Mr. H. Kinsman, and Mr. E. Krieger.



The interior of the District's most recently dedicated chapel, Hope Ev. Lutheran Church of Cuyahoga Falls, Ohio. The Rev. John Graf is the pastor.

The Christian and the World

IN IT, BUT NOT OF IT

MUST I OBEY AN "UNJUST" LAW?

On several occasions recently newspapers have reported how small groups of men in various cities broke into Selective Service offices and carried out and burned piles of draft records. At least one of these draft-record burners later stated that, in his opinion, his actions were not immoral since they opposed an unjust draft law and sought to end an unjust war.

With growing frequency we read about groups who intentionally ignore or break various laws of the land as a form of protest and an attempt to change laws and policies which they consider unjust or improper. How should we, as Christians who seek to base our behavior on God's Word, react to these events and evaluate them?

"Be Subject"

What our attitude toward the laws of our land should be is not in doubt. Concerning civil obedience Peter wrote: "Submit yourselves to every ordinance of man for the Lord's sake" (I Pet. 2:13). Paul wrote to the Roman Christians: "Let every soul be subject unto the higher powers (the government). . . . Ye must needs be subject . . . for conscience sake" (Rom. 13:1, 5).

It is significant that when the Apostles wrote these words their government was not a representative democracy, nor even an absolute monarchy with an enlightened and responsible king or emperor, but that epitome of malicious rule, Nero, who, on a whim, would have leading Romans executed, who had his own mother, brother, and wife put to death, and who instigated the first great persecution of the Church, in which Peter, Paul, and thousands of other Christians died as martyrs.

Exceptions

But must a Christian obey even a wicked government and evil laws under all conditions? Are there to be no exceptions? Indeed there are. Daniel refused to obey a law which forbade prayer to anyone but the king. Shadrach, Meshach, and Abednego likewise refused to worship the golden image which King Nebuchadnezzar had erected, even though the penalty for disobeying in both cases was death. The Apostles, when commanded to stop preaching about Jesus, refused, saying, "We ought to obey God rather than men" (Acts 5:29).

The principle recognized by Daniel, his companions, and the Apostles still applies today. Christians are to be loyal and obedient citizens, careful to observe all known laws. But they do recognize a higher loyalty and obedience than that owed their government, namely, to God and His commands. Whenever a government commands what God forbids or forbids what God commands, then we must for conscience sake disobey that particular command or law. As Peter and Paul and thousands of martyrs experienced, the cost of such action may be high indeed,

but Christians will accept these consequences and costs trusting in God and His good and wise care.

What About Current Protests?

But do the "unjust" laws which the protesters are attacking today fall into this category of laws which a Christian must disobey in obedience to God? Are "unjust" laws also an exception to the general Christian posture of civil obedience? If a Christian is truly convinced in his conscience that obedience to a given law is contrary to God's Word, he will then surely be obligated to disobey that law consistently whenever it confronts him.

Those who have protested "unjust" laws and practiced civil disobedience have usually not done this. Their acts have usually been single or at most sporadic (occasional) infractions of the protested law. Civil disobedience appears to be a means of protesting government and "establishment" policies, and of gaining publicity for a particular, opposed point of view, not a serious and consistent refusal by a sensitive conscience to disobey God's Law by submitting to man's.

But what if a law actually is unjust, unfair? Suppose that it does not treat all men equally and fairly. Is a Christian then justified in disregarding or disobeying such a law? Not at all! The admonition of Peter, "Submit yourselves to every ordinance of man for the Lord's sake," still applies. A law may require segregation instead of integration. The Christian, be he white or black, will submit. A law may treat some as second-class citizens, as the laws of the Roman Empire in Peter's day actually did. The Christian will submit. A law may tax the poor and middle classes heavily and provide loopholes which allow the rich to escape heavy taxation. The Christian will submit. It is to be noted that in submitting to such "unfair" laws the Christian is not committing a sin. Only when obedience to a law would result in sin is the Christian required to disobey the law.

The Consequences of Wholesale Disobedience to the Laws of the Land

If the practice of disobeying what individuals consider to be unjust laws were followed by any significant portion of our population, chaos would result. Those who are disturbed that more young people are slaughtered on our highways than in Vietnam might feel justified in blockading highways and burning autos and highway signs until the laws were changed to conform to their views. Those who are deeply upset over the 50,000 victims claimed yearly by lung cancer might feel justified in smashing cigarette factories, cigarette vending machines, or in knocking cigarettes out of the mouths of smokers in a campaign to make the sale or use of cigarettes illegal.

Legitimate Forms of Protest

Thoughtful Christians who find some law or policy of the land unwise or unfair will remember that our governmental system provides adequate legal channels for protest and efforts to change laws one opposes: elections, petitions, court appeals, letters to congressmen, officials, and the communications media, and even peaceful, law-abiding demonstrations. These may not achieve the publicity or quick reactions which civil disobedience does, but they also will not undermine the foundations and functioning of government. They do not involve disobedience to God's command to submit to every ordinance of man.

Conscientious Christians, then, will avoid and oppose

civil disobedience as a form of protest. They will refuse to obey a law only when they are firmly convinced by Scripture and conscience that God's Law clearly and specifically demands it.

On the other hand, Christians as responsible, voting citizens will remember that God is a God of justice and mercy, and that it is their duty as citizens energetically to use all the legal means available to oppose and remove injustices, especially when they affect the poor and the weak, wherever and whenever they become known.

MARTIN O. WESTERHAUS

[The author is an instructor in the Religion Department at Wisconsin Lutheran High School, Milwaukee, Wisconsin.]

FROM THE PAGES OF THE PAST IN OUR SYNOD'S HISTORY

Pastor Carl Frederick Goldammer—A Pioneer Pastor Called To Serve

(The fifth in a series of articles)

[Pastor Goldammer, one of the pioneer pastors of the Wisconsin Synod, labored selflessly in many areas of Wisconsin after coming from Germany in 1850. This installment takes up his story in 1876.]

