

THE NORTHWESTERN

# Lutheran

April 26, 1970

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# BRIEFS by the Editor

In a recent meeting of the editor, the business manager, and the responsible heads of the bindery, press-room, and composing room of the Northwestern Publishing House, it was determined that the deadlines previously in force for The Northwestern Lutheran were unrealistic if the paper was to be mailed by Monday noon preceding the date of issue. To bring The Northwestern Lutheran into your homes more nearly on time, it was necessary to set the deadline for articles and longer notices at five weeks before the date of issue, and at four weeks for all announcements appearing in 6-point (small print). We regret that this was not determined before the Easter issue was prepared. We hope that within two months you will have no further need to complain.

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The change in deadlines made it impossible for some of our regular contributors to complete their assignments. This issue therefore presents three guest editorials. They are written by Pastors Walter W. Kleinke, James P. Schaefer, and William E.

Fischer. Pastor Kleinke is Assistant Editor of *The Northwestern Lutheran* and Administrative Assistant to the Spiritual Welfare Commission; Pastor Schaefer is the Synod's Stewardship Counselor; and Pastor Fischer is the Secretary of Part-Time Education. It is remarkable that these men, speaking for their particular fields, came up with one identical thought to share with us, namely, that the Church has only one purpose: to preach the Gospel of Jesus Christ! And that it had better be about its Father's business! We thank these busy men for taking time out to share their concern with us.

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If you have been reading other Lutheran periodicals lately, you have undoubtedly noticed the frequent occurrence of the word "polarization." Some look upon polarization as a necessity, others as something to be regretted. Polarization denotes a gathering around different poles, some as far apart spiritually as the north pole and the south pole are apart geographically. Polarization sometimes happens in a church body

when differences of opinion occur in matters neither commanded nor forbidden by God. In such cases it is overcome when an issue is resolved in the spirit of Christian love and forbearance. It is totally different when polarization concerns itself with differences in doctrine, as it does in Lutheranism today. A church body in which more than one doctrinal position is tolerated is ill. It is no longer as God wants it to be. In order that it may be brought back to Biblical, good health, polarization is necessary. In that way false doctrine is identified, and steps are taken to eliminate it. Those remaining faithful to Biblical truth in a church body must join together, battle for the truth, and either eject the unwholesome influence or separate from it. When that takes place, though we regret the illness we cannot regret the cure, for it is God-pleasing. The time calls for vigorous polarization in Lutheranism. Pray for those involved in the battle for the truth and help them by witnessing to the truth!

\* \* \*

In reading the article on the doctrine of Creation note that not only is the doctrine of Creation closely related to all other doctrines of God's Word, but all doctrines are thus closely interrelated. We cannot give up one doctrine and expect to keep the others for any length of time. Doctrine is a package deal.

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

**"Someone Cares"** The Lutheran Spiritual Welfare Commission (LSWC) office recently received a letter from the wife of an Air Force man announcing his discharge and thanking the Commission for the devotions sent to them. She closed with the words: "It is nice to know that someone cares."

Since 1941 the Wisconsin Evangelical Lutheran Synod has through its LSWC provided for the spiritual welfare of its servicemen by means of an extensive mailing program. Though the LSWC has also expanded its services by asking many pastors to serve as part-time military contact pastors and has called several full-time men to minister to the military, the mailing program remains the most effective means of reaching all our servicemen. In recent years students away from home at non-Synodical schools, have been added to the mailing list.

The spiritual literature sent out by the LSWC consists of Meditations, The Northwestern Lutheran, and sermons for the principal festivals of the church year. All these provide the servicemen and students with the means of combating the world, their own flesh, and the devil and of strengthening their faith in Jesus Christ as their only Savior.

To carry out this mailing program effectively, the LSWC needs the support of all members of our Synod. All must care. When young people leave home to serve in the Armed Forces or to attend school, their parents should care enough to give their names and addresses to their home pastor at once, so that he can forward them to the LSWC. Delay is costly—it may make the servicemen or student feel that his Synod is not concerned about his soul, that no one cares.

Concern for the spiritual welfare of our servicemen and students will prompt us to report all changes of address at once. This is good stewardship. It means that "someone cares."

WALTER W. KLEINKE

\* \* \*

**A Question of Priorities** If it is a secret, it is ill-kept, that the budgets of many denominations are in serious trouble.

For example, between 1960 and 1964 benevolence giving in the Methodist Church rose by 22 per cent and only 5 out of every 22 cents of the increase was used to offset the effects of inflation. But between 1964 and 1968 receipts for benevolences rose by only 12 per cent and the entire increase was needed to take care of the increase in consumer prices.

Underlying this state of affairs, Jeffrey K. Hadden has pointed out, is the crisis of the purpose of the church. It is clear that this kind of crisis weighs heavily on budget commitments. For it raises the question—for the Christian and for the denominational budgeteers—for what causes the money ought to be spent.

In a recent interview a prominent Lutheran in Milwaukee, whose church has been active in social action programs, called upon the church to "re-examine its priorities." The church, he said, "has so many institutions and causes within its own circle that are struggling to continue and have only the church to look to for their support, that it can ill afford to dilute its resources and energies in other projects." Referring to urban and social welfare problems, he said, "I would hope that the church would leave these in the hands of the government, where they belong."

It is cheering that others (besides the Wisconsin Synod) are saying that the modest dollars of the church should be committed to the work the church knows (and alone knows) best: the proclamation of the Gospel. If the church does not do *that*, no one else will. While everyone is so busy thinking about reshaping life today, there ought to be room for someone to think about life tomorrow—and eternity.

JAMES P. SCHAEFER

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**The Church's Influence** A recent poll revealed that three out of four U. S. adults feel that religion is losing its influence on American life.

Sounds strange, doesn't it! Never before in the history of our republic have so many churches and their leaders been actively engaged in political and social movements. They have led the battle for civil rights; they have tried to change what they consider unjust laws; and they have preached about the war in Vietnam. Their view of the church's mission may be summed up with a quote from an outspoken Protestant leader: "I see the ministry in terms of social action, not in terms of preaching or the rest of the nonsense we went through years ago. In our day, we are more concerned about man than God. God can take care of himself." No concern for God aptly describes their ministry.

Many of these same leaders are reportedly worried. They are experiencing a decline in church attendance. They are forced to slash their congregational and denominational budgets because less is being put into the collection plate. And they are facing factionalism in their church bodies.

It is not a coincidence that as unrest, disobedience, immorality, materialism, and outspoken unbelief rise, a decline in the preaching of the Word of Truth has preceded it. When the Gospel of Christ has been watered down or abandoned altogether, the message that is left cannot be a power of God unto salvation nor give strength for righteous living. We have not been called to direct the social life in any nation in a particular way, but we have been entrusted with the message of grace that gives new life to those dead in sin. Only the faithful use of that message will influence men to live in the way that pleases God.

WILLIAM E. FISCHER





# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

Topic: "I Go Away" —  
When and Why?

A reader asked for an explanation of John 16:7, wondering about what it says of our Lord's ascension and its importance. The passage, part of the Gospel for the 4th Sunday after Easter, reads: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Questions such as these are raised: Since the Old Testament believers and Christ's disciples had already received the Holy Spirit when they came to faith, what is meant by the coming of the Comforter? Did not Christ have the power to send the Holy Spirit also while He was still here on earth? What advantage was there for His disciples in His leaving? Does this advantage also apply to us?

## When?

What does Jesus mean when He speaks of going away? To what does this refer? When we hear this read on the 4th Sunday after Easter, which is close to the festival of Jesus' ascension, we quite naturally think immediately, and perhaps exclusively, of Jesus' ascent into heaven. That was a "going away" from His disciples.

But when did Jesus speak these words? They were spoken on the night in which He was betrayed. Jesus was about to leave His disciples by suffering death. Then He would rise again and, although He would appear to them repeatedly, yet during those remaining 40 days He would not be with them in the same manner as had been the case before His death. Finally, after those periodic appearances, His visible presence would be completely removed through His ascension. Since these words were spoken at the time they were, we can hardly limit them as referring only to the ascension. They speak of Jesus leaving His disciples, of everything involved in that leaving from His death to His ascension.

## Why?

If we keep this in mind, then we see the significance of Jesus' words: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." Jesus had not been sent into the world to comfort His followers simply by His continued visible presence. He had come to bring them far more significant comfort, comfort that would come, however, when He would leave them through His death, resurrection, and ascension. Only if Jesus did accomplish this would the Spirit come with the greatest comfort for His disciples. That Jesus had the power to send Him as the Comforter in the fullest sense required that Jesus leave His disciples to carry out His atoning sacrifice through His death. That work of Christ was the basis for the Spirit's comfort.

