

THE NORTHWESTERN Lutheran

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December 7, 1969



BRIEFS by the Editor

THE MESSAGE OF JOHN THE BAPTIST was, "Repent ye: for the kingdom of heaven is at hand!" His urgent call to repentance is a summons that we ought to heed as we observe the Advent season.

John, the heaven-sent forerunner of Christ, prepared the way for the long-awaited Savior by calling on all who came to hear him to acknowledge their sins and to receive God's gracious forgiveness in the Baptism he was sent to administer.

As we prepare our hearts for the celebration of our Lord's nativity, we, too, ought to acknowledge and repent of our sins. It was these that brought Him down from His heavenly throne. Because of our sins the sinless Son of God "humbled himself and became obedient unto death, even the death of the cross"!

* * *

NO ONE, OF COURSE, LIKES TO BE TOLD that he is a sinner. More and more the philosophy is gaining acceptance in the world of today that everyone has the right to "do his own thing." Absolute standards of right

and wrong are said to be passé, a relic of a stage in the evolution of man that has now been superseded by the age of freedom.

If people are to welcome the Savior, however, they first of all need to realize their need of a Savior. They need to recognize their sins and their damning nature. Drugged, dormant consciences need to be aroused.

For this purpose God has given us His Law. The Ten Commandments as explained by Christ tear away the mask of self-righteousness and hypocrisy in which man loves to parade. They expose all his vaunted righteousness as nothing but filthy rags.

* * *

"REPENT YE!" is a sermon that is always relevant. It needs to be preached today with the forthrightness and forcefulness of a John the Baptist.

To discerning Christians the age in which we are living appears to rival that of the days before the Flood when faithful Enoch testified, "Behold, the Lord cometh with ten thousands of his saints to execute

judgment upon all, and to convince all that are *ungodly* among them of all their *ungodly* deeds which they have *ungodly* committed, and of all their hard speeches which *ungodly* sinners have spoken against him" (Jude 14b, 15). Four times the word "ungodly" is used to describe that age! Ungodliness characterized the world that was destroyed in the Flood of Noah's day.

Ungodliness, as we know from Scripture, will also characterize the last days before our Lord's Second Advent. Jude calls to mind the warning of the Apostles that "there should be mockers in the last time, who should walk after their own *ungodly* lusts" (v. 18).

As God in His merciful patience postpones the day of reckoning for an ungodly world ripe for His judgment, the Church of Jesus Christ needs to sound the Advent call in tones that are loud and clear: "Repent ye, and believe the Gospel!"

* * *

A MOB led by Milwaukee's militant Father Groppi occupied the Wisconsin state assembly chambers in Madison this fall to protest cuts made in the welfare budget. Thousands of dollars' worth of property damage was done. An estimated half million dollars was spent in calling out the national guard to restore order. One guards-

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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. | Kings 8:57

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COVER—The chancel of the new St. Peter's Ev. Lutheran Church, Brodhead, Wisconsin; Wayne Schneider, pastor.

Editorials

But That's Different Protests against United States involvement in the war in Vietnam have become the order of the day. Some of these demonstrations are orderly and peaceful, but many have been accompanied by violence and even bloodshed. The fact is that our country is sharply divided on the issue of our part in the war. The opponents point to what they consider the senseless sacrifice of between 40,000 and 50,000 lives of Americans since 1964, when our country under President Johnson began to take part in the shooting phase of the civil war in that unhappy country.

While that war has been going on, a slaughter has been going on in our own country that is many times as bloody as the Vietnam war. Every year some 50,000 persons are killed on our highways, as many in one year, and every year, as have been sacrificed in all the years that we have been involved in Vietnam. Why are there no protests against this highway slaughter? "But," people will say, "that's different."

Yes, of course, it is different. And yet, many of those who die on the highway are as badly mangled as a soldier who is blown up by a mine in the war zone. And the slaughter is no respecter of persons. Young and old, women and children, are every day counted among the dead. And yet, there is little real protest. People are shocked, of course, when they read how a family of seven was snuffed out in one bloody crash on the open highway. But whatever protest there is against this senseless slaughter is mild when compared with the wild demonstrations against the war. But, of course, that's different.

The automobile has become something of a sacred cow among us and seems to have been given the right of way over all other rights. Protest marches in this matter would be foolish. The most effective action we as Christians can take against this slaughter is that, so far as in us lies, we do not contribute to it by recklessness, by drunkenness, or by disregard of laws and regulations. Accidents are bound to happen, and we can't prevent real accidents. But we can be Christian drivers, just as we are Christian farmers, businessmen, and church members.

ERWIN E. KOWALKE

* * *

Thinking Hasn't Done It In his *Christianity Today* article, "Missouri Turns a Corner," John W. Montgomery urges the Missouri Synod to reverse the trends of the last two decades by rigorously carrying out two measures. First, the president of the Missouri Synod must cause the heads of liberal theologians to roll out of the synod; secondly, the educational system of the synod must be revamped from bottom to top. In this revamping "Missouri's people, from parochial school to seminary, need to learn to *think* — to discover the 'reason for the faith that is with-

in them,' so that in contact with the complex ideologies and heresies of our day they will display an active, informed, relevant, socially sensitive, truly biblical faith."

Surely, all Christian education wants to produce better informed Christians, with a deeper understanding of their faith. Moreover, hasn't the educational goal Montgomery commends to the Missouri Synod been the very goal Missouri Synod liberals have proclaimed from the housetops all along? They have not been remiss in their efforts to teach their students to *think*. They have challenged their intellects; they have been death on the indoctrinated response, the pat confessional answer. They have trained their students to search for answers in themselves, in books, in the world about them, rather than merely to quote the Catechism or a Bible passage. In their efforts to make students *think* about their faith, they have not hesitated to jar their spiritual equilibrium. Their objective? To produce "an active, informed, relevant, socially sensitive, truly biblical faith."

The result? Thousands of "liberated" thinkers who challenge the faith of their church and question the authority of God's inerrant Word. Thousands, both clergy and laity, are compromising Missouri's doctrinal heritage, the very heritage Dr. Montgomery is anxious to restore and preserve.

More than *thinking* is required in order to produce an informed and articulate people, loyal to Scripture and faithful to Lutheran doctrine. Unless the *thinking* of even its most intelligent and enlightened members is brought "into captivity . . . to the obedience of Christ," their reason will "exalt itself against the knowledge of God," and lead to spiritual disaster.

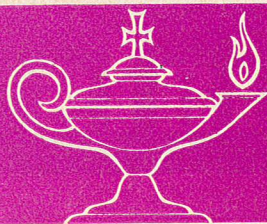
Dr. Montgomery may know this, but he had better say it loud and clear if his message to the Missouri Synod is to serve to rescue that church body and not merely send more Missouri people down the road that has already led to their synod's undoing.

CARLETON TOPPE

* * *

The Cure for Doubt There can be little doubt that the faith of our young people is exposed to heavier bombardment and stronger erosive forces today than at any previous time in the history of our country. Our children are less protected from ungodly influences than previous generations were. They have more personal freedom and increased opportunities to see, hear, and do evil. Through modern mass communications media and more extensive formal education they are exposed to more of the wrong things as well as to some of the right things. And in this era of social and cultural upheaval, rebellion against anything "traditional," including the heritage of faith, is not only permissible but has come to be looked upon as the hallmark of youthful concern and awareness.

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Studies in God's Word

A BROTHER BELOVED . . . IN THE LORD — Philemon 13-16

Whom (Onesimus) I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel;

But without thy mind would I do nothing, that thy benefit should not be as it were of necessity but willingly.

For perhaps he therefore departed for a season, that thou shouldest receive him forever,

Not now as a servant but above a servant, a brother beloved, specially to me but how much more unto thee, both in the flesh and in the Lord?

Copious Points

Piling up arguments can often be self-defeating. When a heap of reasons is advanced in support of a proposition, suspicion is easily aroused. Is it a diversion tactic? Is it a smokescreen for hidden motives? Is the shotgun approach used because the aim is poor?

On the other hand, amassing reasons can be very effective — if each is to the point. The cumulative effect of cogent arguments is overwhelming. Such was the appeal of Paul to Philemon.

Previously (vv. 8-12) Paul had advanced about half of more than a dozen arguments in support of Philemon's favorably receiving Onesimus. Here (vv. 13-16) he adds a few more links to his chain of persuasion:

"I am sending him back, although I might have presumed on your kindness to keep him here to serve me in my imprisonment. (See how I value his service!)

"Consider the outcome of his separation: you have him back for sure and for good.

"I am sending you a changed man, no longer just a slave, but more — a brother beloved!"

Presumption Bypassed

In connection with Onesimus' serving him in Rome, Paul had been considering keeping him on the grounds that Philemon would gladly have consented at the drop of a suggestion by Paul. But Paul had dismissed the thought because of a basic theological principle: Christian good deeds are to be spontaneous, not extracted by need or by force of circumstances.

This is in line with what Paul enunciated concerning Christian giving: "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver" (II Cor. 9:7). The principle is the same. (We have much to learn in this respect.)

What a golden opportunity Paul let slip through his fingers! He not only could have relieved Onesimus of a sticky situation, but he could have used the occasion to set Philemon straight on the subject of the "evils of slavery." He did not. He sent Onesimus back to his master. Just note the fact by the way for now. Pursuing the matter further will have to come at a later date.

Providence Prevailed

Paul did not take liberties with Philemon's favors. Neither did he presume to read the mind of God. But he did allow the possibility ("perhaps") that God's providence had been involved in this case. He wanted Philemon to think about what God had done with the crime of Onesimus. As with the evil of Joseph's brothers, God had graciously overruled it for

the good of all concerned. The end never justified the means — except in God's hands.

Paul gently touched upon the slave's offense. He did not ignore it, but he did refer to it as a *departure* "for a season," comparing it with his return "forever." In view of the new relation that would endure beyond time Philemon was to look upon his slave's waywardness in a new light. What a lesson in putting the best construction on everything!

Brotherhood Besought

The new relation made the difference. The old relation still stood. Philemon was still the master. Onesimus was still the slave. But a new affinity pervaded the old. They had become brothers in the Lord! The mind of Christ had introduced a new spirit in their association.

Paul had learned to love this slave as a brother. Could Philemon, Paul's dearly beloved brother (v. 1), fail to acknowledge a *mutual* brother in the Lord? A brother "in the flesh," as well?

Was Onesimus a blood-relative of Philemon? Some think so. It was not impossible. In those days relatives were sold into slavery for a variety of reasons. Perhaps it is more likely that "in the flesh" referred to their common nationality as Phrygians. Of course, it could have meant merely "in person," in contrast to Onesimus' absence from Paul in Rome.

At any rate, the one compelling reason for a favorable reception of Onesimus — the one argument that lent weight to all others — was the undeniable fact that Onesimus had become a brother beloved — in the Lord.