Pastor Goldammer was called by St. John's Ev. Lutheran Church at Slades Corners and began his office in this congregation for the second time on August 1, 1876. The annual salary was set at \$400, and one Sunday a month was allocated for service in a possible preaching station. The beginning of the Lutheran congregations in Lake Geneva and Genoa Junction was made by him during this time. These two places were served regularly by him from Slades Corners (Wheatland), where he lived.

Problems and Hardships

To provide a better and more roomy dwelling with a school and an instruction room, it was decided to build an addition to the parsonage. After long deliberation a two-story addition was decided. After a schoolroom was provided, the traditional conducting of school in and between the old church pews could end. In regard to burial lots on the cemetery the congregation decided: "All members who help bear the running expenses of the congregation should have the right to a burial lot." The gathering of money for firewood created difficulties; many were behind, and some members maintained they had already paid. To end this bickering it was finally agreed: "Arrears in wood money are to be stricken and a new beginning made."

Pastor Goldammer had great difficulty in collecting his salary. To end this problem, he suggested the following solution: "Since the congregation for years has remained in arrears in regard to the pastor's salary, the pastor from now on will take \$25 less annually." However, this charitable act on the part of the pastor did not do away with the evil. When the congregation assembled for its annual meeting in 1883 and heard again that the

salary had not been paid, it took drastic action. The various members were taxed according to the value of their property.

The congregation was continually plagued with debts. Again we read in the congregation's records: "To balance income and expenses, the pastor set his salary \$25 lower again and subtracted this \$25 also for the preceding year, so that the annual pastoral salary becomes \$350."

Wilmot, Wisconsin

The people at Wilmot turned to Pastor Goldammer at Slades Corners for help. He responded to their plea and became their pastor in 1883. There were at that time two small rival Lutheran congregations at Wilmot. Pastor Goldammer and his group retained the name "German Ev. Lutheran Church" but for a place of worship were forced to purchase an old cheese factory, which they converted into a church. Soon after the division Pastor Titze, who had severed his relations with the Wisconsin Synod, was forced to leave St. Peter's Ev. Lutheran Church, the group that retained the church property. This might have ended the division were it not that St. John's of Burlington was caught up in the Predestination Controversy. This led to the termination of the service of Pastor A. Liefeld on May 30, 1883. Some people followed him and established an opposition church in Burlington. This church then became a parish with St. Peter's at Wilmot. There were bitter feelings and frequent quarrels, but there was also the thought among the people, "We belong together." Twenty-five years later, when conditions were right for union, these two churches at Wilmot merged to organize a new congregation, appropriately named Peace Ev. Lutheran Church.

Called to Beaver Dam

The church at Slades Corners was at that time in poor condition. Three iron rods were drawn through the structure to draw the building together. The congregation took an active part in the collection for its training school, Northwestern College at Watertown. In October 1884 a new organ was bought. On December 13, 1884, Pastor Goldammer presented a call from St. Stephen's Congregation at Beaver Dam, Wisconsin. The decision was to be made on Christmas Day. The call was discussed at

length, and Pastor Goldammer was granted a peaceful release. He took leave of the congregation after a richly blessed activity of nine years. Many were reluctant to see him go and wished he could end his life's pilgrim journey in this congregation. Pastor Goldammer later said that the years of his second pastorate at Slades Corners were the most rewarding of his ministry, but he felt he should leave because at his advanced age it was getting hard for him to serve so many places.
(To be continued)

ARMIN ENGEL

THE THIRTEENTH ANNUAL SCHOOL VISITORS WORKSHOP — July 29 - 31, 1969

The thirteenth annual School Visitors Workshop was held at Dr. Martin Luther College in New Ulm, Minnesota, with 65 in attendance. The basic purpose of this workshop was twofold. The visitors were first given the task of developing educational objectives for Christian day schools. Then they were asked to analyze their experiences in order to develop workable guidelines for setting up a planned program of continuous curriculum evaluation and study in our Christian day schools.

To set the tone of the workshop Teacher John Schibbelhut presented a paper, "The Christ-Centered Curriculum." In his essay he stated that the Word of God is the one basic source for determining objectives for our Christian day schools.

Since the developing of educational objectives by groups of teachers is a relatively new concept, Professor Arthur Schulz of the DMLC faculty used much of the time on Tuesday, July 29, to acquaint the visitors with procedures in developing objectives. He did this through a lecture, illustrated with overhead transparencies and by means of filmstrips with taped commentaries.

All available time on Wednesday and half the morning on Thursday were spent in developing general objectives for Christian day schools and also general objectives for social studies. In order to have workable groups, the visitors were divided into committees.

On Thursday afternoon all the visitors met as a body to evaluate the procedures used in the various groups. The committee chairmen reported on procedures they employed in writing objectives in their committees. The comments and suggestions of the committees will be used to assist in es-

tablishing guidelines for the Synod-wide program of continuous curriculum evaluation and study. It was the opinion of the visitors that personal involvement in developing objectives will do much toward making these objectives a part of one's own instruction.

Not all the time at the workshop was spent in studying and writing educational objectives. The devotions conducted by pastors and teachers are always a very important part of the workshop. The visitors are grateful for the encouragement and inspiration derived from the sermons and addresses. Professors Roland Hoenecke and Lloyd Hahnke addressed the visitors in the opening and closing services. Professor Lloyd Huebner and Mr. Arthur Meier conducted the devotions on Wednesday and Thursday morning.

The aim of the school visitors is to help each teacher and school in the Synod through annual school visits. Therefore much time is spent at the workshops in discussing ways and means of improving our school visitation program. On Tuesday evening all the visitors were given an opportunity to present and discuss problems that they had met with in their school visits. The newly appointed visitors met with Mr. Fehlauer to be briefed on procedures in carrying out their duties as school visitors.