## The Holy Spirit Sent

But what is this "coming" or "sending" of the Holy Spirit? Since "no man can say that Jesus is Lord but by the Holy Ghost," the Holy Spirit must be recognized as

having worked faith in the hearts of the Old Testament believers, in the hearts of Jesus' disciples. Nevertheless, Jesus repeatedly speaks of sending the Spirit, the Comforter. In fact, when Jesus ascended, He once more told the disciples to await the sending of the Spirit before carrying out His command to preach the Gospel to every creature.

This "sending" occurred on Pentecost Day. Now the Spirit was sent in full measure to work through the preaching of the disciples among all nations. Now for the first time the Gospel was proclaimed freely for all men to hear. There was no longer one chosen nation, as was Israel in the Old Testament times. That the Gospel was now to sound forth to all men the Holy Spirit showed also by causing men to hear it on that Pentecost Day in whatever language they might understand. This was a new era; the Holy Spirit had been sent like never before to lead the nations to faith in Christ through the preaching of the cross.

## The Spirit Still Works

Moved by this Spirit, the Apostles and Evangelists produced the New Testament. Through this Word the Holy Spirit continues to work effectively in the hearts of men, calling them to repentance, leading them to faith, comforting them with the Gospel.

We today still live in the time for which the Holy Spirit was sent. He is also our Comforter, coming to us through the Gospel. When He assures us of forgiveness, He is our Comforter. When we find strength in the midst of sickness through the assurance that God for Jesus' sake makes all things work together for our good, it is the Holy Spirit acting as our Comforter. When we find solace in the face of bereavement through Jesus' Word: "I am the resurrection and the life," it is again the Spirit's comfort. Yes, it was "expedient" also for us that Jesus should go away, die, rise, and ascend to glory. That was basic so that the Holy Spirit might also become our Comforter.

Luther sums this up as follows: "This is the meaning of these words: If I go not away, that is, if I do not die and be removed from this corporeal essence and life, nothing is gained, but you remain where you are now, and everything will remain in the old way as it was formerly and still is: . . . Thus no Scripture would be fulfilled . . . and all would be useless, both what the holy fathers before you and you yourselves believed and hope. But if I depart and die and carry out what God decided in His counsel to perform through Me, then the Holy Ghost will come to you, and work in you, and give you such courage that you will become My officers and coregents. . . . That is the gift and the glory which My going away brings to you."

ARMIN W. SCHUETZE



# New DMLC Dormitory Goes Up

Construction on the women's residence hall for Dr. Martin Luther College, New Ulm, started on January 11, one of the coldest days in this year's Minnesota winter. The new dormitory, which will house 228 students, is scheduled for completion before the opening of the next school year.

As the accompanying pictures show, building progress has been satisfactory. Application of modern construction techniques will make it possible to have this four-story building under roof by May 1. It is estimated that the use of prestressed concrete and masonry load-bearing walls will cut a minimum of three months from the

normal construction period, besides reducing the cost. The employment of these new construction techniques will result in a saving of over \$150,000 compared with the original estimate. Cost of the building will come to less than \$15.50 per sq. ft.

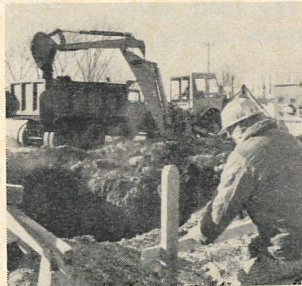
The new dormitory has been made possible by God's gracious working in the hearts of our people who through their contributions have given for the Lord's work. It was made necessary when the Lord answered the prayers of His people: "Send forth laborers into Thy harvest," by moving many young men and women to dedicate themselves to the teaching ministry.



Surveyor on cold morning

NEW DORM  
GOES UP!

at  
Dr. Martin Luther  
College  
New Ulm, Minnesota

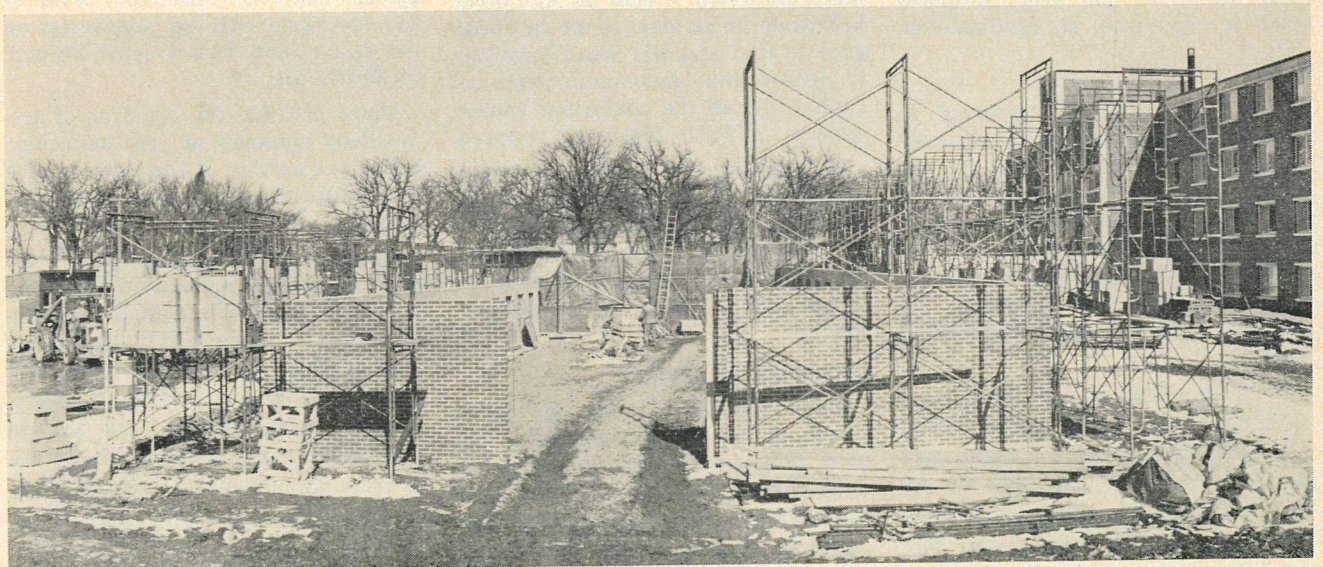


Masked workman setting form



Heavy Equipment at work

Beginning of construction on January 11, 1970



Construction progress up to March 11, 1970



# Looking at the Religious World

## INFORMATION AND INSIGHT

### CONFIRMATION AGE

First reports are available on a year-long study carried on in over 4,000 congregations regarding the age for first communion and confirmation. Findings and final recommendations of the study commission will be submitted to the church bodies involved: the Lutheran Church in America, The Lutheran Church—Missouri Synod, the American Lutheran Church, and the Evangelical Lutheran Church in Canada.

The original suggestion of the commission was a first communion at the fifth-grade age of 10 or 11 and confirmation five years later at the tenth grade.

Grade 10 for confirmation was preferred by 30 per cent of those responding to the questionnaire. Grade 9 and Grade 8 each received a 25 per cent endorsement.

Permitting admission to the Lord's Supper before confirmation was approved by 51 per cent and disapproved by 30 per cent, with 19 per cent uncertain. The grade selected most often for such admission was the suggested fifth grade but the average of the grades selected was 6.

Survey returns indicate that those who opposed separating first communion from confirmation feared that there would be too many dropouts prior to the time of confirmation.

### BIBLE MISUSE

The Bible is being employed to justify both positions in the worsening Mideast conflict between the Israeli and their Arab neighbors. A protest against the use of Scripture for propaganda purposes is being made by Protestant and Roman religious writers upon returning to America after a Mideast fact-finding tour.

In Arab states it was found that references were being made to Passion texts to support the claim that the Jews have lost all right to the Holy Land. On the other hand, some Israeli propaganda pointed out that the Biblical designation of the Jews

as "chosen people" justified all political and military action being taken.

Protest is in place against efforts to apply to specific political and boundary problems of today what God wrought in establishing the Old Testament dispensation and the kingdom that is not of this world. No blame should be attached to the Bible if sinful men drag it into their costly and continuing conflicts.