"Blest be the tie that binds . . .!"

PAUL E. NITZ

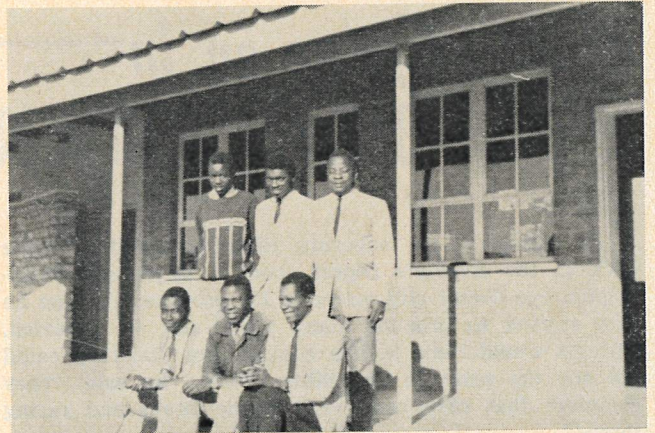
News FROM OUR Missions

Fruits of the Gospel in Africa

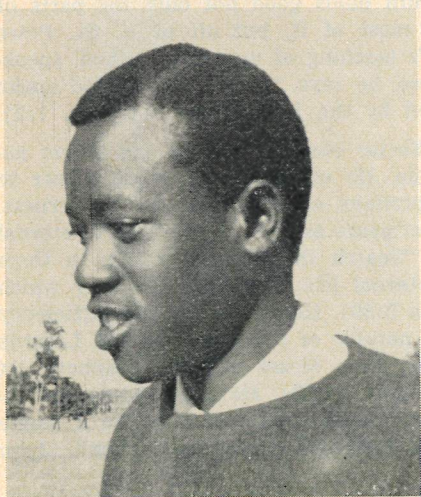
The Lord has graciously showered His blessing on the preaching of the Gospel by the missionaries sent by us to Zambia and Malawi, Africa. He has given His promise, "My word shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." In fulfillment of this promise He is gathering a rich harvest of souls in darkest Africa. For our encouragement He is also permitting us to see the fruits of our labors. The pictures below offer tangible evidence that the Gospel which goes forth from His mouth does indeed not return to Him empty.



Missionary Theodore Kretzmann confers with one of his native assistants, Mr. Kamamba, on how to preach the Gospel of Christ crucified in the native tongue.



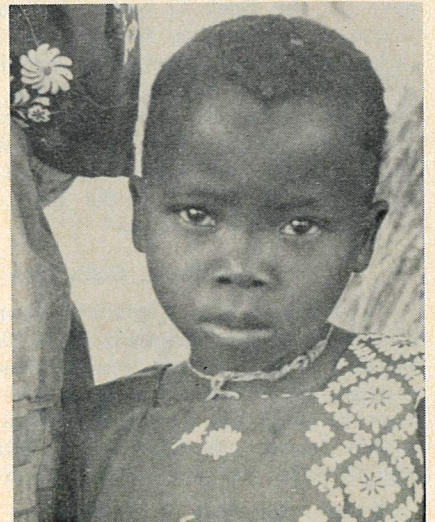
Posing in front of the Bible Institute at Lusaka, Zambia, are the six students who this year completed their two-year course of training at the Institute. Standing (left to right) are: Benson Mavika, Douglas Mukabila, Cylice Bowman; sitting: Alfred Samanana, Noah Cholela, and Robinson Nkumbula.



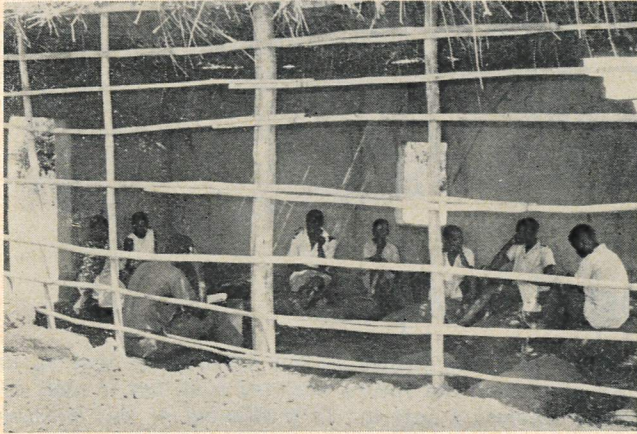
Student Benson Mavika from the Sala Reserve is happily looking forward to being sent out into the rich harvest of the Lord. He will go back to the Sala Reserve and work under the supervision of Missionary Kirby Spvacek.



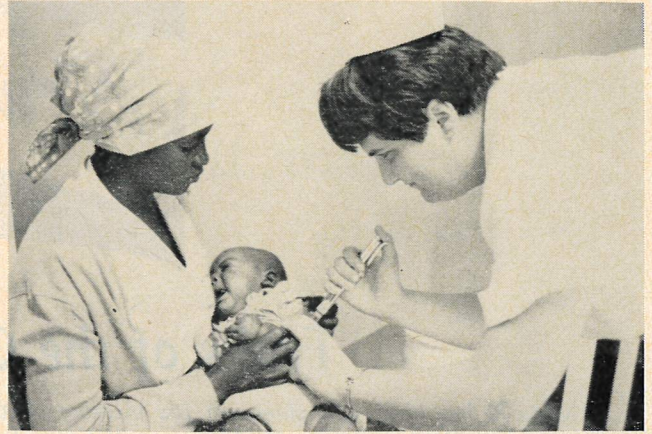
Missionary J. M. Janosek, stationed in Blantyre, Malawi, administers the Sacrament of Holy Baptism as the Lord continues to add to His Church such as should be saved.



Olipa Tonga is now also a child of God, having been baptized by Missionary Raymond Cox, who is likewise in Malawi.



This building of poles, mud, and grass is where this instruction class in Malawi meets to learn more of Jesus and His saving work under the guidance of Missionary Cox.



"I was sick, and ye visited me." In the newly rebuilt Mwembezi (formerly Lumano) medical dispensary the Savior's loving concern for the sick is realized as Miss Kathryn Bushaw, R.N., administers a shot to a child that howls as loudly at the procedure as any American baby. The dispensary is maintained by special gifts of love given by members of our Synod.

What's Going on in PROTESTANTISM?

The Inspiration of the Bible: A Dead Doctrine for Many

An amusing, yet sobering filler appeared a while back in the *Reader's Digest* about a 90-year-old Philadelphia eye doctor still active in his profession. When he first started to practice many years ago, he reported, patients would come to him complaining that they could not see the print in the Bible. "Now," he said, "they complain that they can't read phone books and racing forms."

The doctor's experience speaks worlds about the fate the Bible has suffered in the past several generations. His story reflects the steadily deteriorating regard men have for the Book of books. Sad to say, much of this prevalent indifference to the Bible stems less from attacks upon it by unbelievers outside the Church than by scholars and theologians within Christendom itself. Their efforts have tended to undermine confidence in the Bible because they have questioned, doubted, or flatly rejected the divine *inspiration* of the Bible. As a result, the inspiration of the Bible has indeed become "a dead doctrine for many."

The Bible, God's Own Book

By contrast, true Christians down through the ages have believed the Scriptures to be God's own book. The writings of the Old and New Testaments are not merely treatises *about* God, of which untold numbers exist. Nor does the Bible just *contain* the Word of God, along with strictly human opinions—as a half-filled glass might contain water, but also be half full of air.

Rather, the Bible *is* the Word of God. The words of Scripture are words that God through His Spirit caused to be written. *He* is its Author. Admittedly, men penned the words. Nevertheless, the Holy Spirit somehow so

took possession of their minds, their hearts, and their wills that what they wrote are the very thoughts and words of God Himself.

The Testimony of Scripture Itself

This traditional Christian belief is plainly what the Bible says about itself. St. Paul teaches the divine inspiration of the Bible when he writes to Timothy, "*All Scripture is given by inspiration of God*" (II Tim. 3:16). Accordingly, God in some manner "breathed" into the Prophets and Apostles the words He wanted them to record; and this truth holds good not only for parts of Scripture, or even most of it, but *all* of it. St. Peter concurs in St. Paul's teaching of inspiration when, speaking of the Scriptures, he says, "Holy men of God spoke as they were moved by the Holy Ghost" (II Pet. 1:2).

Above all, our Savior bore witness to the divine authorship of the Bible. He employed its divine power to overcome the temptations of Satan in the wilderness. He pointed to the Scripture as showing the way to eternal life through Him: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39). He alluded to the sufficiency of Scripture in His parable of the rich man and Lazarus when He said, "They have Moses and the prophets; let them hear them" (Luke 16:29). He appealed to the infallibility of Scripture when, with reference to a single word, He said, "The Scripture cannot be broken" (John 10:25).

Furthermore, all the divine qualities of the Old Testament which are implied or directly stated in Jesus' words He guaranteed also to His Apostles, the writers of the New Testament, in His promise: "It is not ye that

speak, but the Spirit of your Father which speaketh in you" (Matt. 10:20), and again in His high-priestly prayer, "I have given unto them the words which thou gavest me, and they have received them" (John 17:8).

The above is a mere sampling of dozens of passages that speak in similar fashion. Scripture throughout, both in the Old and New Testaments, attests to its own divine authorship and inspiration. Nor is any distinction ever made with regard to different levels or degrees of inspiration. As Paul put it, "All Scripture" — every word — "is given by inspiration of God."

Neo-Orthodoxy Denies the Verbal Inspiration of the Bible

Yet today in almost every Christian denomination, the Lutheran Church included, parish pastors and eminent theologians as well have embraced the "neo-orthodox" view of Scripture. Initiated by the Swiss theologian, Karl Barth, neo-orthodoxy holds that while God *may* speak through Scripture, the Bible is not to be equated with God's Word. Another neo-orthodox theologian, Paul Tillich, has said, "Probably nothing has contributed more to the misinterpretation of the Biblical doctrine of the Word than the identification of the Word with the Bible" (*Systematic Theology*, Vol I, p. 176).

Reflecting the same viewpoint, a Lutheran theologian at Capitol University is quoted as saying in a letter to a layman, "If truth is indeed Christ, then the elevation of *anything* to a Divine level is *idolatry*, even if it be the Scriptures" (*Balance*, June 16, 1969, p. 3). Thus, these theologians profess to hold that Christ is the "Word made flesh," which, indeed, He is. They purport to honor Him as "the truth," which, again, He is. Nevertheless, the doctrine of the divine inspiration of Scripture, which Christ Himself obviously taught, they denounce as wrong, harmful, even idolatrous.

Yet when Christ Himself directs men to Scripture in order to find eternal life through Him; when *He* makes true discipleship dependent on following His Word ("If ye continue in my word, then are ye my disciples indeed" [John 8:31]); when He speaks, as we saw earlier, of teaching the words of God to His disciples for transmission by them to all men, it is surely hostile to His teaching and blasphemous to His Person to say the opposite.

