

THE NORTHWESTERN Lutheran

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November 23, 1969



BRIEFS by the Editor

THANKSGIVING DAY is not on the traditional calendar of the Christian Church. It is an American national holiday. Yet it is appropriate that we Christians observe a special day in the year as a day of thanksgiving for God's abundant blessings.

Among the people of Israel the Feast of Tabernacles, celebrated at the end of the harvest, was such a festival of thanksgiving. Through Moses God commanded, "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine" (Deut. 16:13). It was also known as the Feast of Ingathering, to be observed "in the end of the year, when thou hast gathered in thy labors out of the field" (Exod. 23:16).

When our American society was still largely agricultural, people were generally more conscious of their dependence on God for their supply of food. Today, in a society that has become preponderantly urban, many consumers give little thought to the need of the crops for sunshine and rain in proper amounts and at the

proper times. Food is thought of as coming from the supermarket, not from the field and farm. Fewer and fewer recognize it as a gift of God to be received with thanksgiving.

Although Thanksgiving Day is not a church festival and some churches no longer hold services on this day, it is good for us to be reminded that it is God who gives us "rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). What a lavish outpouring of God's blessings we here in the United States enjoy! Not the least of those gifts for which we ought to give thanks are the spiritual blessings bestowed on us through the Gospel in Word and Sacrament. In this land of liberty God still permits us to hear and to proclaim that Gospel without let or hindrance. In our churches and in our homes we ought, therefore, to observe Thanksgiving Day by joining the Psalmist in saying, "Bless the Lord, O my soul, and forget not all his benefits!" (Ps. 103:2.)

* * *

EXTRA COPIES of the forthcoming special Christmas issue of The North-

western Lutheran may be ordered from the Northwestern Publishing House. The theme for this year's Christmas issue will be "Proclaim the Wonders of His Birth!" Three brief devotions centering on this theme will unfold the wonders of the Savior's incarnation, of His justification, and of His kingdom. Some Christmas poetry, a Christmas litany, special articles appropriate to the season, and a full-color cover will also be featured. Orders should be placed soon. Extra copies are priced at 15c each.

* * *

MANY CONGREGATIONS ARE BUSY at this time establishing budgets for the coming year. Has your congregation included an every-home subscription for The Northwestern Lutheran in its budget? As someone somewhere once pointed out, here is a way to give your pastor an assistant! This assistant will visit every home in your congregation every other week. In making his visits this assistant will instruct your members in sound Lutheran doctrine, will strengthen the bonds of fellowship between your congregation and your sister congregations, will keep you informed on current issues in the religious world, and will bring you a great deal of information on the work which you and your fellow Christians are doing through your Wisconsin Ev.

(Continued on page 434)

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

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COVER — The newly renovated chancel of St. Martin's Ev. Lutheran Church, Watertown, South Dakota; Elwood C. Habermann, pastor.

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Editorials

Guilty Educators It is not only rebellious youth and indulgent parents who are responsible for widening the gap between the two generations. The blame must also rest on educators.

In the classrooms of our country, particularly in the public-school system, many teachers are contributing to the alienation of youth from their parents. If parents object to the assigned novels that are shamelessly frank in sex matters, if they protest against courses in sex education that stimulate sexual appetites and dismiss sexual sin, if they resent class presentations that make religion and morals and patriotism look foolish, there are many teachers who openly or subtly represent the parents as being narrow-minded and bigoted individuals with unenlightened notions that must be educated out of their children. These classroom Sir Oracles, these tin-god messiahs feel it is their mission to liberate youth from the shackles of the obsolete morality and the narrow-minded religion of their parents. By holding up the principles and morals of the parents to ridicule, they strengthen the delusion in the young that their parents are not worth listening to.

What a blessing to be able to send children to Christian schools, where the faith and morals of God-fearing parents are not held up to ridicule, where children are not encouraged to challenge their parents' wisdom and authority, and where the young are not only reminded but instructed to honor and obey their parents.

But perhaps only those parents who have wrung their hands in helpless anguish and have seethed in frustration as arrogant teachers, in the spirit of Satan, sowed the seeds of evil into their children's minds and hearts — perhaps only such parents really know how to thank God for our Christian schools.

CARLETON TOPPE

* * *

Color Him Red The popular mental image of a Christian is less than flattering, besides being decidedly inaccurate. Symbols of this distorted image are the sissified boy going to Sunday school in a Lord Fauntleroy suit, afraid of getting himself dirty, and the effeminate-looking little minister drinking tea with the ladies. These caricatures may depict the Christian as the motion picture and television industries see him, but they do not portray him as the Bible describes him.

The Christian's ideal, as well as his Lord and Savior, is Jesus Christ. A more manly and courageous person never walked this earth. Jesus standing up unflinchingly under the plots and jibes of His powerful enemies, Jesus turning His face steadfastly toward Jerusalem in the certain knowledge that He would be crucified there, Jesus on trial before Caiaphas and Pilate, Jesus dying in awesome dignity — all these things add up to the greatest hero of history, even disregarding His divinity and Lordship.

If you know your Bible history and your church history, you know that men like Stephen, Paul, Hus, Savanarola, and Luther were anything but sissies. Raw courage, coupled with conviction, characterized these heroes of the faith. To find thrilling examples of courage you don't have to look to the battlefield or the gridiron. You can find them in the Bible and among Christians today.

In none of its admonitions does Scripture encourage the transformation of a man into a mouse. "Quit you like men, be strong!" . . . "Stand fast in the faith!" . . . "Fight the good fight!" . . . "Put on the whole armor of God!" . . . "In nothing terrified by your adversaries!" The Bible abounds in exhortations of this type, never depicting the Christian as one who is afraid of ridicule or dirt or blood. It perhaps doesn't take a Christian to be courageous, but it does take courage to be a Christian, courage which faith in Christ both demands and supplies.

Those who have been turned away by the snickering Hollywood version of the Christian are well advised to take another look, and this time to look in the right place, the Bible, which portrays the Christian as he is in fact. His color is not yellow but red — the symbol of courage and of blood.

IMMANUEL G. FREY

* * *

"Gallup" Religion It was bound to happen. Two surveys appeared in one recent week, both "authoritative," but with opposite conclusions. One said, "Yes," and the other "No," to the question, "Is religion losing its influence?"

You've probably had a favorite television program dropped because of a poor "Nielsen Rating." Politicians are set to trembling by adverse "authoritative" percentages, toted up in neat columns of "yes," "no," and "undecided." But the fun comes in when you apply this procedure to real religion.

Picture the pollsters, feverishly and "authoritatively" at work while that man named Noah was building his boat. "Will There Be High Water?" was the question posed to 1) the man on the street, 2) the meteorology department at the university, 3) the boys around the backyard barbeque pit, 4) the gals at the beauty parlor, 5) the Concerned Clergy Conference, busily assembling a "total involvement theology relevant to the critical issues of our times. . . ." Well, so much for that survey.

Witness the odds-makers on the heights of Elah when that shepherd boy from Bethlehem descended into the valley to meet the mighty man of war, Goliath. More "authoritatively" yet, interview the giant himself who is saying: "Am I a dog, that thou comest to me with staves? I will give thy flesh unto the fowls of the air . . ." Uh-huh.

Dr. Eugene Carson Blake, architect of the ecumenical dream, the so-called Christian Consultation On Church

(Continued on page 430)



Studies in God's Word

FOR LOVE'S SAKE—Philemon 8-12

Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

Yet for love's sake I rather beseech thee, being such a one as Paul the aged and now also a prisoner of Jesus Christ.

I beseech thee for my son Onesimus, whom I have begotten in my bonds,

Which in time past was to thee unprofitable, but now profitable to thee and to me,

Which I have sent again; thou therefore receive him, that is, mine own bowels.

Persuasive Appeal

How could Philemon turn a deaf ear to Paul? His artless, winsome manner was disarming. His argumentation brought one tug after another to the heart strings of Philemon, Paul's beloved and fellow worker.

In the previous section (vv. 4-7) Paul had sincerely praised Philemon in words to this effect: "You have put faith and love into practice. Keep it up!"

Now he continued with a string of pulls.

"On my authority in Christ I could command you, you know. But I would rather lay aside my authority and appeal to you through love.

"I remind you that I am Paul the veteran, and in addition, remember,

even now a prisoner for the sake of Jesus Christ.

"I have become a father in my bonds and I am coming to you in behalf of my newborn child—Onesimus, would you believe!

"I know he once was ill-suited to you, but now well-suited to both you and me.

"He—of all people—is a part of me."

The string goes on, but we pause here a moment.

"But Now"

It is worthy to note how Paul shielded Onesimus from any snap judgment on Philemon's part. Paul put himself forward, calling attention to his age and to the fact of his imprisonment, delaying mention of the slave's name until the last possible moment.

The fugitive had got in touch with Paul in Rome. Why and how he had made contact we must leave to speculation. The important fact is that through his association with Paul Onesimus had been led to faith in Christ. This had changed everything for Onesimus. It had changed things for Paul. And, unknown to Philemon at the time, it had changed the relationship between master and slave.

Loss and Profit

Onesimus had become of no use to Philemon when he had run away. In fact, Philemon had incurred a financial loss. Slaves were property. And property was as good as cash. To get an idea of the loss suffered one

needs only to consider the penalty under Roman law for harboring a fugitive slave. One who concealed a runaway slave was liable for 50,000 sesterces to be paid to the owner in addition to the wages owed for the period of the slave's absence.

But by the same token—and this may have been part of Paul's argument—a returned slave was a financial asset, especially if he promised to be productive. Now, Paul declared, Onesimus was of value to both Philemon and Paul and could be counted on to live up to his name Onesimus, which in Greek means "profitable, helpful." Just how useful Paul would substantiate a bit later.

Love's Family

Note Paul's humble tact. As an apostle he could have thrown his weight around and could have laid it on the line for Philemon. In Christ he had such authority. But he preferred to operate on the level of brother to brother—"for love's sake."

Even more remarkable is the way in which Paul identified himself with Onesimus. They were as father and son in Christ. In Christ Onesimus had become as dear to Paul as his own heart and flesh ("bowels")!

Under Roman law Onesimus had no rights. Under the "law" of Christ he shared equal rights with the Apostle!

The same goes for all fugitives who have been reclaimed for the Master. Surely, among brethren there will be none who will pull rank in demanding a duty when he can appeal to a brother—"for love's sake"!