We are all to devote ourselves to daily and diligent use of Scripture. This does not justify any misuse or abuse of the Word of God.

### ROME AND LUTHER

Wilhelm Michaelis, a Lutheran lay leader of Hamburg, Germany, is heading a drive to persuade Roman church leaders to revoke Luther's excommunication. Target day for the action is January 3, 1971, the 450th anniversary of the infamous decree of excommunication.

Some Roman authorities have indicated a "readiness" for such a move, declares Michaelis, but await an expression of interest on the part of Lutherans. Purpose of his group is to eliminate historic conflicts among Christian churches and thus further the ecumenical movement.

What Rome does about her excommunication of Luther concerns her much more than it does us. As Luther had to do in his day, so we in obedience to God and His Word have had to ignore this excommunication of Luther and all the anathemas spoken against the Bible truths he restored.

If Rome were to revoke the excommunication as an indication of total acceptance of Scripture and the truth of salvation by grace through faith, that would be a matter of deep interest and a cause for great rejoicing.

### NEWS FROM UTAH

Early this year at the age of 93 Joseph F. Smith, the son of a dihard polygamist, was elected president of the Church of Jesus Christ of Latter-Day Saints to succeed the late David O. McKay. Since 1901 Smith has worked continuously in the

church historian's office and at other church assignments.

Announcement of the election touched off speculation on the possibility of a change in a Mormon practice that is currently under fire, the exclusion of blacks from their priesthood. It is unlikely that Smith will yield to pressures of the day. Six years ago he declared: "Joseph Smith did not decide that the Negro should not have the priesthood. Brigham Young did not decide it. David O. McKay did not decide it. I did not decide it. God decided it."

Refreshing as such conviction and commitment is in our era of religious laxity, one cannot help but deplore the Mormon reliance on extra-Biblical revelation that has led them into this error and into a host of others.

The best news from Utah this year is the announcement that our church body is considering the possibility of holding exploratory services in Salt Lake City, the heart of Mormon country.

### ARK AND ARCHAEOLOGY

A \$1,000,000 fund drive is being conducted by SEARCH (Scientific Exploration and Archaeological Research Foundation) to finance a Mt. Ararat expedition this summer. Ancient wood found at the edge of a glacier near the 14,000-foot level of the mountain will be uncovered on the assumption that it could be part of Noah's ark.

Plans call for the removal of tremendous amounts of ice, helicopter and plane service at the camp, and a two-summer work program to be completed in 1971.

Leaders of the venture call it "the most significant expedition since the moon landing." While those who believe in the Bible will naturally be interested in the project, they will not experience any significant change in their faith whether the ancient wood turns out to be from Noah's ark or from an old Turkish fortress. They will continue to put their trust in the Bible record.

*(Continued on page 147)*





# Called to Serve



## A PROGRESS REPORT

Receipts for the Synod's budget, which registered a record 45.3 per cent increase in 1969, continue to maintain the record pace in the first three months of 1970. It is estimated that receipts during these three months will only be about \$30,000 short of last year's record.

All congregational subscriptions for 1970 are now in. Since the Called To Serve program was to run for two years, it was predictable that 1970 subscriptions would be about the same as for 1969. And that's the way it worked out. Last year's subscriptions were \$5,317,075. This year the subscriptions were \$5,327,413, an increase just under .2 of one per cent.

### Preparation of New Budget

The budget for fiscal 1971 (ends June 30, 1971) is now in the process of review. It appears that to fully fund the new budget an increase of 10 per cent is necessary in subscriptions for 1971, or approximately \$500,000. The new budget will reflect not only continued inflationary trends but also unanticipated expansion in worker-training, home, and world missions.

During March and April the nine District stewardship boards are meeting to prepare for the fall stewardship period. For the fall, the District boards are offering to congregations a stewardship education program called the Big Step Forward. By the end of June this new program will have been introduced to all pastors and congregational lay leaders.

The Big Step Forward program offers a manual and integrated materials for a five-week stewardship emphasis in the areas of home devotions, Bible study, worship and Communion attendance, Christian service, and giv-

ing, ending in group meetings at the church. Because of mounting costs the materials this year must be purchased by congregations.

### Capital Funds Allocated

The \$2.5 million capital funds package adopted by the 1969 convention has been allocated to the various schools.

Northwestern College has been allocated \$800,000 for its new gymnasium; Dr. Martin Luther College \$800,000 for a residence hall (already under construction), \$600,000 for a library, and \$100,000 for remodeling Summit Hall; Wisconsin Lutheran Seminary \$135,000 for remodeling its dining hall and \$50,000 to provide further dormitory space.

In addition, the Commission on Higher Education recommends an expenditure of \$100,000 for remodeling the old gymnasium at Northwestern College—if the money is available. The remodeling will provide music rooms and assembly space. All schools—the Board of Trustees emphasized—must build within the limits of their allocations.

The allocation of this \$2.5 million brings to a close a capital expansion period of \$7 million at our worker-training schools begun in 1966 with the Missio Dei Offering. It has taken care of critical needs at the college and seminary levels. There are still serious needs at several of our academies, but in the foreseeable future these cannot be met unless additional funds become available. The debt incurred in the new \$2.5 million construction program must first be amortized.

JAMES P. SCHAEFER, *Stewardship Counselor*

## SPEAKING OUT ON EDUCATION

A visit over the Easter holidays to one of our bigger cities revealed something already known before, namely, that the matter of education has become a national problem. Any number of signs in show windows invited to a discussion of the topic: *Public Schools in Turmoil*. Just a cursory reading of any of the more popular news magazines proves that this is a matter on the minds of many people in large towns and in small. More money is being invested in the educational system than ever before, and to more people it seems as though the returns are becoming smaller and smaller.

This is also of concern to us as Christians. First of all, by no means all of the children in our congregations are enrolled in parish schools, and still fewer are enrolled in Lutheran high schools. Then, too, many of the teachers in the public-school system are members of our congregations and are looking to Scripture for advice in meeting their problems. And finally, who of us can deny that the secular climate of the day also

affects us who are the pastors, teachers, pupils, and parents in our congregations! Since this is the case, we do well to become acquainted with the problems that affect the entire educational system, whether public or private. Besides, we are not living in a vacuum. It would be too bad if we did, for then how could we be "the salt of the earth" or "the light of the world"?

In addition to that, we are today witnessing the phenomenon that more people are interested in private schools for reasons that differ from ours than ever before. Private schools have been started in order to avoid integration, or out of sheer dissatisfaction with the standards, academic and moral, of the community school. Neither of these can be classified as predominantly Christian reasons, and dare not become part of our continued effort to establish and support our own school system.

Only one consideration dare be decisive in our circles, and that is that we are to educate our children



in the nurture and admonition of the Lord. This has always been important to God's people—it is worth every sacrifice. It led to the establishment of parish schools in our Synod from the very first, schools sometimes being erected before churches. Yet today, with the cost of education steadily rising in our own schools, and the public school taking a correspondingly larger bite out of *our* tax dollar, the question is often raised whether it continues to be right to channel so great a part of our income and effort as a church into Christian education. Our answer is an unqualified YES as we in this series of articles take a look at the educational scene in the public sector and in the church.

The Editorial Board of *The Northwestern Lutheran* together with a committee representing the faculty of Dr. Martin Luther College, New Ulm, Minnesota—our Synod's terminal school for the education of Christian

day-school teachers—has arranged for a series of 23 articles discussing these matters. The first five articles will deal with the principles involved, the next three with the State and education, then 10 dealing with special problems, and a final five presenting the Christian solution in a practical way. The writers who were asked to write the series responded enthusiastically. Among them are professors from our various Synodical schools, laymen of our congregations who are involved in the field of public education, teachers in our parish schools, and pastors in our congregations. The series will begin in the May 10 issue of *The Northwestern Lutheran* with a discussion of the topic: WHOSE IS THE CHILD?

We pray that this series of articles will promote a deep interest in Christian education in our own midst and bring our convictions to the attention of others.

## Treasure in Earthen Vessels

### THE TERM "SEALED" IN THE NEW TESTAMENT

After Martin Luther had begun his work of translating the Bible into German with his *Neues Testament Deutsch* in the year 1522, he repeatedly discussed what would be proper procedure in putting God's Word into the language of the people. It is a principle so plain, easy, and self-evident that the wonder is that it needs to be mentioned at all.