Bultmann's Claim That the Bible Needs to Be Demythologized

One of the wildest extremes to which such handling of Scripture has led is the teaching of Rudolph Bultmann.

A German "Lutheran" theologian, who, although at times critical of Barth, is usually grouped together with the neo-orthodox camp, Bultmann "demythologizes" Scripture. In his essay entitled "New Testament and Mythology" he asserts that to reach the mind of modern man, who will have no truck with beliefs that cannot be verified by science, the Church must remove the miraculous and supernatural from Scripture. These "myths" need reinterpretation to become acceptable today. Jesus' virgin birth, then, is "myth." His miracles are "myth." His resurrection is "myth," for, says Bultmann, "An historical fact which involves a resurrection from the dead is utterly inconceivable!" And finally, he rejects every Bible-revealed doctrine: "It is an error to believe that the Apostles' Creed is a dogma to which the Christian must subscribe."

All of the Bible's Blessed Faith Is Lost

What then is left of Christian faith? Nothing but one's subjective opinion as to what the "myths" of Scripture are really supposed to mean. There is no objective ground of doctrine to which one can cling. Salvation, resurrection, eternal life virtually evaporate.

Perhaps all this provides the clue as to why many churches and clergymen have become so frenetically active in secular affairs. If there is no resurrection to eternal life to look forward to in any meaningful sense, why, then, the Church, in order to justify its existence at all, might as well turn to other things and maybe try to bring about some kind of heaven on earth. No doubt, too, the "situation ethics" espoused by so many clergymen owes much to the neo-orthodox view of Scripture. If Scripture is not the inerrant Word of God, there remains no good reason to accept its authority on what is God-pleasing behavior and what is sin.

No wonder modern man prefers the phone book and racing forms to the Bible. Theologians like the neo-orthodox have debased it from divine to human origin. And, in the process, willy-nilly, they have taken away our Lord.

Let us, rather, hold fast to God's gift of "the holy Scriptures which are able to make (us) wise unto salvation through faith which is in Christ Jesus." And let us believe and confess with new fervor and conviction: "All Scripture is given by inspiration of God."

JAMES A. FRICKE

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Briefs

(Continued from page 438)

man was killed in an accident on his way to the capital.

In the mid-1520's the peasants of Germany rioted in protest against the injustices they were suffering. Luther sympathized with them in their poverty and hardships. He recognized the justice of their grievances and reminded the princes that "rulers are not appointed to exploit their subjects for their own profit and advantage, but to be concerned about the welfare of their subjects." He warned

that "the people cannot tolerate it very long if their rulers set confiscatory tax rates and tax them out of their very skins."

When, however, the peasants began to rob, plunder, and murder, Luther minced no words in condemning their acts of violence. He refused to approve of their so-called "Christian rebellion" against the constituted authorities. He cited Romans 13:1, "Let every soul be subject unto the higher powers," and called upon the princes to use the sword given them by God to put down the revolt.

The peasants claimed that according to Genesis 1 and 2 all things were created free and common and that therefore they had a right to seize the property of the princes and lords, a claim frequently heard also today. Luther showed from Scripture, however, that the Gospel does not make all goods common property. Rather, Christ subjects us, along with our bodies and property, to the government and the law of this world when He says, "Render unto Caesar the things which are Caesar's."

Luther pointed out that rebellion is a crime which must be dealt with promptly for the common good. "Rebellion," he said, "is not just simple murder; it is like a great fire, which attacks and devastates a whole land. Thus rebellion brings with it a land filled with murder and bloodshed; it makes widows and orphans, and turns everything upside down, like the worst disaster." Again he wrote, "Rebellion is no joke, and there is no evil deed on earth that compares with it. Other wicked deeds are single acts; rebellion is a flood of all wickedness."

In his tract entitled "Against the Robbing and Murdering Hordes of Peasants" Luther voiced his support of the princes, reminding them that "in this case a prince and lord must remember that according to Romans 13 he is God's minister and the servant of His wrath and that the sword has been given him to use against such people. If he does not fulfill the duties of his office by punishing some and protecting others, he commits as great a sin before God as when someone who has not been given the sword commits murder. If he is able to punish and does not do it—even though he would have had to kill someone or shed blood—he becomes guilty of all the murder and evil that these people commit."

When the princes did take the sword to put down the uprising and punish the rebels, Luther was attacked for urging them to take such action instead of pleading with them to show mercy. "My good friends," Luther replied, "you praise mercy so highly because the peasants are beaten; why did you not praise it when the peasants were raging, smiting, robbing, burning, and plundering in ways that are terrible to see or even to hear about? Why were they not merciful to the princes and lords, whom they wanted to exterminate completely? No one spoke of mercy then. Everything was 'rights'; nothing was said of mercy; it was nothing. 'Rights, rights, rights!' They were everything."

* * *

A SPIRIT OF REBELLION seems to be rearing its ugly head in our country. Not only Father Groppi, but certain nominally Lutheran clergymen, too, have been arrested for taking part in demonstrations resulting in violence. Mobs are being incited to violence in the name of supposed rights, justice, and even peace! It has become popular to criticize Luther for the stand he took on the side of law and order.

In a Reformation service sponsored by the Southeastern Wisconsin Dis-

trict, Dr. Siegbert Becker of our Wisconsin Lutheran Seminary set the record straight. In his sermon Dr. Becker stated, "The will of God, and nothing else, fixed the limits of right and wrong for Luther. Luther did not believe in absolute freedom of conscience, as is so often said. He called men to a conscience bound by God's Word. His whole behavior in the Peasants' War, which is a source of embarrassment for many modern Lutherans, demonstrates clearly that he believed that even such a manifestly good work as helping the poor had no moral value if it was done in a way that was not in harmony with God's will. Some of our modern rebels, who claim Luther as their hero and example, ought to read what Luther has to say about the thieving, murdering horde of peasants. Scratch beneath the surface of Luther's morality anywhere, and sooner or later you will always find a deep concern for the will of God."

A careful study of what Luther wrote in his tracts concerning the peasants' revolt is highly recommended for those who bear the name "Lutheran" today but who want to achieve a settlement of their grievances by burning and looting and by throwing rocks and Molotov cocktails!

We Turn to the Psalter . . .

. . . For Good News in the Midst of the Bad Psalm 124

In the midst of bad news, what could be more comforting than the reminder that "our help is in the name of the Lord, who made heaven and earth"! When dangers loom and perils threaten, what greater weapon can any Christian have than the knowledge that God is on his side!

Psalm 124 is good news indeed for the believer who is beset by the problems and difficulties of life, but this inspired hymn is certainly also a reminder to all of us how helpless we would be if the Lord would leave us unprotected.

"Blessed be the Lord," says the Psalmist, because God has not "given us as a prey to their teeth." The

enemies of God's people are all under the command of "the dragon, that old serpent, which is the Devil, and Satan" (Rev. 20:2). It is he who causes men to rise up against us (v. 2). It is he who causes the godless to vent their wrath upon us (v. 3). What defense would we have "if it had not been the Lord who was on our side" (vv. 1 and 2)?

How could any Christian survive having his faith in God ridiculed by the scoffers; how could a God-fearing university student graduate as a *still* God-fearing person after exposure to the blasphemous philosophies and doctrines of the public campus; how could you or I faithfully continue to carry out our daily obligations to-

wards our church, our jobs, and our families in the face of false-religious doctrine, unrest, war, strife, and crime . . . if our help were *not* in the name of the Lord?

Thus far, thanks be to God, "Our soul is escaped as a bird out of the snare of the fowlers" (v. 7). We are free to thank our Savior-God for permitting us to worship Him in accordance with His holy Word. This important fact is brought home to us even more forcefully as we, during Advent, prepare for the Christmas Festival. Christ's Advent into this world makes possible our future advent into heaven despite the advent of sin into Eden.

So, even though the effects of sin in our lives are undeniably severe on many occasions, "Our help is in the name of the Lord, who made heaven and earth." That is the good news we need in the midst of the bad. That good news carries us all the way to Paradise!

PHILIP R. JANKE

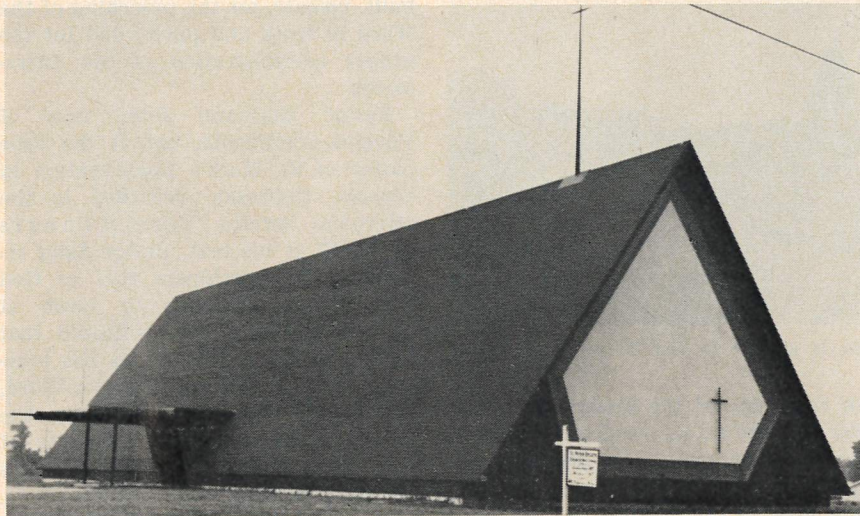
Dedication of St. Peter's Ev. Lutheran Church

Brodhead, Wisconsin

After 50 years of worshipping in what was once an old schoolhouse the members of St. Peter's Ev. Lutheran Church, Brodhead, Wisconsin, were recently privileged to build a new house of worship. Words cannot express the feelings of joy they had when on June 29, 1969, by God's grace, they were permitted to dedicate a new building to the glory of God.

Two special services were held on that memorable day. In the morning service the Rev. Roland Hillemann

itself. Bethany Lutheran Church (formerly ALC) of rural Brodhead, applied for membership in the WELS and requested to be served as part of a parish together with St. Peter's. On July 10, 1966, the undersigned was ordained and installed as the first pastor of this joint parish. With a combined communicant membership of 200 these two churches agreed to go self-supporting just one year after being served together. This enabled St. Peter's to secure a loan from the



This striking new building was dedicated to the glory of God on June 29 by St. Peter's Ev. Lutheran Church, Brodhead, Wisconsin.

of Beloit, Wisconsin, a former pastor, gave the sermon, emphasizing the purpose for which this new tabernacle of God is to be used. The festival service was held in the afternoon with the Rev. Carl Mischke, Juneau, president of the Western Wisconsin District, delivering the message asking the congregation to use this occasion for rededicating their lives to the Lord. Throughout the day almost 500 people attended the services and open house to view the beautiful new church, which for many years was only a dream. It is truly appropriate that the dedication and 50th anniversary of the congregation took place in the same year.