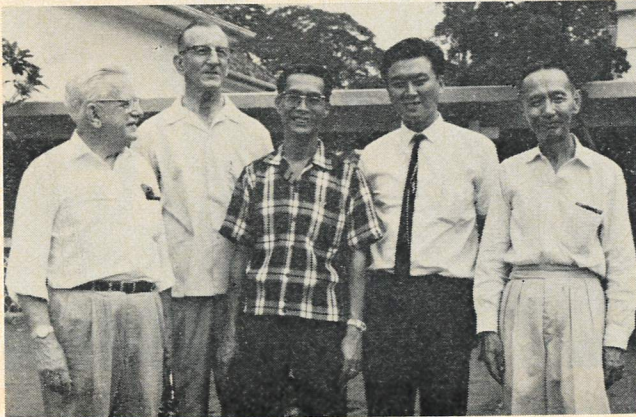
PAUL E. NITZ

News FROM OUR Missions

A Visit to Indonesia

[At the request of the Board for World Missions, Pastor Edgar Hoenecke, the executive secretary of the Board, and Pastor Paul Behn, Friendly Counselor to the Chinese Ev. Lutheran Church, and Pastor Peter Chang of Hong Kong, visited the Confessional Lutheran Church in Indonesia, which was seeking fellowship with our Wisconsin Ev. Lutheran Synod and which had been in correspondence with us for some time. A personal visit by representatives of our Synod was held to be desirable in order to determine whether the Confessional Lutheran Church in

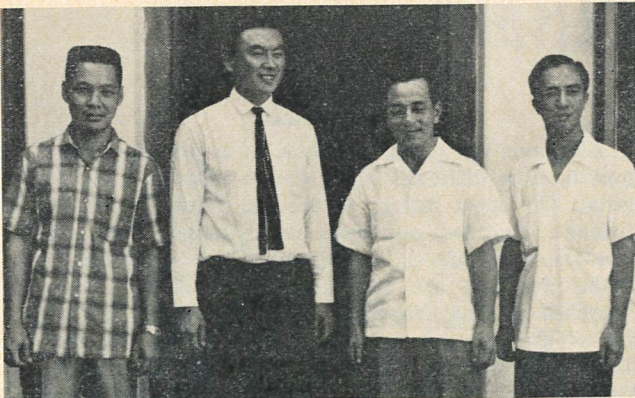
Indonesia actually was in full agreement with our own doctrinal position. Subsequent to this visit, our Synod in August declared itself in fellowship with the CLCII. The CLCII consists of two congregations, one in Sukabumi, Java, Indonesia, served by Pastor Martinus Tan Ing Hien (Adam), and the other in Singaradja, Bali, some 1200 miles away from the mother church in Sukabumi. The latter is served by an evangelist, Mr. Anak Agung. Mr. Agung and another of Pastor Hien's coworkers, Mr. Godfrey Simon, intend to prepare for the Lutheran ministry by attending our Seminary in Hong Kong. The accompanying pictures were taken on the occasion of the July visit. — Editor.]



Participating in the discussions on July 10, 1969, in Sukabumi, Java, Indonesia, were (left to right), Pastor Edgar Hoenecke, executive secretary of the Board for World Missions, Pastor Paul Behn of Hong Kong, Friendly Counselor to the Chinese Ev. Lutheran Church, Pastor Peter Chang of Hong Kong, Pastor Martinus Tan Ing Hien (Pastor Martin Adam), of the Confessional Lutheran Church in Indonesia, and Mr. Huang, a graduate of Oberlin College, Ohio, who translates for Pastor Adam.



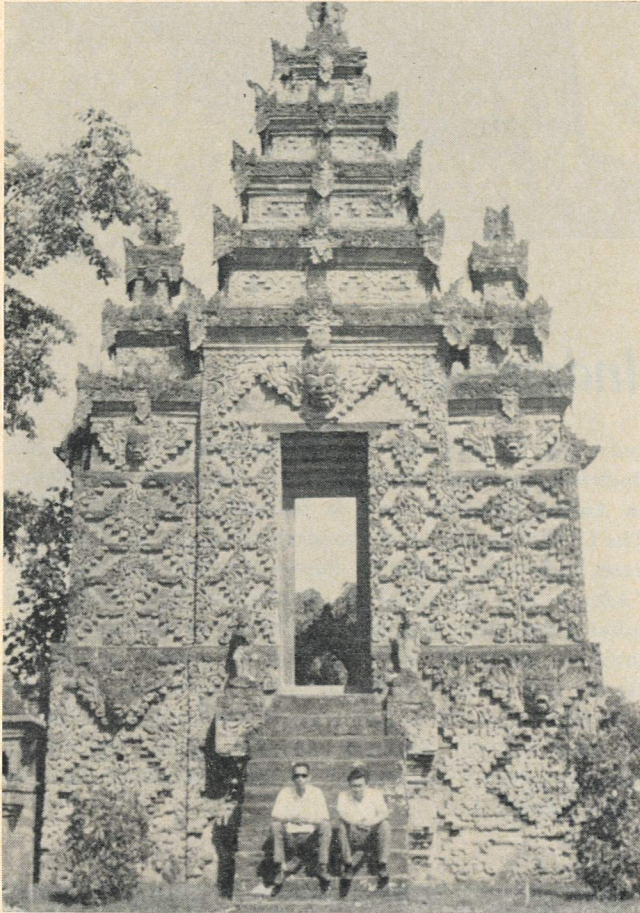
Pastor Martin Adam (right) visits the Bali congregation periodically for the celebration of the Sacraments.



Pastor Martin Adam (second from the left) with the church council expressed great joy over the opportunity to meet with representatives of our Synod for discussions of doctrinal and practical matters.

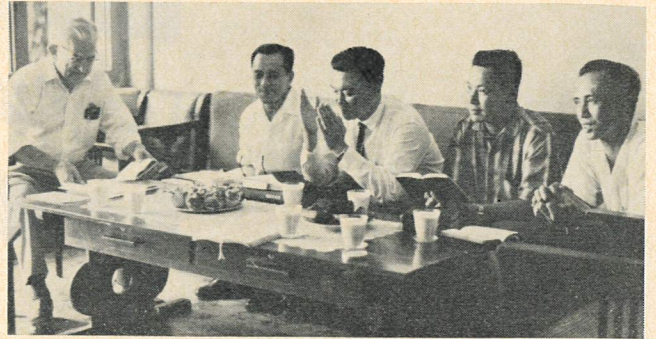


People gather for worship in the Confessional Ev. Lutheran Church of Bali, where Mr. Anak Agung serves them as evangelist.

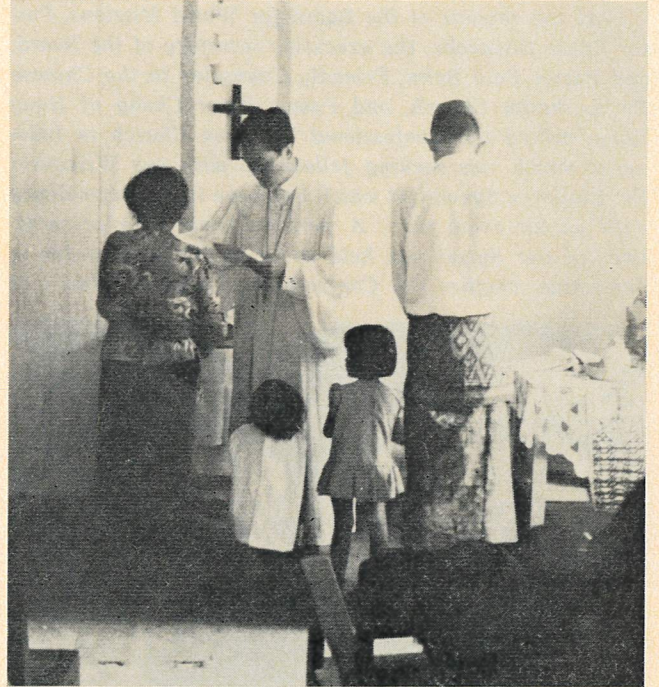


(Above)
This Hindu temple in Singaradja, Bali, represents the darkness of heathenism in which the vast majority of Balinese are still living.

(Right)
Pastor Adam distributes Holy Communion to members of his congregation, who have been freed from the fetters of idol worship and no longer bow down to gods of wood and stone. Through our mission offerings we, too, will now be privileged to have a part in bringing the Gospel of Christ to the Balinese heathen and so leading them out of darkness into light.



Executive Secretary Hoenecke (left) meets with representatives of the CLCII in the home of Mr. Godfrey Simon (second from the left). The other men are Pastor Martin Adam and two members of the church council.



What's Going on in PROTESTANTISM?

The Pentecostals Today

Sectarian

Pentecostalism is one of the newest and fastest growing sects on the Christian denominational scene. In a half-century of existence the movement has expanded into a world church. Estimates of the total number of Pentecostal adherents runs well over five million. Action-oriented and striking at the formalism and secularism of the greater churches, Pentecostals today aim to restore the Spirit-filled life of the original church. To them revival implies repetition of the first Pentecost in the life of all Christians. Hence the name, Pentecostal. The most characteristic evidences of this renewal are said to be baptism by the Spirit and its attendant charismatic gifts, speaking in tongues and faith healing.

Although the group presents an impressive statistical growth, it is difficult to determine what is truly Pentecostal. The short history of the movement is marked by divisions, factions, and rank individualism. Perhaps the best known within the spectrum of the American Pentecostal churches are the Assemblies of God and the Churches of God. Together they account for about one half of the church's American membership. The International Church of the Foursquare Gospel, centering in Los Angeles, owes its origin to the flamboyant Mrs. Aimee Semple McPherson. Smaller groups go by such names as Fire-Baptized or Holiness Church. Of the denominations

using the name Church of God, the one led by A. J. Tomlinson is a typical example of schism within the movement. After the death of this leader the church divided into somewhere from five to 24 new organizations. The faith-healer A. A. Allen, long a Pentecostal, now has his own nondenominational organization, the Miracle Revival Fellowship. Putting together the picture of Pentecostalism reveals how enthusiastic attempts to rejuvenate the church result in further fracturing.