#### Luther's Aim in Translating the Bible

Luther's guiding rule was: "Study the words of the original writer until you understand what he intends to say, and then express that thought in your modern language in words that will convey not only the outward thought but also something of the emotional tone and the connotations of the original." The rule sounds easy enough, but Luther spent a lifetime making improvements in the language of his New and Old Testament translations in order that, as he put it, the Prophets, Evangelists, and Apostles could be brought to speak German!

#### The Objective of Modern Translators

Translators of the Bible since Luther's day have been aware of that principle, but unfortunately they have not always followed it. When the Bible said something that did not harmonize with their own thoughts, they often translated what they felt should be there. Rather than render the words and thoughts of the original, many of the latest translators

have put the emphasis on the sound of the English version so that it might be crisp, brisk, and lively; and even if such a rendering did not convey faithfully the thought and feeling of the Biblical writer, present-day translators have often felt that it was more important that the English be readily understood than that there should be a true and faithful rendering from one language into the other.

When our modern translations make easy reading, it happens all too often that they have translated only a part of the intended meaning or have added a wrong slant. Sometimes there is no single word or expression that comes close to the meaning of the Greek or Hebrew expression. Modern translators have often on such occasions followed the rule: "Choose a racy, vivid, and crisp expression that comes close to the original, even if it gives the intended meaning only in part, for a translation must above all be *readable*."

Martin Luther was not ready to sacrifice so much of Biblical truth to the ease and contemporariness of a translation. He reports that he and his collaborators followed the rule: "When a great deal depends upon the meaning of a simple word and there is no modern-day equivalent of that expression, then we are not as ready as we might otherwise be to depart from the literal wording of the passage, but we keep the words as they stand."

#### An Example

Luther cites as an example the word "seal" in John 6:27: "For him hath God the Father sealed." The word in neither English nor German conveys the thought that Jesus expressed here. Luther knew that, and still he chose to let the word "seal" stand though it does not convey the thought it brought home to the hearer or reader in the Near East during the first century after Christ.

In John 6 we have the Bread of Life discourse given by Jesus at Capernaum shortly after the feeding of the five thousand. The crowd would gladly have made Him their king. Indeed, Jesus rebuked them for their selfishness. He told them to stop acting as though mere physical food could fill the emptiness in their hearts. They should rather listen to and believe His Word, for it is a food that produces everlasting life. This Bread of Life is there for everyone who will believe. And there is no reason why they should any longer doubt. God the Father had set His seal upon Him. By means of the testimony given by Jesus Himself and by John the Baptist, and by virtue of the many miracles done by Him, and because the Scriptures gave such clear testimony concerning Him, everyone might know that God the Father in heaven had declared that this one, Jesus of Nazareth, was the real Messiah and the Son of God. As such God had set His seal upon Him, thereby *proclaiming Him as His Own*.

#### A Figure of Speech

No doubt we have gotten quite accustomed to the word "seal" used in this figurative way. We are not dis-

(Continued on page 150)



# DOUBLE JOY

Atonement of Milwaukee recently had the rather rare privilege to celebrate its Fortieth Anniversary.

Fortieth anniversaries, in themselves, aren't unique; but, to have the opportunity to praise its God *and* to fete its founder, Pastor W. J. Schaefer, a gift from the Lord who is still active in the parish ministry, after 56 years, this is something not given to many flocks or shepherds.

Four special Sundays were set aside when its "sons" returned to their home congregation to bring appropriate messages from the Word on each of the various themes of the celebration.

The Reverend Alan Siggelkow, Fort Wayne, Indiana, addressed the assembly on the blessing God has rendered to it via the Christian Educational system it supports.

The Reverend Richard Seeger, former missionary to Japan and Hong Kong and now the pastor of two parishes in the inner city of Milwaukee, reminded the congregation of its continuing challenge to bring the Gospel to a spiritually needy world.

The Reverend Richard Shekner, Tinley Park, Illinois, elaborated on the theme of Atonement's commitment to domestic missions.

The final guest speaker was the Reverend James Schaefer, son of Atonement's founder, former associate pastor of Atonement for half of its life (20 years) and now filling the post of Stewardship Counselor in our Synod. Pastor Schaefer spoke of the grace of God as it had evidenced itself in the lives of both the congregation and its pastors, also pointing out that the same grace gives the promise of a glowing future of continued service to Christ.

The congregation also celebrated its double anniversary by means of a banquet held at Wisconsin Lutheran High School. The banquet was highlighted by a pictorial history of both Pastor W. J. Schaefer and the congregation.

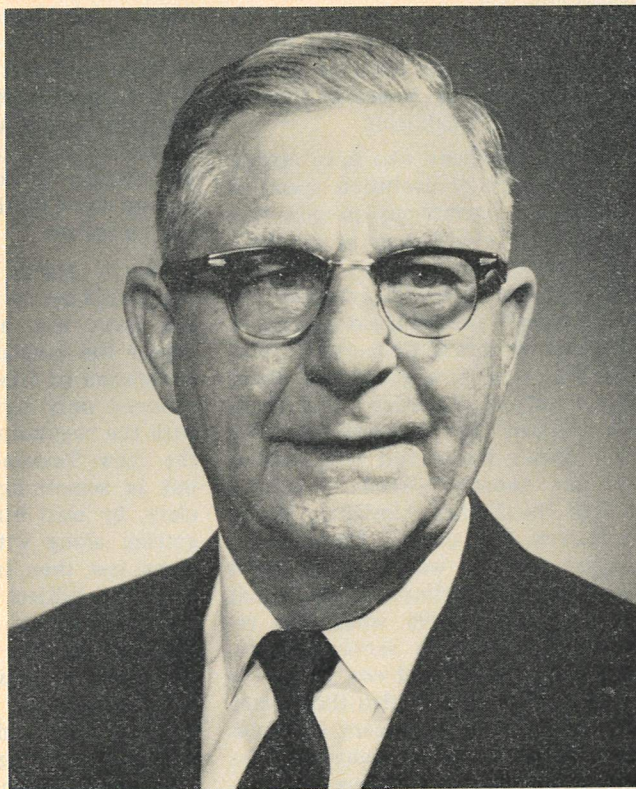
Speakers for the evening included President O. J. Naumann, who accepted a gift of appreciation in the amount of \$400 for the Church Extension Fund of our Synod. President Naumann noted that when Atonement was born, in the depression, there was no CEF and that this check evidenced a fine Christian spirit inasmuch as it would continue to serve in the kingdom for many more anniversaries.

During the course of the evening, Atonement's eventful history was reviewed, starting out as it did as a struggling mission on, what was then, the farmland of North Milwaukee. Pastor W. J. Schaefer has had the distinct blessing of seeing God bless His Word to the extent that after 40 years Atonement now numbers more than 1,200 communicants, 1,800 baptized souls, and supports a large Christian day school with 240 pupils. The school is staffed by eight teachers. Mr. Arlyn Boll is the principal.

Note was also made of the fact that the combined service rendered by two teachers totalled 32 years of service to Christ and Atonement. The teachers are Miss Doris Kohlstedt and Mrs. George Sandrock.

Pastor Schaefer has also served the church-at-large as a member of various boards, committees and com-

missions. Concurrent to his service at Atonement, he served as the editor of *The Northwestern Lutheran* for a 20-year period and also served 12 years on the Lutheran



Pastor W. J. Schaefer

Hymnal Committee. Three hymns in the Hymnal bear his name as translator, numbers 41, 264, and 477.

The congregation presented their beloved "Senior Pastor" a substantial token of love and appreciation, voicing their gratitude to God for one of His "gifts to the Church".

Pastor KURT KOEPLIN

## A NOTE FROM CHAPLAIN WALDEMAR HOYER

In a recent letter he wrote: "This is the day which the Lord hath made for your Civilian Chaplain. As of this hour I have received from MACV Headquarters Invitational Travel Orders for all military bases in Vietnam. This means that like in Thailand every door has been opened to me. I will now be able to visit many of our combat troops. As of March 1, I have now met 93 of our men and women in the Armed Forces. Tomorrow I will take a chopper to Cu Chi over combat territory to find our 33 men in that area." Pastor Hoyer needs our prayers as he is exposed to constant danger. He writes: "Yet it really is no different here than over there in the world: We walk in danger all the way, but this is our comfort and strength that we may sing together: 'I walk with Jesus all the way.'"



# Creation — Not An Expendable Doctrine

May we dispense with the doctrine of the Creation of the world by God in six days without being the losers for it? Does it really make any difference whether Genesis 1-3 is myth, or not? Can we substitute the theory of evolution for the doctrine of Creation as taught by Moses in Genesis and still remain Biblical?