Professor Arthur Schulz reported for Dr. Martin Luther College and acquainted the visitors with curriculum changes at the college. Mr. Adolph Fehlauer reported for the Board of Education. During the three-day workshop the visitors had ample opportunity to explore the various additions and improvements at DMLC that were accomplished through the Lord's blessing in the *Missio Dei* offering.

MELVIN SCHWARTZ



The above group of teachers was in attendance at the 1969 School Visitors Workshop held at DMLC, New Ulm, Minnesota.

Looking at the Religious World

INFORMATION AND INSIGHT

MISERY IN MISSOURI

A Century of Confessionalism

It was exactly 130 years ago this year that a group of some 700 loyal Lutherans escaped from doctrinal indifference and religious oppression in their native Saxony and emigrated to America in search of religious freedom. Although about 50 of their number were lost at sea, the remaining 650 arrived safely in America early in 1839 and settled in St. Louis and Perry County, Missouri. That these Saxon immigrants were vitally concerned about preserving pure Lutheran teaching for future generations was evident from their action of founding already that first year a small log-cabin college and seminary in Perry County. A decade later they relocated their seminary in new and larger quarters in St. Louis, and it eventually grew into the largest Lutheran seminary in the country. More important than its size, however, was the fact that it was dedicated to the task of training pastors who were completely loyal to the Scriptures and to the Lutheran Confessions as set down in the Book of Concord. Its very name—*Concordia Theological Seminary*—bore witness to its firm confessional platform, and under such leaders as C. F. W. Walther, Franz Pieper, and Ludwig E. Fuerbringer it played a key role for a full century in making the Missouri Synod a stronghold of confessional Lutheranism.

Deterioration Sets In

Sad to say, the situation at St. Louis is quite different today. In recent years, particularly during the administration of President Alfred O. Fuerbringer, the faculty has been staffed with an ever-increasing number of theological liberals who have undermined the faith of their students by causing them to doubt the truth of certain basic Scriptural teachings, including that of the inspiration and inerrancy of Scripture itself. Time after time, when documented charges of doctrinal deviation have been brought against these false teachers,

President Fuerbringer and the Seminary's Board of Control have defended the accused and dismissed the charges. As President Fuerbringer approached the mandatory retirement age of 65 this year, conservative Missouri Synod pastors and laymen had hopes of seeing a conservative president selected to replace him. Those hopes were dashed to pieces when Dr. John H. Tietjen received and accepted the call as the sixth president of Concordia Seminary, St. Louis, late this past spring.

Ecumenical President

Academically the 41-year-old Dr. Tietjen is perhaps well qualified for such a responsible position, but his theological stance leaves a great deal to be desired. Numerous writings of his which have appeared in print over the past decade have revealed him to be an outspoken liberal with strong ecumenical leanings. For six years (1960-1966) Dr. Tietjen served as an editor of the *American Lutheran*, an independent periodical published by the ecumenical wing of the Missouri Synod. During the last four months of 1966 he served as executive secretary of the Division of Public Relations of the National Lutheran Council and then was appointed to the same post in the new Lutheran Council in the U.S.A. (LCUSA) when it began operations on January 1, 1967, as the successor agency to the NLC.

Shows His True Colors

Dr. Tietjen is a gifted writer who has the ability to express himself in simple terms without having to employ sesquipedalian words to flaunt his scholarship. This ability was especially revealed in his book, *Which Way to Lutheran Unity?*, published in 1966 by Concordia Publishing House. Tietjen's book is an interesting, easy-to-read account of the numerous efforts which have been made during the nineteenth and twentieth centuries to unite the Lutherans of America. The first seven chapters of the book contain a clear, concise, *objective* analysis of these unity efforts and provide worthwhile reading for pastors

and laymen alike. It is in the eighth and concluding chapter that Dr. Tietjen reveals his true theological colors and offers his *subjective*, personal opinions and recommendations for achieving outward unity among America's Lutherans. He makes it sound so simple:

"What should be the basis for uniting the Lutherans of America? I suggest that it should be consensus in recognizing the Holy Scriptures as the norm and standard of teaching and in regarding the Lutheran Confessions as the correct exposition of the Scriptures—that much and no more" (p. 151).

Complete Agreement Unnecessary

Alluding to Article VII of the Augsburg Confession, Tietjen correctly states that "the Lutheran Confessions makes the oneness of the whole church depend on agreement in the teaching of the Gospel and the administration of the sacraments" (p. 151). Conservative Lutherans have always held that the term "Gospel" is used in Article VII in the *wider* sense that Jesus employed when He gave His followers the Great Commission to "preach the Gospel to every creature" (Mark 16:15) and to "make disciples of all nations . . . teaching them to observe *all things*, whatsoever I have commanded you" (Matt. 28:19, 20). Tietjen, however, would like to restrict the meaning of the term "Gospel" so that there would *not* have to be *complete* agreement on "*all things*" that Christ has taught us before unity is possible among Lutherans. Here are Tietjen's own words:

"Misreading the thrust of Article VII of the Augsburg Confession, some have understood consensus in the doctrine of the Gospel and the right administration of the sacraments to mean complete agreement in every Christian doctrine and a resolution of all theological disagreements. To make such a demand is to ask for the impossible. Consensus is not to be equated with complete conformity. There must be room for theological diversity within the framework of consensus in the faith" (p. 154.)

Consensus — A Weasel Word

Have you noticed how often that ambiguous term "consensus" has cropped up in recent unity endeavors among Lutherans, particularly in the push toward fellowship between the Missouri Synod and the American Lutheran Church? The common dictionary definition of consensus is "general agreement" or "majority of opinion." It would appear that in their current infatuation with the word consensus ecumenically-minded Lutherans are putting more emphasis on the "general" portion of its definition than on the "agreement" portion. Consensus has become something of a *weasel word* which can mean different things to different people. In essence it boils down to the same old "agreement to disagree" which has led to far too many unscriptural fellowship arrangements in the past. Or, to use the phrase employed by Tietjen, consensus provides the framework for "theological diversity."