Revival Methods

In all of the Pentecostal groupings certain general characteristics are evident. Despite its recent arrival, the movement itself is rooted in the revivals of the American past. The informal tent meetings and testimonials are reminiscent of the methods of frontier Methodism, from which many of its first members came. The meetings reportedly emphasize individual faith experiences. "We had constantly new, fresh testimonies from daily experiences with God," a member relates and then continues on a negative note, "The one who has no experiences to relate, does the best for himself and for others the less time he takes in a meeting." As in past revivals, appeals for conversion and Spirit-baptism alternate with testimonies and singing. The place of the sermon and the explanation of God's Word frequently give place to enthusiastic prayers and outbursts of rejoicing. In optimistic religiousness and militance the Pentecostal movement parallels the Salvation Army. "Forward march, O Four-square host, to the teeming battlefield . . . March on, till every land is stirred" — so read lines from a Pentecostal hymn.

In a more radical form the meetings become ecstatic. Strong appeals for religious experience beget visions of the Lord's coming and of tongues of fire. Often religious ecstasy manifests itself in outbursts of glossolalia (speaking in tongues) and convulsive movements. Prophecy and healing accompany the alleged outpouring of the Spirit, as revival signs.

Spirit-Baptism

In baptism by the Holy Spirit the movement claims its distinctiveness. One leader describes the Pentecostals in this way, "As regards salvation by justification, we are Lutherans. In baptismal formula, we are Baptists. As regards sanctification, we are Methodists. In aggressive evangelism, we are as the Salvation Army. But as regards the Baptism in the Holy Spirit, we are Pentecostal." Except for the understanding of justification, the statement is apt. As a distinctive feature, Spirit-baptism is to its recipient a source of inspiration. For many the assurance of salvation rests on baptism by the Holy Ghost and fire, resulting also, as is said, in a deepening of spiritual life. Such baptism reportedly occurs at a time of great spiritual crisis and is known and accompanied by physical experience. In the Pentecostal accounts of Spirit-baptism the description of physical manifestations and subsequent pleasurable feelings play a great part. Such subjective experience is not new in the history of the Christian Church, although in Pentecostalism it seems to have reached an extreme.

Tongues and Healing

The relationship between Spirit-baptism and its evidences, speaking in tongues and healing, is not uniform throughout the movement. It is generally agreed that

Spirit-baptism fills the believer with power. Many Pentecostals feel that tongues and healing are normal expressions of that power. Yet not all agree that glossolalia is a necessary result of baptism by the Spirit. It is, however, said to be desirable.

Speaking in tongues varies from a mere repetition of a few syllables to a complex combination of euphonious sounds in melodic form. An instance is described: "A girl in the meeting loses her inhibitions . . . Suddenly she begins to speak in tongues, 'Yah-yah-yeh-yah-yah.' In contrast to this another individual speaks after somewhat the following manner, 'Kat-tah-lan-see-nee-nah,' etc. Of the two the former is a novice, the latter an expert."

Glossolalia is still the keystone of the Pentecostal movement. On the other hand, the gift of healing is not practiced by the majority. Pentecostals believe that while all Christians can be baptized by the Spirit and speak in tongues, the gift of healing is exclusive. Both glossolalia and faith healing are on the increase in mainstream Protestantism and in parts of the Roman Church. Defenders argue that there is a Biblical warrant for it and have introduced glossolalia prayers as a regular feature of Sunday worship.

"Tongues Shall Cease"

Investigation of such religious phenomena have been made both psychologically and linguistically with varying results. This scientific investigation brings the Christian no farther. The rise of these sects serves rather as a warning against the dead formalism in church life and the smug self-satisfaction of the Christian heart. The appearance of such enthusiastic groups, furthermore, calls upon the Christian to test the spirits.

Paul's treatment of the gifts of grace in I Corinthians points the way. The gifts of grace granted to the Early Church included speaking in tongues, healing, prophecy, and the handling of serpents without harm. Paul thanks the Lord for the gifts granted to him. But he also recognized the evident disintegration of these signs in the congregation. Concerned, he warns that these gifts had become a source of spiritual pride. The purpose of any grace-gift was to edify the church.

Paul makes the application to speaking in tongues. What profit, he asks, does one have from untranslated speech? Five words spoken with understanding in the church were worth more than ten thousand in tongues! The purpose of tongues-speaking was not to be a sign to those who had come to faith, but to those who did not yet believe. The similarity of tongues-sessions to rituals conducted by the pagan world only confused the unlearned and unbeliever.

Evangelically, Paul advises concerning tongues: Forbid not. Forbid not for the sake of the weak. At the same time Paul recognizes that there is no promise that such special charisma will continue. The sevenfold gifts of the Spirit do not include tongues or healing. More pointedly, however, Paul says, "Tongues shall cease," as he looks instead to faith, hope, and charity, as the important spiritual gifts in future days.

Revival Through the Word

Christianity is not dependent on outward signs. Christians have been set into the freedom of the Spirit by Baptism. The prophetic and apostolic witness in Holy Scripture to the foundation of our faith and life in Christ is

complete, sufficient, and reliable. Other revelations of the Spirit are not needed to supplement that Word, nor are they promised. The *Gospel* woos, wins, and works. In an age of religious longing, no substitute is needed as a sign. Our Baptism is one, even as we have one Lord, one Spirit, one Church. Our sanctified life does not occur with a hurrah. Not the whirlwind, but the still small voice of the Gospel is the dynamic of all Christian life. That Gospel edifies both us and others in all the world. The Church of God lives from the forgiveness of sins, as God's undeserved gift of grace to

us. It daily seeks refreshment and direction from His Word. It constantly needs to pray to the Lord, with David, "And take not Thy Holy Spirit from me; restore unto me the joy of Thy salvation," so that under God it may not stagnate nor petrify, "having the form of godliness, but denying the power thereof." We are revived by the Spirit's gracious ministry through His word and Sacrament!

A. J. KOELPIN

[The writer is professor of religion and history at Dr. Martin Luther College, New Ulm, Minnesota.]



Adiaphora?

CONSIDERATION FOR WEAK CHRISTIANS

"I don't like what you do in your church services. Those 'dead read' prayers go against my grain. I like my prayers right from the heart. Neither do I go for your long-winded, formalistic liturgy. It's too ceremonial. It smacks of Catholicism. Neither do I like the fact that you use alcoholic beverages, even wine in Communion. Can't you people see the harm and misery caused by excessive drinking? In my opinion, this is contrary to the Word of God."

The Weak Brother

So says the weak brother. Such weak Christians are often referred to in the New Testament, which shows they had them as we have them today. Regarding such weak believers Paul advises (Rom. 14:1-4, Phillips): "Welcome a man whose faith is weak, but not with the idea of arguing over his scruples. One man believes that he can eat anything; another man, without this strong conviction, is a vegetarian. The meat eater should not despise the vegetarian nor should the vegetarian condemn the meat eater—they should reflect that God has accepted them both. After all, who are you to criticize the servant of somebody, especially when that somebody else is God." Paul also writes in a similar vein (Rom. 15:1, 2, NEB): "Those of us who have a robust conscience must accept as our own burden the tender scruples of weaker men, and not consider ourselves. Each of us must consider his neighbor and think what is for his good and will build up the common life."

Two Basic Principles

Even the casual reader will see that Paul is here laying down two basic principles regarding adiaphora, which may, however, when improperly emphasized, disturb and even disrupt a Christian congregation. Two attitudes over against certain temporal things are here referred to. Some Christians regard even the moderate use of certain things as sinful. Others have no such scruples. Paul here shows that both groups can and must bear with one another's point of view and live together as brethren in Christ.

First, those weak Christians who have certain scruples about eating or not eating certain things, about doing or not doing some things, about using or not using certain ceremonies in their church services, are not to be kept out of the congregation. They are to be accepted, but not for the purpose of arguing with them, for arguing will only stiffen them in their wrong point of view and will disturb the peace of the church.

Rather, the strong Christians, who have no such scruples, should bear with their weak brethren and not accuse them of "narrowness." Neither are the weak Christians quickly to pass judgment on the strong, accusing them of a lack of proper respect for God and His Word. Where Christ has given no specific command, there we should not make one either. This is the doctrine of Christian liberty, summarized in these words: "Where God has not spoken, there the Church must make no laws." This doctrine we must defend by both word and deed.

Secondly, in Romans 14:12-23 (read this section carefully in this connection) Paul shows that strong Christians are not to abuse their Christian liberty, but that this liberty must always be regulated by love. For this reason he writes (Rom. 14:13, Phillips), "Let us therefore stop turning critical eyes on one another. If we must be critical, let us be critical of our own conduct and see that we do nothing to make a brother stumble or fall." In other words, though I have the right to use all of God's gifts, I have to be careful never to offend a fellow believer.

So out of love for our weak brethren let us avoid doing those things which are not wrong in themselves, but which may cause a brother to stumble and even lose his faith in Christ. Rather than insist upon every point in which we have freedom, let us preserve the peace, good will, and cheerful fellowship of the Christian congregation, for this is well-pleasing to our God.

KENNETH W. VERTZ

65 Workers Labor In the Synod's World Mission Fields

The Board for World Missions is publishing this list of the names and addresses of the missionaries, teachers, and lay workers laboring in the World Mission fields of the Wisconsin Ev. Lutheran Synod in order that those who would like to send Christmas greetings to them may do so.