St. Peter's history is quite varied in that it was for a long time a mission congregation supported by the Synod and experiencing only a slow growth. It shared its pastor with neighboring congregations, and on three occasions its pastor started new missions in nearby cities. After years of struggle a happy solution presented

local bank and proceed with its plans to build a new church. In its 50-year history 14 different pastors have served the congregation.

St. Peter's new church is of contemporary A-frame design, wood construction, 48' x 105', with a seating capacity of 160 in the nave and an additional 30 in the balcony. Designed by Helmut Ajango, Fort Atkinson, the structure is a soaring A-frame edifice of golden and red-toned woods. No two lines in the building are of equal length. The front and chancel end of the church is six feet higher and eight feet wider than the rear. The interior features laminated arches and knotty pine decking in a fruitwood finish. The highlight and a focal point of the interior is the iron cross and alpha-omega symbols above the altar, which testify to the congregation's belief in the crucified Christ, the Beginning and the End. The architect used Appalachian red-oak pews and chancel furnishings stained fruitwood with wall-to-wall carpeting to create

a soothing presence of warmth and life in the church. The floor's outer edges are lined with pits filled to floor level with decorative gravel where planters have been placed. The building blends together, in beautiful harmony, wood and stone and glass, common things of God's earth, which help to create a worshipful atmosphere.

Behind the nave is a combination parish-hall and Sunday-school area, which can also serve for overflow attendance. A kitchen, mother's room, restrooms, and storage are conveniently located adjacent to this area. The building is on a concrete slab and has only one room in the basement which houses the furnace. The pastor's office and sacristy is located at the chancel end of the church.

The total contract price for the complete building having 5,160 square feet was \$73,000. The cost of the complete project, including all furnishings, land, parking lot, and architect's fee was \$90,000. With the work being done by a competent local contractor, the church was erected for only \$14.25 per square foot, which is very reasonable considering construction costs today.

The members of St. Peter's have many reasons for thanking and praising God, who has blessed them throughout their 50-year history. But above all they are grateful for His guidance in this project, which made their long-awaited dream come true.

WAYNE SCHNEIDER

DEDICATION OF ST. JOHN'S EV. LUTHERAN CHURCH

Rising City, Nebraska

On September 28, 1969, the 90 baptized members of St. John's Ev. Lutheran Church of Rising City, Nebraska, dedicated their new house of worship to the glory of God and to the praise of Christ, our risen Savior. After a year and a half of making plans this congregation has been graciously blessed by the Lord with these new facilities located in town. Last year, St. John's celebrated its 75th anniversary while still in the country church.

The building committee designed the building. An architect was then engaged to draw blueprints of these plans. The job of building the new church was then turned over to the local lumber yard in Rising City (population: 350). This was the first

church that Community Builders had ever built, but the quality of the workmanship that is evident everywhere leaves little to be desired.

The antique brick structure is simple in design, yet very functional. The overall size is 36' by 72'. Walnut-stained laminated beams with birch paneling in the chancel and rear of

serve as overflow areas and mothers' room. One of the four lavatory facilities is also located to one side of the double classroom. The full basement can also accommodate 150-200 people if needed. A speaker system has been installed in the basement and classrooms. Glass windows are installed in the rear of the nave and

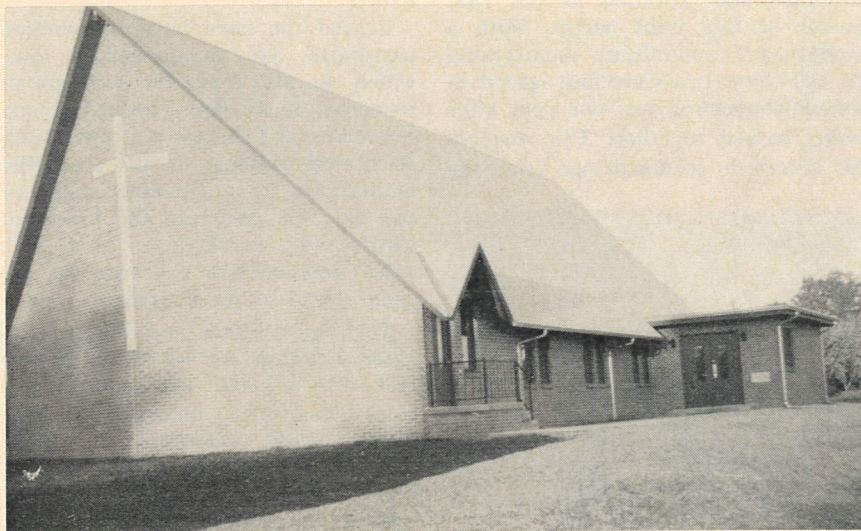
in the console as well as in an echo chamber above the office in the chancel area. The large, modern kitchen in the basement has an island with double sinks on each end, and there is ample cupboard space, as well as a large counter-top serving area.

A total of 570 members and friends of the congregation attended the two dedication services. The resident pastor, W. R. Gabb, preached in the morning service on Nehemiah 2:8, bringing to mind that this was occasion to rejoice because a house of God had been built. But also this was an occasion to reflect on the real purpose for which this house of God had been built, namely, for the preaching of the Word in truth and purity and for the proper administration of the Sacraments.

Pastor Hermann John, now of Yucaipa, California, but at the time pastor of St. Mark's Congregation in Lincoln, Nebraska, preached in the afternoon service. Using Genesis 28:16, 17 as his text, Pastor John reminded the worshipers that as God showed His presence to Jacob at Bethel, and as Jacob dedicated that place to God, so God shows His presence to us in and through His Word, and so we dedicate His house, the gate to heaven, to the preaching of that Word alone — the Word of man's sin and God's grace in Christ.

May God, who graciously built this church through His servants, the members of St. John's Congregation, always be present in this His house, and may He preserve the truth which is proclaimed from its pulpit now and forever!

W. R. GABB



St. John's Congregation of Rising City, Nebraska, is grateful to God for providing it with these attractive new facilities.

the nave, fruitwood-stained pews and chancel furniture, and gold carpeting set the color scheme of the interior. A matching suspended cross hangs above the altar. It is set against the background of natural-colored simulated lannon stone made of fiberglass material, setting off the chancel from the rest of the interior.

The nave seats 120 people, the balcony 60, and another 70 people can be seated in the two classrooms, which

in the front of the classrooms in order that the actual service can be seen by as many people as possible. The entire service can also be seen from any seat in the balcony.

The \$62,000 building also includes full carpeting in the nave, hallway, and church office, all new church furniture with green padded pews, and a new two-manual, full-pedal Baldwin electronic organ. The organ, which is located in the balcony, has speakers

New Berlin, Wisconsin, Mission Breaks Ground

"This is the day which the Lord hath made; we will rejoice and be glad in it." These words of Psalm 118 quite admittedly can be applied to many days in the life of a Christian. But for the members of the Star of Bethlehem Lutheran Church, New Berlin, Wisconsin, they took on a new and special meaning on September 7, 1969. On that day this little mission congregation broke ground for its future chapel-classroom building.

The chapel-classroom building, which was made possible through CEF and CEL monies, is being constructed on a site which approximates five



Participating in the groundbreaking ceremonies for the Star of Bethlehem chapel-classroom building were (left to right): Mr. Kenneth Hahn, chairman of the Building Committee, Rev. Julius Wille, pastor of the congregation, and Mr. Clifford Buchholz, chairman of the congregation.

acres. The basic construction will be frame. Exterior will be weathered cedar siding. The nave will seat 146 with a possibility of overflow seating in the narthex. The contract cost of the unit is \$70,000.

This mission congregation served by the undersigned was organized in 1967 and presently totals 46 communicants and 81 souls. The members of the Star of Bethlehem are truly thankful to the Lord and to all through whom He worked to make this day possible, the day on which they were allowed to take the first step in the construction of a place where God can come to them and make His gracious presence known.

JULIUS WILLE

Nurse Commissioned for Work in Africa

Miss Margaret Westendorf, daughter of Mrs. Esther Westendorf, South Haven, Michigan, was commissioned on August 24, 1969, at St. Paul's Lutheran Church, South Haven, to serve as nurse in the dispensary supported by the women's organizations of our Synod in Zambia, Africa. She replaces Miss June Witt, who has been on the mission field the past two years, and will serve with Miss Kathryn Bushaw. The dispensary is located at our mission station 45 miles southwest of Lusaka.

The Rev. James Westendorf, brother of the nurse, St. Charles, Michigan, preached the sermon at the commissioning service using as his text the Gospel lesson of the Good Samaritan, Luke chapter 10. Reminding the nurse of the work in which she would be engaged, Pastor Westendorf said, "By telling this story Jesus gives His nod of approval to the office of healing as one way in which to display your love for your fellow men." He reminded her that one of the purposes of a commissioning service was to assure her that her decision to go to Africa is a God-pleasing and a God-blessed decision.

Concluding his sermon he said, "As you go, be sure that the Lord goes with you, approves of what you are doing, and indeed sends you on this



Miss Margaret Westendorf

mission by command, by example, and by request." He reminded her, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

What a blessing to the heathen if the Lord is able to use you not only as an instrument of healing, but also through your personal witness and life, to display the fruits of faith that lead others to seek their Redeemer."

The Rev. David Tetzlaff, pastor of St. Paul's Church, was liturgist, and the Rev. A. L. Mennicke, chairman of the Executive Committee for Central Africa, read the rite of consecration.

At the dinner served by members of St. Paul's, Pastor Tetzlaff served as toastmaster. Words of greeting and encouragement were spoken by Mrs. Herbert Speckin, Milwaukee, executive secretary of the medical mission committee, Mrs. Dean Meyer, president of the Lutheran Women's Missionary Society, and by Pastor Mennicke.

Miss Westendorf was trained at Henry Ford Hospital, worked at a hospital in Denver, and took a course in midwifery in Kentucky. Before assuming her duties at the dispensary she worked several weeks at the Lusaka hospital to become better acquainted with diseases of the area.

A. L. MENNICKE

Lutheran Collegians Send First Foreign Mission Volunteer

Miss Gloria Bublitz, of Winona, Minnesota, has begun work as a teacher in the foreign mission of the Evangelical Lutheran Synod in Lima, Peru. She is the first volunteer to be sent to an overseas mission under the Lutheran Collegians new foreign mission helpers' program called "G.O." (Gospel Overseas). Besides teaching regularly in the numerous preaching stations that have been established in the shanty-town suburbs of Lima, Miss Bublitz has been given the special assignment of developing Spanish-language materials for a year-long Sunday-school course.