Openly Promotes Liberal Views

Since accepting the call to the presidency of the St. Louis seminary, Dr. Tietjen has made no attempt to hide his liberal theological views. Quite the contrary, he has continued to promote them openly. The *Milwaukee Journal* of July 26, 1969, contained excerpts from an interview that he granted to members of the public press at Missouri's Denver convention in July. He was quoted as stating that the Missouri Synod should be able to tolerate differences of opinion without being afraid that unity on essential matters will be destroyed. He asserted that the current difficulties in his synod stemmed largely from the "false assumption" that the synod

must express itself on doctrine in only one way. According to Tietjen those Lutherans are "wrong" who identify things like the six-day creation and the story of Jonah as articles of faith, necessary for all.

"What is an article of faith in the first chapter of Genesis is that God is the Creator of the world — that's affirmed," Tietjen remarked. "Many Christians are able to affirm that God is Creator and that there was an evolutionary process. If they are able to do so, I see no problem."

Condone Attacks on Scripture

When he was asked to comment on the numerous charges of doctrinal unrest in his synod, Tietjen replied that he objected to the term "doctrinal unrest" because it had been used to say that people were teaching the wrong things.

"I think rather there has to be a certain amount of doctrinal controversy in order to clarify the issues, and conflict in which people square off against each other for the sake of truth," Tietjen commented.

"What has to happen is that we engage in this controversy as brothers who are really trying to find the truth. And what has to happen, too, is that we have the same ground rules. The ground rules for Lutherans are very clearly stated: We have to recognize that the Scriptures are the source and norm for our teaching . . . and that we allow ourselves to be instructed by the Lutheran confessions.

"Within that framework of operation, if somebody wants to say that maybe the book of Jonah is not a

description of historical event but is a different form of writing, we have to listen to him to see whether he may be right. . . .

"Let him speak his piece, so long as he is willing to say that the book of Jonah is the source and norm for Christian teaching, that he has to be under the judgment of that book, and that he has to discover what the Word of God is saying to him through that book."

Drastic Action Needed

Despite the fact that the Lord Jesus Himself regarded the story of Jonah not only as historical fact but as an actual type of His own death, burial, and resurrection (Matt. 12:39-41), Dr. Tietjen claims that "we have to listen" to someone who brazenly denies the historicity of Jonah. No, Dr. Tietjen, we do *not* have to listen to such a man! For a man to deny the historicity of Jonah with one side of his mouth and then speak of it as the "source and norm for Christian teaching" is mockery of the hollowest sort.

Indeed, the situation at Missouri's St. Louis Seminary is worse than ever. Unless drastic action is taken — and that right soon — the recent election at Denver of a supposedly conservative synod president will mean little in the long run. The easiest way for one nation to render another helpless is to poison the victim's water supply. In the Missouri Synod today the life-giving stream of pure Gospel preaching is being polluted at its very source — at the St. Louis Seminary. As the seminary goes today, so goes the synod tomorrow. And no one is smiling more broadly at Missouri's miseries than Satan himself!

MARTIN W. LUTZ

Editorials

(Continued from page 403)

Wisconsin Synod Lutherans, however, are maintaining a 43 per cent increase in contributions to their Synodical budget over last year. They look forward to closing the year with an overall 100 per cent subscription performance. Now, the members of the Wisconsin Synod are no more affluent than Presbyterians, Baptists, and Lutherans whose contributions have fallen off or remained stationary. Inflation is not sparing Wisconsin Synod homes.

Why the difference? Last fall's major stewardship effort to improve a relatively low average of Synodical giving accounts for much of the difference. The growing budgetary debt imparted a sense of urgency to the campaign. Moreover, a more realistic level of giving for the work of the kingdom of God was long overdue.

A deeper reason is that the unfettered grace of God

is still at work in our congregations. By that grace we still have the kind of Gospel that our members know is not a man-made substitute for what God gave us in His Word. We are still doing the kind of church work the Lord has prescribed and to which He has attached His blessing, instead of neglecting it for social concerns. Our members are not being served the husks of the social gospel or the chaff of human religious notions.

Many of our members know this and are grateful for it. They know that in many other churches there are Christians whose hearts are full of grief and resentment because their churches are cheating them of the gifts of His grace that God meant them to have. Our people know that they still have them, and many of our members are expressing their gratitude with increasing support of the Lord's work.

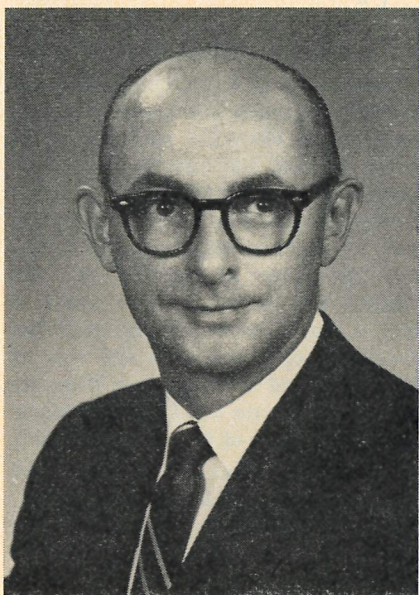
CARLETON TOPPE

New School Year at Michigan Lutheran Seminary

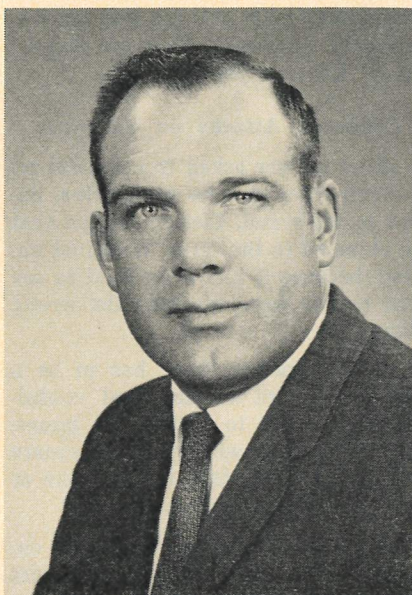
Three hundred twenty-four students were enrolled on opening day, September 1, at Michigan Lutheran Seminary, completely filling our dormitories and sending an overflow 42 students into private homes. One hundred thirty-eight boys and 186 girls matriculated. We were particularly

pleased to note that 75 boys indicated they are preparing for the pastoral ministry, 50 boys and 127 girls that they are preparing for the teaching ministry.