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- The Rev. Kenneth Seim**, 47 Pilkem St.,
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- Mr. Howard Festerling**, 2 Alnwick Rd.,
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- The Misses Lois and Linda Festerling**, 2 Alnwick Rd.,
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- Vicar Stephen Chu**, 47 Pilkem St.,
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- Miss Kathryn Bushaw**,
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- Miss Margaret Westendorf**,
P.O. Box 1904, Lusaka, Zambia, Africa
- The Rev. Orlin Wraalstad**,
P.O. Box 1141, Lusaka, Zambia, Africa
- The Rev. and Mrs. Don Fastenau**,
P.O. Box 1141, Lusaka, Zambia, Africa
- Mr. and Mrs. Elmer Schneider**,
P.O. Box 49, Lusaka, Zambia, Africa
- Mr. Ernst R. Wendland**,
P.O. Box CH-91, Lusaka, Zambia, Africa

- The Rev. and Mrs. R. G. Cox**,
P.O. Box 120, Blantyre, Malawi, Africa
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Tucson, Arizona 85716

In Puerto Rico

- The Rev. Rupert Eggert**, Ozama 1623, Rio Piedras Heights,
Rio Piedras, Puerto Rico 00926
- The Rev. Roger Sprain**, P.O. Box 1042
Guayama, Puerto Rico 00654

In Mexico

- The Rev. David Orea Luna**, Apartado M-7101
Mexico 1, D. F., Mexico
- The Rev. David Chichia Gonzalez**, Apartado 2536 Central,
Guadalajara, Jalisco, Mexico

JAPAN

- The Rev. Richard A. Poetter**, 4022 Ishikawa-cho,
Mito City, Japan
- The Rev. Norbert R. Meier**, 2-17 Saiwai-Cho, 3 Chome,
Kurume Machi, Kitatama-Gun, Tokyo 188, Japan
- The Rev. Kermit D. Habben**, 620 Komatsu,
Tsuchiura City, Ibaragi Ken, Japan
- The Rev. Harold Johne**, 15-2 Tama-Cho, 1 Chome,
Fuchu-shi, Tokyo 183, Japan
- The Rev. Tutsushiro Yamada**
c/o Pastor Richard A. Poetter, 4022 Ishikawa-cho,
Mito City, Japan

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- The Rev. Arthur Guenther**, Lutheran Apache Mission,
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- The Rev. H. E. Hartzell**, East Fork Mission,
Whiteriver, Arizona 85941
- The Rev. Arthur Krueger**, P.O. Box 16,
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- The Rev. Richard C. Paustian**, 241 N. Harrison Rd.,
R. 8 Box 150, Tucson, Arizona 85710
- The Rev. Myron Schwanke**, Lutheran Apache Mission,
Peridot, Arizona 85542
- The Rev. Lyle Sonntag**, General Delivery,
Bylas, Arizona 85530
- The Rev. Alfred Uplegger**, Lutheran Mission Box 27,
San Carlos, Arizona 85550
- The Rev. M. J. Wehausen**, 917 East Sheridan,
Phoenix, Arizona 85006
- Vicar Kurt Mahnke**, East Fork Mission,
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- Mr. Mark Boehme**, Lutheran Apache Mission,
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Mrs. Mark Boehme, Apache Lutheran Mission,
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Mr. Eugene Caruss, East Fork Mission,
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Mr. Ronald Gross, Box 177,
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Mr. Willis Hadler, General Delivery,
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Miss Nancy Just, East Fork Mission,
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Mr. John Lippert, East Fork Mission,
East Fork, Arizona 85941
Mrs. John Lippert, East Fork Mission,
East Fork, Arizona 85941
Mr. Arthur Meier, East Fork Mission,
Whiteriver, Arizona 85941
Miss Ardith Roehler, General Delivery,
Bylas, Arizona 85530
Mr. David Toepel, East Fork Mission,
Whiteriver, Arizona 85941
Miss Dorothy Warskow, General Delivery,
Bylas, Arizona 85530
Mr. Nelson Zimmermann, East Fork Mission,
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A Report from Our Civilian Chaplain in Vietnam

Saigon, Vietnam, September 1969

Robert Frost once said, "The best laid plans of men and mice often go astray." I could use these words to describe the work in Vietnam and they would be quite adequate. To carry out the work in Vietnam a man must be willing to change his plans at a moment's notice.

Many times I have tried to go to Long Binh and Bien Hoa only to change my plans at the last minute because the busses are full and there is no other way to get there. I have also had men make an appointment to see me, only to wait all day and not

have the man show up. It can become discouraging, but looking back over 10 months, one takes this in one's stride, for this is all part of the system.

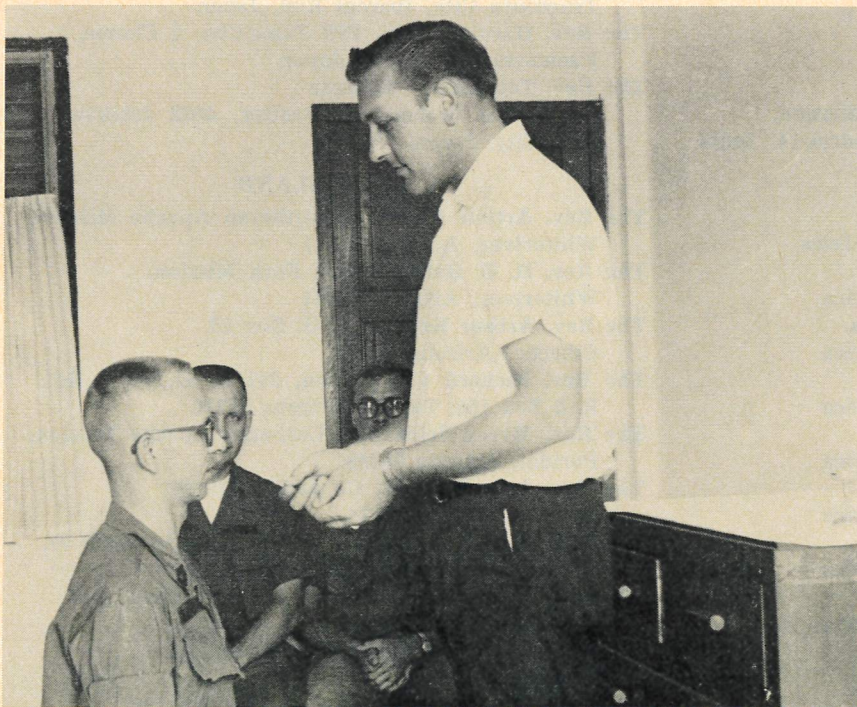
I had intended to get to many bases in Vietnam, but this too has had to be changed because of transportation difficulties. No doubt there are many pastors and parents who wonder if I have been able to contact their loved ones. Many will be discouraged to find that I have not been able to contact them. But for anyone who has been in Vietnam, it will come as no great

surprise to hear that communication and transportation are hard to come by.

I have found that it was much easier to cover Thailand than it has been to cover Vietnam. Both communications and transportation seem to be better developed there.

In spite of the handicaps, I've been able to see a little over 100 young men stationed in Vietnam and Thailand. It has been interesting to me for I have seen some of these Christian soldiers bring friends along to hear the message of salvation. It would be interesting if the readers would ask themselves the question, "When is the last time I have invited one of my neighbors to go with me to hear the Gospel message?" We have Christian soldiers in Vietnam who have become good missionaries in the process of their tour of duty.

The work has been most interesting for me as well as rewarding. I have found one of my former students in Korat, Thailand. I have met a soldier from New Ulm, Minnesota, at Udorn, Thailand, and another one at Long Binh, Vietnam. I've met a close neighbor from Randolph, Wisconsin, in Saigon. We are all part of the Holy Christian Church, and we meet one another all over the world. Imagine for a while two men who had gone to Dr. Martin Luther College, one from Onalaska, Wisconsin, and another from Saginaw, Michigan, who had not seen one another for some time, meeting in a hotel room in Saigon to celebrate the Lord's Supper. Imagine fellows who look for the chap-



Civilian Chaplain Melvin Schwark administers the Lord's Supper to servicemen in Vietnam.

lain and do not wait for the chaplain to find them. These situations have taken place over the past 10 months.

The men are different in their ranks as well as their education and the place that they have come from. I've served men from private to colonel. I've met people with an education varying all the way from high school to a doctor's degree. I've met individuals from Washington, California, Arizona, North Dakota, South Dakota, Montana, Nebraska, Missouri, Minnesota, Wisconsin, Illinois, Michigan, and Virginia. All of us share one common need. We need the Savior who suffered and died for us. I've served men in reserve units, people who were drafted, and others who volunteered. All love their country and are ready to fight for it. These same soldiers have a love for their Savior, who died for their sins.

I've had as few as one and as many as 16 in a service. Perhaps the most interesting service was the one on the last Sunday in August. We had men from all four branches of the Armed Forces in attendance.

Although I had hoped to be able to get to many bases, I will just mention the bases that I have been at, in Thailand: Bangkok, Korat, Nakom Phanom, Udorn, Takli, and Utapao; in Vietnam: Saigon, Long Binh, Bien Hoa, Nha Be, Phan Rang, Cam Ranh Bay, Qui Nhon, Da Nang, Phu Bai, and Nha Trang. The only place that I've been able to establish anything definite is in Saigon where we have services every Sunday morning at 10:30. We have fellows from Bien Hoa and Long Binh who join us for these services occasionally. On the first Sunday of every month we have services at Long Bonh at the 92 Eng. Bn. Constrict. Chapel at 3:00 in the after-

noon. All other bases have been served on a hit-or-miss basis. It's not the ideal way to operate but Robert Frost's words apply in this case as well. We dare never forget that even our Savior did not have a definite schedule or pattern when He was preaching in Palestine.

I'll be leaving Vietnam in the middle of November. I'm sure that many of the troops will agree with me in one observation. "As we look ahead for a year, it seems like a mighty long time, but as we look back over the same year it was the same length as any other year." In any given year of our lives, God has been with us. So also even as we are in Vietnam, God goes with us. He strengthens us when we need it. Our lives are in His hands. If it is His will that we do not return, we say with Jesus, "Not my will, but Thy will be done".

MELVIN SCHWARK

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

Pastor Carl Frederick Goldammer—A Pioneer Pastor Called To Serve

(Sixth Installment)

[This series, recounting the self-sacrificing labors of one of the pioneer pastors of the Wisconsin Synod, is intended to help us of today to appreciate the heritage that is ours, under God, as a result of the tireless efforts of veterans of the cross like Pastor Goldammer.]

Pastor Goldammer was installed at St. Stephen's Church in Beaver Dam in early February 1885. During the first year his congregation together with those at Juneau, Oak Grove, and Lowell celebrated a joint mission festival in Neumann's Grove, about a mile from Beaver Dam. Pastor Goldammer preached for one service and the Beaver Dam and Juneau choirs sang. The collection netted \$50.18.

The following year St. Stephen's Congregation planned to hold its mission festival in the same grove. A cold wind caused the people to seek shelter in the town hall nearby. A few women and girls decorated the hall with branches and garlands. As the guests with wind-bitten faces arrived, they rejoiced that the festival had not been prevented by the storm from being held. While the gathering sang the mission hymns and the guest speaker preached an inspiring festival sermon, the storm raged so severely outside that the oak trees bent. Yet there was the comfortable and secure feeling which the Church has every right to feel in the storms of this world. The collection totaled \$27.65.

Collecting Funds for a New Church

Because the church building was inadequate, pastor and people were confronted with the necessity of build-

ing a church, a task which Pastor Goldammer dreaded. Since the congregation was small and the members with few exceptions were poor, the courage to build was lacking. For a long time he had tried to encourage them to build, offering the hopeful prospect that he would find kindly assistance from sister congregations that had been gathered by him during hard times. This was done in the firm belief that he could surely keep his promise. But with the thought of what many a congregation had to do for itself and what must be done for the college at Watertown, worry over the success of his endeavor and his ability to keep his promise arose within him.