Miss Bublitz joined the Lutheran Collegians chapter at Winona State College as a sophomore, serving as president in her senior year. During a previous summer she had been a volunteer teacher in the Lutheran Collegians Summer Bible School Project in Chicago's inner core. Upon



Miss Gloria Bublitz

graduation with a degree in elementary education in 1968, she taught for a year in the public schools of Colorado Springs. She volunteered for

the "G.O." program this past summer, and, after a period of special studies and preparation, left for Peru on August 27. Plans call for her to spend about two years in the field.

The "G.O." foreign mission project was established by the Lutheran Collegians through agreements with the mission boards of the Wisconsin Synod and the Evangelical Lutheran Synods. Its goal is to send young volunteers, working only for subsistence wages, into the foreign mission fields of our fellowship to work as helpers in any capacity they can. Although volunteers serve under the direct supervision of the foreign missionary, they are supported entirely by Lutheran Collegians mission funds, gathered primarily from donations by youth groups of our fellowship. The Lutheran Collegians also support, with volunteers and funds, annual summer Bible school programs in Chicago, Milwaukee, and Detroit.

THOMAS A. KUSTER

Come, Lord Jesus, Be Thou Welcome
An Advent Hymn

*Come, Lord Jesus, be Thou welcome
In this evil, wicked land.
Help us all to gain our freedom
From the devil's cunning hand.
Guide us toward a better living;
Teach us e'er to be forgiving.
Dearest Jesus, be Thou mine,
And I ever will be Thine.*

*Come, Lord Jesus, make us worthy
To receive eternal bliss.
Open Thou our ears to hear Thee
Lest our footsteps go amiss.
Though Thou com'st so meek and lowly,
None has ever been so holy.
Dearest Jesus, be Thou mine,
And I ever will be Thine.*

*Though the world despise, forsake Thee,
Cause Thee grief and endless shame,
We will never, never leave Thee;
Evermore we'll praise Thy name,
Loud Hosannah's to Thee singing,
Sinners to Thy threshold bringing.
Dearest Jesus, be Thou mine,
And I ever will be Thine.*

*Come, Lord Jesus, come in glory,
As foretold by men of old,
That we too may come before Thee,
Bearing frankincense and gold.
With the angel hosts rejoicing,
To the world Thy blessing voicing.
Dearest Jesus, be Thou mine,
And I ever will be Thine.*

[May be sung to the tune of hymn 151 or 601 in *The Lutheran Hymnal*]

ERNA WESTPHAL



Prof. William D. Arras

**Professor William D. Arras
Joins the DMLC Faculty**

With the current academic year Professor William D. Arras continues his many years of service to the Church at Dr. Martin Luther College.

Professor Arras joins the college's Department of Education as a curriculum teacher and supervisor of student teaching. Since 1959 he had been teaching social studies at Michigan Lutheran Seminary. Prior to that, he had served as principal of Christian

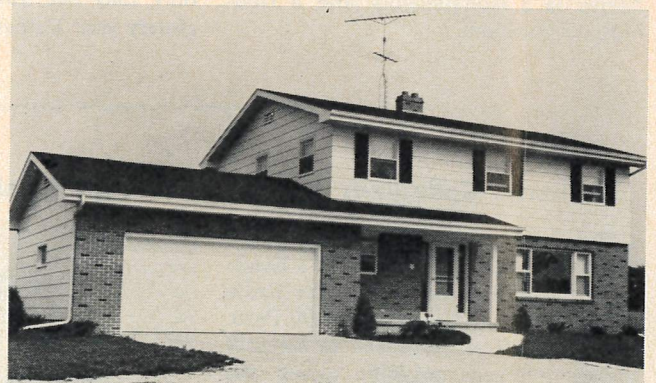
New Parsonage Dedicated
Fond du Lac, Wisconsin

Good Shepherd Ev. Lutheran Church of Fond du Lac, Wisconsin, was privileged on April 27, 1969, to dedicate a new parsonage which was built on the congregation's new five-acre site, located in the southeast part of the city. This tract of land was purchased in 1962. In 1964 a beautiful new church was erected on this property, and now this welcome improvement has been made.

The parsonage is a modest, attractive, well-built, and efficiently planned home for a pastor and his family. The two-story structure includes a four-bedroom upstairs and on the first floor there is a pastor's study, family room-dinette-kitchen combination, and a large living room and dining room. A half bath is on the first floor, with a full bath in the upstairs area. Except for the foyer and kitchen, the floors downstairs are carpeted, while the floors upstairs are in oak. The oak trim throughout the house is finished in a new shade, honey champagne. Vinyl plastic siding with brick in contrast over the front covers the exterior. A gas-fired, forced-air furnace supplies the heat for the perimeter-designed heating layout.

With the thought uppermost in the minds of worshipers on the day of dedication: "Except the Lord build the house, they labor in vain that build it," the congregation and its pastor with thankful heart praised God for the right to put this fine dwelling into the service of the Church. It is to the glory of God.

G. J. EHLERT



The members of Good Shepherd Congregation of Fond du Lac, Wisconsin, were privileged to dedicate this handsome new parsonage earlier this year.

day schools at New Salem in Sebewaing, Bethel in Bay City, and Zion in Monroe, all in Michigan.

A 1934 graduate of Dr. Martin Luther College, Prof. Arras earned his Bachelor of Science in Education degree at Eastern Michigan University, Ypsilanti. He obtained his masters degree from Michigan State University, East Lansing.

Prof. Arras is married to Florence nee Raddatz, also a graduate of Dr. Martin Luther College.

CONRAD FREY



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: Are Children
God's Gift?**

"Why do we say that children are God's gift to parents when children are born in sin?" This question, submitted by a reader, implies that, since man is born sinful, there can be only two possible conclusions: either God gives a sinful gift to parents, or otherwise the child, who is sinful, cannot be a gift of God. This is a logical alternative. However, as Christians we are interested to hear what Scripture says on this.

Children Are God's Gift

Scripture does call children a gift of God. In fact, before the Fall, when God said: "Be fruitful and multiply," a blessing was granted to man and woman in marriage. Children were promised as a blessed gift of God. But also after the Fall, although man now is sinful, children are called God's gift. Psalm 127:3 says: "Lo, children are a heritage of the Lord; and the fruit of the womb is his reward." God says that He led Abraham to Canaan "and gave him Isaac. And I gave unto Isaac, Jacob and Esau" (Josh. 24: 3, 4). God not only created the first man and woman, but all men must confess with Isaiah: "We all are the work of thy hand" (Isa. 64:8). Truly, "God has given me my body and soul, eyes, ears, and all my members, my reason and all my faculties." So Scripture calls God the Creator also of children born to parents since the Fall; it calls those children God's gifts. And that is why we can call them that.

Yet Conceived and Born in Sin

But Scripture tells us concerning the children we receive from the Lord that they are conceived and born in sin. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). Indeed, "all have sinned, and come short of the glory of God" (Rom. 3:23). This includes all the children the Lord gives us.

So Scripture tells us that children are God's gift to parents. It also tells us that these gifts, like all mankind, are sinful. Does this mean that God is the source or Creator of sin? Not at all. Scripture traces sin and evil back to Satan. The devil sinned, and man followed him in sin. All we can say then is that God indeed does give us children as His gift, but the fact that they are sinful is not God's, but the devil's and man's doing.

Is God Perpetuating Sin?

But someone may say: God surely knows that whatever children He causes to be born will be sinful. Isn't He then still perpetuating evil? In this connection we

must never forget the plan God has in mind for man. God "will have all men to be saved and to come unto the knowledge of the truth" (I Tim. 2:4). God sent His Son as the Lamb of God that takes away the sins of the world, the sins of all persons born into this world (John 1:29). God continues to create people, not in the interest of sin, not to perpetuate evil, but in the interest of His grace, so that through Christ they might be set free from sin and saved eternally.

Our Lutheran Confessions express this well: "These passages indicate clearly that even after the Fall God is man's creator who creates body and soul for him. . . . It is of course true that this creature and handiwork of God has been miserably corrupted by sin, for the dough out of which God forms and makes man has been corrupted and perverted in Adam and is transmitted to us in this condition. At this point all Christian hearts may well ponder God's inexpressible kindness in that he does not immediately cast this corrupted, perverted, and sinful dough into hell-fire, but out of it he makes and fashions our present human nature, which is so miserably corrupted by sin, in order that through his beloved Son he might cleanse it from sin, sanctify it, and save it" (Formula of Concord, Art. I, 38-39).

Practical Consequences for Parents

All of this has very practical consequences for parents. They will not want to fail to recognize the children they receive as gifts from God. We can call them that because that is what God calls them in His Word. But parents will also humbly recognize that the children that God gives them have from them, however, received a corrupted human nature. We parents are sinners. We pass this corrupted nature on to the children God gives us as His gifts. Not God, but we have brought this on our children. It could not be otherwise, because they are flesh born of our sinful flesh (John 3:6).

But as Christian parents we dare never forget another important point. We know that God wants our children cleansed from sin. And He has procured that cleansing. We will bring our children to Holy Baptism to find that cleansing through faith in Christ. We will not fail to lead our children to Jesus, to teach them the saving, the cleansing Gospel of Jesus' atoning sacrifice. Only thus will these gifts God gives us, although afflicted with sin by inheritance from us, be cleansed from this evil and finally enter into the presence of God in heaven where sin will never again touch them.

ARMIN W. SCHUETZE

Looking at the Religious World

INFORMATION AND INSIGHT

LUTHERAN STATISTICS

According to the Lutheran Council's statistics for 1968, Lutheranism in this country and abroad barely managed to hold its own in membership count. Lutheran world membership stands, as it did last year, at just above 75 million. Total for the U. S. is just under 9 million, up only 12,651 over the 1967 figure.

Our Synod's statistics show a similar slight growth, with baptized membership going from 371,048 in 1967 to 371,802 in 1968.

In addition to Germany with over 37 million Lutherans and the U. S., there are five countries above the million membership mark. Four of them are in the Scandinavian area: Denmark, Finland, Norway, and Sweden. The fifth is Indonesia, where our Synod is opening a foreign mission field around the two congregations of Pastor Martinus Tan Ing Hien.

It should be an encouragement for us to know that this new field, which we resolved to establish last August, is located in an area where Lutheranism already has a strong foothold and where there are good prospects that we can help serve in adding to the total of 1,257,183 Indonesian Lutherans through our mission efforts.

WARTBURG 1969

Wartburg Castle is known to all Lutherans as the place where Luther took refuge after the Diet at Worms and where he labored to supply his people with a German translation of the New Testament. Recently East Germany's State Secretary for Church Matters, Hans Seigewasser, used the Wartburg as a platform from which to dictate a severing of the last ties between the churches of East and West Germany.

