



THE NORTHWESTERN

# Lutheran

January 18, 1970

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# BRIEFS by the Editor

"FOCUS ON MISSIONS" is the keynote of Epiphany. It is the Savior's Epiphany call. The Epistle for Epiphany, an Old Testament lesson from the Prophet Isaiah, issues the summons to the Church, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

How the glory of the Lord has risen upon us of the Wisconsin Ev. Lutheran Synod! What a trust has been committed to us in the Savior's Gospel of grace, in His pure and unadulterated Word! "Focus on missions!" is, therefore, a summons we will gratefully want to heed.

In a sense, "Focus on missions" was our Synod's watchword during the 1960's. Whereas the 1940's and '50's were decades in which our Synod's energies were primarily devoted to preserving the truth, the 1960's were characterized by stepped-up efforts to proclaim the truth.

In 1959, when our Synod was 109 years old, it was working in 16 states and one province of Canada. During the past 10 years it has branched out into 14 additional states and two more provinces of Canada. In 1959 our

Synod was active in world missions in Germany, Japan, and the Apache and Spanish fields in Arizona. In addition, it conducted work jointly with the other members of the Synodical Conference in Africa and among the Negroes in the U.S.A. At the close of the decade the Synodical Conference had passed out of existence, but we were carrying on mission work independently in Zambia and Malawi in Africa, as well as expanding into Puerto Rico, Hong Kong, Taiwan, Mexico, Indonesia, and India.

The manpower needed for this increasing "focus on missions" required an expansion of our worker-training schools. Financing of this enlarged program of work necessitated a greater measure of support on the part of the Synod's 371,000 baptized members. God blessed our Missio Dei and our Called to Serve programs with success.

We catalogue this expansion and recount these blessings not in order to boast. What has been accomplished is not our doing; it is God's! Not to acknowledge His goodness and grace toward us would be shameful ingratitude.

As we enter the 1970's, "Focus on missions" must continue to be our watchword. We dare not succumb to the temptation to rest on our oars. We must continue to press forward. We need to take "another step along His way," as this year's stewardship program reminds us. "The Lord's work is a continuing mission . . . the need is always there and the challenge always greater as we move forward."

This world's midnight hour may strike at any moment. In anticipation of it we need to "focus on missions" even more energetically than in the '60's, seizing the opportunities and entering the doors that the Lord opens for us. Anything less than this would be a reprehensible stewardship of the Gospel entrusted to us. Anything less than this would be a lack of faithfulness in meeting the responsibility the Lord has laid upon us of gathering in His harvest before His great and final Epiphany on the Day of Judgment.

\* \* \*

LIBERTY IS NOT LICENSE. The distinction between the two needs to be observed, and it needs to be preserved.

Under the pretext of liberty a Port Washington, Wisconsin, printer, William O. Schanen, has demanded the license to publish obscene and pornographic materials. Schanen discovered

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

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# Editorials

**Heads or Tails?** Appraisals are still coming in on the latest American phenomenon. The Woodstock Music and Art Fair, for example, where, it is said: "400,000 of our nation's affluent youth encamped for three days in the alfalfa, grooved on acid-rock anthems, smoked, sniffed and popped illegal drugs, shucked their clothes, blew their minds, coexisted with the cops. . . ." Evaluation of all this: "a religious experience to put meaning into life." A religious experience?!?

They say that Abe Lincoln once asked an opponent: "If you call a dog's tail a leg, how many legs has he got?" The man thought a moment, then replied: "Well, if you count the tail as a leg, I guess you would say he has five legs."

"That's precisely where you are wrong," Abe answered, "Even if you call a tail a leg, it isn't one. It's still a tail."

Old Abe was right. Calling a tail a leg doesn't make it one. And calling the combination of rock, pot and illicit sex a "religious experience" doesn't make it one either. Call it what you will, this line of logic that leads one to conclude: 1) drugs bring freedom 2) illicit sex can be enjoyed guilt and trouble free 3) life can be lived in this world without working. But "repentance unto life" it is not. "Fruits meet for repentance," never!

Sadly, we've almost come to expect such an appraisal from the sociologists, psychologists, and "in depth analysts" of the American scene. But what shall we say to them who ought to know better, the clergymen so-called and self-styled prophets, who see in it and say of it: "the rebirth of religion"? Let a real prophet say it:

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes."

JOHN PARCHER

\* \* \*

**Who Failed?** The parable related by Jesus in Luke 14:16-24 reports the response of the guests who were invited to the great supper: "They all with one consent began to make excuse." There is hardly a pastor who has not often been reminded of these ancient words by the many seats devoid of people in his church on frequent occasions.

A modern adaptation of this parable, which appeared in a parish bulletin, was recently relayed by a brother pastor. The dominant theme is the classic words, "They all with one consent began to make excuse." Here are a few choice samples of the barefaced excuses resorted to by today's nongooers to explain their nonattendance: "All week long I labor long and unceasingly. On Sundays I must needs rest in bed until noon. . . . I have bought a car, and on Sundays my family doth make a great clamor to be taken to the country. . . . I have children, and behold, by the time they are dressed and fed and dispatched

to Sunday school, I have reached the end of my enthusiasm. . . . I would fain come, but alas, when I was young and tender, my unwise parents did compel me to go to church every Sunday; and I became fed up on church."

Each appends to his excuse the pious plea, "I pray thee, have me excused," as did his counterpart 1900 years ago.

Every pastor confronted by this situation is tempted to denounce from his pulpit the absentees, who, unfortunately, are not there to hear the rebuke. However, the ingenious author of the parody referred to above takes a look at the self-righteous excuse-makers under different circumstances, as follows: "Yet did these same people raise a great hue and cry and make bitter lament when war and corruption and all manner of evil did flourish greatly. Especially did they resent the resulting high taxes. And with one accord they began to make complaint, saying, 'Why does not the church do something about these things?'"

Thank you, brother, for this little gem. It's worth thinking about.

IMMANUEL G. FREY

\* \* \*

**Part-time Pastors in Sweden** The Lutheran State Church of Sweden is considering calling part-time pastors to serve its congregations. The shortage of young men preparing for the ministry has become so critical that a large number of parishes are unmanned. This crisis is becoming more acute each year because the majority of pastors are advanced in years. The annual loss to the church through retirement or death is a heavy one.

Several reasons suggest themselves to account for this wretched situation. On the whole, the Church of Sweden has embraced the neo-Lutheranism of its neighbor to the south. Since neo-Lutheranism is only one letter removed from no Lutheranism, the Lutheranism of Sweden is only a hollow shell, rich in history and tradition but devoid of spiritual life. Such pseudo-Lutheranism will not strongly attract young men seeking a cause they can believe in and serve.

Sexual morality in Sweden is collapsing as a result of several decades of effort by radical socialist reformers "to make the people more free—to be not so terribly inhibited." Social and academic leaders are calling for an end of "discardable Christian morality." To a number of sexualist educators, "morality" is an "illness which ought to be eliminated." They are succeeding—there are few sexual inhibitions evident in Sweden today. Witness also the kind of films Sweden is exporting to America. Sweden is one of the world's most permissive nations in sexual matters. And too few voices in the Church of Sweden are raised strongly against this assault on morality.

(Continued on page 34)



## Studies in God's Word

### Postscript: Paul and Slavery—Philemon 15, 16

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

Not now as a servant (slave), but above a servant, a brother beloved . . . in the Lord.

#### A Background of Slavery

A Greek term that has suffered slightly in the translations of our English versions of the Bible is the word that means "slave." If we were to substitute the word "slave" for every occurrence of the translation "servant" in our King James Version of the New Testament, we would not be far off the track. And in so doing, we would gain the impression that slavery was woven into the scenery of the New Testament Scriptures.

Perhaps our understanding of many passages of Scripture would be enriched as a result of this insight. For example, the existence of slavery in New Testament times lends special vividness and point to the use of the term "redemption" in describing our salvation.

A striking use of the word "slave" occurs in Philippians 2:5-7: "Let Christ Jesus be your example as to what your attitude should be. For he, who had always been God by nature, did not cling to his prerogatives as God's equal, but stripped himself of all privileges by consenting to be a *slave* by nature and being born as mortal man" (J. B. Phillips).

#### How Scripture Speaks

If slavery was always in the background in the New Testament Scriptures, it is a fair question to ask: How does the New Testament address itself to the institution of slavery? A

fair answer is Paul's Epistle to Philemon, which deals directly with the matter.

Does it surprise us that Paul did not attack slavery as an institution or seek to overthrow it? Then it would shock us that we could search in vain to find a condemnation of slavery in itself in all of Holy Scripture.

We have noted that Paul sent Onesimus, the runaway slave, back to his master Philemon. In doing so, he acknowledged Philemon's right to own Onesimus. Paul was simply accepting a conspicuous and unchallenged feature of the social order of that day.

#### The Message of the Gospel

This was consistent with the thrust of Paul's message: the Gospel of Jesus Christ. The Gospel addresses itself primarily to men in themselves. It has nothing to say as to their environment, their social status, or the government and laws under which they live in so far as these do not conflict with the Gospel.

The Gospel had a message for slaves: "Servants, obey in all things your masters according to the flesh, not with eyeservice, as menpleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons" (Col. 3:22-25). "Servants, be subject to your masters with all fear, not only to the good and gentle but also to the froward (unfair)" (I Pet. 2:18).

The Gospel also had a message for masters: "Masters, give unto your servants that which is just and equal,

knowing that ye also have a Master in heaven" (Col. 4:1).

It should be noted, however, that "in Christ" social distinctions evaporated. Thus Philemon was to receive his slave "not now as a servant, but above a servant, a brother beloved . . . in the Lord." "In Christ" Onesimus was a freedman, on the same level with his master—a brother. In the world under international law he was still a slave.

By the same token, "in Christ" Philemon was subject to a Master—a slave, if you will, of the Lord Jesus Christ. In the Roman world he was still a slave-owner.

#### No Social Gospel

Observe the principle: The Gospel does not challenge social structures or economic strata. The Christian may serve God in any social status or in any state in which he finds himself. External circumstances are matters of indifference.

And, whereas social and economic distinctions may prevail in earthly relationships, they carry no weight among Christians. Brothers and sisters in the Lord stand on equal footing. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28).

If you have wondered why your pastor has not jumped into the arena of social, economic, or political reform, it may be that he is patterning his ministry after the Apostle Paul's, tending to the business of applying the Gospel to men in whatever circumstances they find themselves. After all, "what is a man profited, if he shall gain the whole world and lose his own soul?" (Matt. 16:26.)

PAUL E. NITZ



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

**Topic: Must All Medical Skill Always Be Used?**

"Is it necessary to use all the medicines and all the medical skill available to prolong an unconscious, dying person's life a few hours or days? Or is it murder not to use them?" This question of one of our readers is one that arises with increasing frequency in our day of advanced medical skill. It is one on which those who serve in the medical profession and the members of a sick person's family may have to make a decision. Such decisions are not easy; Christians will want to make them with a good conscience.

### **The Fifth Commandment**

"Thou shalt not kill." This is the commandment that is involved. It is quite evident that this commandment prohibits us from causing anyone's death. We are not to be the cause of shortening anyone's time of grace. The Lord gives life; the Lord will end life. That is a basic fact behind the Fifth Commandment. Even hatred, since it does injury to another person's life and may actually shorten it, is called murder in Scripture (I John 3:15).

However, this commandment is transgressed not only through what we do, but also by what we fail to do. There are sins of omission as well as of commission. "Therefore to him that knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17). This applies also to the Fifth Commandment.

The parable of the Good Samaritan illustrates this. The failure of the priest and Levite to administer help was sin. The Samaritan acted according to the positive requirement of the Fifth Commandment.