Pastor Goldammer's presentation of the need in Beaver Dam was, however, answered in a kindly way beyond all expectation both by his former congregations and their present pastors. The first friendly answer came from Jefferson, where the pastor and several friends were helpful to him in every manner possible, so that a sizable offering was gathered in a reasonably short time. The next door was opened to him in Racine, this congregation being famous for having willing givers for the kingdom of God. Here he found it confirmed that the members of the younger generation were faithful followers of the former in friendly giving, although he had

had no such close relationship with this congregation as with those congregations founded by him.

Next he went to Wheatland (Slades Corners). The pastor and a layman were so kind as to accompany him to the members so that in just a few days he had finished taking up the collection. Also here he found a friendly reception among the members, and likewise in the small but promising congregation in Geneva. In the congregation at Burlington, which he had founded during hard times and under much distress, and for which he had collected at that time, he thought it best not to ask for gifts because of present circumstances, although friends contributed for his purpose anyway.

He visited the Newton and Manitowoc field last. He began his work in Manitowoc and found only friendly givers. As everywhere, so also here there were many poor to whom the Gospel was preached. It was very moving for him when such a poor day laborer or poor widow gave a dollar to his collection with a friendly heart. It was a difficult task to look up all the members of the three country congregations. Yet he found helpful assistance from the pastor, who placed himself and his rig at Pastor Goldammer's disposal. Here, as in Manitowoc, he saw that a second, yes, often a third generation had joined the ranks of parents and grandparents. The congregation at Newtonburg was confronted with a costly church building project itself. The elders had just made their rounds in the congregation taking pledges for their church building, yet as a whole the members gladly gave him their contributions. So also did the small sister congregation to the east, and Liberty likewise. When he concluded his collection journey here, he found that he had collected over \$500 for the new Beaver Dam church.

In spite of his initial anxiety, he could now look back upon his task with great joy, thanks to the love and self-sacrifice he experienced on the part of so many cheerful givers both in and outside the congregation at Beaver Dam and rendered his service freely to the end that the congregation would eventually own a beautiful, practical, debt-free church building. "As your names stand as a

perpetual reminder in my collection book," he said, "so through the Lord's grace may your names also stand in His book of life."

The Dedication at Beaver Dam

The new church in Beaver Dam was dedicated on October 9, 1887. Morning dawned overcast after a night of rain, causing anxiety for the festival; for many fellow Christians from four neighboring congregations wanted to come, and preparations had to be made to feed these guests. But the Lord was gracious, and perhaps also sent His angels to scatter the clouds. Does He not make His angels spirits, His ministers a flaming fire (Ps. 104: 4)? A wind arose and scattered the clouds quickly at the right time, and the new church was filled for the three church services.

The celebration began with a farewell service in the old church. The address was based on the words: "The Lord shall preserve thy going out . . . and even for evermore" (Ps. 121:8). Moving toward the new church, the congregation halted before the door to sing: "Open now thy gates of beauty." The rite of dedication was performed by Pastor Goldammer. For the evening service in English Prof. W. Weimar came from Watertown with three students to accompany the festival hymns as a trumpet chorus, heightening the festive atmosphere for all.

A year later Pastor Goldammer helped dedicate the new church at Newtonburg, preaching the dedication sermon. The festival there, favored with the best of weather, was very edifying. Over a thousand people attended. A guest speaker at Beaver Dam during this period writes: "The active interest at their mission festival, as well as acquisition of fine large property for church and school purposes on the part of the congregation, indicates that a lively interest for the maintenance and spreading of the pure Gospel to the glory of God lives in the congregation."

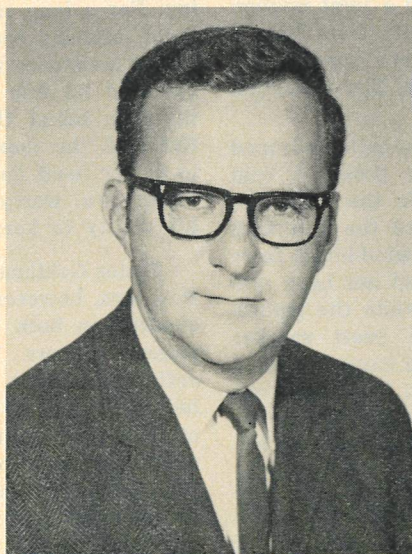
ARMIN ENGEL

(To be continued)

Prof. Chworowsky Installed As Dean of Men at Northwestern College

On Wednesday evening, September 10, 1969, Prof. John F. Chworowsky was installed as the Dean of men at Northwestern College, Watertown, Wisconsin. The service was conducted in the college chapel. Pastor Jonathan Mahnke, a member of the College Board, preached the sermon and performed the rite of installation. President Carleton Toppe served as the liturgist.

Prof. Chworowsky is a graduate of Northwestern and Wisconsin Lutheran Seminary in Mequon. After his



Professor John Chworowsky

graduation from the latter in 1957, he served one year as a tutor at Dr. Martin Luther College in New Ulm, Minnesota. He served congregations in Mason City, Iowa, and Caledonia, Wisconsin. For three years prior to accepting the call as Dean of Men, Prof. Chworowsky was an instructor of religion at Wisconsin Lutheran High School in Milwaukee.

While teaching at Wisconsin Lutheran High, Prof. Chworowsky served in the guidance department, as well as coaching football, and track. His work at Northwestern will also include football coaching, together with counseling and classroom work.

The Christian and the World

IN IT, BUT NOT OF IT

SHOULD I GET INVOLVED?

As we begin to consider this question it is most important that we keep in mind that we are not speaking of our Synod or individual congregations in this article. For the Scriptural answer concerning the "involvement" of such groups, we refer you to some previous articles in this series ("The Church's Business," *The Northwestern Lutheran*, Sept. 15, 1968 ff.). In this article we are speaking of the individual Christian who lives in a community and country where he sees many social evils in existence. As a citizen whose environment includes hardcore poverty, discrimination against minorities in housing and employment, denial of lawful civil rights to some, and injustice of various kinds, the Christian is often faced with the question, "Should I become involved in the attempts to right these wrongs?"

The Answer Is "Yes!"

To contradict one of the popular songs of several years ago, "The answer my friend," is *not* "blown in the wind." The answer is given by Scripture and given very clearly: "Yes, get involved! Get involved today, not tomorrow!" In the parable of the Good Samaritan Jesus pictures two men (the priest and the Levite) who chose not to get involved when a man was in need, and one (the Samaritan) who chose to involve himself not just with words of encouragement but also with deeds of kindness and financial help. Jesus concludes the parable with these words, which are spoken also to you and me, "Go and do thou likewise."

The principle established by Jesus that anyone in need is our neighbor and that such need cries for the involvement of the Christian, is repeated throughout the pages of Scripture. We shall cite but a few passages which seem most pertinent. In Deuteronomy 15:7-11 God speaks to the people of Israel about the poor in the land: "If there be among you a poor man . . . thou shalt not harden thy heart, nor shut thy hand from thy poor brother . . . I command thee saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

Note, above all, the attitude of heart which God urges. The Christian is not to "harden" his heart but rather to open his hand "wide." What this indicates about our attitude toward hardcore poverty should be very evident. It calls for us truly to open our hearts to this problem and then to become active in helping to overcome it. Kind words and thoughts are not enough. They must be accompanied with deeds; otherwise they are meaningless (Jas. 2:15, 16).

What about the people who are oppressed because they are a minority group? Here, too, Scripture urges us to action. One cannot read the Minor Prophets of the Old Testament (e.g., Hosea, Amos, Micah) without coming upon repeated warnings of God's judgment on those guilty

of such oppression and also calls of God for the faithful among the people to seek to right these wrongs. Since the people to whom these words were written were unique in that they were God's chosen people, the situation is not exactly parallel to our country, which can claim no such position before God. But this in no way should distract our attention from God's judgment on the oppression of one part of a nation by another part of that nation. This is wrong in any nation and calls for the Christian to help in righting this wrong in whatever legal way he can. The call of God through the Prophet Isaiah applies to Christians in modern America as much as it did to the people in ancient Judah, "Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isa. 1:17).

To anyone who would sit by and let others struggle with the social problems of our country Scripture says, "He that hideth his eyes shall have many a curse" (Prov. 28:27). Yes, the very Christianity of such a person is called into question, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17.)

This last passage contains a key point in the answer to the question, "Should I get involved?" One whose heart has been touched by faith with the love of Christ, one in whom "the love of God" dwells such a one will have no trouble in answering this question, for it is his Savior who says, "Go and do thou likewise." May our love for Him lead us to say with Job in answer to the question of involvement, "Did not he that made me in the womb make him? . . . If I have withheld the poor from their desire . . . If I have seen any perish for want of clothing . . . If his loins have not blessed me . . . If I have not lifted up my hand against the fatherless, when I saw my help in the gate: then let my arm fall from my shoulder blade, and my arm be broken from the bone" (Job 31:15-22).

But a Qualified Yes

Not everything God urges us to do is to be done in an unqualified fashion. Even the preaching of God's Word is qualified. We are to bring the Gospel to every creature. But when someone to whom we bring the Word begins openly to despise and mock it, then we are to obey Christ's command, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine" (Matt. 7:6).

In the same way Scripture does not urge unqualified involvement in helping to solve the social evils we find around us in our community and country. We raise this point simply because it is often implied that unless a person becomes a member of an activist group, he is not doing his Christian duty.

The comment of the writer of an essay in *Time* magazine (April 21, 1967) is of interest in this regard. This writer sensed that many activist groups which claim to be Christian in character are not Christian at all. He writes, "The question thus posed but left unanswered, is what in this scheme of things is to distinguish a Christian from any other humanistic do-gooder. The simplistic solution of some of the new activists seems to be to talk about Jesus as the original good Joe out to organize the underdogs into getting a decent shake from the Establishment."

The point raised by this comment is well taken. What does distinguish a Christian from any other humanistic do-gooder? Unless we have this point very clear in our minds, we too might give the same false impression about Jesus by our "involvement" as is given by many so-called Christian activists. God forbid!

It is well, then, not only to be involved as God urges, but also to be guided by God's Word in the way we become involved. Here again it is the love of Christ which motivates and guides our activity. Unless what we do is a fruit of faith, it is empty and useless as Scripture so clearly states, "Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing" (I Cor. 13:3).