Churches in East Germany have been in the process of separating from the Evangelical Church of Germany and forming their own independent body. However, their constitution contains a commitment to "the particular fellowship enjoyed by the whole of Protestant Christianity in Germany." This seems to have aroused

mistrust among East German civil authorities and provoked Seigewasser's Wartburg pronouncement.

Conditions for good relations between churches and the East German state, he insisted, were that East Germans cease altogether filling or using or maintaining offices of the Evangelical Church of Germany. Also called for was the permanent division of churches, such as Berlin-Brandenburg, which straddle the boundary. Clergymen were urged to speak "in the new language" of Socialism.

What is coming out of the Wartburg these days is a far cry from the blessing that came from it four and one-half centuries ago.

SELC ACTION

At its October 6-8 general convention in Clark, New Jersey, the Synod of Evangelical Lutheran Churches, better known among us in Synodical Conference days as the Slovak Synod, declared altar and pulpit fellowship with the American Lutheran Church, authorized discussions toward such relations with the Lutheran Church in America, and strengthened ties with The Lutheran Church—Missouri Synod, with which it has been in fellowship since 1908.

The closer ties with Missouri, that the convention voted, involve first of all a seven-year district status for the SELC in the Missouri Synod. Then in 1977, unless either synod withdraws from the agreement, the SELC will dissolve and its congregations will join Missouri Synod districts. The required ratification by SELC congregations is expected to be granted.

This report of the SELC convention will grieve us. The cause is not the proposed dissolution of this church body with which we were once in fellowship but rather the desire of the SELC to walk on pathways of fellowship that we feel compelled to shun.

WHAT'S IN A NAME

The *Christian Century* of October 15 in a roundup of recent church convention news included a paragraph on our meeting. Unfortunately it con-

tained two errors, as the following quote will show:

The Wisconsin Evangelical Lutheran Synod at its annual (!) meeting . . . decided to close down Wisconsin Lutheran College in Milwaukee and transfer its teacher-training program to Dr. Martin Luther King (!) College in New Ulm, where the synod met.

RUGGED CROSS

A neon-lighted concrete cross, 51 feet high and standing in a publicly owned park of Eugene, Oregon, must come down. So ruled Oregon's highest court in a 5-2 decision, reversing a February ruling that protected the cross.

The issue is, of course, the right of private groups to use public property to display their religious emblem. It has been hotly contested since the cross was erected in 1964.

City officials, from whom no advance permission had been sought, gave their approval to the cross after its erection. A Unitarian minister led a group, Citizens for Religious Liberty and Civil Authority, that opposed the action. In 1967 a lower court ordered the cross removed. Early in 1969 the highest court in the state overturned this decision but has now reversed itself. An appeal to Washington is being contemplated to save the cross.

One wonders why all those who love the Cross in Eugene can't supply private property for its display and thus avoid bitter legal wrangling that only serves to hinder the Cross. One wishes that all the time and effort and money that has been expended in placing and protecting the Eugene cross had been used in preaching the Cross.

UNIQUE SERVICE

In the campus chapel of Boston University School of Theology, which serves the United Methodist Church, students held a memorial service for Ho Chi Minh. They were paying tribute, it is said, to one "who lived and fought for the freedom of people all over the world."

It is difficult to decide in what area these theological students are exhibiting the greatest deficiency. Is it in

theology or in political thinking or in patriotism?

CONTEMPORARY WORSHIP

The Inter-Lutheran Commission on Worship, representing the four Lutheran Council synods and also the Evangelical Lutheran Church in Canada, has issued its first major publication. It is a small booklet entitled "Contemporary Worship" and contains 21 hymns not found in the hymnals of the larger Lutheran bodies.

Many of the hymns have been written quite recently. They meet, says the introduction, the "call for fresh expression" and voice "petitions and praises which the Holy Spirit urges in the church today."

The booklet can be obtained from the supply houses of the sponsoring

church bodies for 50 cents. It may be that some will find usable selections in the booklet, though we doubt that any of our readers will want to sing out what is listed under the topic of "social concern."

SLOW-MOVING AMISH

The Amish are in trouble again. The source of the difficulty is an Indiana law requiring that buggies display an orange and red emblem that designates slow-moving vehicles.

The Amish, who frown on gasoline engines, always travel by horse and buggy. However, they refuse to tag their buggies with the "worldly" sign and argue in court that the refusal is on grounds of conscience. Paying the \$100 fine would also be a violation of their conscience and they consequent-

ly sit out the fine in jail at the rate of \$5 per day.

Frequently and with right, bouquets have been tossed in the direction of the Amish in admiration for their rugged individualism, their staunch convictions, their simple life. And even in the matter of this latest hassle, no one would urge them to act against their conscience.

However, most of us would join in the wish that the Amish conscience would be less inclined to be guided by enthusiasm and error and would be more ready to heed the Bible's lesson on Christian liberty. It is wrong to subtract from the Ten Commandments, as so many are doing in our day. It is also wrong to add to the Ten, as the Amish so frequently do.

EDWARD C. FREDRICH

Southeastern Wisconsin Reformation Services

"Let your yea be yea, and your nay, nay," was the text employed by Pastor A. T. Kretzmann at the Circuit Reformation service at St. John's in Burlington. Personal conviction forged by the Scriptures, tempered by the grace of God, and honed by the Holy Spirit made Luther a usable tool in God's hands for reform for his "yea was yea" and "his nay, nay". The need for our personal appropriation of this truth in the modern age is painfully evident.

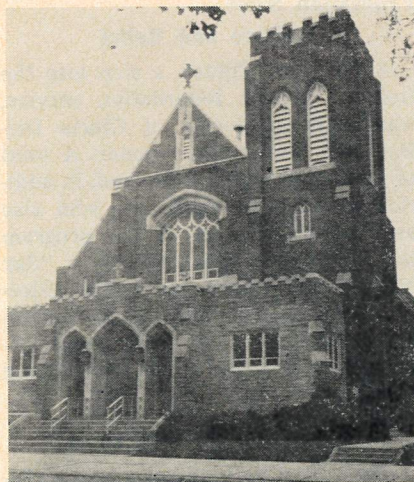
The entire District joined in another Reformation service in the Milwaukee Auditorium. The sermon by Dr. Siegbert S. Becker, mass choirs, and brass choirs, all combined to fill every heart present with a joy in our goodly heritage.

Congregational Anniversaries

Jordan Ev. Lutheran Congregation of West Allis observed the 75th anniversary of its founding with two festival services conducted by its pastor, Frederic Gilbert, in which President A. C. Buenger was the festival speaker. In an evening service the Senior and Junior choirs gave a sacred concert for the occasion.

Siloah Congregation celebrated its 75 years of existence under the theme "Continuing in His Grace" in services in which Pastors R. Voss, L. Voss, and P. Eickmann, all former pastors, returned as speakers. Professor R. Krause served as liturgist.

Direct from the Districts



Siloah Ev. Lutheran Church, Milwaukee, now 75 years old, serves as a "feeder" for many outlying congregations.

The congregation remembered its early years of struggle for survival, which changed into years of rapid growth until in 1954 it numbered 2000 communicants, one of the largest congregations in the Synod. With the changing of the neighborhood Siloah has now become a feeder for outlying, newer congregations, which sprang up to provide for our people when they moved. The congregation is determined to remain in the area to build a strong, integrated, school-supporting congregation in the inner city.

Anniversaries

Mr. and Mrs. George Jeske, of St. Jacobi Congregation, Milwaukee, celebrated their 50th wedding anniversary on June 28.

On July 12, the family and friends of Mr. and Mrs. Ben Waldschmidt gathered at St. John's Lutheran Church, Lannon, Wisconsin, to join them in a service of thanksgiving at the celebration of their 50th wedding anniversary. In the special service, their pastor, W. T. Krueger, addressed them on the basis of Psalm 118:24. Mr. and Mrs. Waldschmidt are the parents of Pastor Robert Waldschmidt of Belmont, California.

Professor and Mrs. John Gawrisch celebrated their 50th wedding anniversary on August 9. At a family gathering a week later at the home of one of their sons, Prof. Wilbert R. Gawrisch in Mequon, they were reminded of God's blessings on them by their pastor, the Rev. Erhard C. Pankow of Garden Homes, Milwaukee. Prof. Gawrisch has served in the teaching ministry for 56 years and is still active as a German instructor at Wisconsin Lutheran High School.

Building

Groundbreaking was held at St. Peter's, Theresa, Wisconsin, on October 19 for a new educational building

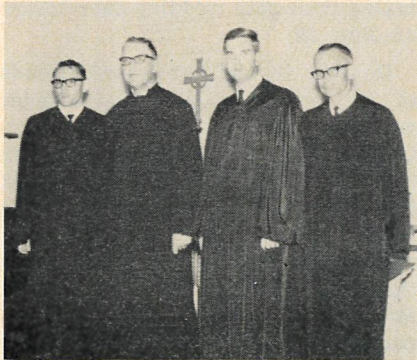
of approximately 5000 square feet to be built as an annex to the present church building. The construction cost is \$81,000. Pastor B. R. Hahm conducted the service, basing the sermon on Nehemiah 4:17.

Bethlehem Ev. Lutheran Church in Menomonee Falls, Wisconsin, has built a two-room school addition. Once again, as in their expansion program four years ago, the members did most of the work themselves. A fifth teacher was added this fall to help in the task of educating their 130 students.

This congregation became self-supporting in January after receiving Synodical subsidy since November 1960. As our Lord gives the increase in the not too distant future the church will need to be expanded to accommodate the increasing number of worshipers. Three services are now being held on Sundays. Philip Janke is the pastor.

Mission News

When worship services were begun by the Synod in Huntsville, Alabama, in 1966, this mission was 600 miles removed from the nearest WELS congregation. So it was partly to "close the gap" that exploratory services were begun in the Steel City of Bir-



Our Savior's Congregation, Birmingham, Alabama, received its first resident pastor when Candidate Karl Peterson was ordained and installed. Participants were (left to right): Pastors Myrl Wagenknecht, Emil Peterson, Candidate Karl Peterson, and Pastor D. H. Kuehl.

mingham in 1968. Our Savior's, the name selected for the new group, was given mission status and requested a graduate from the Assignment Committee. Candidate Karl S. Peterson was chosen. In the meantime, five acres of land in South Birmingham were purchased with funds from the Church Extension Fund for this mission.

In the installation service at which Pastor Emil F. Peterson, father of the candidate, installed his son, Pas-

tor D. H. Kuehl represented the Mission Board, and Pastor Myrl Wagenknecht of Huntsville preached the sermon.

The contributions of the Synod's membership to the Church Extension Fund make possible this foothold in the heart of Dixie.

Institutional Ministry

The Synod has urged local action for institutional mission and ministry work, where possible. Since October 1, 1968, the Wisconsin Lutheran Institutional Ministry, Inc., is served by Pastors Arnold Schroeder and Robert Kleist, who have a total of 40 years of experience in this work. Currently 45 congregations, chiefly from the Metro North and Metro South Conferences, support this work. Here is an arm by which others can also do their God-given work in this area. The Veterans Hospital served by the institutional missionaries has patients from the entire area and beyond. This ministry, thus, serves to fill an urgent need in response to the call of our Lord.