### **Medical Skill — A Gift of God to Be Used**

We surely cannot ignore the medical skills the Lord has made available to us in our day. Not to use them is sinful neglect. The Jehovah's Witness parents who refuse the life-saving blood transfusion their child needs are basing this on a false understanding of Scripture. Their false teaching leads them to sinful neglect in reference to the Fifth Commandment.

The problem arises when we are involved with cases where it is not a question of restoring someone to health, of prolonging his time of grace in the true sense. What about the person who is quite evidently going to die? Must every effort be made to prolong his life another few hours, another day? Must the operation be performed, must an expensive medical program be pursued that can at best delay death, that can at best add a few hours of misery?

### **Death — A Gracious Deliverance**

There are other considerations for a Christian to keep in mind. Scripture does not present death as the one great

evil that must be avoided at all costs. St. Paul looked forward to the time of his death. He saw it as a time of deliverance from the evils of this life. He wrote: "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better" (Phil. 1:23). He had an earnest desire "to be clothed upon with our house which is from heaven" (II Cor. 5:2).

This raises the question: Must we use every means medical science has discovered to delay the time of deliverance? Is it an act of mercy imposed upon us by Scripture merely to prolong suffering and life, often unconscious life, in some artificial manner? Isn't there such a thing as letting death, letting deliverance through death, come normally?

### **The Question of Good Stewardship**

There is another matter that may be involved, particularly in our time when the cost of medical care, particularly of specialized care such as may be involved in using every means to prolong life, is becoming ever greater. This involves the stewardship of a family's financial resources. Should the financial resources that might be needed by a widow to provide for herself and a family be used merely to prolong life for a brief time, knowing that death inevitably is very near? Aren't there times when following certain medical procedures may become unjustifiable "devouring of widow's houses" because of the costs involved? We are thinking here of the kind of situation that is described by the writer of the question that was submitted. Must a family place itself into a ruinous financial situation merely to "prolong an unconscious, dying person's life a few hours or days"?

We have no final, decisive answers from Scripture to some of these questions that have arisen because of the advance in medical skill since Biblical times. On the one hand, we should seek to prolong a man's time of grace on earth through the means God has made available to us. On the other hand, artificially to force a Christian who is longing for his eternal deliverance to remain in suffering at great expense to his family seems to be beyond what is called for in Scripture.

These are difficult decisions for men in the medical profession. We will appreciate their problems; they deserve our confidence. Decisions are difficult also for members of a family when they are confronted with granting permission for certain medical procedures. Let the decisions be made in the fear of God. We cannot go along with the idea of mercy deaths. On the other hand, we cannot say that we must always use all means to prolong man's misery on earth.

ARMIN W. SCHUETZE

# What's Going on in PROTESTANTISM?

## The Divine Authority of the Scriptures — A Forgotten Principle

If Jesus would again appear bodily on this earth and speak to us in vocal sounds, all Christians would surely listen with reverent awe. They would not question what Jesus was telling them. They would not feel the need for a critical analysis of His words in order to determine what Jesus was really saying. They would accept His statements at face value. To a man they would agree, "This is the voice of authority."

### God Does Speak to Man in the Scriptures

Though not in vocal sounds, God does speak to man. He speaks to man in the Holy Scriptures — and He speaks with authority, both in the Old and New Testaments. Jesus Himself asserted the divine authority of the Old Testament when He said, "The scripture cannot be broken" (John 10:35). The Apostle Paul claimed divine authority for the New Testament as well as the Old when he wrote, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16).

Since the Scriptures are divinely inspired, since God speaks to men in and through them, men owe the same reverent obedience and attention to the Holy Scriptures as to God Himself. God speaks to us in the Scriptures with the same authority as if He were addressing us in vocal sounds face to face. It ill becomes us, therefore, to do anything but listen with reverent awe. There is no need for us to analyze His words to get at their hidden meaning. As we read and study the Bible we can only say, "This is God speaking to us. This is the final authority."

"This We Believe," a pamphlet prepared by our Synod's Commission on Doctrinal Matters, therefore, correctly states, "We believe that no authority, be it man's reason, science, or scholarship, may stand in judgment over Scripture. Sound scholarship will faithfully search out the true meaning of Scripture without presuming to pass judgment on it."

### Many Refuse to Recognize the Authority of the Bible

By a strange inconsistency, many who would stand at attention if Jesus called them by name and addressed them in person are not willing to show the same respect for His written Word. For them the divine authority of Holy Scripture has become a forgotten principle. In many quarters, man's reason, science, and scholarship (falsely so called) are being permitted to stand in judgment over Scripture.

The following comments from a theologian who occupies a responsible position in the Lutheran Church are

representative of this "new" approach to the Scriptures. In a recent interview he ventured the opinion that a synod should be able to tolerate differences of opinion without being afraid that unity on essential matters will be destroyed. He implied that some Lutherans were wrong in identifying things like the six-day creation and the story of Jonah as articles of faith, necessary for all. He was then quoted as saying, "What is an article of faith in the first chapter of Genesis is that God is the Creator of the World — that's affirmed. Many Christians are able to affirm that God is Creator and that there was an evolutionary process. If they are able to do so, I see no problem." This is a typical example of how reason, science, and scholarship stand in judgment over Scripture in an attempt to make it more plausible and more palatable for twentieth-century man.

We are given the impression that these are really minor issues, that we may hold similarly divergent views on many passages of Scripture without destroying our unity on essential matters. Our eternal salvation, they tell us, is not affected.

### Denying the Authority of the Scripture Robs Us of the Certainty of Our Salvation

In a sense, this is true. Our salvation would not be affected even if God did not create the world in six days as the Bible says He did. Our salvation would not be affected even if the story of Jonah did not happen as the Bible says it did. But what about the foundation on which our salvation rests? That foundation would be most seriously affected. For the Genesis account of creation and the story of Jonah and many other Scripture teachings in which Bible critics indicate there may be "wholesome" differences of opinion — all of them are a part of the Sacred Record of which our Lord has said, "The scripture cannot be broken." So if we can't believe God when He tells us that He made the world in six days or that He created a great fish which swallowed Jonah, we can't trust Him any more when He tells us, "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7b).

We are reminded of the solemn warning from the pen of Dr. Stoeckhardt, an outstanding theologian of The Lutheran Church — Missouri Synod in an earlier day, "The teaching that the Bible is not the very Word of God robs the Christian of all comfort and assurance. One who holds that the Bible is a book that has a divine and a human side, may easily in the day of distress, in the hour of death, sink into despair. When he looks to, say, John 3:16, Satan may challenge him: Where is your guarantee that this word is not one of the human ingredients of Scripture, that God's love for the whole world of sinners is not merely a pious wish and self-delusion?" (Proceedings, Central District, 1894, p. 21.)

We are not dealing here with an academic question, but with something that vitally concerns the very heart of our Christian faith and life. For if the divine authority of Scripture is open to question, if man's reason, science, and scholarship must sift fact from fiction, the foundation has not only been undermined; it has been removed altogether. We would do well to hear and heed the words of King David, "If the foundations be destroyed, what can the righteous do?" (Ps. 11:3.)

CARL H. MISCHKE

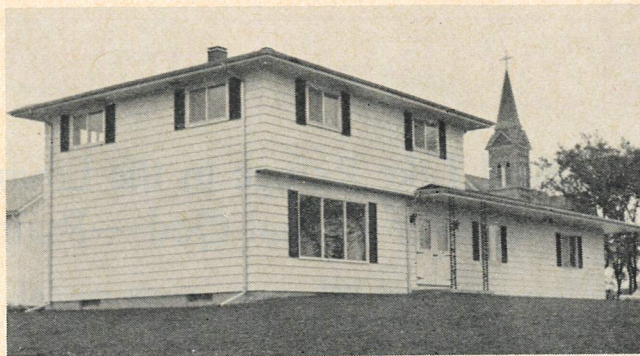
[The Rev. Carl H. Mischke is the pastor of St. John's Ev. Lutheran Church, Juneau, Wisconsin, and first vice-president of the Wisconsin Ev. Lutheran Synod.]

## Parsonage Dedication

### Town Liberty, Rural Manitowoc, Wisconsin

On May 4, 1969, ground was broken for a new parsonage for Trinity Lutheran Church, Route 1, Manitowoc, Wisconsin. The parsonage was officially and quietly dedicated during the regular Sunday morning worship service on October 12, 1969. An open house was held after the services.

The house is a standard production-type house, adapted for use as a parsonage by converting the family room into an ample and pleasant office and study. The house is not pretentious, but it is functional. It measures 44' x 24', and, besides the study, there is a kitchen-dinette area, a combination living and dining room, and a half-bath downstairs. The upstairs has four bedrooms and a full bath.



Trinity Congregation of Town Liberty dedicated this fine new parsonage on October 12, 1969.

There are more than the usual amount of closets strategically placed throughout the house. The house has a full basement and an attached garage. The structure is wood frame with aluminum siding. Total cost of finished product was about \$30,000.00.

Trinity of Town Liberty is not a large congregation. It numbers only 300 communicants. But Trinity is a rich congregation, rich in blessings received and in love to her Lord. Trinity is a real "feeder church," sending out a constant stream of young communicants into city congregations. Trinity maintains a Christian day school with two full-time teachers. Trinity's new school was dedicated six years ago and today is debt free. The old teacherage was in need of extensive repairs, so it was sold. After the dedication of the new parsonage, the old parsonage became the new teacherage.

S. KUGLER

## Briefs

(Continued from page 18)

that he could make a tidy profit by publishing certain "underground" newspapers that a number of reputable printers had declined to print because of their objectionable and offensive content.

Learning of the "underground" activities their fellow townsman was engaged in, many of the citizens of Port Washington and neighboring communities, under the leadership of a wealthy industrialist named Grob from the nearby village of Grafton, began to boycott Schanen's legitimate newspapers. Schanen's advertising revenues slumped. He fought back by raising a hue and cry that the freedom of the press was endangered. Large and influential papers rushed to his defense. Insisting that he was "merely a printer," Schanen disclaimed any responsibility for the content of the publications pouring from his presses. One wonders how long such logic would be tolerated if his presses were producing counterfeit twenty-dollar bills!

In the publicity given to the issue in the public press, the distinction between liberty and license, between the legitimate freedom of expression long cherished as an American heritage and the restrictions on such freedom needed to maintain a measure of public morality and decency, was largely ignored.

One reader of *The Milwaukee Journal*, however, refused to be hoodwinked. In a letter to the editor a certain Frank Kirkpatrick exposed the fallacy of the arguments so frequently raised today to shield public purveyors of pornography. His letter reads in part:

"Don't you think it's about time you stop printing the phony arguments about Grob vs. Schanen; the 'underground' sheet Schanen prints, the obscenities and the erroneous concepts of free press and freedom of speech?"

"Is freedom of speech involved? Hardly; because there is no such thing as absolute freedom of speech. There are certain things one may say which are libelous per se, and others which are slanderous; and there is

the classic limitation that none may scream 'FIRE' in a crowded theater without punishment."

". . . Objecting to or boycotting users or printers of obscenities in public is not an attempt to restrict free speech. It is an objection to public obscenity.

"Has Grob destroyed freedom of the press? How ridiculous! He has simply said in effect: 'I will not support a printer who prints obscenities, and I will not patronize the merchants and other advertisers in his publications, the revenue from which helps him to stay in business to print obscenities.'"

Voices such as Kirkpatrick's need to be raised loudly and clearly if the tide of pornography that threatens to engulf us is yet to be turned back. Unless there is prompt public recognition of the continued need for laws against open obscenity and trafficking in pornography, the printing press, the stage, and the screen will shortly turn the United States of America into a twentieth-century Sodom — which Sweden already is!