Pastor Fred Zimmermann of Lansing, Michigan, a member of the Board



Professor Gerald Cudworth



Professor Loren Dietrich

of Control, delivered the address in the opening service, and Pastor Emil Kaschiske installed our two new professors, Loren Dietrich and Gerald Cudworth, into their office.

Loren Dietrich, who was graduated and received his master's degree from Central Michigan University, and who has had 13 years of experience teaching and coaching in Michigan high schools, began his duties as professor of biology and head football and baseball coach.

Gerald Cudworth, who attended Dr. Martin Luther College from 1945-1947, and received his B.S.E. degree from Concordia Teachers College, River Forest, Illinois, began his duties as professor of social sciences. Prior to this Prof. Cudworth was principal of Mt. Olive Lutheran School, Bay City, Michigan, from 1947 to 1964, and of St. John's Lutheran School, Wayne, Michigan, from 1964 to 1969.

At this writing our call for a dean of students has not as yet been answered. We pray that our call will soon be answered, for we are in need of the added manpower to carry on our work efficiently. Prof. Kuske is continuing to act as dean until the new dean arrives.

MARTIN TOEPEL

The Northwestern Publishing House Issues a Statement Concerning Discrimination and Racist Literature

Several months ago Wisconsin Synod members in the Milwaukee area were startled to read in one of the local papers that the Northwestern Publishing House, together with three other Lutheran publishing houses in the United States, was being accused of discriminatory hiring practices and publishing literature with "racist overtones."

The charge, according to the newspaper account, was made by a group of concerned Lutheran pastors and laymen, none of whom was from the Wisconsin Synod. If changes are not made, the group said, "we commit ourselves to a program of selective purchasing in which we will carry our business for publishing needs to other publishing companies."

Not Accusing Anyone

In a later press conference, the group made it perfectly clear (although it was not so in their released statement) that they were accusing none of the publishing houses that it did practice discrimination or publish literature with "racist overtones."

"We are not accusing anyone," said a spokesman at the press conference, "of anything. We are just asking the publishing houses to review their policies in this area."

In September the Board of Directors of the Northwestern Publishing House carefully reviewed the matter and adopted several policy statements relative to the treatment of minority groups.

"As a church and as individual Christians," the Board said, "we are opposed to discrimination against minorities. We hold with the Apostle that 'God hath made of one blood all nations of men for to dwell on all the face of the earth' (Acts 17:26). Therefore no one race has inherent superiority over another."

All Discrimination Rejected

"We reject," the Board emphasized, "all discrimination in the hiring of personnel." It did point out, however, that certain positions were restricted to theologically trained men of the same fellowship, that other positions are filled by a union (print shop), and that all positions must be filled by persons capable of performing specific duties.

The Board also said that it has "in the past sought to employ persons of

minority groups. We shall continue to follow this policy, also with reference to a recruitment and training program to raise the number of employees of minority groups."

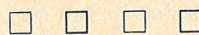
Referring to its publishing policy the Board said that "as in the past, we shall endeavor at all times to produce printed materials reflecting

our opposition to discrimination against minorities and our conviction that no one race has inherent superiority over another."

Thomas Spaulding, who is in charge of hiring at the Publishing House, said that "we have at the present time no black employees, but we do have employees of other minority

groups." This was understandable, he said, "because most of our positions are filled by soliciting applicants from our city churches. The Synod's black membership in the city is very low compared with its white membership, and our work pool consequently much, much smaller."

JAMES P. SCHAEFER



Adiaphora?

SHALL WE HAVE AN ELABORATE RITUAL?

In our Wisconsin Synod, you might say, we have two classes of Christians, some who favor a simple form of worship, and others, no doubt affected by the liturgical trend amongst other Lutherans, who favor a more elaborate form of worship. Who is right? What is proper? How far can we go?

A Lutheran Service of Long Ago

Let us go back to the year 1659 and attend a Christmas service in Berlin. The candles are being lighted by robed acolytes. There are various groups of musicians and singers, including an orchestra, a military band, a male quartet, mixed and children's choirs. After the organ prelude a chorale is sung antiphonally. Then three pastors appear at the altar, with black robes and white "bands." The entire liturgy as well as the responses and anthems are in Latin. Next there appears a group of children, dressed as angels, who sing in German, accompanied by the many musicians, "From heaven above to earth I come."

Now follows the sermon, after which there is more chanting. Suddenly there is a lot of action in the choir loft. Over the railing is raised a cradle with a doll, representing the Baby Jesus, while some boys imitate the cattle with their mooing. At this point high above the altar appears the Bethlehem Star, next three wooden images, representing the Wise Men. The entire scene is capped with the entrance of "Father Christmas," Santa Claus to us, with his bag of goodies, which he distributes to all the children present.

What Do You Say?

What is your reaction? What would you say to such a service in your church today? Would you approve or disapprove of it? The pastor, by the way, who preached the sermon, was none other than the prince of hymnwriters,

Paul Gerhardt, a man who was such a loyal Lutheran that a few years later he was deposed from his pastorate in this Berlin church because he refused to permit the Prussian ruler to limit his freedom in preaching.