Many theologians who have accepted the theory of evolution speak of Genesis 1 as a symphony, propose that evolution is God's way of creating, and decree that Genesis does not speak of the "how" of creation, but of the "who." An unbiased reading of the first chapters of Genesis will show that Moses wrote a great deal about the "how" of Creation. Yet these men suggest that they can set aside what Moses wrote and still confess with the Apostles' Creed: "I believe in God the Father Almighty, Maker of heaven and earth." Frankly, we suggest that it would be a great deal more honest simply to admit that they do not believe what God revealed through His servant Moses. They have substituted one belief for another, and have blinded themselves to the fact that the theory of evolution demands just as many miracles as the doctrine of Creation, but violates known laws of nature.

In this study we shall not enter upon the latter, but rather show that the doctrine of Creation is an integral part of the entire Scripture, and not only of Genesis 1 and 2. At the same time, it will become evident that the theory of evolution does not meet the needs of man whether in the spiritual or social area, in fact, is the source of many of the seemingly insurmountable problems man wrestles with in our day of humanism and of the rejection of the Bible.

## The Creation and the Law

The doctrine of the Creation of the world by God is not only the teaching of Genesis 1, but a vital part of the teaching of Scripture from one cover to the other. Thus we read in Exodus 20:10, 11: "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the

sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it." Though Exodus was also written by Moses, the words cited are the express words of God, spoken by Him to Israel from Mount Sinai. Reject what God here says concerning the Creation and you make God either a liar or a poet. But since poetry has nothing to do with the Law, rejecting the Creation means rejecting the Lawgiver.

This is exactly what modern man, dominated by the theory of evolution, has done. For him the Law is no longer the revelation of God nor an expression of His will, subject to be changed only by Him (as God did with the regulation of the Sabbath in the New Testament: Col. 2:16, 17), but is something developed by society, by man himself, as a way of getting along with other men. The moral law, then, is no longer an absolute, but subject to change by man according to his current philosophy. Thus in our day we hear a cry to liberalize the laws forbidding abortion; to set aside the laws forbidding homosexuality and other forms of sex perversion; to legalize them for consenting adults; no longer to deal with theft as theft if it involves the poor or those on welfare. Men feel they can do this with impunity, and so they can if the Law is a matter of human evolution and not an expression of the will of the Creator. With the God of Creation set aside, man is responsible only to himself and to society. It is clear that we are today reaping some of the fruits of the theory of evolution. Men have always objected to God's Law, but today they feel they can get away with it.

## The Creation and the Integrity of Christ

When our Lord in Matthew 19 cited the words of God as spoken in the Garden of Eden, He based morality on the same foundation Moses did. When the Pharisees asked Him, "Is it lawful for a man to put away his wife for every cause?" Jesus replied, "Have ye not read that He which made them at the beginning made them male and female, and said, 'For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one

flesh'? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Jesus based the permanence of marriage on the creative work of God and His establishing marriage at that time. Now if there was no Creation, then Jesus based morality on a foundation that is no foundation, and we in our day are hardly warranted to look upon divorce or separation as a moral problem, but may look upon it simply as a social problem regulated by the evolutionary level which man has attained. But if that is what Jesus did, then we may well question the level of His own moral attainment. If Jesus, on the other hand, did not know better, then surely we must question whether He actually is what Scripture states that He is: the Son of God. John in his Gospel shows us the close connection between the doctrine of Creation and the Person of our Savior, when he writes: "In the beginning was the Word (Christ), and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made."

## The Creation and Christ the Savior

Since substituting the theory of evolution for the doctrine of Creation eliminates the fall into sin (Gen. 3), it also eliminates the need for a Savior. Then what we call "sin" is simply the remnant of a previous lower state of evolution which will someday be overcome by further development. "Sin" then is no more than a social problem, and not an offense against God for which we must give account, which we cannot undo, and for which we need a Savior. If that is the case, then we need no longer look upon Jesus as Savior, but may accept Him as a great teacher — and no more!

This, however, contradicts what Jesus says of Himself: "The Son of man is come to save that which was lost" (Matt. 18:11). It rejects what His Apostles state: "Wherefore as by one man (Adam in Gen. 3) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore as by the offense of one (again, Adam) judgment came upon



all men to condemnation; even so by the righteousness of One (Christ the Savior) the free gift came upon all men unto justification of life" (Rom. 5:12,18). Reject Genesis 1-3, and what need have you for a Savior?

### Creation and Our Hope

If we reject the Creation, we are not much different than those blasphemers of whom Peter spoke in his Second Epistle who in a sense accepted the Creation, but rejected the Flood, saying, "Where is the promise of His coming, for since the fathers fell asleep, all things continue as they were from the beginning of the Creation?" Peter continued: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II Pet. 3:4-7). The rejection of the Creation is clearly connected with the desire to escape the judgment. Creation and judgment go together.

And so do Creation and our eternal hope. Again the words of Peter: "Nevertheless we, according to His promise look for new heavens and a new earth, wherein dwelleth righteousness" (I Pet. 3:13). Or the words

of John: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. 21:1,3). But if God did not create the world in which we live, what reason have we to believe that He will create a new one for us? Reject the one doctrine and you have no reason to believe the other. Then, to borrow the words of Paul, "we are of all men most miserable, having no hope, and without God in the world."

### Creation and the Dignity and the Rights of Man

The doctrine of Creation assures us: "God created man in His own image" (Gen. 1:27). Unfortunately, this image was lost by man's fall into sin. But God has given us this life as a time of grace that through faith in Christ we may regain that image. To mistreat and abuse our fellow men can only place a barrier between them and the Gospel we preach. Christians have often been guilty of this, although to do so they have had to misinterpret the Scripture. Paul's words to the men of Athens should have alerted them to their grave error: "God . . . made the world and all things therein, . . . and hath made of one blood all nations of men for

to dwell on all the face of the earth" (Acts 17:24,26).

The Biblical doctrine of Creation places all men on the same level. It teaches the Christian to rate all men as being just as important as himself. This our Lord Jesus also taught when He said, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). Salvation is meant for all men. May we by our actions and attitudes never stand in the way of the message that Jesus Christ is "the Lamb of God that taketh away the sin of the world!"

It is evident that there is the very closest of connections between the first verse of the Bible, which says: "In the beginning God created the heaven and the earth," and the announcement and prayer in the last verse of Scripture: "Surely I come quickly. Amen. Even so come, Lord Jesus." Let's keep them together.

H.W.

## Looking at the Religious World

(Continued from page 142)

### CHURCHGOING DECLINES

The Gallup Poll's 1969 audit of U. S. church attendance reveals that a new low has been reached, with only 42 per cent of the nation's adults in church on an average Sunday. Since 1958 when the figure stood at 49 per cent, there has been a slow but steady decline, halted only by a slight gain in 1967.

Biggest denominational drop during the eleven-year period was incurred by Roman Catholics, who went from 74 per cent to 63 per cent. The 21-29 age group fell 15 per cent to 33 per cent.

Lutherans continued to show the highest Protestant attendance count with a 38 per cent figure. The Baptists followed with 37 per cent.

The report reveals that color, community size, and income have little effect on churchgoing habits. Cities over 1,000,000 and rural areas under 2500 show exactly the same attendance, 43 per cent. The top income bracket is only 2 per cent higher than the lowest. Whites record 42 per cent and nonwhites 41 per cent.

EDWARD C. FREDRICH

## The Wisconsin Ev. Lutheran Synod Foundation

What is a "foundation"? And, why do we have it?

A foundation is a fund, a pool of assets, which has been accumulated and which is put to work for special designated purposes. A foundation might include such assets as cash, securities, real estate, assigned insurance policies, and endowment agreements which have been donated to the foundation, or earned by the foundation itself through the use of prior donations.

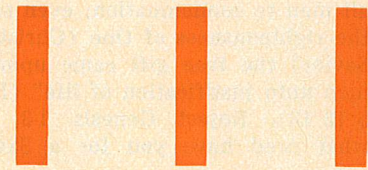
Income from the use of its assets is used for the special purpose of the foundation. In our case, for the growth and benefit of the Lord's kingdom. If the assets themselves are invested directly in the Lord's work (e.g., used for a dormitory or loaned to a mission congregation to build a church or parsonage) then the assets do double duty—in the facility in which they are invested, and in the earnings generated which provide growth and are used for still other purposes.

A good idea? We think, so, too.