## We Turn to the Psalter . . .

### . . . And Take Refuge in the Loving-kindness of Our Eternal God—Psalm 90

The Year of Our Lord 1970 is well under way. Time marches on. For some, life will begin this year. For others, life here on earth will end. Or will life in this world of sin perhaps end for *everyone* during 1970? Will the Lord appear in judgment before 1971 begins? Will that great division on the last day (Matt. 25:33) take place during these 12 months?

You don't know, do you? And you know that I don't know. But what does it matter, as long as the Lord continues to be our Dwelling Place? The 90th Psalm encourages us to continue to seek the Lord in faith as the years roll by.

As you read Psalm 90, remember that it was written by Moses when he and the Children of Israel were in the wilderness where they had to

wander about for 40 years because of their sins against God and because of their murmuring and complaining against Him. None of the adults who were alive at the start of this 40-year period except Joshua and Caleb entered the promised land. Because of the disobedience and sin of his people, Moses wrote this Psalm to confess their sins and to acknowledge that the Lord was dealing with them in perfect justice. But the Psalmist is here also praying that God would be gracious unto them and that He would forgive . . . and forgive . . . and forgive.

We do well to use this Psalm as one of our new year's prayers. Lord, "so teach us to number our days that we may apply our hearts unto wisdom!" (v. 12.) Lord, help us to find refuge in Thy grace and loving-kindness.

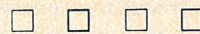
It is truly wise to accept in faith the Lord's gracious promises, especially when we consider our own utter insignificance. Verses 1 to 6 speak of our total weakness, of our absolute dependence on God, and of the brevity of our life in contrast to the eternal glory of our almighty God. All this, of course, is the result of the sin-disease which infects all of us. We are guilty; we can do nothing that pleases God if we rely on our own efforts. All must die because of sin. God hates sin. Verses 7 to 11 clearly attest to this truth.

This, however, is not the end for us. Praise God for His loving-kindness as it is spoken of in the last portion of this Psalm. We ought to join Moses in praying that God would be merciful to us, unworthy sinners though we be. And when the Lord does satisfy us with His mercy (v. 14), then we will "rejoice and be glad all our days."

Truly, the Lord has been merciful to us! Count the ways yourself! Apply your hearts unto true wisdom by continuing to take refuge in Him! Then you will "rejoice and be glad" through all eternity!

PHILIP R. JANKE

What do you mean..



## Adiaphora?

### THE CHURCH IS NOT TO LEGISLATE

One of Lutheranism's greatest dogmaticians and teachers was Dr. Francis Pieper, a brother of our Wisconsin Synod's Prof. August Pieper. For years Dr. Francis Pieper was the president of Concordia Seminary, the largest Lutheran seminary in America, located in St. Louis, Missouri. Today, we regret to say, this once orthodox seminary has drifted far away from the teachings of Dr. Pieper. In a series of lectures given at this seminary by Dr. Pieper there is one in particular from which I would like to quote in this article. It has to do with

#### Safeguards of Christian Liberty

The thesis of this article, submitted by Dr. Walther years before, reads as follows: "The Evangelical Lutheran Church makes a strict distinction between those things which God has commanded in His Word and those things which are free." I find Dr. Pieper's comments on this proposition so lucid that 71 years later they are most relevant for today.

"In order to claim the orthodox name, a church body must permit all those things to be free which are not commanded in God's Word. It must not prescribe to any of its members to believe or to do anything that God has not in His Word prescribed to men. When a religious body does not strictly draw the line of distinction between things commanded and things left to our freedom, that church body likewise sins against the majesty of God by placing itself in the stead of God. God has reserved to Himself the right to command to Christians anything that is to be binding on conscience. 'One is your Master, even Christ.' A church body which restricts evangelical liberty by laws of its own misleads its people into idolatry, for inasmuch as a Christian in ecclesiastical, spiritual matters accepts any command from men, he apostatizes from God. Such a church commits grand larceny on its members, who have all received Christian liberty from their Lord, freedom from human commandments. Indeed a church body of that kind would

(Continued on page 29)



# From A Recent Letter From Our India Rural Gospel Mission

"According to meteorologists such rains never fell since 1881, and yet these rains have not relieved the water and food famine conditions," writes Evangelist T. Paul Mitra, head of the Lutheran India Rural Gospel Mission, which receives support from our Synod.

"Some 21,000 were rendered homeless by the rains in Madras alone!

"We had been called away from home by the death of my wife's brother. After burying him we returned to Royapettah (a district of Madras) only to find that we have no more house to live in as much of it had fallen down in the unprecedented

rains while we were away. We see the hand of God in taking us away from the house at the very time when it fell, otherwise we should have perished. We are busy removing the debris of broken tiles, bricks, mortar, mud, and old, rotten rafters.

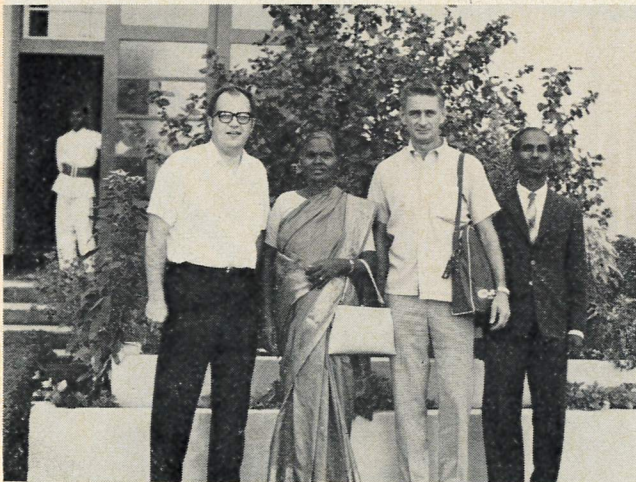
"We now live huddled up in a corner of the house where the roof is still holding good; but it may not hold for long, and is sure to fall by the next rains.

"It is very difficult to get houses in Madras and they are very costly; a house the size of ours would very likely cost ten times the rent we are now paying. Therefore we are unable to do anything about it. We are just

puzzled and looking to God to come to our aid in our hour of destitution."

We are indebted to Pastors M. Schroeder and L. Koeninger of the China Executive Committee for the pictures. They were instructed to visit the Mitras for the Board for World Missions in connection with the property settlement conference at Hong Kong. They arrived at Madras a few weeks after the monsoon rains.

While our Synod is supporting the work in India with \$200 monthly, it is obvious that this loyal, confessional Lutheran mission will be in need of extraordinary help at this time. The Mitras have dedicated their fortunes, their entire earning power, and their



Representatives of the Board for World Missions visited our India Rural Gospel Mission in November 1969. Shown here outside the hotel in Madras, India, are (left to right) Pastor Marlyn Schroeder, Appleton, Wisconsin; Dr. Mrs. S. P. Mitra a physician and surgeon educated in London, who assists her husband in the work of the Mission; Pastor Leonard Koeninger, Plymouth, Michigan; Evangelist T. Paul Mitra.



Evangelist Mitra (second from left) prays while on a preaching tour in Swlur.



A congregation served by Evangelist Mitra in a Madras suburb. The thatched house in front of which the congregation is gathered was used as a church.



These people are being trained by Evangelist Mitra (seated, center) to work as evangelists in the India Rural Gospel Mission.

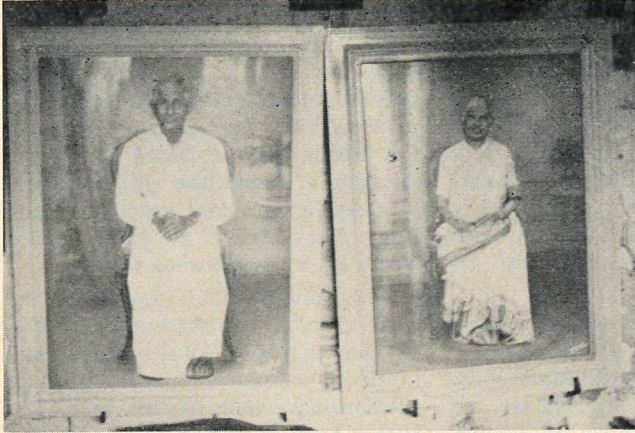
lives to the Gospel and decline to be given a regular income lest they be charged with preaching Christ for personal gain.

Nevertheless, during the past year private gifts totalling \$3,500 have been sent to them to maintain the

Gospel work which they are doing. Their most pressing need is a site and a modest building which could be used for church and instruction of young and old inquirers. The work is unusually difficult and discouraging because of the hostility against Christ and His precious Gospel.

Still, the Mitras have only one plea, that of the great missionary of old, St. Paul: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you!"

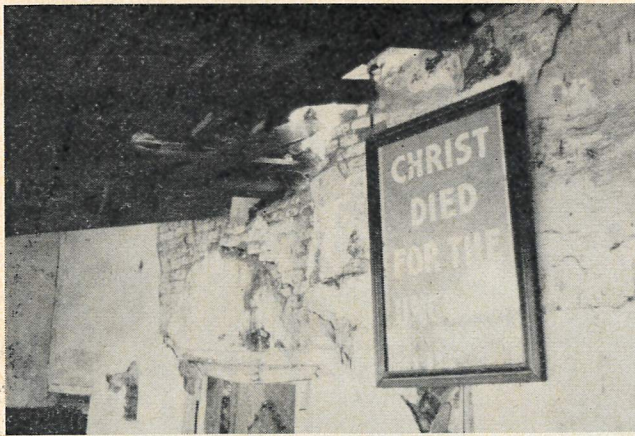
EDGAR HOENECKE



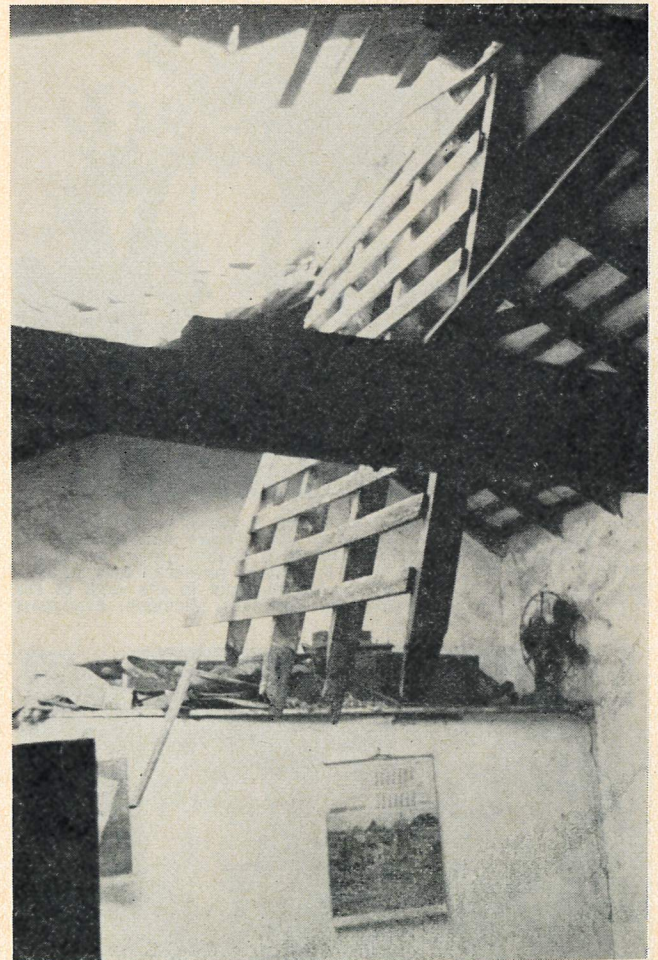
The Lutheran parents of Mr. T. Paul Mitra, who began the work of the India Rural Gospel Mission, now carried on by the Mitras. These pictures hang in the Mitras' home.