Federation News

Welfare and Relief

A Day Care Center, a step into the field of Mental Retardation service, was again conducted at Gloria Dei-Bethesda during the summer. A total of 13 staff people volunteered, in addition to some young people who also assisted. The object of the program is still to give the mothers a "day off," though there are other objectives for the benefit of the handicapped children. The educational materials used include the One Thing Needful.

Missions and Evangelism

The report is enthusiastic concerning the work of Seminary students in St. Marcus, Ephrata, Zebaoth, Jerusalem, Saron, St. Philip, Bethel, Siloah, and Parkside Congregations this past summer. In Milwaukee's inner core 11,559 homes were visited, which resulted in about 1,000 children for VBS and the discovering of 850 mission prospects. Some 200 were interested in adult instructions.

Special Activities

What is in the future? Only God knows, but the Federation is planning, and if God wills, May 3, 1970, will be a date well worth waiting for. The Center for the Performing Arts, Uihlein Hall, will be the scene for

the Wisconsin Lutheran Choral Festival, featuring the Wisconsin Lutheran College Choir, Wisconsin Lutheran Seminary Male Chorus, Northwestern College Male Chorus, Dr. Martin Luther College Concert Choir, the Wisconsin Lutheran High School A Capella Choir, and the Lutheran Chorale. The distinctive new Aeolian Skinner organ will also be heard. The festival is another evidence of the fact that the Lutheran Church is the "Singing Church"!

HARRY WIEDMANN

† Teacher A. Backer †

On Thursday, October 2, Mr. Adelbert Backer was teaching the pupils of grades 4 to 6 at St. John's Lutheran School of Newburg, Wisconsin, where he had been teaching since 1960. On Friday, October 3, he attended a full day of conference at Cudahy, Wisconsin, with his fellow teachers. On Monday, October 6, many of these teachers were present at Newburg for his funeral. How true are the words we sing,

Who knows when death may overtake me!

Time passes on, my end draws near.

How swiftly can my breath forsake me!

How soon can life's last hour appear!

The swiftness with which life's breath can forsake this mortal body was very forcefully evident when the Lord so suddenly called this servant of His home while he was returning from the conference. Within moments a heart attack proved fatal.

Sixty-four years ago, on January 15, 1905, Mr. Backer was born at Essig, Minnesota. It was there that he was baptized and confirmed. He then attended Dr. Martin Luther High School and College in nearby New Ulm, to which in the later years his parents moved. Upon his graduation he was assigned as teacher to Saron Ev. Lutheran Church of Milwaukee, Wisconsin. After serving congregations also at La Crosse and Lake Mills, Wisconsin, he was called to St. John's Lutheran School at Newburg in 1960. For nine years he served as principal and teacher of the upper grades. For his tenth year at St. John's he was relieved of the burdens of serving as principal and began to teach in the intermediate room.

Adelbert Backer entered into holy wedlock with Adelia Ebert on June 29, 1932. They were blessed with four children, Thomas, John, Louise, and David. They, together with their spouses and ten grandchildren, are the survivors in the immediate family.

"So teach us to number our days that we may apply our hearts unto Wisdom." This means that we ever look to Jesus in faith as He assures us: "I am the resurrection and the life." This was the hope of our departed brother. Thus he had prepared and was ready for the day of his departure, sudden though it was. These words were also used by the undersigned as words of comfort for the bereaved family. May they too ever find in them peace and salvation!

ARMIN W. SCHUETZE

† Pastor H. H. Hoenecke †

The Rev. Hugo H. Hoenecke, pastor of Paul the Apostle Ev. Lutheran Church, Detroit, Michigan, was taken by the Lord out of this vale of tears on October 15, at the age of 73 years. Pastor Hoenecke became aware that he had cancer seven and a half months earlier, but the Lord granted him the strength to resume his full pastoral duties at various intervals during this time. He was the grandson of Dr. Adolph Hoenecke, one of the pioneers of the Wisconsin Ev. Lutheran Synod.

Funeral services for Pastor Hoenecke were conducted Monday, October 20, in Paul the Apostle Ev. Lutheran Church, Detroit. The Rev. Edgar Herman served as liturgist, the Rev. Irvin Weiss conducted the graveside rites, and the Rev. Winfred Koelpin offered words of condolence for family and friends based on Romans 14:7-9.

It was in the parsonage of North Trinity Lutheran Church in North Milwaukee, Wisconsin, that Hugo Henry Walter Hoenecke was born on January 31, 1896, the first son of his parents, Pastor and Mrs. Otto Hoenecke. And it was in this same congregation that the Sacrament of Holy Baptism was administered to him by his pastor father.

Following his elementary education, which was received in the Christian day school of Bethel Lutheran Church of Milwaukee, he was confirmed in

the Christian faith on Palm Sunday, 1909. He spent his high school years at the Concordia College Preparatory Department in Milwaukee from which he graduated in 1910. In the fall of that year he began his college studies at Northwestern College in Watertown, Wisconsin, graduating in 1914. He then completed his studies for the Holy Ministry at the Wisconsin Lutheran Seminary, Wauwatosa, Wisconsin, in 1917, at the age of 21.

His initial ministerial assignment was to open a mission congregation at Valentine, Nebraska, where in September of 1917 he was ordained and installed into the ministry of the Word in a schoolhouse which served as the infant congregation's first church. As government grants brought eastern farmers to the areas surrounding Valentine, Pastor Hoenecke also opened two rural missions to serve these people.



Pastor Hugo H. Hoenecke

Then, in 1918 Pastor Hoenecke began a 51-year stay in the Michigan District of the Wisconsin Ev. Lutheran Synod by accepting the call extended to him by St. John's Lutheran Church of Clare, Michigan. He remained in Clare for three years before accepting a call extended to him through the Michigan District Mission Board to Our Savior's Lutheran Church in the Grand River-Joy Road sector of Detroit. Pastor Hoenecke led this parish through its first building program and saw its membership increase from an original seven families to over 100 families. It was also while serving Our Savior's Congregation that Pastor Hoenecke was united in marriage with Miss

Clarissa Gauss at Jenera, Ohio. In September of 1930, Pastor Hoenecke began a 24-year pastorate at Sturgis, Michigan, by accepting the call of St. John's Lutheran Church in that city. This ministry in Sturgis was concluded in September of 1954 and on October 3, 1954, Pastor Hoenecke was installed into his final pastorate, at Paul the Apostle Ev. Lutheran Church of Detroit. During his ministry at Paul the Apostle, Pastor Hoenecke was again called upon to lead a building program which was completed with the dedication of a new church in 1956. On September 24, 1967, Paul the Apostle Ev. Lutheran Congregation joined Pastor Hoenecke in thanksgiving to God on the observance of his 50th anniversary in the ministry by commemorating that occasion with a special service and reception.

Pastor Hoenecke also served the church at large in various capacities during his 52 years in the ministry. For 25 years he was the financial secretary of the Michigan District and for a number of years the chairman of the Michigan District Finance Committee. From 1953 to 1960 he also served as the statistician of the Wisconsin Ev. Lutheran Synod.

God blessed Pastor and Mrs. Hoenecke with six children, three sons and three daughters. They are: John, pastor in Winneconne, Wisconsin; Louise, of Detroit; Robert, pastor in Fort Atkinson, Wisconsin; Paul, pastor in Kewaskum, Wisconsin; Margaret, Mrs. Charles Sergison, of Livonia, Michigan; and Elisabeth, Mrs. Allen Luedtke, also of Livonia.

Also mourning Pastor Hoenecke's death are his three brothers and four sisters. The brothers are: Prof. Gerald Hoenecke of Mequon, Wisconsin; the Rev. Edgar Hoenecke of San Diego, California; and Prof. Roland Hoenecke of New Ulm, Minnesota. His sisters are: Gertrude, Mrs. Henry Zessin; Hilda, Mrs. Gilbert Pfeiffer; Ethel, Mrs. Edgar Backer; and Edith, Mrs. Truman Radtke, all of Saginaw, Michigan.

His mortal remains were committed to the ground in Glen Eden Memorial Park in Livonia, Michigan, there to await the resurrection of all flesh in the second Advent of our Savior Jesus Christ. "Blessed are the dead which die in the Lord from henceforth."

EDGAR HERMAN

Editorials

(Continued from page 439)

Under these influences our teen-agers and young adults are pressured to question the validity of the Christian faith, and their hearts and minds tend to be troubled with serious doubts about the faith their parents hold and in which they themselves may have been confirmed. The tendency is to drift out of the church and away from the faith into the uncertainty of agnosticism, which is the mainstream of religious thought today.

Scolding and threats won't preserve them in the faith and keep them in the church because it doesn't answer their questions. The only thing that will is the Word of God itself, from which faith is born and through which it is nourished. The truth in spiritual matters cannot be picked out of the air. It is found in the Scriptures and in the Scriptures alone.

Bible study and churchgoing are more than pious exercises for peasants. They are essential to the strengthening of faith and to its very survival in a climate which is hostile to Biblical truth. Those who back away from the Word in an objective search for the truth can only lose their faith, and their doubts can only multiply.

For those who have questions, for those who are plagued with doubts there is an answer and a cure: "Search the Scriptures!" Don't turn away from the Scriptures; turn to them for the assurance and reassurance they are designed to provide. Then as in the case of Nathanael, who first doubted but later agreed to "come and see," doubt will give way to conviction, and the troubled spirit will find peace.

IMMANUEL G. FREY

* * *

Shall We Dance? Like the lady said: "If your church won't allow my divorce, I'll find one that will." And, of course, she did.

Fornicators won't go to church, we are told, if the church disapproves of fornication. Ergo: the church is supposed to sanction fornication.

There is an ever present temptation to pose a "try-not-to-offend-anyone" posture, to steer the church on a course of accommodation to the "let's-keep-them-all-happy" attitude.

It calls to mind the old story about the man who had a donkey to sell. He and his grandson set off to market one morning leading the beast by a rope. Along the way they met a man who showed surprise that they were all walking. Thanking the passer-by for the suggestion, the boy got on the donkey. The next stranger remarked what a spoiled brat the boy must be to let his grandpa walk. So, the boy and grandfather changed places. Another bystander thought it terrible to treat a mere lad so unfairly. So, the boy climbed aboard the donkey behind his grandfather. The next person stopped to pet the "poor over-burdened little beast." Ashamed, both man and boy got off, and were last seen heading down the road to market . . . carrying the animal!

It is an apt illustration of the impossible position even Christian people find themselves in who would bow to every perverted opinion and bend to every outsider's ungodly advice.