Remember the *WELS FOUNDATION* when you think of making your will—special gifts—disposition of assets—insurance policies no longer needed. Make your assets and your gifts do double duty!



# *New Openings for the Gospel* In Our World Mission Fields



## GOOD NEWS ABOUT MALAWI

### The Salima Medical Project

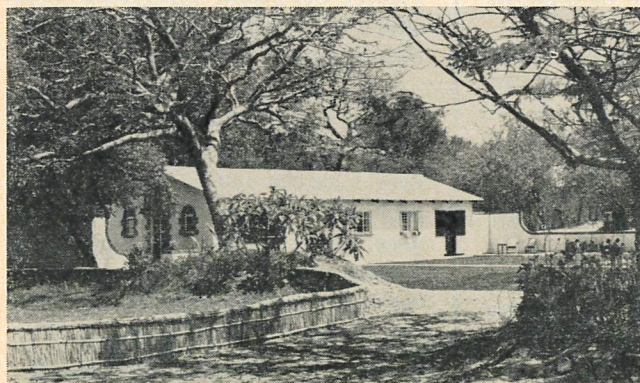
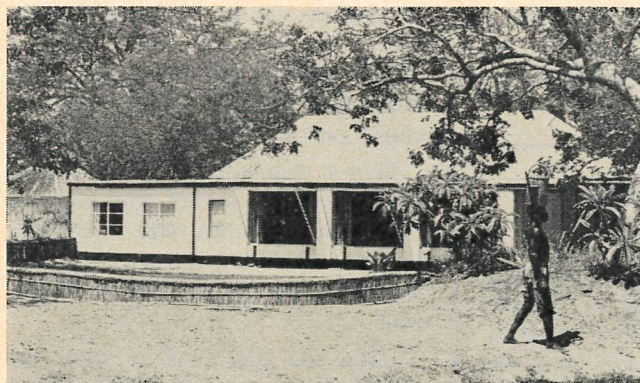
At Salima, 260 miles northwest of Blantyre on the shores of lovely Lake Malawi, the Government, with the aid of technical advisers and funds from Germany, opened up a large agricultural development project.

The five areas of this project have their headquarters on the lakeshore. Five hundred African settlers are planned for the first phase.

At the request of the German advisory staff, the Malawi Government has asked the Lutheran Church of Central Africa to serve the five settlements with a mobile medical unit, consisting of a Land Rover, outfitted as an ambulance, a nursing staff of two nurses, and a program director.

We have taken advantage of this by calling Missionary Theodore Kretzmann for this important office. He formerly served as senior missionary at a similar post at Mwembezi, Zambia.

The accompanying pictures on this page show the three houses on the lake shore which were acquired without an extra outlay of money with the proceeds (\$21,000) gained from the sale of a house at Lusaka, no longer used.



Here we will have an unusual opportunity to get in on the ground floor with a two-pronged program, the spiritual and the medical, which go hand in hand in our Central African fields.

### The Ntaga Area

Intensive work was begun by Missionary Cox in this largely Moslem area in 1968. Evangelist Deverson Ntambo (the man who wrote the beautiful African song "Til' Ancito Ambuyeyo" (available from Professor M. Albrecht, Mequon, Wisconsin) is assisting in this area. Weekly trips, on very poor roads, are made to Nawawa and Makota. The average attendance for both villages for the past year has been 80 adults and 50 children.

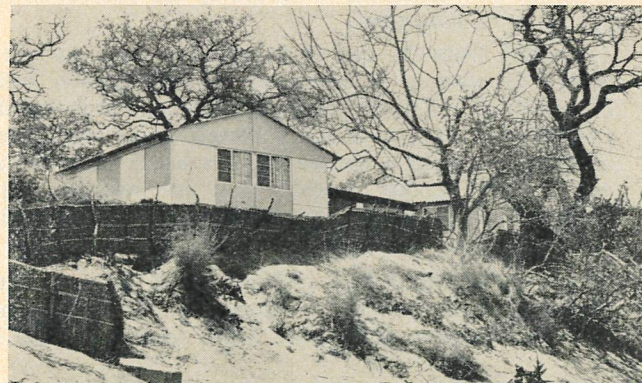
Missionary Cox writes: "What great fruit the Holy Spirit has bestowed upon our work! Today, just a few hours ago, the first two people were baptized at Makota — Mr. and Mrs. Kalunga Mwepeeta. The man is 67 years old, his wife 57. Both had been baptized previously in the Moslem faith.

"Today they boldly stood up before a congregation of about 50 adults who had gathered under a tree for our service — not a congregation of believers — they stood up in the midst of heathen people, their neighbors, and confessed, 'Yes, I want to be baptized. Yes, I believe that Jesus is my Savior from sin!'

"Oh, God give more people such courage as that of Mr. and Mrs. Mwepeeta!"

Yes, indeed, we will join our missionary in his prayer for the Gospel's speedy course in Malawi, for his success is our success, his cause is our cause, and his enthusiasm and joy fill us with happiness to hold up his hands with our prayers and offerings as he labors in our name to spread the Savior's glory at his distant post.

REV. EDGAR HOENECKE, Executive Secretary  
of the Board for World Missions





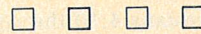


Evangelist D. Ntambo pointing to newly baptized members.



Evangelist C. W. Bowman (left) and baptized members at Nawawa, Malawi.

What do you mean..



# Adiaphora?

## THE MODE OF BAPTISM

We Lutherans are often accused of being un-Scriptural in our method of applying water in baptism. The argument used against us runs something like this: When John the Baptist baptized Christ, he did it by immersion. Did not he and Christ go down into the river Jordan, and did not John dunk Christ under the water when he baptized Him? Therefore, if a baptism is to be valid, it must be done by immersion, as was Christ's.

### Indifferent Things May Lose Their Indifferent Character

Sounds real logical, doesn't it? But who is right—the Baptists, or we Lutherans, who do not baptize by immersion, though we readily admit that a baptism by immersion is a valid baptism?

That the mode or method of baptism is an adiaphoron has always been good, sound Scriptural—and therefore Lutheran—theology, for as you learned in your instruction classes, from your pastor, the word "baptize" simply means to apply water. Thus our Lutheran Church has always taught that baptism can be performed either by sprinkling, pouring, immersing, or by any other method, since Christ Himself did not specify any particular method when He instituted baptism.

However, when certain denominations, like the Baptists, as well as others who follow their teachings in this respect, insist that every baptism must be done by immersion or the baptism is valueless, then the manner in which we baptize is no longer a matter of indifference, or an adiaphoron. Then it becomes a matter of con-

fession with us, for we dare not allow an error to be proclaimed as truth when it is not the truth. Then we owe it to God, and to the people of God, whom we serve with Word and Sacraments, which are God's mysteries, not to baptize by immersion in order to testify thereby that God has not prescribed the manner of performing a baptism.

### Our Confessional Position

When we take this position, as we must, we are in harmony first of all with God's Word, which states in Galatians 5:1 (Phillips): "Plant your feet firmly, therefore, within the freedom that Christ has won for us, and do not let yourselves be caught again in the shackles of slavery." We are also doing what our confessional writing, the *Formula of Concord*, in its Tenth Article, states: "We believe, teach, and confess also that when a confession of a heavenly truth is required, when the enemies of God's Word desire to suppress the pure doctrine of the Holy Gospel, the entire congregation of God, yea, every Christian, but especially the ministers of the Word, as leaders of the congregation of God, are bound by God's Word to confess freely and openly the doctrine . . . not only in words, but also in works and with deeds; and that then in this case, even in such adiaphora, they must not yield to the adversaries, or permit these adiaphora to be forced upon them by their enemies, whether by violence or cunning, to the detriment and true worship of God."

KENNETH W. VERTZ



## Treasure in Earthen Vessels

(Continued from page 144)

turbed until we ask the question: "Precisely what is it that God the Father has done to Jesus?" The answer will suggest itself if we will look at other places where this word "seal" is used.

We know that in the ancient world a seal made of melted wax with an image of some sort pressed upon it was regularly used in private correspondence and on official documents. Private letters are being found today with the sealing wax still on them.

In Matthew 27:62-66 we are told of an incident on the day after Christ's crucifixion. A number of His arch-enemies requested of Pilate that he take steps to prevent the disciples of Jesus from entering the tomb, stealing His body, and then claiming that Jesus had risen from the dead. Pilate yielded to their request. "So they

went, and made the sepulcher sure, sealing the stone, and setting a watch."