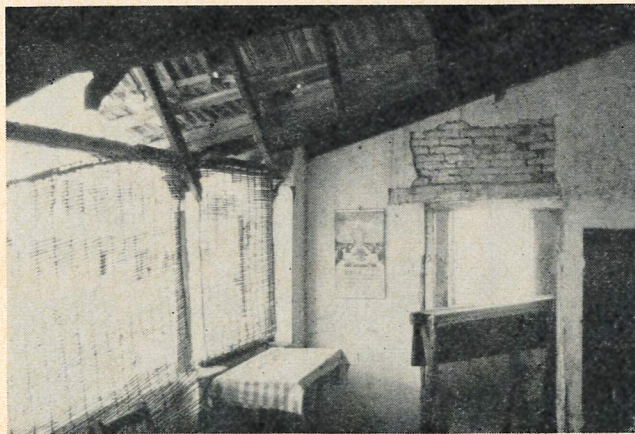
Sign above the door of the Mitras' house. Evangelist Mitra and his wife, Dr. Mitra, have dedicated all their fortune and life to the Gospel.



This picture shows some of the damage done by the heavy monsoon rains in the house rented by the Mitra family. This house was also used for church and Sunday-school purposes.



Another view showing the collapsed roof. The walls are not true mortar; hence they crumble in the heavy rains. The owner of the house will not make repairs in hopes that Mr. Mitra—the Christian—will leave.



This is how an upstairs room in the Mitra house looked after the rains.

# "Laborers Together With God" . . .

## The Chicago Inner City VBS

The tall man with the black beret haltingly began to descend the steps leading into the church basement which was crammed with children attending Vacation Bible School. The traffic on North Avenue moved by with its usual din, and the preacher could hardly be heard over the clatter as he called to the tall man and asked him if there were anything he might do to help. Coming up the steps back onto the sidewalk the tall man looked even taller. He was somewhat emaciated, obviously in physical distress. He wanted to know if he could have some food. As a lunch was being prepared for him, the preacher stood out on the street talking with the tall, hollow-eyed man about the Lord Jesus Christ.

### The Seed of the Gospel Is Sown

At the name of Christ and "Christian" the mood of the tall man changed drastically—from apathy and melancholy to bitterness and contempt. The beret he wore signalled him to be a member of the Mohammedan sect known as the "Muslims." A rapid conversation followed, punctuated appropriately by the sirens of police patrols speeding by with red lights flashing. The summer air was stifling, and the spiritual infighting was close. "There's no such thing as a Trinity" . . . "Christians worship three gods, not one" . . . "One man could not die for sins; all men have to do what they can." . . . "Christians are all hypocrites; I was a Christian once, but no more." Such were the comments of the tall, gaunt man, who was very hungry and found little help from his spiritual brethren.

The preacher spoke much to him about Christ and the forgiveness of sins in His blood—and about how the hunger of the soul, of the souls of all men, black men, white men, red men, yellow men, is satisfied by the mercy of Jesus Christ. All are precious to Him for all men in their bodies and souls bear the trademark, "Made by Christ." "All things were made by him; and without him was not anything made that was made" (John 1:3). "God . . . hath made of one

blood all nations of men for to dwell on all the face of the earth" (Acts 17:24, 26). Not only that, but all men, corrupted, defiled, and eternally ruined by sin have been reconciled to God by Christ the Redeemer. This planet Earth, in the Near East, outside of Jerusalem at a place called the "Place of a Skull" bears the mark of the blood of Christ, God's Son, "which taketh away the sin of the world" (John 1:29).

It is hard to tell what became of the tall man. He continued to say that he had no use for Christianity, nor did his belligerence cease when we presented him a bag of lunch in the name of Christ, our Lord and God. He grabbed it quickly and without a word turned around and walked rapidly down the street, disappearing into the sea of humanity and the din of the traffic. Will the Gospel bear fruit in his heart? We earnestly pray it will. Yet, that is not for us to decide. Our command is to "go," "preach," "teach," but the eternal Vinedresser "giveth the increase."

### Enthusiastic Volunteers

This experience and dozens of others occurred almost daily at the Chicago Area Inner City Vacation Bible School project conducted at St. Paul's Lutheran Church on Chicago's near North Side. This last summer the Lord abundantly furnished the project with young workers for Jesus Christ—Lutheran Collegians coming from the Universities of Minnesota and Wisconsin, Whitewater and Platteville State Universities, Northwestern College, Bethany Lutheran College, Christian day school teachers, and some high-school students from Illinois, from Lakeside Lutheran High in Lake Mills, Wisconsin, and from Michigan Lutheran Seminary in Saginaw—approximately 33 of the most dedicated and zealous mission workers with whom we have had the privilege to work.

The daily attendance at the Bible school was about 250. Every available space was used for class. Two tents were set up in the back yard of the parsonage to accommodate additional

classes. There were classes everywhere, classes in stairwells, in the furnace room and the garage, in bedrooms and on porches, in the living and dining rooms of the parsonage. And everywhere the Word of God reigned—in the classes, among the children, and especially in the conduct of the young Bible school workers.

If there is a "generation gap" it was hard to detect from the manner of conduct of the Christian young people. In the midst of rather trying conditions in respect to housing facilities the enthusiasm of people working together for the Lord Jesus Christ and His kingdom was most heartwarming.

### The Holy Spirit at Work

It's easy to see why such a cooperative spirit prevailed among all. The Holy Spirit, dwelling in the hearts of Christ's believers, is always working and ceaselessly active in promoting the interests of Christ and in advancing the truth of God's Word among sinners through Christ's people. In many schools the young people are constantly on the defensive—having to defend their faith because of the curricular and extracurricular godlessness and unbelief that holds sway in many secular institutions of higher learning. By this battle the Holy Spirit creates in them a desire and even a longing to band together with their fellow Christians, like-minded people, to take the offensive and for once to mount an aggressive campaign against Satan's kingdom, to fill the air with the proclamation of God's Word and not man's vain opinions.

The benefits for the souls of the individuals so engaged and the blessing to the Church can hardly be weighed. Young people who are undecided as to whether or not they should go into the Lord's work soon decide. Many eagerly seek to prepare themselves for full-time service to Christ as preachers or teachers. Others are strengthened by the acquaintances and friendships that are made, friend-

ships that are forged by and in that intangible but mighty power and unity of the Holy Spirit as they see His power at work through the Word among the people on the streets assigned to them.

The Lord's grace to the project revealed itself in many ways, far too many to mention here. We want to thank once again all who aided in "VBS—Chicago—69" and to commend the "Lutheran Collegians" for

their interest in and support of this work. We hope to extend our outreach in the city next summer.

R. W. SHEKNER  
Chicago Area Inner City  
VBS Coordinator

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

# Pastor Carl Frederick Goldammer—A Pioneer Pastor Called To Serve

(Seventh Installment)

*[This is an account of the difficulties and hardships, the joys and sorrows experienced by one of the pioneer pastors of the Wisconsin Synod in the early days of our Synod's history. In this chapter of Pastor Goldammer's story the writer records some of the wider areas of service to the Wisconsin Synod rendered by this untiring servant of the Lord.]*

Pastor Goldammer's parish ministry paralleled the early life of the Wisconsin Synod. At the 1852 meeting in Racine he was elected secretary of the Synod. He served in this capacity for four years. In 1856 he invited the Synod to hold its sessions at Manitowoc and participate in the dedication of the congregation's first church. At this Synod meeting the "Pastoral-Widow Fund" was called into being, with Pastor Goldammer as chairman of the committee in charge.

### Northwestern College

At the meeting in Milwaukee seven years later, in 1863, the debate on where to build the Synod's first worker-training school began. Pastor Goldammer, then of Jefferson, served on the first committee which recommended that Watertown be favorably considered because it was situated nearer the center of the Synod and the state than Milwaukee was. Six months after the first building for Northwestern College was erected and dedicated in Watertown in September 1865, there remained a debt, and to keep it from growing some energetic collecting was necessary. Pastor Goldammer was one of four who volunteered.

Before the very first term in the new building was completed, the College was confronted with a financial crisis, the sum of unpaid bills exceeding the money in the treasury of \$2700. The situation required immediate action, and again Pastor Goldammer with two more went out in different directions in Wisconsin to collect money. The congregations needed to be told that this training school was there to serve them and to provide them with the pastors and teachers that were so sorely needed.

### Emergency Aid to Peshtigo

In 1871 Pastor Goldammer was again pressed into service on behalf of the Synod to aid victims of the Peshtigo

fire, setting up a relief center in Green Bay. Peshtigo, a booming town of 1700, the site of a number of large lumber mills where many Germans were employed, was wiped out of existence in the great fire of that year. It claimed at least 800 lives in the area. The memory of 350 unidentified persons is preserved in a mass grave nearby. The remaining population was utterly disheartened. They were destitute, robbed of everything. Their land was one mass of blackened stumps and smoldering ruins. Many left, never to return. Others recovered from their shock, and augmented by new immigrants, were soon gathered for church services again.

Because of the fact that Pastor Huebner on May 16, 1871, had urged the congregation in his care to affiliate with the Wisconsin Synod, which was in session that year at Manitowoc, substantial help was extended. Under the supervision of and authorized by the Wisconsin Synod, Pastor Goldammer took up a collection among the Lutheran congregations in Wisconsin. The sum of \$2,216 was realized in cash, and much more in food and clothing was turned over to the Peshtigo church. The money was applied towards the building of a church and parsonage. The dedication of the first Lutheran church in Peshtigo took place in 1872. This church was an imposing building and a familiar landmark in the area for a long time.

### "Senior Pastor"

The church at large recognized Pastor Goldammer's abilities and regularly elected him to serve the Synod on committees. In 1874 he was given the honorary title of "Senior Ministerii" because he was not only the oldest pastor living, but also a veteran of many years of faithful service to the Wisconsin Synod.

(To be continued)

ARMIN ENGEL

## What Do You Mean?

(Continued from page 24)

subvert the entire order which was to be characteristic of the Church by making a kingdom of the world out of the Christian Church. The kingdoms of this world have the right to issue laws which go beyond those in God's Word (if not in contradiction of it). But the Church has no such right, has no power to legislate beyond the Word of God. It can command only where God has commanded in His Word."

Quoting from the Formula of Concord, Article 10, Dr. Pieper continues: "Therefore we believe, teach and confess that the congregation of God of every place and every time has, according to its circumstances, the good right, power, and authority in matters truly adiaphora to change, to diminish, and to increase them, without thoughtlessness and offense, in an orderly and becoming way, as at any time it may be regarded most profitable,

most beneficial, and best for preserving good order and Christian discipline worthy of the profession of the Gospel and the edification of the Church."

### Advice to Pastors

"You intend to become Evangelical Lutheran preachers. I charge you, therefore, to adhere to the principles of our dear Church, also in this matter—under no conditions to allow liberty where Scripture commands and, on the other hand, never to command anything where Scripture is silent. Only so will you become faithful servants of God and of the Lutheran Church. . . . If you perform your office in the spirit of the orthodox Lutheran Church, your congregation must be able to say: 'Our pastor stands like a rock in matters related to God's Word and command; but our pastor is the most accommodating man in the world in things that are not commanded in Scripture.'"