Did I give this detailed description of this Lutheran service of long ago as a model to imitate? Definitely not! I merely told this story to show how one congregation can go in for the sensational, some of which was in violation of good taste as to what is proper in a Lutheran service, and yet remain Lutheran.

Our Lutheran Position

Hence, in this matter of adiaphora, we Lutherans must always be guided by one Scriptural principle: Every congregation is entirely free to use or not to use the things which are a matter of indifference. This is the principle Paul is illustrating when he wrote to the Roman Christians, "One man's faith allows him to eat anything, but the man whose faith is weak eats only vegetables. The man who will eat anything is not to despise the man who doesn't; while the man who eats only vegetables is not to pass judgment on the one who eats anything, for God has accepted him. . . . You then—why do you pass judgment on your brother? All of us will stand before the judgment throne of God. . . . Everyone of us, then, will have to give an account of himself to God. . . . So, then, we must always aim at those things that bring peace, and that help strengthen one another" (Rom. 14:2, 3, 10, 12, 19, TEV). This also applies to us.

How much grief would not many a pastor and many a congregation been spared had this principle of Christian liberty been adhered to when differences of opinion arose over mere outward features in the service of worship!

KENNETH W. VERTZ

We Turn to the Psalter . . .

For Encouragement and Hope . . . Psalm 30

There are times in every Christian's life which cause him to feel discouraged and depressed. Everything seems to turn sour; all his efforts to accomplish something worthwhile seem to fail. Why doesn't he just give up and quit?

According to Alexander Pope, "Hope springs eternal in the human breast." This is especially true of the disciples of Christ. And their hope is not an empty dream like that of unbelievers. They can join the author of Psalm 30 as he praises God for delivering him from the bonds of depression and despair. "O Lord my God, I cried unto thee, and thou hast healed me" (v. 2). The Lord, who can, and often does, heal us of our bodily sickness also is the Physician and Healer of our souls, which are afflicted with the dread disease of sin.

This healing power of God is something that we need more than anything else in this world. For we also are sinners, and sinners need forgiveness — something which only the spiritually healing power of God can provide through the redemptive merit of our Savior's death and resurrection. God's anger as the result of sin has been vented on Christ our Substitute. He felt its full fury on Calvary. But the results of God's righteous anger over sin are still clearly evident in the calamities and conflicts that infect the world and that affect our personal lives.

Psalm 30 reminds us, however, that God's anger "endureth but a moment" (v. 5). He is a God of love. He must punish sin in His holy justice, but He has done this in sending Jesus to take our place on the receiving

end of His wrath. This is love supreme! It is God's nature to love us and to bless us through the merits of His Son. "In his favor is life" (v. 5). Through His grace that favor is ours. Through His Son that life is life eternal, and it belongs to us! "Thou hast turned for me my mourning into dancing" (v. 11).

So . . . despite the fact that we live in what is all too correctly referred to as a "vale of tears"; despite our moments of discouragement and depression; despite our tears, shed as the result of our sins and misgivings and griefs, there comes the day when we can see, as did the Psalmist, that "thou hast girded me with gladness!"

Of course, a Christian will weep, but "joy cometh in the morning" (v. 5). All things will turn out all right, for the Lord tells us so. Today things may look dark, but tomorrow is full of promise and hope. Today we may weep tears of sorrow, but tomorrow we shall sing — tomorrow we shall live, and that life shall be one of eternal joy! "O Lord my God, I will give thanks unto thee forever!"

PHILIP R. JANKE

Briefs

(Continued from page 402)

It is obvious that in taking this action the Missouri Synod, was, in the words of the Lutheran Witness Reporter, "reversing a traditional stance of more than a century." It is equally obvious that the Synod was not yet ready to go so far as to ordain women, a step its more radical partners in LCUSA are apparently preparing to take. But the pressure on Missouri also to take the next step is already being applied.

Under the auspices of LCUSA's Division of Theological Studies, a two-day conference on the question of the ordination of women was held at Wartburg Seminary in Dubuque, Iowa, September 20-22. A spokesman stressed that the conference wrestled with what he called an interpretative problem "which exists in how we employ Scripture with regard to such a problem in the life of the church today."

The force of the pertinent passages, please note, has now become an "interpretative problem." The passages referred to are I Corinthians 14:34, 35, which reads, "Let your women keep silence in the churches; for it is not

permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church"; and I Timothy 2:11-14, "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

It does not take a professional theologian to recognize that these passages clearly support the position of our fathers, who held that the franchise in the Church is to be restricted to men and that women are not to be ordained to the pastoral office. Such practices would overthrow God's order of creation according to which women are "to be under obedience" and not "to usurp authority over the man." The ordinary reader will have no difficulty determining what is meant.

It does take an ingenious professional of sorts, however, to circumvent the obvious meaning of these passages of God's Word. The first

step is to view them as an "interpretative problem." The second is to insist, as the faculty of Luther Seminary, seconded by a writer in the summer 1969 issue of *Dialog*, does, that Paul's words simply don't apply to the Church of the twentieth century.

Missouri may drag its feet on the ordaining of women; but since it has cut the heart out of I Corinthians 14 and I Timothy 2 with its resolution on woman suffrage, it is difficult to see how it can long postpone taking the next step, especially if the ALC, with which it is now in fellowship, has women pastors.

Dr. Schiotz has left little doubt about the course his body will take. Pointing out that most Lutheran churches in Europe ordain women, he spoke of it as desirable that U.S. Lutherans act in harmony with each other, rather than unilaterally. In response to a question, however, he also stated that the ALC will determine its own ordination policy, regardless of the outcome of the LCUSA study.

Obviously, the wheels of the ecclesiastical machinery to fabricate a new — and anti-Scriptural — policy are beginning to turn.

NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE
 "We Sing the Almighty Power of God"

Creation and Hymn Inspires New Filmstrip. It seems very ironic that one of the first filmstrips the WELS Audio-Visual Aids committee produces is based on God's creation. The committee has taken advantage of the many God-created beauty scenes which we can find in the western portion of the United States and blended it with one of our Lutheran hymns "We Sing the Almighty Power of God" to bring to our fellow Lutherans the visual thrill of observing God's Handiwork. The committee also hopes that this filmstrip aids the viewers to hold fast the truths of the creation, especially in this world of doubts and confusion. Order by number FS-36-APG Time: approximately 12 min. with 7½ ips tape.

* * *

"Apache Lutheran Church"

The 16mm colored film, "Apache Lutheran Church" is a companion film to "Apache Inashood." While timewise "Apache Lutheran Church" begins where the other leaves off, both have been produced to help mark the end of the 75-year period during which the Lord has permitted the Wisconsin Ev. Lutheran Synod to labor among the Apache people on the rugged but beautiful San Carlos and Fort Apache Indian Reservations in Arizona. The film calls attention to the rapid manner in which so many older things, to which we have long since grown accustomed, are giving way to the new. The customs of the Apache, his dress, his homes, and even his church buildings are experiencing many changes. The Apache himself is maturing spiritually and beginning to grow concerned over the work of the Kingdom among his people and among others. Along with the changing times, it is noted, the older men who have served their Savior faithfully for many years must give place to those who, though younger, will continue to bring the ageless Gospel to the Apache. The film gives special attention to East Fork Lutheran Nursery, the home where helpless and needy Apache children are cared for, and shows how it too has prospered under the Lord's blessing upon both the staff and the concerned individuals whose gifts and prayers sustain the work. Order by number F-11-ALC. Time: 43 min.

AVAILABLE FROM THE AVA OFFICE

A 7½ ips tape from our civilian chaplain, Pastor Melvin Schwark, which he sent to the Synod convention in New Ulm describing his work and activities among our servicemen in Vietnam. The tape also includes personal testimony from several servicemen. Order by number Tape 4 (Schwark).

AVAILABLE FROM THE AVA OFFICE

A 7½ ips tape of the special commissioning service of Pastor Gerald Lange which was held at the Synod convention in New Ulm. An interesting feature on this tape is the use of 5 languages during the commissioning service. Order by number Tape 5 (Lange).

ROCHESTER, MINNESOTA, CHAPLAINCY

In the absence of Pastor Waldemar Hoyer, now civilian chaplain in Southeast Asia, the patients are to be referred to Pastors Ralph Goede and Norman Sauer at Lake City, Minn., or Vicar John Ibsch, Resurrection Ev. Lutheran Church at Rochester. Phone (507) 282-8280. Tell patients to identify themselves as Lutherans WELS.

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.

SAN BERNARDINO-RIVERSIDE, CALIFORNIA

With the installation of Pastor Hermann John as resident full-time pastor and missionary at Yucaipa (Redlands area), California, preliminary exploratory work is also to begin in the San Bernardino and Riverside areas. Please send any references and pertinent information regarding prospects to Pastor Hermann John at 11750 California St., Yucaipa, Calif. 92399.

HONOLULU, HAWAII

Regular monthly services are being conducted at the Fort Shafter chapel annex. Regular time is the 3rd Sunday at 4 p.m. Until a resident pastor is installed the local contact is: Lt. Col. Karl Kuckhahn, 1218A Hase Dr., Ft. Shafter. Phone 86-1856.

On the mainland address correspondence to Pastor Paul Heyn, 9130 Southern Rd., LaMesa, California 92041.

ELS IN HILLMAN, MICHIGAN

The Evangelical Lutheran Synod, a sister synod of the Wisconsin Ev. Lutheran Synod, now has a congregation in Hillman, Mich. Faith Ev. Lutheran Church has Sunday school

NEW MISSION KIT

"Latin American Missions" kit now available from Audio-Visual Aids office. Kits 25c; set of 15 pictures for same \$5.95.

JAPAN, LAND OF THE RISING SON

An up-to-date report of our Wisconsin Synod's mission in Japan showing the inroads the Gospel of Jesus Christ is making among Japan's millions. The filmstrip gives a very brief review of the country of Japan together with its heathen worship and idolatry. Fruits of our work are seen in fellow Christians at work at the various mission stations. Suitable also for showing to children. Order by number FS-35-LRS with 7½ ips tape. Time: approximately 16 min.

and Bible Class at 10 a.m. and services at 11 a.m. on Sundays.

R. C. Nast, Pastor

CHRISTMAS CONCERT

The choirs and students of Wisconsin Lutheran College, under the direction of Prof. Kurt Eggert, will present the annual Christmas Concert on Thursday, December 18, at 7:30 p.m. The concert will be held in the chapel-auditorium at 330 North Glenview Avenue. A free-will offering will be gathered. The Christmas recess will begin after this concert. All friends of the college are invited to attend.

Robert J Voss, President

CALENDAR OF CONFERENCES

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; Isagogical Treatment of Nahum, E. Bickel; Marriage and Divorce, R. Freier.
 Richard Shimek, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: Nov. 11, 1969.
 Time: 9 a.m.
 Place: St. Paul's, Prescott, Wis.
 Preacher: C. Sengbusch (I. Johnson, alternate).
 Agenda: Exegesis of Titus 2, D. Kempf.
 F. Fallen, 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 Private Judgment, A. Schultz; Soul Conservation and Soul Accounting, C. Reiter; Difficult Funerals (Emphasis on Suicides), N. Kock.