To all who think to dictate the terms and set the standards by which they will worship God, did Christ long ago say:

"Whereunto shall I liken this generation? It is like unto children sitting in the markets and calling unto their fellows, We have piped unto you, and ye have not danced. . . ."

Christ Jesus didn't dance to the tune they piped.

And neither do we.

JOHN PARCHER

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

SEMINARY CHRISTMAS CONCERTS

The Seminary Male Chorus, under the direction of Prof. Martin Albrecht, will present its Christmas concert twice in the Seminary Chapel, Wisconsin Lutheran Seminary, Mequon, on Sunday afternoon, December 14, at two and at four o'clock. All friends of the Seminary are invited to attend.

Martin Albrecht, Music Director

NORTHWESTERN COLLEGE CONCERTS

Dec. 14 — 8:00 p.m. — Christmas Concert
Feb. 15 — 4:00 p.m. — Pop Concert
March 15 — 8:00 p.m. — Easter Concert
April 26 — 8:00 p.m. — Spring Concert
June 3 — 7:30 p.m. — Commencement Concert

Dr. Arnold O. Lehmann
Director of Music

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.

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

EXPLORATORY SERVICES Fort Worth, Texas

Immanuel Lutheran Church, 7109 Grapevine Highway, No. 8 (Richland Hills), Fort Worth, Tex. 76118, is the exploratory attempt of the Arizona-California District Board for Home Missions to serve the Fort Worth area of and including Hurst, Richland Hills, Euless, Carswell Air Force Base, Fort Wolters, River Oaks, and Haltom City. Services are held Sunday morning at 8:45. The Fort Worth Contact is Mr. Gordon Neubauer, 2521 Shirley Ave., Fort Worth, Tex. 76109, phone 1-817-926-8782. Pastor Walter A. Diehl at 9422 Clearhurst Drive, Dallas, Tex. 75238, phone 1-214-348-6069 is in charge. Information concerning prospects would be appreciated.

Walter A. Diehl, Chairman

SERVICES — WALLACEBURG, ONTARIO

Exploratory services are being conducted each Sunday in Wallaceburg, Ontario. Time of Service: 7:30 p.m.
Place: Gillard and Minnie Streets
Pastor: A. H. Maaske, 8328 Kenney, Detroit, Mich. 48234. Phone: (313) 923-7941.

FORT COLLINS, COLORADO

Sunday worship services are being held at 9 a.m. with Sunday school and adult Bible class at 10 a.m. in the Seventh-day Adventist Church on Pitkin and Whedbee Streets. Please send names of WELS members or mission prospects to:

Pastor L. T. Tessmer
1304 Le May Avenue
Phone: 484-2604
Fort Collins, Colo. 80521

CORRECTION

A statement in *The Northwestern Lutheran* of September 28, 1969, page 350, was misleading. The original statement read: "The CEF, the Wisconsin Synod Foundation, and the Scholarship Fund all return a tax-free interest to the investor." The following information from the Synod's Fiscal Office will clarify the thought: "The Church Extension Fund and the Parsonage-Teacherage Fund give the opportunity to individuals and congregations to loan money to the Synod and receive interest payments on their investments. The interest is taxable income to the investor; nevertheless, the invested money is working in the interest of Christ's kingdom instead of promoting the interest of some private business concern." The Scholarship Fund does not accept loans. Gifts made to it are, however, tax-deductible.

Wilbert R. Gawrisch

NEW MISSION KIT

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

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

CALL FOR NOMINATIONS LIBRARIAN

After 20 years of dedicated service to Dr. Martin Luther College, Professor Herbert A. Sitz has announced his retirement, effective when his replacement is called and is prepared to assume the office of librarian. The Board of Control, therefore, petitions the members of the Synod to submit nominations for the office of librarian.

Candidates should have a sound academic background with a deep concern for the functions the library serves in the total campus community. Some administrative ability is desirable as well as the ability to establish close working relationships with both students and faculty members.

Candidates nominated and called who do not possess academic experience in library science would be expected to pursue graduate work in this field as stipulated and provided for by the college.

The librarian will be expected to do some classroom teaching, although on a limited basis. The college will adjust to the teaching field of the man who assumes the office.

Nominations should be in the hands of the undersigned no later than January 3, 1970.

Gerhard C. Bauer, Secretary
DMCL Board of Control
8730 Nicollet Ave.
Bloomington, Minn. 55420

LIST OF CANDIDATES

The following names have been placed in nomination, to be added to the list of candidates for the office of Dean of Students at Michigan Lutheran Seminary.

Rev. Richard Balge — Madison, Wis.
Rev. Walter Beckmann — Annandale, Va.
Rev. Donald Bitter — Ft. Atkinson, Wis.
Prof. Milton Burk — Milwaukee, Wis.
Rev. Leroy Dobberstein — Rapid City, S. Dak.
Rev. Daniel Gieschen — Adrian, Mich.
Rev. Daniel Habeck — Toledo, Ohio
Rev. Paul Hanke — St. Peter, Minn.
Rev. Robert Hoenecke — Ft. Atkinson, Wis.
Rev. Martin Janke — Fond du Lac, Wis.
Rev. David Kock — Rhinelander, Wis.
Rev. Paul Manthey — Milwaukee, Wis.
Rev. Edward Pinchoff — Utica, Mich.
Rev. Joel Sauer — Peshtigo, Wis.
Rev. Edmund Schulz — Redwood Falls, Minn.
Rev. Erhardt Schultz — Durand, Mich.
Rev. Lynn Schroeder — Maumee, Ohio
Mr. William Staab — St. Croix Lutheran High School, West St. Paul, Minn.
Rev. Carl Voss — Green Bay, Wis.
Rev. Paul Wilde — Lake Mills, Wis.

Any correspondence regarding the above-named candidates should be in the hands of the undersigned no later than December 18, 1969.

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

REQUEST

The Library of Dr. Martin Luther College at New Ulm, Minn., is in dire need of two long out-of-print items which may be found in the libraries of one or more of our pastors or teachers. The items are Leupold's EXPOSITION OF GENESIS, and the 1954 LUTHERAN CYCLOPEDIA edited by Erwin Lueker. Should there be anyone among the readers of this periodical who may be ready to dispose of a copy of either of these publications, I would be happy to hear from him.

Herbert A. Sitz, Librarian
Dr. Martin Luther College
New Ulm, Minn. 56073

REQUEST FOR COLLOQUY

Pastor Henry J. Behrens, and St. Paul's Lutheran Church, Grant Park, Ill., have terminated their membership in The Lutheran Church — Missouri Synod for reasons of conscience. Pastor Behrens has requested a colloquy preparatory to membership in the Wisconsin Evangelical Lutheran Synod.

Adolph C. Buenger, 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

OFFER

One white, three-piece set of paraments with emblems and gold fringe. The altar parament is 64" x 20", that for the pulpit 31" x 16", and the lectern hanging 3" wide. Will be given free of charge to a mission congregation. Write to:

St. Paul's Ev. Lutheran Church
R. 1
Hopkins, Mich. 49328

PEWS WANTED

Our Saviour's in Madison, Wis., would like to obtain about 16 feet of straight (not curved) used church pews. Further details from:

Rev. A. V. Kuster
13 S. Hancock St.
Madison, Wis. 53703

CLOSING DATE FOR DISTRICT CASHIERS

December 31, 1969, is the closing date for remittances of offerings by congregations to their District Cashiers.

Beginning January 1, 1970, remittances from congregations are to be sent directly to the Synod's Fiscal Office. Early in December the Fiscal Office will mail to each congregation further information on this change.

Norris Koopmann, Treasurer

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 Ibisch, Resurrection Ev. Lutheran Church at Rochester. Phone (507) 282-8280. Tell patients to identify themselves as Lutherans WELS.

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.

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).

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.

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Arndt, Dale, as pastor of St. John's Ev. Lutheran Church, Newburg, Wis., by A. Buenger, assisted by A. Schuetze, H. Winterstein, C. Weigel, E. Breiling; Oct. 26, 1969.

Hoenecke, John G., as pastor of St. Paul's Ev. Lutheran Church, Winneconne, Wis., by A. Tacke, assisted by G. Hoenecke, R. Hoenecke, A. Kienitz, H. Kleinhans, J. Ruege, L. Winter; Nov. 9, 1969.

CHANGE OF ADDRESS

Pastors

Albrecht, Paul G.
16218 137th Pl. S.E.
Renton, Wash. 98055

Doelger, Marvin F.
610 N. Kingston St.
Caledonia, Minn. 55921

Henning, John
5904 43rd Ave.
Kenosha, Wis. 53140

Lange, Gerald
22C Broadway, 20th Floor
Mei Foo Sun Chuen
Lai Chi Kok, Kowloon
Hong Kong

NOTICE!

Pastor Waldemar R. Hoyer
Civilian Chaplain in Southeast Asia
Saigon, Vietnam

Servicemen may phone Saigon PTT 22429 or visit Chaplain Hoyer at 329 Vo Tanh.

Mailing address:
WELS Box 56, APO SF 96243

Thoughtful Christmas Gifts

THE NORTHWESTERN LUTHERAN

Remember someone with a subscription for THE NORTHWESTERN LUTHERAN. The Northwestern Lutheran appears every two weeks. In each issue your relative or friend will find something that builds him up in the faith, gives him a wide range of religious information and insight, and informs and inspires him for the missionary task of the church.

SUBSCRIPTION RATES

One year	\$ 2.50
Three years	\$ 6.50
Five years	\$10.00

MEDITATIONS

A gift of MEDITATIONS is one that will surely please a Christian relative, friend, or acquaintance. Each day he will have the benefit of a devotion that "has something to it" — a Scripture reading, a passage of the Bible explained and applied to the Christian's life, and a prayer for each day. In addition there are prayers for a number of occasions and situations. MEDITATIONS appears quarterly.

**One-year subscription \$1.00
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Simply send the amount of the subscription cost and the name and address of the person who is to receive your gift of enduring value. We will send an attractive gift card bearing your name to that person.

The Meditations subscription would begin with the first number of the 1969 - 1970 church year (December, January, February).

The Northwestern Lutheran subscription will begin with the special Christmas issue, if you place your order at once. Otherwise it will begin with the first issue after January 1, 1970.

All subscriptions are payable in advance

NORTHWESTERN PUBLISHING HOUSE
3616 - 32 West North Avenue, Milwaukee, Wisconsin 53208

YEARBOOK 1970

The Official Yearbook and Directory of the Wisconsin Ev. Lutheran Synod

A complete directory of all officials and committees and boards of the Synod and Districts; name, address and telephone number of all pastors, professors and teachers; name, address and time of service of all congregations of the Wisconsin Synod and the

Evangelical Lutheran Synod (Norwegian); complete listing of all colleges, area high schools, day schools, and charitable institutions; a calendar of the Church year; listing of the 1969 graduates of the Seminary and DMLC. \$1.00