KENNETH W. VERTZ

# Looking at the Religious World

## INFORMATION AND INSIGHT

### LCA'S "GUIDE TO THE GOOD NEWS"

#### New Testament Survey

We are currently following with interest a new series of articles appearing in *The Lutheran*, the official magazine of the Lutheran Church in America. Beginning in the issue of October 1, 1969, the series deals with a survey of the entire New Testament and is scheduled to run throughout most of 1970. The author of the series is Marvin F. Cain, an assistant professor of religion at California Lutheran College in Thousand Oaks, California. Back in 1965 *The Lutheran* published a year-long survey of the Old Testament written by Dr. Jacob M. Myers of the LCA's Gettysburg Seminary. While it was admittedly a difficult assignment to cover the wealth of material in the Old Testament within the space of two dozen brief articles, that series proved disappointing to conservative Lutherans, mainly because of its modern critical approach to the Old Testament Scriptures. Knowing how thoroughly that critical attitude toward Scripture has infiltrated the LCA, we do not entertain any high hopes that the latest series on the New Testament will be much of an improvement.

#### Casts Doubt on Scripture's Infallibility

At the time of this writing only the first five articles of Cain's New Testa-

ment survey have appeared in print, but they have already confirmed our suspicions as to what we could expect. The initial article serves as a general introduction to the series by discussing the nature and purpose of the New Testament. While Cain in his opening paragraph speaks of the New Testament as "the Word of God" and as "the norm for the faith and life" of Christians, he quickly shows his true colors with this statement: "I have often found that the more the New Testament is regarded as the infallible Word of God, the less seriously it is taken as a guide for faith and life." This remarkable "finding" Cain attributes to "a centuries-old, one-sided emphasis" on the part of many Christians who regard the New Testament as "a divine book that came down from heaven free from any contact with sinful men."

Come now, Professor Cain, how many conservative Christians who regard the Bible as the infallible, inspired Word of God would actually go to such ridiculous extremes? You are merely knocking down a straw man of your own making in a feeble effort to disprove the infallibility of Scripture! Of course the writers of the New Testament books were, in themselves, sinful and fallible human beings. The point is that God the Holy Spirit, through the miracle of in-

spiration, so completely filled their hearts and minds that every word they wrote was none other than the infallible Word of God!

#### Misses Main Purpose of Scripture

According to Cain the New Testament was written for a twofold purpose. "The first was to inform the world of what had occurred in the life, death, and resurrection of Jesus. The second was to relate those events to everyday life. In general, the first was the aim of the gospel writers, the second that of the writers of the epistles (though all were concerned both to proclaim and to explain)." While we could agree with these statements, they do not go far enough. We miss the most basic purpose for which the New Testament, like the Old, was written: to make men "wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). In fact, Cain makes a point of stating that "the New Testament is not concerned only with 'saving souls' but with transforming society, especially the Christian society, that the church may truly be the people of God." We wonder to what extent Cain will use this statement as an opening wedge in future articles for promoting a social gospel!

#### Gospel Writers Are "Anonymous"

In his second article Professor Cain discusses the origin of the Four Gos-

pels, stressing that they "do not present a unified picture of their Lord." He bases this contention chiefly on the fact that the three Synoptic Gospels of Matthew, Mark, and Luke stress the Galilean ministry of Jesus while the Gospel of John emphasizes His Judean ministry. Cain considers the Gospel of Mark to be the oldest Gospel, while Matthew and Luke supposedly used Mark as their basic source along with a collection of Jesus' sayings referred to as "Q" by modern scholars (from the German *Quelle*, "source"). Moreover, Cain follows the assumption of modern critical scholars that the Gospels were "written, not by the disciples but by those who remembered their words."

"In reality, the gospels are anonymous and the traditional names of Matthew, Mark, Luke and John were assigned to them only long after their composition. . . . As churchmen, the evangelists were more than penmen of the disciples' teaching. They were theologians, preachers, who were not so much concerned to write a biography of Jesus as to interpret for their day the individual stories of Jesus that had circulated orally for decades." The reason that four Gospels were written instead of just one is that "there were many churches and more than one way of interpreting Jesus' words and deeds." The obvious deduction to be made is this: since the "anonymous saints" who wrote the four Gospels felt free to interpret Jesus' words and deeds differently, it is perfectly proper — even desirable — for us to do so today.

#### Poor Picture of John the Baptist

Professor Cain's third article deals with the subject of John the Baptist. Again he attempts to show a "diversity of interpretation" concerning John among the four Gospel accounts. Cain studiously avoids any mention of the miraculous events connected with John's birth; he gives no indication that John's work as the forerunner of the Savior was predicted from the very outset by the angel Gabriel and by his aged father Zacharias. There is no mention of John being "filled with the Holy Ghost, even from his mother's womb" as evidenced by the fact that "the babe leaped" in Elisabeth's womb when Mary arrived, bearing the fetus of the Savior (see Luke 1:15, 41, 44). Cain presents John as a fiery "figure out of Israel's prophetic past" who merely "felt" that God had given

him the mission to prepare Israel for the approaching messianic age.

In connection with John's announcement of the coming of a "mightier one" who would "baptize" men "with the Holy Ghost and with fire," Cain feebly remarks that this may have referred to "an unknown messianic figure, or perhaps to God himself"; he does *not* apply this reference directly to *Jesus!* Instead Cain lamely comments: "When John later heard of Jesus' ministry he sent disciples to inquire whether Jesus *might* be such a person" (our emphasis). Although he briefly alludes to Jesus' baptism by John, Cain completely omits any mention of John's all-important Gospel proclamation concerning Jesus: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

#### Ignores Christ's Deity

In his fourth article Professor Cain deals directly with the person of Jesus under the heading: "What it means to be the Son of God." Nowhere does he indicate that Jesus is the *only-begotten* Son of God from all eternity. He blithely omits any mention of Christ's miraculous birth with its heavy emphasis on Christ's deity. Jesus' awareness already at the age of 12 of being God's Son is ignored. Instead Cain begins the story of Jesus with His baptism and temptation in the wilderness. The whole tone of Cain's discussion concerning Jesus' person is sounded in these opening remarks:

"In the past, these texts have been interpreted along the lines of what they tell us about Jesus. However, the evangelists were more concerned to help us learn about ourselves. They tell us about Jesus so we may better understand what it means for us to be sons of God today."

#### Jesus Became God's Son at Baptism

Cain implies that Jesus, prior to His baptism, was an ordinary *sinful* human being:

"John the Baptist was proclaiming that the kingdom of God was coming. Man's response was to repent, be baptized, and lead a life pleasing to God. So Jesus, believing John's message, came to him and was baptized in the Jordan river, just as many other people were doing."

Cain apparently believes that Jesus first *became* God's Son in a special sense when He was baptized and heard

God call Him "my beloved Son." Cain interprets "beloved" as meaning "chosen" and draws a parallel between Israel of old and Jesus as "the personification of the new Israel." "Like Israel of old, Jesus was elected by God and called God's son. . . . Both Israel and Jesus were called to be obedient. Both were called to be God's agents of salvation in the world."

#### The Devil Did Not Tempt Jesus

Even as Israel, following the Exodus, had to undergo 40 years of testing in the wilderness, so Jesus had to be "tested" for 40 days in the wilderness. Cain views those 40 days only as a "testing" by God, not as a severe "temptation" by the arch-enemy of God, Satan. The LCA professor makes the whole affair sound pretty anemic:

"The testing of Jesus, as in the case of Abraham and Israel, was an act of God. 'Satan' . . . is here probably not the arch-enemy of God as in late Jewish and apocalyptic thought. Rather, Satan is here, as in the Old Testament, a member of God's court to whom God has given the job of testing the faithful. . . . Satan is God's agent, acting in God's behalf. He is under God's control and does only what God wills and no more."

#### Jesus Had to Learn How to Live as God's Son

Instead of being a titanic struggle between the Son of God and the Old Evil Foe, Cain speaks of the Temptation as merely a *learning* experience for Jesus. He had to learn the three-fold lesson that all Christians today still must learn: God's sons must suffer hardship and suffering, must rely completely on God the Father for all their needs, and must be totally obedient to God alone with no divided loyalties.

#### More of an Example than a Savior

To sum up, one gets the general impression thus far from this LCA New Testament survey that Jesus is *not* the eternal, omnipotent, omniscient Son of God who came to earth as mankind's Champion to do battle with Satan and crush his hellish power. At this point, sad to say, Cain's Jesus appears to be no more than the Great Example who can show us how we, like him, can become obedient sons of God and thereby earn some sort of vague "salvation" for ourselves. Is this really the belief of nearly one-third of American's Lutherans today?

MARTIN W. LUTZ

## Michigan

### Golden Wedding Anniversary

Mr. and Mrs. Edward Herman celebrated their golden wedding anniversary on October 5, 1969. Throughout their married life they have been members of St. Paul's Ev. Lutheran Church, Sodus, Michigan, according to their pastor, the Rev. Henry T. Peter. Their union has been blessed with seven children.

### New Lutheran High School to Open

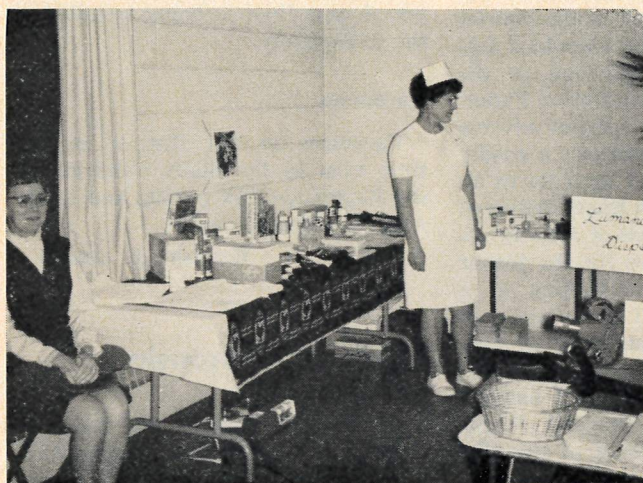
The Southwestern Michigan Lutheran High School Association recently voted to open its proposed Lutheran High School in September 1970. The

school will begin in temporary quarters in the Benton Harbor-St. Joseph area with a ninth grade only. Plans are to add a grade each year until a four-year high school is realized. A 50-acre future site for the school was purchased last December. The high-school association, which was organized in April 1968, is composed of members of congregations in the Southwestern Conference of the Michigan District.

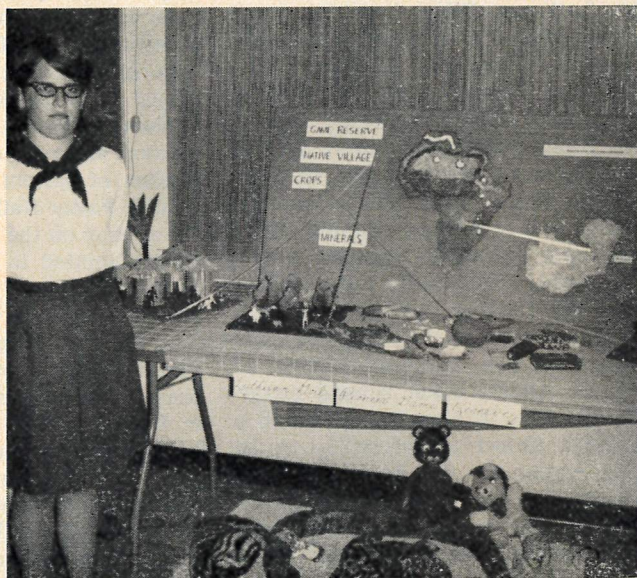
## Direct from the Districts

### Mission Weekend at Mt. Olive, Bay City

"A Visit to Central Africa" was the theme of a Mission Weekend held September 26-28 at Mt. Olive Ev. Lutheran Church, Bay City, Michigan. The Mission Weekend, sponsored by the congregation's Stewardship Committee, began with a Friday Youth Night highlighted with the Wisconsin Synod film, "Healing In His Wings." The Saturday evening program was



LWMS members staffed the Lumano (now called Mwembezi) Dispensary display.