Surely no one thought that a bit of sealing wax would hold shut the stone door of the tomb if that door was not secured in some other way. Rather, everyone realized that the seal meant that this was not an ordinary grave but that by the seal it was declared to be government property, and that therefore a grave-robber would not be guilty only of a despicable kind of theft but also of a high crime and misdemeanor against Caesar and against Caesar's entire government.

So in John 6:27 the various testimonies had the effect of *marking and declaring Jesus to be God's own*, the long-promised *Messiah*, the *Savior*, *Son of Man* and *Son of God*.

### "Sealed" by the Spirit

In Ephesians 4:30 the Apostle Paul writes: "And grieve not the Holy

Spirit of God, whereby ye are sealed unto the day of redemption." By the power of God's Holy Spirit they have been brought to faith; they have been marked as God's own; and by the outpouring of the abundance of God's grace by His Holy Spirit, they shall be kept *as His own* till the end of time.

Such thoughts would be in the word "seal" for the reader or hearer of the first century. Luther felt that the scope of the word was so broad that no single explanatory word by way of translation could bring home the full force of its meaning. Hence, as he explained, he chose to let those letters stand there: s - e - a - l! There remains for the reader and interpreter, then, the task of bringing out what the real force of that simple little word is.

FREDERIC E. BLUME

## We Turn to the Psalter . . .

### . . . As the World Continues to Turn Away from God — Psalm 14

Although the "God-is-dead" furor of a few years ago seems to have lost its initial shock effect, still the number of people who are thinking less and less of God is becoming ever larger. And even though man, by nature, knows that there is some kind of a Supreme Being higher than he is to whom he owes reverence and praise, still, compared to the total number of human beings in the world, the percentage of those who know and worship the one true God is growing smaller every day. Ever since the Fall, man's knowledge of God has been clouded and warped. By nature he no longer knows how to pray nor to whom to pray. He devises his own substitutes for the true God. In some cases he even tells himself that there is no God. In other instances he says that the Bible is a valuable piece of

literature, but it does not reveal the truth about God.

What is the Christian's reaction to all this? The child of God may feel more and more isolated as he clings to the Truth in this vast ocean of lies. But in turning to the Psalter he finds divinely inspired words of encouragement and strength, as he does also in the other books of Holy Writ. After all, Psalm 14 tells us, if a person says there is no God, he is a fool. Equally foolish are those who worship other gods and deny the God of the Scriptures. We need not be intimidated by fools!

But read all of Psalm 14. See how the Psalmist describes unbelieving man. "They are corrupt." "They are all gone aside, they are altogether become filthy: there is none that doeth

good, no, not one." And then remember that we were all such fools — such filthy, corrupt fools — when we first came into this world. Something miraculous happened to change this corrupt composition of our nature. We are now numbered among those who are "the generation of the righteous" (v. 5). No matter what kind of mischief the corrupt fools of this world may contrive to inflict upon God's generation, these latter need only keep in mind the fact that "the Lord is their Refuge."

What happened to bring about this miracle? Nothing that we have done, that's certain. Remember, "There is none that doeth good." But the Lord has given us salvation. He has brought back the captivity of His people (v. 7). This applies not only to the history of God's people in the Old Testament but especially to you and to me today. We can rejoice; we can be glad because of the merciful salvation of our God. Despite the trend of the world away from God, let us, with His help, walk ever more closely with Him.

PHILIP R. JANKE



### THE WELS FOUNDATION

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Requests in your will  
Assignment of insurance  
Life Annuities  
For information or help write:  
Wisconsin Ev. Lutheran  
Synod Foundations, Inc.  
3512 West North Avenue,  
Milwaukee, Wis. 53208

### ORDINATIONS AND INSTALLATIONS

#### Installed

#### Pastor

Kiecker, James, as pastor of Paul the Apostle Ev. Lutheran Church, Detroit, Mich., by Edgar Herman, assisted by Daniel Falck, Gerhard M. Cares, and Alfred Maaske; March 1, 1970.

### CHANGE OF ADDRESS

#### Pastors

Kiecker, James  
1707 Springwells Ave.  
Detroit, Mich. 48209

Lindloff, Norman W.  
709 W. 5th Street  
Neillsville, Wis. 54456

Zehms, Roger C.  
5142 Red Cedar Ct.  
St. Louis, Mo. 63128  
Phone: (314) 843-4177

### REQUEST FOR NAMES Salt Lake City, Utah

The Colorado Mission District Mission Board is considering the possibility of exploratory services in Salt Lake City. If you know of persons in this general area who would be interested, please send their names to our missionary-at-large:

Pastor L. A. Tessmer  
1304 Le May Ave.  
Fort Collins, Colo. 80521

### LAS VEGAS, NEVADA

The California Mission Board is attempting to evaluate and compare various possible new home mission fields which come to our attention from references and requests. With commercial, chemical, and aircraft interests contributing to substantial growth in the Las Vegas area, we need to update all information regarding interested persons and potential prospects for possible WELS home mission work there. Send names, addresses, and pertinent information to:

California Mission Board, WELS  
Pastor Robert Hochmuth, Chairman  
3451 Eden Dr.  
Santa Clara, Calif. 95051

### WISCONSIN SYNOD LUTHERAN MISSION OF PRINCE GEORGES COUNTY, MARYLAND

Location:  
Kenmoor Elementary School  
3211 82nd Ave.  
Landover, Maryland  
Services: 4 p.m. each Sunday (Sunday school at 3 p.m.)

Interested persons are encouraged to contact:

Mr. Jerauld Kluckman  
7809 Powhatan St.  
New Carrollton, Md.  
(301) 459-5687

LCDR L. J. Pingel  
3105 Brinkley Road A-201  
Oxon Hill, Md.  
(301) 630-3687

### NAMES REQUESTED

Austin, Texas, now has a resident pastor. Please send the names of WELS families or prospects living in the Austin, Texas, area to Pastor James Radloff, 1006 Colony North Dr., Austin, Texas 78758. Worship services are held each Sunday at 11 a.m. in the Canterbury Chapel, University Ave. at 27th. For more detailed information call 836-4264.

### NEW PLACE OF WORSHIP Our Savior Ev. Lutheran Church Birmingham, Alabama

Services are now being conducted at the BTNB Bank in the Vestavia Hills Shopping Center, 724 Highway 31 South, Birmingham.

Sunday School and Adult Bible Study —  
9:15 a.m.  
Worship Service — 10:15 a.m.

### A MISSION REQUEST

The following items would help to beautify our new place of worship: an altar cross, altar candelabra, flower vases, altar and lectern hangings, and a missal stand. If any used equipment is available, please contact:  
Karl S. Peterson, Pastor  
3140 P. Napoleon Court  
Birmingham, Ala. 35243

### 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.

Alaska	Kenai Peninsula*
Arizona	Yuma*
California	Novato (Marin County)* Oceanside Pasadena* Riverside Torrance* Victorville*
Connecticut	Danbury
Florida	Fort Myers* Jacksonville* West Palm Beach*
Illinois	Aurora Palatine Peoria
Indiana	Fort Wayne
Louisiana	Slidell (New Orleans)
Maryland	North Washington Area
Massachusetts	Pittsfield
Michigan	Howell Jackson Montrose
Minnesota	Brainerd Excelsior Inver Grove Heights*
Montana	Bozeman*
North Dakota	Jamestown* Minot*
Ohio	North Columbus*
Oklahoma	Tulsa
Oregon	Bend* Corvallis*
South Dakota	Huron* Pierre*
Texas	Angleton/Freeport Austin Fort Worth*
Utah	Salt Lake City*
Virginia	Norfolk
Washington	Bremerton* Kennewick (Richland-Pasco)
Wisconsin	Cedarburg* Hubertus*
Hawaii	Honolulu

### CANADA

British Columbia  
Kelowna  
Barrhead\*

\*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

### APPOINTMENT

Teacher Milton Bugbee of St. John's Lutheran Congregation of Bay City, Mich., has been appointed a member of the Board of Control of Michigan Lutheran Seminary. Mr. Bugbee will fill the vacancy created by the resignation of Teacher Daniel Kirk, who will follow a call to Lakeside Lutheran High School in Lake Mills, Wis., this summer.

Oscar J. Naumann, President

### REQUEST

Free for the asking: Northwestern Sunday School materials (old edition in book form) primary to senior plus teachers' manuals. Would like to borrow the record accompanying Concordia Film Strip CP-303-308 (the Passion story). Please contact Teacher Steven Dankert, 2100 75th Street, Kenosha, Wis. 53140 (Bethany Ev. Lutheran Church).