Charity is a faith-born love, a love which comes from the heart of a believer which is filled to overflowing with thankful appreciation for what Christ has done for him. When the believer involves himself with helping others, it is not because of some vague notion that "the right thing to do" is to help the needy and to take the part of the oppressed. Rather, it is the love of Christ which drives him to involvement. This type of involvement contains no condescending "You-should-be-glad-I'm-helping-you" attitude so often resented by those who are the object of help. Nor does this type of involvement stop with the helping of the poor and oppressed with their present problems. It also seeks to help them eternally by leading them to know their Savior from sin, death, and hell.

Here, then, is what distinguishes the Christian from any other "humanistic do-gooder." His motivation is deeper, and his goal is higher. For this same reason it is wrong for a Christian to join an activist group whose attitude is something like this: "We don't care what happens to these people after they die; what we want to do is help them now while they are alive."

True Christian involvement seeks to help people both now and eternally. It does not do one and leave the other undone. It does not seek to help people only now

and not after death, as some activists avow. Nor does it seek to help people only after death and not in this present life, as one who is seeking an excuse to avoid involvement might avow. The latter is equally as wrong as the former.

The fact that many activist groups cannot be "distinguished from any other humanistic do-gooder" dare not become an excuse for noninvolvement either. Peter reminds us that as Christians we are strangers and pilgrims in this world. There are many activities, therefore, in which we can have no part. But for that very reason, where we can be active without denying our position as God's elect, we ought to be doubly active. "For so is the will of God that with well-doing ye may put to silence the ignorance of foolish men" (I Pet. 2:15). How this can be done in a practical way can only be answered by each one as he faces the problems and opportunities of his community. But this point needs special emphasis: to be accused of doing nothing merits equal condemnation with involvement in activist groups whose motivation and goal are un-Christian.

Conclusion

"Should I become involved?" If Christ lives in you by faith, you need no one to tell you the answer. His love dwelling in you compels you actively to seek to help those trapped in hardcore poverty, those discriminated against because they belong to a minority group, those deprived of their civil rights, and others suffering injustice. But His love dwelling in you also leads you to make your involvement an act of Christian love which gives witness to Jesus, not as the "original good Joe," but as our eternal Savior.

We have made no attempt to comment on individual activist groups because they vary so much from one area to the next. They will have to be judged in the light of God's Word. Nor have we attempted to set down a master plan for Christian involvement. Opportunities must be seized as they arise. We have indicated a few guiding principles from Scripture on Christian involvement. May God grant that those of us who live in large urban areas as well as those who live in small-town and rural areas may not just nod our heads in agreement with God's Word on this subject, but also be moved to put these words into practice in our daily lives! To do otherwise is to have our own hearts condemn us. "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18)!

DAVID KUSKE

[The author is the principal of Lakeside Lutheran High School, Lake Mills, Wisconsin.]

Editorials

(Continued from page 419)

Union (aptly abbreviated COCU), said it: "I am trying to keep theology out of this. I am not going to take time to use Scriptures to base this . . ." That's it exactly, the answer to the question: Is religion losing its influence?

Which religion do you mean? The kind that charts its course with a wet finger in the prevailing winds of popular opinion? Or the bland Brand X of ecumenism, which

keeps "theology out of it" and has no "time to use the Scriptures"? Or do you mean the religion of Jesus Christ against which even "the gates of hell shall not prevail"?

Can you hear it? The laughter, I mean, the terrible laughter of Him whose opinion they stubbornly refuse to seek?

"He that sitteth in the heavens shall laugh . . .

"Yet have I set my King upon my holy hill of Zion."

JOHN PARCHER

A New School Year at Northwestern Lutheran Academy

Mobridge, South Dakota

Although temperatures had risen to the mid-eighties, brisk breezes sweeping off Lake Oahe enabled Northwestern Lutheran Academy to begin its 42nd year amid comfortable conditions. For the second consecutive year our gracious Lord has blessed us with an encouraging increase in enrollment. Forty-nine new students made their appearance on the campus, raising the total enrollment to 107. Twen-

ty-one of these new students are from Districts west and south of Dakota-Montana. Further blessings of the Lord are seen in the fact that 30 of the new students have enrolled in either the pastors' or the teachers' course.

The Academy dormitories are rapidly being filled to capacity. Only hasty refurbishing of basement rooms made it possible to accommodate all of this year's enrollees. Present conditions make it mandatory for the school to make a careful analysis to determine the ultimate number of students which can be accepted in line with present facilities and manpower. The directive of the past Synod convention that we "give priority to those

who are preparing for full-time work in the church" will become very pertinent in accepting new students for the next school year.

In the opening service two new assistant instructors, Mr. Ronald Georg and Mr. Charles Buege, were inducted into their positions. Both are 1969 graduates of Dr. Martin Luther College and are welcome additions to our staff. Their assignment calls for them to be with us for one year.

Mindful of the many past blessings which the Lord has showered upon us, the Academy is looking forward to a new school year that will be bountifully blessed and richly rewarding.

DANIEL W. MALCHOW

Dakota-Montana

Camp Luther 1969

High above a point overlooking Lake Kampeska at Watertown, South Dakota, the 49 campers who attended Camp Luther this year joined in some lusty singing to the accompaniment of a guitar. This singing period, followed every evening by the campfire devotion, signaled the end of another day of camping. The days were busy days, with Bible study, music appreciation, swimming, games, and handicraft filling each day. The camp is held each year for young people from the fifth through the ninth grade of the Eastern Conference of our Dakota-Montana District. Five young ladies serve as counselors for the girls and three pastors spend their week with the campers as counselors for the boys and as those in charge of the camp. Pastor David Krenke of Sioux Falls, South Dakota, served as camp director this year. Pastor Martin Schulz of Moorhead, Minnesota, and Pastor Edward Werner of South

Direct from the Districts

Shore, South Dakota, assisted. Pastor Ronald Heins of Brookings presented a lecture series for the campers. Our prayers of thanksgiving rise to the throne of grace for the Lord's blessings upon our camp and for another graciously given opportunity to lead our young people toward a closer involvement with their Lord and Savior Jesus Christ.

Camp Oahe Bible Camp

On Sunday evening, June 22, 85 young people, grades six through eight, arrived for a week of activity at Camp Oahe, the Western Conference Bible Camp. The scenic campus of Northwestern Lutheran Academy, Mobridge, South Dakota, was again the setting for the various activities of Camp Oahe. The "Life of Samuel" provided the thoughts for the daily devotions, while "Holy Baptism"

served as the theme for the morning Bible classes. Songs, hikes, picnics, competitive sports and games, and entertainment filled the remaining hours of each day. Pastor Wayne Schulz, Aberdeen, South Dakota, served as camp director. Pastor Marvin Putz, Mandan, North Dakota, served as a pastoral counselor and leader of the Bible classes. Group counselors were seven young people from area congregations.

Marriage

Pastor David Neumann of Elgin, North Dakota, was united in holy matrimony on July 18 with Miss Jo Leen Sick of Elgin.

Vacancies

Seven vacancies in the District were filled with the assignment of candidates. This leaves the District with four vacancies at the present time.

Wedding Anniversaries

Mr. and Mrs. Theodore Ellwein of St. Paul's Lutheran Church in Roscoe were privileged to observe their golden wedding anniversary on June 15 with an open house in the church basement sponsored by their children. Their pastor addressed the couple on the basis of Luke 24:29.

Mr. and Mrs. William Lammle of St. Paul's Lutheran Church in Roscoe were privileged to observe their golden wedding anniversary on August 24 with an open house in the



Young people gathered around a campfire for singing at Camp Luther near Watertown, South Dakota.

church basement sponsored by their children. Their pastor addressed the couple on the basis of I Chronicles 16:8-11.

GERHARD GEIGER

Michigan

Groundbreaking:

Livonia and Bay City

On Sunday, June 22, 1969, St. Paul's Lutheran Church, Livonia, Michigan, broke ground for its new church-school complex. The new structures will be located one and one-half miles north of the present church and school site, which was purchased by the city of Livonia for inclusion in the civic center. Guest speaker for the occasion was the Rev. Leonard Koeninger, Plymouth. The local pastor, the Rev. W. Koelpin, was the officiant. May the Almighty guide the construction to a successful conclusion!

On Sunday, August 10, Mt. Olive Ev. Lutheran Church, Bay City, Michigan, broke ground for a new 4,538 square-foot educational unit. The three classroom building will include office space for both school and church. The new structure will be located northeast of the present church. Cost of the new educational unit is estimated at \$86,449. Richard MacKain, pastor of Mt. Olive Lutheran Church, served as officiant at the groundbreaking rite.

New High School Planned

Members of Wisconsin Synod congregations in southwestern Michigan gathered for a special meeting on Sunday, March 10, at St. Matthew's Ev. Lutheran Church, Benton Harbor, to begin action on establishing a Lutheran high school for the area. Speaker for the occasion was Professor Wayne E. Schmidt, principal of Luther High School, Onalaska, Wisconsin. His topic was "How To Begin A Lutheran High School." A panel discussion followed. There are 21 Wisconsin Synod congregations in southwestern Michigan, eight with Christian day schools.

Four District Pastors Celebrate Anniversaries

On June 15, 1969, the members and friends of St. Luke's Ev. Lutheran Church, Saginaw, gathered for a special evening service of remembrance and praise in honor of the 25th anniversary of their pastor's ordination for the holy ministry. Pastor Harold A. Sauer was born at Watertown, South Dakota, on June 9, 1918. He attended Northwestern Prep School,

Northwestern College, Watertown, Wisconsin, and Wisconsin Lutheran Seminary, Mequon, Wisconsin, graduating in 1943. He tutored at Northwestern Lutheran Academy, Mobridge, South Dakota, for one year. In June 1944 he was ordained and installed as pastor of St. Paul's Lutheran Church, Mound City, South Dakota. He also served congregations at North St. Paul, Minnesota, South St. Paul, Minnesota, and Muskegon, Michigan, before accepting the call to St. Luke's in January 1967. Pastor Sauer was married to Joyce Schmidt on August 14, 1943. They have been blessed with four children and one grandchild. Pastor John Brenner, St. John's Lutheran Church, Bay City, a classmate of Pastor Sauer, preached at the anniversary service, basing his message on I Timothy 5:17, and entitling his sermon, "Resolved: To Honor A Minister of Christ." Pastor H. C. Buch, St. John's Ev. Lutheran Church, Saginaw, served as liturgist. Following the special service a short program was presented with Pastor Jack de Ruiter, Our Savior's Ev. Lutheran Church, Westland, and also a classmate of Pastor Sauer, serving as master of ceremonies.