Lutheran Girl Pioneers helped to prepare the mission displays.



A visitor views the Lutheran Bible Institute display.



Miss Edith Schneider, R.N., lectured to the women on her work in Africa at the Mission Weekend in Mt. Olive, Bay City, Michigan.

directed toward women with a slide lecture by Miss Edith Schneider, formerly a nurse at the Lumano Dispensary in Zambia, Africa. The mission-oriented weekend concluded with an afternoon Mission Festival on Sunday, September 28, with Pastor Otto Drevlow, Bethany Ev. Lutheran Church, Saginaw, serving as guest preacher. Pastor Drevlow, a 1953 graduate of Bethany Lutheran Seminary, Mankato, Minnesota, was one of the first missionaries to central Africa, accepting the call to Northern Rhodesia upon graduation.

Several displays on the Central African field, including replicas of a native church in the bush, the Publications Building, rooms at the Lumano (Mwembenzi) Dispensary and the Lutheran Bible Institute, were constructed by the congregation's Lutheran Pioneers, Lutheran Girl Pioneers, Young People's Society, Lutheran Women's Missionary Society, and Bible Class. Curios from several local sources were exhibited throughout the display area. These included several sets of African antelope horns and two 65-pound elephant tusks. Numerous photographs and artifacts from the files of Pastor A. L. Menicke, chairman of the Executive Committee for the Lutheran Church of Central Africa, made several attractive displays. A New Testament in a Zambian dialect was presented to the congregation by the American Bible Society. Use was made of the Synod's Mission Kit on Central Africa along with several filmstrips and slides from the Audio-Visual Aids department. Refreshments with an African decor were served by the Ladies' Aid throughout the Mission Weekend.

The undersigned, pastor of Mt. Olive Lutheran Church, assisted the Stewardship Committee in organizing the mission program. The Mission Weekend was an educational and edifying experience not soon to be forgotten for the members of the congregation and sister churches in the area.

RICHARD W. MACKAIN

## **Dakota-Montana**

### **Pastoral Anniversary**

The members of St. John's of Bowdle, South Dakota, pastors of the Western Conference, friends, and former members gathered in the eve-

ning of November 16 to observe the golden anniversary of Pastor Walter Sprengeler in the holy ministry. In a service of praise and thanksgiving to God, President Kell delivered the jubilee message, based on I Corinthians 15:10. The undersigned served as liturgist and as master of ceremonies at the social hour that followed during which felicitations were expressed and gifts presented to the jubilarian. May the Lord continue to shower His rich blessings upon the jubilarian also in the evening of his life!

### **District Missionary**

Another "first" in the history of the Dakota-Montana District was written when on December 7 Pastor John Engel formerly of Burke, South Dakota, was commissioned as the District Missionary of the Dakota-Montana District in a service conducted in the chapel of the Thompson-Dotson Funeral Home in Pierre. In spite of adverse weather and road conditions, a goodly number of pastors and their wives attended. Pastor Nathan Engel delivered the sermon on the basis of John 21:15-19. He pointed to love for the Savior as the necessary qualification of a pastor. Such love will be reflected in love for the sheep entrusted to him. Pastor Daniel Deutschlander who had been conducting exploratory services in Pierre, served as liturgist. Pastor L. Dobberstein, chairman of the Mission Board, was in charge of the commissioning ceremony. A reception for Pastor and Mrs. J. Engel in the council room of the Holiday Inn followed the service. Names of interested or prospective members living in Pierre or vicinity would be appreciated by the missionary.

### **Meetings**

The East River Sunday School Teachers Conference met in Zeeland, North Dakota, on September 20 with a good attendance. The meeting opened with a brief service after which a topic promoting the Junior Northwestern in our Sunday schools was presented by Miss Karen Springer, teacher at Zion of Mobridge. Supper was served by the ladies of Zion Congregation of Zeeland. This was followed by an evening session and concluded with the business meeting.

The East River Youth League held its fall rally at Trinity in Aberdeen on October 19. The youth groups were

well represented. The winter rally will be held in Bowdle on February 15, 1970.

### **Wedding Anniversaries**

On January 19, 1969, Mr. and Mrs. Jacob Rueb, members of St. Paul's in Mound City, South Dakota, observed their golden wedding anniversary and on November 2 Mr. and Mrs. Arthur Kluckman, also members of St. Paul's in Mound City, were privileged to observe their golden wedding anniversary.

### **Northwestern Lutheran Academy**

President Malchow reported a record enrollment for the school year 1969-70. Dormitory space is at a premium. A new floor is being installed in the gymnasium.

### **Vacancies**

Vacancies in the District at this time exist in the Sioux Falls parish, the Raymond-Clark parish, and in the Alberta, Canada, parish.

GERHARD H. GEIGER

## **Northern Wisconsin**

### **25th Anniversary**

On Sunday, January 26, 1969, St. Peter's Ev. Lutheran Congregation, Sturgeon Bay, Wisconsin, held special services to commemorate Pastor Theophil Baganz's 25th anniversary in the ministry. The Rev. Joel Ehlert, Frankenmuth, Michigan, and the Rev. Hermann John, Lincoln, Nebraska, sons-in-law of Pastor Baganz, were the guest speakers in the morning services. After a potluck lunch for the family, relatives, and members of the congregation, a recognition service was held for Pastor Baganz and for dedicated laymen and laywomen of the church. Pastor Otto Henning, assistant pastor of the congregation, served as master of ceremonies for the social part of the day.

The congregation showed its appreciation for Pastor Baganz's 25 years of faithful service in its midst by presenting him and his wife with a trip to the Holy Land.

### **40th Anniversary**

The Rev. and Mrs. A. T. Degner, R. 3, Manitowoc, Wisconsin, celebrated their 40th wedding anniversary



and his 40th anniversary in the ministry this past summer. In the service of thanksgiving, Pastor Samuel Kugler served as liturgist and Pastor Waldemar Zink, a classmate of Pastor Degner, delivered the message. A son-in-law, Prof. Jerald Plitzuweit of Watertown, Wisconsin, was master of ceremonies at the social gathering which followed the service.

Pastor Degner, born in Ixonia, Wisconsin, graduated from the Seminary, then located in Wauwatosa, in 1929. He was ordained on June 23, 1929, by Pastor J. B. Bernthal. On July 7, 1929, he was united in marriage with Lydia, nee Zempel, who was a 1924 graduate of Dr. Martin Luther College. The Degners have served the Lord in White River, South Dakota; in Plymouth, Nebraska; in Trenton, Wisconsin; and now at St. John's Congregation, Newtonburg, Wisconsin.

#### Mass Choir Concert

"Oh, Sing Unto The Lord" was the theme of a mass choir concert which was given this past June at a Princeton auditorium under the direction of Mrs. Paul Kolander, Montello, Wisconsin. Songs of the Christian church year were presented.

The choir consisted of 100 voices from congregations within the Western Circuit of the Winnebago Conference. A junior choir of approximately 100 children also participated.

The large audience which heard the praises of God responded with an offering of \$538.03. This was divided between the Church Extension Fund and the Wisconsin Lutheran Child and Family Service.

#### Parsonage Dedication

The dedication of a new parsonage of St. Luke's Lutheran Church at Oakfield, Wisconsin, was held in both morning services on Sunday, Septem-

ber 14. An open house, held in the afternoon, was attended by members and friends of the congregation. The Rev. Howard Kaiser is the pastor.

Construction of the new parsonage began in November of 1968 and continued into June of 1969. Many hundreds of hours of labor were donated by members of the congregation. The house is built on a hillside lot, affording living areas on both upper and lower levels. The upper level consists of living and dining rooms, kitchen, three bedrooms, two baths, and a large 24' x 24' garage. On the lower level there are two bedrooms, ½ bath, a spacious family room, plus a large basement area, including a basement below the garage. There are approximately 2400 square feet of living area.

The outside is of frame construction on the upper level, with some cedar trim in front. Lannon stone was used outside on the lower level as well as on the fireplace and planter inside the parsonage.

#### Groundbreaking For School

On Sunday, September 28, Mount Olive Ev. Lutheran Church of Appleton, Wisconsin, began Phase I of a building and relocation project. On this day the congregation broke ground for a new Christian day school. The building will include church offices, a junior-high-school-size gym, four classrooms, a fellowship hall seating 500 on chairs or 350 at banquet tables, shower rooms, and utility areas. A new teacherage for its principal, Mr. Kenneth Kolander, is also being built.

Though the congregation does not have a Christian day school at the present time and will not open its new school until September of 1970, it called Mr. Kolander one year earlier in order that he might help the pastor, the Rev. Marlyn Schroeder, or-

ganize the school, make calls on parents, assist in the choir and organ work, and be superintendent of the Sunday school. Mr. Kolander was installed on Sunday, September 14, 1969.

The cost of the Phase I project is \$466,000. The architect is Boettcher and Ginnow of Neenah, Wisconsin. In the near future, Mount Olive hopes to relocate its church and parsonage to its new Northwood Park site on the northeast side of Appleton. Presently the congregation is located in the downtown area.

#### Sunday-School Conferences

The Lake Superior Sunday-School Teachers Conference held its 40th annual meeting at Calvary Lutheran Church, Abrams, Wisconsin, on September 21. A teaching presentation was given by Pastor Joel Sauer of Grover, Wisconsin, with children from Calvary participating. This was followed by a lecture on the Holy Land by the Rev. Verne Voss of Stambaugh, Michigan.

"A Catechism Word Study" was the subject of discussion at the West Winnebago Sunday-School Teachers Conference at Peace Lutheran Church, Green Lake, on September 28.

The Fox Valley-Winnebago Lutheran Sunday-School Teachers Institute met at Martin Luther Church, Neenah, on October 12, to hear Dr. Siegbert Becker's presentation of "Important Memory Work for Sunday Schools."

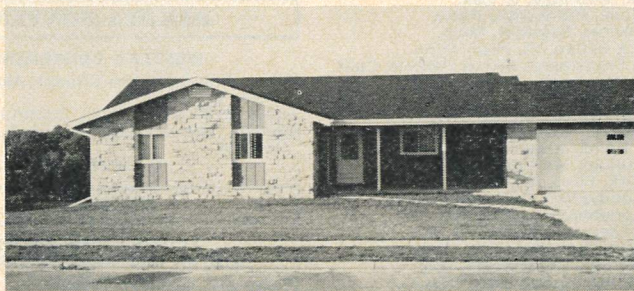
#### Here And There

On Sunday, March 9, 1969, Mr. and Mrs. Fred Schmidt of Faith congregation, Oshkosh, celebrated their 50th wedding anniversary. Family and friends gathered at an open house in the church fellowship hall in the afternoon.

Emmanuel Ev. Lutheran Church (Mecan), Montello, Wisconsin, and Zion Ev. Lutheran Church, Kingston, recently purchased identical Baldwin Organs — Model 48C. This model has 61-note Swell and Great Manuals and a 32-note pedalboard. Mrs. Paul Kolander, Montello, gave an organ recital at each of the dedication services.

Members of Our Savior's Congregation, Sault Ste. Marie, Ontario, Canada, held a painting bee in August to paint the exterior of their parsonage. The paint for this mission was donated by the Brandt and Gartman Hardware of Poynette, Wisconsin.