### CAMP

The Milwaukee Federation of Wis. Ev. Lutheran Synod Churches, Inc., will be sponsoring three weeks of Christian camping for the boys and girls of our congregations ages 8 through 14. The camping fee is \$30.00 per week per child. The dates: July 12-18; July 19-July 25; and July 26-Aug. 1. The camp will be at Camp Willerup on Lake Ripley near Cambridge, Wis. For further information please contact Marvin Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218. Adults interested in participating in this camping program please contact the above.

### EXPLORATORY SERVICES Fort Worth, Texas

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

Walter A. Diehl, Chairman

### EXPLORATORY SERVICES Marin County, California

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

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

or:

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

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

### HONOLULU, HAWAII

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

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

### 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. Hahn  
2109 Baldwin  
Sturgis, S. Dak. 57785



## CALENDAR OF CONFERENCES

### SOUTHEASTERN WISCONSIN

#### METROPOLITAN MILWAUKEE LUTHERAN TEACHERS' CONFERENCE

Date: May 1, 1970.  
Time: 9 a.m.  
Place: Gloria Dei-Bethesda Lutheran School, Milwaukee, Wis.  
Agenda: 1. The Fourth Commandment: Prof. John Chworowsky; 2. The Space Age as it Affects the Christian, Prof. Luther Spaude. James A. Behmer, Secretary

#### SOUTHERN CONFERENCE

Date: Tues., May 12, 1970.  
Place: Mt. Zion, Kenosha, Wis.  
Host Pastor: E. Schulz.  
Time 9 a.m. beginning with Communion service.  
Preacher: E. Schewe, II Cor. 7 (alternate, J. Schewe).  
Papers: I Cor. 12: M. Wagenknecht (alternate, I Pet. 1, J. Schewe); Principles of Sola Scriptura with Special Emphasis on Church and Ministry, Part II, F. Kosanke (alternate: Hill's King James Version Defended: T. Kraus).  
Committee Reports.  
Please excuse to the host pastor.  
David M. Ponath, Secretary

### WESTERN WISCONSIN

#### SOUTHWESTERN COUNCILMEN'S CONFERENCE

##### Baraboo River Circuit

Place: Faith Church, Reedsburg, Wis.  
Date: April 26, 1970.  
Time: 8 p.m.  
Speaker: Mr. Robert Adickes.  
Topic: Is Man's Theory of Evolution the Answer?  
Gerald Schulte, Secretary

#### CENTRAL PASTOR-TEACHER CONFERENCE

Date: May 4, 1970.  
Place: Lakeside Lutheran High School, Lake Mills, Wis.  
Time: 9 a.m.  
Preacher: Gustav Frank (alternate, Darvin Raddatz).  
Agenda: Exegesis of Acts 11:19-30, Pastor F. Mutterer; The Organ Program at New Ulm, Prof. Bruce Backer; Confirmation and First Communion, Pastor Darvin Raddatz.  
Wernor E. Wagner, Secretary

#### SOUTHWESTERN PASTORAL CONFERENCE

Place: St. Paul's, Bangor, Wis.  
Date: May 12, 1970.  
Time: 9 a.m.  
Host: Pastor R. Siegler.  
Preacher: J. Schroeder (alternate, A. Schu-bring).  
Exegesis: II Corinthians 11, Pastor J. Mumm.  
Isagogics: Habbakuk, C. Nommensen; Doctrinal/Practical: Birth Control, F. Werner.  
James M. Mumm, Secretary

#### REQUESTS FOR COLLOQUIES

Pastor Albert C. Young (formerly of The Lutheran Church—Missouri Synod), Anderson, Calif., has requested a colloquy preparatory to making application for membership in the Wisconsin Ev. Lutheran Synod.  
I. G. Frey, President  
Arizona-California District

Pastor Harold Dorn (formerly of The Lutheran Church—Missouri Synod), San Jose, Calif., has requested a colloquy preparatory to making application for membership in the Wisconsin Ev. Lutheran Synod.  
I. G. Frey, President  
Arizona-California District

#### SERVICES, FT. CAMPBELL, KENTUCKY

Worship services are held each third Sunday of the month at Chapel No. 8. For more information contact Major Roger Roby, 2028B Werner Park, Ft. Campbell, Kentucky. Phone: (502) 798-5169.

### CHORAL FESTIVAL

Three hundred fifty voices in the combined choirs, the largest choir to sing at the Performing Arts Center in Milwaukee, will be involved in the first Wisconsin Lutheran Choral Festival May 3, 1970. The Festival Committee is pleased to announce that Uihlein Hall, a 2300-seat auditorium, has been completely sold out.

To accommodate the many more who wish to attend this Choral Festival, an evening concert is planned for the same day. This will include an identical program and will be held in the auditorium of Wisconsin Lutheran High School at 7:30 p.m.

The auditorium of Wisconsin Lutheran High School seats approximately 1,000 and all tickets will be sold in advance. The price of tickets for the evening concert is \$1.50. Please order your tickets at the following address:

Wisconsin Lutheran Choral Festival  
3744 North 85th Street  
Milwaukee, Wis. 53222

#### The Festival Choirs:

Wisconsin Lutheran High School Choir  
Wisconsin Lutheran College Choir  
Wisconsin Lutheran Seminary Male Choir  
Northwestern College Male Choir  
Dr. Martin Luther College Concert Choir  
The Lutheran Chorale

### DR. MARTIN LUTHER COLLEGE

#### Summer School Calendar

June 14—3-5; 7-9 p.m. ....Registration  
June 15—8 a.m. ....Opening Service  
10:15 a.m. ....First Class  
July 17—10:15 a.m.  
Graduation and Closing Service

#### Schedule of Workshops for Summer of 1970

June 15 - June 19 —  
Teaching Disadvantaged Children  
June 15 - June 26 —  
Workshop in School Administration  
June 22 - June 26 —  
Workshop for Multigrade Classroom Teachers and Principals  
June 29 - July 3 —  
Pastors' Institute  
July 6 - July 17 —  
Workshop in Biological Science  
July 6 - July 10 —  
Workshop for Sunday School Teachers

Registration for each workshop will be held on the Sunday night before each workshop between 8-9 p.m. in OLD MAIN.

Applications for workshops must be submitted early with a deposit. For further information write:

Director of Special Services  
Dr. Martin Luther College  
Box 417  
New Ulm, Minn. 56073

### NOTICE!

Congregations that have members residing temporarily at the

VETERANS' ADMINISTRATION HOSPITAL  
Wood, Wis.

CENTRAL STATE HOSPITAL  
Waupun, Wis.

WISCONSIN STATE PRISON  
Waupun, Wis.

WISCONSIN CORRECTIONAL INSTITUTION  
Fox Lake, Wis.

please notify:

Pastor A. H. Schroeder  
7131 Auburn Ave.  
Wauwatosa, Wis. 53213  
Tel: (414) 453-5413

### ORDERS OF SERVICE REQUESTED

The Commission on Liturgy, Hymnody, and Worship is desirous to serve all concerned. This includes providing suggestions for special orders of worship for festival services, such as Reformation, Thanksgiving, Christmas, Easter, Ascension, or Mission Festivals. The secretary would be pleased to receive and keep on file copies prepared and used in your local situation. Send your copy to:

Mr. Kurt F. Oswald, Secretary  
2123 N. Clark St.  
Appleton, Wis. 54911

### NOTICE OF MEETINGS THE SYNODICAL COUNCIL

The Synodical Council will meet, God willing, on April 29 and 30, 1970, at the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wis. 53208. The first session begins at 9 a.m. The meeting is set for the last week in April, because Ascension Day falls on May 7, the first Thursday in May.

Preliminary meetings of various boards, committees and commissions that plan to meet during that week should be scheduled by the chairmen.

All materials to be included in the Report to the Nine Districts are to be ready for presentation to the Council that week.

Oscar J. Naumann, President

### THE ASSIGNMENT COMMITTEE

This year the Assignment Committee will meet, God willing, at Wisconsin Lutheran Seminary, Mequon, Wis., on May 19 at 9 a.m. to assign the ministerial candidates and vicars. On May 20 the Committee will meet at the Synod Administration Building to assign the teacher candidates. The preliminary meeting of the District presidents begins at 7 p.m. on Monday, May 18.

Oscar J. Naumann, President

### 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