On July 20, 1969, the congregation of St. Paul's Ev. Lutheran Church, Livonia, Michigan, took part in a service of thanksgiving honoring its pastor, the Rev. Winfred A. Koelpin, on the 25th anniversary of his ordination into the holy ministry. Pastor Koelpin began his ministry on Sunday, July 16, 1944, when he was called to serve the Synodical Conference mission of St. Paul's Lutheran Church, Toledo, Ohio, where he was ordained and installed. He also served congregations at Mosinee, Wisconsin, and again at Toledo, Ohio (Arlington Avenue Ev. Lutheran Church), before being called to St. Paul's of Livonia. He has been serving this growing congregation for the past 13 years. Pastor Koelpin prepared for the ministry by attending Concordia College, Milwaukee, and Northwestern College, Watertown, Wisconsin. He graduated from Wisconsin Lutheran Seminary, Mequon, Wisconsin, in 1944. Through the years Pastor Koelpin has given service to various offices and committees of the Wisconsin Synod, having served on the Board for Information and Stewardship, Visiting Elder of the Southeastern Conference of the Michigan District, and as Chairman of the Board of Control of Wisconsin Lutheran Seminary. On October 8, 1944, Pas-

tor Koelpin married Ruth Berg. Their marriage has been blessed with two sons, both of whom are studying for the ministry, and two daughters, one of whom is currently studying at Michigan Lutheran Seminary, Saginaw. Preacher at the service of thanksgiving was the Rev. John Brenner, St. John's Ev. Lutheran Church, Bay City. Basing his remarks on I Thessalonians 5:12, 13, Pastor Brenner preached about "Honoring Your Pastor in Love." One of Pastor Koelpin's sons, Daniel, served as liturgist.

On July 27, 1969, a special twenty-fifth anniversary service, commemorating the ordination of Pastor John F. Brenner into the holy ministry, was conducted at St. John's Ev. Lutheran Church, Bay City, Michigan. John F. Brenner, son of Pastor and Mrs. John W. Brenner, was born on August 10, 1917, in Milwaukee, Wisconsin. In preparation for the holy ministry he attended Northwestern College, Watertown, Wisconsin, and Wisconsin Lutheran Seminary, Mequon, Wisconsin, graduating in June 1943. From September 1943 to April 1944 he taught at Calvary Lutheran School, Thiensville, Wisconsin. On July 30, 1944, Pastor Brenner was ordained and installed at Trinity Ev. Lutheran Church, Hillrose, Colorado. He was married on August 29, 1945, to Ruth Frey of Denver, Colorado. Their marriage has been blessed with four children. They also have one grandson. In May 1946 Pastor Brenner was installed as pastor of Christ Ev. Lutheran Church, Pewaukee, Wisconsin. He next accepted the call to St. John's Ev. Lutheran Church, Battle Creek, Michigan. In October 1953 he was installed as pastor of St. John's of Bay City. Pastor Brenner has served the Wisconsin Synod and the Michigan District in various capacities. He is presently first vice-president of the District. The Rev. George Boldt, pastor of Jerusalem Lutheran Church, Morton Grove, Illinois, preached the sermon for the anniversary service. His sermon, "How Can I Continue to Work with Joy in the Lord's Kingdom?", was based on I Corinthians 15:58. Pastor Jack de Ruiter, Our Savior Ev. Lutheran Church, Westland, Michigan, served as the liturgist. A short program followed the service with Prof. J. Fricke, Michigan Lutheran Seminary, Saginaw, serving as master of ceremonies.

The twenty-fifth anniversary service for Pastor Theodore F. Frey's

ordination into the holy ministry took place in a special afternoon service on August 17, 1969, at St. John's Ev. Lutheran Church, Sterling, Michigan. Theodore F. Frey, son of Pastor and Mrs. O. Frey, was born in Saginaw, Michigan, on January 27, 1920. He attended Michigan Lutheran Seminary, Saginaw; Northwestern College, Watertown, Wisconsin; and Wisconsin Lutheran Seminary, Mequon, Wisconsin, graduating in June 1944. He was ordained and installed at Bethany Ev. Lutheran Church, Bruce, Wisconsin, by Pastor S. Fenske on July 16, 1944. In August 1945 he accepted the call to St. John's Ev. Lutheran Church, Town Trenton, Wisconsin. On September 11, 1949, he was installed as pastor of St. John's of Sterling by his father. The next year he also began conducting services in Standish, Michigan. Pastor Frey married Dorothy Finger of Saginaw on September 2, 1945. Their marriage has been blessed with three children. The guest preacher for the anniversary service was the father of the jubilarian, Pastor O. Frey, Saginaw, who based his mes-

sage on I Timothy 1:12. Pastor Edwin Frey, Mt. Olive Lutheran Church, Detroit, served as the liturgist.

We join the congregations of these servants of Christ in congratulating them on the occasion of their anniversaries and pray for God's continued and abundant blessings upon them for many years to come.

Colonial Conference News

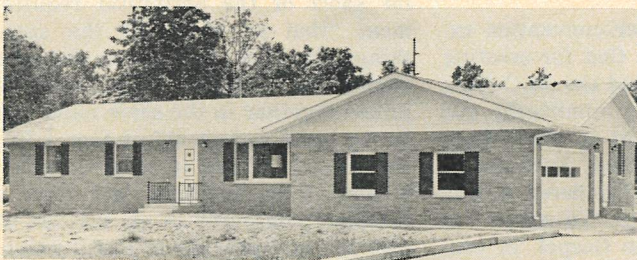
Weekly services are now being conducted in Pittsfield, Massachusetts, by Pastor Karl Gurgel. Pastor Gurgel, serving our mission in East Hartford, Connecticut, is also conducting monthly Communion services for our military personnel in Newport, Rhode Island. Mission status has been granted to our second Washington, D.C., field in the Maryland suburbs. This mission is a daughter congregation of Grace Lutheran Church, Falls Church, Virginia. Colonial Conference pastors are now following up promising leads in Allentown and Scranton, Pennsylvania.

Pastor Otto Zeeb, Dover, New Jersey, formerly affiliated with The Lutheran Church — Missouri Synod, has now been received into our Synod through a colloquy. His congregation has also terminated its membership with the Missouri Synod and at the present time is an independent congregation. We welcome him to the Colonial Conference and the Michigan District.

Four students of our Colonial Conference congregations are attending Synodical schools preparing for service in the Church. Larry Prah, East Brunswick, New Jersey, is continuing his seminary studies at our Wisconsin Lutheran Seminary, Mequon, Wisconsin. Raymond Du Bois, Hartford, Connecticut, has enrolled as a freshman in the ministerial course at Northwestern College, Watertown, Wisconsin. Kay Schuppe, Baltimore, Maryland, has returned for her second year at Michigan Lutheran Seminary, Saginaw, Michigan. She has been joined at Saginaw this year by first year student Dennis Ruffer, Pittsfield, Massachusetts. RICHARD W. MACKAIN

Parsonage Dedication, Dowagiac, Michigan

On April 16, 1969, two days after the arrival of their new pastor, the members of St. John's Ev. Lutheran Congregation, Dowagiac, Michigan, broke ground for a new parsonage. Four months and seven days later, the pastor and his wife were privileged to move into the new home constructed next to the church. This new parsonage was dedicated to the glory of our Lord on Sunday, September 21. Pastor Adolph Jeschke, the former pastor of the congregation, now retired, delivered the sermon at the



The new parsonage of St. John's, Dowagiac, Michigan.

special service, and the undersigned conducted the liturgy and read the rite of dedication.

All the members and friends who visited the new home were impressed by its beauty and practicality. It is a three-bedroom ranch-style home. It has a formal dining room, a spacious living room, kitchen, study and laundry. The exterior is brick veneer, matching the brick of the church.

The members are thankful to the Lord for the blessings received as they now have a church and parsonage which will serve them well for many years to come.

ELMER J. ZEHMS

A Rare Privilege

A by-product of the Missouri Synod Convention in Denver was that two of our Wisconsin Ev. Lutheran Synod official observers could be present at the ordination-installation services of Pastor Walter Westphal in Platteville and Longmont, Colorado. It is rare that two of our small congregations, over a thousand miles from the Synod headquarters, should have the joy personally to get acquainted with and to enjoy the fellowship of the Synod's president and the president of our Seminary. Each of these brethren addressed each of the two congregations at the end of the services and then enjoyed refreshments with them. HENRY G. MEYER



Present at the ordination-installation of Candidate Walter W. Westphal as pastor of Our Savior's Ev. Lutheran Church, Longmont, Colorado, on July 13, 1969, were (seated, left to right): President Oscar J. Naumann; Pastor Henry G. Meyer, officiant; Candidate Westphal; Prof. Carl J. Lawrenz, president of Wisconsin Lutheran Seminary; (back row, left to right): Pastor Larry Ellenberger; Pastor James F. Koch; Prof. R. A. Fenske; Pastor Gerald G. Ditter; and Pastor Walter A. Krenke.

† Pastor Kurt A. Timmel †

Pastor Kurt A. Timmel was born at Oconomowoc, Wisconsin, on December 24, 1898, the son of Mr. and Mrs. Gustav Timmel. He was baptized and confirmed in St. Paul Ev. Lutheran Church, Oconomowoc, Wisconsin. He received his high-school and college training at Northwestern College, Watertown, Wisconsin, graduating in June of 1920. In 1923 he was graduated from the Theological Seminary, then located at Wauwatosa, Wisconsin.

During the 43 years of his active ministry, he served congregations at New London, Wisconsin (1923-24); Sugar Bush, Wisconsin (1924-28); North Fond du Lac, Wisconsin (1928-32); and from 1932 until his retirement, he was pastor of Trinity Ev. Lutheran Church, Watertown, Wisconsin. He retired from the active ministry in June of 1966 and moved to

Wausau, Wisconsin, becoming a member of St. Peter Evangelical Lutheran Church, Schofield, Wisconsin.

For a year after his retirement, he conducted Sunday services at St. Mark Ev. Lutheran Church, Eau Claire, Wisconsin. He also served several congregations during pastoral vacancies and substituted for vacationing pastors. He conducted services at Minocqua and Woodruff, Wisconsin, on the morning of his death. He also served the wider fellowship of the church in a number of capacities, including 34 years as a member of the Board of Control of Northwestern College, Watertown, Wisconsin.

Death came to him suddenly as the result of a heart attack suffered on Sunday, September 28, 1969, at his summer cottage on Clear Lake, near Rhinelander, Wisconsin.