PAUL H. KOLANDER



This is the new parsonage of St. Luke's Congregation, Oakfield, Wisconsin.

## Editorials

(Continued from page 19)

The young men who might have gone into church work have been reared in this sexually rank society. They have received the sex education that has been compulsory in its schools since 1956 and that is being presented with less and less moral emphasis. They have been taught to be free and uninhibited about sex. Their

sex training has encouraged them to become immoral. And immoral young men have little desire to proclaim the sanctifying Gospel of Jesus Christ.

Unless there is an eleventh-hour reformation in doctrine and morals in "Lutheran" Sweden, its seminaries will remain unfrequented and its parishes unshepherded.

CARLETON TOPPE

### INDEX TO VOLUME 56 — 1969

A copy of the index of *The Northwestern Lutheran* for 1969 is being prepared and will be available on request. Requests must be made before February 20, 1970. Please address requests to:

Pastor Harold E. Wicke, Editor  
3616 - 32 W. North Ave.  
Milwaukee, Wis. 53208.

### APPOINTMENTS

Pastor William O. Bein, 1628 E. Yale St., Phoenix, Ariz. 85006, has been appointed the Arizona-California District representative on our Synod's Board of Support. His first term of office extends to August 1975.

In accordance with Resolution 15 of Committee 15, adopted at our August 1969 convention, the following men have been appointed to the Board for Specialized Ministries: Pastor Ernst F. Lehninger (1975), Pastor Arnold H. Schroeder (1975), Prof. Al-fons Woldt (1973), and Mr. James Albrecht (1971), all of Milwaukee, and Dr. Darold A. Treffert (1973) of Fond du Lac, Wis. Pastor Lehninger has been appointed as chairman and the Board has set its organizational meeting for January 22, 1970. The first terms of office extend to the convention of the Synod in the year noted in parentheses.

Mr. David Branch of Milwaukee has been appointed a member of our Synod's Board for Information and Stewardship.

Oscar J. Naumann, President

### REQUEST FOR COLLOQUY

Pastor Mark F. Bartling, Grant Park, Ill., has withdrawn from the clergy membership of the Lutheran Churches of the Reformation, for reasons of conscience. He is herewith requesting a colloquy preparatory to membership in the Wisconsin Ev. Lutheran Synod.

A. C. Buenger, President

### REQUEST FOR COLLOQUY

The Rev. Carlos Avendano Castro, Puebla, Mexico, a former pastor in the Lutheran Synod of Mexico, and the Rev. Felipe Luna Garcia, Mexico City, a former pastor in the Baptist church in Mexico, having completed doctrinal studies under the Rev. David Orea Luna, have made application for colloquy for the purpose of being received into the ministry of the Wisconsin Ev. Lutheran Synod. Preliminary interviews were conducted by Spanish Missionary V. H. Winter, the Rev. R. H. Zimmermann, chairman of the Board for World Missions, and the undersigned.

I. G. Frey, President  
Arizona-California District

### MISSION SEMINAR

Wisconsin Lutheran Seminary will hold its annual Mission Seminar January 29, 30, and February 2, 3, 4, 1970. The theme for this year's Seminar is "Every Call a Mission Call," with emphasis particularly on the home mission field. Sessions will begin each day with a chapel devotion at 10:25 a.m. This year's program will also include an all-student canvass of nearby mission areas during the weekend of January 31-February 1.

Richard Stadler

### WANTED — PARAMENTS

Planning to replace your paraments? Our mission congregation would put your old pulpit, lectern and altar hangings to good use. Contact:

W. Westphal, Pastor  
1217 17th Ave.  
Longmont, Colo. 80501

### NOMINATIONS

The following men have been nominated for the office of Executive Secretary for The Commission on Higher Education:

Prof. David Kuske—Lake Mills, Wis.  
Prof. Daniel Malchow—Mobridge, S. Dak.  
Prof. Erwin Scharf—Watertown, Wis.  
Prof. Wayne Schmidt—Onalaska, Wis.  
Prof. Oscar Siegler—New Ulm, Minn.  
Prof. Robert Voss—Brookfield, Wis.  
Prof. Harold Warnke—Appleton, Wis.

Any correspondence regarding these candidates should be in the hands of the undersigned no later than January 25, 1970.

Richard D. Balge, chairman  
4126 Dwight Drive  
Madison, Wis. 53704

### NOMINATIONS — DMLC

The following men have been nominated for the two new professorships at Dr. Martin Luther College, New Ulm, Minnesota.

### RELIGION

Rev. Julian G. Anderson, St. Petersburg, Fla.  
Rev. Donald Bitter, Fort Atkinson, Wis.  
Rev. Delmar Brick, New Ulm, Minn.  
Rev. H. C. Buch, Saginaw, Mich.  
Rev. A. H. Dobberstein, Egg Harbor, Wis.  
Rev. L. A. Dobberstein, Rapid City, S. Dak.  
Rev. Joel Gerlach, Garden Grove, Calif.  
Rev. Frederic Kosanke, Elkhorn, Wis.  
Rev. David Kuske, Lake Mills, Wis.  
Rev. Emil F. Peterson, St. James, Minn.  
Rev. Philip Press, Pigeon, Mich.  
Rev. Darvin Raddatz, Beaver Dam, Wis.  
Rev. George Rothe, Bismarck, N. Dak.  
Rev. James Schaefer, Milwaukee, Wis.  
Rev. Reuel Schulz, West Allis, Wis.  
Rev. Walter Schumann, Jr., Watertown, Wis.  
Rev. Delton Tills, Peshtigo, Wis.  
Rev. John Westendorf, Saline, Mich.  
Rev. William Wietzke, Denver, Colo.

### ENGLISH

Rev. Lyle Albrecht, Warren, Mich.  
Mr. Robert Averbek, Oconomowoc, Wis.  
Mr. Eugene Baer, Appleton, Wis.  
Rev. Richard Balge, Madison, Wis.  
Mr. Gerhard Bauer, Bloomington, Minn.  
Rev. Gary Baumler, East Brunswick, N. J.  
Mr. Arlyn Boll, Milwaukee, Wis.  
Mr. Marcus Buch, Tomah, Wis.  
Prof. R. Buss, Mobridge, S. Dak.  
Mr. Ben L. Cook, Pittsburgh, Penn.  
Rev. Otto Drevlow, Saginaw, Mich.  
Rev. Frederick Fallen, St. Paul, Minn.  
Rev. Thomas Franzmann, Citrus Heights, Calif.  
Rev. Kenneth Gawrisch, Austin, Minn.  
Rev. Edgar T. Gieschen, Mayville, Mich.  
Rev. Wm. C. Goehring, Aurora, Nebr.  
Mr. Orville Hando, West Allis, Wis.  
Rev. Ronald Heins, Brookings, S. Dak.  
Rev. Armin Keibel, Martinez, Calif.  
Mr. Daniel Kirk, Flint, Mich.  
Mr. Robert Landvatter, Oshkosh, Wis.  
Mr. Gerald Lanphear, Brillion, Wis.  
Rev. Wm. T. Leerssen, Winner, S. Dak.  
Mr. LeRoy Leverson, New Ulm, Minn.  
Mr. Dale Markgraf, Brownsville, Wis.  
Mr. Kurt Petermann, Appleton, Wis.  
Rev. David Ponath, Antioch, Ill.  
Rev. Victor Prange, Janesville, Wis.  
Rev. Darvin Raddatz, Beaver Dam, Wis.

Mr. Richard Scharf, Milwaukee, Wis.  
Mr. John Schibbelhut, Crete, Ill.  
Rev. Wayne Schmidt, Onalaska, Wis.  
Rev. Kent Schroeder, Marshfield, Wis.  
Mr. Morton Schroeder, West St. Paul, Minn.  
Mr. Neil Schroeder, New Ulm, Minn.  
Rev. David Sievert, Muskegon, Mich.  
Rev. Steven Stern, Le Sueur, Minn.  
Rev. George Tiefel, Jr., South Lyon, Mich.  
Rev. Robert Uttech, Mason City, Iowa  
Rev. Cleone Weigand, Fountain City, Wis.  
Rev. Daniel Westendorf, Minneapolis, Minn.  
Rev. Chester Zuleger, Spring Valley, Wis.

Any correspondence in regard to these candidates should reach the undersigned no later than January 19, 1970. The Board of Control will meet soon after January 20 to elect a professor from each list of nominees.

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

### NOTICE

The next regular meeting of the full Board of Trustees is scheduled for February 16 and 17, 1970.

Business to be acted upon is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board at least ten day before the scheduled meeting.

Harold H. Eckert  
Executive Secretary  
Board of Trustees

### SCHOOL DESKS

Forty used school desks, assorted sizes, available to any congregation, free of charge. St. Paul's Lutheran School 1010 Georgia Ave. Norfolk, Nebr. 68701 Milton F. Weishahn, Pastor

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### CALIFORNIA DELEGATE CONFERENCE

Date: Jan. 31, 1970.  
Place: Our Savior Lutheran Church, Pomona, Calif.

Time: 9 a.m., with Communion service, to 7:30 p.m.

Essays: A Historical Survey of Confirmation and First Communion Practice in the Lutheran Church, Rev. Paul Heyn; The Pros and Cons of Lowering First Communion Age, and Raising Confirmation Age, Rev. T. Franzmann and H. Warnke.  
James W. Eickmann, Secretary  
3528 Grandview Blvd.  
Los Angeles, Calif. 90066

### DAKOTA-MONTANA

#### WESTERN CONFERENCE

Place: Zion Lutheran Church, Akaska, S. Dak.  
Date: Feb. 3, 1970.

Time: 10:30 a.m. (CST); Communion service.  
Agenda: The Apology of the Augsburg Confession.

D. Deutschlander, Secretary

### MICHIGAN

#### FLORIDA CONFERENCE WINTER PASTORAL CONFERENCE

Place: Mt. Calvary, Tampa.  
Time: 9 a.m. Tues., Jan. 27, 1970.  
Florida Missionaries' Conference will be held the following day, 9 a.m., Jan. 28.

## MINNESOTA

### RED WING PASTORAL CONFERENCE

Place: St. John's, Red Wing, Minn.; G. Horn, host pastor.

Date: Jan. 27, 1970.

Time: 9 a.m. Holy Communion service (E. C. Leyrer, preacher; C. L. Serwe, alternate).

Agenda: Homiletical Study — Soll Gospel Series. Luke 1:55-56, C. Serwe; Luke 1:26-38, D. Seifert; Alternate: Luke 12:1-3, M. Smith.

Papers and Topics: This We Believe, Part I, H. Muenkel; Alternate: This We Believe, Part II, G. Horn; Familial Concept of the Church vs. the Social Concept, W. Ziebell.

Darryl G. Bruemmer, Secretary

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### REDWOOD FALLS PASTORAL CONFERENCE

Date: Feb. 3, 1970.

Time: 9 a.m. Communion service.

Place: St. John's Ev. Lutheran Church, Redwood Falls, Minn.; E. O. Schulz, pastor.

Preacher: L. Hohenstein (alternate, D. Zimmermann).

Agenda: Gen. 3:1-15, A. Jannusch; I Tim. 1:12-17, E. Carmichael; An Analysis of the Scriptural Lethargy of the Church Member In His Practical Life, W. Schulz; "This We Believe" Part III, G. Maas.

Please, send excuses to the host pastor.

A. P. Jannusch, Secretary

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### NEW ULM PASTORAL CONFERENCE

Place: St. John's, New Ulm.

Date: Feb. 4, 1970, 9:30 a.m.

Preacher: Prof. C. Frey (alternate, Prof. J. Denniger).

Topics: Are our confirmation practices valid? Prof. Jaster; Rom. 5:1-11, Pastor F. Nitz.