Paul V. Borchardt, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN PASTORAL CONFERENCE

Date: Tuesday, Nov. 11, 1969.
 Place: Trinity Lutheran Church, Crete, Ill.
 Host Pastor: A. T. Kretzmann.
 Time: 9 a.m. beginning with a Communion service.
 Preacher: R. Pope, II Cor. 5 (alternate, W. Popp).
 Papers: I Cor. 11:15, Wm. Hein; Etymological Study of the Word Baptidzo, A. T. Kretzmann.
 Discussion: Feasibility of a District College. Please excuse to the host Pastor.
 D. Ponath, Secretary

* * *

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, Cudahy, Wis.; host pastor R. W. Brassow.
 Agenda: Exegesis: I Pet. 3:1-12, H. Lange; Evaluation of "Communion before Confirmation," 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

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Hoenecke, Roy, as pastor of Salem Ev. Lutheran Church, Wausau, Wis., by B. Stensberg, assisted by G. Hoenecke, N. Hansen, W. Lange, R. Otto, G. Schmeling, R. Schultze, R. Vomhof; Oct. 12, 1969.
Smith, Melvin C., as pastor of First Ev. Lutheran Church, La Crescent, Minn., by F. T. Mueller, assisted by E. G. Hertler; Oct. 5, 1969.

Professor

Arras, William as professor at Dr. Martin Luther College, New Ulm, Minn., by O. Engel, assisted by E. Knief; Sept. 17, 1969.

Teacher

Engel, Leonard
 2435 South Chicago Avenue
 South Milwaukee, Wis. 53172

CHANGE OF ADDRESS

Pastors

John, Hermann
 31785 Yucaipa Blvd.
 Yucaipa, Calif. 92399
Hoenecke, Roy
 2812 Sixth St.
 Wausau, Wis. 54401
Wicke, Harold E.
 2746 S. Cleveland Park Drive
 West Allis, Wisconsin 53219
Vicar John Ibsch
 424 14th St. N.W.
 Rochester, Minn. 55901
 Phone (507) 282-8280

Teacher

Engel, Leonard, as principal of Zion Ev. Lutheran School, South Milwaukee, Wis., by P. Hartwig; Aug. 24, 1969.

**WISCONSIN EV. LUTHERAN SYNOD
BUDGETARY FUND OFFERINGS FOR 1969**

	Nine months ended September 30, 1969			
	Prebudget Subscription	Pension	Gifts and Memorials	Total
Arizona-California	\$ 99,212	\$ 2,934	\$ 4,859	\$ 107,005
Dakota-Montana	100,494	383	163	101,040
Michigan	526,316	1,909	7,000	535,225
Minnesota	574,000	9,665	6,557	590,222
Nebraska	107,382	980	382	108,774
Northern Wisconsin	649,818	12,449	2,053	664,320
Pacific Northwest	31,605	1,161	—	32,766
Southeastern Wisconsin	805,521	21,583	4,372	831,476
Western Wisconsin	690,155	20,152	41,092	751,399
Sent Direct to Treasurer.....	—	—	18,844	18,844
Total — 1969	\$3,584,503	\$71,216	\$85,322	\$3,741,041
Total — 1968	\$2,466,790	\$71,670	\$80,553	\$2,619,013

1969 PREBUDGET SUBSCRIPTION PERFORMANCE
Nine months ended September 30, 1969

	Subscription Amount for 1969	9/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California.....	\$ 134,270	\$ 100,703	\$ 102,146	101.4
Dakota-Montana.....	162,677	122,008	100,877	82.7
Michigan.....	768,949	576,712	528,225	91.6
Minnesota.....	819,684	614,763	583,665	94.9
Nebraska.....	154,130	115,598	108,362	93.7
Northern Wisconsin.....	974,553	730,915	662,267	90.6
Pacific Northwest.....	47,519	35,639	32,766	91.9
Southeastern Wisconsin.....	1,202,422	901,816	827,104	91.7
Western Wisconsin.....	1,006,606	754,954	710,307	94.1
Total — 1969	\$5,270,810	\$3,953,108	\$3,655,719	92.5
Total — 1968	\$3,683,523	\$2,762,642	\$2,538,459(A)	91.9(A)

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

CURRENT BUDGETARY FUND
Statement of Income and Expenditures
Twelve months ended September 30, 1969, with comparative figures for 1968
Twelve months ended September 30

	1969	1968	Increase or Decrease*	
			Amount	Per cent
Income				
Prebudget Subscription Offerings	\$4,698,930	\$3,417,190	\$1,281,740	37.5
Gifts and Memorials	139,965	108,573	31,392	28.9
Pension Plan Contributions	99,307	97,523	1,784	1.8
Bequest	73,019	10,733	62,286	
Income from NWPB	21,562	16,562	5,000	30.2
Other Income	4,592	2,849	1,743	61.2
Total Income	\$5,037,375	\$3,653,430	\$1,383,945	37.9
Expenditures				
Worker-Training	\$1,387,198	\$1,210,423	\$ 176,775	14.6
Home Missions	1,001,659	956,291	45,368	4.7
World Missions	669,886	581,478	88,408	15.2
Benevolences	712,823	682,879	29,944	4.4
Administration and Services	378,895	301,849	77,046	25.5
Appropriations	410,640	281,096	129,544	46.1
Total Expenditures	\$4,561,101	\$4,014,016	\$ 547,085	13.6
Operating Gain	\$ 476,274			
Operating Deficit**		\$ 360,586**		

Accumulated Deficit, July 1966 through September 1969, \$319,250

Norris Koopmann, Treasurer and Controller
3512 West North Avenue
Milwaukee, Wisconsin 53208

CLOSING DATE FOR DISTRICT CASHIERS

The schedule of closing dates for remittances of offerings by congregations to their District Cashiers is as follows:

Nov. 23, 1969
Dec. 31, 1969

The Synod in convention, August 6 to 13, 1969, adopted the resolution which states, "That remittances from congregations be sent directly to the Synod's Fiscal Office, beginning January 1, 1970." Early in December the Fiscal Office will mail to each congregation further information on this change.

Norris Koopmann, Treasurer

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

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 Richard
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