On October 14, 1925, he was united in marriage with Florence Koehler at Wausau, Wisconsin. The marriage was

blessed with four children, John, Lugano, Switzerland; James, Watertown, Wisconsin; Richard, Wausau, Wisconsin; and Mrs. Tony Kubek, Wausau, Wisconsin.

In addition to his wife and children, he is survived by two sisters, Emma and Edna, Oconomowoc, Wisconsin; four brothers, Helmuth and Leo, Oconomowoc, Wisconsin; Gustave, New London, Wisconsin; and Rudolph, Interlaken, Michigan. There are eight grandchildren.

Funeral services were conducted at St. Peter Ev. Lutheran Church, Schofield, Wisconsin, on October 1, 1969. The undersigned addressed the family and friends on the basis of I Thessalonians 4:13-18. Interment was in Pine Grove Cemetery, Wausau, Wisconsin.

"Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord" (Matt. 25:21).

BURTON E. STENBERG

Briefs

(Continued from page 418)

Lutheran Synod. Your congregation is concerned about helping its members to grow in Christian knowledge and understanding. The Northwestern Lutheran is a tool designed to assist your pastor in just this area.

This assistant to your pastor will make these regular visits to each home at a cost of less than 10c each. This is actually less than the cost of the paper, printing, and postage. If your congregation is not yet one of the growing number of blanket-subscription congregations, why not bring up this suggestion in the congregational meeting and include an every-home subscription in the budget for the new year. Your pastor will be grateful for the service this assistant will render in his ministry to your congregation.

* * *

"CONSENSUS," according to the dictionary, means "unanimity, agree-

ment." "Doctrinal consensus," in the ecumenical jargon of today, does not, however, mean complete agreement and unanimity in doctrine.

In 1967 The Lutheran Church—Missouri Synod at New York adopted a resolution giving thanks to God for the consensus in the preaching of the Gospel which had resulted from discussions between it and the American Lutheran Church. It called for promoting "the widest possible mutual recognition of the doctrinal consensus."

In 1969 the Denver convention expressed gratitude to God for creating "unity" between it and the ALC. This unity was, however, admittedly not a complete agreement in all matters of doctrine and practice. Such agreement was, in fact, considered unnecessary for fellowship. To agree "in the preaching of the Gospel 'in conformity with a pure understanding of it' and in 'the administration of the sacraments according to the divine Word'" was declared sufficient.

In formally announcing the LC-MS-ALC fellowship on September 22, Presidents Preus and Schiotz set up an intersynodical commission which is to "try to produce as complete a consensus as possible on the doctrine of Scripture." It is also, according to Preus, to seek "to achieve consensus in our approach to lodgery."

If, as is admitted, there is no consensus regarding the doctrine of Scripture, it appears to us that whatever consensus there may be is nothing to cheer about. It certainly falls far short of the Scriptural requirement "that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). For church bodies to enter into fellowship with anything less than a complete consensus in all matters of doctrine and practice is sinful unionism. Among those who have more interest in union than in unity, "unionism" is, however, apparently an unknown word.

CLOSING DATES 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 Decem-

ber the Fiscal Office will mail to each congregation further information on this change.
Norris Koopmann, Treasurer

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

OFFER

The following items are available from Messiah Ev. Lutheran Church, Milwaukee, Wis.: A B Dick Mimeograph Duplicator, 2 coffee urns, and silverware. For more information contact:

Pastor Vaughn Vogel
2015 E. Fernwood Ave.
Milwaukee, Wis. 53207

**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 Novato (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
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)
Hawaii	Honolulu

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

NEW MISSION REQUESTS NAMES

Please send the names of families that may be interested in establishing a congregation of our Synod and living in Westerville, Gahanna, Worthington, or in the north part of Columbus, Ohio, to:

Pastor Keith Roehl
391 Kingswood Drive
Grove City, Ohio 43123

WORSHIP SERVICES IN PEORIA AREA

Wisconsin Synod worship services are held each Sunday at 7:30 p.m. Place of worship is now Bob Aswege Insurance Office, 109 S. Main St., Creve Coeur.

**CALL FOR NOMINATIONS
ENGLISH**

The members of the Synod are herewith requested to nominate candidates for a professorship in the Department of English at Dr. Martin Luther College.

Candidates should be qualified or willing to acquire the qualifications necessary to the teaching of rhetoric, both written composition and speech, and to the teaching of introductory courses in literature.

Letters of nomination should contain as much pertinent data regarding the candidate as possible.

Nominations are to be in the hands of the undersigned by Dec. 10, 1969.

Mr. Gerhard Bauer, Secretary
Board of Control
Dr. Martin Luther College
8730 Nicollet Ave.
Bloomington, Minn. 55420

**CALL FOR NOMINATIONS
RELIGION**

The members of the Synod are herewith requested to nominate candidates for a professorship in the Department of Religion at Dr. Martin Luther College.

Candidates should be qualified to teach courses in Bible studies and in doctrine.

Letters of nomination should contain as much pertinent data regarding the candidate as possible.

Nominations are to be in the hands of the undersigned by Dec. 10, 1969.

Mr. Gerhard Bauer, Secretary,
Board of Control
Dr. Martin Luther College
8730 Nicollet Ave.
Bloomington, Minn. 55420

**CALL FOR NOMINATIONS
EXECUTIVE SECRETARY —
COMMISSION ON HIGHER EDUCATION**

Pursuant to the resolution of the 1969 convention of the Synod and authorized by the proper commissions and boards, the Commission on Higher Education requests the members of the Synod to nominate candidates for the office of executive secretary.

The responsibilities of the executive secretary lie within the framework of the Commission's functions as established by the Synod: (1) long-range planning and policy; (2) seeing that the educational programs of the institutions, individually and collectively, make the maximum contribution to the Synod's objectives; (3) recommending and planning additional facilities; and (4) administering the Synod's Worker-Training system as a whole.

Within that framework the Commission has developed a detailed position description for the office of executive secretary. This underscores the fact that nominees must have above average gifts in administration, must be knowledgeable in the field of education and have a deep interest in it, and must have an understanding of and appreciation for the Synod's program of Worker-Training.

Nominations with accompanying pertinent data should be in the hands of the undersigned no later than December 10, 1969.

Pastor Richard Balge, Chairman
Commission on Higher Education
4126 Dwight Dr.
Madison, Wis. 53704

APPOINTMENT

Pastor Raymond H. Zimmermann of Glendale, Ariz., has been appointed chairman of the Board for World Missions to fill the vacancy created by the resignation of Pastor John C. Jeske. Pastor Jeske resigned after accepting a call to teach at Wisconsin Lutheran Seminary.

Oscar J. Naumann, President

APPOINTMENTS

Pastor Richard D. Balge of Madison, Wis., has been appointed chairman of the Commission on Higher Education. Pastor Balge will fill the vacancy created when Pastor Donald Bitter, who had been elected by our recent convention, resigned from this position upon the advice of his physician.

Mr. A. R. Mueller of New Ulm, Minn., has been appointed to the Dr. Martin Luther College Board of Control to fill the vacancy created by the resignation of Mr. Harold

Just. Mr. Just's employment required that he move to Minneapolis.

Pastor John Parcher of La Crosse, Wis., has been appointed a contributing editor for THE NORTHWESTERN LUTHERAN. He will fill the vacancy created by the resignation of Professor E. E. Kowalke.

Oscar J. Naumann, President

CALENDAR OF CONFERENCES

MINNESOTA

MANKATO PASTORAL CONFERENCE

Place: Grace Lutheran Church, Le Sueur, Minn.

Date: Dec. 2, 1969.

Time: 9:30 a.m. with Communion at 11 a.m.
Preacher: M. Birkholz (D. Begalka, alternate).

Agenda: Exegesis of Jude 10-25, D. Begalka; Exegesis of I Tim. 6, H. Filter.

Note: An offering will be taken.

D. Begalka, Secretary

WESTERN WISCONSIN

THE TEACHERS INSTITUTE

of the

MISSISSIPPI RIVER VALLEY CONFERENCE

The 23rd annual meeting will be held, God willing, Nov. 23, 1969, at Zion Lutheran Church, Eitzen, Minn. 55931. Cyrill Serwe is host pastor.

Registration and payment of dues beginning at 1:30 p.m.

Topic: "A Christian View of Sex Education for Our Children."

Election of officers from the Winona area also on the agenda.

Supper following the meeting. Please send number of acceptances to host pastor.

Unice Hass,
Secretary and Treasurer

ORDINATIONS AND

INSTALLATIONS

Installed

Pastors

Goers, Walter G., Jr., as pastor of Grace Lutheran Church, Monico, Wis., by G. A. Schaefer, assisted by R. Oswald, T. Sauer, D. Kock, R. Braun; Oct. 26, 1969.

John, Hermann, as pastor of Prince of Peace Ev. Lutheran Church, Yucaipa, Calif., by J. Gerlach, assisted by V. Schultz, D. Sabrowsky, W. Godfrey, H. Warnke, L. Smith, L. Lange, W. Pifer; Oct. 19, 1969.

Kell, Myron, as associate pastor of St. Mark's Ev. Lutheran Church, Watertown, Wis., by H. Paustian, assisted by C. Spaude, D. Sellnow, C. Mischke; Oct. 26, 1969.

Teachers

Brutlag, Ronald, as teacher in Jerusalem Ev. Lutheran School, Morton Grove, Ill., by G. Boldt; Sept. 7, 1969.

Dorn, Howard, as principal of St. Matthew Ev. Lutheran School, Winona, Minn., by A. L. Mennicke; Aug. 17, 1969.

Gulczynski, Dennis, as teacher in St. Mark's Ev. Lutheran School, Watertown, Wis., by H. Paustian; Aug. 24, 1969.

Pahnke, Kenneth, as teacher in St. Matthew Ev. Lutheran School, Winona, Minn., by A. L. Mennicke; Aug. 17, 1969.

CHANGE OF ADDRESS

Pastors

Frey, I. G.

(Residence)

820 W. Thomas Road, Apt. 1

Phoenix, Ariz. 85013

(Mailing Address)

Phoenix, Ariz. 85013

3040 North 7th Avenue

(602) 263-8622

John, Hermann

31785 Yucaipa Blvd.

Yucaipa, Calif. 92399

(714) 797-6679

Kell, Myron

610 Madison St.

Watertown, Wis. 53094

Teacher


Brutlag, Ronald

8641 Fernald Ave.

Morton Grove, Ill. 60053

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