Melvin Schwark, Secretary

## NEBRASKA

### COLORADO MISSION DISTRICT DELEGATE CONFERENCE

Date: Feb. 3 and 4, 1970. Opening devotions at 10 a.m.

Place: Mount Olive Ev. Lutheran Church, Colorado Springs, Colo.; W. A. Krenke, pastor.

Communion Service: Tues., Feb. 3, 7:30 p.m.

Preacher: G. G. Ditter (alternate, J. F. Koch).

Agenda: Elections, Reports, Essays: Isagogical Study of a Book of the Old Testament, W. A. Krenke; Review of THIS WE BELIEVE, E. C. Kuehl; Rom. 12-14, G. G. Ditter; The Universal Flood — Extra-Biblical Proof (Sub. Essay), J. F. Koch; The Jews of Today — Once God's Chosen People (Sub Essay), E. C. Kuehl.

G. Ditter, Secretary

## NORTHERN WISCONSIN

### MANITOWOC PASTORAL CONFERENCE

Date: Feb. 2, 1970.

Time: 9 a.m.

Place: Bethany Lutheran Church, Manitowoc, Wis.; Robert L. Sawall, pastor.

Preacher: Henry Juroff.

Agenda: Exegesis, Heb. 3, A. Degner; Sermon study, K. Fuhlbrigge; Right and Wrong of Private Judgment, A. Schultz; Soul Conservation and Accounting, C. Reiter; Difficult Funerals (Emphasis on Suicides), N. Kock.

Paul V. Borchardt, Secretary

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### WINNEBAGO PASTORAL CONFERENCE

Date: Feb. 2, 1970.

Place: Mt. Zion, Ripon, Wis.

Preacher: D. Hallemeier (alternate, P. Hoencke).

Agenda: Isa. 2, W. Zickuhr; Phil. 1, J. Ruege.

Paul H. Kolander, Secretary

## SOUTHEASTERN WISCONSIN

### METROPOLITAN-NORTH PASTORAL CONFERENCE

Date: Jan. 26, 1970.

Time: 1 p.m. Communion service 7 p.m.

Place: Christ The Lord, Brookfield, Wis.

Host Pastor: M. L. Liesener.

Preacher: H. Winterstein (alternate, F. Zarling).

Agenda: Evaluation of the Supplement to the Lutheran Hymnal, Prof. M. Albrecht; Evaluation of the LCUSA recommendation regarding Communion before Confirmation, L. Lindloff; Examination of the 7th Day Adventist arguments for 7th day sabbath, K. Kruck.

Excuse to host pastor.

G. Schroeder, Secretary

## WESTERN WISCONSIN

### CENTRAL PASTORAL CONFERENCE

Date: Feb. 3, 1970.

Place: St. Matthew's, Janesville, Wis.

Time: 9 a.m.

Preacher: Erdmann Pankow (alternate, Gustav Frank).

Agenda: Exegesis of Acts 10, Wayne Schneider; Stewardship Questions and Answers, James Schaefer; Tischendorf and the History of the Greek New Testament, Prof. Armin Panning.

Wernor E. Wagner, Secretary

## ORDINATIONS AND INSTALLATIONS

### Installed

#### Pastors

Meier, Donald W., as pastor of Emanuel Ev. Lutheran Church, St. Paul, Minn., by E. A. Knief, assisted by E. Bode, C. C. Bolle, I. Johnson, M. Petermann, C. Sengbusch; Dec. 7, 1969.

Engel, John, as District Missionary for the Dakota-Montana District, at the Thomson Chapel, Pierre, S. Dak., by L. A. Dobberstein, assisted by N. Engel, D. Deuschlander, M. Hahm, T. Schmidt.

## CHANGE OF ADDRESS

#### Pastors

Begalka, Del  
11 W. 88th St.  
Bloomington, Minn. 55420

Meier, D. W.  
566 Hunnboldt Ave.  
St. Paul, Minn. 55107

## NEED

Your new mission, Hope Ev. Lutheran, Spearfish, S. Dak., can use the following used items: Altar Service Books (Liturgy, Lectionary, Agenda, Pulpit Bible), Communion Set, Hymnboard. Write:

Pastor M. R. Hahm  
2109 Baldwin  
Sturgis, S. Dak. 57785

## NAMES REQUESTED for Our New Missions

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Arkansas Little Rock\*

Alabama Birmingham

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

## CANADA

British Columbia Kelowna

Ontario Wallaceburg\*

\*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

Note: All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION  
10729 Worden, Detroit, Mich. 48224

## JACKSONVILLE, FLORIDA EXPLORATORY SERVICES

Exploratory services are now being held in Jacksonville each Sunday evening at 6:30. Until further notice, services will be conducted at the Hardage Funeral Chapel, 5540 Arlington Road. If you know anyone in the Jacksonville area that might be interested in a WELS church, please contact the undersigned.

Richard L. Wiechmann, pastor  
Rt. 2, Box 80  
Maitland, Fla. 32751

## NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

"God's Call to Serve" — Filmstrip on the 1969 Wisconsin Ev. Lutheran Synod Convention held at New Ulm, Minn., in August now available. Order by number FS-34-GCS, with 7½ ips tape and written commentary. Time approximately 13 min.

"Other Sheep I Have" FS-37-OSH. Time approximately 13 min. with written commentary and 7½ ips tape. Recent attention to the plight of the Inner City makes this filmstrip most interesting and informative for any audience. It describes the mission outreach of our Inner City congregations in the bi-racial neighborhoods of Milwaukee, pointing out both the problems and the opportunities of their unique situation. The filmstrip concludes with thought-provoking discussion questions. It is essential that the discussion leader prepare himself for these questions by studying the materials that accompany the filmstrip.

A supplement is being mailed to all of our Wisconsin Ev. Lutheran Synod churches and schools, listing all new materials added to our library since the printing of our last catalog. Fee-due notices for 1970 also enclosed. The fee-dues will remain the same for 1970 as it was for 1969 as follows: Congregations with communicant membership up to 100 — \$6.00; 101 to 400 — \$12.00; 401 to 750 — \$18.00; 751 and up \$25.00.

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

Eleven months ended November 30, 1969

	Prebudget Subscription	Pension	Gifts and Memorials	Total
Arizona-California .....	\$ 122,768	\$ 3,210	\$ 5,464	\$ 131,442
Dakota-Montana .....	141,929	383	257	142,569
Michigan .....	667,459	2,571	7,971	678,001
Minnesota .....	714,559	11,019	7,759	733,337
Nebraska .....	143,015	1,095	533	144,643
Northern Wisconsin .....	809,301	14,957	2,848	827,106
Pacific Northwest .....	41,608	1,251	—	42,859
Southeastern Wisconsin .....	997,249	24,701	5,705	1,027,655
Western Wisconsin .....	862,736	24,490	53,409	940,635
Sent Direct to Treasurer .....	—	—	39,371	39,371
<b>Total — 1969 .....</b>	<b>\$4,500,624</b>	<b>\$83,677</b>	<b>\$123,317</b>	<b>\$4,707,618</b>
<b>Total — 1968 .....</b>	<b>\$3,217,013</b>	<b>\$88,603</b>	<b>\$119,493</b>	<b>\$3,425,109</b>

**1969 PREBUDGET SUBSCRIPTION PERFORMANCE**

Eleven months ended November 30, 1969

	Subscription Amount for 1969	11/12 of Annual Subscription	Subscription and Pension Offerings	Percent of Subscription
Arizona-California .....	\$ 134,270	\$ 123,081	\$ 125,978	102.4
Dakota-Montana .....	162,677	149,121	142,312	95.4
Michigan .....	768,949	704,870	670,030	95.1
Minnesota .....	819,684	751,377	725,578	96.6
Nebraska .....	154,130	141,286	144,110	102.0
Northern Wisconsin .....	974,553	893,340	824,258	92.3
Pacific Northwest .....	47,519	43,559	42,859	98.4
Southeastern Wisconsin .....	1,202,422	1,102,220	1,021,950	92.7
Western Wisconsin .....	1,006,606	922,722	887,226	96.2
<b>Total — 1969 .....</b>	<b>\$5,270,810</b>	<b>\$4,831,576</b>	<b>\$4,584,301</b>	<b>94.9</b>
<b>Total — 1968 .....</b>	<b>\$3,683,523</b>	<b>\$3,376,563</b>	<b>\$3,305,616(A)</b>	<b>97.9(A)</b>

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

**CURRENT BUDGETARY FUND**

**Statement of Income and Expenditures**

Twelve months ended November 30, 1969, with comparative figures for 1968

Twelve months ended November 30

	1969	1968	Increase or Decrease*	
			Amount	Percent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$4,864,828	\$3,540,751	\$1,324,077	37.4
Gifts and Memorials .....	121,551	127,877	6,326*	4.9*
Pension Plan Contributions .....	94,835	103,507	8,672*	8.4*
Bequest .....	70,240	13,512	56,728	
Income from NWPB .....	21,562	16,562	5,000	30.2
Other Income .....	4,514	2,360	2,154	91.3
<b>Total Income .....</b>	<b>\$5,177,530</b>	<b>\$3,804,569</b>	<b>\$1,372,961</b>	<b>36.1</b>
<b>Expenditures</b>				
Worker-Training .....	\$1,349,762	\$1,223,409	\$ 126,353	10.3
Home Missions .....	1,017,058	970,543	46,515	4.8
World Missions .....	691,603	591,228	100,375	17.0
Benevolences .....	715,794	688,775	27,019	3.9
Administration and Services .....	394,756	318,561	76,195	23.9
Appropriations .....	461,235	257,296	203,939	79.3
<b>Total Expenditures .....</b>	<b>\$4,630,208</b>	<b>\$4,049,812</b>	<b>\$ 580,396</b>	<b>14.3</b>
Operating Gain .....	\$ 547,322			
Operating Deficit** .....		\$ 245,243**		

Accumulated Deficit, July 1966 through November 1969, \$243,485

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

mentations to the faculty, and the host of other important details associated with the office.

The registrar must also possess the personal qualifications and characteristics which will enable him to establish workable communications with other institutions and various state departments of public instruction.

Nominations with all pertinent data should be in the hands of the undersigned by **February 5, 1970.**

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

**CALL FOR CANDIDATES  
HISTORY**

The Board of Control of Dr. Martin Luther College herewith requests the constituency of the Synod to nominate candidates who possess the qualifications necessary to the teaching of American history and contemporary World history. Opportunity for graduate work in these fields will be made available to the candidate called.

Nominations should include as much pertinent data as possible and should be in the hands of the undersigned by **February 5, 1970.**

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

**CALL FOR CANDIDATES  
HISTORY-RELIGION**

The Board of Control of Dr. Martin Luther College herewith requests the constituency of the Synod to nominate candidates who possess the qualifications necessary to the teaching of European history and of religion. Opportunity for graduate work in European history will be made available to the candidate called.

Nominations should include as much pertinent data as possible and should be in the hands of the undersigned by **February 5, 1970.**

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

**CALL FOR CANDIDATES  
REGISTRAR**

Because the Lord in His grace and wisdom saw fit suddenly to call Prof. Howard Birkholz to Himself, the office of registrar has become vacant at Dr. Martin Luther College. The Board of Control, therefore, requests the members of the Synod to nominate candidates for this position. Teaching responsibilities for the registrar will be minimal with the college adjusting to the academic field preferred by the individual accepting the call. The primary responsibilities of the office concern themselves with the meticulous keeping of academic records, the evaluating of transcripts and test data, the completing of forms for certification of teachers in various states, the analyzing of each student's academic progress with corresponding recom-

**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**